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

November 2026

HOLY TRINITY • ST. NICHOLAS

GREEK ORTHODOX CHURCH OF STATEN ISLAND

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Ἀπολυτίκιον τῶν Εἰσοδίων τῆς Ὑπεραγίας Θεοτόκου

Ἦχος δ΄

Σήμερον τῆς εὐδοκίας Θεοῦ τὸ προοίμιον,
καὶ τῆς τῶν ἀνθρώπων σωτηρίας ἡ προκήρυξις.
Ἐν Ναῷ τοῦ Θεοῦ τρανῶς ἡ Παρθένος δείκνυται,
καὶ τὸν Χριστὸν τοῖς πᾶσι προκαταγγέλλεται.
Αὐτῇ καὶ ἡμεῖς μεγαλοφώνως βοήσωμεν·
Χαῖρε τῆς οἰκονομίας τοῦ Κτίστου ἡ ἐκπλήρωσις.

Apolytikion of the Entrance of the Theotokos into the Temple

Mode 4

Today is the prelude of God's good pleasure,
and the proclamation of humanity's salvation.
In the temple of God, the Virgin is presented openly,
and in herself she announces Christ to all.
Let us, then, with a great voice cry aloud to her:
"Rejoice, you are the fulfillment
of the Creator's dispensation."

Κοντάκιον τῆς Ἑορτῆς

Ἦχος δ΄

Ὁ καθαρώτατος ναὸς τοῦ Σωτῆρος,
ἡ πολυτίμητος παστὰς καὶ Παρθένος, τὸ ἱερὸν
θησαύρισμα τῆς δόξης τοῦ Θεοῦ, σήμερον
εἰσάγεται, ἐν τῷ οἴκῳ Κυρίου, τὴν χάριν
συνεισάγουσα, τὴν ἐν Πνεύματι Θείῳ·
ἣν ἀνυμνοῦσιν Ἄγγελοι Θεοῦ·
Αὕτη ὑπάρχει σκηνὴ ἐπουράνιος.

Kontakion of the Feast

Mode 4

The Savior's most pure and immaculate temple,
the very precious bridal chamber and Virgin,
who is the sacred treasure of the glory of God,
on this day is introduced into the House of the Lord,
and with herself she brings the grace in the divine
Spirit. She is extolled by the Angels of God.
A heavenly tabernacle is she.

Ὁ Οἶκος

Τῶν ἀπορρήτων τοῦ Θεοῦ καὶ θείων μυστηρίων,
ὁρῶν ἐν τῇ Παρθένῳ, τὴν χάριν δηλουμένην,
καὶ πληρουμένην ἐμφανῶς, χαίρω, καὶ τὸν τρόπον
ἐννοεῖν ἀμηχανῶ τὸν ξένον καὶ ἀπόρρητον, πῶς
ἐκλελεγμένη ἡ ἄχραντος, μόνη ἀνεδείχθη ὑπὲρ
ἅπασαν τὴν κτίσιν, τὴν ὁρατὴν καὶ τὴν νοουμένην.
Διό, ἀνευφημεῖν βουλόμενος ταύτην,
καταπλήττομαι σφοδρῶς νοῦν τε καὶ λόγον,
ὅμως δὲ τολμῶν, κηρύττω καὶ μεγαλύνω·
Αὕτη ὑπάρχει σκηνὴ ἐπουράνιος.

Oikos

Seeing the grace of God's ineffable and divine
mysteries evident and manifestly fulfilled
in the Virgin, I rejoice; and I am at a loss
to understand the ineffable and strange manner
in which the immaculate Maid alone proved to be
chosen above all creation visible and invisible.
Therefore, wishing to extol her, I am greatly
perplexed in mind and speech. Nevertheless,
I dare to do it, and I proclaim and magnify:
A heavenly tabernacle is she.

«Ἐν παντὶ εὐχαριστεῖτε»
(Α΄ Θεσσαλονικεῖς 5,18)

Ὁ Νοέμβριος μᾶς προσκαλεῖ νὰ σταθοῦμε μὲ εὐγνωμοσύνη ἐνώπιον τοῦ Θεοῦ. Ἡ Ἡμέρα τῶν Εὐχαριστιῶν συγκεντρώνει τὶς οἰκογένειές μας γύρω ἀπὸ τὸ κοινὸ τραπέζι, ἐνῶ ἡ Ἐκκλησία μᾶς προετοιμάζει γιὰ τὴ Γέννηση τοῦ Χριστοῦ. Μέσα σὲ αὐτὴ τὴν πορεία ἀκοῦμε τὴν προτροπὴ τοῦ Ἀποστόλου Παύλου: ***«Ἐν παντὶ εὐχαριστεῖτε»***. Εἶναι ἕνας λόγος ποὺ μπορεῖ νὰ ἀλλάξει τὸν τρόπο μὲ τὸν ὁποῖο βλέπουμε τὴ ζωή μας.

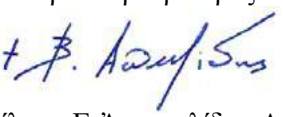
Συχνὰ ἡ σκέψη μας μένει σὲ ὅσα μᾶς λείπουν. Οἱ ἔγνοιες, οἱ συγκρίσεις καὶ οἱ προσδοκίες μᾶς δυσκολεύουν νὰ διακρίνουμε τὰ δῶρα ποὺ ἤδη ἔχουμε δεχθεῖ. Ἕνας ἄνθρωπος ποὺ μᾶς ἀγαπάει, μία συγχώρηση ποὺ μᾶς προσφέρθηκε, ἡ δυνατότητα νὰ ξαναρχίσουμε, ἡ παρουσία τοῦ Θεοῦ μέσα στὴν ἀδυναμία μας: ὅλα μποροῦν νὰ γίνουν ἀφορμὴ εὐχαριστίας.

Ἀλλὰ τί γίνεται ὅταν πονᾶμε; Πῶς θὰ εὐχαριστήσουμε μέσα σὲ μία ἀσθένεια, μία ἀπώλεια ἢ μία δοκιμασία; Ὁ Ἀπόστολος μᾶς καλεῖ νὰ κρατήσουμε ζωντανὴ τὴ σχέση μας μὲ τὸν Χριστὸ καὶ μέσα σὲ αὐτὲς τὶς στιγμές. Μποροῦμε νὰ Τοῦ ἐμπιστευθοῦμε τὴν ἀγωνία μας καὶ νὰ δεχθοῦμε τὴ βοήθεια ποὺ ἔρχεται μέσα ἀπὸ τοὺς ἀνθρώπους Του. Ἡ εὐχαριστία τότε γίνεται μία πράξη ἐμπιστοσύνης. Ὁ Ἅγιος Ἰωάννης ὁ Χρυσόστομος, ποὺ τιμοῦμε αὐτὸν τὸν μήνα, συνέχισε νὰ δοξάζει τὸν Θεὸ καὶ μέσα στὴν ἐξορία. Ἡ στάση του μᾶς δείχνει ὅτι ἡ κοινωνία μὲ τὸν Χριστὸ μπορεῖ νὰ στηρίζει τὸν ἄνθρωπο ἀκόμη καὶ στὶς δυσκολότερες ὧρες.

Ἡ νηστεία τῶν Χριστουγέννων, ποὺ ἀρχίζει στὶς 15 Νοεμβρίου, μᾶς βοηθεῖ νὰ καλλιεργήσουμε αὐτὴ τὴ διάθεση. Μὲ τὴν προσευχή, τὴν ἐγκράτεια καὶ τὴν ἐλεημοσύνη μαθαίνουμε νὰ δεχόμαστε τὰ ἀγαθὰ ὡς δῶρα καὶ νὰ τὰ μοιραζόμαστε. Στὶς 21 Νοεμβρίου, τὰ Εἰσόδια τῆς Θεοτόκου μᾶς παρουσιάζουν τὴν Παναγία νὰ προσφέρεται στὸν Θεό. Ἡ δική της ἀφιέρωση μᾶς προσκαλεῖ νὰ ἀνοίξουμε καὶ ἐμεῖς τὴν καρδιά μας στὴν παρουσία Του.

Στὴν Ἐνορία μας, ἡ εὐγνωμοσύνη μπορεῖ νὰ γίνει συγκεκριμένη πράξη. Συμμετοχὴ στὴ Θεία Λειτουργία, συμφιλίωση μὲ ἕναν ἀδελφό, ἐπίσκεψη σὲ ἕναν μοναχικὸ ἄνθρωπο, προσφορὰ σὲ μία οἰκογένεια ποὺ δυσκολεύεται. Ἂς διδάξουμε καὶ στὰ παιδιά μας νὰ ἀναγνωρίζουν τὰ δῶρα τοῦ Θεοῦ καὶ νὰ τὰ μοιράζονται μὲ χαρά. Εὔχομαι νὰ ζήσουμε αὐτὸν τὸν μήνα μὲ καρδιὰ εὐγνώμονα, ὥστε τὸ ***«ἐν παντὶ εὐχαριστεῖτε»*** νὰ γίνεται πράξη καὶ τρόπος ζωῆς.

Πρωτοπρεσβύτερος



Βασίλειος Γ. Ἀποστολίδης, Δρ.Μ
Ἱερατικὸς Προϊστάμενος

"Give thanks in all circumstances'
(1 Thessalonians 5:18)

November invites us to pause and thank God. Thanksgiving brings our families around a shared table as the Church begins preparing for the birth of Christ. Saint Paul gives us a word to carry through this month: ***"Give thanks in all circumstances."*** If we allow these words to take root, they can change how we see our daily lives.

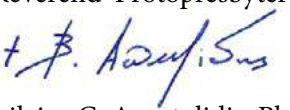
It is easy to focus on what is missing. Worries, comparisons, and expectations can keep us from noticing what we have already received. Someone who loves us. Forgiveness we did not expect. The chance to begin again. A person who stayed beside us when we were weak. Let us thank God for these gifts and the people who offer them.

But how do we give thanks when we are hurting? What happens when illness, loss, or uncertainty hits our home? Saint Paul's words invite us to keep turning to Christ in those moments, too. We can bring Him our tears and questions. We can ask for help and receive others' care. Sometimes our thanksgiving will be very simple. We can be grateful for the strength to face today, or for someone who has helped us carry its weight. Saint John Chrysostom, whom we honor this month, continued to glorify God even in exile. His example shows us the strength that comes from remaining close to Christ.

The Nativity Fast, which begins on November 15, helps us learn this way of living. Through prayer, fasting, and generosity, we receive what we have as a gift and learn to share it. On November 21, the Entrance of the Theotokos into the Temple shows us a life offered to God. As we honor the Virgin Mary, we are invited to make room for Christ in our own hearts.

In our parish, gratitude can take a practical form. We can come to the Divine Liturgy, seek reconciliation, visit someone who is lonely, or help a family in need. At home, we can teach our children to notice God's gifts and share them gladly. May this November help us grow in gratitude, so that ***"Give thanks in all circumstances"*** becomes our prayer and a way of life that prepares us to welcome Christ.

Reverend Protopresbyter



Vasileios G. Apostolidis, PhD
Presiding Priest

LITURGICAL SCHEDULE

Sunday 1	**5th Sunday of Luke – Sts. Cosmas and Damian the Unmercenaries** 8:30am **Orthros -** 10:00am **Divine Liturgy**
Wednesday 4	6:00pm **Small Paraklesis to the Most Holy Theotokos – Orthodox Study**
Sunday 8	**7th Sunday of Luke – Synaxis of the Archangels Michael and Gabriel, and the Other Bodiless Powers** 8:30am **Orthros -** 10:00am **Divine Liturgy**
Sunday 15	**8th Sunday of Luke** 8:30am **Orthros -** 10:00am **Divine Liturgy**
Wednesday 18	6:00pm **Small Paraklesis to the Most Holy Theotokos – Orthodox Study**
Saturday 21	**THE ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE** 9:00am **Orthros -** 10:00am **Divine Liturgy**
Sunday 22	**9th Sunday of Luke** 8:30am **Orthros -** 10:00am **Divine Liturgy**
Sunday 29	**13th Sunday of Luke** 8:30am **Orthros -** 10:00am **Divine Liturgy**

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ

Κυριακή 1	**5η Κυριακή Λουκᾶ - Ἁγ. Κοσμᾶς καὶ Δαμιανὸς οἱ Ἀνάργυροι** 8:30π.μ. **Ὄρθρος** - 10:00π.μ. **Θεία Λειτουργία**
Τετάρτη 4	6:00 μ.μ. **Μικρὸς Παρακλητικὸς Κανόνας – Μελέτη Ἁγίας Γραφῆς**
Κυριακή 8	**7η Κυριακή Λουκᾶ - Σύναξις τῶν Ἀρχιστρατήγων Μιχαὴλ καὶ Γαβριήλ, καὶ τῶν λοιπῶν Ἀσωμάτων Δυνάμεων.** 8:30π.μ. **Ὄρθρος** - 10:00π.μ. **Θεία Λειτουργία**
Κυριακή 15	**8η Κυριακή Λουκᾶ** 8:30π.μ. **Ὄρθρος** - 10:00π.μ. **Θεία Λειτουργία**
Τετάρτη 18	6:00 μ.μ. **Μικρὸς Παρακλητικὸς Κανόνας – Μελέτη Ἁγίας Γραφῆς**
Σάββατο 21	**ΤΑ ΕΙΣΟΔΙΑ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ** 9:00π.μ. **Ὄρθρος** - 10:00π.μ. **Θεία Λειτουργία**
Κυριακή 22	**9η Κυριακή Λουκᾶ** 8:30π.μ. **Ὄρθρος** - 10:00π.μ. **Θεία Λειτουργία**
Κυριακή 29	**13η Κυριακή Λουκᾶ** 8:30π.μ. **Ὄρθρος** - 10:00π.μ. **Θεία Λειτουργία**

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.]

4.The third way of attention and prayer

The third way is indeed strange and difficult to explain, whilst, to those who are not aware of it, it is often incomprehendable, appearing unreal and impossible that any such thing can happen. This is because in these days the third way is not found in many, but rather in very few. As I understand, this virtue abandoned us together with obedience, since it is the obedience one shows to his spiritual father which makes one truly free, leaving all the cares to him and staying away from the struggles of this world, whilst being a diligent artisan of this third way. (That is, if one finds a real spiritual father who has no error!) Thus, he who dedicates himself and all the care to God and the spiritual father, by real obedience is no longer living his own life where he does his own wishes, but is free from any struggle of the world or his body. By what ephemeral thing then, can this person ever be spiritually defeated or enslaved, or what care or concern could he ever have? It is therefore by this way, together with obedience, that the devices and machinations of the demons to distract the mind towards many and various thoughts, are all defeated and dissolved. One's mind then stays free, and has plenty of space and chance to examine the thoughts brought by the demons, having a greater dexterity to expel them and offer his prayers to God with a clean heart. This is the beginning of the true way of life and those who do not make such a start are struggling in vain, even without knowing it.

The beginning of the third way is not by looking up to the sky, raising the hands, having your mind in heaven and asking for help from there. As we have said, these are of the first way and they are false. Nor is it to guard the senses with the mind and concentrate exclusively on this, whilst neither being attentive nor seeing the inner wars of the soul conducted by the enemies. These are all of the second way. He who uses them is trapped by the demons and is unable to revenge those who trapped him, whilst the enemies are always fighting him both secretly and openly, making him proud and vain.

But you, my friend, if you seek your salvation you should start in this way: after the

perfect obedience which we said you should have to your spiritual father, you should then conduct all your deeds with a clear conscience, as if you had God in front of you, for conscience can never be clear without obedience. You should keep your conscience clear towards these things: God, spiritual father, other people and earthly things. Towards God, it is an obligation to keep your conscience clear by avoiding the things you are aware that He neither likes nor give Him any joy. Towards your spiritual father you should do the things he orders you to do, doing nothing more and nothing less, living according to his plan and wish. As for the other people, you should keep your conscience clear by not doing to them any of the things you hate and do not wish them to do to you. Towards the earthly it is your obligation to restrain yourself from abuses, using them all appropriately, food as well as drinking and clothes. In short, you should do everything as if you had God in front of you, making sure that your conscience does not restrain nor condemn you for not doing something right. This is the beginning of the true and firm route of the third way of attention and prayer.

The third way of attention and prayer is then this: the mind should guard the heart in the time of prayer and always stay inside it. From there, from the depths of the heart, it should then lift up the prayers to God. For once it tries inside the heart and tastes and is soothed -as the Lord is good!- then the mind will never want to leave the place of the heart. It will there repeat the words of Peter the apostle: «It is wonderful for us to be here!» [Mt 17:4, Mk 9:5, Lk 9:33] Then it will always wish to look inside the heart, remaining there and pushing aside and expelling all the concepts which are planted by the Devil. To those who have not realized this work of salvation and remain unaware of it, this will most of the time seem very hard and unpleasant. But those who have tasted its sweetness and enjoyed the pleasure inside the depths of their hearts, they all cry together with Paul: «What could ever come between us and the love of God?» [Rm 8:38-39]



Our holy fathers have listened the Lord who said that from the heart come evil intentions, murder, adultery, fornication, theft, perjury, slander [Mt 15:19] and how these are the things that make a man unclean. [Mt 15:20] Further, they have listened to the part of the gospel where we are ordered to clean the inside of cup and dish first so that the outside may become clean as well. [Mt 23:26] They therefore left aside any other spiritual work and concentrated exclusively on guarding the heart, being confident that through this they would easily achieve all other virtues, whilst without it no virtue can be preserved. This practice was called by some fathers ‘serenity of the heart’, whilst others named it ‘attention’, others ‘sobriety’ and ‘detainment’, others ‘examination of the thoughts’ and ‘guarding of the mind’; for they were all absorbed in this, and by this they were found worthy to accept the divine virtues.

(to be continued)

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 Παλαιολόγειας περιόδου. Η σημασία και η μεγάλη διάδοσή του το έκαναν μια φυσική επιλογή για τη γνωστή ανθολογία της ορθόδοξης μυστικής παράδοσης, τη «Φιλοκαλία».]

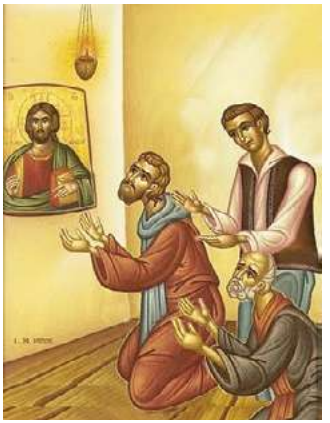
4. Περί της τρίτης προσευχής

Ιδού αρχίζομε να μιλάμε περί της τρίτης προσευχής. Αυτή είναι πράγμα παράδοξο και δυσκολοερμήνευτο και σ' εκείνους που την αγνοούν, όχι μόνο είναι δυσκολοκατάληπτη, αλλά σχεδόν και απίστευτη, επειδή δεν συναντάται στους πολλούς και καθώς νομίζω, αυτό το καλό έφυγε από μας μαζί με την υπακοή. Γιατί η υπακοή απαλλάσσει τον εραστή της από τις επιδράσεις του παρόντος πονηρού κόσμου και τον ελευθερώνει από μέριμνες και εμπαθείς προσκολλήσεις και τον κάνει πρόθυμο και άοκνο στον ζητούμενο σκοπό του, αν βέβαια αυτός έχει βρει απλανή οδηγό. Από ποια πρόσκαιρα δηλαδή θα νικηθεί ο νους εκείνου που με την υπακοή νεκρώθηκε για κάθε εμπαθή προσκόλληση στον κόσμο ή το σώμα του; Η, από ποια μέριμνα μπορεί να δεσμευθεί εκείνος που ανέθεσε κάθε μέριμνα της ψυχής και του σώματός του στο Θεό και στον πνευματικό του πατέρα και δε ζει πλέον για τον εαυτό του, ούτε επιθυμεί να είναι αρεστός σε ανθρώπους; Από αυτά, οι νοητές περικυκλώσεις των αποστατών δαιμόνων, οι οποίες σαν σχοινιά σύρουν το νου σε πολλούς και διάφορους λογισμούς, διαλύονται και τότε ο νους μένει ελεύθερος και πολεμά με εξουσία και ερευνώντας τους λογισμούς των δαιμόνων τους αποδιώχνει με επιτηδειότητα και προσφέρει με καθαρή καρδιά τις προσευχές του στο Θεό. Αυτή είναι η αρχή της μοναχικής πολιτείας, κι όσοι δεν κάνουν τέτοια αρχή μάταια κοπιάζουν.

Η αρχή τώρα της τρίτης προσευχής δεν είναι να κοιτάζει κανείς στον ουρανό και να σηκώνει τα χέρια του και να συνάγει τους λογισμούς και να ζητά βοήθεια από τον ουρανό αυτά, καθώς είπαμε, είναι ιδιώματα του πρώτου τρόπου της πλάνης. Μήτε πάλι, όπως στη δεύτερη προσευχή, ο νους αρχίζει να φυλάγεται από τις έξω αισθήσεις του και να μη βλέπει τους εσωτερικούς εχθρούς. Γιατί ένας τέτοιος βάλλεται από τους δαίμονες, μα δε βάλλει εναντίον τους πληγώνεται, και δεν το ξέρει πιάνεται αιχμάλωτος, και δεν μπορεί να αμυνθεί σ' αυτούς που τον αιχμαλωτίζουν πάντοτε οι αμαρτωλοί (δαίμονες) σχεδιάζουν κακά πίσω από την πλάτη του ή μάλλον μπροστά στα μάτια του και τον κάνουν κενόδοξο και υπερήφανο.

Αλλά αν συ θέλεις να κάνεις αρχή αυτής της φωτογεννήτρας και τερπνής εργασίας, βάλε πρόθυμα αρχή ως εξής. Ύστερα από την

τέλεια υπακοή που ο λόγος περιέγραψε πρωτύτερα, χρειάζεται να κάνεις και όλα σου τα έργα με συνείδηση καθαρή, γιατί χωρίς υπακοή ούτε καθαρή συνείδηση υπάρχει. Και τη συνείδησή σου πρέπει να τη φυλάγεις πρώτον απέναντι στο Θεό δεύτερον, απέναντι στον πνευματικό σου πατέρα και τρίτον, απέναντι στους ανθρώπους και τα πράγματα του κόσμου. Απέναντι στο Θεό οφείλεις να φυλάξεις τη συνείδησή σου έτσι ώστε να μην κάνεις εκείνα πού ξέρεις πως δεν αναπαύουν το Θεό, μήτε του αρέσουν. Απέναντι στον πνευματικό σου πατέρα, ώστε να κάνεις όλα εκείνα που σου λέει σύμφωνα με το σκοπό του, χωρίς να προσθέτεις ή να παραλείπεις. Απέναντι στους ανθρώπους πρέπει να φυλάγεις τη συνείδηση ώστε να μην κάνεις στον άλλο εκείνα που εσύ μισείς, και στα πράγματα του κόσμου πάλι οφείλεις να φυλάγεσαι από την μη ορθή χρήση σε κάθε περίπτωση, και στο φαγητό και στο ποτό και στην ενδυμασία και γενικά, όλα πρέπει να τα κάνεις σαν να ήσουν μπροστά στο Θεό, χωρίς να σε ελέγχει σε κάτι η συνείδησή σου.



Αφού λοιπόν προλειάναμε και προετοιμάσαμε το δρόμο της αληθινής προσοχής, ας πούμε, αν θέλετε, μερικά σύντομα και σαφή περί των ιδιωμάτων της. Η αληθινή και απλανής προσοχή και προσευχή είναι αυτή να φυλάγει ο νους την καρδιά όταν προσεύχεται και να περιστρέφεται πάντοτε μέσα σ' αυτή και από εκείνο το βάθος να αναπέμπει τις δεήσεις προς τον Κύριο. Και αφού εκεί μέσα γευθεί ότι είναι χρηστός ο Κύριος, δε βγαίνει πλέον από τον τόπο της καρδιάς, γιατί λέει κι αυτός σαν τον Απόστολο: «Είναι ωραία να είμαστε εδώ». Και παρατηρώντας συνεχώς τους εκεί τόπους, χτυπά και διώχνει τα νοήματα που σπέρνει ο εχθρός. Σ' εκείνους όμως που έχουν άγνοια, αυτό το σωτήριο έργο φαίνεται πολύ σκληρό και δύσκολο και είναι αληθινά εξαντλητικό το πράγμα και επίπονο, όχι μόνο για τους αμύητους, αλλά και για εκείνους που έλαβαν χωρίς πλάνη την πείρα του μα δε δέχτηκαν και δεν έστειλαν την ηδονή του στο βάθος της καρδιάς. Εκείνοι όμως που απόλαυσαν την ηδονή που έχει και γεύθηκαν τη γλυκύτητά της με το φάρυγγα της καρδιάς τους, μπορούν να αναφωνούν μαζί με τον Παύλο: «Ποιος θα μας χωρίσει από την αγάπη του Χριστού; κλπ.»

Γιατί οι άγιοι Πατέρες μας, ακούγοντας τον Κύριο πού λέει πως από την καρδιά μας βγαίνουν πονηροί λογισμοί, φόνοι, μοιχείες, κλεψιές, ψευδομαρτυρίες, και πως αυτά είναι που μολύνουν τον άνθρωπο, και που συμβουλεύει να έχομε καθαρό το εσωτερικό του ποτηριού για να γίνει και το απέξω καθαρό, άφησαν κάθε άλλο τρόπο εργασίας των αρετών και αγωνίστηκαν γι' αυτή τη φύλαξη της καρδιάς, ξέροντας πολύ καλά πως μαζί με αυτή θα μπορέσουν χωρίς κόπο να ασκήσουν και κάθε άλλη πνευματική εργασία, ενώ χωρίς αυτή δεν είναι δυνατό να παραμείνει καμία αρετή. Αυτήν, μερικοί από τους Πατέρες την ονόμασαν καρδιακή ησυχία άλλοι, προσοχή άλλοι, φύλαξη της καρδιάς άλλοι, νήψη και αντίρρηση άλλοι, έρευνα των λογισμών και φύλαξη του νου όλοι όμως με αυτή καλλιέργησαν τη γη της καρδιάς τους και με αυτή αξιώθηκαν να τραφούν με το θείο μάννα.

(συνεχίζεται)

SAINT OF THE MONTH

SAINTS COSMAS AND DAMIAN THE UNMERCENARIES – November 1



Christianity flourished in antiquity in the face of seemingly insurmountable odds. In defiance of odds of a different kind, the odds of chance, a pair of physician brothers came into the service of Christ. Less than five hundred years later they were followed by two different sets of brothers of identical names and purpose in the service of the Lord. The result is that all six have become saints of the Church. Evidence of divine purpose in this succession of saints demonstrates that the precise science of mathematical probabilities has a hand in the spiritual affairs of mankind.

The original pair of brothers were born Cosmas and Damian during the early years of the Christian Church. They were raised in comfortable circumstances in a comparatively wealthy family which saw to their thorough training of mind and body in Asia Minor. Endowed with keen intellect, the brothers became inseparable in common pursuit of the science of medicine. Both firmly believed that "of the most high cometh healing" and were aided in their work by religious devotion. As students they vowed to supply their medical skill without charge to a suffering Christian community and thereby prince and pauper alike were to feel the balm of their healing art.

Dubbed the "unmercenaries" for their refusal to accept money for their services, they also came to be acknowledged as miracle workers for the remarkable cures they were able to effect. Their parents' estate had provided for their wellbeing, but it was to last them only through strict austerity; they could not afford any of the comforts which could have been theirs if they had chosen to charge their patients for their services.

As time went on, the brothers' love of the Savior became more and more evident, subordinating even their great devotion to medical science. The word miracle had a literal meaning for their great work as physicians, for only through the power of the Lord could they have brought about such healing of those afflicted with serious and often terminal illnesses.

Such was the veneration in which the brothers were held in their own lifetime that they remained unchallenged by even the most avowed pagan enemies of Christianity. They carried on their work for God and man all the years of their lives, which were full, and they died peacefully of natural causes quite unlike the saints who were to die for Christ in agony.

Ο ΑΓΙΟΣ ΤΟΥ ΜΗΝΑ

ΑΓΙΟΙ ΑΝΑΡΓΥΡΟΙ ΚΟΣΜΑΣ ΚΑΙ ΔΑΜΙΑΝΟΣ - 1 Νοεμβρίου



Ο Χριστιανισμός γνώρισε μεγάλη άνθηση κατά τους πρώτους αιώνες, παρά τις φαινομενικά ανυπέρβλητες δυσκολίες που είχε να αντιμετωπίσει. Αψηφώντας, όμως, πιθανότητες διαφορετικού είδους, εκείνες που καθορίζονται από την τύχη, δύο αδέλφια, ιατροί στο επάγγελμα, αφιερώθηκαν στην υπηρεσία του Χριστού. Λιγότερο από πέντε αιώνες αργότερα, ακολούθησαν δύο ακόμη ζεύγη αδελφών, με τα ίδια ακριβώς ονόματα και τον ίδιο σκοπό, διακονώντας τον Κύριο. Το αποτέλεσμα ήταν και οι έξι να αναδειχθούν άγιοι της Εκκλησίας. Η διαδοχή αυτή των αγίων, που φανερώνει τη θεία πρόνοια, καταδεικνύει ότι ακόμη και η ακριβής επιστήμη των μαθηματικών πιθανοτήτων έχει τη θέση της στην πνευματική ζωή των ανθρώπων.

Το πρώτο ζεύγος αδελφών γεννήθηκε κατά τα πρώτα χρόνια της Χριστιανικής Εκκλησίας και έλαβε τα ονόματα Κοσμάς και Δαμιανός. Μεγάλωσαν μέσα σε ευνοϊκές συνθήκες, σε μια σχετικά εύπορη οικογένεια της Μικράς Ασίας, η οποία φρόντισε για την ολοκληρωμένη καλλιέργεια τόσο του πνεύματος όσο και του σώματός τους. Προικισμένοι με οξύ νου, οι δύο αδελφοί έγιναν αχώριστοι, καθώς ακολούθησαν από κοινού την επιστήμη της ιατρικής. Και οι δύο πίστευαν ακράδαντα ότι «η θεραπεία προέρχεται από τον Ύψιστο» και συνδύαζαν την επιστημονική τους εργασία με τη θρησκευτική ευλάβεια. Ήδη από τα χρόνια των σπουδών τους, υποσχέθηκαν να προσφέρουν τις ιατρικές τους υπηρεσίες δωρεάν στη χριστιανική κοινότητα που υπέφερε, ώστε η ευεργετική δύναμη της θεραπευτικής τους τέχνης να προσφέρεται εξίσου σε άρχοντες και φτωχούς.

Έμειναν γνωστοί ως «Ανάργυροι», επειδή αρνούνταν να δεχθούν χρήματα για τις υπηρεσίες τους. Παράλληλα, αναγνωρίστηκαν ως θαυματουργοί ιατροί, χάρη στις αξιοθαύμαστες θεραπείες που επιτελούσαν. Η πατρική τους περιουσία εξασφάλιζε τα αναγκαία για τη διαβίωσή τους, αλλά μόνο χάρη σε έναν αυστηρά λιτό τρόπο ζωής· δεν μπορούσαν να απολαύσουν καμία από τις ανέσεις που θα είχαν στη διάθεσή τους, αν επέλεγαν να αμείβονται για τις ιατρικές τους υπηρεσίες.

Με την πάροδο του χρόνου, η αγάπη των δύο αδελφών για τον Σωτήρα γινόταν ολοένα και πιο φανερή, υπερισχύοντας ακόμη και της βαθιάς αφοσίωσής τους στην ιατρική επιστήμη. Η λέξη «θαύμα» είχε κυριολεκτική σημασία στο έργο τους ως ιατρών, καθώς μόνο με τη δύναμη του Κυρίου μπορούσαν να επιτύχουν τέτοιες θεραπείες σε ανθρώπους που έπασχαν από σοβαρές, συχνά ανίατες, ασθένειες.

Τόσο μεγάλη ήταν η ευλάβεια με την οποία περιβάλλονταν οι δύο αδελφοί ήδη κατά τη διάρκεια της ζωής τους, ώστε ακόμη και οι πλέον φανατικοί ειδωλολάτρες πολέμιοι του Χριστιανισμού δεν τολμούσαν να τους αμφισβητήσουν. Συνέχισαν να επιτελούν το έργο τους για τον Θεό και τον άνθρωπο σε όλη τη διάρκεια της μακράς ζωής τους και εκοιμήθησαν ειρηνικά, από φυσικά αίτια, σε αντίθεση με άλλους αγίους που επρόκειτο να υποστούν μαρτυρικό θάνατο για τον Χριστό.

PARISH COUNCIL

Dear Parishioners,

As we welcome the beautiful season of autumn, I would like to extend my warmest greetings to all our parishioners and their families. I hope everyone is enjoying a healthy and blessed fall season as we continue to grow together in faith, fellowship, and service to our parish community.

Please mark your calendars for our **Annual General Assembly, which will be held on Sunday, November 15th, following the Divine Liturgy**. Your participation and involvement are important as we come together to discuss matters concerning the life and future of our parish.

I would also like to extend a sincere thank you to everyone who attended and supported our recent **Cigar Night**. It was a wonderful evening and a successful fundraiser benefiting our Youth Ministries. Your generosity and continued support help provide valuable opportunities for our young people to grow in their faith and strengthen their connection to our Church.

Our **Annual 50/50 Mega Raffle** is now available! We encourage everyone to participate and support this important parish fundraiser. Tickets may be purchased by calling the church office or by contacting any member of the Parish Council. Thank you in advance for your generosity and support.

As we continue to support our youth, our **GOBL basketball season is officially underway**, along with our Saturday basketball clinic with James Pistouris. These programs provide wonderful opportunities for our young people to develop their skills, build teamwork, and strengthen friendships within our parish community. We encourage everyone to come out, cheer on our teams, and show our young athletes the support they deserve. Let's fill the stands and show our parish pride!

I would also like to recognize and thank all of our dedicated volunteers who continually give their time, energy, and talents to support our parish. Whether helping with events, fundraising, church activities, youth programs, or the many tasks that take place behind the scenes, your efforts are deeply appreciated. Our parish thrives because of your commitment, generosity, and willingness to serve. **Thank you for all that you do to make our parish such a special place**.

On behalf of the Parish Council, I wish you and your families a **Happy and Blessed Thanksgiving**, May God continue to bless our parish and guide us throughout the year ahead.

In Christ,
Spyro Lazaretos, President

HAPPY THANKSGIVING

The "**Season of Giving**" is now upon us.

Let us remember those less fortunate by donating to those in need through various charities and acts of kindness. Once again we will be collecting non-perishable food items over the next few weeks.

Please bring your donated items in a bag and they will be distributed to our local food banks.
May you and your families always be blessed.



LADIES PHILOPTOCHOS SOCIETY

Dear Philoptochos Members and fellow parishioners,
As we begin the month of "Thanksgiving", I would like to thank and congratulate our community for successfully completing our mission of packing 10,000 meals for "Rise Against Hunger". With the amazing efforts of everyone, we completed the meals in less than two hours, which will be shipped to the unfortunate people of the Philippines. "Mr. Philoptochos", George Karidis, would have been very proud. May God continue to grant us His Blessings.
Please note the following are our events for the month of November:

11/1 ***"Philoptochos Sunday"***, on which day we read the Parable of the Good Samaritan. As the Second and Great Commandment states: "You shall love your neighbor as you love yourself" (Leviticus 19:18). For decades, the Philoptochos has answered the question "And who is my neighbor?" "Everyone!"

Honoring Past Presidents Memorial (A Tribute of Love, Faith, & Remembrance)
We will be memorializing our past presidents, during Divine Liturgy, from the beginning of our organization (1932) here at Holy Trinity-St. Nicholas. We will also be having Artoklasia (ἀρτοκλασία) in health for all our Philoptochos members.

Memorial Tribute & Tree of Life Ceremony, in honor of the past Presidents, will be immediately following Divine Liturgy in the Katsoris Community Center. May their memory be eternal, may their faith continue to inspire us, and may their legacy of love and service live on.

Please join us for a light luncheon in the gymnasium following the Tribute and Ceremony.

11/7 Cook for Trinity Lutheran Soup Kitchen

Thank you to our Soup Kitchen crew for their devotion on October 3rd, serving 173 meals! Bravo! The meal consisted of salmon, asparagus, rice, and a roll.

- Kimisis Luncheon - Russo's on the Bay at 12:30 pm
- St. George Luncheon - Spring Lake Manor 11:30 am – 3:30 pm

For reservations, please contact Irene Panagos (718) 288-7366

11/10 Monthly meeting (6:30 pm refreshments/7:00 pm meeting)

Come and continue the kindness and make a difference in the world.

11/20 Baking Circle (10 am Katsoris Community Center)

11/22 Philoptochos Preorder/Prepaid Bake Sale for St. Michael's Home. Order Forms have been mailed out, visit the "Philoptochos Table" after Divine Liturgy, or contact Dee Sidiropoulos (917)669-0586 to place an order.









11/24 Thanksgiving Food Giveaway at PS 20

11/26 Thanksgiving

11/28 Project Hospitality



Save the Date
Wednesday, December 9th, 2026 (6:30-10 pm)
DeLuca's Italian Restaurant Amboy Road
$65/pp

Please note flyers to preorder and prepay Vasilopita for the New Year (2027) have been mailed out. Order no later than December 6th.
Pick up: Sunday, December 20th after liturgy until 12:30 pm

(Refrigerating your bread will keep it fresh til New Year's Day. Any questions, contact Penny Karidis (917)626-4943 or Dee Sidiropoulos (917)669-0586)

Wishing everyone a very healthy, Happy Thanksgiving!

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 5th Sunday of Luke Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM	**2** Martyrs Martyrs Acindynos, Pegasios, Aphthonios	**3** Martyrs Ascepsimas, Joseph & Aeithalas	**4** Joannicius the Great Paraklesis Service - Orthodox Study 6:00 PM
8 8th Sunday of Luke Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM	**9** Matthew the Apostle & Evangelist	**10** Olympas & Companions of the 70 Ladies Philoptochos Monthly Meeting 6:30 PM	**11** Martyr Menas
15 8th Sunday of Luke Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM Parish General Assembly 12:30 PM	**16** Matthew the Apostle & Evangelist	**17** Gregory the Wonderworker	**18** Great Martyr Plato Paraklesis Service - Orthodox Study 6:00 PM
22 9th Sunday of Luke Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM	**23** Amphilochius, Bp. Of Iconium	**24** Pope Clement of Rome	**25** Catherine the Great Martyr of Alexandria
29 13th Sunday of Luke Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM	**30** Andrew the First- Called Apostle		

Thursday	Friday	Saturday
5 Martyrs Galaktion & Epistime Executive Board Meeting 8:00 PM	**6** Paul the Confessor, Patriarch of Constantinople JOY 6:00 PM Jr GOYA 7:00 PM GOYA 7:30 PM	**7** Bishop Raphael Hawaweeny of Brooklyn
12 John the Merciful, Patriarch of Alexandria	**13** John Chrysostom, Archbishop of Constantinople	**14** Philip the Apostle
19 Prophet Obadiah Parish Council Meeting 7:00 PM	**20** Forefeast of the Entry of the Theotokos JOY 6:00 PM Jr GOYA 7:00 PM GOYA 7:30 PM	**21** The Entrance of the Theotokos into the Temple Orthros 9:00 AM Liturgy 10:00 AM
26 Alypius the Stylite Office closed	**27** Martyr James the Persian Office closed	**28** Stephen the New

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



Our JOY children began an exciting and productive year. In the month of October, they formed bonds through team building activities. They volunteered their time to help those in need by joining Philoptochos in the "Rise Against Hunger." They spent time in church learning about the two blessed breads that we eat in church, Prosforo and Artos. They learned the details of their meaning and use. Father Vasilios gave them a live showing of the blessing and cutting of these breads, as done in the Liturgy. All 3rd to 5th graders are invited to join JOY, the first and third Friday of every month at 6pm. Contact us at: joy@htsngoc.org

JUNIOR GOYA



Our Jr. GOYA children have begun to plan an exciting and productive year. In the month of October, they volunteered their time to help those in need by joining Philoptochos in the "Rise Against Hunger." They spent time in church learning about the two blessed breads that we eat in church, Prosforo and Artos. They learned the details of their meaning and use. Father Vasilios gave them a live showing of the blessing and cutting of these breads, as done in the Liturgy. Jr. GOYAns are planning their fundraiser for Sunday November 22, after church. Please support! All 6rd to 8th graders are invited to join Jr. GOYA ,the first and third Friday of every month at 7pm. Contact us at: jr.goya@htsngoc.org

GOYA



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 the first and third Friday of every month at 7:30pm. Contact us at: goya@htsngoc.org

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

YAL
YOUNG ADULT LEAGUE

YOUNG ADULT LEAGUE

PRESENTS THEIR FIRST KICKOFF EVENT

Fall Ball

Open to all families & friends

50/50 RAFFLES

SATURDAY, NOVEMBER 14, 2026 @ 7:45 PM

DINNER
Music
Drinks

In the Gym
1641 Richmond Ave, Staten Island, NY 10314

TICKETS

$50	$30	FREE
Ages 13+	Ages 5–12	Below 5

To buy tickets ~ Venmo
Or call (917) 648-3329

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)*

Discovering Greece Through Dance - Dances of Greece
Mihanikos (Μηχανικός) - Sponge Diver Dance from Kalymnos

Mihanikos (O choros tou Mihanikou) is a traditional Greek folk dance from the island of Kalymnos that honors the dangerous history and physical toll of 19th-century sponge diving and is typically performed by men. The dance depicts the crippling effects of decompression sickness caused by sponge diving, which was the main source of income on Kalymnos during the last half of the 19th century. This is shown by the lead dancer who (on the slow part of the music) seemingly has to struggle to stand and walk, and uses a stick in doing so. His feet and legs shake violently and sometimes he almost collapses. This "mechanic" behavior gives the dance its name. Sometimes he is seen being assisted by the second dancer in line. The other dancers dance normally, until at some point the music picks up speed and the lead dancer picks up the rhythm and they dance together in line, with the lead dancer joyfully showing his dance moves.

Co-Directors
Stella Viris, Kevi Langis

SUNDAY SCHOOL

Sunday School News!

We are so happy to have our children back in Sunday School for another wonderful year of growing and strengthening our faith together!

This year, we are excited to recognize our students for their commitment to Sunday School with **Perfect Attendance and Excellent Attendance Awards** at the end of the year. We hope this encourages our children to look forward to Sundays together and reminds them that being present is an important part of growing in their faith and church community.

Please save these important November dates:

November 8 – Grandparents Sunday
We look forward to celebrating the special role grandparents play in the lives and faith of our children.

November 15 – Nativity Fast Begins
As we begin this special season of preparation for the birth of Christ, our students will learn about the meaning of the Nativity Fast and ways they can prepare their hearts for Christmas.

November 29 – No Sunday School Classes
There will be no classes in observance of Thanksgiving weekend. We wish all of our Sunday School families a blessed and joyful Thanksgiving!

Thank you to our families for your continued support and for making Sunday School an important part of your children's lives. We are looking forward to a beautiful year together!

With the love and blessings of Father Vasileios

In Christ,
Katie Nuzzo
Sunday School Director

STEWARDSHIP LIST 2026

(as of October 16, 2026)

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LADIES PHILOPTOCHOS SOCIETY



Rise




















RECIPE OF THE MONTH

by Presvytera Elisavet

Ingredients

For the Cake

1 package phyllo pastry (approximately 1 lb.)
1 cup Greek strained yogurt
1 cup vegetable oil
1 cup sugar
4 eggs
1 tbsp. baking powder
Zest of 1 orange

For the Syrup

2 cups sugar
3 cups water
1 orange, halved



PORTOKALOPITA

TRADITIONAL GREEK ORANGE PHYLLO CAKE

A Taste of Greek Tradition

November is the perfect time to enjoy Portokalopita, as the orange harvest season begins in many regions of Greece.

This traditional Greek dessert reflects the resourcefulness of Greek home cooking, transforming leftover or dried phyllo pastry into a delicious, syrup-soaked cake. With fresh oranges, Greek yogurt, and simple ingredients, Portokalopita brings the fragrance and warmth of Greece to the autumn table.

Preparation

1. Shred the phyllo sheets into small pieces and spread them on a baking sheet. Bake at 300°F (150°C) for about 10–15 minutes, until dry and crisp. Let cool.
2. In a large bowl, whisk together the yogurt, oil, sugar, eggs, baking powder, and orange zest until smooth.
3. Gradually fold in the dried phyllo, mixing well to distribute it evenly.
4. Pour into a lightly greased baking pan and bake at 350°F (180°C) for approximately 30–40 minutes, until golden brown and fully set.
5. Remove from the oven, cut into portions, and allow the cake to cool.
6. Meanwhile, combine the syrup ingredients in a saucepan. Bring to a boil and simmer for 15 minutes.
7. Slowly pour the hot syrup over the cooled cake, allowing it to absorb evenly. Let rest before serving.

Presvytera's Tip

Serve with a scoop of **vanilla ice cream** for an extra-special treat!

COFFEE FELLOWSHIP

Join us every Sunday after Divine Liturgy



November 1st	Ladies Philoptochos
November 8th	Youth Ministries
November 15th	**AHEPA**
November 22nd-	**Daughters of Penelope**
November 29th	**Kritiki Filoxenia**

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

DAUGHTERS OF PENELOPE

DAUGHTERS OF PENELOPE CALLICOLONE CHAPTER 247
NOVEMBER 2026

7-District 6, Ahepa Family Fall Conference, 9 am, St Basil's Academy, Garrison, NY
7- PanCyprian Gala
19-Regular meeting, refreshments 6:30pm, Meeting 7 pm, Community Center Lobby (Christmas Craft)
22- Coffee Fellowship

Diana Kolaitis
Corresponding Secretary

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 11 at 7.30pm

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METHEXIS©

«***Methexis***» /mé.tʰek.sis/, (*méthexis*):
Mental, spiritual participation, meeting, contact and communication

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

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

Editorial Director
Rev. Protopresbyter Vasileios G. Apostolidis, PhD

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www.htsngoc.org

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November 10, 2026

Submissions can be emailed to:
info@htsngoc.org

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GREEK ORTHODOX CHURCH OF STATEN ISLAND

GREEK ORTHODOX ARCHDIOCESE OF AMERICA


Happy
Thanksgiving