

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**

August 2026



HOLY TRINITY * ST. NICHOLAS

GREEK ORTHODOX CHURCH OF STATEN ISLAND



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Ἀπολυτίκιον τῆς Μεταμορφώσεως

Ἦχος βαρύς

Μεταμορφώθης ἐν τῷ ὄρει Χριστέ ὁ Θεός,
δείξας τοῖς Μαθηταῖς σου τὴν δόξαν σου,
καθὼς ἠδύναντο. Λάμπσον καὶ ἡμῖν τοῖς ἁμαρτωλοῖς,
τὸ φῶς σου τὸ αἶδιον, πρεσβείαις τῆς Θεοτόκου,
φωτοδότα δόξα σοι.

Ἥκοντάκιον τῆς Ἑορτῆς

Ἦχος βαρύς

Ἐπὶ τοῦ ὄρους μεταμορφώθης,
καὶ ὡς ἐχώρουν οἱ Μαθηταὶ σου τὴν δόξαν σου,
Χριστέ ὁ Θεὸς ἐθεάσαντο, ἵνα ὅταν σε ἴδωσι
σταυρούμενον, τὸ μὲν πάθος νοήσωσιν ἐκούσιον,
τῷ δὲ κόσμῳ κηρύξωσιν, ὅτι σὺ ὑπάρχεις ἀληθῶς,
τοῦ Πατρὸς τὸ ἀπαύγασμα.

Ὁ Οἶκος

Ἐγέρθητε οἱ νωθεῖς, μὴ πάντοτε χαμερπεῖς,
οἱ συγκάμπτοντες εἰς γῆν τὴν ψυχὴν μου λογισμοί,
ἐπάρθητε καὶ ἄρθητε εἰς ὕψος θείας ἀναβάσεως,
προσδράμωμεν Πέτρῳ καὶ τοῖς Ζεβεδαίου,
καὶ ἅμα ἐκείνοις τὸ Θαβώριον ὄρος προφθάσωμεν,
ἵνα ἴδωμεν σὺν αὐτοῖς τὴν δόξαν τοῦ Θεοῦ ἡμῶν,
φωνῆς δὲ ἀκούσωμεν, ἧς περ ἄνωθεν ἤκουσαν,
καὶ ἐκήρυξαν, τοῦ Πατρὸς τὸ ἀπαύγασμα.

polytikion of the Transfiguration

Grave Mode

You were transfigured upon the mountain,
O Christ our God, showing to Your disciples
Your glory as much as they could bear.
Do also in us, sinners though we may be,
shine Your everlasting light, by the intercessions
of the Theotokos, O Giver of light. Glory to You.

hontakion of the Feast

Grave Mode

Upon the mountain were You transfigured,
and Your disciples beheld Your glory as far as
they were able, O Christ our God; so that when
they would see You crucified they might
understand that Your Passion was deliberate,
and declare to the world that in truth
You are the Father's radiance.

Oikos

Awake you dull thoughts, be not always
groveling and bending my soul towards the earth;
arise and go up to the height of divine ascent.
Let us run to join Peter and Zebedee's sons,
and with them go directly to Mount Tabor;
that with them we may see the glory of our God,
and may also hear the voice that they heard from
heaven; and they proclaimed the Father's radiance.

«Ἐν τῇ Κοιμήσει τὸν κόσμον οὐ κατέλιπες, Θεοτόκε»
(Ἀπολυτίκιον)

Κάθε χρόνο, ὁ Δεκαπενταύγουστος πλημμυρίζει ὅλους μας μὲ μία παράξενη, ἀλλὰ βαθιὰ χριστιανικὴ χαρά. Τιμοῦμε τὴν Κοίμηση τῆς Ὑπεραγίας Θεοτόκου, καὶ ὅμως ἡ Ἐκκλησία δὲν μιλά γιὰ χωρισμὸ καὶ ἀπώλεια, ἀλλὰ γιὰ παρουσία, παρηγοριὰ καὶ ζωὴ. Γι' αὐτὸ καὶ ψάλλουμε **«Ἐν τῇ Κοιμήσει τὸν κόσμον οὐ κατέλιπες, Θεοτόκε»**.

Στὴ μία αὐτὴ φράση συμπεκνώνεται ὁλόκληρη ἡ ἐμπειρία τῆς Ἐκκλησίας γιὰ τὴ διαρκὴ παρουσία τῆς Παναγίας στὴ ζωὴ τοῦ κόσμου. Ἡ Παναγία δὲν ἐγκατέλειψε ποτὲ τὰ παιδιά Της. Μετέστη πρὸς τὴ ζωὴ, ἀλλὰ παραμένει κοντὰ σὲ κάθε ἄνθρωπο ποὺ προσεύχεται, ποὺ ἀγωνίζεται, ποὺ πονᾷ καὶ ποὺ ζητεῖ τὴ βοήθειά Της. Ἡ μητρικὴ Της ἀγάπη δὲν γνωρίζει σύνορα οὔτε χρόνο. Συνεχίζει νὰ ἀγκαλιάζει ὅλον τὸν κόσμον καὶ νὰ πρεσβεύει ἀδιαλείπτως γιὰ τὴ σωτηρία μας.

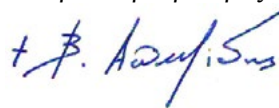
Ὁ Ἅγιος Ἰωάννης ὁ Δαμασκηνός, ὁ μέγας ὑμνητὴς τῆς Θεοτόκου, γράφει ὅτι ἦταν φυσικὸ Ἐκεῖνη ποὺ κράτησε στὴν ἀγκαλιά Της τὸν Δημιουργὸ τοῦ κόσμου νὰ μεταβῇ στὴν αἰώνια ζωὴ καὶ νὰ δοξασθεῖ ἀπὸ τὸν Υἱό Της. Ἡ δόξα Της ὅμως δὲν Τὴν ἀπομάκρυνε ἀπὸ τὸν κόσμον. Ἀντίθετα, Τὴν ἔκανε ἀκόμη πιο κοντὰ σὲ κάθε πιστό, ὡς στοργικὴ Μητέρα καὶ ἀκοίμητη προστάτιδα.

Γι' αὐτὸ καὶ ἡ Ἐκκλησία μᾶς προετοιμάζει μέσα ἀπὸ τὸν ὁμορφο πνευματικὸ δρόμο τῶν Ἱερῶν Παρακλήσεων. Δὲν πρόκειται γιὰ μία συνήθεια ἢ μία ὁμορφὴ παράδοση. Εἶναι μία ζωντανὴ συνάντηση μὲ τὴ Μητέρα τοῦ Κυρίου, στὴν ὁποία ἐμπιστευόμαστε τὰ παιδιά μας, τὶς οἰκογένειές μας, τοὺς ἀσθενεῖς, τοὺς νέους, τοὺς ἡλικιωμένους, τὶς ἀγωνίες καὶ τὶς ἐλπίδες μας. Σᾶς προσκαλῶ θερμὰ νὰ συμμετάσχουμε ὅλοι στὴν καταλυτικὴ αὐτὴ περίοδο, ὥστε νὰ προετοιμάσουμε τὴν ψυχὴ μας γιὰ τὴ μεγάλη ἑορτὴ τῆς Κοιμήσεως.

Εὐχομαι ὁ Πανάγαθος Θεός, διὰ τῶν πρεσβειῶν τῆς Ὑπεραγίας Θεοτόκου, νὰ χαρίζει σὲ ὅλους υἰεῖα, εἰρήνη, πνευματικὴ δύναμη καὶ ἀκλόνητὴ πίστη. Καὶ εἴθε, ἔχοντας πάντοτε στὴν καρδιά μας τὴ βεβαιότητα ὅτι **«Ἐν τῇ Κοιμήσει τὸν κόσμον οὐ κατέλιπες, Θεοτόκε»**, νὰ πορευόμαστε μὲ θάρρος στὸν δρόμο τοῦ Χριστοῦ, γνωρίζοντας ὅτι ἔχουμε μία στοργικὴ Μητέρα ποὺ δὲν παύει νὰ πρεσβεύει γιὰ ὅλους μας.

Καλὸ καὶ εὐλογημένο Δεκαπενταύγουστο!

Πρωτοπρεσβύτερος



Βασίλειος Γ. Αποστολίδης, Δρ.Μ
Τερατικός Προϊστάμενος

«In falling asleep, you did not forsake the world, O Theotokos»
(Apolytikion of the Dormition)

Each year, the Feast of the Dormition of the Most Holy Theotokos fills our hearts with a unique and profound Christian joy. We gather to honor Her Dormition, yet the Church does not speak of separation or loss. Instead, she proclaims a message of presence, comfort, and life. That is why we joyfully chant: *«In falling asleep, you did not forsake the world, O Theotokos.»*

In this single phrase, the Church expresses her enduring experience of the Mother of God's loving presence in the life of the world. The Theotokos has never abandoned her children. Although she was translated into eternal life, she remains close to every person who prays, struggles, suffers, and seeks her motherly intercession. Her love knows neither time nor boundaries. She continues to embrace the whole world and ceaselessly intercede before her Son for our salvation.

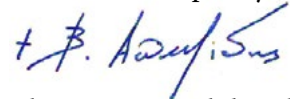
Saint John of Damascus, the great hymnographer of the Dormition, teaches that it was fitting for the One who held the Creator of the universe in her arms to be received into eternal glory by her Son. Yet her heavenly glorification did not distance her from the world. On the contrary, it brought her even closer to every faithful Christian as our loving Mother and ever-vigilant Protectress.

For this reason, the Church prepares us for this great feast through the beautiful spiritual journey of the Paraklesis Services. These sacred services are far more than a cherished tradition. They are a living encounter with the Mother of our Lord. During these blessed evenings, we entrust to her our children, our families, the sick, the elderly, our young people, our worries, and our hopes. I warmly invite all of you to join us in these prayerful services, so that together we may prepare our hearts to celebrate the glorious Feast of her Dormition.

As we celebrate this holy season, I pray that our All-Good God, through the intercessions of the Most Holy Theotokos, may grant each of you good health, peace, spiritual strength, and unwavering faith. And may we always carry in our hearts the comforting assurance that *«In falling asleep, you did not forsake the world, O Theotokos,»* walking with courage on the path of Christ, knowing that we have a loving Mother who never ceases to intercede for us before the throne of her Son.

May you all have a blessed and grace-filled Feast of the Dormition!

Reverend Protopresbyter



Vasileios G. Apostolidis, PhD
Presiding Priest

LITURGICAL SCHEDULE

Sunday 2 **9th Sunday of Matthew - Translation of the Relics of St. Stephen**
8:30am Orthros - 10:00am Divine Liturgy

Monday 3 11:00am Paraklesis to the Most Holy Theotokos

Tuesday 4 6:30pm Paraklesis to the Most Holy Theotokos

Thursday 6 **THE TRANSFIGURATION OF OUR LORD**
9:00am Orthros - 10:00am Divine Liturgy

Friday 7 6:30pm Paraklesis to the Most Holy Theotokos

Sunday 9 **10th Sunday of Matthew**
8:30am Orthros - 10:00am Divine Liturgy

Monday 10 11:00am Paraklesis to the Most Holy Theotokos

Tuesday 11 6:30pm Paraklesis to the Most Holy Theotokos

Wednesday 12 11:00am Paraklesis to the Most Holy Theotokos

Thursday 13 6:30pm Paraklesis to the Most Holy Theotokos

Saturday 15 **THE DORMITION OF THE MOST HOLY THEOTOKOS**
9:00am Orthros - 10:00am Divine Liturgy

Sunday 16 **11th Sunday of Matthew**
8:30am Orthros - 10:00am Divine Liturgy

Sunday 23 **12th Sunday of Matthew – Leavetaking of the Dormition
of the Most Holy Theotokos**
8:30am Orthros - 10:00am Divine Liturgy

Sunday 30 **13th Sunday of Matthew**
8:30am Orthros - 10:00am Divine Liturgy

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ

Κυριακή 2 9^η Κυριακή Ματθαίου – Ανακομιδή του λειψάνου του Αγ. Στεφάνου
8:30π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Δευτέρα 3 11:00 π.μ. Παράκληση στην Ύπεραγία Θεοτόκο

Τρίτη 4 6:30 μ.μ. Παράκληση στην Ύπεραγία Θεοτόκο

Πέμπτη 6 **Η ΜΕΤΑΜΟΡΦΩΣΙΣ ΤΟΥ ΣΩΤΗΡΟΣ**
9:00π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Παρασκευή 7 6:30 μ.μ. Παράκληση στην Ύπεραγία Θεοτόκο

Κυριακή 9 10^η Κυριακή Ματθαίου
8:30π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Δευτέρα 10 11:00 π.μ. Παράκληση στην Ύπεραγία Θεοτόκο

Τρίτη 11 6:30 μ.μ. Παράκληση στην Ύπεραγία Θεοτόκο

Τετάρτη 12 11:00 π.μ. Παράκληση στην Ύπεραγία Θεοτόκο

Πέμπτη 13 6:30 μ.μ. Παράκληση στην Ύπεραγία Θεοτόκο

Σάββατο 15 **Η ΚΟΙΜΗΣΙΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ**
9:00π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Κυριακή 16 11^η Κυριακή Ματθαίου
8:30π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Κυριακή 23 12^η Κυριακή Ματθαίου – Απόδοσις της Κοιμήσεως
της Ύπεραγίας Θεοτόκου
8:30π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Κυριακή 30 13^η Κυριακή Ματθαίου
8:30π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

ORTHODOX STUDIES

Interpretation of the Divine Liturgy

Saint Nicholas Cavasilas

Holy Communion

Shortly after, the celebrant will himself commune, and will also invite the faithful to the holy mysteries. Since holy communion is not permitted to everyone, the priest, elevating the Bread of Life and showing it to the people, cries: “The holy things to the holy”. It’s as if he says: “Here is the Bread of Life! You see it. Rush then to partake it. Not everyone however, but whoever is a saint, because the holy things are only allowed for the saints”.

By saints he means not only those who have attained perfection but those also who are striving for it without having yet obtained it. That’s why Christians, unless they fall into mortal sins that separate them from Christ and make them spiritually dead, have no obstacle to Holy Communion [Besides, the Divine Liturgy is done for the faithful to receive communion. As St Basil the Great says, “for someone to commune and partake every day of the holy body and blood of Christ, is good and beneficial”. However, frequent Holy Communion presupposes continuous spiritual struggle and suitable preparation (repentance-confession, guidance by a spiritual father, etc)].

When the priest says “The holy things to the holy”, the faithful respond aloud: “One is Holy, one is Lord, Jesus Christ, to the glory of God the Father”. For no one has holiness

of himself; it is not the feat of human virtue, but derived from Christ by everyone. It is as if we were to place mirrors beneath the sun; each would shine and send forth rays of light, so that one would think there are many suns; yet in truth there is but one sun which shines in all; just so Christ, the only Holy One, pours Himself forth upon the faithful, shines in so many souls, and gives light to many saints; yet He alone is Holy.

When he has thus summoned the faithful to the sacred banquet, the priest receives

communion himself first, followed by the other clergy in the altar. But before this, he pours warm water into the chalice, which symbolizes the descent of the Holy Spirit upon the Church. Since this warm water both is water and contains the element of fire because it has been boiled, it signifies the Holy Spirit which the Lord likened to “living water” (John 7:38) and came down upon the Apostles in the form of fire on Pentecost.

Next the priest turns towards the people, and, exhibiting the Holy Mysteries, calls to those who wish to receive communion to approach “with the fear of God and faith”, without contempt for the humble appearance of the body and blood of the Lord, but recognizing the preciousness of the sacrament and believing that that is the source of eternal life to those that receive it.

The body and blood of Christ is true food and true drink. And when one partakes of them these do not convert into human body like regular food does, but the human body converts into them. Just like iron, when it touches the fire it becomes itself fire and does not convert the fire into iron.

Of course, we receive Holy Communion into our mouth, but first it enters the soul and that is where our joining with Christ takes place like the Apostle Paul says: “But he that is joined to the Lord is one spirit with Him” (1 Corinthians 6:17). Without joining with Christ, man is of his own the old man who has nothing in common with God.

What does Christ ask of us in order to sanctify us through the Holy Mysteries? It is the cleansing of the soul, faith and love of God, ardent desire and longing for Holy Communion. These draw sanctification close, and that is how we should commune, because many are those who come to the mysteries and not only do they not benefit, but actually return with greater sins.

(to be continued)



ΟΡΘΟΔΟΞΗ ΣΠΟΥΔΗ

Συνοπτική ανάλυση και ερμηνεία της Θείας Λειτουργίας

Αγίου Νικολάου Καβάσιλα

Θεία Κοινωνία

Σε λίγο ο λειτουργός θα κοινωνήσει ο ίδιος και θα προσκαλέσει και τους πιστούς στα θεία Μυστήρια. Επειδή όμως δεν επιτρέπεται σε όλους ανεξαιρέτα η θεία Μετάληψη, ο ιερέας, υψώνοντας τον ζωοποιό Άρτο και δείχνοντάς Τον, εκφωνεί: «Τὰ Ἅγια τοῖς ἁγίοις». Είναι σαν να λέει: «Να ο Άρτος της ζωής! Τον βλέπετε. Λοιπόν, τρέξτε να τον μεταλάβετε. Όχι όμως όλοι, αλλά όποιος είναι άγιος. Γιατί τα άγια επιτρέπονται μόνο στους αγίους».

Αγίους εδώ εννοεί όχι μόνο εκείνους που έφτασαν στην τελειότητα της αρετής, αλλά κι εκείνους που αγωνίζονται να φτάσουν σ αυτήν, έστω κι αν ακόμα υστερούν. Για αυτό οι χριστιανοί, αν δεν πέφτουν σε θανάσιμα αμαρτήματα που τους εμποδίζουν από το Χριστό και τους νεκρώνουν πνευματικά, δεν έχουν κανένα εμπόδιο να κοινωνούν [Άλλωστε η θεία Λειτουργία γίνεται για να κοινωνούν οι πιστοί. Όπως λέει ο Μέγας Βασίλειος, «το να κοινωνεί κανείς και να μεταλαμβάνει κάθε μέρα το άγιο σώμα και αίμα του Χριστού, είναι καλό και ωφέλιμο». Η συχνή θεία Κοινωνία, όμως, προϋποθέτει τον συνεχή πνευματικό αγώνα και την κατάλληλη προετοιμασία (νήψη-προσευχή, μετάνοια-εξομολόγηση κ.λπ.)].

Στην εκφώνηση του ιερέα, «Τὰ Ἅγια τοῖς ἁγίοις», οι πιστοί αποκρίνονται δυνατά: «Εἰς ἅγιος, εἰς Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός.» Γιατί κανείς δεν έχει την αγιότητα από μόνος του, ούτε είναι και κατόρθωμα της ανθρώπινης αρετής, αλλά, όλοι από τον Χριστό την αντλούν. Και όπως, αν κάτω από τον ήλιο τοποθετηθούν πολλοί καθρέφτες, όλοι ακτινοβολούν, και νομίζεις ότι βλέπεις πολλούς ήλιους, ενώ στην πραγματικότητα ένας είναι ο ήλιος που αστράφτει σε όλους τους καθρέφτες, έτσι και ο μόνος Άγιος, ο Χριστός, καθώς διαχέεται με τη μετάληψη μέσα στους πιστούς, φαίνεται σε πολλές ψυχές και παρουσιάζει πολλούς ως αγίους. Αυτός όμως είναι ο ένας και μοναδικός Άγιος.

Αφού λοιπόν μ' αυτόν τον τρόπο συγκαλέσει ο λειτουργός τους πιστούς στο ιερό δείπνο, μεταλαμβάνει πρώτα ο ίδιος και οι άλλοι κληρικοί που βρίσκονται στο άγιο Βήμα. Προηγουμένως όμως χύνει θερμό νερό μέσα στο άγιο Ποτήριο, πράγμα που υποδηλώνει την κάθοδο του Αγίου Πνεύματος στην Εκκλησία. Γιατί αυτό το ζεστό νερό, επειδή και νερό είναι αλλά και φωτιά έχει μέσα του λόγω του βρασμού, φανερώνει το Άγιο Πνεύμα, το οποίο με «ὑδωρ ζῶν» (Ιω. 7:38) το παρομοίωσε ο Κύριος, και με τη μορφή της φωτιάς κατέβηκε στους Αποστόλους την ημέρα της Πεντηκοστής.



Στη συνέχεια ο ιερέας στρέφεται προς το εκκλησίασμα και, δείχνοντας τα Άγια, προσκαλεί όσους θέλουν να κοινωνήσουν, να προσέλθουν «μετὰ φόβου Θεοῦ, πίστεως». Να μην καταφρονήσουν δηλαδή την ταπεινή εμφάνιση που έχουν το σώμα και το αίμα του Κυρίου, αλλά να πλησιάσουν έχοντας επίγνωση της αξίας των μυστηρίων και πιστεύοντας ότι αυτά προξενούν την αιώνια ζωή σ εκείνους που μεταλαμβάνουν.

Το σώμα και το αίμα του Χριστού είναι αληθινή τροφή και αληθινό ποτό. Και όταν τα μεταλαμβάνει κανείς, δεν μετατρέπονται αυτά σε ανθρώπινο σώμα, όπως γίνεται με τις συνηθισμένες τροφές, αλλά το ανθρώπινο σώμα μεταβάλλεται σε εκείνα. Όπως και το σίδηρο, όταν έρθει σε επαφή με τη φωτιά, γίνεται κι αυτό φωτιά· δεν κάνει τη φωτιά σίδηρο.

Τη θεία Κοινωνία τη δεχόμαστε βέβαια με το στόμα, αλλά αυτή εισέρχεται πρώτα στην ψυχή κι εκεί πραγματοποιείται η ένωσή

μας με το Χριστό, όπως λέει και ο Απόστολος Παύλος: «Εκείνος που ενώνεται με τον Κύριο, γίνεται ένα πνεύμα με Αυτόν» (Α΄ Κορ. 6:17). Χωρίς την ένωσή του με το Χριστό, ο άνθρωπος, από μόνος του, είναι ο παλαιός άνθρωπος, ο άνθρωπος που δεν έχει τίποτα κοινό με το Θεό.

Ποια όμως είναι εκείνα που ζητάει από εμάς ο Χριστός για να μας αγιάσει με τα θεία μυστήρια; Είναι η κάθαρση της ψυχής, η πίστη και η αγάπη στο Θεό, ο διακαής πόθος και η λαχτάρα μας για τη θεία Κοινωνία. Αυτά ελκύουν τον αγιασμό, κι έτσι πρέπει να κοινωνούμε. Γιατί πολλοί είναι εκείνοι που προσέρχονται στα μυστήρια, και όχι μόνο δεν ωφελούνται καθόλου, αλλά φεύγουν χρεωμένοι με αμέτρητες αμαρτίες.

(συνεχίζεται)

SAINT OF THE MONTH

SAINT KALLINIKOS OF EDESSA

August 8



St. Kallinikos (Dimitrios Poulos in the world) was born in the village of Sitaralona, Agrinio on January 26, 1919 to pious parents.

After graduating from high school, he entered the Theological School of the University of Athens where he excelled in his studies. He also worked as the secretary for the Holy Metropolis of Aetolia and preached to the people of Messolonghi.

He was tonsured as a monk on November 23, 1957 at the Holy Monastery of the Entrance of the Theotokos in Myrtia with the name Kallinikos. He was ordained as a hierodeacon the following day, and as a hieromonk on December 1.

After 25 years of service in the Diocese of Aetolia, he was elected Metropolitan of Edessa and Pella on June 24, 1967 and was consecrated the next day. He worked zealously and tirelessly to properly prepare the clergy under his care.

He set up a boarding school for young students and a nursing home for the elderly. He also promoted monasticism in his diocese and rebuilt the first monastery, in honor of the Archangel Michael.

As often happens with the saints, he was subjected to unjust and defamatory attacks despite his virtue and integrity. He treated those who attacked him with meekness and love.

He was an ascetic bishop, full of missionary, self-sacrificing zeal. His speech was deeply theological and spiritually invigorating.

He suffered a 7-month illness, which he faced boldly, placing his fate in God's hand. Shortly before his repose, he said: "I am a sinful bishop, but I love God and the Church." St. Kallinikos gave his soul to the Lord on August 8, 1984.

His funeral was attended by 29 hierarchs, numerous clergy, and a large number of the faithful. He was buried in the Edessa Public Cemetery at his own request, because he wanted to be close to the people he served and loved.

For thirty years, the lamp at his grave has remained burning, sustained by the love of the people for him. The prayers of Christians addressed to him continue to increase, and the signs of his presence are evident.

Blessed Kallinikos appears in people's dreams, comforting and strengthening them. He protects them from every evil, heals their illnesses, and encourages them in their spiritual struggle. He rejoices in their joy and grieves with them in their sorrow.

One woman testified that he appeared to her in a dream: "His face shone like the light of day," and "my hemiplegia was completely healed."

Many bear witness, saying: "Fifteen years have passed, and the terrible headaches have completely left me"; "he freed me from my constant pain"; "I went to his grave, venerated the tomb of the saint, and—oh, the wonder!—the pain began to subside."

The signs of his presence are countless, and the healings of illnesses are many. Yet numerous also are the miracles associated with the spiritual rebirth of people brought about through the power of his words. This distinction is made because, in Holy Scripture, miracles refer to spiritual healings—that is, the forgiveness of sins—whereas signs refer to bodily healings, which manifest the presence of God through His saints.

Christ said to the paralytic, "Take heart, child; your sins are forgiven" (Matthew 9:2), which is the true miracle. Then followed the sign, revealing the presence and authority of the Son of God: "But that you may know that the Son of Man has authority on earth to forgive sins"—then He said to the paralytic, "Rise, take up your bed, and go to your home" (Matthew 9:6).

Many miracles and signs were wrought through Blessed Kallinikos both during his lifetime and after his blessed repose. They have been recounted by name by many who knew him personally and by many who prayed to him, and they have been recorded in the books written about him. All of this was the fruit of his holy and sanctified life



Ο ΑΓΙΟΣ ΤΟΥ ΜΗΝΑ

ΑΓΙΟΣ ΚΑΛΛΙΝΙΚΟΣ ΕΔΕΣΣΗΣ

8 Αυγούστου

Ο εν αγίοις Μητροπολίτης Εδέσσης, Πέλλης και Αλμωπίας Καλλίνικος (κατά κόσμον Δημήτριος) Πούλος γεννήθηκε στο χωριό Σιταράλωνα Αγρινίου στις 26 Ιανουαρίου 1919 από ευσεβείς γονείς.

Αποφοίτησε από το Γυμνάσιο Θέρμου με άριστες επιδόσεις και εισήχθη στη Θεολογική Σχολή του Πανεπιστημίου Αθηνών. Αρίστευσε στις πτυχιακές εξετάσεις με προοπτικές πανεπιστημιακής προώθησης (1942). Προκειμένου να προσφέρει στην τοπική Εκκλησία εργάστηκε ως Γραμματέας της Ιεράς Μητροπόλεως Αιτωλίας και Ακαρνανίας πλησίον του μακαριστού Μητροπολίτη Ιεροθέου μέχρι το 1946 κηρύττοντας παράλληλα στον λαό του Μεσολογγίου.

Το 1946 και σε ηλικία 27 ετών κατετάγη στις Δυνάμεις Καταδρομών (ΛΟΚ) και υπηρέτησε με πατριωτισμό και παροικιϊώδη θρησκευτικό ζήλο μέχρι τον Απρίλιο του 1949. Επιστρέφοντας στην Ιερά Μητρόπολη Αιτωλίας ανέλαβε και πάλι τα καθήκοντα του Γραμματέως και λαϊκού ιεροκήρυκα σε όλη την επαρχία.

Εκάρη μοναχός στις 23 Νοεμβρίου 1957 στην Ιερά Μονή Μυρτιάς με το όνομα Καλλίνικος και την επομένη χειροτονήθηκε Διάκονος στον Ιερό Ναό Αγίου Σπυρίδωνος Μεσολογγίου από τον κατά σάρκα αδελφό του Μητροπολίτη Διδυμοτείχου Κωνσταντίνο. Την 1η Δεκεμβρίου του ιδίου έτους χειροτονήθηκε Πρεσβύτερος και προχειρίστηκε Αρχιμανδρίτης.

Μετά από 25ετή διακονία στην Ιερά Μητρόπολη Αιτωλίας εξελέγη Μητροπολίτης Εδέσσης και Πέλλης στις 24 Ιουνίου 1967 και την επομένη χειροτονήθηκε στον Ιερό Ναό Αγίου Διονυσίου Αρεοπαγίτου Αθηνών. Αγωνίσθηκε για τον καταρτισμό των κληρικών της Ιεράς Μητροπόλεως του διοργανώνοντας συνέδρια και ιερατικές συνάξεις. Περίοδευσε ακούραστα την Αρχιερατική του περιφέρεια και φρόντισε ιδιαίτερα για τις χειροτονίες νέων κληρικών, το κήρυγμα και την ιερά εξομολόγηση. Ανέδειξε επίσης τις τοπικές αγίες, Νεομάρτυρα Χρυσή και μάρτυρα Βάσσα την Εδεσσαία.

Ίδρυσε Οικοτροφείο για την σπουδάζουσα νεολαία και Γηροκομείο για τους ηλικιωμένους. Προέβαλλε τον μοναχισμό και ανασύστησε την Ιερά Μονή Αρχαγγέλου Μιχαήλ Αριδαίας. Παρά την αρετή και την ακεραιότητά του δέχθηκε άδικες και συκοφαντικές επιθέσεις προερχόμενες κυρίως από εχθρούς της Εκκλησίας και του Έθνους. Τις αντιμετώπισε με υποδειγματική πραότητα και αγάπη. Εκοιμήθη στις 7 Αυγούστου 1984 μετά από επτάμηνη ασθένεια. Στην Εξόδιο Ακολουθία του παρέστησαν 29 Αρχιερείς, πολυάριθμοι κληρικοί και μεγάλο πλήθος λαού. Ετάφη στο δημόσιο Κοιμητήριο της Έδεσσας μετά από δική του επιθυμία, επειδή θέλησε να βρίσκεται κοντά στον λαό που υπηρέτησε και αγάπησε.



Υπήρξε ένα ασκητής Επίσκοπος, με ιεραποστολικό ζήλος, πλήρως αφιερωμένος στον Θεό και την Εκκλησία. Ο λόγος του ήταν βαθιά θεολογικός και αναγεννητικός. Πληροφόρησε την ποιμαντορία του με υποδειγματική ευλάβεια και φόβο Θεού θυσιάζοντας τον εαυτό του για το ποίμνιο.

Αντιμέτωπισε την ανίατη ασθένειά του αφήνοντας τον εαυτό του στα χέρια του Θεού και αξιώθηκε οσιακού τέλους λέγοντας λίγο πριν την εκδημία του: «Είμαι αμαρτωλός επίσκοπος, αλλά αγαπώ τον Θεό και την Εκκλησία».

Στην διαθήκη του έγραψε: «Ακίνητον περιουσίαν δεν έχω. Χρήματα δεν έχω. Αν ευρεθούν ολίγα χιλιόδραχμα να κατατεθούν εις το Γενικόν Φιλόπτωχον Ταμείον της Ιεράς Μητροπόλεως... Το έλεος του Κυρίου να με συνοδεύει κατά την εκ του ματαίου τούτου κόσμου εκδημίαν μου».

Το κανδήλι του μνήματος για τριάντα χρόνια παραμένει αναμμένο, από την αγάπη των ανθρώπων σε αυτόν. Οι

προσευχές των Χριστιανών προς αυτόν εντείνονται και τα σημεία της παρουσίας του είναι εμφανή.

Ο μακάριος Καλλίνικος εμφανίζεται στον ύπνο των ανθρώπων, τους παρηγορεί και τους ενισχύει, τους προστατεύει από κάθε κακό, θεραπεύει τις ασθένειές τους, τους ενισχύει στον αγώνα τους. Χαίρεται με την χαρά τους και λυπάται με την λύπη τους.

Κάποια γυναίκα δίνει την μαρτυρία ότι εμφανίσθηκε στον ύπνο της, «το πρόσωπό του έλαμπε σαν το φως της μέρας» και «αποκαταστάθηκε η ημιπληγία» της.

Πολλοί ομολογούν: «Πέρασαν 15 χρόνια, οι φρικτοί πονοκέφαλοι με έχουν αφήσει εντελώς»· «με απάλλαξε από τους συνεχείς πόνους»· «πήγα στο μνήμα, προσκύνησα τον τάφο του αγίου και ω του θαύματος! Ο πόνος άρχισε να υποχωρή».

Τα σημεία της παρουσίας του είναι πάμπολλα και οι θεραπείες ασθενειών πολλές. Όμως, και τα θαύματα που συνδέονται με την αναγέννηση των ανθρώπων, λόγω του δυνατού του λόγου, είναι πολλά. Αυτό λέγεται από την άποψη ότι στην Αγία Γραφή θαύματα αποκαλούνται οι πνευματικές θεραπείες, δηλαδή η άφεση των αμαρτιών, και σημεία λέγονται οι σωματικές θεραπείες, που είναι ένδειξη της παρουσίας του Θεού διά των αγίων.

Ο Χριστός είπε στον παραλυτικό: «τέκνον· αφέωνταί σοι αι αμαρτίαι σου» (Ματθ. θ', 2), που είναι το πραγματικό θαύμα, και στην συνέχεια ακολούθησε το σημείο, δηλαδή η παρουσία του Υιού του Θεού: «ίνα δε ειδήτε ότι εξουσίαν έχει ο υιός του ανθρώπου επί της γης αφιέναι αμαρτίας – τότε λέγει τω παραλυτικώ· εγερθείς άρον σου την κλίνην και ύπαγε εις τον οίκον σου» (Ματθ. θ', 6).

Θαύματα και σημεία έγιναν και γίνονται πολλά από τον μακάριο Καλλίνικο και όσο ζούσε, αλλά και μετά την οσιακή κοίμησή του. Τα διηγούνται επωνύμως πολλοί που τον γνώρισαν και πολλοί που προσευχήθηκαν σε αυτόν και έχουν καταγραφή στα βιβλία που εγράφησαν γι' αυτόν. Και αυτό ήταν αποτέλεσμα της αγιασμένης ζωής του.

PARISH COUNCIL

Dear Parishioners,

We hope everyone is enjoying a blessed and restful summer! As our parish family prepares for our **Annual Greek Festival** on **September 11, 12, and 13**, we are once again asking for the support of our wonderful community. Our festival is one of the most important events of the year, made possible through the time, talent, and dedication of our volunteers.

Whether you can help with preparations, work a shift during the festival for a few hours, or assist with cleanup, every helping hand makes a difference. Please consider volunteering and sharing in the fellowship and spirit of service that make our parish so special.

If you are interested in helping, please contact the church office at 718-494-0658 or email info@htsngoc.org. Thank you!

In Christ,
Spyro Lazaretos
President



come and join us!



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

GREEK FESTIVAL

OF STATEN ISLAND

2026

SEPTEMBER

11TH 6-11 PM

12TH 2-11 PM

13TH 2-9 PM

GREEK LIVE MUSIC

KIDDIE RIDES

GREEK FOOD + PASTRIES

HELLENIC DANCERS

1641 RICHMOND AVE
STATEN ISLAND, NY

Admission \$2.00 * Children under 5 ADMITTED FREE * ATM on site

LADIES PHILOPTOCHOS SOCIETY

Dear Philoptochos Sisters and fellow parishioners,

As the summer comes to an end and we start a new ecclesiastical year of our ministries, I wanted to thank our hard-working ladies of our Philoptochos Society and our community. On June 19th they came together and baked over 2,000 koulourakia, made 12 trays of Ravani, and on July 8th baked 1,900 kourabedies for our Annual Greek Festival to be held on September 11, 12, & 13. Bravo!

July 4th was our Cook for Trinity Lutheran Soup Kitchen. Our crew, in 100-degree weather, prepared and served over 70 meals with additional take-outs. Seeing it was too hot to prepare the traditional 4th of July menu the crew prepared chicken salad, Cole slaw, pickles, bread and butter, mixed green salad, fruit salad, and corn chips. Thank you to all who made it possible to still celebrate our Country's 250th anniversary in the heat wave.



The following are our events for the month of August:

- 8/1 Cook for Trinity Lutheran Soup Kitchen
- 8/15 Commemoration of the Feast of the Dormition of the Theotokos.
Please join us for a small luncheon to celebrate in our community center.
- 8/28 Cook for Project Hospitality

*****Save the Dates**
Sunday, September 27th,
Welcome Back Meeting
All are welcomed!***

The meeting will follow liturgy.
We are striving to increase our membership
to serve our community better,
so please bring your friends or family with you.

***Sunday, October 4th, after Liturgy
Rise Against Hunger***



In memory of George Karidis
 Please join us assembling 10,000 meals to help
 underserved people worldwide achieve food security and resilience
 fueled by a global movement of volunteers and partners.
 George wanted in lieu of flowers for people to donate to our “Feed the Hungry” Program.
 We could not think of a worthier cause
 to memorialize George than feeding 10,000 unfortunate people worldwide.

PLEASE NOTE: All correspondence regarding Ladies Philoptochos Society can be made through
 our new Philoptochos email: philoptochos@htsngoc.org

Conveying the blessings and love of Fr. Vasileios,

Faithfully,
 Dee Sidiropoulos, President



Sunday

Monday

Tuesday

Wednesday

2  9th Sunday of Matthew	3  Isaacius, Dalmatus, & Faustus, Ascetics of the Dalmation Monastery	4  Seven Holy Youths of Ephesus	5  Forefeast of the Transfiguration of our Lord and Savior
Orthros 8:30 AM Liturgy 10:00 AM	Paraklesis to the Most Holy Theotokos 11:00 AM	Paraklesis to the Most Holy Theotokos 6:30 PM	
9  10th Sunday of Matthew	10  Laurence the Holy Martyr & Archdeacon of Rome	11  Euplus the Holy Martyr & Archdeacon of Catania	12  The Holy Martyrs Photius and Anicetus of Nicomedia
Orthros 8:30 AM Liturgy 10:00 AM	Paraklesis to the Most Holy Theotokos 11:00 AM	Paraklesis to the Most Holy Theotokos 6:30 PM	Paraklesis to the Most Holy Theotokos 11:00 AM
16 11th Sunday of Matthew	17 Myron the Martyr of Cyzicus	18 Floros & Lauros the Monk-martyrs of Illyria	19  Andrew the General & Martyr & his 2,593 soldiers
Orthros 8:30 AM Liturgy 10:00 AM			
23 12th Sunday of Matthew	24 Eutyches the Hieromartyr & Disciple of St. John the Theologian	25 Return of the Body of Bartholomew the Glorious Apostle	26  The Holy Martyrs Adrian and Natalie
Orthros 8:30 AM Liturgy 10:00 AM			
30 13th Sunday of Matthew	31 The Placing of the Honorable Sash of the Most Holy Theotokos		
Orthros 8:30 AM Liturgy 10:00 AM			

Thursday

Friday

Saturday

				1	The Holy Seven Maccabee Children 
6	Transfiguration of our Lord and Savior Jesus Christ 	7	Afterfeast of the Transfiguration of our Lord and Savior 	8	Emilian the Confessor & Bishop of Cyzikos 
Orthros 9:00 AM Liturgy 10:00 AM Executive Board Meeting 8:00 PM		Paraklesis to the Most Holy Theotokos 6:30 PM			
13	Apodosis of the Transfiguration 	14	Forefeast of the Dormi- tion of our Most Holy Lady the Theotokos 	15	The Dormition of our Most Holy Lady the Theotokos
Paraklesis to the Most Holy Theotokos 6:30 PM				Orthros 9:00 AM Liturgy 10:00 AM	
20	Samuel the Prophet	21	The Holy Apostle Thaddaeus 	22	The Holy Martyr Agathonicus
Parish Council Meeting 8:00 PM					
28	Pimen the Great	28	Moses the Black of Scete 	29	Beheading of the Holy and Glorious Prophet 



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)



YOUTH MINISTRIES



JOY

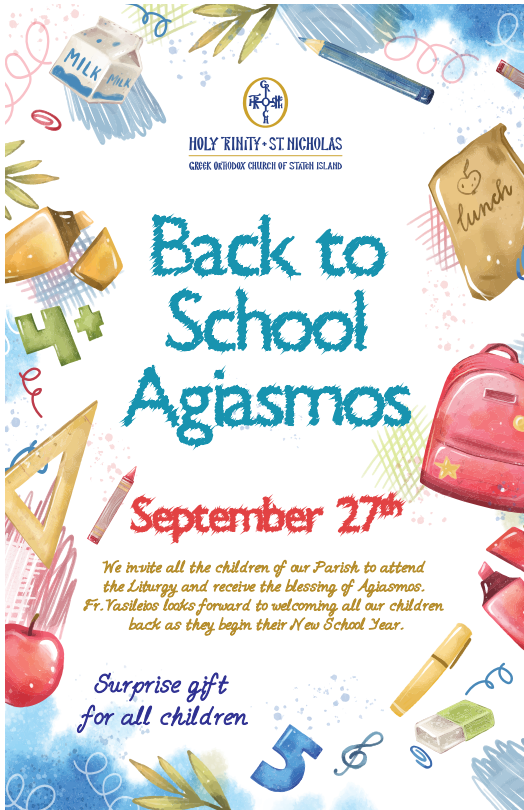
We are excited to begin another exciting year of JOY, with all children entering third to fifth grade this year. The first JOY meeting will be October 2nd from 6 to 7 pm. Parents will register their child for JOY on this day. There is no registration fee but families must be paid members of our church. We look forward to our youth building friendships through activities that strengthen their Greek Orthodox and Hellenic identity. JOY meetings are every first and third Friday of every month from 6-7 pm. Contact us at: joy@htsngoc.org

JUNIOR GOYA

We are excited to begin another awesome year of Junior GOYA, with all children entering sixth to eighth grade this year. We encourage all Junior GOYAns to volunteer at our church festival, September 11th 6-11pm, September 12th 2-11 pm, and September 13th 2-9 pm. The first Jr. GOYA meeting will be October 2nd from 7 to 8 pm. Parents will register their child for Jr. GOYA on this day. There is no registration fee, but families must be paid members of our church. We look forward to our youth building friendships through activities that strengthen their Greek Orthodox and Hellenic identity. Jr. GOYA meetings are every first and third Friday of every month from 7-8 pm. Contact us at: jr.goya@htsngoc.org

GOYA

On Friday, October 2nd, we will be starting up our GOYA ministry for grades 8th-12th again. Our Goyans, organizes a range of activities, including religious retreats, social events like dances and sports tournaments, community service, projects and fundraising. GOYA aims to strengthen teens' connection to their faith and their community. Our Goyans meet on Fridays at 7:30pm. More details to follow. Contact us at: goya@htsngoc.org



Dates to Remember

Upcoming Events

HOLY TRINITY-ST. NICHOLAS
GREEK ORTHODOX CHURCH OF STATHI ISLAND

PRESENTS

FALL BASKETBALL INTRAMURALS

CO-ED · 2026

2nd-4th
GRADE

5th-7th
GRADE

8th-10th
GRADE

\$200

PER PLAYER · REGISTRATION FEE

FREE PLAYING T-SHIRT FOR ALL PLAYERS

* SPOTS ARE LIMITED — NO WALK-INS

DATES COMING SOON

TRYOUTS · REGULAR SEASON · PLAYOFFS · CHAMPIONSHIP
ALL DATES TO BE ANNOUNCED — STAY TUNED!

SPONSORSHIPS AVAILABLE

SUPPORT YOUR COMMUNITY · CONTACT US FOR DETAILS

REGISTRATION BY ADVANCE SIGN-UP ONLY

QUESTIONS · REGISTRATION & SPONSORSHIPS
YOUTHDIRECTOR@HTSNGOC.ORG

GREEK SCHOOL

Για τα παιδιά το καλοκαίρι αρχίζει από την τελευταία μέρα του σχολείου και μετά! Οι ώρες μοιάζουν ατελείωτες και πλέον έχουν «άπειρο» ελεύθερο χρόνο για να τον γεμίσουν με ενδιαφέρουσες δραστηριότητες.

Για μικρούς και μεγάλους, η πιο ζεστή εποχή του χρόνου είναι συνυφασμένη με τα βιβλία. Το βιβλίο δεν είναι απλώς μια απασχόληση για τις διακοπές. Είναι μια αγκαλιά πριν τον ύπνο, ένα ταξίδι σε κόσμους μαγικούς, μια αφορμή για συζήτηση και ένας τρόπος να μάθουν τα παιδιά να αναγνωρίζουν τα συναισθήματά τους, να αγαπούν, να ονειρεύονται και να βλέπουν τον κόσμο με διαφορετικά μάτια.

Επίσης, βοηθάμε έτσι το παιδί να κατανοήσει, να καλλιεργήσει γραπτά κείμενα και να εμπλουτίσει το λεξιλόγιό του στην Ελληνική γλώσσα. Μην ξεχάσετε να τα βάλετε στη βαλίτσα σας! Αγαπητοί γονείς, θα θέλαμε να σας ενημερώσουμε ότι οι εγγραφές των μαθητών μας έχουν ξεκινήσει.

Επισκεφτείτε την ιστοσελίδα μας ή την ηλεκτρονική διεύθυνση: greekschool@htsngoc.org για περισσότερες πληροφορίες.

Κυριακή 27 Σεπτεμβρίου δίνουμε όλοι ραντεβού για τον καθιερωμένο αγιασμό για την έναρξη της νέας σχολικής χρονιάς.

Τρίτη 29 Σεπτεμβρίου ξεκινάμε δυναμικά για άλλη μια δημιουργική χρονιά, σε μια πορεία προς την γνώση και την καλλιέργεια. Μιά πορεία γεμάτη χαμόγελα και ανακαλύψεις.

Ανυπομονούμε να σας δούμε!



Η δασκάλα
Σταυρούλα Χαμπάκη



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Greek School

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BEGINNING SEPTEMBER 27TH

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OR IN PERSON IN CHURCH
SUNDAY, SEPTEMBER 6, 13 AND 20





SUNDAY SCHOOL

Hello, everyone!

My name is Katie Nuzzo, and I am honored and excited to serve as the new Sunday School Director. As someone who was baptized and raised in this parish, this community has always held a special place in my heart. It is where my faith was nurtured, where many of my most cherished childhood memories were made, and where I learned the importance of our Greek Orthodox faith and traditions.

Over the years, I have had the privilege of serving our parish as a Sunday School teacher and as a past PTO President. Those experiences deepened my love for our church and strengthened my commitment to serving our children and families.



As Sunday School Director, my goal is to create a welcoming, engaging, and faith-filled environment where every child feels valued and inspired to grow in their relationship with Christ. I hope to work alongside our wonderful teachers and families to help our children not only learn about our faith and traditions but also develop a lifelong love for the Church. By nurturing our youth today, we are helping to ensure that our Greek Orthodox faith remains strong for generations to come.

I am truly looking forward to this new journey and to working together as we build a successful and meaningful year. I ask for your prayers, support, and involvement as we continue to guide our children in faith, love, and service.

May God bless you and your families, and I can't wait to see everyone this fall!

Contact us at: sundayschool@htsngoc.org

With love in Christ,
Katie Nuzzo
Sunday School Director



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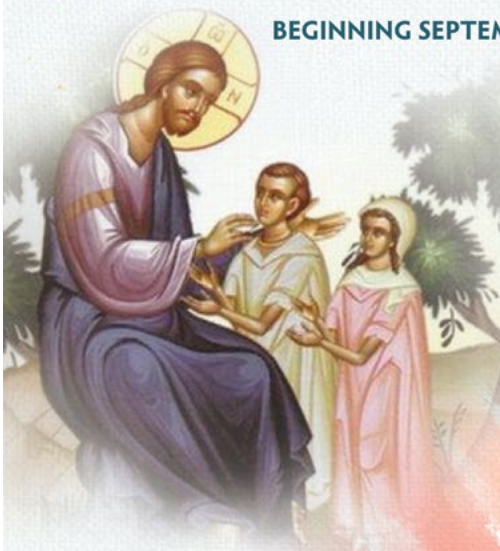
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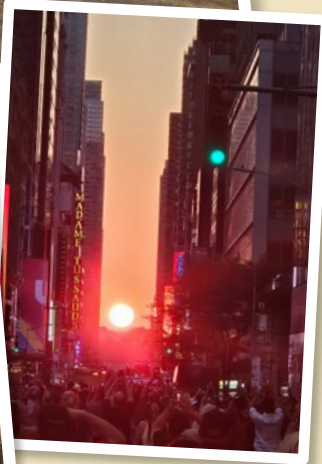


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*Thank you
 for your consideration
 and continued support!*

RECIPE OF THE MONTH

by Presbytera Elisavet

Ingredients (Serves 4–5):

1 jar grape leaves in brine, rinsed and drained
2 cups short-grain rice
2 medium onions, finely chopped
10 green onions (spring onions), finely chopped
½ bunch fresh dill, chopped
½ bunch fresh mint, chopped
1 cup extra virgin olive oil
Juice of 1 lemon
Salt and freshly ground black pepper
2 cups water (approximately)

Tips

If it is **not a fasting period**, serve the Dolmadakia with a refreshing Greek yogurt dip.

A Brief History

Although Dolmadakia are often associated with Turkish cuisine, their origins trace back to ancient Greece. Early Greeks prepared stuffed leaves called “thria,” first using fig leaves and later grape leaves, a tradition linked to the time of Alexander the Great and the spread of Greek culture throughout the Eastern Mediterranean.

The Greeks of Asia Minor and Pontus later created the vegetarian version known as Dolmadakia Yalantzi, filled with rice, fresh herbs, and olive oil instead of meat. Today, they remain one of the most beloved dishes of the Orthodox fasting table.

During the Dormition Fast (August 1–14), Dolmadakia Yalantzi are a traditional Lenten favorite, enjoyed warm or chilled as families prepare to celebrate the Feast of the Dormition of the Theotokos, often called the “Summer Pascha.” *May you have a blessed and joyful Feast of the Dormition!*



Preparation:

1. Heat ½ cup olive oil in a saucepan and sauté the onions, green onions, dill, and mint until softened. Add the rice, 1 cup of water, salt, and pepper, and simmer for about 10 minutes. Let the filling cool slightly. **2.** Place 1 teaspoon of filling on each grape leaf (shiny side down), fold in the sides, and roll tightly. **3.** Line the bottom of a pot with a few grape leaves. Arrange the Dolmadakia seam side down in tight rows. Add the remaining olive oil, lemon juice, and enough water to almost cover them. Place an upside-down plate on top to keep them in place while cooking. **4.** Simmer over low heat for about 50 minutes. Allow to cool before serving. They are especially delicious served chilled the next day.



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*Please note... all Fasting days are in **bold***

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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.

Editorial Director

Rev. Prototropesbyter Vasileios G. Apostolidis, PhD

Layout Design

GREEN Studio

METHEXIS is also available online at:

www.htsngoc.org

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

August 10, 2026

Submissions can be emailed to:

info@htsngoc.org

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