



METROPOLIS OF  
NEW JERSEY

## HOLY TRINITY GREEK ORTHODOX CATHEDRAL



### ΙΕΡΟΣ ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΓΙΑΣ ΤΡΙΑΔΟΣ

**MARCH 2026 – ISSUE 3**



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



**HOLY TRINITY GREEK ORTHODOX CATHEDRAL**

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# Holy Trinity Greek Orthodox Cathedral

V. Rev. Archimandrite of the Ecumenical Throne

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# HOLY TRINITY GREEK ORTHODOX CATHEDRAL



## ΙΕΡΟΣ ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΓΙΑΣ ΤΡΙΑΔΟΣ

March 2026



My dear beloved parishioners and friends of our Holy Trinity Cathedral,  
It is 8:00 a.m. on February 23, and I am sitting at my desk at home, quietly trying to compose my monthly bulletin message, aware that the words I choose must reflect both the importance and the sanctity of Great Lent, which begins today. I find myself carefully gathering my thoughts, seeking language that will not only explain the meaning of this sacred season but also offer something encouraging, hopeful, and spiritually uplifting to my beloved parishioners as we stand together at the threshold of this holy journey.

Great Lent is a sacred and transformative season characterized by spiritual sorrow, meditation, prayer, self-examination, and inner awakening. During these forty days, the Church lovingly calls us to slow down the hurried pace of our lives, to turn inward with honesty and humility, and to measure ourselves not according to the shifting standards of society, but according to the eternal light of the Gospel of Christ. Fasting is one of the primary spiritual tools that the Church places in our hands, not as a burden, but as a means of preparation and purification. Through fasting, we cultivate discipline over our desires; through restraint, we rediscover a deeper freedom from dependence on material comforts; and through voluntary sacrifice, we are reminded that the soul hungers for communion with God far more than the body hungers for food.



Yet it must be acknowledged that for many people, this season can feel heavy and demanding, especially in a culture so deeply attached to comfort, convenience, and earthly pleasures. We have become accustomed to immediate satisfaction, constant stimulation, and abundance without limits, and therefore, the practices of fasting, repentance, confession, forgiveness, and almsgiving can seem unnecessary or even oppressive. When these spiritual disciplines are misunderstood, Great Lent may appear to be a gloomy season of deprivation or sadness, rather than a sacred opportunity for renewal, and as a result, some choose to observe it from a distance rather than fully entering into its life-giving rhythm.

Now it is 8:30 a.m., and as these thoughts continue to unfold in my mind, I glance out of the window beside my desk and see that my backyard is covered with heavy snow. The landscape appears harsh and frozen, and this winter has been especially severe, marked by bitter cold, relentless storms, and long stretches of gray skies that seem to weigh heavily on the spirit. The warmth and color of spring feel far away, almost like a distant memory, and yet it is precisely because of the severity of winter that our longing for spring becomes more intense and more hopeful.

In that quiet moment of reflection, it becomes clear to me that this rare and powerful blizzard offers a silent but profound image of what Great Lent truly represents. Winter, no matter how fierce or prolonged it may seem, never has the final word, for beneath the frozen ground life remains hidden and active, seeds wait patiently, and trees that appear lifeless quietly prepare for renewal and growth. Winter is certainly a season of endurance and perseverance, but it is also one of promise and expectation.

**So it is with Great Lent**, which is not an end in itself nor a spiritual winter intended to freeze our hearts, but rather a sacred journey that leads us through necessary struggle toward the joy of resurrection. Just as winter inevitably yields to spring, Lent always gives way to Pascha; the sorrow of repentance blossoms into the joy of forgiveness, the discipline of fasting opens the door to spiritual clarity and renewal, and the solemn darkness of Holy Week culminates in the radiant and triumphant light of Christ's Resurrection.

When the Church invites us into Great Lent, she does not call us to gloom or despair, but to seriousness rooted in hope, to a spiritual sorrow that heals rather than destroys. There is a profound difference between hopeless sadness and true repentance, for hopelessness whispers that there is no way forward, while repentance assures us that there is always a way home. When we acknowledge our sins and weaknesses before God and one another, the experience can be uncomfortable and even painful, yet this awareness is not meant to crush our spirit but to awaken it, becoming the very beginning of inner transformation. In recognizing our own brokenness, we also come to recognize more clearly the mercy, patience, and boundless love of God, who is always ready to forgive and restore.

Continued...

Great Lent teaches us that authentic spiritual growth requires effort and perseverance, just as the earth must endure the cold of winter before bursting forth into bloom. Our souls, too, must pass through a season of discipline before they can flourish with grace. Fasting softens the hardened soil of the heart; prayer gently warms what has grown cold within us; almsgiving breaks through the ice of selfishness; and forgiveness clears away the lingering debris of resentment that so often weighs us down.

Throughout this holy season, the Church also enriches our journey with powerful commemorations that deepen our understanding of the faith. On the First Sunday of Great Lent, March 1, we celebrate the Sunday of Orthodoxy, commemorating the restoration of the holy icons in the year 843 after a long period of iconoclasm. This event was not simply about religious art; it was a bold affirmation of the truth of the Incarnation, proclaiming that because the Son of God truly became man, He can be depicted, and because God entered history, matter itself is sanctified. The triumph of Orthodoxy reminds us that our faith is living, incarnational, and preserved through sacrifice and steadfast witness.



On the Sunday of the Veneration of the Holy Cross, March 15, the Church places the Cross of Christ at the center of the Church as a source of strength and encouragement at the midpoint of our Lenten journey. As we bow before It, we are reminded that the Cross is not a sign of defeat, but the very instrument of victory and life, and that through sacrifice comes joy, through suffering comes redemption, and through faithfulness comes resurrection.

On March 25, we celebrate the Annunciation of the Theotokos. On this day, we commemorate the moment when the Archangel Gabriel announced to the Virgin Mary that she would bear the Son of God. Her humble response, “let it be to me according to your word”, opened the door to our salvation. Her obedience reversed the disobedience of Eve. Her “yes” allowed the Word to become flesh.

March 25 also holds deep significance for our precious Hellenism, as it marks the beginning of the Greek War for Independence in 1821. On this sacred feast, the struggle for freedom was united with faith in God. The banner of the revolution was raised in the name of Christ and for the liberty of the homeland. Faith and freedom walked together. The Annunciation reminds us that true freedom begins with obedience to God and trust in His providence.

Then, on Friday, March 27, we gather to chant the Akathist Hymn to the Most Holy Theotokos, a service filled with gratitude, reverence, and trust. First offered in thanksgiving for divine protection, the hymn continues to remind us that the Mother of God stands beside us as our intercessor and protector, guiding us gently toward her Son during our spiritual struggles.

And so, my dear parishioners, as we stand together at the threshold of this sacred season, I invite you to continue the spiritual journey of Great Lent with renewed dedication, patience, and unwavering hope, embracing its disciplines not as obligations imposed from outside, but as opportunities for inner growth and deeper communion with God. ***Let us fast according to our strength and personal circumstances, not in a spirit of comparison or legalism, but with humility and sincerity, understanding that the purpose of fasting is not merely the avoidance of certain foods, but the cultivation of self-control, gratitude, and spiritual attentiveness.*** At the same time, let us strive to love God with all our heart, soul, mind, and strength, and to express that love concretely by loving our neighbors with compassion, forgiveness, generosity, and understanding, especially when such love requires sacrifice. Let us also commit ourselves to active participation in the holy services of the Church throughout this Lenten period, drawing spiritual nourishment from the Presanctified Liturgies, the Salutations to the Theotokos, the Sunday Divine Liturgies, and the Sacrament of Holy Confession, so that through prayer, repentance, and Holy Communion we may be strengthened for the journey that lies ahead. And wherever life takes us, whether in our homes, our workplaces, our schools, or our wider community, let us consciously strive to spread the joy, peace, and hope of Christ through our words, our attitudes, and our actions.

For this is what it truly means to be Orthodox Christians, not merely to identify with a tradition or to preserve customs, but to live as bearers of divine light in a world that so often struggles with darkness and confusion. The light of Christ, which we receive through baptism and nurture through the sacramental life of the Church, is not meant to remain hidden within us as a private possession, but to shine forth and radiate outward, illuminating the lives of those around us through kindness, integrity, humility, and steadfast faith. Our Orthodox faith is living and transformative, shaping not only what we believe, but how we speak, how we treat others, how we endure suffering, and how we respond to injustice and need. Whenever we choose forgiveness over resentment, generosity over selfishness, prayer over indifference, and love over judgment, the light of the Resurrection begins to shine within us even before the joyful proclamation of Pascha is heard. May this holy and blessed season renew our hearts, strengthen our souls, deepen our faith, and make each one of us authentic and radiant witnesses of the Risen Lord, so that through our lives others may encounter His presence and be drawn closer to Him.

With love in the Lord,

**Archimandrite of the Ecumenical Throne  
Christoforos Oikonomidis, Presiding Priest**



Αγαπητοί μου ενορίτες και φίλοι του Καθεδρικού μας Ναού,

Η Μεγάλη Τεσσαρακοστή αποτελεί μία από τις ιερότερες και πιο ουσιαστικές περιόδους της Ορθόδοξης Εκκλησίας. Δεν είναι απλώς μια περίοδος νηστείας ή ένα τμήμα του εκκλησιαστικού έτους, αλλά ένα βαθύ πνευματικό ταξίδι που μας καλεί να ανανεώσουμε τη σχέση μας με τον Θεό, να επανεξετάσουμε τη ζωή μας και να προετοιμάσουμε την καρδιά μας για το κορυφαίο γεγονός της πίστεώς μας, την Ανάσταση του Κυρίου. Όπως όταν ετοιμαζόμαστε για μια μεγάλη οικογενειακή γιορτή καθαρίζουμε και τακτοποιούμε το σπίτι μας, έτσι και κατά τη διάρκεια της Τεσσαρακοστής καλούμαστε να «καθαρίσουμε» τον εσωτερικό μας κόσμο, να απομακρύνουμε ό,τι βαρραίνει την ψυχή μας και να αφήσουμε χώρο για τη χάρη του Θεού.

Η νηστεία είναι ένα από τα βασικά μέσα αυτής της πνευματικής προετοιμασίας. Δεν περιορίζεται μόνο στη διατροφή, αλλά αφορά ολόκληρη τη στάση της ζωής μας. Είναι άσκηση εγκράτειας, ταπείνωσης και ελευθερίας. Μαθαίνουμε να περιορίζουμε τις επιθυμίες μας, όχι επειδή τα υλικά αγαθά είναι κακά, αλλά για να θυμηθούμε ότι η αληθινή μας τροφή είναι ο Χριστός. Για τα παιδιά, η νηστεία μπορεί να σημαίνει λιγότερη γκρίνια, περισσότερη υπακοή, περισσότερη αγάπη προς τα αδέρφια και τους φίλους τους. Για τους μεγάλους, σημαίνει αγώνα εναντίον του θυμού, της κατάκρισης, της αδιαφορίας. **Η αληθινή νηστεία, όπως μας διδάσκουν οι Πατέρες, είναι η αποχή από το κακό.**

Η Μεγάλη Τεσσαρακοστή είναι επίσης περίοδος εντονότερης προσευχής και συμμετοχής στη λατρευτική ζωή της Εκκλησίας. Οι Κατανυκτικές Ακολουθίες, οι Προηγιασμένες Θείες Λειτουργίες, οι Χαιρετισμοί της Παναγίας και οι Κυριακάτικες Θείες Λειτουργίες μάς βοηθούν να εισέλθουμε βαθύτερα στο μυστήριο της μετανοίας. Η προσευχή μαλακώνει την καρδιά, η εξομολόγηση καθαρίζει τη συνείδηση και η Θεία Κοινωνία μας ενώνει με τον Χριστό. Μέσα σε αυτή την πορεία δεν βαδίζουμε μόνοι, αλλά ως σώμα Χριστού, ως κοινότητα πίστεως.



Η Εκκλησία μας τοποθετεί μέσα στην Τεσσαρακοστή μεγάλους σταθμούς που φωτίζουν την πνευματική μας πορεία. Την Κυριακή της Ορθοδοξίας θυμόμαστε την αναστήλωση των ιερών εικόνων και τη νίκη της αληθινής πίστεως. Η εορτή αυτή μάς υπενθυμίζει ότι ο Χριστός έγινε πραγματικός άνθρωπος και ότι η πίστη μας δεν είναι ιδέα ή φιλοσοφία, αλλά ζωντανή σχέση με τον Ενανθρωπήσαντα Θεό. Η Κυριακή της Σταυροπροσκυνήσεως μάς παρουσιάζει τον Τίμιο Σταυρό στο μέσον της Σαρακοστής, ως πηγή δυνάμεως και ελπίδας. Ο Σταυρός δεν είναι σύμβολο ήττας, αλλά σημείο νίκης, γιατί μέσα από τη θυσία έρχεται η Ανάσταση.

Ιδιαίτερη θέση μέσα στη Μεγάλη Τεσσαρακοστή κατέχει η εορτή του Ευαγγελισμού της Θεοτόκου, στις 25 Μαρτίου. Εκείνη την ημέρα θυμόμαστε τη στιγμή κατά την οποία ο Αρχάγγελος Γαβριήλ ανήγγειλε στην Παναγία ότι θα γεννήσει τον Υιό του Θεού. Με το ταπεινό και ελεύθερο «γένοιτό μοι κατά το ρήμα σου», η Παναγία άνοιξε τον δρόμο της σωτηρίας για ολόκληρη την ανθρωπότητα. Ο Ευαγγελισμός είναι η αρχή της σωτηρίας μας, η στιγμή που ο Θεός εισέρχεται στην ανθρώπινη ιστορία με τρόπο θαυμαστό και ταυτόχρονα ταπεινό. Είναι μήνυμα ελπίδας, υπακοής και εμπιστοσύνης στο θέλημα του Θεού.

Η ίδια ημέρα έχει και ιδιαίτερη σημασία για τον Ελληνισμό, καθώς συνδέεται με την έναρξη της Ελληνικής Επανάστασης του 1821. Οι αγωνιστές του Γένους σήκωσαν το λάβαρο της ελευθερίας έχοντας ως πνευματικό στήριγμα την πίστη τους στον Χριστό και την προστασία της Παναγίας. Η σύμπτωση της εθνικής εορτής με τον Ευαγγελισμό δεν είναι τυχαία· συμβολίζει ότι η αληθινή ελευθερία πηγάζει από την πίστη στον Θεό και από την εμπιστοσύνη στη θεία πρόνοια. Όπως η Παναγία με το «ναι» της άνοιξε τον δρόμο της πνευματικής ελευθερίας, έτσι και οι πρόγονοί μας αγωνίστηκαν για την εθνική ελευθερία με θάρρος και ελπίδα.



Καθ' όλη τη διάρκεια της Τεσσαρακοστής ψάλλουμε επίσης τον Ακάθιστο Ύμνο προς την Υπεραγία Θεοτόκο, εκφράζοντας την ευγνωμοσύνη μας για την προστασία και τη μεσιτεία της. Η Παναγία στέκεται δίπλα μας ως μητέρα, μας ενισχύει στους αγώνες μας και μας οδηγεί στον Υιό της. Η παρουσία της μέσα στην πνευματική αυτή περίοδο μάς θυμίζει ότι δεν είμαστε μόνοι στον αγώνα της μετανοίας.

Η Μεγάλη Τεσσαρακοστή μάς οδηγεί τελικά στη Μεγάλη Εβδομάδα και στο Πάσχα. Τα Πάθη του Χριστού μάς φανερώνουν το μέγεθος της θείας αγάπης, και η Ανάσταση μάς γεμίζει φως και ελπίδα. Όλος ο κόπος, η νηστεία και η προσευχή της Σαρακοστής βρίσκουν το νόημά τους στο χαρμόσυνο «Χριστός Ανέστη».

Ας αξιοποιήσουμε λοιπόν αυτή την ιερή περίοδο με συνέπεια και χαρά. Ας νηστέψουμε με διάκριση, ας προσευχηθούμε με ταπείνωση, ας συγχωρήσουμε με γενναιοδωρία και ας αγαπήσουμε έμπρακτα τον Θεό και τον συνάνθρωπο. Και όταν φτάσει το βράδυ της Αναστάσεως και ακούσουμε το «Χριστός Ανέστη», να το νιώσουμε βαθιά μέσα στην καρδιά μας, γιατί θα έχουμε περπατήσει αυτό το όμορφο πνευματικό ταξίδι μαζί με τον Χριστό.

**π. Χριστοφόρος Οικονομίδης**

**Αρχιμανδρίτης του Οικουμενικού Θρόνου, Ιερατικώς Προϊστάμενος**

### ***Walking with Jesus: A Lenten message for our children from Fr. Christoforos***

My dear children,

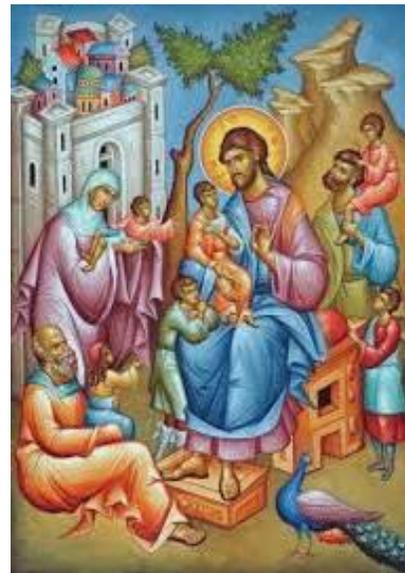
Great Lent is a very special time in the Orthodox Church. This year it began on Clean Monday, February 23, and it continues through Holy Week, ending with the joyful celebration of Pascha, when we celebrate the Resurrection of our Lord Jesus Christ. You can think of Great Lent as a spiritual journey that lasts several weeks and helps us prepare our hearts for Easter. Just as we carefully prepare for a big holiday or an important family celebration, cleaning our homes and getting everything ready, Lent invites us to prepare something even more important, our hearts, for the greatest celebration of all, the Resurrection of Christ.

During Great Lent, we pray more, go to Church more, try to be kinder, and fast. Fasting means we give up certain foods, but it is not just about food. It is about learning self-control and remembering that we need God more than anything else. When we feel a little hungry, we can say a short prayer and remember Jesus. Children may not fast the same way adults do, but everyone can practice giving up something small, like complaining, arguing, or spending too much time on screens.

Lent is also a time to look inside our hearts. Have we been kind to our parents? Have we listened to our teachers? Have we shared with our brothers, sisters, and friends? If we have made mistakes, Lent is the perfect time to say, "I am sorry," and to start again. God is always ready to forgive us and help us grow.

Even though Lent can feel serious, it is not a sad time. It is like preparing a garden: we pull out the weeds so that beautiful flowers can grow. When Pascha finally arrives, and we hear, "Christ is Risen!" our hearts are full of joy because we have prepared for it.

Great Lent is our time to walk with Jesus, to grow in love, and to let His light shine through us every day. Kali Sarakosti! Have a wonderful Lent!



On February 1, 2026 our Holy Trinity Cathedral Sunday School celebrated its annual Godparent Sunday. Godparents came to worship with their Godchildren to celebrate their spiritual bond. What a beautiful sight to see Godparents and Godchildren worshipping and receiving Holy Communion together. After the celebration in the church proper the Tsaganos & Geanopulos Families offered the Coffee Hour in loving memory of Alexandra Tsaganos and Harilaos Geanopulos.



# GODPARENT SUNDAY



ΛΟΓΟΣ ΚΑΤΗΧΗΤΗΡΙΟΣ  
ΓΙΑ ΤΗΝ ΕΝΑΡΞΗ ΤΗΣ ΑΓΙΑΣ ΚΑΙ ΜΕΓΑΛΗΣ ΤΕΣΣΑΡΑΚΟΣΤΗΣ  
+ ΒΑΡΘΟΛΟΜΑΙΟΣ  
ΕΛΕΩ ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ - ΝΕΑΣ ΡΩΜΗΣ  
ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ ΠΡΟΣ ΟΛΟ ΤΟ ΠΛΗΡΩΜΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ,  
ΧΑΡΗ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΤΟΝ ΣΩΤΗΡΑ ΚΑΙ ΚΥΡΙΟ ΜΑΣ ΙΗΣΟΥ ΧΡΙΣΤΟ,  
ΑΠΟ ΕΜΑΣ ΔΕ ΕΥΧΗ, ΕΥΛΟΓΙΑ ΚΑΙ ΣΥΓΧΩΡΗΣΗ

Τιμώτατοι αδελφοί Ίεράρχες και τέκνα εν Κυρίω εύλογημένα,

Πλήρεις ιερᾶς συγκινήσεως, εισερχόμεστε και ἐφέτος, με την εύδοκία του Θεού, στην Αγία και Μεγάλη Τεσσαρακοστή, στο στάδιο των άσκητικῶν αγώνων, τον καιρό της νηστείας και της μετανοίας, της ταπεινώσεως και της προσευχῆς, της πνευματικῆς ἐγρηγόρσεως και της φιλαδελφίας, με τὰ μάτια της καρδιάς στραμμένα προς τον ζωφόρο Σταυρό του Κυρίου, αυτόν που μᾶς οδηγεί ὅλους προς τὸ Ἅγιο Πάσχα, αυτό που διανοίγει τις πύλες του Παραδείσου στο γένος των ανθρώπων.

Ἡ εύλογημένη περίοδος που ἀρχίζει είναι εύκαιρία για νὰ συνειδητοποιήσουμε και ἄλλι την ἀλήθεια της ἀσκήσεως σύμφωνα με τον Χριστό και την ἄρρηκτη σύνδεσή της με την εύχαριστιακή πραγμάτωση της Ἐκκλησίας, ἡ ὁποία σε ὄλες τις ἐκφάνσεις και διαστάσεις της φωτίζεται ἀπο τὸ φῶς και τὴ χαρὰ της Αναστάσεως. Τὸ πνεύμα του ἀσκητισμοῦ δὲν είναι καθόλου ἕνα παρεϊσακό στοιχείο στον Χριστιανισμό, οὔτε είναι ἀποτέλεσμα ἐπιρροῆς ἐξωεκκλησιαστικῶν δυαλιστικῶν ιδεολογημάτων. Ἄσκηση είναι μία ἄλλη λέξη για τὸν χαρακτηρισμό της χριστιανικῆς υπάρξεως, ἡ ὁποία την συνδέει με την ἀπόλυτη ἐμπιστοσύνη στη Θεία πρόνοια, με την ἀνεξάντλητη πνευματικὴ εύφροσύνη της ἀφιερωμένης στο Χριστό ζωῆς, με την αὐθιπέρβαση και την αὐτοπροσφορά, την φιλόανθρωπη ἀγάπη, τὸν σεβασμό προς ὄλη την κτίση.

Ἡ ἄσκηση δὲν είναι ὑπόθεση αὐτοβούλων ἐπιλογῶν και ὑποκειμενικῶν ἰδιαίτερο-τήτων, ἀλλὰ ὑποταγή στον κανόνα και την «καθολικὴ πείρα» της Ἐκκλησίας. Ἀποτελεῖ, ὅπως ἔχει λεχθεῖ, «ἐκκλησιαστικό», ὄχι «ἀτομικό», γεγονός. Ἡ ζωὴ στην Ἐκκλησία είναι ἀδιαίρετη. Μετάνοια, προσευχή, ταπεινοφροσύνη, συγχωρητικότητα, νηστεία, ἔργα εύεργετικά, είναι ἀλληλένδετα και ἀλληλοπεριχωρούμενα. Δὲν ὑπάρχει στην Ὁρθόδοξη παράδοση ἄσκηση ὡς αὐτοσκοπός, ἡ ὁποία πάντοτε οδηγεί σε ὑπερεκτίμηση της ἀτομικῆς προσπάθειας και τροφοδοτεῖ τάσεις αὐτοδικαίωσης. Ἡ Μεγάλη Τεσσαρακοστή είναι ὁ κατάλληλος χρόνος για τὴ βίωση της Ἐκκλησίας ὡς τόπου και τρόπου ἀποκαλύψεως των δωρεῶν της Χάριτος του Θεοῦ στην Ἐκκλησία, πάντοτε ὡς πρόγευση της χαρᾶς της Αναστάσεως του Κυρίου, ὡς του ἀκρογωνιαίου λίθου της πίστεως μας και του ὀλόφωτου ὀρίζοντα της «ἐλπίδας που ἔχουμε μέσα μας». Με θεία παρακίνηση ἡ Ἐκκλησία τιμᾶ κατὰ τὸ Σάββατο της Τυροφάγου την πανίερη μνήμη των Ἁγίων ἀνδρῶν και γυναικῶν που ἔλαμψαν με την ἄσκησή τους, οἱ ὁποιοὶ είναι οἱ ἀρωγοὶ και συνοδοιπόροι των πιστῶν στη μακρὰ διαδρομὴ της ἄσκησης. Στο στάδιο των πνευματικῶν ἀγωνισμάτων ἔχουμε την εύαρέσκεια του Τριαδικοῦ Θεοῦ, την Παναγία Μητέρα του Θεοῦ και ὄλων μας σὰν σκέπη, και ὡς πρεσβευτὲς τους Ἁγίους και τους μάρτυρες της πίστεως.

Ὁ ὑγιὴς χριστιανικὸς ἀσκητισμὸς είναι συμμετοχὴ του ὄλου ἀνθρώπου, ὡς πνευματικῆς, ψυχικῆς και σωματικῆς ἐνότητας, στην ἐν Χριστῷ ζωῆ, χωρὶς ὑποτίμηση της ὕλης και του σώματος και χωρὶς κάποια μανιχαΐζουσα συρρίκνωση της πνευματικότητας. Ὅπως ἔχει γραφεῖ, ἡ χριστιανικὴ ἄσκηση είναι ἐν τέλει «ἀγώνας ὄχι κατὰ ἀλλὰ ὑπέρ του σώματος», σύμφωνα και προς τὰ λόγια του Γεροντικῶ: «Εμεῖς δὲν διδαχθήκαμε νὰ σκοτώνουμε τὸ σῶμα, ἀλλὰ τὰ πάθη».

Ἀτυχῶς και ἄστοχα, ὁ χριστιανικὸς ἀσκητισμὸς χαρακτηρίστηκε ἀπο σύγχρονους διανοητὲς ὡς ἄρνηση της χαρᾶς της ζωῆς και ὡς περιστολή της ἀνθρωπίνης δημιουργικότητας. Τίποτα δὲν είναι ἀναληθέστερο τούτου! Ἡ ἄσκηση, ὡς ἀπαλλαγή ἀπο τὸ ἔχειν και την προσκόλληση στην κατοχὴ πραγμάτων και, κατ' ἐξοχήν, ὡς ἀπελευθέρωση ἀπο τὸ ἐγώ, ἀπο τὸ «ζητεῖν τὰ ἑαυτοῦ», ἀπο τὸ «ἔχειν του εἶναι μας», είναι πηγή και ἐκφραση γνήσιας ἐλευθερίας. Τί είναι πιὸ ἀληθινὸ ἀπο την ἐξοδο ἀπο τὴ φυλακὴ του «ἀτομικοῦ δικαίωματος» και ἀπο την ἀνοιχτοσύνη και την ἀγάπη προς τὸν συνάνθρωπο, ἀπο την ἐσωτερικὴ «καλὴ ἀλλοίωση» και την σταθερότητα στην ἐφαρμογὴ των ἐντολῶν του Θεοῦ; Τί είναι πιὸ δημιουργικὸ ἀπο τὴ νηστεία, ὅταν αὐτὴ είναι ὀλιστικὴ στάση ζωῆς και ἐκφράζει τὸ ἀσκητικὸ και εύχαριστιακό πνεῦμα της Ἐκκλησίας, ὅταν είναι «κοινὸ ἄθλημα» και ὄχι ἀτομικὸ ἀγώνισμα; Τί είναι ὑπαρξιακὰ πιὸ συγκλονιστικὸ ἀπο την μετάνοια, την ἐσωτερικὴ μεταστροφή, ὡς ζωτικὴ κατεύθυνση προς την ἀλήθεια, την ἐκ νέου ἀνακάλυψη της δύνამης της Θείας Χάριτος, του βάθους της ἐν Χριστῷ ζωῆς και της ἐλπίδας της αἰώνιας ζωῆς; Εἶναι ἐντυπωσιακό τὸ γεγονός ὅτι, ὅταν ἀντικαταστάθηκε ὁ πρωτοχριστιανικὸς χαρακτήρας της Ἁγίας και Μεγάλης Τεσσαρακοστῆς ὡς περιόδου προετοιμασίας για τὸ Ἅγιο Βάπτισμα στη Θεία Λειτουργία της Αναστάσεως, ἀπο τὸ «ἦθος της μετανοίας», παρέμεινε ἡ βίωσή της ὡς «δευτέρου βαπτίσματος». Για τὸν λόγο αὐτό, ἡ περίοδος της νηστείας και της μετανοίας δὲν είναι σκυθρωπή. Ἡ ὕμνολογία μας ὀμιλεῖ για τὸ «ἔαρ της νηστείας» και ἡ Θεολογία ἀποκαλεῖ την Μεγάλη Τεσσαρακοστή ὡς «πνευματικὴ ἀνοιξη» και «περίοδο χαρᾶς και φωτός». Ὅλα αὐτὰ ἀποκοτῶν ἰδιαίτερη ἐπικαιρότητα και ἀξία ἐνώπιον της σύγχρονης ἀνθρωπολογικῆς σύγχυσης και των νέων ἀλλοτριώσεων που ἔχουν πολιτισμικὴ προέλευση.

Με αὐτὰ τὰ αἰσθήματα και τις σκέψεις, ὑπενθυμίζοντας στὰ τέκνα της Ἁγίας του Χριστοῦ Μεγάλης Ἐκκλησίας που βρίσκονται σε ἄπασα την δεσποτεία Κυρίου ὅτι, κατὰ την ἡμέρα του Ἀκαθίστου Ὑμνος θὰ κορυφωθῶν οἱ ἑορτασμοὶ για τὴν συμπλήρωση 1400 ἐτῶν ἀπο τὸ ἔτος 626, ὅταν, προς ἐκφραση εύγνωμοσύνης προς την Θεοτόκο για τὴ διάσωση της Κωνσταντινουπόλεως ἀπο ἐπικίνδυνη πολιορκία, ἐψάλη «ὀρθοστάδην» στον Ἰερό Ναὸ των Βλαχερνῶν ὁ Ἀκάθιστος Ὑμνος, εύχόμεστε προς ὄλους σας εύδρομο τὸ στάδιο της νηστείας, με ἄσκηση και ὑπομονή, με εύχαριστία και δοξολογία. Εἶθε, ἀληθεύοντας με ἀγάπη και ἀγιαζόμενοι ἐν Κυρίω, νὰ βαδίσουμε την ὁδὸ προς την ὀλοκληρωμένη χαρὰ της λαμπροφόρου Αναστάσεως Του.

Ἁγία και Μεγάλη Τεσσαρακοστή 2026,  
† ὁ Κωνσταντινουπόλεως Βαρθολομαῖος  
διάπυρος προς Θεὸ εύχέτης ὄλων σας

CATECHETICAL HOMILY  
For the Opening of Holy and Great Lent

+ BARTHOLOMEW

By God's mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch  
To the Plenitude of the Church May the grace and peace of our Lord and Savior Jesus Christ; and from  
us, prayer, blessing, and forgiveness.

Most honorable brother Hierarchs and blessed children in the Lord,

Filled with sacred emotion, we enter once again, by God's goodwill, into Holy and Great Lent, the arena of ascetic struggle, the time of fasting and repentance, of humility and prayer, of spiritual vigilance and love, with the eyes of our heart directed to the life-giving Cross of the Lord, which guides us all toward Holy Pascha that opens the gates of Paradise to the human race.

This blessed period now opening before us constitutes an opportunity to comprehend once more the truth of asceticism according to Christ and its inseparable association with the Eucharistic realization of the Church, whose every expression and dimension is illumined by the light and joy of the Resurrection. The spirit of asceticism is hardly a foreign element introduced into Christianity, nor is it the result of influence by dualistic ideologies outside the Church. Asceticism is another word for the Christian existence, connecting it with absolute trust in Divine Providence, with the inexhaustible spiritual gladness of a life dedicated to Christ, with self-transcendence and self-offering, with charitable love and respect for all creation.

Asceticism is not a matter of self-willed choices and subjective particularities, but of submission to the rule and the "catholic experience" of the Church. It has been described as an "ecclesiastical" rather than an "individual" event. Life in the Church is indivisible. Repentance, prayer, humility, forgiveness, fasting, and philanthropic deeds are interconnected and interwoven. In the Orthodox tradition, there is no asceticism as an end in itself, for that only leads to an overestimation of individual effort and feeds tendencies of self-justification.

Great Lent is the appropriate time to experience the Church as the place and the manner in which the gifts of divine Grace are revealed, always as a foretaste of the joy of the Lord's Resurrection, the cornerstone of our faith and the all-radiant horizon of "the hope within us." It is by divine inspiration that the Church honours on Cheesefare Saturday the sacred memory of saintly men and women who have shone brightly in asceticism, for they are the supporters and companions of the faithful in the long course of asceticism. In the arena of spiritual struggle, we have the benevolence of the Triune God with us, the protection of the All-Holy Mother of God and Mother of us all, and the intercessions of the saints and martyrs of the faith.

Healthy Christian asceticism is the participation of the whole human being—as a unity of spirit, soul, and body—in the life in Christ, without undervaluing matter and the body, and without a Manichean reduction of spirituality. As it has been written, Christian asceticism is ultimately a struggle "not *against*, but *for* the body"; as the *Gerontikon* affirms: "We have been taught not to destroy the body, but to destroy the passions."

Unfortunately, and inaccurately, Christian asceticism has been labelled by contemporary thinkers as a denial of the joy of life and as a restriction of human creativity. Nothing could be further from the truth! As release from "having" and from attachment to the possession of things, and especially as liberation from the ego, from "seeking one's own," and from the "having of our being," asceticism is the source and expression of genuine freedom.

What can be more truthful than the exodus from the captivity of "individual right" and the openness and love for our fellow human beings, the inner "good change" and steadfastness in fulfilling God's commandments? What could be more creative than fasting, when it is a holistic attitude of life and expresses the ascetic and Eucharistic spirit of the Church, when it is a "common struggle" and not an "individual feat"? What could be more existentially striking than repentance and internal conversion, as a vital direction toward the truth and a renewed discovery of the power of divine Grace, of the depth of life in Christ and the hope of eternal life?

It is truly impressive that, when the early Christian character of Holy and Great Lent as a period of preparation for Holy Baptism in the Divine Liturgy of the Resurrection was replaced by the "ethos of repentance," there nevertheless remained its experience as a "second baptism." For this reason, the period of fasting and repentance is not sorrowful. Our hymnology speaks of the "spring of fasting," while theology calls Great Lent a "spiritual spring" and a "period of joy and light." All of this assumes special timeliness and significance in the face of the anthropological confusion of our time, as well as the new alienations rooted in contemporary civilization.

With these sentiments and thoughts, reminding all the children of the Holy Great Church of Christ throughout the Lord's dominion, that on the day of the Akathist Hymn, the festivities will culminate, marking the 1400th anniversary of the year 626—when, in expression of gratitude to the Theotokos for the deliverance of the City of Constre from a perilous siege, the Akathist Hymn was chanted standing in the sacred Church of Blachernae—we wish you all a smooth course of the Fast, with asceticism and patience, with thanksgiving and doxology.

May we all, speaking the truth in love and being sanctified in the Lord, travel this way toward the fullness of joy in His radiant Resurrection.

Holy and Great Lent 2026  
**X BARTHOLOMEW of Constantinople**  
Your fervent supplicant for all before God



## GREEK ORTHODOX METROPOLIS OF NEW JERSEY

### ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

#### **Reflections of His Eminence Metropolitan Apostolos of New Jersey for the journey of the Great Lent.**

*My Beloved brother Clergy and blessed Faithful children in the Lord,*

*With sacred compunction and spiritual joy, we enter once again the Holy and Great Lent, this “arena of ascetic struggle,” as it is beautifully described by His All-Holiness, Ecumenical Patriarch Bartholomew, who reminds us that this season is not a burden, but a gift—“a spiritual spring,” a period illumined by the light of the Resurrection.*

*The Apostle Paul exhorts us: “Now is the acceptable time; now is the day of salvation” (2 Corinthians 6:2). Great Lent is precisely this sacred time: a journey of repentance, humility, fasting, and prayer, with our eyes fixed upon the life-giving Cross of the Lord. As we advance toward Holy Pascha, we do not walk in darkness, but in hope, for the Cross leads always to the empty Tomb and to the joy that “no one will take from you” (John 16:22).*

*His All-Holiness has wisely emphasized that asceticism is not foreign to the life of the Church, nor a denial of joy, but “another word for Christian existence.” True asceticism is ecclesial, not individualistic. It is not self-justification, but self-offering; not self-destruction, but the transformation of the heart. As the tradition of the Gerontikon teaches: “We have been instructed not to destroy the body, but to destroy the passions.” In this spirit, our fasting becomes a means of freedom—freedom from egoism, from attachment, from the illusion that life consists in possessions (cf. Luke 12:15).*

*Great Lent is never a solitary path. It is the common struggle of the Body of Christ. Repentance, forgiveness, almsgiving, and prayer are inseparably woven together. Our Lord reminds us: “When you fast... when you pray... when you give alms” (Matthew 6:1–18). These are not isolated acts, but expressions of one unified life in Christ.*

*In an age marked by confusion and fragmentation, the Church offers the healing experience of communion. Great Lent calls us to rediscover the Eucharistic heart of our existence. Every ascetical effort finds its fulfillment in the Divine Liturgy, in thanksgiving and doxology, in the foretaste of the Kingdom. The Resurrection of Christ is “the hope within us” (1 Peter 3:15) and the radiant horizon toward which we journey.*

*We are not alone in this sacred struggle. The benevolence of the Triune God sustains us; the intercessions of the All-Holy Theotokos protect us; and the prayers of the saints accompany us. As we recall the historic gratitude of the faithful who chanted the Akathist Hymn in thanksgiving to the Mother of God, so too we entrust our cities, our parishes, and our families to her maternal care.*

*My beloved clergy, we have the commitment to lead the people of God with patience, discernment, and love. Be living examples of repentance and hope, guiding the faithful not merely by word, but by the witness of your life.*

*Let’s embrace this season not with gloom, but with expectation. Lent is a “second baptism,” a renewal of grace, a return to the Father who awaits us with open arms (cf. Luke 15:20).*

*May the Lord grant us all a blessed and fruitful Fast, marked by prayer, adorned with forgiveness, and crowned with love so that sanctified in Him and “speaking the truth in love” (Ephesians 4:15), we may arrive together at the radiant joy of His Holy and Saving Resurrection. Amen.*



# GREEK ORTHODOX METROPOLIS OF NEW JERSEY

## ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

### Για την Έναρξη της Αγίας και Μεγάλης Τεσσαρακοστής 2026

Αγαπητοί μου αδελφοί κληρικοί και ευλογημένα παιδιά εν Κυρίω,

Με κατάνυξη και πνευματική χαρά εισερχόμαστε και πάλι στην Αγία και Μεγάλη Τεσσαρακοστή, αυτό το «στάδιο των αρετών» και «πνευματική άνοιξη», όπως χαρακτηριστικά τονίζει η Α.Θ.Π. ο Οικουμενικός Πατριάρχης Βαρθολομαίος. Η περίοδος αυτή δεν είναι βάρος, αλλά δώρο Θεού· είναι καιρός φωτισμένος ήδη από το φως της Αναστάσεως.

Ο Απόστολος Παύλος μας υπενθυμίζει: «Τώρα είναι καιρός ευπρόσδεκτος, τώρα είναι ημέρα σωτηρίας» (Β΄ Κορ. 6,2). Η Μεγάλη Τεσσαρακοστή είναι ακριβώς αυτός ο ιερός χρόνος: πορεία μετανοίας, ταπείνωσης, νηστείας και προσευχής, με το βλέμμα της καρδιάς μας στραμμένο στον ζωοποιό Σταυρό του Κυρίου. Πορευόμαστε προς το Άγιο Πάσχα όχι μέσα στο σκοτάδι, αλλά μέσα στην ελπίδα, γιατί ο Σταυρός οδηγεί πάντοτε στην Ανάσταση και στη χαρά «που κανείς δεν μπορεί να μας αφαιρέσει» (Ιω. 16,22).

Όπως υπογραμμίζει ο Παναγιώτατος, η άσκηση δεν είναι κάτι ξένο προς τη ζωή της Εκκλησίας ούτε άρνηση της χαράς. Είναι τρόπος ύπαρξης εν Χριστώ. Η γνήσια άσκηση είναι εκκλησιαστικό γεγονός και όχι ατομικό κατόρθωμα. Δεν οδηγεί σε αυτοδικαίωση, αλλά σε αυτοπροσφορά. Δεν καταστρέφει το σώμα, αλλά θεραπεύει τα πάθη. Σύμφωνα με την πατερική σοφία, «δεν διδαχθήκαμε να θανατώνουμε

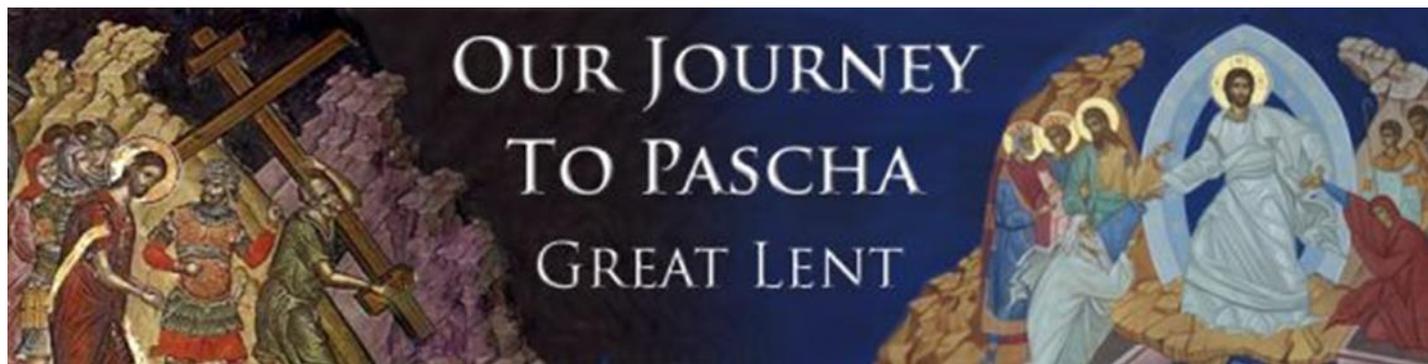
το σώμα, αλλά τα πάθη». Έτσι, η νηστεία γίνεται πηγή ελευθερίας: ελευθερία από τον εγωισμό, από την προσκόλληση στα υλικά αγαθά, από την ψευδαίσθηση ότι η ζωή εξαρτάται από όσα κατέχουμε (πρβλ. Λουκ. 12,15).

Αγαπητοί μου, Η Τεσσαρακοστή δεν είναι μοναχικός δρόμος, αλλά κοινός αγώνας όλου του Σώματος του Χριστού. Μετάνοια, συγχώρηση, ελεημοσύνη και προσευχή είναι αδιάσπαστα ενωμένες. Ο Κύριος μάς διδάσκει: «Όταν νηστεύετε... όταν προσεύχεστε... όταν δίνετε ελεημοσύνη» (Ματθ. 6,1-18). Όλα αυτά συνθέτουν μία ενιαία, ευχαριστιακή και αναστάσιμη ζωή.

Σε μια εποχή σύγχυσης και αποξένωσης, η Εκκλησία προσφέρει την εμπειρία της κοινωνίας και της ελπίδας. Η Ανάσταση του Χριστού είναι το θεμέλιο της πίστης μας και ο φωτεινός ορίζοντας «της ελπίδας που έχουμε μέσα μας» (Α΄ Πέτρ. 3,15).

Δεν βαδίζουμε μόνοι. Η χάρη του Τριαδικού Θεού μας ενισχύει, η προστασία της Υπεραγίας Θεοτόκου μας σκεπάζει και οι πρεσβείες των Αγίων μας συνοδεύουν.

Εύχομαι σε όλους σας καλή και ευλογημένη Αγία και Μεγάλη Τεσσαρακοστή μία πορεία με υπομονή και πίστη, με ευχαριστία και δοξολογία, ώστε να αξιωθούμε με υγεία να φθάσουμε όλοι μαζί στη λαμπροφόρο ημέρα της Αναστάσεως. Αμήν.



# OUR JOURNEY TO PASCHA GREAT LENT

*"Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat."  
(From the Lenten Triodion)*

## **LITURGICAL SCHEDULE FOR GREAT LENT 2026**

**Every Sunday:** Orthros 9:00am and Divine Liturgy 10:00am

**Sunday, February 22nd** at 6:30pm: Vespers Service of Forgiveness

**Every Monday,** beginning on Clean Monday, February 23rd at 6pm:

*Great Compline Service, followed by Orthodox Lecture-Discussion*

**Every Wednesday,** beginning February 25th at 6:30pm:

*Liturgy of the Presanctified Gifts, followed by a community meal*

**Every Friday,** beginning February 27th at 6:30pm:

*The Salutations to the Theotokos*

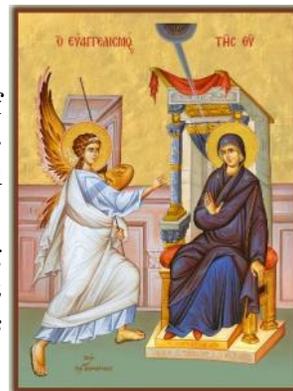
***Don't miss those spiritual opportunities that our Holy  
Mother Church and our Parish are giving you!***



## THE ANNUNCIATION AND THE HELLENIC REVOLUTION OF 1821

On March 25, the Greek Orthodox Church celebrates the Feast of the Annunciation of the Most Holy Theotokos, while the Hellenic nation commemorates the beginning of the Revolution of 1821. These two events, though separated by centuries, are united by a profound spiritual truth: true freedom is born from faith and fulfilled in obedience to God.

The Annunciation is called the beginning of our salvation. In the Gospel according to Saint Luke, the Archangel Gabriel appears to the Virgin Mary and announces that she will conceive and bear the Son of God. The hymn of the feast proclaims, *“Today is the beginning of our salvation and the revelation of the mystery hidden from all eternity. The Son of God becomes the Son of the Virgin.”* In that sacred moment, all creation stands in awe. God does not compel the Virgin. He does not override her freedom. He awaits her response.



With humility and trust, she answers, *“Behold the handmaid of the Lord; be it unto me according to thy word.”* Through this free consent, the eternal Word takes flesh. Heaven and earth are united. The path to the Cross and the Resurrection begins. The Fathers teach that just as humanity fell through the misuse of freedom, so it is restored through the free obedience of the Theotokos. Saint Nicholas Cabasilas explains that the Incarnation required not only divine will but also the willing cooperation of the Virgin. Her yes opened the door of salvation.

The Annunciation, therefore, reveals the true meaning of freedom. Freedom is not independence from God, nor is it self-assertion detached from truth. True freedom is the harmony of the human will with the will of God. In offering herself to the divine plan, the Virgin Mary becomes the freest of all human beings. Her humility becomes strength, and her obedience becomes glory. Through her faith, salvation enters history.

This spiritual understanding of freedom helps us grasp the significance of March 25 in Greek history. The Hellenic Revolution of 1821 was not merely a political uprising. It was born from a spiritual identity preserved by the Orthodox Church during centuries of Ottoman rule. In monasteries, in parish churches, and in the celebration of the Divine Liturgy, the faith and consciousness of the people were sustained. The Church safeguarded language, tradition, and hope.

The connection of the Revolution with the Feast of the Annunciation was deeply symbolic. Just as the Annunciation marked the beginning of humanity’s liberation from sin and death, the Revolution signaled the rebirth of the Greek nation. The banners of the fighters bore the Cross. The cry: *“For Faith and Fatherland”* expressed the conviction that freedom and faith were inseparable. Patriarch Gregory the Fifth, along with many clergy and faithful, offered their lives. Their sacrifice reflected a belief that human dignity flows from being created in the image of God.



Yet the meaning of this day extends beyond national history. The Annunciation is not a feast for one people alone. It is the proclamation of salvation for all humanity. The grace that began in Nazareth belongs to every nation and every culture. While the Revolution of 1821 is part of Greek history, the spiritual foundation that sustained it speaks to all Orthodox Christians.

To be Greek Orthodox is not merely to belong to a particular culture or lineage. It is to belong to the life of the Church, and particularly to the Mother Church of Constantinople, to share in the Holy Mysteries, and to live according to the Gospel of Christ. Many faithful in our parishes may not share Greek ancestry, yet they share fully in the grace of the Annunciation and in the spiritual heritage that shaped the Church’s witness. The Church transcends national boundaries. She sanctifies cultures but is not confined by them.

For Greek Americans especially, March 25<sup>th</sup> carries both gratitude and responsibility. Living in a land blessed with liberty, we are called to remember that freedom must be rooted in faith. We are entrusted with preserving Orthodoxy not as a cultural memory but as a living and transformative reality. The faith that sustained our forefathers must now be lived with conviction in our own families and communities.

As we commemorate this sacred and historic day, we bow in gratitude for the obedience of the Theotokos and for the sacrifice of our heroic ancestors who struggled against Ottoman occupation. Their blood, tears, and steadfast faith secured not only independence but the continued life of Orthodoxy among the Greek people. May their courage inspire us to guard our faith with the same devotion. And may we, following the example of the Virgin, offer our own faithful yes to God, so that the freedom given to us in Christ may remain alive in our hearts and in the generations to come.



ΜΕΤΡΟΠΟΛΙΣ ΤΗΣ  
ΝΕΑΣ ΥΕΡΣΕΥ

## ΚΑΘΟΛΙΚΟΣ ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΑΣ ΤΡΙΑΔΟΣ

808 N. Broom Street, Wilmington, Delaware 19806

Phone: 302.654.4446 Fax: 302.654.4204

Email: office@holytrinitywilmington.org Website: holytrinitywilmington.org



## ΠΡΟΓΡΑΜΜΑ ΑΓΙΑΣ & ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ 2026



### ΣΑΒΒΑΤΟ ΤΟΥ ΛΑΖΑΡΟΥ

(4 Απριλίου)

(πρωί) Όρθρος.....9 π.μ.

Θεία Λειτουργία.....10 π.μ.

Θα ακολουθήσει πρωινό για τα παιδιά  
και κατασκευή σταυρών από βάρια

### ΚΥΡΙΑΚΗ ΒΑΪΩΝ (5 Απριλίου)

(πρωί) Όρθρος.....9 π.μ.

Θεία Λειτουργία.....10 π.μ.

(απόγευμα) Ακολουθία Νυμφίου.....7 μ.μ.

### ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ (6 Απριλίου)

(πρωί) Θ. Λειτουργία των Προηγιασμένων  
Δώρων .....9 -10:30 π.μ.

(απόγευμα) Ακολουθία Νυμφίου...6:30 μ.μ.

### ΜΕΓΑΛΗ ΤΡΙΤΗ (7 Απριλίου)

(απόγευμα) Ακολουθία Νυμφίου

(Τροπάριον Κασσιανής).....6:30 μ.μ.

### ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ (8 Απριλίου)

(απόγευμα) Ιερό Ευχέλαιο.....5 μ.μ.

(βράδυ) Όρθρος Μ. Πέμπτης, καθώς  
και Ιερό Ευχέλαιο..... 7 μ.μ

### ΜΕΓΑΛΗ ΠΕΜΠΤΗ (9 Απριλίου)

(πρωί) Θ. Λειτουργία .....9-11 π.μ.

(απόγευμα) Ακολουθία των Παθών -  
12 Ευαγγέλια.....6:30 μ.μ.



### ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ (10 Απριλίου)

(πρωί) Ακολουθία των Μεγάλων και  
Βασιλικών Ωρών.....10 π.μ. έως 12:00 μ.μ.  
(μεσημέρι) Εσπερινός της Αποκαθηλώσεως  
.....2:30 μ.μ.  
(βράδυ) Επιτάφιος Θρήνος.....7 μ.μ.

### ΜΕΓΑΛΟ ΣΑΒΒΑΤΟ (11 Απριλίου)

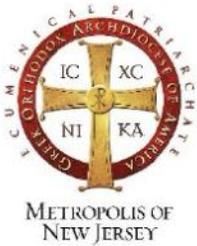
(πρωί) Θεία Λειτουργία και πρώτη  
Ανάσταση.....9:30-11:30 π.μ.

(βράδυ) Μεσονυκτικό Αναστάσεως..11 μ.μ.  
Ανάσταση.....12 μεσάνυχτα  
και ακολουθεί η Αναστάσιμη Θ.  
Λειτουργία έως 1.30 π.μ.

### ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ (12 Απριλίου)

(μεσημέρι) Εσπερινός της Αγάπης...12 μ.μ.





# HOLY TRINITY GREEK ORTHODOX CATHEDRAL

808 N. BROOM STREET

WILMINGTON, DELAWARE 19806

Phone: 302.654.4446 Fax: 302.654.4204

Email: office@holytrinitywilmington.org Website: holytrinitywilmington.org



## 2026 HOLY WEEK SCHEDULE

### SATURDAY OF LAZARUS (April 4<sup>th</sup>)

Orthros.....9:00 AM

Divine Liturgy.....10:00 AM

*Breakfast & Palm Crosses Preparation after services*

### PALM SUNDAY (April 5<sup>th</sup>)

**Morning:** Orthros.....9:00 AM

Divine Liturgy.....10:00 AM

**Evening:** Service of the Bridegroom .....7:00 PM

### HOLY MONDAY (April 6<sup>th</sup>)

**Morning:** Presanctified Liturgy.....9:00-10:30 AM

**Evening:** Service of the Bridegroom.....6:30 PM

### HOLY TUESDAY (April 7<sup>th</sup>)

**Evening:** Service of the Bridegroom.....6:30 PM

### HOLY WEDNESDAY (April 8<sup>th</sup>)

**Afternoon:** Sacrament of Holy Unction .....5:00 PM

**Evening:** Mystical Supper Orthros (& Holy Unction).....7:00 PM

### HOLY THURSDAY (April 9<sup>th</sup>)

**Morning:** Vespers Divine Liturgy.....9:00-11:00 AM

**Evening:** The Lord's Passion Service (12 Gospels).....6:30 PM

### HOLY FRIDAY (April 10<sup>th</sup>)

**Morning:** Great and Royal Hours.....10:00 AM – 12:00 PM

*Sunday School Retreat*

**Afternoon:** Apokathelosis Service (Unnailing from the Cross) .....2:30 PM

**Evening:** Service of the Lamentations (Epitaphios).....7:00 PM

### HOLY SATURDAY (April 11<sup>th</sup>)

**Morning:** Vespers Divine Liturgy and proti Anastasis .....9:30-11:30 AM

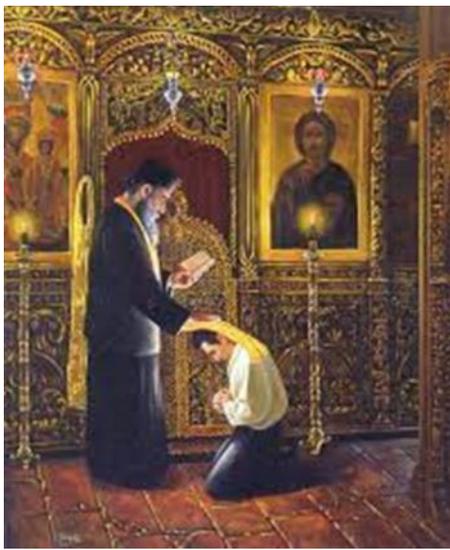
**Evening:** Preresurrection Service .....11:00 PM

**RESURRECTION @ 12** Midnight, followed by the Paschal D. Liturgy (until 1:30 AM)

### EASTER SUNDAY (April 12<sup>th</sup>)

Agape Vespers Service.....12:00PM

*(The above liturgical schedule times are subject to change)*



## Holy Confession Ιερά Εξομολόγηση

Thursday, March 26<sup>th</sup>: 1pm – 4pm  
Πέμπτη 26 Μαρτίου από 1 έως 4 το απόγευμα

Tuesday, March 31<sup>st</sup>: 3pm – 5pm  
Τρίτη 31 Μαρτίου από 3 έως 5 το απόγευμα

Thursday, April 2<sup>nd</sup>: 4pm – 6pm  
Πέμπτη 2 Απριλίου από 4 έως 6 το απόγευμα

*Please call the Church office at (302) 654-4446 to make an appointment or email Susie at: [greekorth@holytrinitywilmington.org](mailto:greekorth@holytrinitywilmington.org)*

*Καλέστε στο γραφείο της Εκκλησίας στο (302) 654-4446 ή στείλτε email στο [greekorth@holytrinitywilmington.org](mailto:greekorth@holytrinitywilmington.org)*

*\* If you absolutely cannot make one of these dates, please call the Church office to speak with Fr. Christoforos  
Για ραντεβού εκτός των παραπάνω ημερομηνιών, καλέστε το γραφείο ώστε να μιλήσετε με τον π. Χριστοφόρο*

On February 25<sup>th</sup> the Hellenic University Club  
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:

February 25 ~ Hellenic University Club

March 4 ~ Philoptochos

March 11 ~ GOYA

March 18 ~ Young @ Heart

March 25 ~ NO SERVICE & MEAL

April 1 ~ Daughters of Penelope



Holy Trinity Greek Orthodox Cathedral  
Wilmington, Delaware



# HOLY FRIDAY SUNDAY SCHOOL RETREAT

*April 10, 2026*  
*11:00am - 2:30pm*

Kindergarten through 12<sup>th</sup> grade

## SCHEDULE

11:00a – Welcome / Preparations in Church  
12:00p – Discussion with Father Christoforos  
12:30p – Lunch  
1:00p – Activities, Preparations Continued  
2:30p – Closing

The Service of the Descent from the Cross/Apokathilosis will follow

RSVP by Holy Wednesday, April 8,  
via email to [amalea.rassias@gmail.com](mailto:amalea.rassias@gmail.com)

*Permission slips, signed by Fr. Christoforos, for an excused school absence  
will be available that day for any attendee who may need it.*

**We look forward to seeing all children  
Of Holy Trinity Family in attendance!**



METROPOLIS OF  
NEW JERSEY

# GREEK ORTHODOX METROPOLIS OF NEW JERSEY

## ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

February 9, 2026

To the Very Reverend and Reverend Clergy,  
Distinguished Members of the Metropolis Council,  
Beloved Archons of the Order of St. Andrew,  
Esteemed Members of the Parish Councils and Philoptochos Sisterhood,  
Dedicated Members of the Parish Organizations, and  
Devoted Orthodox Faithful of the  
Greek Orthodox Metropolis of New Jersey

My beloved in the Lord,

It is my great joy to announce to you the continuation of the *Walking With Christ* initiative. Created two years ago, this most important ministry of our sacred Metropolis of New Jersey is being offered solely for the benefit of our beloved Seminarians and Masters of Divinity Candidates studying at Hellenic College/Holy Cross Greek Orthodox School of Theology. With the cooperation of the most dedicated women of our Metropolis of New Jersey Philoptochos Society, the Metropolis organizes every two years a fundraising luncheon, the proceeds of which are exclusively used to provide our future Clergymen and future lay leaders with much needed scholarships during their studies at our beloved "Scholi."

Accordingly, I am very proud to inform all the faithful of our sacred Metropolis that the *Second Walking with Christ Seminarian Benefit Luncheon* will take place on *Saturday, March 14, 2026, at the St. Nicholas Greek Orthodox Church in Wyckoff, New Jersey, beginning at 11:00am*. Tickets are now available for purchase at a cost of **\$125.00 per person** and may be reserved at <https://forms.gle/d7HB7CrBmV7sDYpi9>. Additionally, Sponsorship Opportunities at various levels are available for yourselves, your parishes, your Philoptochos Chapters, parish organizations or your beloved parishioners to make a much-appreciated investment the future of our Orthodox Church and our sacred Metropolis.

For questions or more information please contact the event co-chairman, the Rev. Protopresbyter Gregory Gilbert at [chancellor@nj.goarch.org](mailto:chancellor@nj.goarch.org) or at 908-301-0500.

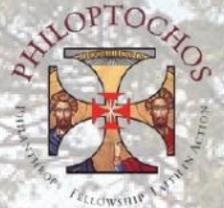
Thanking you in advance for your love and support for our seminarians and praying that our loving Lord continues to bless you with every good and perfect gift from above, I remain

With Paternal Love and Blessings,

*F. Metropolitan Agostolo*

†APOSTOLOS

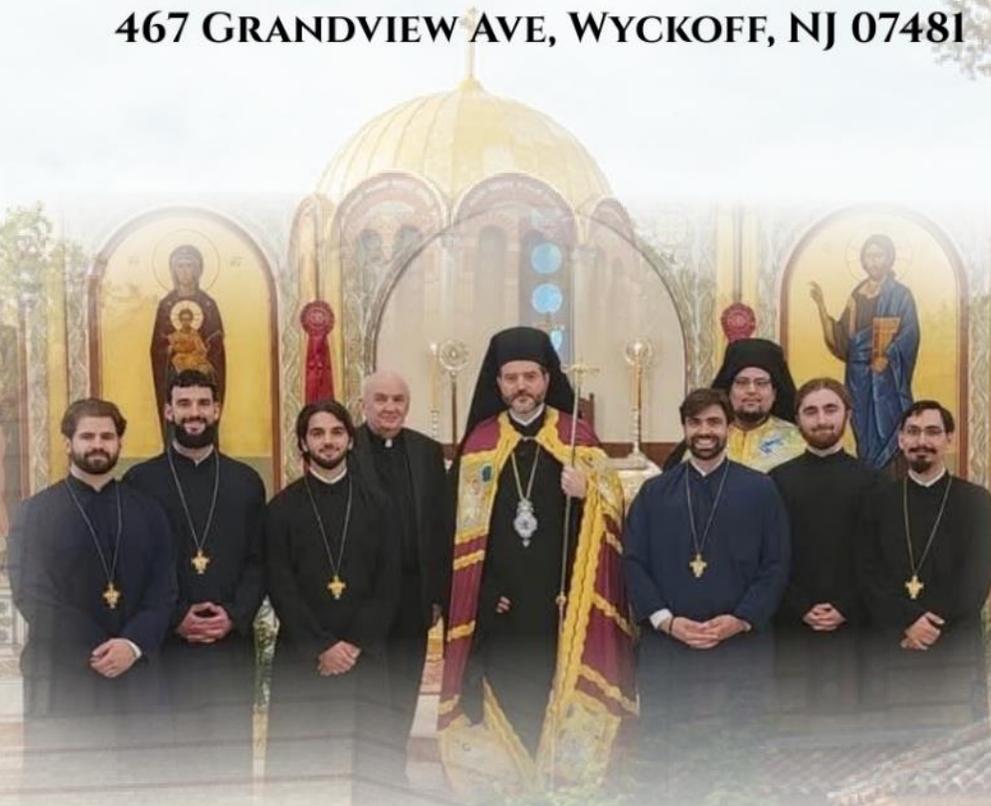
Metropolitan of New Jersey



# WALKING WITH CHRIST

## SEMINARIAN BENEFIT LUNCHEON

SATURDAY MARCH 14, 2026 AT 11 A.M.  
ST. NICHOLAS GREEK ORTHODOX CHURCH  
467 GRANDVIEW AVE, WYCKOFF, NJ 07481



ALL PROCEEDS WILL BENEFIT THE SEMINARIANS OF THE  
GREEK ORTHODOX METROPOLIS OF NEW JERSEY  
AND MASTER OF DIVINITY STUDENTS

[CLICK HERE](#) OR FOLLOW THE QR CODE OF LINK  
TO REGISTER



# A MESSAGE FROM THE PARISH COUNCIL PRESIDENT

March 2026



Dear Beloved Parishioners,

As we begin Great Lent, we are reminded that this is a special time of prayer, and spiritual renewal in the life of our Greek Orthodox Church. Through increased worship, fasting and repentance we begin to prepare our hearts to receive the Resurrection of our Lord at Pascha.

I encourage each of you to attend all of the beautiful Lenten services offered in our parish—Presanctified Liturgies, Salutations to the Theotokos, the Akathist Hymn, and the many opportunities for prayer, confession and repentance. Also, please join us for our Lenten meal following each Presanctified Divine Liturgy.

Additionally, we encourage you to attend and volunteer for our Sights and Sounds event hosted by our parish on March 21st, an important opportunity to support our GOYAns and share in the life of our community.

We ask all of our parishioners to increase their attendance at church during this holy season and to support the work of our parish through stewardship and increased charitable giving.

On behalf of the Parish Council, I wish you a blessed and fruitful Lenten journey.  
In Christ's Service  
Georgia Halakos

## **CALLING ALL VOLUNTEERS**

### **Time to start DOLMADES!!!!**



**We will start on Tuesday, March 2 at 9am and work throughout the day!**

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

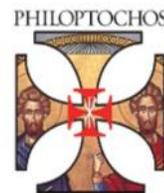
**Please come when you can and leave when you must ~ remembering that many hands make less work for all!**

**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



Beloved Father Christoforos, Members of Philoptochos and Parishioners:

I wish you all a blessed Lenten period and hope this bulletin finds you all well.

Congratulations to our youth who took part in the Music Dance Festival in Philadelphia. We are proud of you and hope you enjoyed the competition and the koulourakia baked by the Ladies of Philoptochos from our Metropolis.

As noted last month, the Membership 2026 drive has begun. Please complete the registration form and send it to Jessica Marvel at the provided address or at our Cathedral.

In preparation for the festival, we will begin preparing dolmades on Monday, March 2 from 9:00am until 2:00 to 3:00pm for those who are able to assist.

The Walking with Christ Seminarian Benefit Luncheon will take place on Saturday, March 14, 2026, at 11:00a.m. at St. Nicholas Greek Orthodox Church, 467 Grandview Avenue in Wyckoff, New Jersey. If you can attend, please let me know.

Our next meeting will be held on Tuesday, March 10, 2026 at 6:00pm.

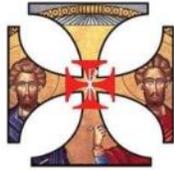
In Christ's Service,  
Dena Verikakis

## **Philoptochos, Young @ Heart and Daughters of Penelope Cruising!!!!**



### **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.



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



**Orders are due by March 26th, 2026**

**Orders can be picked up in the church hall on Palm Sunday, April 5th during coffee hour**

**Make checks payable to: Philoptochos Society and  
send to: Eleni Karakasidis 235 Caleb Dr, West Chester, PA 19382**

**Contact: [wilmingtongreekcookies@gmail.com](mailto:wilmingtongreekcookies@gmail.com) or 302-898-6047 with any questions**

Name:		Number:		
Item	Pieces	Price	Quantity	Total
Tsoureki (Large)	1	\$25		
Tsoureki (Small)	1	\$17		

**Total Amount Due:**

**NOTE: PLEASE ORDER NOW  
WE WILL NOT HAVE ANY EXTRA's!!!**

PHILOPTOCHOS



## Philoptochos St. Agape Chapter Registration Form

Philoptochos means "Friend of the Needy" The Greek Orthodox Ladies Philoptochos Society is a philanthropic arm of the Greek Orthodox Archdiocese of America. The society was established in 1931 and currently has about 26,000 members in more than 400 active chapters nationwide. Philoptochos is Philanthropy, Fellowship, and Faith in Action. Philoptochos gives you the opportunity to contribute and offer hope to those in need, to promote fellowship in church, and to express your love of humanity through His work. We welcome you to join the ministry.

Yes, I would like to offer my love and service by joining the Philoptochos society in its Philanthropic Efforts:

Please accept my stewardship to be allocated as follows:

National Per Capita (Support National Philoptochos Projects) \$15.00

Metropolis Per Capita (Support Metropolis Philoptochos Projects) \$8.00

My Stewardship to our Local Chapter's Ministries \$17.00

Other: \$ .00

TOTAL: \$ .00

Please make checks payable to Philoptochos Society St. Agape Chapter

**\*\*\*Membership dues are \$ 45.00 starting January 2026, please include your payment along with this form & mail it to Jessica Marvel @ 202 Kirk Avenue, Wilmington, DE 19803 and email it to [jessicamarvel@gmail.com](mailto:jessicamarvel@gmail.com).**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Home Phone #: \_\_\_\_\_ Cell Phone# \_\_\_\_\_ Work # \_\_\_\_\_

E-mail Address: \_\_\_\_\_ \* **Circle** preference of communication\*

Please indicate below if you would like to be part on any of the following circle of interest:

\_\_\_\_\_ Family & Society / Church Projects

\_\_\_\_\_ Ministry Commitments

\_\_\_\_\_ New Philanthropic Initiatives

\_\_\_\_\_ Spiritual Enrichment

\_\_\_\_\_ Fundraising/Special Events

\_\_\_\_\_ Membership

\_\_\_\_\_ Social Services

**Thank you for your support!!!**



On Thursday, February 12 our Young @ Heart gathered for a Tsiknopempti Meal! Fr. Christoforos explained to us how Tsiknopempti started and then we ate!!! We had meat, meat and more meat ~ with a few veggies thrown in!! Thanks to all our great chefs - we enjoyed a wonderful meal!

Our next gathering is Thursday, March 12 @ 12pm  
We hope you can join us!  
Wishing you all a wonderful Lenten Season!



## 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 offered the Icon Wreath in February:

**Eugenia Zerefos: For the Feast Day of St Anthimos of Chios**

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 2026

The following items are needed during **Great Lent, Holy Week and Pascha**. If you would like to donate, **you must call** Joanne Tarabicos (302.239.4950), Evie Fournaris (302.229.6849), or Stacy Koninis (302.475.1236). 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. **Checks to be made out to ALTAR GUILD and mailed to Stacey Koninis @ 2602 Brightwell Drive, Wilmington, DE 19810, or the Church office.**

Theotokos Icon Flowers 1 <sup>st</sup> Salutation (Large)	February 27	\$75.00
Sunday of Orthodoxy Icon Flowers	March 1	\$60.00
Theotokos Icon Flowers 2 <sup>nd</sup> Salutation (Large)	March 6	\$75.00
St. Gregory Palamas Icon Flowers	March 8	\$60.00
Theotokos Icon Flowers 3 <sup>rd</sup> Salutation (Large)	March 13	\$75.00
Daffodils for 3 <sup>rd</sup> Sunday of Lent	March 15	\$100.00
Veneration of Holy Cross Icon Flowers	March 15	\$75.00
Annunciation Icon Flowers	March 25	\$60.00
Theotokos Icon Flowers 4 <sup>th</sup> Salutation (Large)	March 20	\$75.00
Sunday of St. John Climacus	March 22	\$60.00
Akathyst Hymn	March 27	\$75.00
St. Mary of Egypt	March 29	\$60.00
Saturday of Lazarus Icon Flowers	April 4	\$60.00
Palm Sunday Icon Flowers	April 5	\$75.00
Palms for Crosses	April 5	\$150.00
Large Palm Plants (x4 @ \$75 each)	April 5	\$300.00
Nymphios Icon Flowers	April 5	\$75.00
Last Supper Icon Flowers	April 8	\$75.00
Crucifixion Icon Flowers	April 9	\$60.00
Wreath on Cross (roses)	April 9	\$150.00
Wreath at base of Cross	April 9	\$60.00
Wreath at base of Cross	April 9	\$60.00
Wreath at base of Cross	April 9	\$60.00
Wreath at base of Cross	April 9	\$60.00
Wreath at base of Cross	April 9	\$60.00
Bay Leaves	April 11	\$200.00
Garland for Royal Doors	April 11	\$150.00
Resurrection Icon Flowers	April 11	\$75.00
Myrrh bearers Icon Flowers	April 11	\$60.00
Rose Petals for Holy Saturday	April 11	\$75.00
Rose Petals for Holy Saturday (2)	April 11	\$75.00
Levaro Icon Flowers	April 11	\$150.00
Holy Pascha Holy Doors Arrangements	April 11	\$125.00
Lilies for Pascha	April 12	\$25 per plant

## 2026 HOLY TRINITY GREEK ORTHODOX CATHEDRAL SPONSORS OF ONE DAY OR MORE

Colborn, Brian & Nicole  
Constantinou, John & Carol  
Faller, James & Catherine  
Kirifides, Alexander & Kathy  
Kirifides, Lazarus M & Helen  
Kirifides, Michael & Kerry  
Kirifides, Vasil & Eleftheria

Markatos, Harry & Susan  
Raisis, Leonidas & Irene  
Raisis, William & Emily  
Rassias, Dion & Gina

Bring the whole tithes into the storehouse, that there may be food in my house. Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it. Malachi 3:10

## 2026 FINANCIAL STEWARDS OF HOLY TRINITY GREEK ORTHODOX CATHEDRAL

Alexopoulos, Demetri & Lauren  
Alexopoulos, John  
Almasou, Elias & Rasha  
Amygdalos, Michael & Christine  
Anagnostou, Anamaria  
Anagnostou, Anthoula  
Angeletakis, Christos & Christina  
Asimos Sr, George  
Asimos, George & Kristie  
Barrios, Luis & Dimitra  
Belitsas, Athanasios & Antonia  
Bouikidis, Vasilios & Yianna  
Calliagas, Katherine  
Calliagas, Markella  
Charalambides, Dino & Nia  
Christoforatos, Demetri & Dimitra  
Christou, Aleka  
Christou, Christos & Evi  
Constantinou, Elizabeth  
Croussouloudis, Despina+  
Dalianis, John & Vicky  
Demetriou, Anna  
Diamanty, Thomas  
Diamond, Anthony & Lauren  
Drimones, Clara  
Drimones, Nicholas  
Economou, Georgios & Lena  
Fessarar, Antonios  
Floropoulos, John & Margaret  
Fotakis, Greg & Angeliki  
Fotakos, Leonidas & Sophia  
Fotakos, Lexi  
Fountzoulas, Costas & Audrey  
Fournakis, Susan  
Fournaris, Anna  
Galaris, Rick & Diana  
Gianelos, James & Stacie  
Giannakakis, Vivian  
Giannatos, Stavros & Terrie  
Graham, Catherine  
Gray, David & Eugenia  
Grivas, Christoppher  
Guajardo, Evangelina  
Halakos, Demitris & Georgia  
Haldas, Harry  
Haldas, Nicholas & Rodie

Haldas, Thomas  
Hall, George & Michelle  
Healy, Kevin & Sophia  
Heliotis, Alexandra  
Humphrey, Caroline  
Issaris, Katherine  
Joris, Irene  
Kalaitzoglou, Apostolos & Niki  
Kalaitzoglou, Stavros  
Kaliakin, Victor & Elizabeth  
Kamenakis, Peter & Juli  
Kanas, Emmanuel & Valerie  
Karablasas, Stelios  
Karakasidis, Demetri & Eleni  
Karakasidis, Stephanos & Evaggelia  
Karahalias, Stratton  
Karaoglani, Eleftherios & Niki  
Karas, George & Eva  
Karas, George M  
Kayiaros, Joanna  
Kimbiris, George & Beatriz  
Klezaras, Michael & Kathy  
Kollias, Georgia  
Koninis, John & Anastasia  
Kostas, John & Gale  
Kostas, Lynn  
Kostas, Nicholas & Stephani  
Kramedas, Matoula  
Kranidiotis, Konstantinos & Maria  
Kromedas, Vasiliki  
Kyranakis, Demetri & Vanessa  
Laletas, Earnest & Barbara Brockett  
Lazare, John & Sandra  
Lazopoulos, Jr., John & Christina  
Lengel, Robert & Maria  
Liappis, Nikolaos & Maria  
Liarakos, Ann  
Logullo, Desponia & Francis  
Lomis, Toulia  
Lonergan, William & Francesca  
Mantzavinos, Spiros & Megan  
Maravelias, James & Diane  
Marcantonis, George & Agnoulia  
Marini, Irene  
Marvel, Jessica  
Matulas, Anagnostis & Angela

Michell, Constantine & Elaine  
Minella, Tia & Charles  
Moriello, Carissa & Nicholas  
Nannas, Theodore & Alexandra  
Novakis, Louis  
Pacienza, Stephanie  
Pantelopulos, Anthony & Daphne  
Papanicholas, Maria  
Papettas, Vasilis & Christina  
Pappas, Elias & Denise  
Pappas, Elizabeth  
Perna, Kevin & Elpida  
Pettaris, George & Stavroula  
Piccirilli, Joe & Melissa  
Pierson, Vetta & Charles  
Pispitsos, Pantelis  
Pittaoulis, Steve  
Poulos, Vasilios & Eulampia  
Psihalinos, Athina  
Psihalinos, Thomas & Magdalini  
Raisis, Pauline  
Ramzi, Constantine & Maria  
Saitis, Mary  
Schillinger, Robert & Karen  
Shahwan, Sofy  
Staab, Kristina  
Tarabicos, Sophia  
Teklai, Titi  
Theodorakos, Nicholas & Katherine  
Timiakos, Gregory & Elaine  
Tsakataras, George  
Tsakumis, George & Julia  
Tsakumis, Theodore  
Tsigkakos, Dimos & Ioanna  
Turley, Steve & Akiko  
Velitskakis, Steve & Karen  
Verikakis, Dena  
Visvardis, Socrates & Ruth  
Wiechecki, Frank & Kelly  
Wilson, Eugenia & Pronto, Julius  
Ziccarelli, Louis & Catherine

As of February 24, 2026  
144 Families

If you have not yet given towards your  
**2026 Stewardship**  
 you can do so at any time.

Stewardship is believing in Church and wanting to support and keep her mission alive by donating your time, talents and financial support. Stewardship is a simple, equitable, and Christian way by which each parishioner (individual or family) determines their contributions for the support of the Church, proportionate to their abilities.

- We currently have 400 families as stewards, but the actual number of families and potential parishioners is much higher.
- If all our stewards gave \$40 per week, our operational needs would be met.
- Based on our 2026 Budget, we need the amount of \$2,000 a day to operate and keep our doors open.

We give parishioners the opportunity to “Sponsor a Day” @ \$2,000 per day. Anyone who sponsors one or more days will be listed in the bulletin as a Cathedral Day Sponsor. All other stewards are listed as Cathedral Stewards. We are grateful for any manner of giving.

There are several ways you can give...

You can:

- 1) Bring cash or check and put it in the offering tray as it is passed in church.
- 2) Send a check in the mail or stop by the office any time during the week (M - F 9a-4p)
- 3) Give on line via our website (www.holytrinitywilmington.org - hit the donate button and follow the prompts)
- 4) Use the QR Code below and it will take you directly to the website donation page.

We thank you for your generous offerings and remind you that...

**“Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver”**  
**2 Corinthians 9:7**



## SHARING

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Your stewardship number: \_\_\_\_\_

Your 2025 pledge was: \_\_\_\_\_

Please increase my pledge by 10% to: \_\_\_\_\_

Please increase my pledge by 20% to: \_\_\_\_\_

My 2026 commitment is: \_\_\_\_\_

\$750.00 (\$62/month or \$15/week)

\$1,000.00 (\$84/month or \$20/week)

\$1,500.00 (\$125/month or \$29/week)

\$5,000.00 (\$415/month or \$96/week)

\$2,000.00 (Sponsors a Day of Operations)

\_\_\_ # of Days (Sponsor Multiple Days)

*(above figures are rounded)*

***I/We understand that by completing this good faith estimate, and by pledging my/our Time, Service and Sharing section of this Stewardship Card, I/We are committing ourselves to being faithful stewards of Holy Trinity Greek Orthodox Cathedral for 2026.***

Signature \_\_\_\_\_ Date \_\_\_\_\_

### Proportionate Sharing

***Our operating budget for 2026 will be \$792,000.***

***We offer you this giving guide to assist you in determining your 2026 pledge. Please use the enclosed envelopes and give according to what God has blessed you.***

**PLEASE RETURN SIGNED CARD TO THE CHURCH OFFICE**

Annual Income	Weekly Giving		
	2%	5%	10% Biblical
\$15,000	\$6	\$14	\$28
\$25,000	\$10	\$24	\$48
\$35,000	\$13	\$34	\$68
\$45,000	\$17	\$43	\$86
\$65,000	\$25	\$64	\$128
\$100,000	\$38	\$96	\$192

# HOLY TRINITY, WILMINGTON GREEK FESTIVAL

## 2026 MAGAZINE

### Reasons to help sponsor the Greek Festival's Magazine

1. More than 40,000 people will view the Greek Festival Magazine.
2. The Greek Festival Magazine will be distributed through various businesses in New Castle County, Southeast PA and South NJ.
3. The only Greek Festival in the entire state of DE.
4. Tax deductible donation/sponsorship.

*Thanks for your support!*



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**DEADLINE APRIL 18 / DEADLINE APRIL 18 / DEADLINE APRIL 18**

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NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

BUSINESS NAME: \_\_\_\_\_ FAX: \_\_\_\_\_

PHONE: \_\_\_\_\_ EMAIL: \_\_\_\_\_

SIZE AD: please circle one:	Full Page	1/2 Page	1/4 Page	1/8 Page
<b>PROPER SIZE SPECS</b>	7.32' x 9.6"	7.32"x4.7"	3.6"x 4.7"	3.6" a 2.2"
	\$1000	\$600	\$300	\$150

Attached to this form is a high quality print of my ad

Attached to this form is a high quality digital file of my ad  
Accepted file formats are: jpeg, pdf, tiff, eps (300DPI, cmyk, flattened)

If the ad book committee is designing your ad...  
Please attach and provide all necessary files, text, or other content that are needed to complete you ad. Please provide email above for proof.

If you are submitting your ad electronically...  
Please send files to: [office@holytrinitywilmington.org](mailto:office@holytrinitywilmington.org)

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**PLEASE USE THE BACK OF THIS FORM FOR ANY ADDITIONAL INFO**

**Please make checks payable to: Holy Trinity Greek Festival  
Mail or drop to: 808 N Broom Street, Wilmington, DE 19806**

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**DEADLINE APRIL 18 / DEADLINE APRIL 18 / DEADLINE APRIL 18**

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# FESTIVAL 2026

Our Festival is right around the corner and, as always, we need your help to pull off this monumental task! Please call your booth chair today and volunteer your time, talent and treasure to your booth and to our parish!

**GREEK FESTIVAL –Monday, June 1 - Saturday, June 6**

**WE NEED YOUR HELP FOR FINAL PREP & SET UP!**

**CALL THE OFFICE FOR TIMES 302.654.4446**

**Please come and HELP!! ~~ NO EXPERIENCE NECESSARY!**

**WE WILL TRAIN YOU!!! ~~ Bring a friend!**

<u>Work Station</u>	<u>Booth Chairs</u>	<u>Telephone</u>
Church Tours	Fr. Christoforos Oikonomidis	(302)654-4446
~~~~~		
Inside Dining Room		
	Peter Xarhoulakos	(302) 562-5151
	Tom Psaltis	(302) 981-9352
~~~~~		
Outdoor Take-out booth		
	Demitris, Yanni, & Evangelos Halakos	(302) 379-1833
~~~~~		
Gyro booth		
	George Rassias	(610) 322-3200
	Demetri Karakasidis	(302) 898-6049
~~~~~		
Souvlaki booth		
	John Kostas	(302) 764-7278
	Emanuel Fournaris	(302) 475-5035
	George Fournaris	(302) 426-9195
~~~~~		
Calamari/FF/ Spanakopita booth		
	Chris Sarmousakis	(302) 427-2362
~~~~~		
Loukoumades		
	Anamaria & Anthoula Anagnostou	(302) 998-9284
~~~~~		
Pastries - Hall balcony		
	Ladies of Philoptochos	(302) 654-4446
~~~~~		
Pastries - outdoor booth		
	Marika Sarmousakis	(302) 656-2206
~~~~~		
Bars		
	Louis Novakis	(610) 358-3544
	Mike Kirifides	(302) 897-9429
~~~~~		
Money room		
	Jim Maravelias	(302) 388-0873
	Steven Karakasidis	(302) 383-0476
~~~~~		
Soda booth		
	GOYA	(302) 654-4446
~~~~~		
Kitchen		
	Demitris Halakos	(302) 379-1833
~~~~~		

**PLEASE OFFER YOUR HELP!!  
WE NEED YOU!!!  
OR CALL the Office 654-4446**



# MARCH GOYA NEWS



## METROPOLIS FOLK DANCE FESTIVAL

Our GOYAns were very successful and had a great time at the DVYC Metropolis Folk dance Festival! We participated in liturgical choir, and Greek folk dance in the advanced junior division. We placed in both events!



### Silver

- Advanced Junior Dance Category

### Bronze

- Liturgical Choir



## UPCOMING EVENTS

**March 1<sup>st</sup>:** GOYA meeting and St. John Chrysostom Oratorical Festival following liturgy

**March 15<sup>th</sup> :** GOYA hosts coffee hour

**March 21<sup>nd</sup> :** Sights & Sounds (full community event)

## \*REMINDERS\*

- Attend church and Sunday school every week
- Come to all Sights & Sounds practices to be prepared for competition day!



On February 13, 14 & 15, our Cathedral Youth participated in the 2nd Annual Metropolis of New Jersey MDF (Music & Dance Festival) in Philadelphia. Our children represented our parish beautifully and returned home with awards that made us all proud!

We are deeply grateful to His Eminence Metropolitan Apostolos of New Jersey for inspiring and initiating this magnificent youth festival, and for giving us the opportunity to gather with hundreds of children from across our Sacred Metropolis in such a joyful celebration of faith, culture, and fellowship.

A special and heartfelt thank you goes to our dedicated youth advisors, and especially to our dance instructors, Agnoulia Marcantonis and Spiridoula Gerakios, for generously offering their time, talent, and tireless effort to teach our children and help them shine!

We are also sincerely thankful to all the parents who entrust their children to the Church and allow us to minister to them. Your trust and support mean more than words can express.

Congratulations to all our participants! We are already looking forward to MDF 2027!

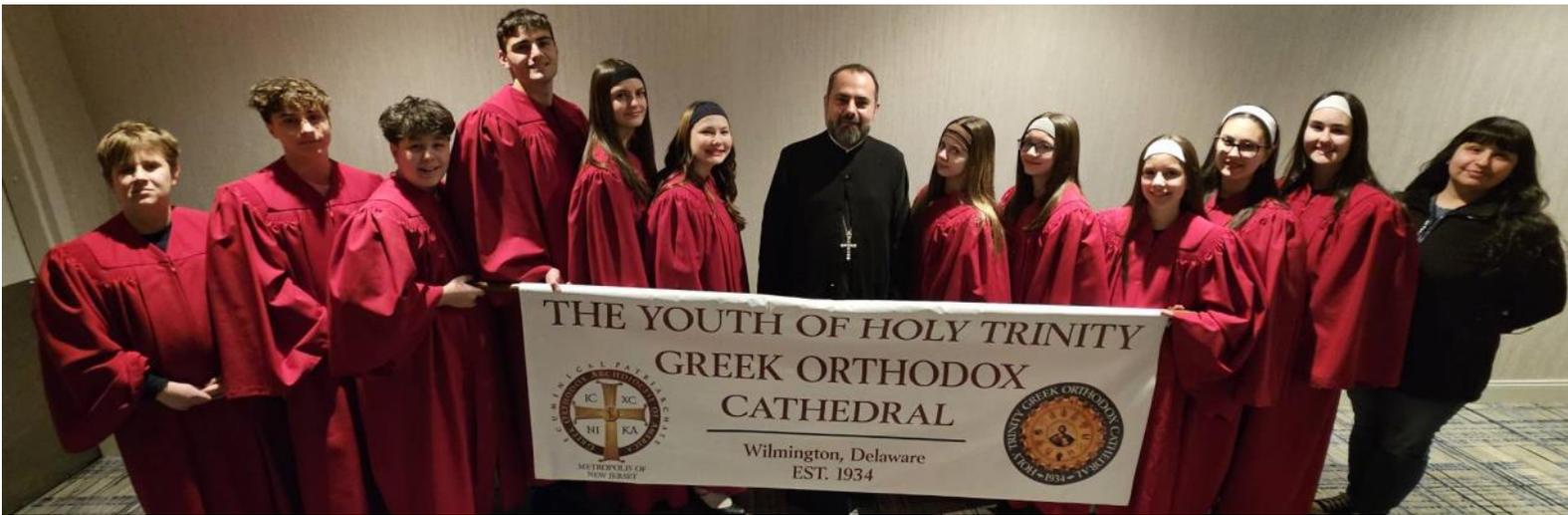
With love in Christ,

Fr. Christoforos



- ◆ Silver Award ~ GOYA Advanced Junior Dance
- ◆ Bronze Award ~ Liturgical Choir
- ◆ Bronze Award ~ HOPE JOY Dance and Award for Best Costumes







# HOPE



# JOY



Our HOPE & JOY dancers did a wonderful job representing our Cathedral at this year's Metropolis Music & Dance Festival, MDF. The children showed dedication and joy through their many practices and their time on stage, and we are so proud of them. With the guidance of our dance instructor, Kyria Spiridoula Gerakios, they earned Best Costume and placed 4th overall. We are grateful to our families for their support and to our children for sharing their talents and love for our traditions.





M

D

F



Learning Moments



HOPE  
JOY





# Hope & Joy Lenten Gathering

Craft • Fellowship • Prayer

**FRIDAY, MARCH 6, 2026**

5:30 - 6:30 pm: *Craft & Fellowship*

We will make *Kyra Sarakosti*, a traditional Lenten craft that helps children walk through the weeks of Lent as we prepare our hearts for Pascha.

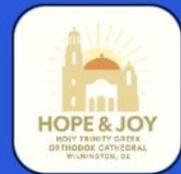


6:30 - 7:30 pm - *Service of the Salutations to the Theotokos*

Father Christoforos will invite the children to come forward onto the Solea helping them feel part of the prayer and life of the Church in a meaningful way.

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All HOPE & JOY Families are warmly invited.



# HOPE & JOY FUNDRAISER

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Join us for a delicious fundraiser and enjoy a taste of Greece with frappe and dairy-free spanakopita!

**SUNDAY, MARCH 15, 2026**

After Divine Liturgy -  
During Coffee Hour

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*All proceeds benefit HOPE & JOY Activities.*



# Dr. Arthur Trembanis

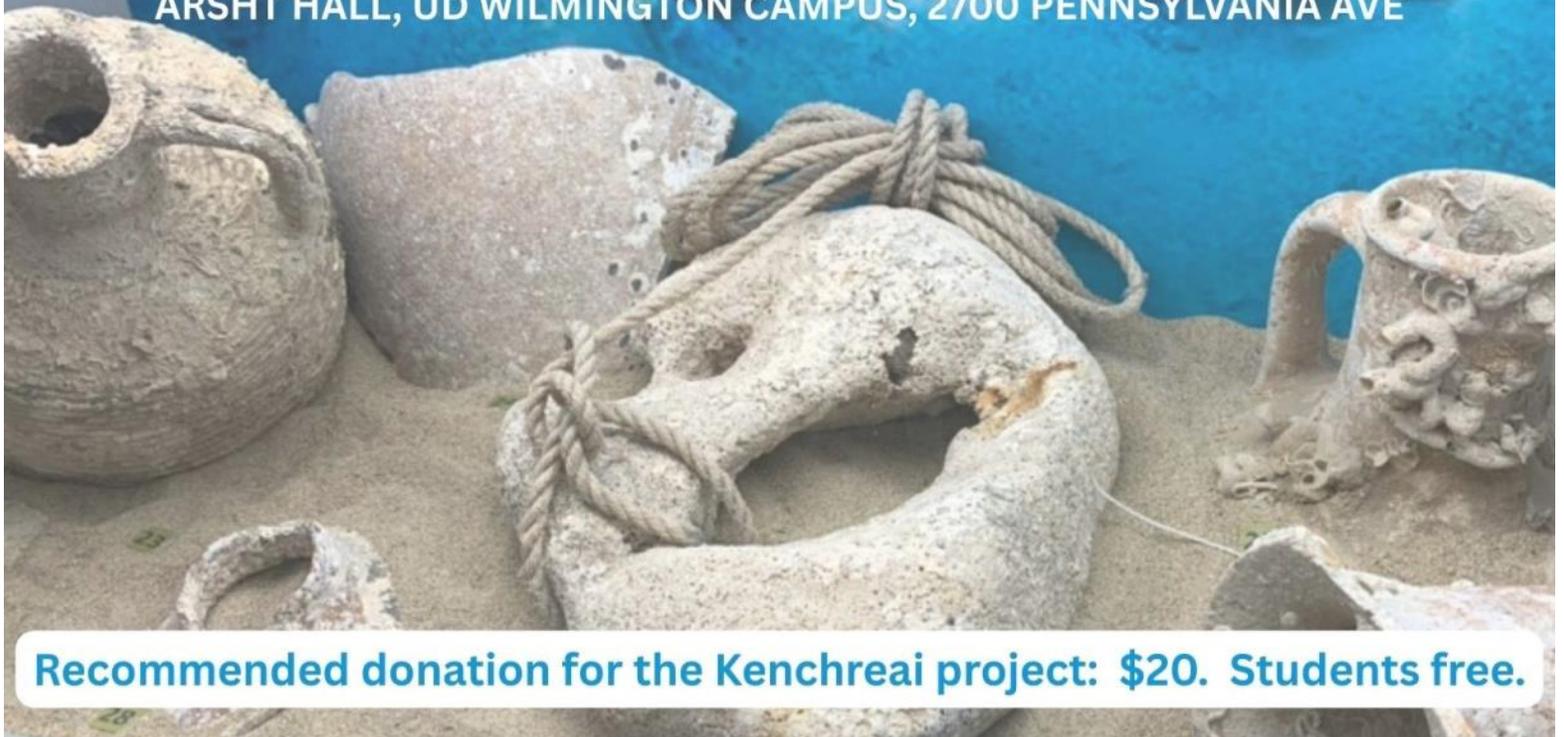
## *Finding ancient underwater treasures*

As featured in National Geographic's TV series, *Drain the Oceans*, Art Trembanis is an underwater explorer, an expert in oceanography, coastal geography & underwater robotics. Beneath the waves, in the depths of the ocean lie shipwrecks and treasures of ancient Greek history. For Art, they are complex puzzles waiting to be solved. Leading many expeditions looking for sunken archaeological finds, he uses robotics, and has worked with maritime legend Dr. Bob Ballard, the explorer who found the Titanic.

Art's current project takes him to the ancient port of Kenchreai, Corinth.

# Saturday | March 7 | 3 p.m.

ARSHT HALL, UD WILMINGTON CAMPUS, 2700 PENNSYLVANIA AVE



Recommended donation for the Kenchreai project: \$20. Students free.



# HUC WILMINGTON SCHOLARSHIP PROGRAM FOR HIGH SCHOOL SENIORS

# 2026

Apply Online Now at  
[hucwilmington.org](http://hucwilmington.org)

## SCHOLARSHIP BENEFITS:

- Tuition is paid directly to your student account at the university you are accepted to.
- Mentorship Opportunities
- Networking Events



♥ [@hucwilmington](https://www.instagram.com/hucwilmington)

? [hucwilm@gmail.com](mailto:hucwilm@gmail.com)

On February 12 the Hellenic University Club partnered with the University of DE Hellenic Students Association in the cutting of Vasilopita 2026, in the presence of many Greek students and other students from the University.



February 8th -15th, 2026  
The Philoptochos , The Young @ Heart &  
The Daughters of Penelope took part in a 7-  
day cruise titled "**Opa! Greek Cruise.**" They  
left from Miami and went to St. John,  
Antigua, Tortola, British Virgin Islands and  
Nassau, Bahamas.  
Everyone had a fantastic time!!



**205th Anniversary of the 25<sup>th</sup> 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 Etaeria], Sacred Band [Ieros Lohos], Ypsilandis, Koraes, Kapodistrias and many others raised the interest of the European and American intellectuals and Phil-Hellenes (Lord Byron, Dr. Samuel Gridly 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 !!!***

Ο αγώνας των σκλαβωμένων Ελλήνων εναντίον των σκληρών και ανελέητων Οθωμανών Τούρκων, άρχισε επίσημα την 25<sup>η</sup> 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 ιερότερες 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 Κωνσταντινούπολης, 29 Μαΐου 1453, και συνεχίζεται μέχρι τις ημέρες μας. Συγκεκριμένα περίπου 20 αποτυχημένες προσπάθειες προηγήθηκαν της επανάστασης της 25<sup>ης</sup> Μαρτίου του 1821. Μέσα στα επόμενα 7 χρόνια το 25% των σκλαβωμένων Ελλήνων είχε απελευθερωθεί.

Η πτώση της Κωνσταντινούπολης 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 εκπαιδύσεως 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 πλήρωναν 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 εκπαιδύσεως 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, Κοραής, 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, Παπφλέσσας, 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 Ρωσσίας

#### 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 συγγρόνου 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<sup>Η</sup> ΜΑΡΤΙΟΥ ΤΟΥ 1821!!!**

## HOLY TRINITY REGISTRY February 2026

### Baptisms:

**Theodore Floropoulos**, son of John & Margaret, was baptized in our Church on February 21, 2026. His sponsor was Eleni Floropoulos. We congratulate him and his sponsor and welcome Theodore into the Orthodox faith.

**Maria Belle Goodman Caras, daughter of Valerie Caras**, was baptized in our Church on February 28, 2026. Her sponsor was Ellen Kirifides. We congratulate her and her sponsor and welcome Maria into the Orthodox faith.

### Funerals:

**Zografoula "Foula" Tsionas**, fell asleep in the Lord on January 29, 2026. Her funeral was held at Holy Trinity on February 4, 2026. She is predeceased by her husband Konstantinos and her daughter Katerina. She is survived by her daughters Georgia (Demitris) and Angela (Anagnostis), six grandchildren Billy, Constantina, Alex, Konstantinos, Yianna, and Kosta. She also has two great grandchildren, Konstantinos & Myrto, as well as many nieces and nephews she dearly loved. May her memory be eternal.

**Sandra Karas**, fell asleep in the Lord on February 1, 2026. Her funeral was held at Holy Trinity on February 6, 2026. She is survived by her children George (Eva) and Leysa (Eliot), her grandchildren Amelia and Gabriella Karas, her sister-in-law Argy Chafouleas, her nephew Eleas (Sandra) Chafouleas, niece Eleni (Nicholas) Koutsoftas, and life-long friend Dee Carron. May her memory be eternal.

### Memorials:

**Alexandra Tsaganos ~ 40 Days ~ February 1**

**Harilaos "Harry" Geanopoulos ~ 30 Years ~ February 1**

**Stamatios Roussos ~ 40 Days ~ February 1**

**Helen Karablacas ~ 1 Year ~ February 1**

**Natalia Artemiadis ~ 2 Years ~ February 8**

**George Psihalinos ~ 1 Year ~ February 14**

**Athanasios "Tom" Karas ~ 40 Days ~ February 15**

**Nikolaos Tsiouplis ~ 4 Years ~ February 15**

**Kalliope Marusiodis ~ 40 Days ~ February 15**

**Paraskevas Pappas ~ 3 Years ~ February 22**

**AHEPA Chapter #95 ~ Past Members on their 100th Anniversary**

**DELAWARE VALLEY  
YOUTH COMMISSION**  
presents

# **Sights and Sounds**



**SATURDAY, March 21st**  
**Hosted at our Cathedral!!**

We need your help to make this event  
unforgettable for our GOYA!  
Please volunteer your time!

Contact Angie at 610-864-4621 / [akarakasidis@yahoo.com](mailto:akarakasidis@yahoo.com)

## February at the Emmanuel Dining Room

We *sincerely* thank **Alexandra Christou** and **family** for sponsoring the meal in February again this year, given in loving memory of her husband, **Vasilios Christou**. Through their charity, 152 men, women and children enjoyed a nice warm meal. **Johanna Laskaris** and **Leeza Kaliakin** helped to serve that day. **Cathy** and **Lou Zicarelli** will sponsor the March meal, given in loving memory of **Cathy's** parents, **Fr. George** and **Pres. Mary Giannaris** and her aunt, **Despina Croussouloudis**. 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!*

All meals are being served at the 2<sup>nd</sup> and Jackson St. dining room from 11:30 - 1:30 until future notice.

Various groups and individuals from our church donate the food to sponsor the luncheon meal 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!*

## Holy Trinity Food Pantry

Our Holy Trinity community has been extremely generous in food donations. Please keep the momentum flowing!

Last month it was reported that over 1800 men, women and children were being helped each month food donations. In January it was over 2500 individuals! That was just one pantry.

Next time that you have a meeting at church please consider bringing just one or two items to drop off by the office. It really adds up!

Please take the following list with you when you shop....

Canned soups, tuna, fruits and vegetables  
Oatmeal and cereal  
Pancake mix and syrup  
Shelf stable apple juice and orange juice  
Rice, whole wheat pasta, and pasta sauce

Toothbrush and toothpaste  
Dish Soap  
Deodorant  
Shampoo  
Body Wash or Bath-soap

Feel free to reach out to our team with any questions or share ideas.

Have a blessed month!

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



# Serving in March

## **Coffee Hours:**

March 1 ~ The Altar Guild

March 8 ~ The Family of Foula Tsionas

March 15 ~ GOYA

March 22 ~ Greek School (Independence Day Program)

March 29 ~ Daughters of Penelope

## **Narthex Duty:**

March 1 ~ Group 1

March 8 ~ Group 2

March 15 ~ Group 1

March 22 ~ Group 2

March 29 ~ 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**

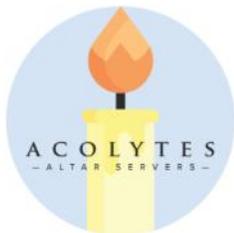
**+Tonsured ~ \*Reader**

**All readers are also tonsured**

Jonathan Barrios  
Mariano Barrios  
Joseph Demourtzidis  
+ Ioannis Gerakios  
Alexander Hall  
+ Angelo Hall  
+ Demetri Karakasidis  
+ Ioannis Karakasidis  
Nikola Kranidiotis

Simon Kranidiotis  
Theodore Liappis  
Demetri Psaltis  
Nicholas Psaltis  
George Psihalinos  
Gerasimos Psihalinos  
+ Jerry Rassias  
Nicholas Rassias  
+ Demetri Thomas

Savvas Thymakis  
Demetri Triantafyllou  
Niko Triantafyllou  
+ Paraskevas Verikakis  
+ Fotios Wolcott  
+ Jack Wolcott  
+ Josiah Wolcott, Jr.



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

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Philoptochos Society Wilmington, DE

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Leo & Irene Raisis

Konstantinos & Foula Tsionas & Family

### Level 7 (\$20,000 - \$49,999)

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Nicholas Drimones

George & Lena Economou

Frederick & Xanthy Joseck

Demetrios & Eleni Karakasidis

Stephanos & Evaggelia Karakasidis

Joanna Michell Kayiaros & Family

Dean & Toula Lomis

Vasili & Megan Michell

George & Alexia Moutsatsos

John Psaltis

Nickolas Psaltis

Margaret Riggins

John & Valerie Roussalis

Nicholas & Alexis Souleles & Family

Angela Tsionas & Family

Nikki Tsoukalas

### Level 4 (\$2,000-\$4,999)

John & Elena Alexopoulos

Stacey Bacchieri

Maria Burpulis

Brian & Nicole Colborn

John & Carol Constantinou

Dimitri & Carol Dandolos

Paula Gatos

David & Eugenia Gray

Harry Haldas

John & Dorothy Ioannou

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Harry & Susan Markatos

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Regina Valko

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Nicholas Yiannos Foundation

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### LEVEL 3 (\$1,000-\$1,999)

Nicholas & Irene Apostolakis

Argyrios & Lisa Arvanitis

Harry & Sophia Courtis

Steve & Annette Cozamanis

Daughters of Penelope & Young @ Heart

Anthony & Lauren Diamond

John & Christine Frangakis

Rick & Diane Galaris

Mary George

Thomas Haldas

Katherine Issaris

Anastasia Joseck

Jack & Stella Katsanos Family

Georgia Keros

Georgia Kollias & Michael Daskalakis

Anastasios & Dimitra Lempesis & Family

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Michael & Kimberly Lomis

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Michael & Kandi Manoloudis

Pat's Pizza

John & Stacey Pennia

Georgia X. Rassias

Jerry G. Rassias

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George & Alexandra Tsaganos

Konstantine & Denise Tsakiris

David & Anna Vande Poele

Steve & Karen Velitskakis

Socrates & Ruth Visvardis

Demetri & Constantina Zerefos

### LEVEL 2 (\$500-\$999)

William & Irene Annos

Kostas & Eftihia Atsidis

Jerry & Amy Chilimidos

Minas & Kleopatra Dargakis

Helen Doukakis

John & Evangeline Dumel

Constantinos Georgiou

Virginia Gotides

Demetrios & Helen Grivas

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Maroula & Nicholas Haralambidis

Stavroula Karakasidis

Maria Karakasidis

Nicholas & Foula Karavasilis

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Michael & Victoria Lawson

John & Sandra Lazare

Michael Logothetis

Despiona Logullo

Irene Marini

Nicholas & Carissa Moriello

Christos & Popi Papachrysanthou

John & Tina Tsaganos/McGee

George Tsakataras

Constantina Verikakis

### Level 1 (\$50-\$499)

Litsa Anastassiades

Geroge & Kathy Chambers

George Coates & Evie Zerefos

Peter Drossos

Yianni Floropoulos

Georgiean Geanopoulos

Maria Grigorakakis

Michael Haldas

Irene Haldas Long

Victor & Elizabeth Kaliakin

Demetrios Karakasidis

Ioannis Karakasidis

Eleftherios & Niki Karaoglanis

Athanasios & Dimitra Koukourdis

Voula Manis

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George & Penny Tsugranes

Suzanne Haldas Wilkinson

Peter Xarhoulakos

Markos & Eugenia Zerefos

### PLEASE NOTE:

***We are in the final days of this capital campaign. let us know if you are at the appropriate level as to your pledge given in the past few years. Please call the office if you feel there is anything wrong or if you want to increase your pledge before the final plaque is made for display. A letter will be going out to the community for a final push, allowing time for any last minute pledges. We ask that you prayerfully consider what you can do to help us finish strong!***

# March 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>1 <b><u>Sunday of Orthodoxy</u></b> 9:00am Orthros/ Divine Liturgy Sunday School Procession with Icons</p> <p>Philoptochos Tray for Metropolis GOYA Meeting</p>	<p>2</p> <p>6pm Great Compline followed by Orthodox Discussion</p>	<p>3</p> <p>7pm AHEPA Executive Meeting</p>	<p>4</p> <p>12pm Bible Study 5:00pm Greek School</p> <p>6:30pm Presanctified Liturgy 8pm Community Meal (Philoptochos)</p>	<p>5</p> <p>7pm GOYA Dance Practice</p>	<p>6</p> <p>5:30pm HOPE JOY Lenten gathering</p> <p>6:30pm 2nd Salutations to the Theotokos</p>	<p>7</p> <p>District St John Chrysostom Oratorical Festival, St Thomas, Cherry Hill 1pm Fournaris Baptism 3pm Odyssey School Hall Rental</p>
<p>8 <b><u>St Gregory Palamas</u></b> 9:00am Orthros/ Divine Liturgy Sunday School</p>	<p>9</p> <p>6pm Great Compline followed by Orthodox Discussion</p>	<p>10</p> <p>6:00pm Philoptochos Meeting</p> <p>7pm AHEPA Meeting</p>	<p>11</p> <p>12pm Bible Study 5:00pm Greek School</p> <p>S &amp; S DROP OFF &amp; Meeting</p> <p>5:30pm Presanctified Liturgy 7pm Community Meal (GOYA)</p>	<p>12</p> <p>12pm Serving @ Emmanuel DRoom</p> <p>12pm Young @ Heart Gathering</p> <p>7pm GOYA Dance Practice</p>	<p>13</p> <p>5:30pm HOPE JOY Bible Bowl Prep</p> <p>6:30pm 3rd Salutations to the Theotokos</p>	<p>14</p> <p>DVYC Bible Bowl @ Annunciation Elkins Park</p> <p>11am Walking in Christ Fund Raiser, St Nicholas, Wyckott, NJ</p>
<p>15 <b><u>Sunday of the Holy Cross</u></b> 9:00am Orthros/ Divine Liturgy Sunday School Procession</p>	<p>16</p> <p>6pm Great Compline followed by Orthodox Discussion</p>	<p>17</p>	<p>18</p> <p>12pm Bible Study 5:00pm Greek School</p> <p>6:30pm Presanctified Liturgy</p> <p>8pm Community Meal (Young @ Heart) S &amp; S Judges Dinner</p>	<p>19</p> <p>6:30pm Parish Council Meeting</p> <p>7pm GOYA Dance &amp; SS Practice</p>	<p>20</p> <p>6:30pm 4th Salutations to the Theotokos</p>	<p>21</p> <p>Sights and Sounds Hosted by Holy Trinity Wilmington, DE</p>
<p>22 <b><u>St. John Climacus</u></b> 9:00am Orthros/ Divine Liturgy Sunday School</p> <p>Greek Independence Day Greek School Program</p>	<p>23</p> <p>6pm Great Compline followed by Orthodox Discussion</p>	<p>24</p> <p>6pm Vespers @ Annunciation, Elkins Park or Philadelphia</p> <p>6pm DOP Meeting</p>	<p>25 <b><u>Annunciation</u></b> 9:00am Orthros/Divine Liturgy Greek Independence Day</p> <p>12pm Bible Study</p> <p>NO Greek School</p>	<p>26</p> <p>1pm to 4pm Confessions</p> <p>7pm S &amp; S Wrap Up Party and GOYA Dance Practice</p>	<p>27</p> <p>6:30pm Akathist to the Theotokos</p>	<p>28</p>
<p>29 <b><u>St Mary of Egypt</u></b> 9:00am Orthros/ Divine Liturgy Sunday School Sunday School Elementary Level St John Chrysostom Oratorical Festival</p> <p>Philoptochos Prom Dress Drive</p>	<p>30</p> <p>12pm Philoptochos Serving at Emmanuel Dining Room</p> <p>6pm Great Compline followed by Orthodox Discussion</p>	<p>31</p> <p>6pm YAL Gathering</p>				

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**For anyone looking for translation work and communication  
with Greek authorities contact Eirini Sakellari**

## Eirini Sakellari, PhD

Attorney at Law(Greece), NJ Notary Public

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