

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**

October 2026



HOLY TRINITY * ST. NICHOLAS

GREEK ORTHODOX CHURCH OF STATEN ISLAND



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Ἀπολυτίκιον
τοῦ Εὐαγγελιστοῦ Λουκᾶ

Ἦχος γ΄
Ἀπόστολε Ἅγιε καὶ Εὐαγγελιστὰ Λουκᾶ,
πρέσβευε τῷ ἐλεήμονι Θεῷ,
ἵνα πταισμάτων ἄφεσιν,
παράσχη ταῖς ψυχαῖς ἡμῶν.

Κοντάκιον
τοῦ Εὐαγγελιστοῦ

Ἦχος δ΄
Μαθητὴς γενόμενος τοῦ Θεοῦ Λόγου,
σὺν τῷ Παύλῳ ἄπασαν, ἐφωταγώγησας τὴν γῆν,
καὶ τὴν ἀγλὺν ἀπεδίωξας, τὸ θεῖον γράψας,
Χριστοῦ Εὐαγγέλιον.

Ὁ Οἶκος

Ὡς ἱατρὸς καὶ μαθητὴς Λουκᾶ ἠγαπημένος,
μυστικῇ χειρουργίᾳ τὰ πάθη τῆς ψυχῆς μου,
καὶ τὰ τοῦ σώματος ὁμοῦ ἴασαι, καὶ δός μοι κατὰ
πάντα εὐεκτεῖν, καὶ σοῦ τὴν παναοίδιμον γηθόμενος
γεραίρειν πανήγυριν, ὄμβροισ τε δακρύων,
ἀντὶ μύρων τὸ σεπτὸν σου καὶ πάντιμον σῶμα
καταβρέχειν· ὥς στήλη γὰρ ζωῆς ἐγγεγραμμένη τῷ
ναῷ τῷ θαυμαστῷ τῶν Ἀποστόλων πᾶσιν ἐκφώνει,
καθάπερ καὶ σὺ τὸ πρῶτον, τὸ θεῖον γράψας
Χριστοῦ Εὐαγγέλιον.

polytikion
for St. Luke the Evangelist

Mode 3
O holy Apostle and Evangelist Luke,
make intercession to our merciful God,
that He grant our souls
forgiveness of offenses.

kontakion
for the Evangelist

Mode 4
A disciple you became of the divine Word.
And with Paul, the chosen one, you led the world
into the light and drove the darkness of ignorance
away by writing the Gospel of Christ our God.

Oikos

As a beloved physician and disciple, O Luke,
with mystical surgery heal the passions of my soul
and body alike, and grant me to enjoy complete
health. May I joyously honor your solemn feast,
and shower your holy and all-honored body with
tears instead of perfume. For it is an engraved
monument of life in the marvelous church of the
Apostles, and it proclaims to all, as you did before
when you wrote it, the Gospel of Christ our God.

«Ώσπερ νεφέλη ἀγλαῶς ἐπισκιάζουσα... περισκέπασον ἡμᾶς ἐκ πάσης θλίψεως»
(Κοντάκιον ἑορτῆς Ἀγίας Σκέπης)

Οκτώβριος φέρνει κοντὰ μας πρόσωπα καὶ γεγονότα πού ἔχουν βαθιά θέση στήν πίστη καὶ στή μνήμη μας. Στις 26 τοῦ μηνὸς τιμοῦμε τὸν Ἅγιο Δημήτριο, τὸν Μεγαλομάρτυρα καὶ Μυροβλύτη. Δύο ἡμέρες ἀργότερα ἑορτάζουμε τὴν Ἀγία Σκέπη τῆς Ὑπεραγίας Θεοτόκου καὶ θυμόμαστε τὴν ἱστορική ἐπέτειο τοῦ «Ὅχι». Μέσα ἀπὸ αὐτὲς τὶς μνήμες ἀναδύεται μία κοινὴ προσευχὴ πρὸς τὴν Παναγία, ὅπως ψάλλουμε στὸ Κοντάκιό της: **«Ώσπερ νεφέλη ἀγλαῶς ἐπισκιάζουσα... περισκέπασον ἡμᾶς ἐκ πάσης θλίψεως».**

Ὁ Ἅγιος Δημήτριος ἔζησε σὲ μία ἐποχὴ κατὰ τὴν ὁποία ἡ ὁμολογία τοῦ Χριστοῦ μποροῦσε νὰ στοιχίσει τῇ ζωῇ. Ἐκεῖνος δὲν κράτησε τὴν πίστη του κρυμμένη. Μίλησε γιὰ τὸν Χριστὸ καὶ στάθηκε κοντὰ στοὺς νέους πού ἀναζητοῦσαν τὴν ἀλήθεια. Ἡ μαρτυρία του μᾶς θυμίζει ὅτι τὸ θάρρος γεννιέται ἀπὸ τὴν ἐμπιστοσύνη στὸν Κύριο, ἀκόμη κι ὅταν δὲν γνωρίζουμε πῶς θὰ ξεπεράσουμε μία δυσκολία.

Στὴν ἑορτὴ τῆς Ἀγίας Σκέπης στρέφουμε τὸ βλέμμα στὴν Παναγία, παρακαλώντας τὴν νὰ μᾶς σκεπάζει σὲ κάθε θλίψη καὶ δυσκολία. Ἡ παράκληση αὐτὴ βρίσκει θέση καὶ στὴ δική μας ζωὴ. Μὲ τὶς πρεσβεῖες τῆς προσφεύγουμε στὸν Χριστό, φέρνοντας ἐνώπιόν Του τὶς ἀγωνίες τῶν οἰκογενειῶν μας, τὸν πόνο τῶν ἀσθενῶν καὶ τὶς δοκιμασίες ὧσων ζοῦν σήμερα μέσα στὴ βία καὶ στὸν πόλεμο.

Τὴν ἴδια ἡμέρα, ἡ ἐπέτειος τοῦ «Ὅχι» μᾶς καλεῖ νὰ τιμήσουμε ἐκείνους πού ἀντιστάθηκαν στὴν ἐπιβολὴ καὶ θυσιάστηκαν γιὰ τὴν ἐλευθερία. Θυμόμαστε τὸ θάρρος τους μὲ εὐγνωμοσύνη καὶ προσευχόμαστε γιὰ τὴν εἰρήνη. Ἡ μνήμη τῆς Ἱστορίας μᾶς καλεῖ, παράλληλα, νὰ στεκόμαστε μὲ ἀγάπη καὶ εὐθύνη δίπλα σὲ κάθε ἄνθρωπο πού δοκιμάζεται.

Καθὼς ἡ Ἐνορία μας πλησιάζει στὴν ἑκατονταετηρίδα της, ἃς κρατήσουμε αὐτὰ τὰ διδάγματα στὴν κοινὴ μας ζωὴ. Ἄς ὁμολογοῦμε τὸν Χριστὸ μὲ τὰ λόγια καὶ τὶς πράξεις μας, ἃς στηρίζουμε ὁ ἓνας τὸν ἄλλον καὶ ἃς παραδίδουμε στὰ παιδιά μας πίστη ζωντανή. Εὐχομαι ὁ Κύριος, διὰ πρεσβειῶν τῆς Παναγίας καὶ τοῦ Αγίου Δημητρίου, νὰ χαρίζει στίς οἰκογένειές μας εἰρήνη, θάρρος καὶ ἐλπίδα.

Πρωτοπρεσβύτερος



Βασίλειος Γ. Αποστολίδης, Δρ.Μ
Τερατικός Προϊστάμενος

✠

«As a radiant cloud overshadowing us... protect us from every affliction»

(Kontakion of the Holy Protection)

October brings us people and events that have a lasting place in our faith and memory. On the 26th, we honor Saint Demetrios, the Great Martyr and Myrrh-streamer. Two days later, we celebrate the Holy Protection of the Theotokos and remember the historic “No” of OXI Day. Together, these commemorations lead us to the prayer of the Kontakion: *“As a radiant cloud overshadowing us... protect us from every affliction.”*

Saint Demetrios lived in a time when confessing Christ could cost him his life. He did not hide his faith. He spoke of Christ and stood beside young people searching for the truth. His witness reminds us that courage grows from trust in the Lord, even when we cannot see how we will overcome a difficulty.

On the feast of the Holy Protection, we turn to the Theotokos and ask her to shelter us in every sorrow and trial. This prayer belongs in our own lives. Through her intercession, we come to Christ with the worries of our families, the suffering of the sick, and the trials of those who live amid violence and war. The Mother of God always leads us to her Son, in whom we place our hope.

On the same day, OXI Day calls us to honor those who resisted aggression and sacrificed their lives for freedom. We remember their courage with gratitude and pray for peace. Their story also asks us to stand with love and responsibility beside anyone who suffers today.

As our Parish approaches its Centennial, let us carry these lessons into our lives together. Let us confess Christ in our words and actions, support one another, and pass on a living faith to our children. May the Lord, through the intercessions of the Theotokos and Saint Demetrios, grant our families peace, courage, and hope.

Reverend Protopresbyter



Vasileios G. Apostolidis, PhD
Presiding Priest

LITURGICAL SCHEDULE

Sunday 4 **2nd Sunday of Luke**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Wednesday 7 6:00pm **Small Paraklesis to the Most Holy Theotokos**
– **Orthodox Study**

Sunday 11 **4th Sunday of Luke - Holy Fathers of the 7th Ecumenical Council**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Wednesday 14 6:00pm **Small Paraklesis to the Most Holy Theotokos**
– **Orthodox Study**

Sunday 18 **St. Luke the Apostle and Evangelist**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Wednesday 21 6:00pm **Small Paraklesis to the Most Holy Theotokos**
– **Orthodox Study**

Sunday 25 **2th Sunday of Luke**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Monday 26 **St. Demetrios the Great-Martyr**
9:00am **Orthros** - 10:00am **Divine Liturgy**

Wednesday 28 6:00pm **Small Paraklesis to the Most Holy Theotokos**
– **Orthodox Study**

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ

Κυριακή 4 2^η Κυριακή Λουκᾶ
8:30π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία

Τετάρτη 7 6:00 μ.μ. Μικρὸς Παρακλητικὸς Κανόνας – Μελέτη Ἀγίας Γραφῆς

Κυριακή 11 4^η Κυριακή Λουκᾶ - Τῶν Ἀγίων Πατέρων
τῆς Ζ΄ Οἰκουμενικῆς Συνόδου
8:30π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία

Τετάρτη 14 6:00 μ.μ. Μικρὸς Παρακλητικὸς Κανόνας – Μελέτη Ἀγίας Γραφῆς

Κυριακή 18 Λουκᾶ τοῦ Ἀποστόλου καὶ Εὐαγγελιστοῦ
8:30π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία

Τετάρτη 21 6:00 μ.μ. Μικρὸς Παρακλητικὸς Κανόνας – Μελέτη Ἀγίας Γραφῆς

Κυριακή 25 2^η Κυριακή Λουκᾶ
8:30π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία

Δευτέρα 26 Ἀγίου Δημητρίου Μεγαλομάρτυρος
9:00π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία

Τετάρτη 28 6:00 μ.μ. Μικρὸς Παρακλητικὸς Κανόνας – Μελέτη Ἀγίας Γραφῆς

ORTHODOX STUDIES

The Three Ways of Attention and Prayer

*St. Symeon the New Theologian
Translated by Demetrios Skagias*

[Though of unknown author, the following text was perhaps understandably attributed to St. Symeon the New Theologian (†1022). The date of authorship has been established around the early Paleologian period, whilst its importance and popularity made it an obvious choice for the standard anthology of Orthodox mysticism, called the 'Philokalia'. The whole five-volume work of the Philokalia is available in an English translation by bishop Kallistos of Diokleia.]

1. Introduction

There are three ways of attention and prayer, by which the soul can be lifted and become spiritually exalted, or crumble and perish. If these three ways are used appropriately and at the right time, the soul will be lifted, whilst if they are used unreasonably and at the wrong time, the soul will perish. Attention therefore should be tied and inseparable to prayer, in the way that the body is tied and inseparable to the soul. Attention should have the lead and mind for enemies as a guard, and fight sin, and resist evil thoughts of the soul. It should be then succeeded by prayer, which will destroy all those evil thoughts which attention fought against earlier, since attention alone is not able to do this.

It is this war of attention and prayer on which both life and death of the soul

depend. By attention that we keep our prayer safe and therefore we progress: if we do not have attention to keep it clear and we leave it unguarded, then it is inflected by evil thoughts and we become wicked and hopeless. Hence, the ways of attention and prayer are three, we ought to explain the features of each one and leave the choice to whoever may wish to find salvation.

2. The first way of attention and prayer

The features of the first way are these: one stands to pray by raising his hands towards the sky together with his eyes and mind. He imagines divine concepts, the good things of Heaven, the armies of the holy angels, the residences of the saints and, in short, he gathers in his mind all that he has heard from the Holy Scriptures. He recalls them in the time of his prayer looking at the sky, and he exhorts his soul to what seems to be love and eros of God. Sometimes he even has tears and cries. In this way his soul gradually becomes proud without realising it, thinking that what he does is by the grace of God's compassion for him. Hence, he pleads God to always grant him worthy of such deeds which are, however, signs of error.

A good thing ceases to be good, when it is carried out in the wrong way or at the wrong time. To such an extent this is the case

here that, if this person finds perfect solitude, it will be impossible for him not to lose his mind. Should this not happen, it will still be impossible for him to acquire any virtues or detachment from the earthly. By this method are misled all those who see the Light with their bodily eyes, sense perfumes with their sense of smell, hear voices with their ears and so on. Some of them have been possessed, moving senselessly from one place to the other. Others have been misled by accepting the Devil who was transformed and appeared to them as an angel of light, and they have remained uncorrected until the very end, without wanting to hear any advice from their brothers. Some of them were even incited by the Devil and committed suicide, whilst others were crumbled and others became insane. Who can describe the various illusions of the Devil by which he misleads them!

Every reasonable person can understand the kind of damage that comes from this first way of attention and prayer. If it happens that someone by being accompanied by brothers (since these evils usually happen to those who are on their own) does not suffer any of the things we described, he nevertheless spends all his life with no spiritual improvement.

3. The second way of attention and prayer

The second way is this: when someone concentrates his mind in himself, detaching it from all that is earthly, guarding his senses, and gathering his thoughts so that they are not scattered to the vain things of the world. Sometimes he examines his thoughts and sometimes he pays attention to the words of the prayer he recites. Sometimes he returns to his thoughts that were trapped by the Devil

and were drawn to that which is evil and vain, and sometimes with much effort and struggle he comes back to himself, after being defeated and possessed by some weakness.



Having this battle and war with himself, he cannot find peace nor time to do the virtuous good deeds and receive the crown of righteousness. For this man is like the one who fights a war against his enemies in darkness and night; who hears the voices of the enemy and suffers being stabbed, yet he cannot see clearly who they are, where they came from and how, and why they are attacking him. For this damage is caused by the darkness in his mind and the confusion in his thoughts and therefore he can never escape from his enemies, the demons, so that they will stop defeating him. The piteous suffers in vain, for he loses his reward being possessed by vanity without realising it, by thinking he is attentive. Many times he condemns the others and accuses them, praising himself and thinking that he is worthy to become shepherd of rational sheep, guiding others. He is like the blind person who promises to guide other blind people!

This is the second way; anyone who wishes to find salvation needs start by learning the damage that it causes to the soul, and be cautious. This second way is, nevertheless, better than the first, for the sky with Moon is better than the dark night without it.

(to be continued)

ΟΡΘΟΔΟΞΗ ΣΠΟΥΔΗ

Περί των τριών τρόπων της προσευχής

Αγ. Συμεών ο Νέος Θεολόγος

[Παρόλο που το παρακάτω κείμενο είναι αγνώστου συγγραφέα, αποδόθηκε, ίσως δικαιολογημένα, στον Άγιο Συμεών τον Νέο Θεολόγο (†1022). Η συγγραφή του τοποθετείται στις αρχές της Παλαιολόγιας περιόδου. Η σημασία και η μεγάλη διάδοσή του το έκαναν μια φυσική επιλογή για τη γνωστή ανθολογία της ορθόδοξης μυστικής παράδοσης, τη «Φιλοκαλία».]

1. Εισαγωγή

Τρεις είναι οι τρόποι της προσοχής και της προσευχής, με τους οποίους η ψυχή ή υψώνεται ή γκρεμίζεται υψώνεται όταν τους μεταχειρίζεται σε κατάλληλο καιρό, γκρεμίζεται όταν τους κατέχει παράκαιρα και ανόητα. Η νήψη λοιπόν και η προσευχή είναι δεμένες όπως η ψυχή με το σώμα και η μία χωρίς την άλλη δεν μπορεί να σταθεί. Αυτά τα δύο συνδέονται μεταξύ τους με δύο τρόπους. Πρώτα η νήψη αντιστέκεται στην αμαρτία, σαν εμπροσθοφυλακή, και κατόπιν ακολουθεί η προσευχή, η οποία θανατώνει παρευθύνει και αφανίζει όλους εκείνους τους αισχρούς λογισμούς που εξουδετέρωσε πρωτίτερα η προσοχή γιατί αυτή μόνη της δεν μπορεί να κάνει κάτι τέτοιο. Αυτή η δυάδα, δηλαδή η προσοχή και η προσευχή, είναι η πύλη της ζωής και του θανάτου, κι όταν με τη νήψη φυλάγομε καθαρή την προσευχή, βελτιωνόμαστε, ενώ όταν δεν προσέχομε και τη μολύνουμε και τη διαφθείρομε, αυξανόμαστε στην κακία.

Επειδή λοιπόν, όπως είπαμε, οι τρόποι της προσοχής και προσευχής είναι τρεις, πρέπει να πούμε και τα ιδιώματα του κάθε τρόπου ώστε, όποιος θέλει να βρει τη ζωή και να εργαστεί, να βεβαιωθεί από αυτές τις τρεις ξεχωριστές καταστάσεις και να διαλέξει το καλύτερο, και όχι από άγνοια να κρατήσει το χειρότερο και να διωχθεί έτσι από το καλύτερο.

2. Περί της πρώτης προσευχής

Της πρώτης προσευχής τα ιδιώματα είναι τα εξής. Όταν κανείς στέκεται σε προσευχή και σηκώνει στον ουρανό τα χέρια και τα μάτια και το νου του και σχηματίζει ο νους του θεία νοήματα και ουράνια κάλλη, ταξι-αρχίες Αγγέλων και κατοικητήρια Αγίων και γενικά, όλα όσα άκουσε από τις Γραφές, αυτά στον καιρό της προσευχής τα συναθροίζει στο νου του και παρακινεί την ψυχή του σε θείο πόθο, ατενίζοντας σταθερά στον ουρανό, και μερικές φορές χύνοντας και δάκρυα από τα μάτια του, με αυτό τον τρόπο λίγο-λίγο υπερηφανεύεται η καρδιά του και επαίρεται, και του φαίνεται πως αυτά που γίνονται είναι από χάρη θεϊκή προς παρηγοριά του, κι εύχεται να βρίσκεται πάντοτε σε τέτοια εργασία.

Όλα αυτά είναι σημάδια της πλάνης, γιατί το καλό δεν είναι καλό, όταν δε γίνει με τρόπο καλό. Αν λοιπόν ένας τέτοιος άνθρωπος αποσυρθεί σε άκρα ησυχία, είναι αδύνα-

το να μην τρελαθεί κι αν τύχει να μην πάθει κάτι τέτοιο, όμως είναι αδύνατο να αποκτήσει τις αρετές ή να φτάσει στην απάθεια. Με τούτο τον τρόπο πλανήθηκαν κι εκείνοι που βλέπουν φως αισθητά και νιώθουν κάποιες ευωδίες με την όσφρησή τους κι ακούνε φωνές κι άλλα πολλά παρόμοια. Και άλλοι από αυτούς δαιμονίστηκαν και γυρίζουν έξαλλοι από τόπο σε τόπο και από χώρα σε χώρα άλλοι πάλι δεν κατάλαβαν αυτόν που μετασχηματίζεται σε άγγελο φωτός και πλανήθηκαν με το να τον δεχτούν κι έμειναν στο εξής αδιόρθωτοι ως το τέλος, χωρίς να δέχονται καμία συμβουλή από ανθρώπους. Άλλοι από αυτούς παρακινήθηκαν από το διάβολο που τους απάτησε και σκοτώθηκαν μόνοι τους, άλλοι δηλαδή γκρεμίστηκαν κι άλλοι κρεμάστηκαν. Και ποιος μπορεί να διηγηθεί όλες τις διαφορές μορφές της απάτης του διαβόλου;

Πλην από αυτά που είπαμε, κάθε φρόνιμος άνθρωπος μπορεί να καταλάβει ποιο είναι το κέρδος από τον πρώτο τρόπο της προσοχής. Κι αν τύχει κανείς να μην πάθει αυτά που είπαμε, επειδή βρίσκεται μαζί με άλλους (γιατί αυτά τα παθαίνουν οι αναχωρητές που είναι μόνοι τους), όμως περνά όλη του τη ζωή απρόκοπος.

3. Περί της δεύτερης προσευχής

Η δεύτερη προσευχή είναι η εξής. Όταν ο νους συνάγει τον εαυτό του από όλα τα αισθητά και φυλάγεται από τις εξωτερικές αισθήσεις και συνάγει όλους τους λογισμούς, αλλά χωρίς να το καταλαβαίνει πορεύεται μάταια και τότε εξετάζει τους λογισμούς του, τότε προσέχει στα λόγια της ικεσίας που λέει προς το Θεό κι άλλοτε επαναφέρει στον εαυτό του τους λογισμούς που αιχμαλωτίστηκαν, ενώ άλλοτε, αφού κυριεύθηκε ο ίδιος από κά-

ποιο πάθος, αρχίζει πάλι με βία να επιστρέφει στον εαυτό του.

Έχοντας τούτο τον πόλεμο, δεν είναι δυνατό να ειρηνέψει αυτός ποτέ ή να λάβει το στέφανο της νίκης. Γιατί ο τέτοιος άνθρωπος μοιάζει μ' εκείνον που κάνει πόλεμο μέσα στη νύχτα, ο οποίος ακούει τις φωνές των εχθρών και δέχεται πληγές από αυτούς, μα δεν μπορεί να δει καθαρά ποιοι είναι και από πού ήρθαν και πώς και γιατί τον πληγώνουν, επειδή το σκότος που έχει στο νου του προξενεί αυτή τη ζημία, και δεν είναι δυνατό ποτέ να γλυτώσει όποιος κάνει αυτόν τον πόλεμο από τους νοητούς εχθρούς του που τον συντρίβουν. Και υπομένει τον κόπο, αλλά χάνει το μισθό. Αλλά και εξαπατάται από την κενοδοξία, χωρίς να το καταλαβαίνει, και του φαίνεται πως είναι τάχα προσεκτικός και καθώς κυριεύεται και εμπνέεται από αυτή, συχνά καταφρονεί από υπερηφάνεια τους άλλους και τους κατηγορεί ως απρόσεκτους και συστήνει τον εαυτό του ως ποιμένα προβάτων, μοιάζοντας με τυφλό που υπόσχεται να οδηγήει άλλους τυφλούς.

Τούτος είναι ο δεύτερος τρόπος της προσευχής κι από αυτά μπορεί ο φιλόπονος να μάθει τη ζημία που προξενεί. Όμως η δεύτερη προσευχή είναι καλύτερη από την πρώτη, όπως η νύχτα με πανσέληνο από τη νύχτα χωρίς άστρα και φεγγάρι.

(συνεχίζεται)



SAINT OF THE MONTH

SAINT LUKE THE APOSTLE AND EVANGELIST

October 18



The Holy Apostle and Evangelist Luke, was a native of Syrian Antioch, a companion of the holy Apostle Paul (Phil.1:24, 2 Tim. 4:10-11), and a physician enlightened in the Greek medical arts. Hearing about Christ, Luke arrived in Palestine and fervently accepted the preaching of salvation from the Lord Himself. As one of the Seventy Apostles, Saint Luke

was sent by the Lord with the others to preach the Kingdom of Heaven during the Savior's earthly life (Luke 10:1-3). After the Resurrection, the Lord Jesus Christ appeared to Saints Luke and Cleopas on the road to Emmaus.

Luke accompanied Saint Paul on his second missionary journey, and from that time they were inseparable. When Paul's coworkers had forsaken him, only Luke remained to assist him in his ministry (2 Tim. 4:10-11). After the martyric death of the First-Ranked Apostles Peter and Paul, Saint Luke left Rome to preach in Achaia, Libya, Egypt and the Thebaid. He ended his life by suffering martyrdom in the city of Thebes.

Tradition credits Saint Luke with painting the first icons of the Mother of God. "Let the grace of Him Who was born of Me and My mercy be with these Icons," said the All-Pure Virgin after seeing the icons. Saint Luke also painted icons of the First-Ranked Apostles Peter and Paul. Saint Luke's Gospel was written in the years 62-63 at Rome, under the guidance of the Apostle Paul. In the preliminary verses (1:1-3), Saint Luke precisely sets forth the purpose of his work. He proposes to record, in chronological order, everything known by Christians about Jesus Christ and His teachings. By doing this, he provided a firmer historical basis for Christian teaching (1:4). He carefully investigated the facts, and made generous use of the oral tradition of the Church and of what the All-Pure Virgin Mary Herself had told him (2:19, 51).

In Saint Luke's Gospel, the message of the salvation made possible by the Lord Jesus Christ, and the preaching of the Gospel, are of primary importance.

Saint Luke also wrote the Acts of the Holy Apostles at Rome around 62-63 A.D. The Book of Acts, which is a continuation of the four Gospels, speaks about the works and the fruits of the holy Apostles after the Ascension of the Savior. At the center of the narrative is the Council of the holy Apostles at Jerusalem in the year 51, a Church event of great significance, which resulted in the separation of Christianity from Judaism and its independent dissemination into the world (Acts 15:6-29). The theological focus of the Book of Acts is the coming of the Holy Spirit, Who will guide the Church "into all truth" John 16:13) until the Second Coming of Christ.



Ο ΑΓΙΟΣ ΤΟΥ ΜΗΝΑ

ΑΓΙΟΣ ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΣΤΗΣ ΛΟΥΚΑΣ

18 Οκτωβρίου

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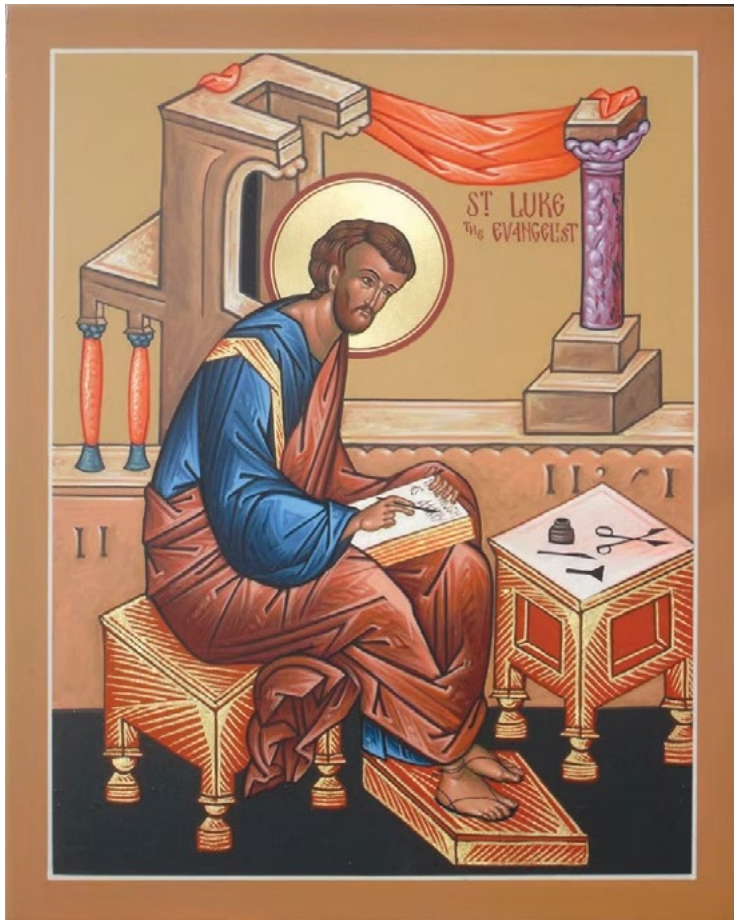
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PARISH COUNCIL

Dear Parishioners,

As we enter October, our parish is once again full of activity. Our Ministries, Schools, and Youth programs are moving forward, and it is wonderful to see our community coming together in worship, fellowship, and service.

I would like to **sincerely thank everyone who helped** make this year's Greek Festival such a great success. So many parishioners volunteered their time and worked long hours before and during the Festival, and we are truly grateful for every contribution.

A special thank-you goes to **Anneta Colon** for coordinating and organizing the Festival, and to **Gus Plaitis** for overseeing the kitchen and food preparation. We are also very grateful to **Zisis** and **Kyriakos** for handling the setup and technical preparations and for making sure everything was ready for the Festival. Their hard work behind the scenes made it all possible. *Thank you all!*

During the Festival, we were also honored to celebrate the **street co-naming** in memory of **George A. Karidis**, whose many years of dedication and service left a lasting mark on our parish. It was a meaningful moment for his family and for our entire community.

I also invite you to join us for our **Cigar Night** on **Friday, October 23rd**, at **La Iguana Azul**. It promises to be a great evening of fellowship and friendship, while supporting our Youth Ministries. We hope to see you there!

As we move into the fall, let us continue to support one another and stay involved in the life of our Church, especially in its worship and spiritual life. There is much to look forward to, and much that we can accomplish when we work **together as one parish family**.

May God bless our parish and all our families.

In Christ,
Spyro Lazaretos
Parish Council President



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

Cigar Night

Cigars, Spirits & Fellowship
Fundraiser to Support our Youth Ministries

October 23th Friday
7:30 - 11:30 pm

\$99 per Person

**Open Bar, Buffet
and 3 Cigars**

La Iguana Azul
Restaurant
8 Giffords Lane
Staten Island, NY

50/50
Raffle

Please contact Pauline Thaten for questions and RSVP by Oct 21st
(917) 932-4076

LADIES PHILOPTOCHOS SOCIETY

Dear Philoptochos Sisters and fellow parishioners,

Congratulations to all on a successful festival and thank you for making it a celebration filled with faith, fellowship, culture, and Greek spirit! Thank you, Philoptochos ladies, for your generosity, teamwork, and love for our church and Greek heritage. The Pastry Booth sold out of everything! The Ladies Philoptochos Society is so grateful for everything you do and for the time you so willingly give. Bravo!

Our Ecclesiastical year has begun and there is much enthusiasm to complete our ministries for the year. May God grant us His Blessings.

Please note the following are our events for the month of October:

10/4 “Rise Against Hunger”/Philoptochos Monthly Tray

“Rise Against Hunger”

In memory of George Karidis

Please join us as we pack 10,000 meals to help underserved people worldwide achieve food security and resilience fueled by a global movement of volunteers and partners.

George’s wishes, in lieu of flowers, were 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.

“Love is patient, love is kind.” 1 Corinthians 13:4

10/13 Monthly Meeting 6:30 Ref/7:00 Meeting

10/22 Holy Cross Dinner (Dyker Heights Golf Club)

10/23 Cook for Project Hospitality

10/24 Walk – A – Thon

Proceeds from our Walk-A-Thon will support autism research, helping advance our understanding of autism and contributing to research that can make a meaningful difference in the lives of individuals and families.




Ladies Philoptochos Society

Walk-a-Thon

Let's get moving!!! Come join us for a walk
on the boards at South Beach!

Saturday, October 24, 2026 at 10:00 am
****Meet us at Ocean Breeze Fishing Pier****
 (Seaview Ave & Father Capodanno Blvd.)

***We will be hosting a Walk-A-Thon to raise funds
for autism research and greater
understanding of autism.***



If interested, please contact: Dee Sidiropoulos (917)669-0586 or Diana Kolaitis (347)308-3121

***Please don't forget to tell your family, friends, and
coworkers to join or sponsor you.***

***If you are unable to attend, you can support us through our
Virtual Walk by buying a "SNEAKER" available after liturgy
every Sunday at our Philoptochos table.***

Ladies Philoptochos



Debit/Credit

****Donations will be accepted by
cash, checks made out to:
Ladies Philoptochos Society
of Holy Trinity-St. Nicholas,
Debit/Credit or Venmo****
(scan QR Codes)



Venmo

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

11/1 **Philoptochos Sunday/Honoring Past Presidents Memorial**

We will be memorializing our past presidents from the beginning of our organization here at Holy Trinity-St. Nicholas with a leaf on "The Tree of Life". May their memory be eternal for their years of faithful service and for the legacy they have entrusted to us.

11/22 **Ladies Philoptochos Bake Sale for St. Michael's Home (see flyer)**

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

4	2nd Sunday of Luke	5	Martyr Charitina	6	The Holy and Glorious Apostle Thomas	7	Martyrs Sergius and Bacchus
Orthros 8:30 AM Liturgy 10:00 AM						Paraklesis Service - Orthodox Study 6:00 PM	
11	Sunday of the 7th Ecumenical Council	12	Martyrs Probus, Andronicus, & Tarachus	13	Carpus, Papyrus, Agathodorus, & Agathonica	14	Martyrs Nazarius, Gervasius, Protasius, & Celsus
Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM						Paraklesis Service - Orthodox Study 6:00 PM	
18	Luke the Evangelist	19	Prophet Joel	20	Great Martyr Artemius	21	Hilarion the Great
Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM						Paraklesis Service - Orthodox Study 6:00 PM	
25	6th Sunday of Luke	26	The Holy Great Martyr Demetrius the Myrrh-streamer	27	Great Martyr Nestor	28	The Holy Protection of the Theotokos
Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM		Orthros 9:00 AM Liturgy 10:00 AM				Paraklesis Service - Orthodox Study 6:00 PM	



Thursday

Friday

Saturday

1	Holy Protection of the Theotokos	2	Martyrs Cyprian and Justina	3	Dionysios the Areopagite
					
	Executive Board Meeting 8:00 PM		JOY 6:00 PM Jr GOYA 7:00 PM		
8	Righteous Pelagia	9	James the Apostle, son of Alphaeus	10	Martyrs Eulampius & Eulampia
					
15	Hieromartyr Lucian	16	Longinus the Centurion	17	Prophet Hosea
					
	Parish Council Meeting 8:00 PM		JOY 6:00 PM Jr GOYA 7:00 PM		
22	Abercius of Hierapolis	23	James (Iakovos) the Apostle, brother of Our Lord	24	Arethas the Great Martyr and His Fellow Martyrs
					
29	Martyr Anastasia	30	Martyrs Zenobius & Zenobia	31	Stachys and Companions of the 70
					
	Orthros 9:00 AM Liturgy 10:00 AM		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)

YAL

The Young Adult League (YAL) of Holy Trinity–St. Nicholas is a Christ-centered ministry for Orthodox young adults ages 18–35. It offers a welcoming place where faith can deepen, genuine friendships can grow, and every young adult can discover an active place within the life of the Church.

Young adulthood is a season filled with important questions, new responsibilities, transitions, and opportunities. YAL seeks to accompany young adults through this meaningful stage of life—not simply by organizing events, but by building a living community grounded in Jesus Christ and the Orthodox Christian Faith. Our ministry is shaped by four essential pillars of Christian life:

Worship — Liturgia Growing closer to Christ through prayer, the Divine Liturgy, the Sacraments, and the worship of the Church.

Witness — Martyria Learning to understand, live, and share the Orthodox Faith with confidence, humility, and love.

Service — Diakonia Putting our faith into action by serving our parish, our neighbors, and those in need.

Fellowship — Koinonia Building authentic friendships and a true sense of belonging through gatherings, conversations, retreats, cultural activities, and joyful social events.

Through worship, spiritual discussions, service projects, fellowship gatherings, trips, and participation in parish life, YAL invites young adults to bring their gifts, questions, talents, and experiences into the Body of Christ.

Our hope is not simply to keep young adults connected to the Church, but to help them recognize that they are the Church—called to grow in faith, serve with love, assume responsibility, and offer a living Orthodox Christian witness in today’s world.

A Voice from Our Young Adults

“YAL brings young adults together through faith, fellowship, service, and community. It gives us opportunities to grow spiritually, build lasting friendships, serve others, and connect with fellow young adults through meaningful social and professional networking. Most importantly, it gives us a place to grow together as part of the life of our Church.” — Chris Lazaretos

Whether you have always been active in the Church, have been away for some time, or are simply looking for faith, friendship, and a community where you can belong, there is a place for you here. HTSN YAL meets on the 1st and 3rd Wednesdays of each month at 8:00 p.m. in the Katsoris Hellenic Center. For more information, please contact our YAL Advisor, John Licciardello, at: Yal@htsngoc.org.



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



YAL *is here!*

Young Adult League

AGES 18-35

All are welcome!



OUR THREE PILLARS



FAITH



SERVICE



COMMUNITY

Join us as we support
LADIES PHILOPTOCHOS
in their
RISE AGAINST HUNGER
event on Sunday, October, 4th

Our next meeting will be on
Wednesday, September 23rd at 8pm
in the Katsoris Hellenic Center



Contact us at:
Yal@htsngoc.org
or
SCAN for registration



YOUTH MINISTRIES



JOY

JOY, Junior Orthodox Youth, is for all 3rd to 5th graders. We meet the first and third Friday of every month, from 6 to 7 pm. Friday, October 2nd will be our first meeting. Parents will register their child, and get the calendar for the year. There is no registration fee, but all families must be paid members of the church. We are looking forward to another fun filled year, with activities planned that are meant to strengthen the bonds between our youth and deepen their connection with our religion and heritage. Contact us at: joy@htsngoc.org

JUNIOR GOYA

We are so proud of our Jr. GOYAns that volunteered and worked at our festival. They had fun working together and felt good that they could support their community. Jr. Goya, Junior Greek Orthodox Youth Association, is for all our 6th to 8th graders. We meet the first and third Friday of every month, from 7 to 8 pm. Our first meeting is Friday, October 2nd. Kids will plan out their calendar for the year, and parents will register their children. There is no registration fee, however families must be paid members of the church. We are looking forward to another fun filled year, with activities that are meant to strengthen the bonds between our youth, and deepen their connection with our religion and heritage. 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



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

OUR MINISTRIES

CONNECT • GROW • SERVE • BELONG

Scan a code to learn more and become part of our parish life

1

JOY

Grades 3-5

SCAN TO LEARN MORE



2

Jr. GOYA

Grades 6-8

SCAN TO LEARN MORE



3

GOYA

Grades 9-12

SCAN TO LEARN MORE



4

YAL

Young Adult League
Ages 18-35

SCAN TO LEARN MORE



5

SUNDAY SCHOOL

Orthodox Faith Formation

SCAN TO LEARN MORE



6

GREEK SCHOOL

Kindergarten-Grade 8

SCAN TO LEARN MORE



7

HELLENIC DANCERS

Culture in Motion

SCAN TO LEARN MORE



8

GOBL

Greek Orthodox
Basketball League

SCAN TO LEARN MORE



1641 Richmond Ave • Staten Island, NY 10314 • (718) 494-0658

info@htsngoc.org • www.htsngoc.org

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)



Highlights: We are incredibly proud of our Hellenic Dancers and the beautiful way they shared Greek culture and tradition throughout our festival this past September! Dressed in traditional Greek costumes, our dancers brought the spirit and joy of Greece to the stage as they performed traditional Greek dances all three nights. Their enthusiasm, energy, and love for dancing were truly contagious, and the audience absolutely loved every moment of their performances. Our dancers were so excited and honored to perform each night, and it was wonderful to see their hard work, dedication, and passion shine on stage. We couldn't be more proud of each and every one of them and are already looking forward to many more wonderful performances together!

Discovering Greece Through Dance

Dances of Greece - **Isios(Ισιος)** from Dodecanesa

Isios (Ισιος) is a traditional dance of the Dodecanese Islands, with particularly strong associations with Kalymnos, reflecting the unique character, history, and spirit of the people of this beautiful island region. Kalymnos, renowned for its sponging industry, not only contributed to maritime commerce but also to preserving unique segments of Greek cultural dance. The **Isios** horos emerges from this intersection of daily life and festivity, encapsulating both the resilience and joyful spirit of its people. It is generally danced by men and women together in an open circle, with the dancers holding hands in a characteristic crossed/basket-weave handhold. The **Isios** brings dancers together through its distinctive handhold, steady rhythm, and flowing movements. While the group moves together in harmony, the lead dancer has the opportunity to express individuality through improvisation, adding a personal touch to the performance.

Co-Directors
Stella Viris, Kevi Langis



SUNDAY SCHOOL

Sunday School News

We had a wonderful first day of Sunday School and were so happy to welcome our students back for another exciting year! We are looking forward to a successful and meaningful year of learning, growing, and deepening our children's understanding of our Orthodox Christian faith.

Through our lessons, worship, fellowship, and time together, we hope to help our children develop a strong foundation in Orthodoxy and encourage them to grow into faithful Orthodox Christians who know, love, and follow our Lord. We are grateful to our families and teachers for their continued commitment to making Sunday School an important part of our children's spiritual lives.

Please note that there will be no Sunday School classes on October 11th due to the Columbus Day weekend. We encourage families to make this a special Family Worship Day by attending Divine Liturgy together and taking time to worship, reflect, and celebrate our faith as a family.

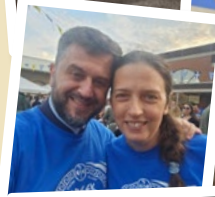
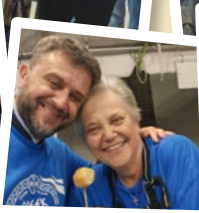
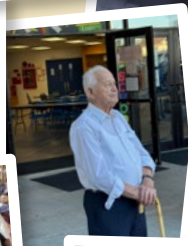


We look forward to a wonderful year filled with faith, learning, fellowship, and spiritual growth. May God bless all of our Sunday School students, families, and teachers throughout the year!

Contact us at: sundayschool@htsnsgoc.org

With the love and blessings of Father Vasileios,

In Christ,
Katie Nuzzo
Sunday School Director





STEWARDSHIP LIST 2026



(as of September 11, 2026)

Father Vasileios and
Presvytera Elisavet Apostolidis
Kevin and Cleo Adams
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
Stefanos Aspiotis
Chris Bakakos
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
Anneta Colon
Carlos Colon
Donna Colonna
Kay Constantine
Fay Corinotis

Maria Coussoule
Pamela Crivera
Mary Cuccia
Michael and Joy Cummings
Aikaterini Darios
Irene Della Croce
Matthew Della Croce
James Demetriades
Philip Denis
Robert Denis
Dimitri Dimitriou
Konstantinos and Corinne
Dimitropoulos
Christopher and Stephanie Dontis
Nicholas and Vicky Dontis
Georgia Doukas
Alexandra Doyle
John and Florendia Doyle
John Doyle Jr.
Paraskevi Dragazis
Paula Drakontis
Edward and Julia Dunphy
Vernon and Maria Dutton
Andrew and Stacey Economos
Dyala Sophia Eid
Martha Eid
Justin and Katrina Fama
Peter Fikias
Thomas and Panagiota Fiorella
Joseph Fountis
Kimon and Maria Frantzeskakis
Argyrios and Olga Gerazounis
Vincent and Linda Gerecitano
John and Corinne Girgis
Anastasios Gofas
Alexander Grammenos

Socrates and Katerina
Grammenos
Peter A. Gregor
Petros and Eirini Gregoriou
Despina Grigos
Pauline Grillos
Sabrina Grivas
Gloria Haramis
George and Stephanie Haros
Alexandra Hondros
Frank and Christine Iemmiti
John and Arhontoula
Ikonomou
Demetrios and Joanna
Iliopoulos
Virginia Itsines
Paul Jannace
Irene Joris
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RECIPE OF THE MONTH

by *Presbytera Elisavet*



GREEK-STYLE ROASTED PUMPKIN SOUP

Ingredients

For the Soup

- 2 lbs. pumpkin, peeled and cut into small pieces
- 2 medium potatoes, peeled and sliced
- 3–4 medium carrots, roughly chopped
- 1 onion, roughly chopped
- 3 tbsp. extra virgin olive oil
- 1 tbsp. thyme
- 1 cup Greek strained yogurt
- ½ lb. Greek Manouri cheese
- 2 cups vegetable broth
- Salt and freshly ground pepper

For the Croutons

4 slices bread, 2 tbsp. butter, 1 garlic clove,
Salt and pepper

Preparation:

1. Preheat oven to 350°F. Line a baking sheet with parchment paper.
2. Toss the pumpkin, potatoes, carrots, and onion with olive oil, thyme, salt, and pepper. Spread on the baking sheet, cover with foil, and roast for about 50 minutes, until tender.
3. Purée the roasted vegetables. Add the Manouri cheese and Greek yogurt and blend until smooth.
4. Add the purée to the hot vegetable broth, stir well, and bring gently to a boil.
5. For the croutons, cut the bread into cubes. Melt the butter in a hot skillet, add the garlic and bread, season with salt and pepper, and sauté for 3–4 minutes, until golden and crisp.
6. Serve the soup warm and garnish with the homemade croutons.

A Taste of Autumn with a Greek Touch

A Taste of Tradition

October brings the colors and flavors of autumn, and the pumpkin takes its familiar place on the American table. Yet this season also offers an opportunity to remember an older tradition: food shared in memory of those who have departed this life. One of the customs associated with the historical roots of Halloween was “souling.” In medieval England, small cakes known as soul cakes were offered to

the poor, who in return promised to pray for the departed members of the household. This practice later became one of the traditions that contributed to modern-day trick-or-treating.

In the Orthodox Church, however, remembrance of the departed takes a deeper liturgical form. On Psychosavvato (Saturday of the Souls), we pray for those who have fallen asleep in the Lord and traditionally prepare kollyva to be blessed and shared in their memory.

In Thessaloniki, the commemoration of the departed is also associated in local tradition with the days surrounding the feast of St. Demetrios, the city’s beloved patron saint. So, as autumn arrives, we bring a little Greece to the October table with a warm roasted pumpkin soup, enriched with Greek olive oil, strained yogurt, herbs, and creamy Manouri cheese, comforting, seasonal, and unmistakably Greek. *Καλή όρεξη!*



COFFEE FELLOWSHIP



Join us every Sunday after Divine Liturgy



October 4th Daughters of Penelope

October 11th Kritiki Filoxenia

October 18th PanCyprians

October 25th Parish Council

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

*Σημείωση... Οι ημέρες Νηστείας είναι με **έντονα γράμματα***

DAUGHTERS OF PENELOPE

Dates of the month of October 2026 planned activities for our chapter:

4-Coffee Fellowship

18-Luncheon sponsored by the family of Larry Dutton

23-Global Medical Relief Fund(GMRF) An Evening of Hope Gala, 7 pm- 11pm, Richmond County Country Club, \$195 per person

25- DOP Demetra Chapter, Annual Philanthropic Luncheon, Three Hierarchs Church, 12 noon- 4 pm, Donation \$70

29- Regular meeting, refreshments 6:30pm, Meeting 7 pm, Community Center Lobby. We have invited guest speakers from the Staten Island Zoo.

PANCYPRIAN ASSOCIATION



Mark your calendars for the annual Pancyprian Association Gala Fundraiser for Pediatric Cancer. **Saturday, November 7, 2026** from 7-11pm at the Old Bermuda Inn
For tickets see Penny Phytides. Please help us help the children beat cancer

PanCyprian Meetings for 2026: October 9 & December 10 at 7.30pm

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METHEXIS[©]

«*Methexis*» /mé.thék.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

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Submissions can be emailed to:

info@htsngoc.org

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GREEK ORTHODOX CHURCH OF STATEN ISLAND



GREEK ORTHODOX
ARCHDIOCESE OF AMERICA



Fish in Greek was used as an acrostic for:
Ι (Jesus) **Χ** (Christ) **Θ** (God; or God's) **Υ** (Son) **Σ** (Savior)