



HOLY TRINITY GREEK ORTHODOX CATHEDRAL



ΙΕΡΟΣ ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΓΙΑΣ ΤΡΙΑΔΟΣ

March 2025 – Issue 3



**The Annunciation of the Theotokos,
and Ever-Virgin Mary, (the Mother of God)**
(Feast Day: March 25)



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V. Rev. Archimandrite of the Ecumenical Throne

Fr. Christoforos Oikonomidis, Proistamenos

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Holy Trinity Website Address: www.holytrinitywilmington.org

ALL ARTICLES & ANNOUNCEMENTS MUST BE IN THE OFFICE BY THE 15TH OF EACH MONTH.
THESE ARTICLES & ANNOUNCEMENTS CAN BE DROPPED OFF, EMAILED, FAXED OR U. S. MAIL.

FOR ANY CHANGES TO THE CHURCH SERVICES
OR PARISH EVENTS PLEASE CHECK WEEKLY BULLETIN AND PARISH WEBSITE



HOLY TRINITY GREEK ORTHODOX CATHEDRAL



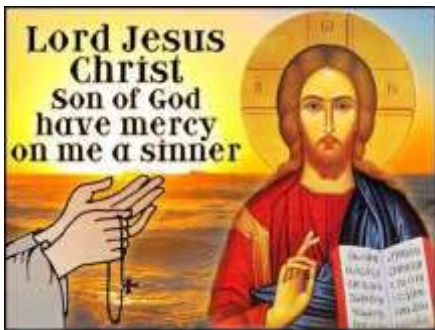
ΙΕΡΟΣ ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΓΙΑΣ ΤΡΙΑΔΟΣ

"Let us begin the all-holy season of fasting with joy; let us shine with the bright radiance of the holy commandments of Christ our God: with the brightness of love and the splendor of prayer, the strength of good courage and the purity of holiness! So, clothed in garments of light, let us hasten to the holy resurrection on the third day, that shines on the world with the glory of eternal life!"
(3rd Kathisma of the Triodion)

Dear beloved Parishioners,

March is here! Spring has begun! After a long and cold winter, the so-much anticipated Spring has arrived. We will soon witness the wake of the nature, and the rebirth of God's creation. And regardless of the persistence of the cold winter to show us its dominion, the resurrection of the creation will be realized with the coming of Spring, which reminds us of the victory of Life over Death that Jesus Christ's Resurrection brings to the world.

Spring follows winter; Death follows Life and then again Life follows Death; The Resurrection follows the Crucifixion, and therefore Easter follows Great Lent. That means that we cannot celebrate Christ's Resurrection if we do not go through the bittersweet journey and spiritual struggle of Great Lent. This year, the beginning of March marks the commencement of this spiritual season, that will prepare us for Easter. Holy and Great Lent is a time of reflection, repentance, tears, and inner transformation; it is a new milestone in our spiritual life. Our Church, like a caring mother looking after her children, has designated this time of Lent as a particularly challenging period, to help us purify ourselves more, to be cleansed, and to draw closer to God, so that we may be worthy to celebrate the great day of the glorious Resurrection, as the above hymn of our Church describes.



The primary purpose of fasting that is practiced during this period, is the purification and sanctification of our soul and body. For this reason, the Holy Fathers refer to it as "*pathoktonos*" (killer of passions) and not "*somatoktonos*" (killer of the body). Fasting is also distinguished between physical and spiritual. **Physical fasting** consists of abstaining from certain foods, particularly those that are rich and indulgent, to subdue the soul-destroying impulses and to humble our body. **Spiritual fasting** is the fasting of the soul, of the inner man, which consists in the struggle against the passions of the soul and their alienation. This is what true fasting consists of, as defined by

St. Basil the Great: "*For true fasting is the alienation from evils.*" And alienation from passions means a conscious struggle to avoid sin in all its expressions and manifestations, through word, deed, and thought.

In our spiritually stripped world, Great Lent stands as a promise of spiritual renewal for Orthodox Christians. If we only focus the course of our fast on abstaining from certain foods then we miss the profound impact Lent has on our spiritual life and transformation. That means that Great Lent is an annual invitation by our Church to slow down, take a breath, look into ourselves, self-examine them, focus on our spiritual well-being, reflect on our lives, change the way we think, repent and return to our Father's house, exactly as the prodigal son did.

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This is a process; a process that goes against the “logic” and commandments of the materialistic and secularized world and society we live in. In other words, the Church is inviting us to counterbalance our spiritual priorities over temporal ones. Lent directs us to change our daily routines, where meditation and prayer take precedence, and the care for our fellow neighbors exists. Self-awareness is essential to realize that the more we limit our physical intake, the more sensitive and accepting we become to spiritual things that we often neglect. Great Lent serves as a “reset button” that allows us to reorient our life’s focus toward God and as a “structure” in which we can pursue a deeper inner-reflection and spiritual growth.

Another very basic focus of Lent is the Sacramental life. The Church invites us to increase our participation in the liturgical life throughout this season, in order to come closer to God and His people. For this reason, our Parish will have many liturgical and spiritual opportunities on a weekly basis until Easter. We lovingly ask that you take care of your spiritual wellness and enrichment by coming to Church more often!

On “Forgiveness” Sunday, March 2, we will be asked by our Church to offer our forgiveness to everyone, even to our enemies, to begin the “good fight” of Lent. On “Clean Monday”, March 3, we begin Lent and we will have the first Great Compline Service at 6pm, followed by an Orthodox Lecture-Discussion, where we will have the opportunity to learn more about Lent and other topics that concern our spiritual lives.

Every Wednesday evening, beginning March 5th, we will be celebrating the Liturgy of the Presanctified Gifts, a very special and unique liturgical service. The Presanctified Liturgy is a solemn Lenten Vespers Service with the administration of Holy Communion added to it. This gives us the chance to receive the most precious Body and Blood of Christ in the middle of the week, allowing us to obtain strength and grace to continue our spiritual fight and struggle. The evening Liturgy will be followed by a community meal.

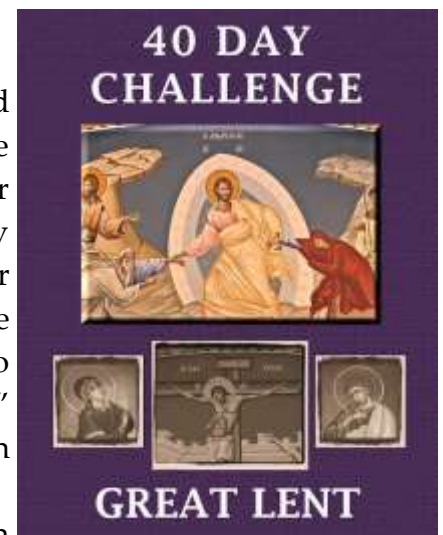
Every Friday of Lent, beginning March 7th, and for five Fridays, we will be celebrating the Salutations Service to the Theotokos. This beautiful Service is dedicated to the Virgin Mary and helps us advance and progress in our spiritual life by coming closer to Her and entrusting ourselves to the Mother of God, Panagia.

Let us then welcome Holy and Great Lent with joy and anticipation! Let us work more for the betterment of our spiritual lives. This is not impossible; we can all do this, everyone according to their physical abilities. What will help us a lot is to see things and life through the lens of Great Lent; to understand that our personal transformation is not a mechanical and outwardly concept but a practical reality, which Jesus Christ wants from us. If we try our best this year, we will see and enjoy the results at the end of this season, when Easter arrives, as we will have prepared and cleansed ourselves for the love of Jesus Christ; we will have been transformed to Christ-like people!

I pray that we all have a blessed month and a most fruitful Great Lent, filled with the Grace of God.



Archimandrite of the Ecumenical Throne
Christoforos Oikonomidis, Presiding Priest



*Τὸν τῆς Νηστείας καιρὸν, φαιδρῶς ἀπαρξώμεθα, πρὸς ἀγῶνας πνευματικούς ἐαυτοὺς ὑποβάλλοντες, ἀγνίσωμεν τὴν ψυχὴν, τὴν σάρκα καθάρωμεν, νηστεύσωμεν ὡσπερ ἐν τοῖς βρώμασιν ἐκ παντὸς πάθους, τὰς ἀρετὰς τρυφῶντες τοῦ Πνεύματος, ἐν αἷς διατελοῦντες πόθῳ, ἀξιωθῆμεν πάντες, κατιδεῖν τὸ πάνσεπτον Πάθος Χριστοῦ τοῦ Θεοῦ, καὶ τὸ ἅγιον Πάσχα, πνευματικῶς ἐναγαλλιώμενοι.
(Τροπάριον Ἑσπερινοῦ Συγχωρήσεως)*

Αγαπητοί μου Ενορίτες,

Ἡ Χάρη τοῦ Τριαδικοῦ Θεοῦ μας αξιώνει νὰ εἰσέλθουμε καὶ πάλι στὴν Ἁγία καὶ Μεγάλη Τεσσαρακοστή καὶ νὰ ζήσουμε μιὰ πνευματικὴ ἀλλαγὴ στὴ ζωὴ μας, ποὺ τόσο πολὺ ἔχουμε ἀνάγκη. Ἡ Σαρακοστή φέτος μας βρίσκει στὴν ἀρχὴ τοῦ Μαρτίου, ὁ ὁποῖος εἶναι ὁ πρῶτος μῆνας τῆς Ἀνοιξῆς. Ἐδῶ ὑπάρχει ἓνας συμβολισμὸς: ἀν καὶ ἀκόμα κάνει κρῦο, ἀν καὶ περάσαμε ἓνα βαρὺ χειμῶνα, ἀν καὶ οἱ ὥρες τῆς νύχτας καὶ τοῦ σκοταδιοῦ ἦταν περισσότερες ἀπὸ τὴν ἡμέρα με τὸ ζεστὸ τῆς φως, παρόλα αὐτὰ ἐρχεται ἡ Ἀνοιξη, ἡ ἀλλαγὴ, ἡ ἀναγέννηση τῆς φύσης, ἡ ἀνάσταση τῶν πάντων. Ὁ συμβολισμὸς λοιπὸν εἶναι ὅτι σύντομα ἐρχεται ἡ Ἀνάσταση τοῦ Χριστοῦ, ἡ ὁποία διαλύει τὰ σκοτάδια, συντρίβει τὸ κρῦο, φωτίζει τὸ νοῦ καὶ τὶς ψυχές μας. Καὶ ἐκεῖ ποὺ φαίνεται ὅτι ὁ χειμῶνας εἶναι βαρὺς καὶ τὸ σκοτάδι βαθύ, ἐρχεται ὁ Χριστὸς νὰ μας πάρει ἀπὸ τὸ χέρι καὶ νὰ μας ὁδηγήσει στὴν ἀληθινὴ χαρὰ δια τῆς Ἀναστάσεώς Του.

Ἡ Ἁγία καὶ Μεγάλη Τεσσαρακοστή, ὅπως μας περιγράφει τὸ παραπάνω τροπάριο, εἶναι ὁ κατάλληλος καιρὸς ποὺ μας προσφέρει ἡ Ἐκκλησία μας ὥστε «φαιδρῶς» δηλαδὴ με χαρὰ, νὰ τὸν υποδεχθούμε καὶ νὰ ἀρχίσουμε τοὺς πνευματικούς μας ἀγῶνες. Νὰ ἐξαγνίσουμε τὴν ψυχὴ μας, νὰ καθαρίσουμε τὸ σῶμα μας, νὰ νηστεύσουμε ὄχι μόνον ἀπὸ τροφές ἀλλὰ κυρίως ἀπὸ τὰ πάθη ποὺ μας κατατρῶγουν, νὰ χαρούμε τὶς ἀρετές τοῦ Ἁγίου Πνεύματος ποὺ θὰ λάβουμε ἀπὸ τὸν ἀγῶνα μας, καὶ ἔτσι νὰ ἀξιωθούμε νὰ ζήσουμε με πνευματικὴ χαρὰ τὸ σεπτὸ Πάθος καὶ τὴν Ἀνάσταση τοῦ Χριστοῦ μας. Σὲ αὐτὸ τὸ τροπάριο συνοψίζεται ὁλόκληρη ἡ σημασία καὶ ἡ ἀξία τῆς Μεγάλῃς Σαρακοστῆς. Βλέπετε λοιπὸν ὅτι τὰ τροπάρια καὶ οἱ ὕμνοι τῆς Ἐκκλησίας μας ἀποτελοῦν τὸν καλύτερο δάσκαλο καὶ ὁδηγὸ μας, ἀφοῦ με λίγα λόγια μας ἐξηγοῦν τὴν σημασία τῆς πίστεως μας, τὴν ὁποία πολλὲς φορὲς δὲν καταλαβαίνουμε, κι ας πηγαίνουμε στὴν Ἐκκλησία ὅλη μας τὴ ζωὴ.

Ἡ Ἁγία καὶ Μεγάλη Τεσσαρακοστή ἐπομένως εἶναι ἡ περίοδος τῶν σαράντα ἡμερῶν ποὺ προηγούνται τῆς Μεγάλῃς Ἑβδομάδας, καὶ ὀνομάζεται ἔτσι σὲ ἀνάμνηση τῶν σαράντα ἡμερῶν ποὺ νήστεψε ὁ ἴδιος ὁ Κύριος μας στὴν ἔρημο πρὶν ἀρχίσει τὴν δημόσια δράση Του. Ἡ νηστεία αὐτὴ εἶναι ἀρχαία καθὼς ἔχει τὶς ρίζες τῆς στὸς Ἀποστολικούς χρόνους ἀλλὰ ἐξελίχθηκε καὶ καθιερώθηκε τὸν 4^ο αἰῶνα μ. Χ. Ὄνομάζεται «Μεγάλη» ὄχι μόνον λόγῳ τῆς ἐκτασης καὶ διάρκειάς τῆς, ἀλλὰ ἐπειδὴ μας προετοιμάζει «μεγαλοπρεπῶς» γιὰ τὰ «μεγάλα» γεγονότα ποὺ θὰ ἀκολουθήσουν, δηλαδὴ τὴν σύλληψη, τὰ Θεῖα πάθη, τὴν Σταύρωση καὶ τὴν Ἀνάσταση τοῦ Χριστοῦ μας. Ταυτόχρονα, ἡ Μεγάλη Σαρακοστή μας ζητᾷ νὰ κάνουμε «μεγάλα» πράγματα, «μεγάλο» ἀγῶνα μέσα ἀπὸ τὴ νηστεία, τὴν ἐξομολόγηση, τὴν προσευχὴ, τὴν ἐλεημοσύνη, τὶς ἱερὲς ἀκολουθίες, καὶ τὴν πνευματικὴ ἀσκήση ὥστε καὶ ἐμεῖς -μαζὶ με τὸν Χριστό- νὰ ἀναστηθούμε ἀπὸ τὰ πάθη καὶ τὶς ἀμαρτίες μας, ὅσο τὸ δυνατόν περισσότερο.



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Πολλές φορές οι Χριστιανοί πιστεύουμε ότι η Σαρακοστή έχει να κάνει μόνο με τη νηστεία. Νομίσουμε ότι αν νηστεύουμε στα φαγητά, ακολουθούμε αυτό που μας λέει η Εκκλησία μας. Αυτό όμως είναι λάθος. Η Εκκλησία δεν μας ζητά να νηστεύουμε μόνο από τα φαγητά. Άλλωστε οι τροφές δεν είναι αμαρτία, δεν υπάρχουν «αμαρτωλά» και «άγια» φαγητά. Αμαρτία είναι ο τρόπος που τα καταναλώνουμε. Αμαρτία είναι όταν τρώμε με λαιμαργία χωρίς να σκεφτόμαστε τίποτα και κανέναν. Αυτό που μας ζητά η Εκκλησία μας αυτές τις άγιες ημέρες είναι να περιορίσουμε τις τροφές ώστε να μπορέσουμε να περιορίσουμε και τα υπόλοιπα πάθη μας. Αν μπορούμε να πούμε όχι σε μια λαχταριστή μπιριζόλα ή ένα πλούσιο και ζηλευτό γεύμα, τότε θα μπορέσουμε να πούμε όχι και σε κάτι μεγαλύτερο. Θα μπορέσουμε να πούμε όχι όταν η παρέα μας θα θελήσει να μας παρασύρει στο κουτσομπολιό και την κατάκριση. Θα μπορέσουμε να πούμε όχι στα ψέματα και την φλυαρία. Αυτός λοιπόν είναι ένας από τους κύριους

σκοπούς της νηστείας: μέσα από την προσοχή μας στα φαγητά, να προσέξουμε το στόμα μας, τα μάτια μας, τα χέρια μας, το μυαλό μας.

Η νηστεία μπορούμε να πούμε ότι είναι το «αυτοκίνητο» που θα μας οδηγήσει στο Πάσχα του Κυρίου. Είναι το «μέσο» και όχι ο σκοπός. Ο σκοπός μας είναι να γίνουμε καλύτεροι Χριστιανοί, που σημαίνει καλύτεροι άνθρωποι. Για αυτό το λόγο, η νηστεία δεν πρέπει να είναι μόνη της. Πρέπει να συνδυάζεται και με άλλες αρετές, όπως η ελεημοσύνη, η συγχώρεση, η καλοσύνη. Αν νηστεύουμε χωρίς να βοηθούμε τους φτωχούς αδελφούς μας, τότε δεν έχει νόημα. Αν δεν συγχωρούμε τους άλλους -ακόμα και αυτούς που μας έκαναν κακό- τότε δεν θα συγχωρεθούμε. Αν νηστεύουμε και ταυτόχρονα κατακρίνουμε και κουτσομπολεύουμε τους συνανθρώπους μας, τότε η νηστεία μας είναι άκυρη και ανούσια.

Προσπάθησα αδελφοί μου να σας εξηγήσω με πολύ απλά λόγια τα βασικά σημεία της και το νόημα της Μεγάλης Σαρακοστής. Είπαμε ότι αυτή είναι η χρονική περίοδος της νηστείας και της πνευματικής, ψυχικής και σωματικής προετοιμασίας για το Πάσχα. Ας προσπαθήσουμε λοιπόν, με όσες δυνάμεις έχουμε, να ζήσουμε την φετινή Σαρακοστή όσο το δυνατόν πιο έντονα και αληθινά. Σε αυτό τον αγώνα δεν είμαστε μόνοι, έχουμε την Εκκλησία μας, που ως καλή μητέρα ενδιαφέρεται για τα παιδιά της. Αυτές τις ημέρες λοιπόν έχουμε πολλές ιερές ακολουθίες. Την Καθαρά Δευτέρα, 3 Μαρτίου, και κάθε Δευτέρα, θα τελούμε το Μεγάλο Απόδειπνο στις 6 το απόγευμα και θα ακολουθεί πνευματική ομιλία. Από την Τετάρτη 5 Μαρτίου και κάθε Τετάρτη στις 6.30 το απόγευμα θα τελούμε την όμορφη και κατασκευτική Λειτουργία των Προηγιασμένων Δώρων και θα ακολουθεί νησιτίσιμο γεύμα. Από την Παρασκευή 7 Μαρτίου και κάθε Παρασκευή θα τελούμε τους Χαιρετισμούς της Παναγίας μας στις 6.30 το απόγευμα. Σας παρακαλώ να έρχεστε στις Ακολουθίες με χαρά και μέσα από την ενεργή συμμετοχή μας στη ζωή της Εκκλησίας μας, να λάβουμε τη δύναμη ώστε να κάνουμε τον αγώνα μας, να βελτιώσουμε τη ζωή μας, να καθαρίσουμε τον εαυτό μας, να αλλάξουμε τον τρόπο που σκεφτόμαστε και πράττουμε και να αξιωθούμε να εορτάσουμε όσο το δυνατόν πιο σωστά το Πάθος και την Ανάσταση του Κυρίου μας!

Καλό και ευλογημένο μήνα και καλή Σαρακοστή!

Handwritten signature in blue ink: + Δέσπ. Χριστοφόρος Οικονομίδης

π. Χριστοφόρος Οικονομίδης

Αρχιμανδρίτης του Οικουμενικού Θρόνου, Ιερατικός Προϊστάμενος

A message from the Parish Council President

Dear Holy Trinity Community,

I would like to wish you a blessed great Lent. As we embark on another year together I want to reflect on the strength of our community. As we move forward I encourage each of you to remain engaged— whether through attending services, participating in church ministries, or supporting our mission through stewardship and philanthropy.

In the coming months, we will be working on several initiatives, such as the HVAC Fundraising, preparing for our yearly festival in June, and our youth attending Sights and Sounds in March. Your involvement is vital and I encourage you to share your thoughts and ideas as we build a thriving parish. I hope to see you at many of our beautiful services this Lenten Season.

I thank you for your dedication to our beloved Cathedral.

With gratitude and in Christ's love,

Georgia Halakos
President Parish Council



CALLING ALL VOLUNTEERS

Time to start DOLMADES!!!!



We will start on Tuesday, March 4 at 9am and work throughout the day!

We will work the rest of the week until we have them all finished!

Please come when you can and leave when you must ~ remembering that many hands make less work for all!

No experience necessary ~ we will teach you everything you need to know!

All you have to do is show up!



Philoptochos Sisterhood of Holy Trinity St. Agape Chapter



Dearest Ladies of Philoptochos and Parishioners.

We wish you all a blessed Lenten Period and look forward to seeing you all at the Compline Services beginning the first Monday of Lent at 6:00pm, on Wednesday for the Pre-Sanctified Liturgy and on Friday at 6:30pm for Salutations.

We thank everyone who supported the second annual Loukoumades Sunday which was a delightful success thanks to your support. The proceeds of this sale will be donated toward the purchase of the much-needed HVAC unit for our church, and beyond these funds we will also be contributing a substantial supplementary donation. Philoptochos' baking and fundraising efforts cannot be achieved without an air conditioning unit. It is

crucial, not only for our needs but for the needs of the parish as well.

In addition to this donation, we donated \$200 to the Metropolis Social Fund, over and above our yearly contributions. Several of the ladies also gathered to bake 300 koulourakia as a donation to the MDF (Music Dance Festival) Metropolis event which took place for our youth over the long President's Day weekend. The ladies of Philoptochos from our Metropolis donated over 5000 koulourakia for this event.

Thank you to Johanna Laskaris and Popi Papachrysanthou who served over 140 men, women and children at the Emmanuel Dining Room.

The Light Of The Cross, which was called "Walking with Christ" last year supporting the Hellenic College and Holy Cross Greek Orthodox School of Theology benefit will be held on March 29, 2025 at 11:00am at St. George Cathedral Church in Trenton, New Jersey. Please let us know if you're interested in attending.

On March 4 we will be assisting with the making of the dolmades in preparation for our Annual Greek Festival.

Our annual Tsoureki sale will also include an option to order koulourakia. Please see the form within this bulletin to place your order.

In addition, we will be holding our first Fasolada Sunday on March 9. Please see the form within this bulletin to place a larger order.

We've contacted the Sight and Sound Theatre in Lancaster, PA which will be showing Noah at the beginning of March. Tickets for this show have almost been sold out through summer. Since these tickets are such a hot commodity, we've reserved a limited number of tickets. A bus option will also be available. Please contact Angie Karakasidis or Dena Verikakis if you're interested as soon as possible. The trip is scheduled for Saturday, December 13, 2025, for the 3:00pm showing.

Our philanthropic support for those in need cannot be achieved without our beloved members. I'd like to acknowledge the following members who have joined from 2024 to present.

Marika Sarmousakis, Evie Fournaris, Stella Mitoulis, Christina Loizidou, Elena Loizidou, Aikaterini Tsioupli, Eleftheria Babanikas, Dimitra Barrios, Diana Galaris, Vivian Giannakakis, Leeza Kaliakin, Anastasia Koninis, Demi Kollias, Kristina Staab.

We are incredibly fortunate to have you as part of the right hand of the Church. I believe we will exceed our outreach with your help. My deepest gratitude to you.

In Christ's Service,
Dena Verikakis

Kollyva for Memorials

The Philoptochos Society will prepare the tray of Kollyva for any family of our community. The cost of \$125 includes the Prosforon, oil and wine. Please allow at least a week and call the church office 654-4446 and Susie will contact the Philoptochos. Your donation of \$125 (less cost), will help Philoptochos Charities.



HOLY TRINITY GREEK ORTHODOX CATHEDRAL

ΙΕΡΟΣ ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΓΙΑΣ ΤΡΙΑΔΟΣ



Dear Holy Trinity family:

We're excited to announce a fantastic holiday excursion open to all our parishioners and their families to see the spectacular show "Noah" at the Sight & Sound Theater at Lancaster, Pennsylvania. Their productions are well-known, and this one is no exception! Tickets are selling fast – as a matter of fact they've already sold out through the summer.

We've secured 100 tickets for the 3:00pm show on December 13, 2025. Given the immense popularity, we need your response by May 1st to reserve your spot. To make this trip even more convenient, we're offering bus transportation. You're welcome to join us on the bus or drive yourself. The ticket price is \$42 for children aged 12 and under and \$75 for all others. Bus transportation will add an additional \$25 per person.

This will be a memorable family friendly trip. We look forward to hearing from you by May 1st and sharing this wonderful experience.

We've attached a link for your enjoyment!

Please contact:

Angie Karakasidis – akarakasidis@yahoo.com or 610-864-4621

Or Dena Verikakis – dverikakis@yahoo.com or 484-433-3896





PALM SUNDAY COMMUNITY LUNCH

Hosted by Philoptochos

SUNDAY APRIL 13TH



BAKALIARO WITH SKORDALIA

Cod with Garlic Potatoes



Cost of Lunch: \$25

Proceeds will Benefit Philoptochos Charities

For large family reservations please reach out to

Dena Verikakis (484) 433-3896

We will pack your lunch TO-GO

HOLY TRINITY REGISTRY

Baptisms:

Penelope Grevenitis, daughter of Demetrios & Clewell, was baptized in our Church on February 1, 2025. Her sponsor was Thalia Dimopoulos. We congratulate her and her sponsor and welcome Penelope into the Orthodox faith.

Funerals:

George Psihalinos fell asleep in the Lord on February 17th. His funeral was held at Holy Trinity on February 20th. He is survived by his beloved wife of 53 years, Athina (Siskopoulou) and three sons: Athanasios (and his wife, Magdalini), Nicholas (and his wife, Aristeia), and Demetrios (and his wife, Anthoula). Their family legacy extends to eight cherished grandchildren, who brought immense joy and countless happy moments to Pappou's life. Each grandchild held a special place in his heart, and his eyes always twinkled when they were near. May his memory be eternal.

Memorials:

Vasilios "Bill" Christou ~ 4 Years ~ February 2

Timoleon Papanicholas ~ 1 Year ~ February 2

Natalia Artemiadis ~ 1 Year ~ February 9

Nikolaos Tsiouplis ~ 3 Years ~ February 9

George Klezaras ~ 3 Years ~ February 16

Helen Karablacas ~ 40 Days ~ February 23

Theodore Roustopoulos ~ 1 Year ~ February 23

HOPE & JOY Newsletter

March, 2025

HOLY TRINITY CATHEDRAL

Wilmington, DE



MDF 2nd PLACE WINNERS!!

Congratulations to our HOPE and JOY groups for their outstanding achievement in the MDF Greek Dance Competition. Securing 2nd place in the Junior Division is a testament to their hard work, dedication and passion.

We are so proud of each and every one of them for the effort they put in over the past three months! A special shout-out to Mrs. Spiridoula and Mrs. Angie for their guidance and support in helping all of the kids shine.

Keep up the fantastic work, and may your joy for dance continue to inspire those around you!

UPCOMING EVENTS

- Sunday, March 2nd
Kite Flying
- Friday, March 7th
Kolyva Workshop
- Sunday, April 6th
Greek Parade in
Philadelphia, PA

For more information, email Tania and Angie at hopejoyhtw@gmail.com

Congratulations to all of the GOYAnS who performed in the first ever **Greek Orthodox Metropolis of New Jersey Music and Dance Festival** aka “MDF.” We are so proud of your commitment and efforts and think you did an incredible job!




We send out a very **SPECIAL THANK YOU** to our dance instructors **Agnoula Marcantonis, Spiridoula Gerakios, Angie Karakasidis**, our choir director **Evita Guajardo** and to all the parents for their continued support!





OUR JOURNEY TO PASCHA! 2025

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 9th	 <i>TRIODION WEEKS</i> Publican and the Pharisee Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 16th	 The Prodigal Son Returns! Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare FEBRUARY 23rd FAREWELL TO MEAT TODAY	 The Last Judgement Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare MARCH 2nd FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 9th	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 16th	 ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 23rd	 VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent MARCH 30th	 ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 6th	 ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! APRIL 13th GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 18th	 GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 20th NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!



HOLY TRINITY GREEK ORTHODOX CATHEDRAL

ΙΕΡΟΣ ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΓΙΑΣ ΤΡΙΑΔΟΣ



+ V. Rev. Archimandrite
Christoforos Oikonomidis

February 11, 2025

Dear beloved Holy Trinity Cathedral family,

We reach out seeking your support for a major maintenance and repair issue. The air conditioning unit for the Community Center is nearly 50 years old. Thanks to diligent monitoring and maintenance, the unit has far exceeded its expected lifespan, but the time has come to replace the unit. The new unit must be in place by June in time for our Festival.

The Parish Council has approved a plan after exploring many alternatives, engaging numerous contractors, and considering various proposals. The new system(s) will include two units on the roof of the Community Center to provide air conditioning for the Hall, only, and 3 smaller units on the roof above the classrooms to provide air conditioning and heat for the classrooms only. The total cost from the accepted proposal including, among other things, the new units and structural support for the roof will be approximately \$250,000.

We humbly request that each family (365 total pledging units in the Parish) consider donating at least \$500 towards this project in addition to your annual pledge. We are aware that some cannot afford this amount, and others can afford much more. Therefore, we ask each family to give what they are able, as any amount is welcome and appreciated. We are counting on your generosity and love to assist us in reaching our \$250,000.00 goal.

The new units have been ordered and are expected to arrive mid-April. Therefore, we kindly ask that you make your loving donation by May 1st, 2025. You may send your donation by mail to: Holy Trinity Greek Orthodox Cathedral, 808 N. Broom Street, Wilmington, DE. 19806 or for an online donation visit our website: www.holytrinitywilmington.org. For further information call the Church office at (302) 654-4446.

We sincerely thank you in advance for your love and support, and we pray that the Grace of the Holy Trinity be upon you always!

+ Archim. Christoforos Oikonomidis
Parish Priest

Georgia Halakos
Parish Council President



The meaning of the Great Fast by Metropolitan of Diokleia Kallistos Ware (+)

The primary aim of fasting is to make us conscious of our dependence upon God. If practiced seriously, the Lenten abstinence from food - particularly in the opening days — involves a considerable measure of real hunger, and also a feeling of tiredness and physical exhaustion. The purpose of this is to lead us in turn to a sense of inward brokenness and contrition; to bring us, that is, to the point where we appreciate the full force of Christ's statement, 'Without Me you can do nothing' (John 15:5). If we always take our fill of food and drink, we easily grow over-confident in our own abilities, acquiring a false sense of autonomy and self-sufficiency. The observance of a physical fast undermines this sinful complacency. Stripping from us the specious assurance of the Pharisee - who fasted, it is true, but not in the right spirit - Lenten abstinence gives us the saving self-dissatisfaction of the Publican (Luke 18:10-13). Such is the function of the hunger and the tiredness: to make us 'poor in spirit', aware of our helplessness and of our dependence on God's aid.

Yet it would be misleading to speak only of this element of weariness and hunger. Abstinence leads, not merely to this, but also to a sense of lightness, wakefulness, freedom and joy. Even if the fast proves debilitating at first, afterwards we find that it enables us to sleep less, to think more clearly, and to work more decisively. As many doctors acknowledge, periodical fasts contribute to bodily hygiene. While involving genuine self-denial, fasting does not seek to do violence to our body but rather to restore it to health and equilibrium. Most of us in the Western world habitually eat more than we need. Fasting liberates our body from the burden of excessive weight and makes it a willing partner in the task of prayer, alert and responsive to the voice of the Spirit.

It will be noted that in common Orthodox usage the word 'fasting' and 'abstinence' are employed interchangeably. Prior to the Second Vatican Council, the Roman Catholic Church made a dear distinction between the two terms: abstinence concerned the types of food eaten, irrespective of quantity, whereas fasting signified a limitation on the number of meals or on the amount of food that could be taken. Thus, on certain days both abstinence and fasting were required; alternatively, the one might be prescribed but not the other. In the Orthodox Church a clear-cut distinction is not made between the two words. During Lent there is frequently a limitation on the number of meals eaten each day but when a meal is permitted there is no restriction on the amount of food allowed. The Fathers simply state, as a guiding principle, that we should never eat to satiety but always rise from the table feeling that we could have taken more and that we are now ready for prayer.



If it is important not to overlook the physical requirements of lasting, it is even more important not to overlook its inward significance. Fasting is not a mere matter of diet. It is moral as well as physical. True fasting is to be converted in heart and will; it is to return to God, to come home like the Prodigal to our Father's house. In the words of St. John Chrysostom, it means 'abstinence not only from food but from sins'. 'The fast', he insists, 'should be kept not by the mouth alone but also by the eye, the ear, the feet, the hands and all the members of the body': the eye must abstain from impure sights, the ear from malicious gossip, the hands from acts of injustice. It is useless to fast from food, protests St. Basil, and yet to indulge in cruel criticism and slander: 'You do not eat meat, but you devour your brother'. The same point is made in the Triodion, especially during the first week of Lent: "As we fast from food, let us abstain also from every passion.

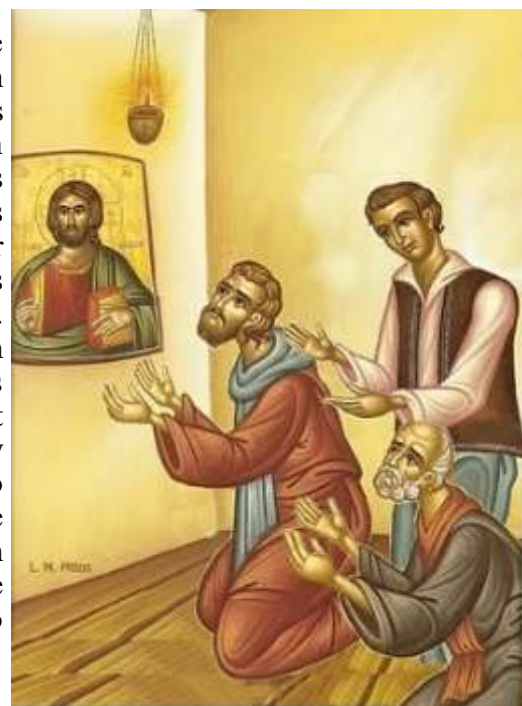
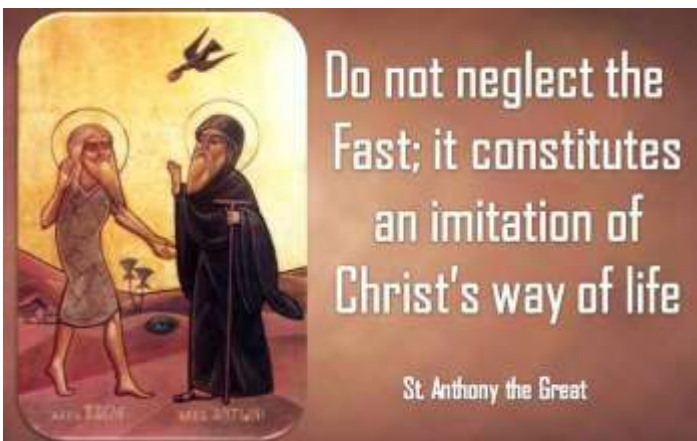
Let us observe a fast acceptable and pleasing to the Lord. True fasting is to put away all evil, to control the tongue, to forbear from anger, to abstain from lust, slander, falsehood and perjury. If we renounce these things, then is our fasting true and acceptable to God. Let us keep the Fast not only by refraining from food, but by becoming strangers to all the bodily passions". (Vespers for Sunday evening - Sunday of Forgiveness).

The inner significance of fasting is best summed up in the triad: prayer, fasting, almsgiving. Divorced from prayer and from the reception of the holy sacraments, unaccompanied by acts of compassion, our fasting becomes pharisaical or even demonic. It leads not to contrition and joyfulness, but to pride, inward tension and irritability.

Prayer and fasting should in their turn be accompanied by almsgiving - by love for others expressed in practical form, by works of compassion and forgiveness. Eight days before the opening of the Lenten fast, on the Sunday of the Last Judgement, the appointed Gospel is the Parable of the Sheep and the Goats (Matt. 25:31-46), reminding us that the criterion in the coming judgement will not be the strictness of our fasting but the amount of help that we have given to those in need. In the words of the Triodion: Knowing the commandments of the Lord, let this be our way of life: Let us feed the hungry, let us give the thirsty drink, let us clothe the naked, let us welcome strangers, let us visit those in prison and the sick. Then the Judge of all the earth will say even to us: 'Come, ye blessed of My Father, inherit the Kingdom prepared for you.'

The season of Lent, it should be noted, falls not in midwinter when the countryside is frozen and dead, but in spring when all things are returning to life. The English word 'Lent' originally had the meaning 'springtime'; and in a text of fundamental importance the Triodion likewise describes the Great Fast as 'springtime': "The springtime of the Fast has dawned, The flower of repentance has begun to open. O brethren, let us cleanse ourselves from all impurity And sing to the Giver of Light: Glory be to Thee, who alone lovest mankind" (Vespers for Wednesday in the week before Len). Lent signifies not winter but spring, not darkness but light, not death but renewed vitality. Certainly, it has its somber aspect, with the repeated prostrations at the weekday services, with the dark vestments of the priest, with the hymns sung to a subdued chant, full of compunction. In the Christian Empire of Byzantium theatres were closed and public spectacles forbidden during Lent; and even today weddings are forbidden in the seven weeks of the fast. Yet these elements of austerity should not blind us to the fact that the fast is not a burden, not a punishment, but a gift of God's grace.

Those who fast, so far from repudiating material things, are on the contrary assisting in their redemption. They are fulfilling the vocation assigned to the 'sons of God' by St. Paul: 'The created universe waits with eager longing for the revealing of the sons of God. . . The creation will be set free from its bondage to decay and will obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail until now' (Rom. 8:19-22). By means of our Lenten abstinence, we seek with God's help to exercise this calling as priests of the creation, restoring all things to their primal splendor. Ascetic self-discipline, then, signifies a rejection of the world, only in so far as it is corrupted by the fall; of the body, only in so far as it is dominated by sinful passions. Lust excludes love: so long as we lust after other persons or other things, we cannot truly love them. By delivering us from lust, the fast renders us capable of genuine love. No longer ruled by the selfish desire to grasp and to exploit, we begin to see the world with the eyes of Adam in Paradise. Our self-denial is the path that leads to our self-affirmation; it is our means of entry into the cosmic liturgy whereby all things visible and invisible ascribe glory to their Creator.





KITE FLYING

Sunday, March 2nd

**after Church Services
at Rockford Park**

1910 Rockland Road, Wilmington, DE 19803

It's a tradition to fly kites on CLEAN MONDAY at the start of Lent. We will do the next best thing.... fly kites on Sunday after Divine Liturgy.

Go down to Coffee Hour, grab a snack and head over to Rockford Park. Don't forget to bring your kites!

Everyone is invited!! Kids and Kids at Heart!!

For more information, contact Angie and Tania at hopejoyhtw@gmail.com



HOLY TRINITY CATHEDRAL

HOPE and JOY



KOLYVA

Workshop

**FRIDAY, MARCH 7th at 5:00 pm
before Salutation Services**

Join us as we learn how to make Kolyva and
why as Orthodox Christians we make it.
We will each be preparing our own offering for
the Third Saturday of the Souls.

RSVP to Angie & Tania by Wednesday, March 5th so that we
may have enough ingredients for everyone!
hopejoyhtw@gmail.com





**Ladies Philoptochos Society
Saint Agape Chapter
Holy Trinity Greek Orthodox Cathedral
Wilmington, Delaware**

Φασολάδα

(Fasolada)



Will include salad, bread, and olives

**Sunday, March 9th
Following Divine Liturgy
Meal will be \$10**



ALTAR SERVER RETREAT

Led by His Eminence
Metropolitan Apostolos of New Jersey

Sunday, March 16, 2025 at 2 P.M.

**St. Sophia Greek Orthodox Church
900 S Trooper Road, Jeffersonville, PA 19403**

[REGISTER HERE!](#)



SATURDAYS OF SOULS

❖ 1st Saturday of Souls: February 22, 2025

Orthros 9 am & Divine Liturgy 9.45 am

❖ 2nd Saturday of Souls: March 1, 2025

Orthros 9 am & Divine Liturgy 9.45 am

❖ 3rd Saturday of Souls: March 8, 2025

Orthros 9 am & Divine Liturgy 9.45 am



we will offer special prayers for our beloved deceased of our Parish and elsewhere. It is a tradition that you prepare a dish of boiled wheat (kollyva), symbol of eternal life, and bring it to the Church with a list of names of the deceased.

ΙΕΡΑ ΨΥΧΟΣΑΒΒΑΤΑ

❖ 1^ο Ψυχοσάββατο: 22 Φεβρουαρίου

Όρθρος 9 πμ & Θεία Λειτουργία 9.45 πμ

❖ 2^ο Ψυχοσάββατο: 1 Μαρτίου

Όρθρος 9 πμ & Θεία Λειτουργία 9.45 πμ

❖ 3^ο Ψυχοσάββατο: 8 Μαρτίου

Όρθρος 9 πμ & Θεία Λειτουργία 9.45 πμ



Θα τελέσουμε ιερά μνημόσυνα για την ανάπαυση των αγαπημένων μας αδελφών, συγγενών και φίλων. Υπάρχει η παράδοση να φέρνουμε κόλλυβα στην Θ. Λειτουργία, που συμβολίζει τον θάνατο και την ανάσταση των νεκρών, μαζί με τα ονόματα των κεκοιμημένων.

On March 5th the Philoptochos
will *host* the first of
6 Lenten Community Meals
that will take place after the
Presanctified Liturgies
each Wednesday Evening @ 6:30pm
during the Lenten Period.

We hope you will join us each week as we gather for
a Lenten meal as the family of God.

The “Main” dish will be provided. Please bring a
friend or family member and your favorite Lenten
dish to share.

Our Hosts:

March 5 ~ Philoptochos

March 12 ~ Daughters of Penelope

March 19 ~ Young @Heart

March 26 ~ Hellenic University Club

April 2 ~ GOYA

April 9 ~ Parish Council



The Saturday of Souls

Through the Apostolic Constitutions (Book VIII, ch. 42), the Church of Christ has received the custom to make commemorations for the departed on the third, ninth, and fortieth days after their repose. Since many throughout the ages, because of an untimely death in a faraway place, or other adverse circumstances, have died without being deemed worthy of the appointed memorial services, the divine Fathers, being so moved in their love for man, have decreed that a common memorial be made this day for all pious Orthodox Christians who have reposed from all ages past, so that those who did not have particular memorial services may be included in this common one for all. Also, the Church of Christ teaches us that alms should be given to the poor by the departed one's kinsmen as a memorial for him.

Besides this, since we make commemoration tomorrow of the Second Coming of Christ, and since the reposed have neither been judged, nor have received their complete recompense (Acts 17:31; II Peter 2:9; Heb. 11:39-40), the Church rightly commemorates the souls today, and trusting in the boundless mercy of God, she prays Him to have mercy on sinners. Furthermore, since the commemoration is for all the

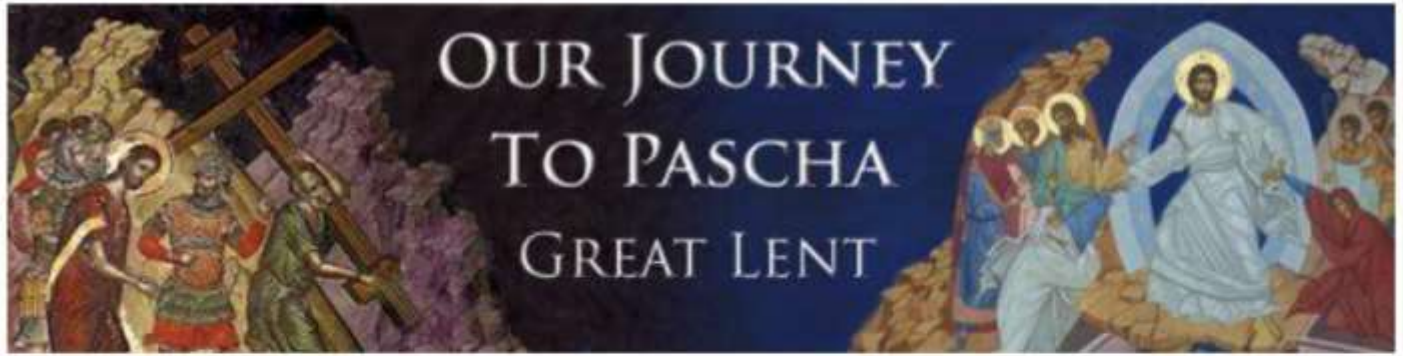
reposed together, it reminds each of us of his own death, and arouses us to repentance.

Apolytikion in the Plagal of the Fourth Tone

Only Creator who out of the depths of wisdom lovingly govern all things and upon all bestow what is accordingly best for them, give rest to the souls of Your servants, for they have placed their hope in You, our Author and Maker and God.

Kontakion in the Plagal of the Fourth Tone

Give rest, O Christ, among the Saints to the souls of Your servants, where there is no pain, no sorrow, no grieving, but life everlasting.



LITURGICAL SCHEDULE FOR GREAT LENT 2025

- **Every Sunday:** *Orthros 9:00am and Divine Liturgy 10:00am*
- **Sunday, March 2nd** at 6:30pm: *Vespers Service of Forgiveness*
- **Every Monday,** beginning on *Clean Monday, March 3rd* at 6:00pm:
Great Compline Service, followed by Orthodox Lecture-Discussion
- **Every Wednesday,** beginning *March 5th* at 6:30pm:
Liturgy of the Presanctified Gifts, followed by a community meal
- **Every Friday,** beginning *March 7th* at 6:30pm:
The Salutations to the Theotokos

Don't miss those spiritual opportunities that our Holy Mother Church and our Parish are giving you!





**Ladies Philoptochos Society
 Saint Agape Chapter
 Holy Trinity Greek Orthodox Cathedral
 Wilmington, Delaware
 Tsoureki & Koulouraki Sale**



Orders are due by April 6th, 2024

Orders can be picked up in the church hall on Palm Sunday, April 13th during coffee hour

**Make checks payable to: Philoptochos Society and send to: Eleni Karakasidis
 270 Avonwood Rd, Kennett Square, PA 19348**

Contact: wilmingtongreekcookies@gmail.com or 302-898-6047 with any questions

Name:		Number:		
Item	Pieces	Price	Quantity	Total
Koulourakia	12	\$15		
Tsoureki (Large)	1	\$25		
Tsoureki (Small)	1	\$17		
			Total Amount Due:	



Our next gathering is
 Monday, March 3 @ 12pm
 We will gather for our annual
L enten L uncheon
**This will take the place of
 our normal gathering time.**
 We hope to see you all there!!

ALTAR GUILD

Please see our list of Paschal Items needed for the Lenten/Paschal Season on the next page. We thank you for your continued support and generosity. As always, the Altar Guild is here to serve our parishioners.

The following parishioner placed flowers in February:

February 23rd, by Stamatis Burpulis ~ bouquet of flowers in memory of Maria Burpulis, my Mother.

Please use the form below if you have any requests for the coming year.

Cost is \$ 60.00 for an Icon, \$60.00 for two small arrangements and \$125.00 for two Large arrangements.

Please feel free to contact Joanne Tarabicos at 302-239-4950 or Evie Fournaris at 302-475-5035 or use the form below.

 Name _____

Dedication _____

RESERVED DATE: _____

PHONE NUMBER: _____

MAY WE PRINT IT IN THE BULLETIN: YES _____ NO _____

Enclosed \$ _____

Make checks payable to "Holy Trinity Altar Guild".

Mail to: Stacy Koninis, 2602 Brightwell Drive, Wilmington, DE. 19810

PASCHAL ITEMS NEEDED for 2025

The following items are needed during Great Lent, Holy Week and Pascha. If you would like to donate, please contact Joanne Tarabicos (302.239.4950), Evie Fournaris (302.229.6849), or Stacy Koninis (302.475.1236) as soon as possible. Donations will be accepted on a first come, first serve basis. In the event that the item you would like to donate has already been donated, please consider either another item or a general donation towards the list. Donations will be acknowledged in the Monthly Bulletin after Pascha. Thank you for your support.

Theotokos Icon Flowers 1st Salutation (Large)	March 7	\$75.00
Sunday of Orthodoxy Icon Flowers	March 9	\$60.00
Theotokos Icon Flowers 2nd Salutation (Large)	March 14	\$75.00
St. Gregory Palamas Icon Flowers	March 16	\$60.00
Theotokos Icon Flowers 3rd Salutation (Large)	March 21	\$75.00
Daffodils for 3rd Sunday of Lent	March 23	\$100.00
Veneration of Holy Cross Icon Flowers	March 23	\$60.00
Annunciation Icon Flowers	March 25	\$60.00
Theotokos Icon Flowers 4th Salutation (Large)	March 28	\$75.00
Sunday of St. John Climacus	March 30	\$60.00
Akathyst Hymn	April 5	\$60.00
St. Mary of Egypt	April 6	\$60.00
Saturday of Lazarus Icon Flowers	April 12	\$60.00
Palm Sunday Icon Flowers	April 13	\$60.00
Palms for Crosses	April 13	\$150.00
Large Palm Plants (x4 @ \$75 each)	April 13	\$300.00
Nymphios Icon Flowers	April 13	\$60.00
Last Supper Icon Flowers	April 17	\$75.00
Crucifixion Icon Flowers	April 18	\$60.00
Wreath on Cross (roses)	April 18	\$125.00
Wreath at base of Cross	April 18	\$50.00
Wreath at base of Cross	April 18	\$50.00
Wreath at base of Cross	April 18	\$50.00
Wreath at base of Cross	April 18	\$50.00
Wreath at base of Cross	April 18	\$50.00
Bay Leaves	April 19	\$100.00
Garland for Royal Doors	April 20	\$125.00
Resurrection Icon Flowers	April 20	\$60.00
Myrrh bearers Icon Flowers	April 20	\$60.00
Rose Petals for Holy Saturday	April 20	\$75.00
Rose Petals for Holy Saturday (2)	April 20	\$75.00
Levaro Icon Flowers	April 20	\$125.00
Holy Pascha Holy Doors Arrangements	April 20	\$125.00
Lilies for Pascha	April 20	\$25 per plant

Holy Trinity Food Pantry



	January	December
First Time Visits	104	82
Household Visits.	1123	994
Children	825	744
Total Individuals	2690	2449

These numbers will only continue to grow!

*In addition to donations of non-perishable items
the pantry is in need of:*

Cereal , Peanut Butter and Jelly

*This time of year canned soups and stews
are a wonderful addition!*

***As always our team thanks you for your generous support!
God Bless You ☐***

*Evie Fournaris, Tina Ganiaris, Johanna Laskaris, John Lazare,
Sandy Nannas, Steve Nicholas and Nikki Tsakataras*

February 12th at the Emmanuel Dining Room East

We sincerely thank **Aleka Christou** who sponsored the meal in February again this year, given in loving memory of her husband, **Vasili Christou**. Through this charity, 142 men, women and children enjoyed a nice warm meal. We welcome a new host and sponsor, **Libby Hantzandreu**, who will sponsor the meal in March in loving memory of her husband, **Theodore Hantzandreu**. All are welcome to help serve the dining room that day or at any time!

*We sincerely thank all the individuals, families and organizations
who generously support this dining room!*

Various groups and individuals from our church donate the food to sponsor the luncheon meal at the 3rd and Walnut St location on the 12th of every month.

*If you, your family or organization would like to provide a meal, contact
Nikkie Tsakataras at 302-655-2252 or Tina Ganiaris at 302-367-6758
for more information.*

Thank you!

Serving in March

Coffee Hours:

March 2 ~ The Altar Guild

March 9 ~ Hellenic University Club

March 16 ~ GOYA

March 23 ~ Greek School (**Independence Day Program**)

March 30 ~ Daughter's of Penelope



Narthex Duty:

March 2 ~ Group 1

March 9 ~ Group 2

March 16 ~ Group 1

March 23 ~ Group 2

March 30 ~ Group 1



Prosforon Offeror's



We are looking to update our Prosfora Offeror List.
 If you would like to become a regular Prosfora Offeror, please contact the church office to be added to our list. You can offer prosfora for any service by bringing it in before the service starts. If you do not bake but would like to donate towards the purchase of prosfora that we presently buy from the Holy Protection Monastery, please send \$8 for each prosfora you would like to donate.
 (mark the memo on your check accordingly)

ACOLYTES

+Tonsured ~ *Reader

All readers are also tonsured



Maximos Charalambides	*+Alexandros Lurz	Savvas Thymakis
Vasilios Dargakis	Demetri Moutsatsos	Alex Tsakumis
Joseph Demourtzidis	Demetri Psaltis	*+Nicholas Turley
Sebastian Dietrich	Nicholas Psaltis	+Paraskevas Verikakis
Johnny Dietrich	George Psihalinos	*+NektariosWiechecki
+Ioannis Gerakios	Gerasimos Psihalinos	+Fotios Wolcott
Alexander Hall	+ Jerry Rassias	+Jack Wolcott
+Angelo Hall	Nicholas Rassias	+Josiah Wolcott
+Demetri Karakasidis	Stamati Roussos	
+Ioannis Karakasidis	+Demetri Thomas	

ALTAR ASSISTANTS

Alexandros Matthews ~~~ Josiah Wolcott ~~~ Markos Zerefos

March 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 <u>2nd Saturday of Souls</u> 9:00am Orthros/Divine Liturgy
2 <u>Forgiveness Sunday</u> 9:00am Orthros/ Divine Liturgy Sunday School 6:30pm Vespers Service of Forgiveness HOPE JOY Kite Flying after Worship	3 <u>Clean Monday</u> <u>Lent Begins</u> 12pm Young @ Heart Lenten Luncheon Gathering 6pm Great Compline followed by Orthodox Discussion STRICT FAST	4	5 12pm Bible Study 5:30pm Greek School 6:30pm Presanctified Liturgy 8pm Community Meal (Philoptochos)	6 7pm GOYA Dance Practice	7 <u>5pm HOPE JOY</u> <u>Kollyva</u> <u>Workshop</u> 6:30pm 1st <u>Salutations to the</u> <u>Theotokos</u> Parish Level St John Chrysostom Oratorical Festival following Salutations	8 <u>3rd Saturday</u> <u>of Souls</u> 9:00am Orthros /Divine Liturgy
9 <u>Sunday of Orthodoxy</u> 9:00am Orthros/ Divine Liturgy Sunday School Procession with Icons Philoptochos Tray for Metropolis Philoptochos Meeting after Worship	10 <u>Metropolis</u> <u>Clergy Retreat</u> NO Compline	11 <u>Metropolis</u> <u>Clergy Retreat</u>	12 <u>Metropolis</u> <u>Clergy Retreat</u> 12pm Bible Study 12pm Serving @ Emmanuel DRoom 5:30pm Greek School 6:30pm Presanctified Liturgy 8pm Community Meal (DOP)	13 6:30pm Parish Council Meeting 7pm GOYA Dance Practice	14 6:30pm 2nd <u>Salutations to</u> <u>the Theotokos</u>	15
16 <u>St Gregory Palamas</u> 9:00am Orthros/ Divine Liturgy Sunday School 1pm HOPE JOY Family Bowling Event	17 6pm Great Compline followed by Orthodox Discussion	18 6pm YAL Gathering Movie night - <i>Man of God</i>	19 12pm Bible Study 5:30pm Greek School 6:30pm Presanctified Liturgy 8pm Community Meal (Young @ Heart)	20 7pm GOYA Dance Practice	21 6:30pm 3rd <u>Salutations to</u> <u>the Theotokos</u>	22 Sights & Sounds @ Egg Harbor, NJ
23 <u>Sunday of the Holy</u> <u>Cross</u> 9:00am Orthros/ Divine Liturgy Sunday School Procession	24 NO Compline 6pm Vespers @ Annunciation, Elkins Park or Philadelphia	25 <u>Annunciation</u> 9:00am Orthros/Divine Liturgy Greek Independence Day 6pm DOP Meeting	26 12pm Bible Study 5:30pm Greek School 6:30pm Presanctified Liturgy 8pm Community Meal (HUC)	27 7pm GOYA Dance Practice	28 6:30pm 4th <u>Salutations to</u> <u>the Theotokos</u>	29 11am Metropolis Fund Raiser Luncheon
30 <u>St. John Climacus</u> 9:00am Orthros/ Divine Liturgy Sunday School Sunday School Elementary Level St John Chrysostom Oratorical Festival 12pm Philoptochos Serving at Emmanuel Dining Room	31 6pm Great Compline followed by Orthodox Discussion					

MARCH 25TH, THE ANNUNCIATION OF THE THEOTOKOS

Of all the solemn days in Orthodoxy the day of March 25 is one not only of religious significance but of political significance as well, allowing the Greek Orthodox to commemorate God's message to Mary and the independence of Greece on the same day.

The expression, "For God and Country," has real meaning for the Greek Orthodox on the 25th day of March, a day on which he can celebrate two events without diminishing either one for the obvious reason that devotion and patriotism have the same emotional root — love. If Christianity could be compressed into a single word, that word would be love. The same holds true for patriotism.

Uppermost in the true Greek's mind on March 25, however, is Mary, chosen from all the women in the world to be the Mother of Jesus Christ. When the angel Gabriel brought the momentous message from God this day, the gentle Mary must have felt a solemn pride, but at the same time a disquieting apprehension at the prospect of this awesome responsibility. Assured by the Archangel, Mary's answer was a simple: "Let it be according to the will of God," and the rest is glorious history.

The world of Mary of two thousand years ago is envisioned as one in which life was simple and free of the complexities that plague the modern world, but in that age of self-sufficiency there were problems which would be insurmountable today. The mother of that day was all things to her family, and it can safely be said that when the Archangel Gabriel departed, the prospective Mother of God must have for several moments felt terribly alone. Everyone knows about the nativity and the mission of Jesus Christ, but the details of the days, months and years in between are known but to Mary and to God.

The political importance of March 25 is fully realized only when the suffering of four centuries is called to mind. In 1458 the Ottoman hordes overran all of Greece and most of the Balkans and held hostage a people whose culture dated back more than two thousand years, and who gave more to the world than it could ever receive in return, and it seems that the world just stood by while the cradle of democracy and Christianity was being defiled by a scourge that would have undone a less hardy breed.

Hopelessly outnumbered, Greece endured nearly four hundred years of brutal oppression, but the spirit of its people knew not a single moment's weakness. The fires of rebellion that the Turks thought they had snuffed out, but which had smoldered in Hellenic hearts for almost 400 years, were kindled into a conflagration on March 25th, 1821, not by a bemedalled general but by a man of the cloth, Bishop Germanos of Patras, Greece, who chose the day of the Annunciation knowing God would be on the side of the Greeks.

The good bishop held the Cross of Jesus Christ aloft on the 25th day of March 1821, and proclaimed freedom for all Greek Orthodox Christians. It was a motion seconded by every Greek in the country. In addition to engaging in a war for independence, the Greeks were actually waging a holy war because it was not only Greek against Turk but Christian against Muslim, and the subsequent Greek victory was a triumph of Christianity.





HOLY TRINITY YOUNG ADULT LEAGUE

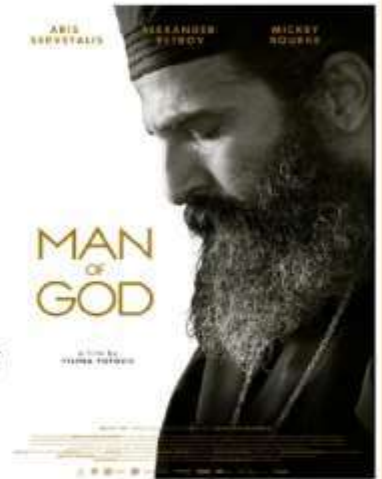
Upcoming events!

◆ Tuesday March 18th @ 6 pm

Lenten YAL Gathering: Movie & Meal

"Man of God" Movie Night & Discussion in Ahepa Room

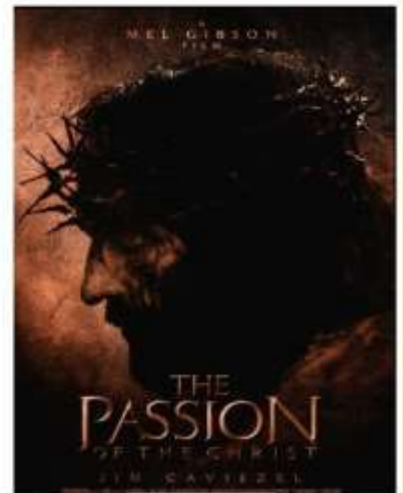
Man of God depicts the trials and tribulations of Saint Nektarios of Aegina, as he bears the unjust hatred of his enemies while preaching the Word of God.



◆ Thursday April 3rd @6pm

"Passion of Christ" Movie Night & Discussion in Ahepa Room

Depicts the final twelve hours in the life of Jesus of Nazareth, on the day of his crucifixion in Jerusalem.



PLEASE RSVP TO ANNA FOURNARIS

fournaris10@gmail.com

On Sunday, February 2nd, 2025 the DVYC Basketball League held it's ALL STAR Games and Banquet at St. Demetrios GOC in Upper Darby, PA. All who attended had a great time!
We look forward to September when we will start another season!



MARCH

GOYA

NEWSLETTER

Recent Events:

- The Terpsichorean dance group competed at MDF with almost 20 performers! A big congrats to our teacher and dancers on their hard work!
- Three teams attended the St. Katherines Bball Tourey 3/1 & 2! Congrats to coaches and players!
- Thank you all for supporting our Makaronia Me Kima Fundraiser in February to make all of this possible!



Upcoming events:

- Sights and Sounds 3/22 @ Holy Trinity Egg Harbor
- S&S Rehearsals Thurs. @ 6
- Bball Practice Mon @ 6:30 & 7:30



CALLING UNIVERSITY OF DELAWARE STUDENTS

Join UD Orthodox Christian Fellowship!
OCF connects Orthodox students and those interested to Christ through gatherings & dinners.

Upcoming Events (subject to change - follow our socials!)

- Conversations with Fr. Christoforos: Mar. 13th
- Lenten Baking: Week of Apr. 7th

Contact

Email: udelocf@gmail.com

Instagram: @ud.ocf

GroupMe
QR Code



Wilmington Basketball Tournament Recap

Congratulations to our GOYAns and their Advisors for a terrific tournament weekend. Thanks to all those who generously donated items and worked as the Holy Trinity Cathedral Family delivered another superb tournament.

We also congratulate all the participants (and especially our own GOYAns) for their inspired play and note the following winning teams among the eleven (11) participating churches:

Girls A Division

1st Place St. Thomas Cherry Hill
2nd Place St Nicholas Baltimore
3rd Place Holy Trinity Cathedral Wilmington

Boys B Division

1st Place St. Demetrios Upper Darby
2nd Place St. Katherine Falls Church
3rd Place St. Demetrios Baltimore

Boys A Division

1st Place St George Media
2nd Place Holy Trinity Cathedral Wilmington
3rd Place St. Demetrios Baltimore

Girls B Division

1st Place St George Clifton
2nd Place Ss Constantine & Helen Annapolis





On Saturday, January 18 our GOYA hosted over 200 GOYAnS from across the Metropolis.
The Tournament Dance was a great success!



His Eminence Metropolitan Apostolos spent the weekend with our Holy Trinity Cathedral GOYAns ~ Cheering them on during the tournament and on Sunday, January 19 presided over the Divine Services.





Special Thanks to our extended Holy Trinity Family for your unwavering support of our tournament!!



On January 26 the Delaware Valley Churches held our annual Greek Letters Day Program at St. Demetrios in Upper Darby. The following is the speech Fr. Christoforos gave at the program.



Today, we honor the Three Great Hierarchs and Ecumenical Teachers: Basil the Great, Gregory the Theologian, and John Chrysostom, who are also protectors of the Greek letters, because through their work, healthy Hellenic thought and genuine Christian ethos are harmoniously united.

In simple words, I will try to convey to you a small part of the teachings of the Three Hierarchs regarding the way we should educate our children, through the educational prism of the Three Hierarchs.

The Three Hierarchs have been recognized throughout the ages as unique examples of Hellenic-Christian education, not only because they possessed Christian and Hellenic wisdom, but because their lives were in accordance with what they taught. They first sought holiness in their lives and then offered it to all. They put into practice the words of our Lord: "Whoever does and teaches these things will be called great in the kingdom of heaven" (Matthew 5:19), meaning that whoever first puts into practice and lives the divine commandments and secondly teaches them to other people will be called "Great." For this very reason, they are recognized as "Great" in history, education, the Church, and holiness.

I ask, however, especially our educators, to pay attention to the following. Education, for the Three Hierarchs, is a kind of pastoral guidance. And I will explain. The teacher is a shepherd; he directs, guides, and imparts life, not just knowledge. Education is not "dry learning," but according to St. Basil the Great, "nurturing with reverence and participation in holiness."

John Chrysostom believes that the personality of the teacher, as well as the relationship with the students, plays a primary role in the proper education of children. The teacher-student relationship should be one of love and mutual respect. The teacher's love for the student and being loved by the student is the element that essentially helps make teaching effective. The good teacher, according to Chrysostom, inspires, attracts, and persuades. He is not egotistical, has a spirit of learning, and does not boast. He is humble, having an awareness of his imperfections and weaknesses. He is strict with himself and lenient with his students. Teaching in the classroom, says St. Basil, should be done pleasantly, because only then does knowledge remain permanent.

According to Gregory, to attempt to educate others before one has adequately educated oneself is bold and foolish. Education, to be successful, must speak to the souls of our children, making them happy, allowing them to dream, and encouraging them to create. It should be, as the Three Hierarchs suggest, "a path of freedom and not of coercion."

And now I will address the beloved parents of our children. We all know how much love, effort, and sacrifice you put into raising your children. Many times, you deprive yourselves so that they can enjoy. We also know the struggles you endure to bring your children to the Greek school and to ensure they become continuers of our Greek Orthodox tradition. At this moment, Saint Elder Porphyrios comes to my mind. He said to a mother: "Above all, you must speak to God about your children. Say: 'Lord Jesus Christ, enlighten my children. I entrust them to You.' And God will speak to them... This is perfect. The mother speaks to God and God speaks to the child." And to some teachers, he says: "Do not say much to the children about Christ, about God, but pray to God for the children... Do you commune on Sunday? Well, then let Christ speak in the classroom on Monday." You see with what precision the pedagogical thought of the Three Hierarchs meets that of Saint Porphyrios, 1600 years later!

Dear beloved parents and educators,

Remember that our children are the future of our Omogeneia and depending on the resources, the supplies and the knowledge they will receive from you in School and at home, they will determine the future of our Omogeneia, our future. We have received from our ancestors a heavy inheritance, which we are sure you will make every effort to pass on to our children, entrusted to you by God. With the blessings of His Eminence Metropolitan Apostolos of New Jersey and inspired by his love for our youth and devotion to our Hellenic spirit and language let us pray that through the prayers of

the Holy Three Hierarchs we will continue our efforts the keep our Orthodox faith, our Greek language and our Hellenic pride alive in the centuries to come.

Continued in Greek
on next page...



Με τις ευχές και την προτροπή του Σεβασμιωτάτου Μητροπολίτου μας Νέας Ιερσέης κ. Αποστόλου, εορτάζουμε για μία ακόμη φορά ως Ομογένεια, ως Ελληνορθόδοξοι Χριστιανοί που ζούμε στην ευρύτερη περιοχή της Φιλαδελφείας και του Delaware Valley, την μνήμη των Αγίων Τριών Ιεραρχών, του Μεγάλου Βασιλείου, του Ιωάννου του Χρυσοστόμου και του Γρηγορίου του Θεολόγου. Έτσι λοιπόν, συγκεντρωθήκαμε σήμερα εδώ, στον φιλόξενο χώρο του Αγίου Δημητρίου, που για δεκαετίες ολόκληρες έχει υπάρξει ένα δυνατό κέντρο όπου χτυπά δυνατά η ελληνική καρδιά, ώστε να τιμήσουμε ως γένος τους τρεις μεγάλους αυτούς φωστήρες της τρισηλίου θεότητας, οι οποίοι έχουν ανακηρυχθεί από την Εκκλησία μας ως προστάτες των Ελληνικών Γραμμάτων.

Όταν λέμε «Ελληνικά Γράμματα», δεν εννοούμε τις λέξεις, ούτε την γραφή, ούτε καν την γλώσσα. Ελληνικά Γράμματα είναι ένα ολόκληρο σύστημα γνώσης, αξιών, παιδείας, και τρόπου ζωής μέσα από το οποίο φωτίστηκε ανά τους αιώνες ολόκληρος ο κόσμος, η οικουμένη, από την αρχαιότητα μέχρι σήμερα. Τα Ελληνικά Γράμματα του Περικλή, του Σωκράτη, του Αριστοτέλη, του Μεγάλου Αλεξάνδρου, και όλων των σοφών, τα παρέλαβε ο Χριστός και τα εξαγίασε, τα τελειοποίησε και μας τα παρέδωσε διά του Ευαγγελίου Του, της Εκκλησίας και των Αγίων Πατέρων, ώστε να συνεχίσει η οικουμένη να φωτίζεται διά του Αγίου Πνεύματος.

Οι Άγιοι Τρεις Ιεράρχες κατάφεραν να συνδυάσουν την θύραθεν σοφία της αρχαιότητας με τον φωτισμό και την εμπειρία του Αγίου Πνεύματος και να διδάξουν κατάλληλα την οικουμένη. Είχαν σπουδάσει όλες τις επιστήμες της εποχής τους, ιατρική, φιλοσοφία, μαθηματικά, νομική, αστρονομία. Είχαν δηλαδή μια σφαιρική και πλήρη γνώση των πραγμάτων, και δεν ήταν κλεισμένοι στα στενά όρια του ευσεβισμού και της μισαλλοδοξίας. Βλέπετε, πίστευαν ακράδαντα ότι η γνώση σε οδηγεί στην αλήθεια, και η αλήθεια είναι ο Χριστός. Μέσα από τις πολλές επιστήμες που σπούδασαν, ένα πράγμα κατάλαβαν, ότι παντού είναι ο Χριστός. Με άλλα λόγια, απέρριψαν και συνεχίζουν παταγωδώς να απορρίπτουν το επιχείρημα των αντιθέων που λέγει ότι η επιστήμη απορρίπτει την ύπαρξη του Θεού. Το αντίθετο μάλλον γίνεται, όσο πιο βαθιά μελετάς τις επιστήμες, τόσο πιο λαμπρά αποδεικνύεται η παρουσία του Θεού ως του δημιουργού του παντός. Οι Τρεις Ιεράρχες διετράνωσαν με τη ζωή και το έργο τους ότι εκεί που σταματάει η λογική του ανθρώπου, ξεκινά το μεγαλείο του Θεού, δηλαδή η πίστη. Ό,τι δεν μπορούμε να δούμε με τα ανθρώπινα μάτια, το βλέπουμε με τα μάτια της αθάνατης ψυχής μας. Μας απέδειξαν ακόμα, πως η επιστήμη και η γνώση δεν είναι απομονωμένες και ξένες προς την πίστη, αλλά η μία οδηγεί στην άλλη` όσο περισσότερο ο άνθρωπος γνωρίζει, διαβάσει, μελετά, ψάχνει, και ερευνά, τόσο πιο κοντά πλησιάζει στον αληθινό Θεό.



Μέχρι τώρα σας περιέγραψα επιγραμματικά πώς οι Τρεις Ιεράρχες κατάφεραν να συνδυάσουν την κοσμική με την θεϊκή σοφία και το αποτέλεσμα να το χαρίσουν στους ανθρώπους, ως άλλος Προμηθέας, ο οποίος χάρισε την φωτιά στους ανθρώπους και έτσι κατάφεραν να δημιουργήσουν πολιτισμό. Τώρα όμως θα σας πω γιατί ονομάστηκαν “Μεγάλοι”. Ονομάστηκαν μεγάλοι από την ιστορία και την Εκκλησία - όχι από μόνοι τους- όχι μόνο γιατί έκαναν μεγάλα και σπουδαία πράγματα. Όχι μόνο επειδή κατάφεραν με το έργο τους να μείνουν ζωντανοί στους αιώνες. Όχι μόνο διότι η επίδρασή τους υπήρξε τόσο μεγάλη ώστε να αλλάξουν ακόμη και τον ρυθμό της ιστορίας. Μεγάλοι ονομάστηκαν διότι στην ζωή τους έκαναν πράξη το λόγο του Χριστού που είπε: «ὁς δ’ ἂν ποιήσῃ καὶ διδάξῃ οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν» (Ματθ. 5:19). Δηλαδή, θα ονομάσω μεγάλο και πρώτο στην Βασιλεία μου, εκείνον που πρώτα θα κάνει πράξη τα λόγια μου, το Ευαγγέλιό μου, το θέλημά μου, και μετά θα κάνει τον δάσκαλο στους ανθρώπους. Εμείς δυστυχώς, κάνουμε τους δασκάλους στους άλλους χωρίς να πράττουμε τον λόγο του Ευαγγελίου στη ζωή μας. Μιλάμε για προσευχή, χωρίς να προσευχόμαστε. Μιλάμε για νηστεία και εγκράτεια, χωρίς να νηστεύουμε. Μιλάμε για αρετή, χωρίς να ασκούμε στην αρετή. Μιλάμε για παράδειγμα στα παιδιά μας, χωρίς να δίνουμε εμείς πρώτοι το καλό παράδειγμα. Ο Άγιος Γρηγόριος ο Θεολόγος περιγράφει ξεκάθαρα το πως οφείλουμε να διδάσκουμε, όχι μόνο οι δάσκαλοι, αλλά οι πάντες, ο Κλήρος, οι γονείς, οι παπούδες και οι γιαγιάδες ☐ ☐ «Καθαρθῆναι δεῖ πρῶτον, εἶτα καθάραι· σοφισθῆναι, καὶ εἶτα σοφίσαι· γενέσθαι φῶς, καὶ φωτίσαι· ἐγγίσει Θεῷ, καὶ προσαγαγεῖν ἄλλους· αγιασθῆναι, καὶ αγιάσθαι». Δηλαδή, πρέπει να καθαρίσεις πρώτα τον εαυτό σου για να μπορέσεις να καθαρίσεις και τους άλλους· να γίνεις σοφός για να κάνεις και τους άλλους σοφούς· να γίνεις φως για να φωτίσεις όλους· να φτάσεις κοντά στον Θεό για να οδηγήσεις και τους άλλους· να αγιασθείς για να αγιάσεις. Αυτό είχε στο μυαλό του και ο Άγιος Νεκτάριος, ο γνωστός μας Άγιος του 20ου αιώνα, ο συνεχιστής και διάδοχος των Τριών Ιεραρχών, ο οποίος όταν ήταν Διευθυντής της Ριζαρείου Σχολής, του πήγαν μια ομάδα μαθητών που είχαν μαλώσει μεταξύ τους ώστε ο Άγιος να τους τιμωρήσει, να τους “παιδαγωγήσει” όπως λέμε, και εκείνος αντί να τιμωρήσει τα παιδιά, τιμώρησε τον εαυτό του με σκληρή νηστεία και προσευχή, γιατί έλεγε: για να φτάσουν τα παιδιά να κάνουν αυτό το κακό, υπεύθυνος είμαι εγώ, που ως διευθυντής και πνευματικός τους πατέρας οφείλα να είμαι το καλό παράδειγμα γιαυτά. Αν είχα κάνει σωστά το έργο μου, τίποτα κακό δεν θα είχε γίνει.

Βλέπουμε λοιπόν, ότι το παράδειγμα των Αγίων Τριών Ιεραρχών παρέμεινε και συνεχίζει να παραμένει αναλλοίωτο δια μέσου των αιώνων. Αυτό το παράδειγμα έχουμε κληρονομήσει και εμείς αγαπητοί μου, και έχουμε την βαριά ευθύνη να το κρατήσουμε ζωντανό, παρά τις δυσκολίες, και να το διδάξουμε και στις επόμενες γενεές.

Εδώ στην πανέμορφη Χώρα της Αμερικής, έχουμε την μεγάλη ευλογία να ζούμε ελεύθεροι και ενώ ο κόσμος γύρω μας συγκλονίζεται, η πίστη ισοπεδώνεται, η γνώση εξευτελίζεται, η Ελληνική Γλώσσα χάνεται, υπάρχει η Εκκλησία μας που αγωνίζεται, όπως κάνει 2000 χρόνια τώρα, να κρατήσει ζωντανή την πίστη στον Θεό και την αγάπη στην Μητέρα Πατρίδα, την Ελλάδα. Η Εκκλησία λοιπόν είναι η μπροστάρισα, και πίσω της ακολουθούμε όλοι εμείς, δάσκαλοι, γονείς, παπούδες, γιαγιάδες, παιδιά, νέοι και νέες, με υπερηφάνεια και πίστη, ώστε να αγωνιστούμε να κρατήσουμε την Γλώσσα μας, την Γλώσσα του Ευαγγελίου, των Πατέρων, της Εκκλησίας, την γλώσσα των αρχαίων προγόνων, την γλώσσα που φωτίσε τον κόσμο διά της ελληνικής φιλοσοφίας και του Ευαγγελίου του Χριστού. Μια γλώσσα που δυστυχώς κινδυνεύει να χαθεί. Και ας μην ξεχνούμε ότι αν κρατήθηκε η ελληνική γλώσσα ζωντανή κατά τα 400 χρόνια τουρκικής σκλαβιάς, αλλά και σήμερα εδώ στην Αμερική, αν μιλάμε ακόμα ελληνικά, το οφείλουμε στην Εκκλησία και την οικογένεια.

Με τις ευχές λοιπόν του Σεβασμιωτάτου Μητροπολίτου μας κ. Αποστόλου, ο οποίος είναι ιδιαίτερα ευαίσθητοποιημένος ως προς την διατήρηση της Ελληνικής γλώσσας αλλά για την εύρυθμη λειτουργία των Ελληνικών Σχολείων της Ομογένειας, αλλά και με τις πρεσβειές των Αγίων Τριών Ιεραρχών και προστατών της Ελληνορθόδοξου Παιδείας και των Ελληνικών Γραμμάτων, του Μεγάλου Βασιλείου, του Ιωάννου του Χρυσοστόμου και του Γρηγορίου του Θεολόγου, ας προσπαθήσουμε όλοι μας κλήρος και λαός, αλλά και κάθε οικογένεια, να έχουμε τον Θεό στη ζωή μας, να μελετούμε, να διαβάζουμε, να διευρύνουμε τους γνωστικούς μας ορίζοντες, να είμαστε υπερήφανοι που είμαστε Έλληνες Ορθόδοξοι Χριστιανοί, και να έχουμε ζωντανό το παράδειγμα των Τριών Ιεραρχών στη ζωή μας.



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**204th Anniversary of the 25th of March, 1821 Greek
Independence Day**

Dr. Costas G. Fountzoulas

The struggle of the enslaved Greeks against their ruthless rulers, the Ottoman Turks, officially started on the 25th of March 1821 in the monastery of Hagia Lavra, Kalavryta. Germanos, the bishop of Paleon Patron, raised the banner of the revolution and blessed the arms of the captains of the revolting Greeks. The beginning of the revolution coincided with one of the holiest days for Orthodox Christians, the Annunciation of the Theotokos. Unofficially though, the revolution of the Hellenes against the Ottoman Turks started one day after the fall of Constantinople on the 29th of May 1453, and continues until today. However, about 20 actual unsuccessful uprisings took place before the 1821 revolution that managed to liberate about 25% of the Hellenes residing in the Ottoman empire.

The culturally superior Hellenic world, as represented by the Eastern Roman Empire, also known as Byzantine Empire, in 1453, fell to the nomadic Asian Turk, and further failed to civilize and assimilate this new conqueror as it had previously done with the Romans. The Moslem Turk adopted the material part of the Byzantines but not its Hellenic intellectual and cultural heritage. Under penalty of death, no Turk could be Christianized but many Christians, for their survival, converted to Islam. Thus, the probability that many of today's Turks are descended from the Greeks is high.

During the 400 years of Ottoman occupation

- complete lack of schooling resulted in illiterate, superstitious and ignorant Hellenes (especially in their culture, history and language). Interestingly, the same Turkish policy continues today with the Kurds!
- systematic abduction of Christian children forming the infamous and cruel Jenisaries, faithful only to Sultan
- moderate religious freedom was granted to those minorities who accepted the Sultan as their despotic leader and paid their taxes
- churches were turned into mosques and icons were destroyed (usually by poking out the eyes of the depicted saints, as it is happening in the conquered north part of Cyprus today, at the end of the 20th century).

However, the Hellenes living in the occupied Hellas reacted to the oppression, lack of education and freedom by

- continuous uprisings against their Ottoman overlords (kleftes and armatoloi were a continuous headache for the Turks)
- obtaining elementary education in the Hidden Schools (for reading and writing only), formed and covertly operated by the church (at the same time the Europeans, through the discovery of Hellenic classics, began the renaissance, after many centuries of darkness)
- always being reminded of their glorious past and the contribution of their ancestors to the world by the surrounding ruins of ancient temples, theaters and

- stadia; thus keeping their historical identity alive
- becoming successful international ship owners and merchants (Turks were not very successful as sea merchants, thus bringing the European ideas of democracy and freedom back to the enslaved Hellenes and at the same time informing the Europeans of their struggle (AGON) for independence and human dignity--the contributions of the fleet of Spetses, Hydra and Chios were of extreme importance to the success of the revolution.

The struggle of the Hellenes for independence was coordinated from abroad. The Hellenes of Diaspora were the strategic and financial brains behind the revolution (Secret Society of Friends [Filiki Eteria], Sacred Band [Ieros Lohos], Ypsilandis, Korae, Kapodistrias and many others raised the interest of the European and American intellectuals and Phil-Hellenes (Lord Byron, Dr. Samuel Gridley Howe, and Daniel Webster to name a few)

The Hellenes of mainland Hellas formed military groups and carried out most of the burden of the fighting against the Ottoman Turks in Hellas; Kolokotronis, Karaiskakis, Papaflessas, Androutsos, Botsaris, Bouboulina, and Miaoulis were some of the heroes and military leaders suffered most of the consequences of their revolution against the Turks (burning of Chios and Psara) proved to the enslaved peoples of the Balkans (Aemos peninsula) that the Ottoman army was not invincible through their determination and self-sacrifice (Souli, Alamana, Messologi, Maniaki) they achieved significant victories over the Turks, thus liberating within 2 years Attica, Peloponnese and Sterea Ellas, which comprised in 1823 the first free Hellenic State forced the allied victory at the battle of Navarino, 1828, thus accelerating the demise of the Ottoman Empire.

The Holy Alliance, comprised of Austria, Russia, England, France, and Germany, tried to put an end to the revolution. The revolting Hellenes had been characterized, mainly by the Austrians, as agitators or terrorists using today's language. However, their fight for independence inspired many Europeans Phil-Hellenes, who gave their life for their righteous struggle. It is worth mentioning that there were Phil-Hellenes from every European nation except Austria and Czarist Russia (however, the *Ieros Lohos (Sacred Band)* was formed in Russia).

The struggle of the Hellenes for Independence eventually resulted in the demise of the Ottoman Empire and the liberation of the enslaved **Balkans (Haemus Peninsula)** from the Ottoman yoke--it is also worth mentioning that the only people in the Balkans who fought against the Ottoman Turks were the Hellenes, something never forgotten by the contemporary Turks, and the creation of the contemporary Hellas State, an oasis of peace, democracy and stability, not only in the Balkans but in the Eastern Mediterranean as well. *Even today, Turkey considers Hellas as "A land under temporary Greek occupation"!*

LONG LIVE THE 25TH OF MARCH 1821 !!!

204α Επέτειος της 25η Μαρτίου 1821

Δρ. Κώστας Γ. Φούντζουλας

Ο αγώνας των σκλαβωμένων Ελλήνων εναντίον των σκληρών και ανελέητων Οθωμανών Τούρκων, άρχισε επίσημα την 25^η Μαρτίου στην Μονή της Αγίας Λαύρας στα Καλάβρυτα. Ο επίσκοπος Παλαιών Πατρών Γερμανός ύψωσε το λάβαρο της επανάστασης και ευλόγησε τα όπλα των καπεταναίων των επαναστατημένων Ελλήνων. Η έναρξη της επανάστασης συνέπεσε με τον Ευαγγελισμό της Θεοτόκου, μία από τις ιερώτερες ημέρες της Ορθοδοξίας. Όμως η επανάσταση των Ελλήνων ή ο ξεσηκωμός του Γένους, όπως αλλιώς είναι γνωστή, είχε αρχίσει την επόμενη ημέρα από της πτώσεως της Κωνσταντινουπόλεως, 29 Μαΐου 1453, και συνεχίζεται μέχρι τις ημέρες μας. Συγκεκριμένα περίπου 20 αποτυχημένες προσπάθειες προηγήθηκαν της επανάστασης της 25^η Μαρτίου του 1821. Μέσα στα επόμενα 7 χρόνια το 25% των σκλαβωμένων Ελλήνων είχε απελευθερωθεί.

Η πτώση της Κωνσταντινουπόλεως το 1453 εσήμανε το τέλος της Ανατολικής Ρωμαϊκής Αυτοκρατορίας, γνωστή ως Βυζαντινή Αυτοκρατορία, και την αντικατάστασή της υπό της βαρβάρου και απολιτίστου Οθωμανικής αυτοκρατορίας. Πολλοί Χριστιανοί για να σώσουν το κεφάλι τους και να προστατέουν της οικογένειες τους εξισλαμίσθηκαν (όπως συνέβη με τους Μουσουλμάνους της Βοσνίας).

Κατά την διάρκεια των 400 χρόνων Οθωμανικής κατοχής

- η παντελής έλλειψις εκπαίδευσεως εδημιούργησε Έλληνες προληπτικούς και αμόρφωτους, επιλήσμονες της γλώσσας των και της ιστορίας των. Η ίδια πολιτική εφαρμόζεται σήμερα στους Κούρδους!
- συστηματική απαγωγή των αρσενικών παιδιών των Χριστιανικών πληθυσμών (παιδομάζωμα), τα οποία εχρησιμοποιήθηκαν δια τον σχηματισμό των απανθρώπων Γενιτσάρων, πιστών μόνο στον Σουλτάνο
- περιορισμένη θρησκευτική ελευθερία είχε δοθεί μόνο στις μειονότητες που είχαν αποδεχθεί τον Σουλτάνο σαν αρχηγό τους και επλήρωναν τους φόρους τους
- εκκλησίες μετετράπηκαν σε μουσουλμανικά τεμένη (τζαμιά) και εικόνες κατεστρέφοντο (συνήθως τους αφαιρούντο τα μάτια, όπως συμβαίνει εξ' άλλου και σήμερα στο κατεχόμενο, τμήμα της Κύπρου)

Η αντίσταση των σκλαβωμένων Ελλήνων στην καταπίεση, έλλειψη εκπαίδευσεως και ελευθερίας χαρακτηρίζεται

- από τις συνεχείς εξεγέρσεις εναντίον των Τούρκων (Κλέφτες και οι Αρματωλοί)
- από την μάθηση στοιχειώδους αναγνώσεως και γραφής στα Κρυφά Σχολεία (σε αντιδιαστολή οι υπόλοιποι Ευρωπαίοι δια μέσου της ανακαλύψεως των δημιουργημάτων των αρχαίων Ελλήνων είχαν αρχίσει την αναγέννησή τους μετα απο έναν πολύχρονο Μεσαίωνα)
- από την υπενθύμιση του ενδόξου παρελθόντος των και της συνεισφοράς των προγόνων των στον κόσμο μέσω των ερειπίων των αρχαίων ναών και θεάτρων, διατηρώντας έτσι την εθνική ταυτότητα τους ζωντανή
- απο την επιτυχία τους ως εφοπλιστών και εμπόρων (οικονομικοί τομείς όπου οι Τούρκοι δεν είχαν επιτύχει), μεταφέροντας κατ' αυτόν τον τρόπο στην Ελλάδα

- τις Ευρωπαϊκές ιδέες για δημοκρατία και ελευθερία και ταυτοχρόνως μεταφέροντας τον αγώνα των Ελλήνων για
- ανεξαρτησία και ανθρώπινη αξιοπρέπεια στους Ευρωπαίους—η συνεισφορά των εμπορικών στόλων των Σπετσών, Ύδρας και Χίου ήταν αποφασιστικής σπουδαιότητας στην επιτυχή έκβαση της επανάστασης

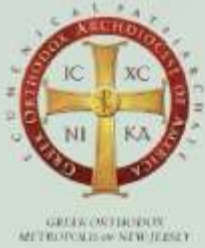
Ο αγώνας των Ελλήνων για ανεξαρτησία συντονίζετο από το εξωτερικό. Οι Έλληνες της Διασποράς

- ήταν οι στρατηγικοί σχεδιαστές και οικονομικοί παράγοντες της επανάστασης (Φιλική Εταιρεία, Ιερός Λόχος, Υψηλάντης, Κοραΐς, Καποδίστριας και πολλοί άλλοι)
- προκάλεσαν το ενδιαφέρον των Ευρωπαίων και Αμερικανών Διανοουμένων και Φιλελλήνων (Λόρδος Βύρων, Δρ. Σαμουήλ Χάουη και Δανιήλ Γουέπστερ κ.α.)
- Οι σκλαβωμένοι Έλληνες της κυρίως Ελλάδος εσημάτισαν επαναστατικά στρατιωτικά σώματα και εσήκωσαν το μεγαλύτερο βάρος της εξεγέρσεως εναντίον των Οθωμανών Τούρκων. Κολοκοτρώνης, Καραϊσκάκης, Παπαφλέσσας, Ανδρούτσος, Μπότσαρης, Μπουμπουλίνα και Μιαούλης είναι ονόματα μερικών ηρώων και στρατιωτικών ηγετών του αγώνα
- υπέφεραν τις περισσότερες συνέπειες του αγώνα τους (καταστροφή των Ψαρών και της Χίου)
- απέδειξαν στους σκλαβωμένους κατοίκους της Χερσονήσου του Αίμου (Βαλκάνια) ότι ο πολυάριθμος Οθωμανικός στρατός δεν ήταν ανίκητος
- κατέφεραν με την αυτοθυσία τους και τον ηρωισμό τους (Σούλι, Μανιάκι, Αλαμάνο, Μεσολόγγι) σημαντικές νίκες κατα των Τούρκων, απελευθερώνοντας έτσι μέσα σε 2 χρόνια την Αττική, Πελοπόννησο και Στερεά Ελλάδα, τα οποία απετέλεσαν το 1823 το πρώτο ελεύθερο Ελληνικό κράτος
- ανάγκασαν τους συμμάχους να νικήσουν τον Τουρκικό στόλο στο Ναβαρίνο το 1828, επιταχύνοντας έτσι την πτώση της Οθωμανικής αυτοκρατορίας. Οι Έλληνες είχαν χαρακτηριστεί από τους Αυστριακούς ιδιαίτερα σαν επαναστάτες ή τρομοκράτες με τα σημερινά δεδομένα. Παρ' όλα ταύτα ο αγώνας τους ενέπνευσε πολλούς Φιλέλληνες, οι οποίοι έδωσαν την ζωή τους για τον δίκαιο αγώνα τους. Αξιοσημείωτο είναι ότι υπήρχαν Φιλέλληνες απ' όλη την Ευρώπη πλην της Αυστρίας και της Τσαρικής Ρωσίας

Ο αγώνας των Ελλήνων δια Ανεξαρτησία τελικώς επέφερε την πτώση της Οθωμανικής Αυτοκρατορίας

- τη απελευθέρωση των σκλαβωμένων Βαλκανίων (Χερσονήσος του Αίμου) απο τον Οθωμανικό ζυγό—Οι Έλληνες ήταν οι μόνοι που επολέμησαν τους Οθωμανούς Τούρκους στα Βαλκάνια, κάτι που οι Τούρκοι δεν ελησμόνησαν ποτέ, και
- την δημιουργία του συγχρόνου Ελληνικού Κράτους, το οποίο είναι μία όασις ειρήνης, δημοκρατίας και σταθερότητας, όχι μόνο στα Βαλκάνια αλλά και στην ευρύτερη περιοχή της Ανατολικής Μεσογείου. Ακόμη και Σήμερα, η Τουρκία εξακολουθεί να θεωρεί την Ελλάδα ως «Εδάφη υπο προσωρινή Ελληνική κατοχή».

ZHTΩ Η 25^Η ΜΑΡΤΙΟΥ ΤΟΥ 1821!!!



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Zographos, Nicholas & Katherine
Add Your name Here...

We are in the final days of this capital campaign.

A letter will be going out to the community for a final push this month allowing time for any last minute pledges. We ask that you prayerfully consider what you can do to help us finish strong!



CAPITAL CAMPAIGN PLEDGE DRIVE

Phase II Building/Elevator Fund
Your Capital Campaign pledge
will be welcome and appreciated!

Please give according to your God-given ability.

Pledge Recognition Tiers

\$1-999
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\$100,000-149,999
\$150,000 and above

NAME:

Enclosed please find my/our pledge payment for:

\$ _____

We wish to pledge \$ _____ annually for _____ years.

TOTAL PLEDGE: _____ for recognition.

Pledges to Capital Campaign/Building Fund are separate and distinct from annual Stewardship.

All Gifts are greatly appreciated, and all Donors will be recognized on a permanent display in the new facility.

Capital Campaign

To contribute, please send your donation to:



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