

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

July 2026



HOLY TRINITY * ST. NICHOLAS

GREEK ORTHODOX CHURCH OF STATEN ISLAND



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Ἀπολυτίκιον τῆς Ἀγίας Μαρίνης

Ἦχος πλ. α΄

Μνηστευθεῖσα τῷ Λόγῳ, Μαρίνα ἔνδοξε,
τῶν ἐπιγείων τὴν σχέσιν πᾶσαν κατέλιπες,
καὶ ἐνήθλησας λαμπρῶς ὡς καλλιπάρθενος·
τὸν γὰρ ἀόρατον ἔχθρόν, κατεπάτησας στερρῶς,
ὁφθέντα σοι Ἀθληφόρε.
Καὶ νῦν πηγάζεις τῷ κόσμῳ,
τῶν ἱαμάτων τὰ χαρίσματα.

Κοντάκιον τῆς Ἀγίας

Ἦχος γ΄

Παρθενίας κάλλεσι, πεποικιλμένη παρθέने,
μαρτυρίου στίγμασι, στεφανωθεῖσα Μαρίνα,
αἵμασιν ἀθλητικοῖς τε ῥεραντισμένη,
θαύμασι, καταλαμψεῖσα τῶν ἱαμάτων,
εὐσεβῶς Μάρτυς ἐδέξω,
βραβεῖα νίκης τῆς σῆς ἀθλήσεως.

Ὁ Οἶκος

Τῷ νυμφίῳ Χριστῷ, ἔρωτι τῆς καρδίας σου,
ἀπὸ βρέφους σεμνὴ πυρποληθεῖσα, ἔδραμες, δορκὰς
ὡς διψῶσα πηγαῖς ἀειρύτοις, Παρθενομάρτυς·
καὶ τῇ ἀθλήσει σεαυτὴν συντηρήσασα,
ἐν τῷ ἀφθάρτῳ ὄντως τοῦ Κτίστου σου,
νόμφη εὐκλεής, θαλάμῳ ἔφθασας ἐστολισμένη,
πεποικιλμένη, στεφανηφόρος, νικητής,
λαμπαδηφόρος, εὐθαλής, ἀφάρτου νυμφῶνος
τυχοῦσα, καὶ δεξαμένη ὡς χρυσίον,
βραβεῖα νίκης τῆς σῆς ἀθλήσεως.

polytikion ffor Saint Marina

Mode pl. 1

O Marina, when you were to the Logos betrothed,
then you left all your earthly relationships behind,
and you famously contested as a virgin most fine.

For you strenuously trampled on the enemy
when he appeared to you, O prizewinner.
And to the world now you pour out cures
and healings, by the grace of God.

kontakion for the Saint

Mode 3

Virgin maid, the beautiful signs
of virginity adorned you, and the marks
of martyrdom were like a crown, O Marina,
sprinkled with the drops of blood of your contest,
glowing with your cures and miracles,
you were given the award, as if a gold medal,
as a winner in the martyric games.

Oikos

From infancy you were consumed with
wholehearted love for Christ the Bridegroom,
O virtuous maiden. So you ran to Him,
like a thirsty gazelle to ever-flowing springs,
and you preserved your-self in the contest,
and as a glorious bride you reached the truly
eternal chamber of your Creator, decorated,
adorned, crowned, glowing as a torch-bearing
victor; and you were given the award,
as if a gold medal, as a winner
in the martyric games.

*«Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε, ἐν παντί εὐχαριστεῖτε»
(Α΄ Θεσ. 5,16)*

Ομῆνας Ἰούλιος βρίσκεται στὴν καρδιά τοῦ καλοκαιριοῦ. Εἶναι ἡ περίοδος κατὰ τὴν ὁποία πολλοὶ ἄνθρωποι ἀναζητοῦν λίγες στιγμὲς ξεκούρασης, περισσότερο χρόνο μὲ τὴν οἰκογένειά τους, ἓνα ταξίδι, λίγη ἀνάπαυση ἀπὸ τοὺς γρήγορους ρυθμοὺς τῆς καθημερινότητος. Ἡ Ἐκκλησία μας ὄχι μόνο δὲν ἀρνεῖται αὐτὴ τὴν ἀνάγκη, ἀλλὰ τὴ βλέπει ὡς μία εὐκαιρία ἀνανεώσεως τῶν σωματικῶν καὶ ψυχικῶν μας δυνάμεων.

Ταυτόχρονα ὁμως, ἡ Ἐκκλησία μᾶς ὑπενθυμίζει ὅτι ἡ σχέση μας μὲ τὸν Θεὸ δὲν γνωρίζει ἐποχὲς καὶ διακοπές. Γι’ αὐτὸ καὶ μέσα στὸν Ἰούλιο, παρ’ ὅτι δὲν δεσπόζει κάποια μεγάλη Δεσποτικὴ ἢ Θεομητορικὴ ἐορτὴ, τὸ ἐκκλησιαστικὸ ἐορτολόγιο εἶναι γεμάτο ἀπὸ φωτεινὲς μορφές Ἀγίων. Ἡ Ἀγία Κυριακὴ, ὁ Ὁσῖος Παῖσιος, ἡ Ἀγία Μαρίνα, ὁ Προφῆτης Ἡλίας, ἡ Ἀγία Παρασκευή, ὁ Ἅγιος Παντελεήμων καὶ τόσοι ἄλλοι Ἅγιοι μᾶς καλοῦν νὰ θυμηθοῦμε ὅτι ὁ ἁγιασμός δὲν εἶναι μία ὑπόθεση ὀρισμένων ἡμερῶν, ἀλλὰ ὁ καθημερινὸς προορισμὸς κάθε χριστιανοῦ.

Ὁ Ἀπόστολος Παῦλος, γράφοντας πρὸς τοὺς Θεσσαλονικεῖς, συνοψίζει ὁλόκληρη τὴ χριστιανικὴ ζωὴ σὲ τρεῖς μικρὲς ἀλλὰ σπουδαῖες προτροπές: *«Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε, ἐν παντί εὐχαριστεῖτε»* (Α΄ Θεσ. 5,16). Ἡ χαρὰ ποὺ πηγάζει ἀπὸ τὴν παρουσία τοῦ Χριστοῦ, ἡ ἀδιάκοπη προσευχὴ ποὺ διατηρεῖ ζωντανὴ τὴ σχέση μας μαζὶ Του καὶ ἡ εὐγνωμοσύνη γιὰ κάθε δωρεὰ Του ἀποτελοῦν τὸν ἀσφαλὴ δρόμο τῆς πνευματικῆς ζωῆς.

Ὁ Ἅγιος Ἰωάννης ὁ Χρυσόστομος διδάσκει ὅτι ὁ χριστιανὸς μπορεῖ νὰ προσεύχεται παντοῦ. Στὴ θάλασσα, στὸ ταξίδι, στὴν ἐργασία, στὴν ἀνάπαυση. Δὲν χρειάζεται πάντοτε ἓνας ἰδιαίτερος τόπος, ἀλλὰ ἓνας νοῦς στραμμένη πρὸς τὸν Θεό. Καὶ βεβαίως, ἡ συμμετοχὴ μας στὴ Θεία Λειτουργία τῆς Κυριακῆς παραμένει τὸ κέντρο τῆς ζωῆς μας, ὅπου ἡ προσωπικὴ προσευχὴ συναντᾷ τὴν κοινὴ λατρεία τῆς Ἐκκλησίας.

Ἀς ἀξιοποιήσουμε, λοιπόν, τὸ φετινὸ καλοκαίρι ὄχι μόνο γιὰ νὰ ξεκουράσουμε τὸ σῶμά μας, ἀλλὰ καὶ γιὰ νὰ ἀνανεώσουμε τὴν ψυχὴ μας. Ἀς πάρουμε μαζὶ μας στίς διακοπές τὸ Εὐαγγέλιο, τὸ κομποσχοίνι, τὴν προσευχὴ καὶ τὴν ἀγάπη πρὸς τὸν Θεό. Καὶ ἂς ἀφήσουμε τοὺς Ἁγίους τοῦ μηνὸς αὐτοῦ νὰ γίνουν συνοδοιπόροι μας, δείχνοντάς μας ὅτι ἡ ἀληθινὴ χαρὰ δὲν βρίσκεται ἀπλῶς στὴν ἀλλαγὴ τόπου, ἀλλὰ στὴ διαρκὴ παρουσία τοῦ Χριστοῦ μέσα στὴ ζωὴ μας.

Πρωτοπρεσβύτερος



Βασίλειος Γ. Ἀποστολίδης, Δρ.Μ
Ἱερατικός Προϊστάμενος

“Rejoice always, pray without ceasing, in everything give thanks”

(1 Thessalonians 5:16)

The month of July places us in the heart of summer. For many, it is a season of rest, family gatherings, travel, and a welcome break from the fast pace of daily life. The Church does not discourage this need for rest. On the contrary, periods of relaxation and renewal can become a blessing when they help restore both body and soul.

At the same time, however, the Church gently reminds us that our relationship with God never takes a vacation. While July does not include a major Feast of our Lord or of the Most Holy Theotokos, it is filled with the commemorations of beloved Saints whose lives continue to inspire us. The Holy Prophet Elijah, Saint Marina, Saint Paraskevi, Saint Panteleimon, and many others remind us that holiness is not reserved for a special season of the year, but is the daily calling of every Christian.

In his First Epistle to the Thessalonians, Saint Paul summarizes the Christian life in three simple yet profound exhortations: “Rejoice always, pray without ceasing, in everything give thanks.” (1 Thessalonians 5:16). True joy comes from the presence of Christ in our lives. Unceasing prayer keeps our hearts connected to Him. Gratitude opens our eyes to recognize His countless blessings, even in the ordinary moments of each day.

Saint John Chrysostom teaches that a Christian can pray anywhere. At home, while traveling, at work, by the sea, or in times of rest. What matters most is not the place, but a heart turned toward God. Yet as Orthodox Christians, we also remember that the Divine Liturgy remains the center of our spiritual life. Wherever our summer travels may take us, let us make every effort to remain faithful to Sunday worship and our participation in the life of the Church.

As we enjoy the blessings of this summer season, let us also take time to nourish our souls. Let us bring with us the Gospel, our prayer rope, a spirit of thanksgiving, and a renewed commitment to Christ. May the Saints of July accompany us on this journey, reminding us that true peace, joy, and rest are found not merely in a change of scenery but in the living presence of God within our hearts.

Reverend Protopresbyter



Vasileios G. Apostolidis, PhD
Presiding Priest

LITURGICAL SCHEDULE

Sunday 5 **5th Sunday of Matthew – St. Athanasios the Athonite**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Tuesday 7 **St. Kyriaki the Martyr**
9:00am **Orthros** - 10:00am **Divine Liturgy**

Sunday 12 **6th Sunday of Matthew – St. Paisios the Athonite**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Friday 17 **St. Marina the Great-Martyr**
9:00am **Orthros** - 10:00am **Divine Liturgy**

Sunday 19 **7th Sunday of Matthew – Holy Fathers
of the 4th Ecumenical Council**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Sunday 26 **8th Sunday of Matthew – St. Paraskevi the Martyr**
8:30am **Orthros** - 10:00am **Divine Liturgy**



ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ

Κυριακή 5 5^η Κυριακή Ματθαίου – Αγίου Αθανασίου Αθωνίτου
8:30π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Τρίτη 7 Αγίας Μάρτυρος Κυριακής
9:00π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Κυριακή 12 6^η Κυριακή Ματθαίου – Αγίου Παΐσιου Αγιορείτου
8:30π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Παρασκευή 17 Αγίας Μεγαλομάρτυρος Μαρίνης
9:00π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Κυριακή 19 7^η Κυριακή Ματθαίου - Τῶν Ἀγίων Πατέρων
τῆς Δ΄Οικουμενικῆς Συνόδου
8:30π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία

Κυριακή 26 8^η Κυριακή Ματθαίου - Αγίας Όσιομάρτυρος Παρασκευῆς
8:30π.μ. Όρθρος - 10:00π.μ. Θεία Λειτουργία



ORTHODOX STUDIES

Interpretation of the Divine Liturgy

Saint Nicholas Cavasilas

The Holy Anaphora (Oblation)

The priest against exhorts: “Let us stand aright, let us stand with fear; let us attend, that we may offer the Holy Oblation in peace”, meaning: “Let us stand firmly on what we confessed by the Creed, without being thrown off balance by heretics. Let us stand with fear, because the danger of being deluded is very great. Thus, standing firm in faith, let us offer our gifts to God in peace”.

At this point, the faithful should bear in mind the Lord’s words: “If you bring your gift to the altar and remember that someone has something against you, first reconcile with him and then come to offer your gift” (Matthew 5:23-24). After the priest raises the souls and thoughts of the faithful from the earthly to the heavenly things, he begins the thanks-giving prayer. In this manner he imitates the first Priest, Christ, Who gave thanks to God the Father before instituting the sacrament of the Holy Eucharist.

The priest now glorifies God and praises Him along with the angels. He offers thanks for all the gifts He has bestowed on us from the beginning of time. He thanks Him especially for the coming of His only-begotten Son into the world and for handing us the sacrament of the Holy Eucharist. He even recites the story of the Mystical Supper, repeating the Lord’s own words: “Take, eat... Drink of this all of you...” (Matthew 26: 26-27).

After the priest says: “Remembering, therefore, this command of the Savior, and all that came to pass for our sake, the cross, the tomb, the resurrection on the third day, the ascension into heaven, the enthronement at the right hand of the Father, and the second, glorious coming”, he concludes with the exclamation: “We offer to You these gifts from Your own gifts in all and for all, we praise You, we bless You, we give thanks to You, and we pray to You, Lord our God.”

With these words it is as if he is saying to the heavenly Father: “We offer to You the same offering that Your only Begotten Son Himself offered to You, God and Father. And by offering it we thank You because also He by offering it thanked You. We are adding nothing of our own to this offering of gifts, because these gifts are not our works but Your creations. Neither is this way of worship our invention, but You taught it to us and You motivated us to worship You in this manner. Therefore, all we offer You is entirely Your own ...”.

At this time the priest prostrates himself and prays fervently. He prays for the gifts before him, that they will receive His most holy and all-powerful Spirit and be transformed – the bread into His holy Body, the wine into His immaculate Blood.

When these words have been said the whole sacred rite is accomplished! The gifts



are consecrated! The sacrifice is complete! The great victim and oblation, slain for the salvation of the world, lies before our eyes upon the altar. For it is no longer the bread which until now has represented the Lord's Body; it is the same most holy Body of the Lord which suffered the insults, the blows, the spitting, the wounds, the gall, the crucifixion. In like manner, the wine is the same Blood that gushed when that Body was being slain. It is that Body and Blood formed by the Holy Spirit, born of the Virgin Mary, which was buried, which rose again on the third day, which ascended into heaven, and sits at the right hand of the Father.

And we believe that is so, because the Lord Himself said: "This is my Body ... this is my Blood ..." (Mark 14:22.24). He Himself commanded the Apostles and the whole church to: "do this in remembrance of Me" (Luke 22:19). He would not have given them the command to repeat this Mystery unless He had been going to give them the power to perform it. And what is this power? It is the Holy Spirit. This is the Spirit who

through the hand and tongue of the priests consummates the Mysteries. The celebrant is a servant of the grace of the Holy Spirit, without offering anything of his own. That's why it does not matter if he happens to be full of sins himself. This does not adulterate the offering of the gifts, which are always well pleasing to God. Likewise, a medicine made by a person who is not a doctor does not lose its healing properties, as long as it was made according to the instructions of the doctor.

When the sacrifice has been thus completed, the priest, seeing before him the pledge of God's love of mankind, the Lamb of God, gives thanks and supplicates. He thanks God for all the Saints, because in them the church finds what it seeks – the kingdom of heaven. Especially – "exceptionally" – he gives thanks for the most blessed Theotokos end ever-virgin Mary, since she surpasses all saints in holiness. The priest also supplicates for all the faithful – the living and the dead – because they have not reached perfection yet and still have need for prayer.

(to be continued)

ΟΡΘΟΔΟΞΗ ΣΠΟΥΔΗ

Συνοπτική ανάλυση και ερμηνεία της Θείας Λειτουργίας

Αγίου Νικολάου Καβάσιλα

Αγία αναφορά

«Στῶμεν καλῶς· στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἁγίαν ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.», προτρέπει πάλι ὁ ιερέας. Δηλαδή: «Ὡς σταθούμε γερὰ σε ὅσα ὁμολογήσαμε μετὰ τοῦ «Πιστεύω...», χωρίς νὰ κλονιζώμαστε ἀπὸ τοὺς αἰρετικούς. Ὡς σταθούμε με φόβο, γιατί εἶναι μέγας ὁ κίνδυνος νὰ πλανηθούμε. Ὅταν ἔτσι σταθεροί παραμένουμε στὴν πίστη, τότε ὡς προσφέρουμε τὰ δῶρα μας στὸ Θεό με εἰρήνη».

Στὸ σημεῖο αὐτὸ οἱ πιστοὶ πρέπει νὰ ἔχουν στὸ νου τοὺς καὶ τὰ λόγια τοῦ Κυρίου: «Ὁ ἀνὰ προσφέρει τὸ δῶρο σου στὸ θυσιαστήριον καὶ θυμηθεῖς ὅτι κάποιος κάτι ἔχει ἐναντίον σου, συμφιλώσου πρῶτα μαζί του, καὶ μετὰ ἔλα νὰ προσφέρεις τὸ δῶρο σου» (Ματθ. 5:23 -24).

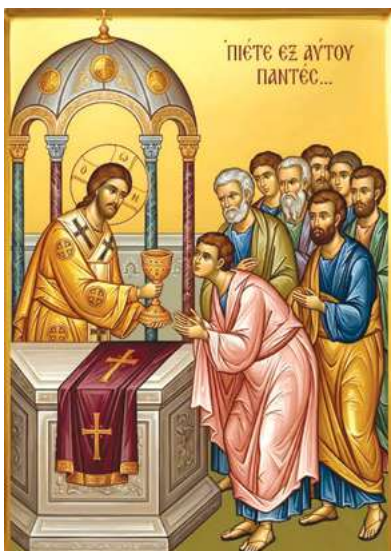
Ἀφοῦ λοιπὸν ὁ ιερέας ἀνυψῶσει τὶς ψυχὰς καὶ τὰ φρονήματα τῶν πιστῶν ἀπὸ τὰ ἐπίγεια πρὸς τὰ οὐράνια, ἀρχίζει τὴν εὐχαριστήρια προσευχή. Μιμείται ἔτσι τὸν πρῶτον Ἱερέα, τὸν Χριστό, ποὺ εὐχαρίστησε τὸν Θεὸν Πατέρα προτοῦ παραδώσει τὸ μυστήριον τῆς Θείας Εὐχαριστίας.

Τὸν δοξολογεῖ τώρα καὶ αὐτός καὶ Τὸν ὑμνεῖ μαζί με τοὺς ἀγγέλους. Τὸν ἐγνωμονεῖ γιὰ ὅλες τὶς εὐχαριστίες ποὺ μας ἔκανε ἀπὸ τὴν ἀρχὴ τῆς δημιουργίας. Τὸν εὐχαριστεῖ ἰδιαίτερα γιὰ τὴν ἔλευσιν τοῦ Μονογενοῦς τοῦ Υἱοῦ στὸν κόσμον καὶ γιὰ τὴν παράδοση τοῦ μυστηρίου τῆς Θείας Εὐχαριστίας.

Διηγείται μάλιστα καὶ τὰ σχετικά μετὰ τὸν Μυστικὸν Δείπνον, ἐπαναλαμβάνοντας τὰ ἴδια τὰ λόγια τοῦ Κυρίου: «Λάβετε, φάγετε... Πίετε ἐξ αὐτοῦ πάντες: ...» (Ματθ. 26:26-27).

Ὁ ιερέας, ἀφοῦ πεῖ, «ἔχοντας λοιπὸν στὸ νου μας αὐτὴ τὴ σωτήρια ἐντολὴ καὶ ὅλα ὅσα ἔχουν γίνῃ γιὰ μας, δηλαδή τὴν σταύρωση, τὴν ταφή, τὴν τριήμερην ἀνάστασιν, τὴν ἀνάληψιν στὸν οὐρανόν, τὴν ἐνθρόνισιν στὰ δεξιὰ τοῦ Πατέρα, τὴν δευτέρην καὶ ἐνδοξὴν πάλιν παρουσίαν», καταλήγει μετὰ τὴν ἐκφώνησιν: «Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφερόμενα κατὰ πάντα καὶ διὰ πάντα. Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε, καὶ δεόμεθα σου, ὁ Θεὸς ἡμῶν.»

Με τούτα τὰ λόγια εἶναι ὡς νὰ λέει στὸν οὐράνιον Πατέρα: «Σου προσφέρουμε τὴν ἴδιαν ἐκείνην προσφοράν ποὺ ὁ ἴδιος ὁ Μονογενὴς Σου Υἱὸς πρόσφερε σ' Ἐσένα, τὸν Θεόν καὶ Πατέρα. Καὶ προσφέροντας τὴν, Σ' εὐχαριστοῦμε, γιατί καὶ ἑκεῖνος προσφέροντας τὴν Σ' εὐχαριστοῦσε. Τίποτα δικό μας δὲν προσθέτουμε σ' αὐτὴ τὴν προσφοράν τῶν δώρων. Γιατί δὲν εἶναι δικά μας ἔργα τούτα τὰ δῶρα, ἀλλὰ δικά σου δημιουργήματα. Οὔτε καὶ δικὴ μας ἐπινόησιν εἶναι αὐτός ὁ τρόπος τῆς λατρείας, ἀλλὰ Ἐσύ μας τὸν δίδαξες καὶ Ἐσύ μας παρακίνησες νὰ Σε λατρεύουμε με αὐτὸν τὸν τρόπο. Γι' αὐτό, ὅσα σου προσφέρουμε, εἶναι ἐξ ὁλοκλήρου δικά σου. . . ».



Την ίδια στιγμή ο ιερέας προσπίπτει και ικετεύει θερμά το Θεό. Παρακαλεί για τα δώρα που έχει μπροστά του, ώστε να δεχθούν το πανάγιο και παντοδύναμο Πνεύμα Του και να μεταβληθούν ο μὲν ἄρτος στο ίδιο το ἅγιο σῶμα του Χριστού, ο δε οἶνος στο ίδιο το ἀχραντο αἷμα Του.

Μετά απ' αυτές τις ευχές, η θεία ιερουργία ολοκληρώθηκε! Τα δώρα αγιάστηκαν! Η θυσία πραγματοποιήθηκε! Το μεγάλο θύμα και σφάγιο, που θυσιάστηκε για χάρη του κόσμου, βρίσκεται μπροστά στα μάτια μας, πάνω στην αγία Τράπεζα! Γιατί ο ἄρτος δεν είναι πλέον τύπος του Δεσποτικού σώματος. Είναι το ίδιο το πανάγιο σῶμα του Κυρίου που δέχτηκε όλες εκείνες τις προσβολές, τα ραπίσματα, τα φτυσίματα, τις πληγές, τη χολή, τη σταύρωση. Και ο οἶνος είναι το ίδιο το αἷμα που ξεπήδησε όταν σφαζόταν το σῶμα. Αυτό είναι το σῶμα, αυτό είναι το αἷμα που ἔλαβε σύσταση από το Ἅγιο Πνεῦμα, που γεννήθηκε από τον Παρθένο Μαρία, που θάφτηκε, αναστήθηκε την τρίτη ημέρα,

ανέβηκε στους ουρανούς και κάθισε στα δεξιά του Πατέρα.

Και πιστεύουμε πως ἔτσι είναι, γιατί ο ἴδιος ο Κύριος εἶπε: «Τοῦτό μού ἔστι τὸ Σῶμα... τοῦτό ἔστι τὸ Αἷμά μου (Μαρκ. 14:22, 24). Και γιατί ο Ἰδιος παρήγγειλε στους Αποστόλους και σ' ὅλη την Εκκλησία: «τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν» (Λουκ. 22:19). Δεν θα πρόσταζε να επαναλαμβάνουν αυτό το μυστήριο, αν δεν εἶχε σκοπό να τους δώσει δύναμη να το επιτελούν. Και ποια εἶναι ἡ δύναμη; Το Ἅγιο Πνεῦμα. Αυτό εἶναι που με τὸ χέρι και τὴ γλῶσσα των ιερέων τελεσιουργεῖ τα μυστήρια. Ο λειτουργός εἶναι υπηρέτης τῆς χάριτος του ἁγίου Πνεύματος, χωρίς να προσφέρει τίποτε ἀπὸ τον εαυτό του. Γι' αὐτό και δεν ἔχει σημασία αν τύχει να εἶναι ο ἴδιος γεμάτος αμαρτίες. Κάτι τέτοιο δεν νοθεύει τὴν προσφορά των δώρων, τα οποία εἶναι πάντοτε εὐάρεστα στο Θεό. Ὅπως κι ἓνα φάρμακο που κατασκευάστηκε ἀπὸ ἄνθρωπο ἄσχετό με τὴν ιατρικὴ ἐπιστήμη, δεν χάνει τὴ θεραπευτικὴ του δράση, ἀρκεῖ μόνο να κατασκευάστηκε σύμφωνα με τὴς οδηγίες του γιατροῦ.

Αφού λοιπόν συμπληρωθεῖ ἡ θυσία, ο ιερέας, βλέποντας μπροστά του τὸ ἐνέχυρο τῆς θείας φιλανθρωπίας, τὸν Ἀμνὸν τοῦ Θεοῦ, ευχαριστεῖ και ικετεύει. Ευχαριστεῖ τὸ Θεό για ὅλους τοὺς ἁγίους, γιατί στο πρόσωπό τους ἡ Εκκλησία βρῆκε ἐκεῖνο που ζητάει, τὴ βασιλεία των οὐρανῶν. Ἰδιαίτερα -«Ἐξαίρετως»- ευχαριστεῖ για τὴν υπερεβλογημένη Θεοτόκο και αειπάρθενο Μαρία, γιατί αὐτὴ υπερβαίνει κάθε αἰγιοσύνη. Και ικετεύει ο ιερέας για ὅλους τοὺς πιστοὺς -τοὺς κεκοιμημένους και τοὺς ζώντες- γιατί αὐτοὶ δεν ἔφτασαν στὴν τελειότητα ἀκόμα κι ἔχουν ἀνάγκη ἀπὸ προσευχή.

(συνεχίζεται)

SAINT OF THE MONTH

SAINT KYRIAKI - July 7

Metropolitan Dionysios of Servia and Kozani †

On July 7, the Church celebrates and honors the sacred memory of the Holy Great Martyr Kyriaki.

Saint Kyriaki was one of the sacred victims of the last ancient persecutions against the Church. She suffered martyrdom during the reign of Emperor Diocletian, who ruled from 284 to 305. The ancient persecutions are among the most glorious periods in the life of the Church, as indeed is every persecution, for it is true that the Church is always persecuted. Saint Kyriaki was the daughter of pious parents. Her father, Dorotheos, and her mother, Eusebia, had no children. They prayed fervently and asked God to grant them a child, promising to dedicate the child to Him. God heard the prayers of these devout parents, and on a Sunday a beautiful baby girl was born to them. Remaining faithful to their promise, Dorotheos and Eusebia named her Kyriaki (which means “of the Lord” or “Sunday”) and raised her with great care and devotion as one dedicated to God. Childlessness is always a great sorrow for married couples, especially for Christians, but their joy is equally great when they are blessed with a child. For this reason, they express their gratitude to God in every way, beginning with the name they give their child. When Diocletian launched his persecution against the Christians, Kyriaki was still very young, not yet twenty years old. At that time, both she and her parents were accused and arrested as Christians. The cruelest part was that the young girl was separated from her parents. Dorotheos and Eusebia were sent toward Armenia, while Kyriaki was taken to Nicomedia.



There, the governor interrogated the young maiden and, seeing the firmness of her faith, ordered that she be severely scourged. To every question, Kyriaki answered, “I am a Christian.” And to every threat of the governor she replied, “Do not deceive yourself or be misled by your own thoughts. God helps me, and you will not overcome me.” After a lengthy interrogation, Saint Kyriaki was brought to a pagan temple and ordered to sacrifice to the idols. As she entered the temple, she prayed silently to Christ for help. Suddenly, a powerful earthquake terrified her tormentors, and the statues in the temple fell and were shattered into pieces. They then lit a great fire to burn her alive, but just as the Burning Bush seen by Moses was surrounded by flames yet remained unharmed, so too the fire encircled Saint Kyriaki without consuming her. Afterwards, she was thrown before wild beasts, but they did not harm her, just as the Prophet Daniel was preserved when he was cast into the lions’ den. One might have expected the governor to open his eyes and recognize the power of God through these miracles. Instead, blinded and enraged, he ordered that the innocent and pure maiden be beheaded.

Before the execution could be carried out, Saint Kyriaki asked for permission to pray. She knelt down and began to pray. No one heard her words, for at such moments the heart of a person prays with “groanings too deep for words.” The lips do not move, no voice is heard, yet God hears. It is as though He asks the one who prays, as He once asked Moses at the Red Sea: “Why do you cry out to Me?” Saint Kyriaki prayed for a long time and then gently bowed herself to the ground. When the executioner approached to carry out the sentence, he found that she was already dead. The soul of the young maiden had departed like a little bird, and a radiant angel received it and carried it to Christ, the Heavenly Bridegroom.

Ο ΑΓΙΟΣ ΤΟΥ ΜΗΝΑ

ΑΓΙΑ ΚΥΡΙΑΚΗ - 7 Ιουλίου

Μητροπολίτου Σερβίων και Κοζάνης Διονυσίου †

Στις 7 Ιουλίου η Εκκλησία εορτάζει και τιμά την ιερή μνήμη της αγίας μεγαλομάρτυρος Κυριακής.

Η αγία Κυριακή είναι από τα ιερά θύματα των τελευταίων αρχαίων διωγμών της Εκκλησίας. Μαρτύρησε στα χρόνια του Διοκλητιανού, που βασίλεψε από το 284 ως το 305. Οι αρχαίοι διωγμοί είναι από τις ενδοξότερες ημέρες στη ζωή της Εκκλησίας, αλλά και κάθε διωγμός, γιατί είναι αλήθεια ότι η Εκκλησία πάντα διώκεται.

Η αγία Κυριακή ήταν θυγατέρα ευσεβών γονέων. Ο πατέρας της Δωρόθεος και η μητέρα της Ευσεβία δεν είχαν παιδιά. Προσεύχονταν και παρακαλούσαν το Θεό να τους δώσει ένα παιδί και να του το αφιερώσουν. Ο Θεός άκουσε την προσευχή των ευσεβών γονέων, και μια Κυριακή γεννήθηκε ένα ωραίο κοριτσάκι. Ο Δωρόθεος και η Ευσεβία, πιστοί στην υπόσχεση τους, το ονόμασαν Κυριακή και το ανάθρεψαν με κάθε φροντίδα και επιμέλεια, ως αφιερωμένο στο Θεό. Η ατεκνία πάντα είναι μεγάλη λύπη για τους συζύγους και μάλιστα για τους Χριστιανούς, αλλά και η χαρά τους πάλη πολύ μεγάλη, όταν αποκτήσουν παιδί.



Γι' αυτό με κάθε τρόπο, και πρώτα με το όνομα που δίνουν στο παιδί, δείχνουν την ευγνωμοσύνη τους στο Θεό. Στο διωγμό που κήρυξε ο Διοκλητιανός εναντίον των χριστιανών, η Κυριακή θα ήταν μια παιδούλα ούτε ως είκοσι ακόμα ετών. Τότε και οι γονείς και η θυγατέρα κατηγορήθηκαν και πιάστηκαν ως χριστιανοί. Και το πιο σκληρό ήταν ότι χωρίστηκε το κορίτσι από τους γονείς του· το Δωρόθεο και την Ευσεβία τους πήγαν προς την Αρμενία και την Κυριακή την οδήγησαν στη Νικομήδεια. Εκεί ο ηγεμόνας, ανακρίνοντας την παιδούλα και βλέποντας τη σταθερή της πίστη, έδωσε διαταγή να τη μαστιγώσουν σκληρά. Η Κυριακή σε κάθε ερώτηση απαντούσε· «Είμαι χριστιανή». Και σε κάθε απειλή του ηγεμόνα έλεγε· «Μην πλανιάσει και μη σε ξεγελάει ο λογισμός σου· με βοηθάει ο Θεός και δεν θα με νικήσεις».

Ύστερα από εξαντλητική ανάκριση, οδήγησαν την αγία Κυριακή στο ναό, για να θυσιάσει στα είδωλα. Εκείνη, μπαίνοντας στο ναό, παρακαλούσε μέσα της το Χριστό να τη βοηθήσει. Ένας δυνατός τότε σεισμός κατατρόμαξε τους δημίους και τα αγάλματα του ναού έπεσαν κι έγιναν κομμάτια. Άναψαν ύστερα φωτιά για να την κάψουν ζωντανή, μα όπως τη βάτο του Μωυσή, την κύκλωσαν οι φλόγες, μα δεν την έκαψαν. Την έριξαν ύστερα στα θηρία, μα κι εκείνα δεν την πείραζαν, παρόμοια όπως το Δανιήλ, όταν τον έριξαν στο λάκκο των λεόντων. Θα περίμενε κανένας ο ηγεμόνας να ανοίξει τα μάτια του και να δει το θαύμα του Θεού, μα έξαλλος και τυφλωμένος από οργή έδωσε διαταγή να αποκεφαλίσουν το αθώο κι αγνό κορίτσι.

Η αγία Κυριακή, πριν ο δήμιος εκτελέσει τη διαταγή, ζήτησε να την αφήσουν να προσευχηθεί. Γονάτισε τότε κι άρχισε να προσεύχεται. Κανένας δεν άκουσε τα λόγια της, γιατί σε τέτοιες στιγμές η καρδιά του ανθρώπου, προσεύχεται «στεναγμοίς αλλαλήτοις». Δεν κινούνται τα χείλη, δεν ακούγεται φωνή. Κι όμως ο Θεός ακούει, κι είναι σαν και να ρωτά τον προσευχόμενο, σαν και τότε το Μωυσή στην Ερυθρά θάλασσα· «Τι βοάς προς με;». Η αγία Κυριακή προσευχήθηκε για ώρα πολλή κι ύστερα έγειρε στη γη. Όταν ο δήμιος πλησίασε για να εκτελέσει τη διαταγή, είδε πως η αγία Κυριακή ήταν νεκρή. Η ψυχή της παιδούλας πέταξε σαν μικρό πουλί, και φωτεινός άγγελος την πήρε, για να τη φέρει στο Νυμφίο Χριστό.

PARISH COUNCIL

Dear Parishioners,

This past month, we joyfully celebrated Graduation Sunday and recognized all of the graduates from our parish. We congratulate them on their accomplishments and pray that God blesses them with success, wisdom, and guidance as they begin the next chapter of their lives.

We were also blessed to celebrate another special moment in the life of our parish. On June 9th, the Fourth Annual Archdiocesan District Servant Leadership Awards Banquet took place at the VIP Country Club in New Rochelle. We are proud to congratulate our Adult Honoree, Mr. Petros Gregoriou, and our Young Adult Honoree, Miss Vasiliki N. Roussis, who were recognized by His Eminence Archbishop Elpidophoros of America for their faithful service, leadership, and dedication to our Church community. On behalf of our parish family, we extend our heartfelt congratulations and pray that God continues to bless them abundantly as they inspire others through their example of stewardship and service.

As summer continues, we also look forward to one of our parish's most important events: our Annual Greek Festival on September 11th, 12th, and 13th.

The festival is more than a community event; it is an opportunity for us to come together in fellowship, share our faith, culture, and heritage, and showcase the warmth and hospitality of our parish family to the wider community. The success of our festival depends on the dedication and generosity of our parishioners. We humbly ask everyone to consider offering a few hours of their time to volunteer. Whether helping in the kitchen, serving guests, setting up, cleaning up, or assisting wherever needed, every contribution makes a difference. Many hands make light work, and through our collective efforts we can ensure a successful festival that benefits our church and strengthens our community.

On behalf of the Parish Council, thank you for your continued support, commitment, and love for our parish. We wish you and your families a safe, joyful, and blessed summer, and we look forward to working together to make this year's festival a wonderful success.

Spyro Lazaretos
Parish Council President



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

KIDDIK RIDES

GREEK FOOD & PASTRIES

HILLENIC DANCERS

1641 RICHMOND AVE
STATEN ISLAND, NY

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

LADIES PHILOPTOCHOS SOCIETY

Dear Philoptochos sisters & parishioners,

As the summer continues to sizzle and we celebrate our Great Nation's 250th Birthday, I wanted to summarize our successful "*My, My, How Can You Resist the Grand Raffle*" winners from our "*Mamma Mia! Greek Dreams & Dancing Queens*" dinner. With your continued support and dedication, our annual fundraiser brought in well over the expected amount which included the "*Take A Chance On Me Auction Table*", "*Money, Money, Money-50/50*", "*The Name Of The Game Occasion Board*", and "*The Winner Takes It All Special Raffle Table*" monies. The following are the winners of our "*My, My, How Can You Resist the Grand*" Drawing:



1st Prize: Kosta Konstantopoulos (Cashmere Black Cape w/Silver Fox Trim Collar & Cuffs)

2nd Prize: Michael Bonner (Tiffany & Co Elisa Peretti Pendant w/Sterling Silver Necklace)

3rd Prize: Barbara Marrigannakis (\$500 cash)

4th Prize: Chris Zorbas (Apple Watch Series II)

5th Prize: Ariana Chiaravalloti (\$500 Cash)

6th Prize: Lisa Lonuzzi (Marc Jacob's Handbag)

7th Prize: Andrew Litos (\$400 Cash) graciously donated back

8th Prize: Maria Tuminelli (YSL Women's Sunglasses)

9th Prize: Cheryl Antypas (\$200 Cash) generously donated \$100 back

10th Prize: Bia George (\$200 Cash)

Congratulations to all and thank you very much. We couldn't have done it without you!

We would also like to congratulate all our Sunday School Graduates, High School Graduates, Greek School Graduates, and St. Basil Academy Graduates. May the Holy Spirit guide them now and always as they move forward in their journey of success.

June 6th was our Cook for Trinity Lutheran Soup Kitchen. Our crew prepared and served over 100 meals with additional take-outs. The meal consisted of turkey sandwiches on hero rolls, cranberry sauce, cole slaw, macaroni salad, vanilla pudding topped with marshmallows

and a bag of chips. Eleven turkeys were donated by Philoptochos. Andrews Diner very graciously cooked and sliced the turkeys for the sandwiches. Thank you Andrews Diner and to all the volunteers for their hard work and dedication. We also celebrated two birthdays this month: Chris Moscoso and Christine Charitis. Congratulations and many, many more happy and healthy years.



The following are our events for the month of July & August:

- 7/4** Cook for Trinity Lutheran Soup Kitchen
An “All American” meal: Two franks, Cole Slaw, Vegetarian Beans, Sauerkraut, and Apple Pie will be served to celebrate 250 wonderful years!
- 7/24** Project Hospitality
- 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 Lenten luncheon to celebrate in our community center.
- 8/28** Cook for Project Hospitality



*****Save the Dates*****

Sunday, September 27th, Welcome Back Meeting

Sunday, October 4th, Rise Against Hunger

More info to follow

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

			1 Cosmas & Damian the Holy Unmercenaries 
5 5th Sunday of Matthew	6 Sisoës the Great	7 Kyriakë the Great Martyr	8 The Holy Great Martyr Procopius 
Orthros 8:30 AM Liturgy 10:00 AM		Orthros 9:00 AM Liturgy 10:00 AM	
12 6th Sunday of Matthew	13 Synaxis of Archangel Gabriel	14 Aquila the Apostle among the 70	15 The Holy Martyrs Cyrillus and His Mother Julitta 
Orthros 8:30 AM Liturgy 10:00 AM			
19 Sunday of the Holy Fathers of the 4th Ecumenical Council	20 The Glorious Prophet Elias (Elijah)	21 John and Symeon the Fool for Christ	22 Mary Magdalene, the Holy Myrrh-bearer 
Orthros 8:30 AM Liturgy 10:00 AM			
26 8th Sunday of Matthew	27 Panteleimon the Great Martyr & Healer	28 Prochoros, Nicanor, Timon, & Parmenas the Apostles of the 70	29 The Holy Martyr Callinicus 
Orthros 8:30 AM Liturgy 10:00 AM			



Thursday

Friday

Saturday

2	Deposition of the Precious Robe of the Theotokos in Blachernae	3	Hyacinth the Martyr of Caesarea & Theodotos	4	Andrew of Crete Author of the Great Canon
	Executive Board Meeting 8:00 PM				
9	The Holy Hieromartyr Pancratius, Bishop of Tauromenium in Sicily	10	45 Holy Martyrs of Nikopolis, Armenia	11	Euphemia the Great Martyr
16	Athenogenes the Holy Martyr of Heracleopolis	17	The Holy Great Martyr Marina (Margaret)	18	Holy Martyr Emilian
	Parish Council Meeting 8:00 PM		Orthros 9:00 AM Liturgy 10:00 AM		
23	Phocas the Holy Martyr, Bishop of Sinope	24	Christina the Great Martyr of Tyre	25	Dormition of St. Anna, mother of the Theotokos
30	Silas, Silvan, Crescens, Epenetus and Andronicus	31	Forefeast of the Precious Cross		



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



GOYA

The GOYAns would like to give a very special thank you to Gina Iametti, who has been coaching the girl's volleyball team all year. The girls learned so much from her and grew as players and as a team. Gina and the girls proudly represented our church at the Archdiocesan Olympics this year. We look forward to another great year, next year! All GOYAns are looking forward to volunteering during our church Festival this September. See you at the Festival! Have a great summer.

Email: goya@htsngoc.org

JOY

In the month of June, JOY kids celebrated the end of their very successful and productive year with a pizza party. They received their blessing from Father Vasileios, and are looking forward to another great year. We begin JOY again in October. Have a great summer!

Contact us at: joy@htsngoc.org



JUNIOR GOYA

In the month of June, Junior GOYAns celebrated the end of their year in two ways: together with their peers with a pizza party, and together with the eldest and wisest of our community. They hosted their annual Senior Luncheon, which was enjoyed by our youth as well as elders. Our junior GOYAns spoke to, interacted with, and learned from their guests, served them lunch, and received beautiful words of wisdom. It was truly a fun community building experience. We look forward to it next year! Have a great summer and we reconvene in October.

Contact us at: jr.goya@htsngoc.org







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

Greek School

Registration

NOW OPEN

BEGINNING SEPTEMBER 27TH
SCAN OR TAP FOR REGISTRATION
OR AFTER CHURCH SERVICES
SEPTEMBER 6TH, 13TH AND 20TH IN THE LOBBY





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

Sunday School

Registration

NOW OPEN

BEGINNING SEPTEMBER 27TH



SCAN OR TAP
FOR REGISTRATION



OR AFTER CHURCH SERVICES
SEPTEMBER 6TH, 13TH AND 20TH IN THE LOBBY

STEWARDSHIP LIST 2026



(as of June 12, 2026)

Father Vasileios and
Presvytera Elisavet Apostolidis
Cathy Alicakos
Orestis Anastasiou
Kenneth and Denise Andolino
Steve and Markella Andreakos
Nestor and Lori Andrianos
Greg and Maria Angelides
John and Emily Antonopoulos
Spiro and Cheryl Antypas
Nikolaos Apostolidis
George and Nikoletta
Apostolopoulos
Panagiota Arfanis
Konstantinos and Susan Arvanites
Michael Arvanites
Christina Bartelotti
Emanuel and Anna Belibasakis
Hazis and Zhanetta Bello
Dimitrios Bentevis
Steve and Cheryl Bontales
James Borovilas
Andrew Brennan
Melissa Brennan
Kyriakos Cambos
Edna Cardinale
John and Christine Charitis
Demetra Christofilakes
Annetta Colon
Carlos Colon
Donna Colonna
Kay Constantine
Fay Corinotis
Maria Coussoule
Pamela Crivera
Mary Cuccia

Michael and Joy Cummings
Irene Della Croce
Matthew Della Croce
James Demetriades
Philip Denis
Robert Denis
Dimitri Dimitriou
Konstantinos and Corinne
Dimitropoulos
Christopher and Stephanie
Dontis
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RECIPE OF THE MONTH

by Presvytera Elisavet



ARMENONVILLE ICE CREAM

Ingredients

For the Meringues

2 egg whites
1/3 cup granulated sugar
1/2 cup powdered sugar

For the Caramelized Almonds

1 cup sugar
1 1/2 cups roasted unsalted almonds,
with skins

For the Cream

2 1/2 cups heavy whipping cream,
very cold
1 can sweetened condensed milk
1 chocolate bar (about 7 oz / 200 g),
finely chopped

For the Chocolate Ganache

1/2 cup heavy cream
1 chocolate bar (about 7 oz / 200 g),
chopped

Serving

Remove the Armenonville from the freezer a few minutes before serving. Slice into rectangular portions and drizzle generously with the chocolate ganache. For an extra-special presentation, garnish with additional meringue pieces and caramelized almonds.

Instructions

1. Prepare the Meringues

Preheat the oven to 195°F (90°C) using the fan setting. Beat the egg whites at high speed until foamy. Gradually add the granulated sugar and continue beating until a firm, glossy meringue forms and the sugar has dissolved. Add the powdered sugar and mix briefly on low speed. Transfer the mixture to a piping bag and pipe small meringues onto a parchment-lined baking sheet. Bake for 1–1 1/2 hours. Remove from the oven and allow to cool completely.

2. Prepare the Caramelized Almonds

Place the almonds on a baking tray and warm them in a 320°F (160°C) oven for 6–8 minutes. Meanwhile, heat a nonstick skillet over medium heat and gradually add the sugar, allowing each portion to melt before adding more. Once the sugar becomes a golden caramel, add the warm almonds. Stir continuously until all almonds are evenly coated. Transfer to parchment paper and allow to cool completely. Once cooled, roughly crush into small pieces.

3. Prepare the Cream Mixture

Whip the cold heavy cream until stiff peaks form. In a large bowl, gently fold in the sweetened condensed milk. Break the meringues into small pieces. Add the chopped chocolate, crushed meringues, and caramelized almonds to the cream mixture. Fold gently until all ingredients are evenly combined.

4. Assemble and Freeze

Line a loaf pan or cake mold with parchment paper. Pour in the mixture and spread evenly. Cover with parchment paper and aluminum foil. Freeze for at least 6 hours, or preferably overnight.

5. Prepare the Chocolate Ganache

Place the chopped chocolate in a heatproof bowl. Bring the heavy cream to a gentle boil. Pour the hot cream over the chocolate and let stand for 1 minute. Stir until smooth and glossy. Allow the ganache to cool to room temperature before serving.



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

Mental, spiritual participation, meeting, contact and communication

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