

HOLY TRINITY + ST. NICHOLAS  
GREEK ORTHODOX CHURCH OF STATEN ISLAND

# METHEXIS



The Monthly Bulletin of Holy Trinity - St. Nicholas  
Greek Orthodox Church of Staten Island

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# HOLY TRINITY \* ST. NICHOLAS

GREEK ORTHODOX CHURCH OF STATEN ISLAND



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## Κ τῆς Ἀκολουθίας τοῦ Μεγάλου Ἀποδείπνου

Ἦχος πλ. β´

Ἡσώματος φύσις, τὰ Χερουβεὶμ, ἀσιγήτοις σε ὕμνοις, δοξολογεῖ.  
Ἐξαπτέρυγα ζῶα, τὰ Σεραφεῖμ, ταῖς ἀπαύστοις φωναῖς σε, ὑπερυψοῖ.

Τῶν Ἀγγέλων τε πᾶσα ἡ στρατιά, τρισαγίοις σε ἕσμασιν, εὐφημεῖ.

Πρὸ γὰρ πάντων ὑπάρχεις, ὁ ὢν Πατήρ, καὶ συνάναρχον ἔχεις, τὸν σὸν Υἱόν.

Καὶ ἰσότημον φέρων, Πνεῦμα ζωῆς, τῆς Τριάδος δεικνύεις, τὸ ἀμερές.

Παναγία Παρθένε, Μήτηρ Θεοῦ, οἱ τοῦ Λόγου αὐτόπται, καὶ ὑπουργοί,  
Προφητῶν καὶ Μαρτύρων, πάντες χοροί, ὡς ἀθάνατον ἔχοντες, τὴν ζωὴν.

Ἵπὲρ πάντων πρεσβεύσατε, ἐκτενώς, ὅτι πάντες ὑπάρχομεν, ἐν δεινοῖς.

Ἵνα πλάνης ῥυσθέντες, τοῦ πονηροῦ, τῶν Ἀγγέλων βοήσωμεν, τὴν ᾠδὴν.

Ἄγιε, Ἄγιε, Ἄγιε, Τρισάγιε Κύριε, ἐλέησον καὶ σῶσον ἡμᾶς, Ἀμήν.

Ἦχος πλ. β´

Κύριε τῶν Δυνάμεων, μεθ' ἡμῶν γενοῦ·

ἄλλον γὰρ ἐκτός σου βοηθόν, ἐν θλίψεσιν οὐκ ἔχομεν.

Κύριε τῶν Δυνάμεων, ἐλέησον ἡμᾶς.

## From the Service of the Great Compline

Mode pl. 2

As a bodiless nature, the Cherubim ever glorify You with unceasing hymns;  
And the six-winged beings, the Seraphim, also highly exalt You with endless voice;  
The entire array of angelic hosts sings its praises of You with thrice-holy hymns.  
You, O Father, existing before all things, have Your Son unoriginate with yourself,  
And the equally honored Spirit of life; thus You show that inseparable are the Three.  
O all-holy and virgin Mother of God and you servants and witnesses of the Word,  
With the choirs of prophets and martyred saints, all of you who enjoy everlasting life:  
Intercede in great earnest on our behalf, inasmuch as we all are in dire straits;  
So that all of us, freed now from the deceit of the devil, may sing the angelic hymn:  
Holy, Holy, Holy, Thrice-holy Lord, have mercy on us and save us. Amen.

Mode pl. 2

Lord of the Powers, be with us; for no other helper do we have in tribulations, but You.  
Lord of the Powers, have mercy on us.

*«Τὸ στάδιον τῶν ἀρετῶν ἠνέωκται, οἱ βουλόμενοι ἀθλῆσαι εἰσέλθετε,  
ἀναζωσάμενοι τὸν καλὸν τῆς Νηστείας ἀγῶνα»  
(Ἰδιόμελον Αἰῶν)*

**Ἡ** Ἁγία καὶ Μεγάλη Τεσσαρακοστὴ ἀνοίγεται καὶ πάλι ἐνώπιόν μας ὡς ἱερὸς καὶ εὐλογημένος καιρὸς. Κάθε χρόνο καλούμαστε νὰ τὴ βιώσουμε ὄχι ὡς ἀπλὴ ἐπανάληψη ἐνὸς θρησκευτικοῦ κύκλου, ἀλλὰ ὡς ἀνεκτίμητη εὐκαιρία μετανοίας, καθάρσεως καὶ ἐσωτερικῆς ἀνακαινίσεως. Ἡ ὕμνολογία καὶ ἡ λειτουργικὴ ζωὴ τῆς Ἐκκλησίας χαρακτηρίζουν τὴν περίοδο αὐτὴ ὡς καιρὸ πνευματικοῦ ἀγῶνος καὶ νήψεως. Ἀπὸ τὶς πρῶτες ἡμέρες τοῦ Τριωδίου ἀκοῦμε τὴν πατρικὴν πρόσκληση, *«Τὸ στάδιον τῶν ἀρετῶν ἠνέωκται, οἱ βουλόμενοι ἀθλῆσαι εἰσέλθετε, ἀναζωσάμενοι τὸν καλὸν τῆς Νηστείας ἀγῶνα»*. Ἡ Μεγάλη Σαρακοστὴ δὲν εἶναι ἔθιμο οὔτε τυπικὴ συνήθεια. Εἶναι ἓνα πνευματικὸ ταξίδι ὥστε νὰ φθάσουμε σωστὰ προετοιμασμένοι στὸ Ἅγιο Πάσχα καὶ νὰ γευθοῦμε ἀληθινὰ τὴ χαρὰ τῆς Ἀναστάσεως τοῦ Κυρίου. Καὶ τὸ ταξίδι αὐτὸ ζητᾶ ἀπὸ τὸν καθένα μας ἐσωτερικὴ ἐγρήγορηση καὶ συνειδητὴ συμμετοχὴ.

Γι' αὐτὸ καὶ ὁ καιρὸς αὐτὸς δὲν συμβιβάζεται με ὑπερβολές, θορυβώδεις διασκεδάσεις καὶ κοσμικὲς ἐκδηλώσεις πού διασκορπίζουν τὸν νοῦ καὶ βαραίνουν τὴν καρδιά. Ἡ Ἐκκλησία μᾶς καλεῖ σὲ κάτι βαθύτερο. Στὸν καθαρισμό τῆς ψυχῆς ἀπὸ τὰ πάθη καὶ στὸν ἑναρμονισμό τῆς ζωῆς μας με τὸ ἅγιο θέλημα τοῦ Θεοῦ. Ἡ Ἐκκλησία οὐδέποτε μᾶς στερεῖ τὴ χαρὰ. Μᾶς ὀδηγεῖ στὴν ἀληθινὴ χαρὰ. Μᾶς καλεῖ στὴν ἄσκηση, στὴ νηστεία, στὴν ἐγκράτεια, ὄχι γιὰ νὰ καταπιεστοῦμε, ἀλλὰ γιὰ νὰ ἐλευθερωθοῦμε. Ὅχι γιὰ νὰ σκοτεινιάσει ἡ ζωὴ μας, ἀλλὰ γιὰ νὰ φωτισθεῖ ἡ ψυχὴ μας. Ἡ χαρὰ τῆς Ἀναστάσεως δὲν βιώνεται οὐσιαστικὰ χωρὶς μετάνοια, ἀγῶνα καὶ σταυρικὴ διάθεση.

Ὅταν ἀδιαφοροῦμε γιὰ τὸ νόημα τῆς Μεγάλης Σαρακοστῆς, δὲν παραβαίνουμε ἀπλῶς ἓναν κανόνα. Στερούμαστε μιὰ μεγάλη εὐλογία καὶ χάνουμε μιὰ πολύτιμὴ εὐκαιρία πνευματικῆς θεραπείας, τὴν ὁποία ἡ Ἐκκλησία μᾶς προσφέρει με μητρικὴ στοργή. Ἡ Μεγάλη Σαρακοστὴ εἶναι δῶρο Θεοῦ. Εἶναι καιρὸς νὰ ἐπιβραδύνουμε, νὰ ἐντείνουμε τὴν προσευχὴ μας, νὰ νηστεύσουμε κατὰ δύναμιν, νὰ συμμετέχουμε πιὸ συνειδητὰ στὶς ἱερὲς Ἀκολουθίες καὶ νὰ πορευθοῦμε ὅλοι μαζὶ πρὸς τὸ Πάσχα. Ἡ κοινὴ αὐτὴ πορεία δὲν μᾶς χωρίζει. Μᾶς ἐνώνει μέσα στὴν ἐν Χριστῷ ἀγάπη.

Μὲ αἴσθημα ποιμαντικῆς εὐθύνης καὶ πατρικῆς ἀγάπης, σᾶς παροτρύνω νὰ τιμῆσετε αὐτὴ τὴν ἅγια περίοδο. Ἄς ἀντανακλοῦν οἱ ἐπιλογές μας τὴν ὁδὸ τῆς ἀσκήσεως, ὅπως μᾶς τὴν παρέδωσαν οἱ Ἅγιοι Πατέρες τῆς Ἐκκλησίας. Ἄς μὴ ἀνταλλάξουμε τὴν εὐλογία τῆς Μεγάλης Σαρακοστῆς με πρόσκαιρες ἀπολαύσεις. Τὸ Πάσχα πλησιάζει. Εἴθε νὰ ἀξιωθοῦμε νὰ φθάσουμε στὴ χαρὰ τῆς Ἀναστάσεως ὄχι παρακάμπτοντας τὸ ταξίδι, ἀλλὰ βιώνοντάς το με εὐκρίνεια, συμμετοχὴ καὶ ἀγάπη πρὸς τὸν Χριστό.

***Καλὴ καὶ εὐλογημένη Τεσσαρακοστή!***

Πρωτοπρεσβύτερος



Βασίλειος Γ. Ἀποστολίδης, Δρ.Μ  
Ἐρατικὸς Προϊστάμενος

*“The stadium of virtue is now open; those who wish to compete, enter therein,  
girded for the good contest of Lent ”*

(Idiomelon of Lauds)

**H**oly and Great Lent once again opens before us as a sacred and blessed season. Each year, we are invited to live it not merely as a repetition of a religious cycle but as a priceless opportunity for repentance, purification, and inner renewal. The Church’s hymnography and liturgical life present this period as a time of spiritual struggle and watchfulness. From the very first days of the Triodion, we hear this sacred invitation: *“The stadium of virtue is now open; those who wish to compete, enter therein, girded for the good contest of Lent.”* Great Lent is not a custom or a religious formality. It is a spiritual journey that prepares us to arrive properly at Holy Pascha and truly taste the joy of the Lord’s Resurrection. This journey asks of each of us an awakened heart and conscious participation.

For this reason, this holy season is incompatible with excess, noisy entertainment, or worldly distractions that scatter the mind and burden the heart. The Church calls us to something deeper, to the cleansing of the soul from the passions and to aligning our lives with the holy will of God. The Church never deprives us of joy. Rather, she leads us to true joy. She calls us to the ascetic struggle, to fasting and self-restraint, not to oppress us but to set us free, not to darken our lives but to illumine our souls. The joy of the Resurrection cannot be truly experienced without repentance, spiritual effort, and a willingness to embrace the Cross.

When we become indifferent to the meaning of Great Lent, we are not merely breaking a rule. We are depriving ourselves of a great blessing. We are missing a precious opportunity for spiritual healing, an opportunity the Church offers us each year with maternal love. Great Lent is a gift from God. It is a time to slow down, deepen our prayer, fast according to our strength, participate more intentionally in the sacred services, and journey toward Pascha. This path does not divide us, it unites us in the love of Christ.

With a sense of pastoral responsibility and paternal love, I urge you to honor this holy season. May our choices reflect the path of the ascetic life handed down to us by the Holy Fathers of the Church. Let us not exchange the blessing of Great Lent for fleeting pleasures. Pascha draws near. May we be found worthy to share in the joy of the Resurrection, not by bypassing the journey but by embracing it with sincerity, commitment, and love for Christ.

*Have a blessed and fruitful Great Lent!*

Reverend Protopresbyter



Vasileios G. Apostolidis, PhD  
Presiding Priest

# LITURGICAL SCHEDULE

<b>Sunday 1</b>	<b>Sunday of Orthodoxy (1<sup>st</sup> of Lent)</b> 8:30am Orthros - 10:00am Divine Liturgy and the Procession of the Holy Icons
<b>Monday 2</b>	4:00pm Great Compline
<b>Wednesday 4</b>	4:00pm 9 <sup>th</sup> Hour and Presanctified Liturgy – Bible Study
<b>Friday 6</b>	7:00pm 2 <sup>nd</sup> Salutations to the Theotokos
<b>Sunday 8</b>	<b>Sunday of St. Gregory Palamas (2<sup>nd</sup> of Lent)</b> 8:30am Orthros - 10:00am Divine Liturgy
<b>Friday 13</b>	7:00pm 3 <sup>rd</sup> Salutations to the Theotokos
<b>Sunday 15</b>	<b>Sunday of the Holy Cross (3<sup>rd</sup> of Lent)</b> 8:30am Orthros and Holy Cross Ceremony - 10:00am Divine Liturgy
<b>Monday 16</b>	4:00pm Great Compline
<b>Wednesday 18</b>	4:00pm 9 <sup>th</sup> Hour and Presanctified Liturgy – Bible Study
<b>Friday 20</b>	7:00pm 4 <sup>th</sup> Salutations to the Theotokos
<b>Sunday 22</b>	<b>Sunday of St. John Climacus (4<sup>th</sup> of Lent)</b> 8:30am Orthros - 10:00am Divine Liturgy
<b>Monday 23</b>	4:00pm Great Compline
<b>Wednesday 25</b>	<b>THE ANNUNCIATION OF THE THEOTOKOS</b> 9:00am Orthros - 10:00am Divine Liturgy
<b>Friday 27</b>	7:00pm The Akathist Hymn
<b>Sunday 29</b>	<b>Sunday of St. Mary of Egypt (5<sup>th</sup> of Lent)</b> 8:30am Orthros - 10:00am Divine Liturgy
<b>Monday 30</b>	4:00pm Great Compline

# ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ

<b>Κυριακή 1</b>	<b>Κυριακή τῆς Ὁρθοδοξίας (Α΄ Νηστειῶν)</b> 8:30π.μ. Ὅρθρος - 10:00π.μ. <b>Θεία Λειτουργία καὶ Λιτάνευσις τῶν Ἱερῶν Εἰκόνων</b>
<b>Δευτέρα 2</b>	4:00μ.μ. <b>Μεγάλο Ἀπόδειπνο</b>
<b>Τετάρτη 4</b>	4:00μ.μ. <b>9ῆ Ὥρα καὶ Προηγιασμένη Θεία Λειτουργία - Μελέτη Ἁγίας Γραφῆς</b>
<b>Παρασκευή 6</b>	7:00μ.μ. <b>Β΄ Χαιρετισμοὶ τῆς Θεοτόκου</b>
<b>Κυριακή 8</b>	<b>Κυριακὴ τοῦ Ἁγίου Γρηγορίου Παλαμᾶ (Β΄ Νηστειῶν)</b> 8:30π.μ. Ὅρθρος - 10:00π.μ. <b>Θεία Λειτουργία</b>
<b>Παρασκευή 13</b>	7:00μ.μ. <b>Γ΄ Χαιρετισμοὶ τῆς Θεοτόκου</b>
<b>Κυριακή 15</b>	<b>Κυριακὴ τῆς Σταυροπροσκυνήσεως (Γ΄ Νηστειῶν)</b> 8:30π.μ. Ὅρθρος καὶ Τελετὴ τῆς Ὑψώσεως - 10:00π.μ. <b>Θεία Λειτουργία</b>
<b>Δευτέρα 16</b>	4:00μ.μ. <b>Μεγάλο Ἀπόδειπνο</b>
<b>Τετάρτη 18</b>	4:00μ.μ. <b>9ῆ Ὥρα καὶ Προηγιασμένη Θεία Λειτουργία - Μελέτη Ἁγίας Γραφῆς</b>
<b>Παρασκευή 20</b>	7:00μ.μ. <b>Δ΄ Χαιρετισμοὶ τῆς Θεοτόκου</b>
<b>Κυριακή 22</b>	<b>Κυριακὴ τοῦ Ἁγίου Ἰωάννου τῆς Κλίμακος (Δ΄ Νηστειῶν)</b> 8:30π.μ. Ὅρθρος - 10:00π.μ. <b>Θεία Λειτουργία</b>
<b>Δευτέρα 23</b>	4:00μ.μ. <b>Μεγάλο Ἀπόδειπνο</b>
<b>Τετάρτη 25</b>	<b>Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ</b> 9:00π.μ. Ὅρθρος - 10:00π.μ. <b>Θεία Λειτουργία</b>
<b>Παρασκευή 27</b>	7:00μ.μ. <b>Ἀκάθιστος Ὕμνος</b>
<b>Κυριακή 29</b>	<b>Κυριακὴ τῆς Ἁγίας Μαρίας τῆς Αἰγυπτίας (Ε΄ Νηστειῶν)</b> 8:30π.μ. Ὅρθρος - 10:00π.μ. <b>Θεία Λειτουργία</b>
<b>Δευτέρα 30</b>	4:00μ.μ. <b>Μεγάλο Ἀπόδειπνο</b>

# ORTHODOX STUDIES

## Interpretation of the Divine Liturgy

*Saint Nicholas Cavasilas*

### PROSCOMIDE

#### *The Holy Gifts*

The bread and wine that the faithful offer for the liturgy and which symbolize the body and blood of the Lord are not placed initially upon the altar but are first placed on the Holy Prothesis and dedicated to God as Holy Gifts; that is henceforth their name.

We offer to God bread and wine because they are exclusively human food, by which our life is preserved and also symbolized. That's why it is believed that when someone offers food it is like offering life itself. Therefore, because through the Holy Mysteries God gives us eternal life, it was natural for our gift to be life in some way, so that our offering is not incongruous with God's reciprocation but has something in common. Besides, the Lord commanded that we offer Him bread and wine and He then gives us in return "heavenly bread" and "chalice of life." He wants us to offer food of our temporary life and He offers back the eternal life; so that His grace appears as a reward, and His infinite mercy as an act of justice.

#### *Remembrance of the sacrifice on the cross*

After the priest takes in his hands the bread from which he will cut the sacred portion that will be changed into the body of Christ, he says: "*In remembrance of our Lord and God and Savior Jesus Christ.*"

These words refer to the whole Liturgy and correspond to the commandment Christ gave when He delivered the mystery of the Holy Eucharist: "*Do this in remembrance of me*" (Luke 22:19).

But what is this remembrance? How will we remember the Lord in the Liturgy and what will we narrate about Him? Perhaps those things that showed Him to be God Almighty? That he raised the dead, gave sight to the blind, ordered the winds to subside, that He satisfied thousands of people with a few loaves? No, Christ did not ask to remember these, but rather the things that reveal weakness; the Crucifixion, Passion, Death. This is because the passions were more necessary than the miracles. The passions of Christ cause our salvation and resurrection while His miracles only demonstrate that He is the true Savior.

After the priest says the words "*In memory of our Lord...*" he performs acts that symbolize the crucifixion and death. He cuts with the knife the bread, reciting the prophecy: "*He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living.*" (Isaiah - 53:7-8) After placing on the paten the Sacred portion (lamb) he cut, he adds the words: "*The Lamb of God is sacrificed, He who takes away the*



*sin of the world.*” (John 1:29) Then the priest curves a cross on the bread thereby showing the means by which the sacrifice was made: the Cross. Then with the knife that is shaped like a lance, he pierces the right side of the Lamb and says: *“One of the soldiers pierced His side with a spear”*. And pouring wine and water into the Chalice he continues: *“and immediately blood and water came out”*. (John 19:34)

### ***Commemoration of names***

The priest continues the Proskomide (offering). He takes small pieces (portions) from the other loaves and places them on the paten as holy gifts, saying for each one: *“To the glory of the all-holy Mother of God”* or *“In honor of such and such a saint”* or *“For the remission of the sins of the living and the dead”*.

What do these signify? Giving thanks to God and making supplication. For by our gifts we are either showing gratitude to a benefactor for what we have received already, or we pay homage to someone asking for a favor. Likewise, with the gifts offered to God, the church thanks Him for the forgiveness of sins and the inheritance of the Kingdom of Heaven for her saints. The church also supplicates for the same benefits to be given to her children

that are still living as well as to those that have passed away without sure and certain hope of obtaining the Kingdom. That is why she commemorates first the saints, then the living, and finally the dead. For the saints she gives thanks, and for the rest she intercedes.

### ***The covering of the Holy Gifts***

The words and actions performed over the bread which signify the death of the Lord are only descriptions and symbols. The bread remains bread and has just become a gift to be offered to God, symbolizing the Lord’s body in His early age. This is why the priest relates and represents over the bread the miracles accomplished in Him when He was a newborn in the manger. Placing what is known as the asterisk over it, he says: *“And lo, the star stood over where the child was”* (Matthew 2:9). Afterwards, the priest covers the paten and the chalice with fine veils and censes them. Thus, the power of Christ was veiled up to the time of His miracles and God’s witness from Heaven.

After the proskomide is complete, the priest comes to the altar, stands before the Holy Table, and begins the Liturgy.

*(to be continued)*



# ΟΡΘΟΔΟΞΗ ΣΠΟΥΔΗ

## Συνοπτική ανάλυση και ερμηνεία της Θείας Λειτουργίας

Αγίου Νικολάου Καβάσιλα

### Η ΠΡΟΣΚΟΜΙΔΗ

#### Τα τίμια δώρα

Το ψωμί και το κρασί που προσφέρουν οι πιστοί για τη λειτουργία, και τα οποία συμβολίζουν το σώμα και το αίμα του Κυρίου, δεν τοποθετούνται από την αρχή στο Θυσιαστήριο για τη θυσία, αλλά πρώτα τοποθετούνται στην αγία Πρόθεση και αφιερώνονται στο Θεό σαν δώρα τίμια – αυτή είναι πλέον και η ονομασία τους.

Προσφέρουμε στο Θεό ψωμί και κρασί, γιατί αυτά αποτελούν τροφή αποκλειστικά ανθρώπινη, με την οποία συντηρείται και εκδηλώνεται η ζωή μας. Γι' αυτό και πιστεύεται πως, όταν προσφέρει κανείς τροφή, είναι σαν να προσφέρει την ίδια τη ζωή. Επειδή λοιπόν με τα μυστήρια ο Θεός μας χαρίζει την ανθρώπινη ζωή, ήταν φυσικό και το δικό μας δώρο να είναι κατά κάποιον τρόπο ζωή, για να μην είναι αταίριαστη η προσφορά μας με την ανταπόδοση του Θεού, αλλά να έχει κάτι συγγενικό. Άλλωστε ο Κύριος παρήγγειλε να Του προσφέρουμε ψωμί και κρασί, κι Αυτός πάλι μας ανταποδίδει «άρτον ουράνιον» και «ποτήριον ζωής». Θέλησε να Του προσφέρουμε εμείς εφόδια της πρόσκαιρης ζωής, κι Εκείνος να μας αντιπροσφέρει την αιώνια ζωή. Για να φανούν έτσι η χάρι Του σαν αμοιβή και το αμέτρητο έλεός Του σαν πράξη δικαιοσύνης.

#### Ανάμνηση της σταυρικής θυσίας

Ο ιερέας αφού πάρει στα χέρια του τον

άρτο, από τον οποίο θα κόψει το ιερό τμήμα που θα μεταβληθεί σε σώμα Χριστού, λέει: «Εις ανάμνησιν του Κυρίου και Θεού και Σωτήρος ημών Ιησού Χριστού». Τα λόγια αυτά αναφέρονται σε όλη τη λειτουργία και ανταποκρίνονται στην παραγγελία που άφησε ο Χριστός όταν παρέδωσε το μυστήριό της Θείας Ευχαριστίας: «Τούτο ποείτε εις την εμην ανάμνησιν» (Λουκ. 22:19).

Αλλά ποια είναι αυτή η ανάμνηση; Πως θα θυμηθούμε τον Κύριο στη Λειτουργία και τι θα διηγηθούμε για Αυτόν; Μήπως εκείνα που Τον απέδειξαν Θεό παντοδύναμο; Ότι δηλαδή ανέστησε νεκρούς, χάρισε το φως σε τυφλούς, πρόσταξε τους ανέμους να κοπάσουν, χόρτασε χιλιάδες ανθρώπους με λίγα ψωμιά; Όχι, ο Χριστός δεν ζήτησε να θυμόμαστε αυτά, αλλά μάλλον εκείνα που φανερώνουν αδυναμία, δηλαδή τη σταύρωση, το πάθος, το θάνατο. Γιατί τα πάθη ήταν πιο αναγκαία από τα θαύματα. Τα πάθη του Χριστού μας προξενούν τη σωτηρία και την ανάσταση, ενώ τα θαύματά Του αποδεικνύουν μόνο ότι Αυτός είναι ο αληθινός Σωτήρας.

Αφού λοιπόν ο ιερέας πεί, «Εις ανάμνησιν του Κυρίου...», προσθέτει εκείνα που δηλώνουν τη σταύρωση και το θάνατο. Τεμαχίζει δηλαδή με το μαχαίρι τον άρτο, λέγοντας την προφητεία: «Σάν πρόβατο οδηγήθηκε στην σφαγή. Και σαν αρνί αμώμητο, που παραμένει άφωνο μπροστά σ αυτόν που το κουρεύει, έτσι κι Αυτός δεν ανοίγει το στόμα Του. Καταδικάστη-

κε σε ταπεινωτικό θάνατο και Του αρνήθηκαν δίκαιη κρίση. Και ποιός μπορεί να μας μιλήσει για την καταγωγή του; Γιατί εξαλείφθηκε η ζωή Του από το πρόσωπο της γης» (Ησ. 53:7-8). Κι αφού εναποθέσει στο άγιο Δισκάριο το ιερό τμήμα που έκοψε (Αμνό), προσθέτει τα λόγια: «Θυσιάζεται ο Αμνός του Θεού, που παίρνει επάνω Του την αμαρτία των ανθρώπων» (πρβλ. Ιω. 1:29). Μετά χαράζει πάνω στον Αμνό το σημείο του σταυρού, δείχνοντας έτσι τον τρόπο που έγινε η θυσία: με το σταυρό. Ύστερα, με το μαχαίρι που έχει σχήμα λόγχης, κεντάει τον Αμνό στο δεξί μέρος και λέει: «Ένας από τους στρατιώτες Του τρύπησε την πλευρά με τη λόγχη». Και χύνοντας μέσα στο άγιο Ποτήριο κρασί και νερό, συμπληρώνει: «κι αμέσως βγήκε αίμα και νερό» (Ιω. 19:34).

### **Μνημονεύσεις των ονομάτων**

Ο ιερέας συνεχίζει την Προσκομιδή. Αφαιρεί τώρα μικρά κομματάκια (μερίδες) από τους υπόλοιπους άρτους, και σαν δώρα ιερά τα τοποθετεί στο άγιο Δισκάριο, λέγοντας για το καθένα: «Εις δόξαν της Παναγίας του Θεού Μητρός», ή «Εις πρεσβείαν του τάδε ή του τάδε Αγίου» ή «Εις άφεσιν αμαρτιών των τάδε ζώντων ή των τάδε τεθνεώτων». Τι σημαίνουν αυτά; Ευχαριστία στο Θεό και ικεσία. Γιατί με τα δώρα μας είτε ανταποδίδουμε στον ευεργέτη την ευεργεσία που μας έκανε είτε καλοπιάνουμε κάποιον για να μας ευεργετήσει. Έτσι και εδώ η Εκκλησία, με τα δώρα που προσφέρει στο Θεό, Τον ευχαριστεί γιατί στα πρόσωπα των Αγίων της της δόθηκαν η άφεση των αμαρτιών και η βασιλεία των ουρανών. Και Τον ικετεύει να δοθούν αυτά τα αγαθά και στα παιδιά της που ακόμα ζουν και το τέλος τους είναι αβέβαιο, καθώς επίσης και σε εκείνα που έχουν πεθάνει, αλλά με ελπίδες όχι τόσο καλές και σίγουρες. Για αυτό λοιπόν μνημονεύει ονομαστικά πρώτα



τους Αγίους, έπειτα τους ζώντες και τέλος τους κεκοιμημένους. Και για τους Αγίους ευχαριστεί, ενώ για τους άλλους ικετεύει.

### **Κάλυψη των τιμών δώρων**

Τα όσα ειπώθηκαν και έγιναν πάνω στον Αμνό, για να συμβολίσουν το θάνατο του Κυρίου, είναι απλές περιγραφές και σύμβολα. Ο Αμνός παρέμεινε άρτος, μόνο που τώρα έγινε δώρο αφιερωμένο στο Θεό, και συμβολίζει το σώμα του Χριστού στην πρώτη Του ηλικία. Για αυτό ο ιερέας αναπαριστά τα θαύματα που έγιναν στον νεογέννητο Κύριο στη φάτνη. Βάζει πάνω στον άρτο τον λεγόμενο Αστερίσκο και λέει: «Και να, το αστέρι ήρθε και στάθηκε πάνω από τον τόπο, όπου ήταν το Παιδί» (Ματθ. 2:9). Ύστερα σκεπάζει το Δισκάριο και το Ποτήριο με πολυτελή καλύμματα και θυμιάζει. Γιατί αρχικά ήταν συγκαλυμμένη η δύναμη του Χριστού, μέχρι τον καιρό που Αυτός άρχισε να θαυματουργεί, και ο Θεός Πατέρας έδινε τη μαρτυρία Του από τον ουρανό.

Αφού λοιπόν ολοκληρωθεί η Προσκομιδή, ο λειτουργός έρχεται στο Θυσιαστήριο, στέκεται μπροστά στην αγία Τράπεζα και αρχίζει τη Λειτουργία.

(συνεχίζεται)

# SAINT OF THE MONTH

## FORTY HOLY MARTYRS OF SEBASTE

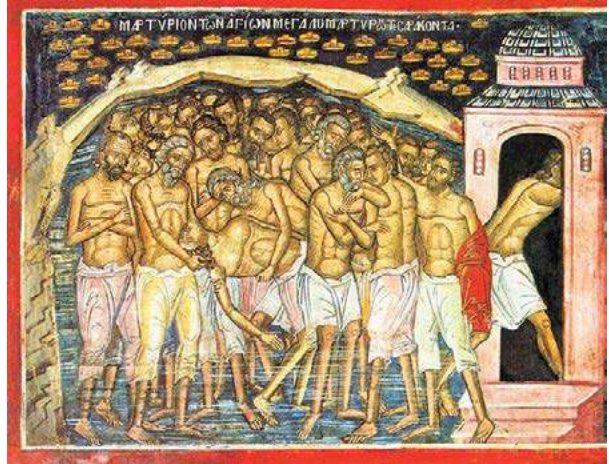
March 9

*Metropolitan Agathangelos of Fanarion*

The **Forty Holy Martyrs**, who came from various places and were martyred at Lake Sebaste in 320 AD, are: Angius, Aglaius, Aithalas, Aetius, Athanasius, Acacius, Alexander, Vivianus, Gaius, Gorgonius, Domitian or Domitius, Domnus, Ecdicius, Eunoicus, Euty chius, Heliades or Elias, Heraclius, Hesy chius, Theodulus, Theophilus, John or Candidus, Claudius, Cyril, Cy rion, Leontius, Lysimachus, Meliton, Nicholas, Xanthias, Valerius, Valens, Priscus, Sacerdon or Sakedon, Severianus, Sisinius, Smaragdus, Philoctimon, Flavius, and Chudion.

The saints were soldiers under Emperor Licinius (308-323 AD) and the governor Agricola. Because they refused to sacrifice to idols, they were arrested and confessed that they were Christians. And because they did not change their minds, they were beaten with stones and, in winter, were condemned to stand all night in the lake, which had frozen over from the cold and had become covered with ice.

There, when someone got scared and ran to the nearest bath to warm up, the guard who was watching over them, when he saw the crowns for the thirty-nine Martyrs descending from the sky and one crown left over, which belonged to the one who had lost heart, he threw off his uniform, ran to the Saints and believed in Christ. In the morning, when others appeared to have died, and others were still breathing, they led them to the shore and broke their legs, burned them, and threw their sacred relics into the lake. The martyrs' remains were found by Christians on a cliff, where they had been gathered by divine providence, and were buried with reverence.



Their remains were found by divine revelation in 438 AD by Empress Pulcheria, hidden in the church of St. Thyrsos, behind the ambo, in the tomb of the deaconess Eusebia in two silver boxes, which, according to Eusebia's will, had been placed in her tomb at the head of her grave. Pulcheria then built a church outside the walls of Troas.

# Ο ΑΓΙΟΣ ΤΟΥ ΜΗΝΑ

## ΟΙ ΑΓΙΟΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΜΑΡΤΥΡΕΣ

### 9 Μαρτίου

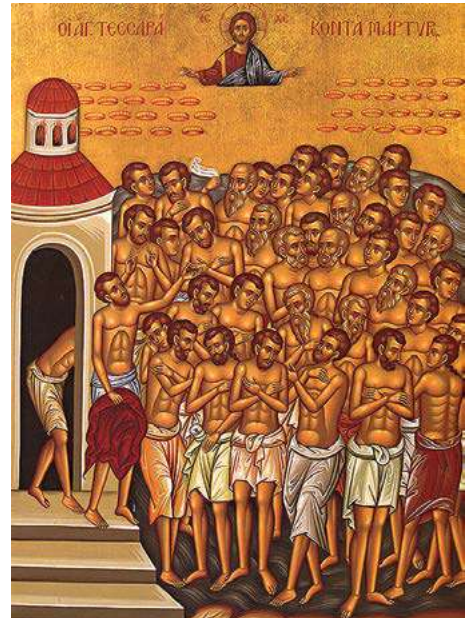
Μητροπολίτου Φαναρίου κ.κ. Αγαθαγγέλου

Οί Άγιοι Τεσσαράκοντα Μάρτυρες, οι οποίοι κατάγονταν από διάφορους τόπους και έμαρτύρησαν στη λίμνη της Σεβαστείας, τό έτος 320 μ.Χ., είναι οι: Άγγίας, Άγλάϊος, Αειθαλᾶς, Αέτιος, Αθανάσιος, Ακάκιος, Αλέξανδρος, Βιβιανός, Γάϊος, Γοργόνιος, Γοργόνιος, Δομετιανός ή Δομέτιος, Δόμονος, Έκδικίος, Εϋνοϊκός, Εϋτύχιος, Ήλιάδης ή Ήλιος, Ήράκλειος, Ήσύχιος, Θεόδουλος, Θεόφιλος, Ίωάννης ή Κάντιδος, Κλαύδιος, Κύριλλος, Κυρίων, Λεόντιος, Λυσιμάχος, Μελίτων, Νικόλαος, Ξανθίας, Ουαλέριος, Ουάλης, Πρίσκος, Σακερδών ή Σακεδών, Σεβηριανός, Σισίνιος, Σμάρραγδος, Φιλοκτήμων, Φλάβιος και Χουδίων.

Οί Άγιοι ήσαν στρατιώτες επί αυτοκράτορος Λικινίου (308-323 μ.Χ.) και ήγεμόνος Αγρικολάου. Έπειδή άρνήθηκαν να θυσιάσουν στα είδωλα, συνελήφθησαν και όμολόγησαν ότι ήσαν Χριστιανοί. Και έπειδή δέν έπεισθησαν συνέτριψαν μέ πέτρες τά σώματά τους και σέ καιρό χειμώνος καταδικάσθησαν να στέκονται όλη τή νύκτα μέσα στη λίμνη πού είχε παγώσει από τό κρύο και είχε κρυσταλλώσει.

Έκει, όταν ένας έλιποψύχησε και έτρεξε προς τό κοντινότερο λουτρό, για να ζεσταθει, ό καπκλάριος πού τους έφύλαγε, όταν είδε από τόν ουρανό να κατεβαίνουν οι στέφανοι για τους τριάντα έννέα Μάρτυρες και ένα στεφάνο να περισσεύει, τό όποιο ανήκε σέ εκείνο πού λιγοψύχησε, αφού απέβαλε τή στολή του, έτρεξε προς τους Άγίους και έπίστεψε στον Χριστό. Τό πρωί, μόλις έπαρουσιάσθησαν άλλοι μέν να έχουν πεθάνει, άλλοι δέ να αναπνέουν ακόμη, αφού τους όδήγησαν στην ακτή και τους έσπασαν τά πόδια, τους έκαψαν και έρριψαν τά ιερά σκηνώματα στη λίμνη. Τά μαρτυρικά λείψανα άνευρέθησαν από τους Χριστιανούς σέ κάποιο γκρεμό, όπου είχαν συναχθει κατά θεία οικονομία, και ένταφιάσθησαν μέ εϋλάβεια.

Τά λείψανα αυτών βρήκε μέ θεία όπτασία, τό έτος 438 μ.Χ., ή αυτοκράτειρα Πουλχερία κρυμμένα στο ναό του Άγίου Θύρσου, πίσω από τόν άμβωνα, στον τάφο της διακόνισσας Εϋσεβείας σέ δύο άργυρές θήκες, οι όποιες, κατά τή διαθήκη της Εϋσεβείας, είχαν έναποτεθει στον τάφο της στο μέρος της κεφαλής της. Στη συνέχεια ή Πουλχερία οικοδόμησε ναό έξω από τά τείχη των Τρωαδισίων.



# LADY LENT

In many Orthodox homes, there is a special tradition during Great Lent. It is called **Lady Lent** (Kyra Sarakosti). Lady Lent is usually made of paper or dough, and she looks like a simple nun. But she is not just a decoration, she is a teacher!

First, you will notice that **she has no mouth**. Why? Because during Lent we try to fast. We fast from certain foods, but we also try to fast from hurtful words, complaining, and gossip. Lady Lent reminds us to speak less and pray more.

**Her hands are crossed in prayer**. This shows us that Lent is a time to talk to God more often. We go to church, we say our prayers, and we try to open our hearts to Him. The most interesting part is that **Lady Lent has seven feet!** Each foot stands for one of the seven weeks of Great Lent. Families hang her in their home like a little calendar. At the end of each week, one foot is cut off. As the weeks go by, we count down together.

When only one foot is left, we know that Holy Week is very close. Soon, we will walk with Christ to the Cross... and then celebrate His glorious Resurrection at Pascha!

This beautiful tradition teaches us something very important: Lent is a journey. We take it step by step, week by week. We try a little harder each day to be kinder, more patient, more loving. Lady Lent helps us remember that we are preparing our hearts for Jesus. And when Pascha finally comes, our hearts are ready to rejoice: Christ is Risen!

## Η ΚΥΡΑ ΣΑΡΑΚΟΣΤΗ

Η νηστεία των χριστιανών για το Πάσχα συμβολίζεται από τα παλιά χρόνια με την κυρά Σαρακοστή. Οι άνθρωποι την φτιάχνουν σαν μια καλόγρια που δεν έχει στόμα, διότι συνεχώς νηστεύει. Τα χέρια της είναι σταυρωμένα γιατί όλο προσεύχεται. Έχει όμως **7 πόδια** που αντιστοιχούν στις **7 εβδομάδες της Σαρακοστής**. Την κρεμάμε στο σπίτι μας σαν ένα ημερολόγιο και κάθε εβδομάδα κόβουμε κι ένα πόδι της, έτσι ώστε όταν θα μείνει με ένα πόδι να ξέρουμε ότι έφτασε η **Μεγάλη Εβδομάδα**.

# SALUTATIONS TO THE THEOTOKOS



*The Virgin Mary holding the Christ Child.  
Easter Byzantine mosaic Interior Hagia  
Sophia in Constantinople.*

The Service of the Salutations is known as one of the hymnological masterpieces of the Church. During the first four Salutation services, the Akathist Hymn is sung in parts. The Akathist Hymn is a profound, devotional poem that sings the praises of the Holy Mother and Ever-Virgin Mary. This hymn comprises twenty-four stanzas, divided into four parts. One part is sung on each Friday of Great Lent, and on the fifth Friday, the entire set is sung in commemoration of a miracle performed by the Virgin in Constantinople.

**1<sup>st</sup> Salutations - February 27**

**2<sup>nd</sup> Salutations - March 6**

**3<sup>rd</sup> Salutations - March 13**

**4<sup>th</sup> Salutations - March 20**

**The Akathist Hymn - March 27**

## ΟΙ ΧΑΙΡΕΤΙΣΜΟΙ ΤΗΣ ΘΕΟΤΟΚΟΥ

Η Ακολουθία των Χαιρετισμών κατά την περίοδο της Μεγάλης Τεσσαρακοστής είναι γνωστή ως ένα από τα υμνολογικά αριστουργήματα της Εκκλησίας μας. Κατά τη διάρκεια της Μεγάλης Τεσσαρακοστής, τις καθημερινές τα απογεύματα τελείται το Μεγάλο Απόδειπνο. Τις Παρασκευές αντί για το Μεγάλο τελείται το Μικρό Απόδειπνο μαζί με την Ακολουθία των Χαιρετισμών της Υπεραγίας Θεοτόκου. Κατά τη διάρκεια των πρώτων τεσσάρων Χαιρετισμών, ο Ακάθιστος Ύμνος ψάλλεται τμηματικά.

Ο Ακάθιστος Ύμνος είναι ένα βαθύ, λατρευτικό ποίημα που ψάλλει τα εγκώμια της Παναγίας και της Παναγίας. Ο ύμνος αυτός περιλαμβάνει είκοσι τέσσερις στροφές, χωρισμένες σε τέσσερα μέρη. Ένα μέρος ψάλλεται κάθε Παρασκευή της Μεγάλης Τεσσαρακοστής και την πέμπτη Παρασκευή ολόκληρο το σύνολο σε ανάμνηση ενός θαύματος που έκανε η Παναγία στην Κωνσταντινούπολη.

# PARISH COUNCIL

Dear Parishioners,

As we prepare to welcome the beauty of spring and continue our sacred journey through Great Lent, we reflect with gratitude on the many blessings within our beloved parish family at Holy Trinity St. Nicholas Greek Orthodox Church.

Just before entering this holy season, we shared an amazing, fun, and truly successful evening at our “My Big Fat Greek Party.” It was a wonderful celebration of fellowship, joy, and community, a beautiful reminder of the love that binds us together in Christ.

We extend our heartfelt thanks to Annetta Colon for organizing and putting together such an incredible night. Her dedication and hard work made the event both memorable and meaningful for all who attended.

We also offer our sincere appreciation to Fr. Vasileios, Presbytera Elisavet, our Parish Council members, and all of the devoted volunteers who gave their time and talents to ensure the evening’s success. Your commitment to our church community is truly a blessing.

As we continue our Lenten journey with prayer, fasting, and reflection, we look forward with hope and anticipation to the glorious Resurrection of our Lord Jesus Christ and the joy of the Easter celebration.

## PARISH ANNOUNCEMENTS

### **GENERAL ASSEMBLY MEETING**

Our General Assembly Meeting will be held on Sunday, March 15th, immediately following Divine Liturgy. If necessary, a rain date is scheduled for Monday, March 16th at 8:00 PM. We encourage all Stewards in good standing to attend and participate in the life and future of our parish.

### **Traditional Greek Night**

The GOYANS will be hosting our “Traditional Greek Night” on Saturday, May 2nd. The evening will feature live music by the Greek band Anemos and performances by our Hellenic Dance Group. It promises to be a joyful celebration of our faith, culture, and community. Mark your calendars and plan to join us!

May this holy season renew our hearts, strengthen our faith, and draw us closer to Christ and to one another.

With love in Christ,  
Spyro Lazaretos  
President



HOLY TRINITY + ST. NICHOLAS  
GREEK ORTHODOX CHURCH OF STATEN ISLAND

# Traditional Greek night

**MAY 2ND**

7:00pm

LIVE ENTERTAINMENT

by the

**inemos Music**

**50/50 Raffle**

**\$75 (16 & OVER) \$35 (7 - 15 YRS OLD) FREE (6 YRS & YOUNGER)**

**BUFFET, CASH BAR (BEER & WINE)**

**KATSORIS HELLENIC CENTER**

**1641 RICHMOND AVE, STATEN ISLAND, NY**

**PLEASE CONTACT PAULINE THATEN FOR QUESTIONS AND RSVP BY APR 27<sup>th</sup> (917) 932-4076**

# LADIES PHILOPTOCHOS SOCIETY



Dear Philoptochos Sisters and fellow parishioners,

Our sincerest gratitude and appreciation for all those who contributed to our monthly tray last month. Your donations assisted in our February obligations, and we value your support. Thank you.

**February 7<sup>th</sup>** was our Cook for Trinity Lutheran Soup Kitchen. The menu was homemade chicken

soup, grilled cheese sandwiches on hero bread, salad, and yogurt. Over 130 meals were served on site along with takeouts and any remainder of food went to Project Hospitality. Helpers from Coptic Church joined us along with newcomers from our Parish: Andrew Sfougataki, with his stepson Chris, Julia Dunphy, Eddie Dunphy, and his friend Jim. Their participation was heartfelt, and they enjoyed donating their time and efforts. Thank you.

Project Hospitality was completed successfully on the **27<sup>th</sup>** with sandwiches and salads served to the needy through Bagel Depot. Thank you to Penny Karidis for making the arrangements for this very worthy cause.

**February 13<sup>th</sup>** was our monthly meeting and our “Valentine’s Day Project”. Thank you to all who attended and wrote out cards and messages to our homebound parishioners who are unable to join us at Sunday liturgy. These parishioners are so very humbled, grateful, and appreciative of the love they received.

*The following are our events for the month of March:*

**3/1** Cook for Trinity Lutheran Soup Kitchen/Philoptochos Monthly Tray

This month monies will go towards:

- Orthodox Christian Missions (Support a Mission Priest)
- Hellenic College Holy Cross Lenten Event

**3/8** Sts. Constantine & Helen Cathedral Spring Luncheon (Hamilton Loft, Brooklyn)

**3/10** Monthly meeting 6:30 refreshments/7:00 meeting

**3/27** Project Hospitality

**3/28** Philoptochos Walk-A-Thon (rain or shine). Meet us at Ocean Breeze Fishing Pier at 10:00 am. Contact Dee Sidiropoulos (917)669-0586 or sign-up at our Philoptochos table during coffee hour.



If unable to walk, you can virtually walk with us by buying a “sneaker”. The “sneakers” will be available on Sundays after liturgy.

**Please Note:**

Tsoureki from Agia Skepi orders are available until **March 8<sup>th</sup>, 2026**. Orders can be placed every Sunday after liturgy in the community center or by mailing the form to the church (1641 Richmond Avenue, 10314, attn: Dee Sidiropoulos) along with a check, made out to Ladies Philoptochos Society of Holy Trinity-St. Nicholas. Any questions, contact Dee Sidiropoulos (917)669-0586/Penny Karidis (917) 626-4943.

During this time, we will be selling *Easter baskets* for boys and girls. You can pre-order the baskets and find out more information by contacting Christine Charitis (917)915-8398, Chris Moscota (917)282-9403, or Linda Gerecitano (718)536-0295).

*Palm Crosses* will also be available. For more information, contact Cathy Kalaizes (917)886-8873

**Save the Date**

Thursday, May 14th, 2026 Ladies Philoptochos Annual Spring Dinner at LiGreci's Staaten, starting 7:00 pm

***Wishing everyone a Blessed and Peaceful Great Lent!***

Conveying the blessings and love of Fr. Vasileios,

Faithfully,  
Dee Sidiropoulos, President



# YOUTH MINISTRIES



## JOY

All 3rd to 5th graders are invited to join JOY, as we build friendships through the activities that strengthen our Greek Orthodox identity. We meet every first and third Friday of the month, 6-7pm. During the month of February, JOY kids spent time with Fr. Vasileios learning about prosforo, how it's made, the symbolism behind the intricate parts of the seal that is used to make it, and what parts are used for communion and antidoron. Please mark your calendars... on Friday March 6, we will have a mandatory parent meeting to prepare for our upcoming Greek Parade in April, and our Archdiocese Olympics in May.



Contact us at: [joy@htsngoc.org](mailto:joy@htsngoc.org)

## JUNIOR GOYA

All 6th and 7th graders are invited to join our group that trains young adults to lead their own meetings as they plan activities that strengthen their Greek Orthodox identity. We meet every first and third Friday of the month, 7-8 pm. In the month of February, Junior GOYAnS planned their spring trip to Altitude. We are very proud of our children who have committed to reading the "Aspile" and "Kai Dos Imin Despota" prayers during the Salutation services during Great Lent.

Please mark your calendars... on Friday, March 6, we will have a mandatory parent meeting to prepare for our upcoming Greek Parade in April, and our Archdiocese Olympics in May.

Contact us at: [jr.goya@htsngoc.org](mailto:jr.goya@htsngoc.org)

# GOYA

All 8th to 12th graders are invited to join GOYA. Come to hang out, and plan GOYA's next event. We meet every Friday 8 to 9 pm. Thank you to all who supported our GOYA fundraiser, our Valentine's Bake Sale. Mark your calendars...March 6 will be a mandatory meeting for all our GOYAnS and their parents to sign sign up, and prepare for, our Greek Parade in April and our Archdiocese Olympics in May.

Email: [goya@htsngoc.org](mailto:goya@htsngoc.org)



# Sunday

# Monday

# Tuesday

# Wednesday

<p><b>1</b> Sunday of Orthodoxy</p>  <p>Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM</p>	<p><b>2</b> Hesychius the Martyr</p>  <p>Great Compline 4:00 PM</p>	<p><b>3</b> The Holy Martyrs Eutropius, Cleonicus, and Basiliscus</p>  <p>GOBL Basketball Practice 6:00 PM</p>	<p><b>4</b> Gerasimus the Righteous of Jordan</p>  <p>Presanctified Liturgy 4:00 PM GOBL Basketball Practice 6:00 PM</p>
<p><b>8</b> Sunday of St. Gregory Palamas</p>  <p>Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM</p>	<p><b>9</b> The Holy Forty Martyrs of Sebastia</p> 	<p><b>10</b> Quadratus the Martyr &amp; his Companions</p>  <p>GOBL Basketball Practice 6:00 PM</p>	<p><b>11</b> Sophronius, Patriarch of Jerusalem</p>  <p>GOBL Basketball Practice 6:00 PM</p>
<p><b>15</b> Sunday of the Holy Cross</p>  <p>Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM General Assembly 12:30 PM</p>	<p><b>16</b> Sabine the Martyr of Egypt</p>  <p>Great Compline 4:00 PM</p>	<p><b>17</b> Alexis the Man of God</p>  <p>GOBL Basketball Practice 6:00 PM</p>	<p><b>18</b> Cyril, Patriarch of Jerusalem</p>  <p>Presanctified Liturgy 4:00 PM GOBL Basketball Practice 6:00 PM</p>
<p><b>22</b> Sunday of St. John Climacus</p>  <p>Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM</p>	<p><b>23</b> The Holy Righteous Martyr Nikon and His 199 Disciples</p>  <p>Great Compline 4:00 PM</p>	<p><b>24</b> Forefeast of the Annunciation of the Theotokos</p>  <p>GOBL Basketball Practice 6:00 PM</p>	<p><b>25</b> Annunciation of the Theotokos</p>  <p>Orthros 9:00 AM Liturgy 10:00 AM GOBL Basketball Practice 6:00 PM</p>
<p><b>29</b> Sunday of St. Mary of Egypt</p>  <p>Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM</p>	<p><b>30</b> John Climacus the Righteous, author of The Divine Ladder of Ascent</p>  <p>Great Compline 4:00 PM</p>	<p><b>31</b> The Holy Hieromartyr Hypatius, Bishop of Gangra</p>  <p>GOBL Basketball Practice 6:00 PM</p>	

# Thursday

# Friday

# Saturday

<b>5</b> <b>Conon the Gardener</b> 	<b>6</b> <b>42 Martyrs of Amorion in Phrygia</b> 	<b>7</b> <b>Second Saturday of Lent</b> 
GOBL Basketball Practice 6:00 PM Executive Board Meeting 8:00 PM	JOY 6:00 PM 2 <sup>nd</sup> Salutation to the Theotokos 7:00 PM Jr GOYA 7:00 PM GOYA 7:30 PM	
<b>12</b> <b>Theophanes the Confessor</b> 	<b>13</b> <b>Removal of the relics of Nicephorus</b> 	<b>14</b> <b>Third Saturday of Lent</b> 
GOBL Basketball Practice 6:00 PM	3 <sup>rd</sup> Salutation to the Theotokos 7:00 PM GOYA 7:30 PM	
<b>19</b> <b>The Holy Martyrs Chrysanthus and Daria</b> 	<b>20</b> <b>Righteous Fathers slain at the Monastery of St. Savas</b> 	<b>21</b> <b>Fourth Saturday of Lent</b> 
GOBL Basketball Practice 6:00 PM Parish Council Meeting 8:00 PM	JOY 6:00 PM 4 <sup>th</sup> Salutation to the Theotokos 7:00 PM Jr GOYA 7:00 PM GOYA 7:30 PM	
<b>26</b> <b>5th Thursday of Lent: The Great Canon of Saint Andrew of Crete</b> 	<b>27</b> <b>Martyr Matrona of Thessalonica</b> 	<b>28</b> <b>5th Saturday of Lent: The Akathist Hymn</b> 
GOBL Basketball Practice 6:00 PM	The Akathist Hymn 7:00 PM GOYA 7:30 PM Adult Hellenic Dancers 8:00 PM	



**Strict Fast:** Refrain from meat, fish, oil, wine, dairy, and eggs.  
**Αυστηρή νηστεία:** Αποφύγετε το κρέας, τα ψάρια, το λάδι, το κρασί, τα γαλακτοκομικά προϊόντα και τα αυγά. (Red)



**Wine & Oil:** Wine and oil are allowed. Refrain from meat, fish, dairy, and eggs.  
**Κρασί & Λάδι:** Το κρασί και το λάδι επιτρέπονται. Αποφύγετε το κρέας, τα ψάρια, τα γαλακτοκομικά προϊόντα και τα αυγά. (Purple)



**Fish, oil and wine are allowed:** Refrain from meat, dairy and eggs. **Τα ψάρια, το λάδι και το κρασί επιτρέπονται:** Αποφύγετε το κρέας, τα αυγά και τα γαλακτοκομικά προϊόντα. (Blue)



**Dairy Allowed:** Dairy, fish, eggs, oil and wine are allowed. Refrain from meat.  
**Επιτρέπονται γαλακτοκομικά:** Επιτρέπονται τα γαλακτοκομικά, τα αυγά, τα ψάρια, το λάδι και το κρασί. Αποφύγετε το κρέας. (Orange)

**No Symbol Fast Free:** All Foods Allowed.  
 Χωρίς σύμβολο: **Κατάλυσις εις πάντα:** Επιτρέπονται όλα τα τρόφιμα (Yellow)

# HELLENIC DANCERS



## Calling all youth!

Please join us every Sunday, after church for dance practice. Learn traditional folk dances from all parts of Greece. Our robust program, consisting of three youth groups, aims to pass on our rich cultural legacy of music and dance to our children. Through traditional Greek folk dancing, our children learn the language, history, and cultural traditions of all regions of Greece. It is important to us that they enjoy it, and we hope their love of Greek dancing becomes a part of who they are, so they can pass it on to their children.

**Little Dancers** – Kindergarten to 3rd Grade (Sunday Practice 12pm – 12:30pm)

**Junior Hellenic Dancers** – 4th – 8th Grade (Sunday Practice 12pm – 12:30pm)

**Hellenic Dancers** – High School (Sunday Practice 12:30pm – 1:30pm)

## Adult Hellenic Dancing

Have you ever been to a dance or wedding and wish you knew how to dance all those dances that are not kalamatiano? Come and learn them! Join us to learn traditional folk dances from all parts of Greece. New members of all skill levels are always welcomed and encouraged to attend. Our goal is to bring our community together through dance and music as we express our love of Greek dancing and our Greek heritage.

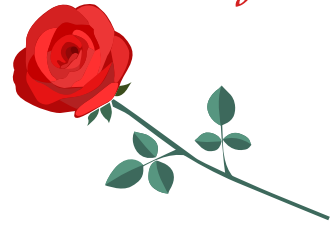
For **March** we will meet on **Friday, March 27<sup>th</sup>**.

Co-Directors  
Stella Viris, Kevi Langis

# OFFICE ANGELS



*Many thanks  
to all of you!*



We have been very blessed over the years to have had a group of volunteers who come to the office and help us with our various mailings. We call these special people our “Office Angels”, because that is what they are indeed!

Presvytera Elisavet Apostolidis  
Mary Veros  
Stephanie Griffin  
Tina Fasier

Irene Joris  
Denise Andolino  
Pauline Grillos

George Veres  
Bertha Kapetanakis  
Carol Spithogiannis

# ALTAR BOYS



Altar Boys (Acolytes) have the responsibility to assist clergy in celebrating services. The Holy Altar is the most sacred part of the Church and serving as an Altar Boy is a great honor and privilege. If you would like to serve as an Altar Boy, please contact Fr. Vasileios.

**We are very proud of the Altar Boys  
of our Church!**

# COFFEE FELLOWSHIP

Join us every Sunday after Divine Liturgy



- March 1<sup>st</sup> Ladies Philoptochos
- March 8<sup>th</sup> Youth Ministries
- March 15<sup>th</sup> AHEPA
- March 22<sup>th</sup> Daughters of Penelope
- March 29<sup>th</sup> Kritiki Filoxenia

Please note... all Fasting days are in **bold**  
 Σημείωση... Οι ημέρες Νηστείας είναι με έντονα γράμματα

## ANNOUNCEMENTS



### Palm Cross Making

Palm cross making will take place on Lazarus Saturday, **April 4<sup>th</sup>** following the Divine Liturgy. Refreshments will be served. Remember we have to make over 2000 palm crosses, the more hands we have, the quicker we finish.



# RECIPE OF THE MONTH

by Presbytera Elisavet



## Ingredients

5 medium, firm tomatoes	2 tablespoons pine nuts
5 large bell peppers (suitable for stuffing)	2 tablespoons black raisins
½ cup olive oil, plus ⅓ cup extra for the baking dish	½ cup fresh parsley, finely chopped
1 large onion, finely chopped	1–2 potatoes, peeled and cut into wedges
1 cup Carolina rice (or other medium-grain rice)	½ cup breadcrumbs
	Salt & freshly ground black pepper

Stuffed tomatoes and peppers are more than just a meal. They are a bridge between the past and the present. They belong to those dishes that need no embellishment to move you, a single forkful is enough. Each time the baking pan comes out of the oven, it feels like reliving a story that reminds us that, no matter how much life changes, the kitchen will always remain a place of return.

It is a dish equally at home on a festive table with sparkling cutlery or at a simple weekday lunch, accompanied by rustic bread and feta cheese.

Their story begins humbly. Stuffing vegetables is an ancient culinary technique, widespread throughout Mediterranean and Middle Eastern cultures. The Greek version with rice and fragrant herbs took its familiar form in the 20th century, when tomatoes became a staple of Greek agriculture and daily cooking.

The classic and most common version is the “orphan” style stuffed tomatoes and peppers filled with rice and herbs. Others prefer them with ground meat for a richer result. The two schools are steadfast and traditionally divide families!

## Preparation

**1. Prepare the vegetables:** Wash and dry the tomatoes. Slice off their tops and reserve them. Using a teaspoon, carefully scoop out the pulp and juices, placing everything in a bowl.

**2.** Blend the tomato pulp and juices until smooth to create a fresh tomato sauce.

**3.** Cut off the tops of the peppers and remove the seeds and membranes. Arrange the hollowed tomatoes and peppers in a large baking dish.

**4. Prepare the filling:** In a large skillet, heat ½ cup olive oil and sauté the onion until soft and fragrant. Add the pine nuts and raisins, then stir in the rice. Sauté for 2–3 minutes.

**5.** Add the fresh tomato sauce, season lightly with salt and pepper, and stir. Once the mixture begins to simmer, remove from heat and fold in the parsley.

**6. Fill the vegetables:** Preheat the oven to 325°F (160°C). Fill each tomato and pepper about two-thirds full (the rice will expand while baking). Spread any remaining filling between the vegetables in the dish.

**7.** Arrange the potato wedges between the stuffed vegetables. Add water to the baking dish until it reaches about halfway up the vegetables. Drizzle with the remaining olive oil and sprinkle the tops lightly with breadcrumbs. Replace the tomato and pepper “lids.”

**8.** Bake for about 1 hour. Increase the temperature to 350°F (180°C) and bake for an additional 30 minutes, until tender and lightly golden. Allow to cool slightly before serving with feta cheese and fresh bread.

**Tip:** If the peppers have thick skins, turn them carefully halfway through baking to ensure even cooking.

**“March is never absent from Lent.”**

**Fasting days, yet still days of flavor.  
Blessed Lent!**

# STEWARDSHIP LIST 2026



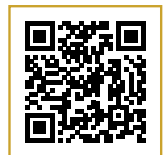
*(as of February 12, 2026)*

Father Vasileios and  
Presvytera Elisavet Apostolidis  
Nikolaos Apostolidis  
Nestor and Lori Andrianos  
Panagiota Arfanis  
Konstantinos and Susan Arvanites  
Michael Arvanites  
Emanuel and Anna Belibasakis  
James Borovilas  
Andrew Brennan  
Melissa Brennan  
Edna Cardinale  
Demetra Christofilakes  
Donna Colonna  
Kay Constantine  
Maria Coussoule  
Pamela Crivera  
Mary Cuccia  
Philip Denis  
Konstantinos and  
Corinne Dimitropoulos  
Christopher and Stephanie Dontis  
Nicholas and Vicky Dontis  
Alexandra Doyle  
John and Florendia Doyle  
John Doyle Jr.  
Paraskevi Dragazis  
Edward and Julia Dunphy  
Vernon and Maria Dutton  
Justin and Katrina Fama  
Argyrios and Olga Gerazounis  
Vincent and Linda Gerecitano  
John and Corinne Girgis  
Socrates and Katerina Grammenos  
Despina Grigos  
Pauline Grillos  
Gloria Haramis

George and Stephanie Haros  
Alexandra Hondros  
John and Arhontoula Ikonomou  
Irene Joris  
Elias and Cathy Kalaizes  
George E. Kalaizes  
Peter and Gloria Kanakos  
Theodore Kanellis  
Bertha Kapetanakis  
Lori Karelas  
Penny Karidis  
Michael Kasidonis  
Alexios and Susan Katsanos  
Alexandra Khlyustova  
Andreas and Vivian Kokkinos  
Diane Kolaitis  
Mary N. Kusas  
John and Maria Lago  
Toula Lellos  
George S. and Panagiota Leunes  
Helen Leventakis  
Angela LoBasso  
Nestor and Katie Makarigakis  
Vasiliki Manousogiannakis  
John Marangos  
Christos Marinakis  
Nelson Marun Jr.  
John and Eva Michael  
George Mitsogiorgakis  
Ierotheos and Eleni Moraitis  
Elaina Morakis  
Christine Moscoso  
Konstantinos and  
Alina Nevradakis  
John and Lola Palividas  
Dennis and Irene Panagos  
Peter Panagos

Nicholas Pappas  
Katherine Pappas  
Tasia Pavalis  
Philip and Penny Phytides  
Markos and Anita Platis  
Voula Reveliotis  
Louis and Estelle Ricciardi  
Donald and Linda Ritchie  
Kathy Scuteri  
Chris and Mary Spirocostas  
Carol Spithogiannis  
John and Kyriaki Stamos  
Stephen Stark  
Cindy Stucchio  
Georgiana Telegadis del Busto  
Maria Thomas  
Nikolaos and Christina Tountas  
Irene Tragares  
Eleni Trepel  
Keith and Effie Trepel  
Nick and Irene Tsatsaronis  
Konstantino and Irene Tsoukas  
Demetra Vass  
George Veres  
Mary Veros  
David and Stella Viris  
Alex and Lisa Vlastakis  
Vincent and Fotiny Whiteaker  
George Zalantis

Scan or Tap  
the QR code  
for Stewardship  
Details





HOLY TRINITY + ST. NICHOLAS

GREEK ORTHODOX CHURCH OF STATEN ISLAND



# Stewardship

*Your own  
From  
Your own  
we offer to You  
(Divine Liturgy)*





# ARCHDIOCESAN DISTRICT OLYMPICS

It's that time of the year again! **Greek Orthodox Archdiocesan District Olympics!**

**Friday May 22nd to Sunday May 24th**

at the Suffolk County Community College in Brentwood, New York.

Parents will need to upload the child's Birth Certificate and Baptismal Certificate when registration opens.

Volunteer coaches will be needed for the events.

**JOY (7 - 12) Events:** track (50m dash, 4x50m shuttle, 4x100m shuttle), softball throw, standing long jump, basketball (free throws, around the world, 3v3), board games (chess, checkers, backgammon, nok-hockey, table tennis), swimming (25m freestyle, 4x25m relay), kickball, soccer

**GOYA (13-18) Events:** swim (50m freestyle, 100m freestyle, 100m relay), soccer, softball, volleyball, track (50m dash, 200m dash, 400m dash, 800m run, 1500m run, 4x200m relay, 5k), field (shot put, softball throw, long jump, high jump), board games (chess, checkers, table tennis, backgammon), basketball (free throws, 3v3)

For more information, please visit the website at [www.goado.com](http://www.goado.com)

Please reach out to me if you would like to volunteer via email at: [olympics@htsngoc.org](mailto:olympics@htsngoc.org)

Anneta Dragazis-Colon  
Chairperson

GREEK ORTHODOX ARCHDIOCESAN DISTRICT  
48TH ANNUAL  
**JOY & GOYA  
OLYMPICS**

INSPIRING FAITH, PROMOTING FELLOWSHIP  
& CELEBRATING EXCELLENCE

MEMORIAL DAY WEEKEND  
May 22-24 2026  
Suffolk Community College  
Grant Campus - Brentwood NY

BOYS & GIRLS AGES 7-17

SWIMMING \* 3 ON 3 BASKETBALL \* BASKETBALL SHOOTING  
CHESS \* CHECKERS \* BACKGAMMON \* CONNECT 4  
TABLE TENNIS \* NOK-HOCKEY \* SHOT-PUT  
SOFTBALL THROW \* HIGH JUMP \* LONG JUMP  
SOFTBALL \* SOCCER \* TRACK  
VOLLEYBALL \* KICKBALL  
5K RUN \* CORNHOLE  
TRINITY CHALLENGE

REGISTER

FOR MORE INFO VISIT US:  
[www.GOADO.com](http://www.GOADO.com)  
email: [info@goado.com](mailto:info@goado.com)



camp saint paul

# CAMP SAINT PAUL

## SUMMER REGISTRATION

Sign up for a camping ministry that has changed countless lives across our District! Limited spots are available so please log in at the scheduled time!

✓ Faith

✓ Fellowship

✓ Greek Culture Appreciation

Join Now

212-774-0422

www.campsaintpaul.org

FEBRUARY 28TH 2026 12 PM

CAMP

We are excited to share that registration for Camp Saint Paul 2026 is now open! This beloved summer camp offers a joyful, faith - filled experience for our youth, and we encourage you to consider enrolling your child.

## Scholarship Opportunity

Our Parish is pleased to offer Scholarships for Camp St. Paul tuition. If you are interested in applying, please contact as soon as possible to the Church office or via email to: [parishcouncil@htsngoc.org](mailto:parishcouncil@htsngoc.org).

To be eligible for the scholarship:

- ◆◆ Camper must be an active member in our youth ministries.
- ◆◆ Family stewardship must be fulfilled for 2025.

# The Greek Revolution of 1821

The Greek Revolution of 1821 stands as one of the defining events in the modern history of Hellenism, a milestone of both European and global significance. It was not merely a national uprising against the Ottoman Empire; it was a struggle for faith, identity, and freedom, deeply rooted in the collective memory and spiritual tradition of the Greek people.

After nearly four centuries of Ottoman rule, the Greeks preserved an unbroken awareness of their heritage and their Orthodox Christian faith, which became the very core of their national consciousness. The Church safeguarded the Greek language, education, and moral ethos, keeping alive the hope of liberation. The long-awaited freedom, the “Pothóumenon” (the longed-for ideal), was not simply a political demand. It was an existential necessity.

The *Filiki Eteria* (Society of Friends) prepared the ground for the uprising with secrecy and determination. In March 1821, the flame of revolution was ignited in various regions of the Greek world. Leaders such as Theodoros Kolokotronis, Athanasios Diakos, Papaflessas, Markos Botsaris, and many others embodied the spirit of sacrifice and courage. At the same time, hierarchs and clergy stood at the forefront of the struggle, with the Ecumenical Patriarch Gregory V offering the supreme witness through his martyrdom, which sealed the Nation’s resolve.

The struggle was long and bloody. Internal divisions, civil conflicts, and external pressures tested the unity of the revolutionaries. Yet their steadfast faith in freedom and their con-

viction that they were fighting “for faith and fatherland” strengthened their endurance. International developments and the intervention of the Great Powers, especially after the Battle of Navarino in 1827, proved decisive for the final outcome. In 1830, the Greek state’s independence was officially recognized.

The Revolution of 1821 is not merely a historical event to be commemorated. It remains a living reminder that freedom is achieved through sacrifice, unity, and faith. It calls us to reflect on our responsibility toward the heritage entrusted to us. To preserve our spiritual and cultural identity, to cultivate education, and to inspire younger generations with the enduring ideals of freedom, self-sacrifice, and faith.

**Happy March 25th!**  
**May we always remain free!**



# Η Επανάσταση του 1821

Η Ελληνική Επανάσταση του 1821 αποτελεί ένα από τα κορυφαία γεγονότα της νεότερης ιστορίας του Ελληνισμού και σταθμό με ευρωπαϊκή και παγκόσμια απήχηση. Δεν υπήρξε απλώς μία εθνική εξέγερση εναντίον της Οθωμανικής Αυτοκρατορίας· υπήρξε αγώνας πίστεως, ταυτότητας και ελευθερίας, βαθιά ριζωμένος στη μνήμη και την πνευματική παράδοση του Γένους.

Μετά από σχεδόν τετρακόσια χρόνια δουλείας, οι Έλληνες διατήρησαν άσβεστη τη συνείδηση της καταγωγής τους και την ορθόδοξη πίστη τους, που στάθηκε ο πυρήνας της εθνικής τους αυτοσυνειδησίας. Η Εκκλησία διαφύλαξε τη γλώσσα, την παιδεία και το ήθος του λαού, κρατώντας ζωντανή την ελπίδα της ελευθερίας. Το «Ποθούμενον» δεν ήταν απλώς πολιτικό αίτημα· ήταν υπαρξιακή ανάγκη.

Η *Φιλική Εταιρεία* προετοίμασε με μυστικότητα και αποφασιστικότητα το έδαφος της εξέγερσης. Τον Μάρτιο του 1821, η φλόγα άναψε σε διάφορες περιοχές του ελληνικού χώρου. Μορφές όπως ο Θεόδωρος Κολοκοτρώνης, ο Αθανάσιος Διάκος, ο Παπαφλέσσας, ο Μάρκος Μπότσαρης και τόσοι άλλοι ενσάρκωσαν το φρόνημα της θυσίας. Παράλληλα, ιεράρχες και κληρικοί στάθηκαν στην πρώτη γραμμή του αγώνα, με κορυφαίο παράδειγμα τον Πατριάρχη Γρηγόριο Ε΄, του οποίου το μαρτύριο σφράγισε την αποφασιστικότητα του Έθνους.

Ο αγώνας υπήρξε μακρός και αιματηρός. Διχόνοιες, εμφύλιες συγκρούσεις και εξωτερικές πιέσεις δοκίμασαν τη συνοχή των επα-



ναστατημένων Ελλήνων. Ωστόσο, η πίστη στην ελευθερία και η πεποίθηση ότι «υπέρ πίστεως και πατρίδος» αγωνίζονταν, ενίσχυσε την αντοχή τους. Η διεθνής συγκυρία και η παρέμβαση των Μεγάλων Δυνάμεων, ιδίως μετά τη ναυμαχία του Ναβαρίνου (1827), συνέβαλαν καθοριστικά στην τελική δικαίωση του αγώνα. Το 1830 αναγνωρίστηκε επίσημα η ανεξαρτησία του ελληνικού κράτους.

Η Επανάσταση του 1821 δεν αποτελεί μόνο ιστορικό γεγονός προς μνημόνευση. Είναι διαρκής υπενθύμιση ότι η ελευθερία κατακτάται με θυσία, ενότητα και πίστη. Μας καλεί να αναλογιστούμε την ευθύνη μας απέναντι στην παράδοση που παραλάβαμε και να διαφυλάξουμε την πνευματική και πολιτισμική μας ταυτότητα, να καλλιεργούμε την παιδεία και να εμπνέουμε τις νεότερες γενιές με τα ιδανικά της ελευθερίας, της θυσίας και της πίστεως.

**Ζήτω η 25η Μαρτίου!**  
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REGISTER ONLINE

Our Parish will be marching in the Greek Parade on **April 26<sup>th</sup>, 2026!**

We will be hiring a bus to take us to the parade from church after Liturgy 12:00 pm and back to the church after the Parade.

Kindly secure your seats by calling the office at: (718) 494-0658 by March 21<sup>th</sup>.

**Ζήτω η Ελλάδα!!**

# DAUGHTERS OF PENELOPE

## DAUGHTERS OF PENELOPE, CALLICOLONE CHAPTER 247

Thank you to everyone who supported our Valentine's Day dinner. This annual event helps us to support our local charitable projects and our national obligations.

Our next meeting will be on **March 26, 2026**, at 7pm, refreshments at 6:30 pm, location: community center lobby.

Diana Kolaitis  
Corresponding Secretary



# AHEPA



Yia sas everyone!

We hope you are well and staying warm this winter. AHEPA is having a fasolada for Sarakosti on Sunday, **March 15<sup>th</sup>** during our coffee hour after liturgy.

Any generous from donations from you will go toward the **AHEPA Greek School Graduation Scholarships Fund**.

*Ελάτε να φάμε μαζί!! Κοιτάστε!*

President  
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# METHEXIS<sup>©</sup>

«*Methexis*» /mé.tʰek.sis/, (*méthexis*):

Mental, spiritual participation, meeting, contact and communication

The Monthly Bilingual Bulletin of Holy Trinity-St Nicholas  
Greek Orthodox Church of Staten Island.

Our mission is to reach out to all members of the Community by providing useful information  
about the ecclesiastical, spiritual, and cultural life of the entire Parish.

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[www.htsngoc.org](http://www.htsngoc.org)

The next deadline for submitting news to **METHEXIS** is

**March 10, 2026**

Submissions can be emailed to:

[info@htsngoc.org](mailto:info@htsngoc.org)

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