



METROPOLIS OF
NEW JERSEY

HOLY TRINITY GREEK ORTHODOX CATHEDRAL



ΙΕΡΟΣ ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΓΙΑΣ ΤΡΙΑΔΟΣ

APRIL 2026 – ISSUE 4



GREAT & HOLY PASCHA



HOLY TRINITY GREEK ORTHODOX CATHEDRAL

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HOLY TRINITY GREEK ORTHODOX CATHEDRAL

ΙΕΡΟΣ ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΓΙΑΣ ΤΡΙΑΔΟΣ



April 2026

My dear beloved parishioners and friends of our Holy Trinity Cathedral,

As you receive this month's bulletin, we find ourselves in the early days of April. Around us, the signs of spring are slowly but surely appearing. The cold of winter begins to give way to warmer days, the trees prepare to blossom, and the earth awakens once again with new life. Nature itself proclaims a quiet message of renewal. For us as Orthodox Christians, this beautiful transformation of creation mirrors the



spiritual anticipation that fills our hearts as we approach the sacred days of Holy Week and the radiant feast of Pascha, the Resurrection of our Lord and Savior Jesus Christ. Just as the world around us emerges from the stillness of winter, so too our souls are invited to awaken, to prepare, and to journey toward the life-giving light of the Resurrection. The Church in her wisdom guides us through this sacred season so that our hearts may be renewed, our faith strengthened, and our hope restored through the victory of Christ over sin and death.



This year, however, Holy Week finds us living in a time of great uncertainty. Across the world, we witness conflicts, wars, and divisions that bring suffering to countless people. The shadow of violence reminds us how fragile human peace can be. Nations struggle, families are displaced, and many live each day not knowing what tomorrow will bring. The consequences of these conflicts reach far beyond the places where they occur. Even those of us who live far from the battlefields feel the weight of anxiety, fear, and concern for the future of our world.

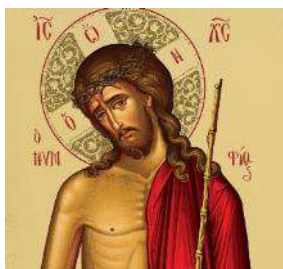
And yet, as Christians, we are not a people without hope. Our faith teaches us that hope does not come from political powers, military strength, or human plans alone. Our hope comes from the living God. Saint Paul calls Him the "God of hope" (Rom. 15, 13), the One who fills our hearts with peace and assurance even in the midst of turmoil. Christ Himself is our hope. His Resurrection proclaims that darkness never has the final word, that death is not the end, and that the love of God ultimately triumphs over every form of evil.

In this sense, **the Resurrection of Christ comes to us this year with particular power and urgency.** The more humanity distances itself from the truth of the Resurrection, the more the world risks losing its moral compass, its sense of sacredness, and its understanding of the dignity of every human life. When the reality of the Risen Christ fades from people's hearts, fear replaces faith, despair replaces hope, and conflict replaces love. But when Christ is truly alive in the life of the world, hearts are transformed, forgiveness becomes possible, and peace begins to take root. Pascha reminds us that the Resurrection is not simply a past event, but a living reality that has the power to renew both our lives and our world.



Holy Week begins on Palm Sunday evening with the beautiful and deeply moving Service of the Bridegroom. During these services, we hear the powerful hymn: "Behold, the Bridegroom comes in the middle of the night, and blessed is the servant whom He shall find watching." These words remind us that Christ calls each of us to spiritual vigilance. Holy Week is not simply a series of historical commemorations; it is an invitation to enter personally into the saving events of our Lord's Passion.

Each day of Holy Week reveals a different dimension of the mystery of salvation. On Holy Monday, Tuesday, and Wednesday evenings, we gather for the Bridegroom services, reflecting on themes of repentance, watchfulness, and spiritual readiness. The Church calls us to examine our hearts, to recognize our weaknesses, and to return to Christ with humility and faith. The beautiful hymns of these days, filled with deep theological meaning and poetic richness, remind us that the path to Resurrection begins with repentance and renewal.



As we continue through the week, the services guide us step by step through the sacred drama of Christ's Passion. On Holy Thursday morning, we remember the Mystical Supper, when Christ offered His Body and Blood to His disciples and established the Divine Eucharist. That evening, we hear the solemn reading of the Twelve Gospel passages recounting the suffering and crucifixion of our Lord. On Holy Friday, we stand before the Cross in reverence and gratitude, contemplating the immeasurable love of God who willingly accepted death for the salvation of the world. That evening, we gather again for the moving service of the Lamentations before the Holy Tomb, chanting hymns of sorrow but also of quiet hope.

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All of these services lead us toward the radiant and triumphant night of Pascha. The word “Pascha” comes from the Hebrew word for Passover, meaning a passage or crossing. In the Old Testament, it referred to the Israelites' passage from slavery in Egypt to freedom. In Christ, Pascha takes on its fullest meaning. Through His Resurrection, humanity passes from death to life, from darkness to light, and from the bondage of sin into the freedom of the Kingdom of God.

For us, however, Pascha is not merely something we observe from a distance. The true experience of Pascha is found in the life of the Church, especially in the Divine Liturgy of the Resurrection on Holy Saturday night. When we gather in the darkness outside the church and receive the light of the Paschal candle, we symbolically proclaim that Christ is the light who illumines the whole world. As the midnight hour approaches and we hear the joyful proclamation “Christ is Risen,” the entire church is filled with light, joy, and triumph.

Yet, the deepest encounter with the Resurrection occurs when we remain for the Divine Liturgy that follows. **In the Eucharist, we partake of the most precious Body and Blood of the Risen Christ. This is the heart of Pascha. Through Holy Communion, we do not simply remember the Resurrection; we participate in it.** The life of the Risen Lord becomes our life. His victory over death becomes the source of our own spiritual renewal.



The week following Holy Week is called “Bright Week” or “Renewal Week”. It receives this name because the radiant joy of the Resurrection continues to shine throughout the life of the Church during these days. Pascha is not celebrated for only a single night, but as an entire week of light, rejoicing, and spiritual renewal. Throughout Bright Week, the Royal Doors of the altar remain open as a powerful symbol that through the Resurrection of Christ, the gates of Paradise have been opened to humanity. The faithful continue to greet one another with the Paschal proclamation, “Christ is Risen,” and the services of the Church are filled with the same triumphant hymns that we heard on the night of Pascha. Fasting is suspended, and the atmosphere of the Church remains one of celebration and thanksgiving.

It is called “Renewal Week” because the Resurrection renews all things. Through Christ’s victory over death, our lives, our faith, and our hope are made new. Bright Week invites us to renew our relationship with God by continuing the spiritual efforts that began during Great Lent: through prayer, participation in the Divine Liturgy, and a renewed commitment to live according to the Gospel. At the same time, it calls us to renew our relationships with one another. The Resurrection teaches us forgiveness, reconciliation, and love. Just as Christ conquered hatred and death with sacrificial love, we too are called to put aside bitterness, heal divisions, and strengthen the bonds of our Christian community. In this way, the light of the Resurrection does not remain only within the walls of the church, but shines through our lives, renewing our homes, our families, and our entire community.

The Sundays that follow Pascha continue to reveal the profound meaning of the Resurrection. The first Sunday after Pascha commemorates the Apostle Thomas. His story reminds us that faith often grows through honest questioning and personal encounter. When Thomas touched the wounds of Christ, he proclaimed with conviction, “My Lord and my God.” His journey from doubt to faith reminds us that the Risen Christ meets each of us where we are and invites us into deeper belief.

Soon after, we remember the Myrrh-bearing Women, those faithful disciples who went to the tomb early in the morning to anoint Jesus' body. Their courage and devotion were rewarded with the first proclamation of the Resurrection. In a world often marked by fear and uncertainty, their example teaches us the power of faithful love and unwavering devotion to Christ.

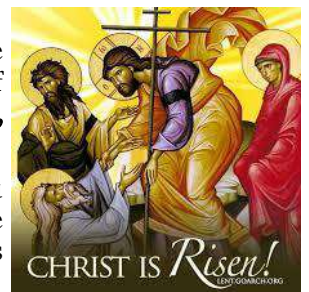
Within this same Paschal season, we also celebrate the feast of the Great Martyr Saint George on April 23. Saint George stands as a powerful witness to the transforming power of the Resurrection. His courage in the face of persecution and his unwavering confession of Christ remind us that faith in the Risen Lord gives believers the strength to endure even the greatest trials. His life proclaims that those who trust in Christ share in His victory.

My beloved brothers and sisters in Christ, as we approach these sacred days, I warmly invite each of you to participate as fully as possible in the divine services of Holy Week. These services are spiritual treasures that the Church lovingly offers to guide us into the mystery of Christ’s Passion and Resurrection. Come with your families. Bring your children so they may grow up experiencing the beauty and depth of our Orthodox faith.

Above all, I encourage you to be present on Holy Saturday night and to remain for the Divine Liturgy of the Resurrection. Too often, our modern customs reduce Pascha to a brief moment of celebration at midnight. **But the true joy of Pascha unfolds in the Eucharistic celebration that follows, when we receive the Risen Christ Himself in Holy Communion.**

May this Paschal season bring abundant blessings to you and your loved ones. I wish each of you and your families a blessed and memorable Pascha, filled with love, peace, and renewed hope in the Resurrection of our Lord. May our Cathedral family continue to grow in faith, unity, and devotion as we proclaim together the eternal victory of Christ over death.

And when, with one voice and one heart, we cry out “Christ is Risen,” may the joyful response “Truly He is Risen” not remain only words on our lips, but become the living reality of our lives, echoing throughout our homes, our community, and the whole world.



With love in the Lord,
Archimandrite of the Ecumenical Throne
Christoforos Oikonomidis, Presiding Priest

Αγαπητοί μου και ευλογημένοι ενορίτες και φίλοι του Καθεδρικού Ναού της Αγίας Τριάδος,

Καθώς λαμβάνετε στα χέρια σας το παρόν τεύχος του μηνιαίου δελτίου μας, βρισκόμαστε ήδη στις πρώτες ημέρες του Απριλίου. Γύρω μας η φύση αρχίζει σιγά σιγά να αλλάζει. Το κρύο του χειμώνα υποχωρεί, οι ημέρες γίνονται πιο φωτεινές



και η γη ετοιμάζεται να ανθίσει και πάλι. Τα δέντρα γεμίζουν με νέα ζωή και η δημιουργία ολόκληρη φαίνεται να ανανεώνεται. Αυτή η όμορφη μεταμόρφωση της φύσεως μας θυμίζει την πνευματική αναγέννηση που καλούμαστε να ζήσουμε και εμείς ως Ορθόδοξοι Χριστιανοί, καθώς πλησιάζουμε προς τις ιερές ημέρες της Μεγάλης Εβδομάδας και την λαμπροφόρο εορτή του Πάσχα, την Ανάσταση του Κυρίου και Σωτήρος μας Ιησού Χριστού. Όπως η φύση ξυπνά από την ακινησία του χειμώνα, έτσι και οι ψυχές μας καλούνται να αφυπνιστούν και να πορευθούν προς το φως της Αναστάσεως.

Η Εκκλησία μας, με τη σοφία της, μάς οδηγεί μέσα από αυτήν την ιερή περίοδο, ώστε να ανανεωθεί η καρδιά μας, να ενισχυθεί η πίστη μας και να αναζωπυρωθεί η ελπίδα μας μέσα από τη νίκη του Χριστού επί της αμαρτίας και του θανάτου διά της Αναστάσεως.

Ωστόσο, η φετινή Μεγάλη Εβδομάδα μάς βρίσκει μέσα σε έναν κόσμο γεμάτο αβεβαιότητα. Σε πολλά μέρη του κόσμου βλέπουμε συγκρούσεις, πολέμους και διαίρεσεις που προκαλούν μεγάλο πόνο σε αμέτρητους ανθρώπους. Ο πόλεμος και η βία μας υπενθυμίζουν πόσο εύθραυστη είναι η ανθρώπινη ειρήνη. Ολόκληρα έθνη δοκιμάζονται, οικογένειες ξεριζώνονται από τα σπίτια τους και πολλοί άνθρωποι ζουν καθημερινά με τον φόβο και την ανασφάλεια για το μέλλον. Ακόμη και εμείς, που μπορεί να βρισκόμαστε μακριά από τα πεδία των συγκρούσεων, αισθανόμαστε το βάρος της ανησυχίας για τον κόσμο στον οποίο ζούμε.

Και όμως, ως Χριστιανοί δεν είμαστε άνθρωποι χωρίς ελπίδα. Η ελπίδα μας δεν στηρίζεται μόνο στις ανθρώπινες δυνάμεις, στις πολιτικές αποφάσεις ή στις στρατιωτικές ισορροπίες. Η ελπίδα μας πηγάζει από τον ίδιο τον Θεό. Ο Απόστολος Παύλος ονομάζει τον Θεό «Θεὸν τῆς ἐλπίδος» (Ρωμ. 15, 13), Εκείνον που γεμίζει τις καρδιές μας με ειρήνη και αισιοδοξία ακόμη και μέσα στις δυσκολίες. Ο Χριστός είναι η ελπίδα μας. Η Ανάστασή Του διακηρύσσει ότι το σκοτάδι δεν έχει ποτέ τον τελευταίο λόγο, ότι ο θάνατος δεν είναι το τέλος και ότι η αγάπη του Θεού τελικά νικά κάθε μορφή κακού.

Υπό αυτή την έννοια, **το μήνυμα της Αναστάσεως γίνεται σήμερα πιο επίκαιρο και πιο αναγκαίο από ποτέ**. Όσο περισσότερο ο κόσμος απομακρύνεται από την αλήθεια της Αναστάσεως, τόσο περισσότερο κινδυνεύει να χάσει τον ηθικό του προσανατολισμό και τον σεβασμό προς την αξία της ανθρώπινης ζωής. Όταν η παρουσία του Αναστημένου Χριστού σβήνει από την καρδιά του ανθρώπου, τότε η ελπίδα αντικαθίσταται από την απόγνωση και η αγάπη από τη σύγκρουση και το μίσος. Όταν όμως ο Χριστός ζει πραγματικά μέσα στον κόσμο, τότε οι καρδιές μεταμορφώνονται, η συγχώρηση γίνεται δυνατή και η ειρήνη αρχίζει να ριζώνει.

Η Μεγάλη Εβδομάδα αρχίζει το βράδυ της Κυριακής των Βαΐων με την κατανυκτική Ακολουθία του Νυμφίου, μέσα από την οποία η Εκκλησία μάς εισάγει στο βαθύ πνευματικό νόημα των ημερών που ακολουθούν. Στην ακολουθία αυτή ακούμε τον συγκλονιστικό ύμνο: «Ίδου ὁ Νυμφίος ἔρχεται ἐν τῷ μέσῳ τῆς νυκτός...». Ιδιαίτερα όμως τα λόγια «Βλέπε οὖν ψυχὴ μου, μὴ τῷ ὕπνῳ κατενεχθῆς, ἵνα μὴ τῷ θανάτῳ παραδοθῆς καὶ τῆς βασιλείας ἔξω κλεισθῆς» αποτελούν μια βαθιά πνευματική προτροπή. Η Εκκλησία απευθύνεται προσωπικά σε κάθε άνθρωπο και τον καλεί να μην παραδοθεί στον πνευματικό ύπνο της αδιαφορίας, της ραθυμίας και της απομάκρυνσης από τον Θεό. Ο ύπνος εδώ συμβολίζει την πνευματική αμέλεια που οδηγεί τον άνθρωπο μακριά από τη ζωή της χάριτος. Αντίθετα, η εγρήγορση της ψυχής σημαίνει μετάνοια, προσευχή και ζωντανή σχέση με τον Χριστό. Με αυτόν τον τρόπο η Μεγάλη Εβδομάδα γίνεται για όλους μας μια ευκαιρία αφύπνισης, ώστε να προετοιμάσουμε την καρδιά μας και να αξιωθούμε να συμμετάσχουμε αληθινά στη χαρά της Βασιλείας και στο φως της Αναστάσεως.



Κατά τις πρώτες ημέρες της εβδομάδας, μέσα από τις Ακολουθίες του Νυμφίου, η Εκκλησία μάς καλεί σε μετάνοια, σε αυτογνωσία και σε πνευματική προετοιμασία. Οι ύμνοι των ημερών αυτών, γεμάτοι θεολογικό βάθος και ποιητική ομορφιά, μας υπενθυμίζουν ότι η πορεία προς την Ανάσταση περνά πάντοτε μέσα από την ταπείνωση και τη μετάνοια.



Καθώς προχωρούμε προς το τέλος της εβδομάδας, οι ιερές ακολουθίες μάς οδηγούν βήμα προς βήμα μέσα στα γεγονότα των Παθών του Κυρίου. Τη Μεγάλη Πέμπτη το πρωί θυμόμαστε τον Μυστικό Δείπνο, όταν ο Χριστός παρέδωσε στους μαθητές Του το Μυστήριο της Θείας Ευχαριστίας. Το ίδιο βράδυ ακούμε τα Δώδεκα Ευαγγέλια των Παθών και στεκόμαστε με κατάνυξη μπροστά στον Σταυρό. Τη Μεγάλη Παρασκευή προσκυνούμε τον Εσταυρωμένο Κύριο και το βράδυ ψάλλουμε τα Εγκώμια μπροστά στον Επιτάφιο, εκφράζοντας ταυτόχρονα τη λύπη αλλά και την ελπίδα της Εκκλησίας.

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Όλες αυτές οι ιερές στιγμές μάς οδηγούν στη λαμπρότερη νύχτα του έτους, τη νύχτα της Αναστάσεως. Το Πάσχα σημαίνει διάβαση, πέρασμα από τον θάνατο στη ζωή και από το σκοτάδι στο φως. Όταν συγκεντρωνόμαστε έξω από τον ναό μέσα στο σκοτάδι και λαμβάνουμε το Άγιο Φως, διακηρύσσουμε συμβολικά ότι ο Χριστός είναι το φως που φωτίζει ολόκληρο τον κόσμο. Και όταν ακούγεται το χαρμόσυνο μήνυμα «Χριστός Ανέστη», ολόκληρος ο ναός γεμίζει χαρά, φως και θρίαμβο.



Η βαθύτερη όμως εμπειρία της Αναστάσεως βρίσκεται στη Θεία Λειτουργία που ακολουθεί. Εκεί κοινωνούμε το Τίμιο Σώμα και Αίμα του Αναστημένου Χριστού. **Δεν θυμόμαστε απλώς την Ανάσταση, αλλά συμμετέχουμε σε αυτήν. Η ζωή του Αναστημένου Κυρίου γίνεται και δική μας ζωή.**

Η εβδομάδα που ακολουθεί το Πάσχα ονομάζεται «Διακαινήσιμος Εβδομάδα», δηλαδή εβδομάδα ανανεώσεως. Η χαρά της Αναστάσεως δεν περιορίζεται σε μία μόνο νύχτα αλλά συνεχίζεται σε ολόκληρη την εβδομάδα. Η Πύλη του Ιερού παραμένει ανοιχτή, συμβολίζοντας ότι με την Ανάσταση του Χριστού άνοιξαν οι πύλες του Παραδείσου για την ανθρωπότητα. Οι πιστοί συνεχίζουν να χαιρετούν ο ένας τον άλλον με το «Χριστός Ανέστη» και οι ακολουθίες της Εκκλησίας είναι γεμάτες αναστάσιμη χαρά.

Ονομάζεται επίσης εβδομάδα ανανεώσεως γιατί η Ανάσταση ανακαινίζει τα πάντα. Μας καλεί να ανανεώσουμε τη σχέση μας με τον Θεό μέσα από την προσευχή και τη συμμετοχή στη Θεία Λειτουργία, αλλά και να ανανεώσουμε τις σχέσεις μας μεταξύ μας μέσα από τη συγχώρηση, τη συμφιλίωση και την αγάπη. Έτσι το φως της Αναστάσεως δεν μένει μόνο μέσα στον ναό αλλά φωτίζει την καθημερινή μας ζωή, τις οικογένειές μας και ολόκληρη την κοινότητά μας.

Οι Κυριακές που ακολουθούν το Πάσχα συνεχίζουν να αποκαλύπτουν το βαθύ νόημα της Αναστάσεως. Η πρώτη Κυριακή είναι αφιερωμένη στον Απόστολο Θωμά. Η πορεία του από την αμφιβολία στην πίστη, μάς υπενθυμίζει ότι η αληθινή πίστη γεννιέται μέσα από την προσωπική συνάντηση με τον Αναστημένο Χριστό, όταν ο Θωμάς αναφώνησε με βεβαιότητα: «Ο Κύριός μου και ό Θεός μου». Λίγο αργότερα η Εκκλησία τιμά τις Μυροφόρες γυναίκες, οι οποίες με πίστη, αφοσίωση και γενναιότητα έσπευσαν στον τάφο του Χριστού και αξιώθηκαν να ακούσουν πρώτες το χαρμόσυνο μήνυμα της Αναστάσεως. Μέσα στην ίδια αναστάσιμη περίοδο εορτάζουμε και τον Μεγαλομάρτυρα Άγιο Γεώργιο, του οποίου η ακλόνητη ομολογία πίστεως μάς θυμίζει ότι η δύναμη του Αναστημένου Χριστού δίνει στους πιστούς θάρρος και αντοχή ακόμη και μέσα στις πιο δύσκολες δοκιμασίες.

Αγαπητοί μου αδελφοί και αδελφές εν Χριστώ, καθώς πλησιάζουμε αυτές τις άγιες ημέρες, σας καλώ θερμά να συμμετάσχετε όσο το δυνατόν περισσότερο στις ιερές ακολουθίες της Μεγάλης Εβδομάδος. Πρόκειται για ανεκτίμητους πνευματικούς θησαυρούς που μας βοηθούν να ζήσουμε βαθύτερα το μυστήριο των Παθών και της Αναστάσεως του Κυρίου. Ιδιαίτερα όμως θέλω να τονίσω ότι η εορτή της Αναστάσεως δεν περιορίζεται μόνο στη στιγμή που ακούμε το χαρμόσυνο μήνυμα «Χριστός Ανέστη». Δυστυχώς έχει επικρατήσει σε πολλούς το έθιμο να προσέρχονται στην εκκλησία μόνο για εκείνη τη στιγμή και αμέσως μετά να φεύγουν βιαστικά για το πασχαλινό τραπέζι. **Αν όμως θέλουμε να βιώσουμε πραγματικά την Ανάσταση του Κυρίου, χρειάζεται να παραμείνουμε στη Θεία Λειτουργία που ακολουθεί.** Εκεί κορυφώνεται η αναστάσιμη χαρά της Εκκλησίας, όταν κοινωνούμε το Τίμιο Σώμα και Αίμα του Αναστημένου Κυρίου μας Ιησού Χριστού. Μόνο τότε η Ανάσταση παύει να είναι απλώς ένα χαρμόσυνο άκουσμα και γίνεται προσωπική εμπειρία ζωής και κοινωνίας με τον Αναστημένο Χριστό.



Εύχομαι από καρδιάς σε όλους εσάς και στις οικογένειές σας ένα ευλογημένο, φωτεινό και γεμάτο χαρά Πάσχα. Είθε η Ανάσταση του Κυρίου μας Ιησού Χριστού να γεμίσει τις καρδιές μας με ειρήνη, αγάπη και ακλόνητη ελπίδα, να ενισχύσει την πίστη μας και να φωτίσει τα σπίτια και τις οικογένειές μας. Και όταν όλοι μαζί, με μία φωνή και μία καρδιά, αναφωνήσουμε το «Χριστός Ανέστη», εύχομαι η απάντηση «Αληθώς Ανέστη» να μην είναι απλώς μια όμορφη παράδοση ή ένας εορταστικός χαιρετισμός, αλλά να γίνει ζωντανή πραγματικότητα μέσα στη ζωή μας, να καθοδηγεί τις πράξεις μας και να φωτίζει ολόκληρη την κοινότητά μας με το φως της Αναστάσεως.

π. Χριστοφόρος Οικονομίδης

Αρχιμανδρίτης του Οικουμενικού Θρόνου, Ιερατικώς Προϊστάμενος

Preparing Our Hearts for Holy Week and Pascha: A Paschal message for our children from Fr. Christoforos

My dear children,

As we approach one of the most beautiful and important times of the year in our Church, I want to invite you to think about the meaning of Holy Week and Pascha. Holy Week is the most sacred week of the entire year for Orthodox Christians. During these holy days, we follow Jesus step by step as He enters Jerusalem, shares the Last Supper with His disciples, suffers on the Cross, and finally rises from the dead on the glorious day of Pascha. Even though these events happened many years ago, the Church allows us to experience them again every year through the beautiful services and hymns of Holy Week. I encourage all of you to come to church during these days together with your parents and families. When we participate in the services and pray together, we prepare our hearts to receive the greatest gift Christ gives us: Holy Communion, the precious Body and Blood of our Risen Lord Jesus Christ.



One of the most joyful moments of the entire year takes place on Holy Saturday night. On that night we gather in the church holding our Easter candles, waiting to receive the Holy Light. When the light is shared from candle to candle, the darkness is slowly filled with brightness, reminding us that Christ's Resurrection brings light to the whole world. **Do not forget to bring your Easter candle so that you can receive the Holy Light!** Then together we sing the beautiful hymn, "Christ is Risen from the dead, trampling down death by death." This is the greatest victory ever, because through His Resurrection Christ conquered death and opened the way for new life for all of us.

But the message of Pascha does not stay only inside the church. The Resurrection of Christ teaches us how we should live every day of our lives. One of the most important messages of Easter is to love everyone and forgive everyone. Just as Christ loves and forgives us, we are called to do the same. During this Paschal season, try to be better children in your families, better students at school, better friends to those around you, and caring members of your community. When we live with kindness, love, and forgiveness, we bring the light of Christ's Resurrection into our homes, our schools, our friendships, and our world. I look forward to seeing all of you in church during Holy Week and on the bright night of Pascha!



Greek Orthodox
Metropolis of New Jersey

Archpastoral Visit of His Eminence Metropolitan Apostolos of New Jersey

Holy Thursday: Vespertal Liturgy of St. Basil the Great



Thursday, April 9, 2026

10:00 AM

Holy Trinity Greek Orthodox Cathedral

808 N Broom St.

Wilmington, DE 19806



ΚΑΘΕΔΡΙΚΟΣ ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΑΣ ΤΡΙΤΙΑΔΟΣ

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 βάϊα

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
Δώρων9 -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 ιεουργούντος του
Σεβ. Μητροπολίτου Νέας Ιερσέης κ.
ΑΠΟΣΤΟΛΟΥ.....9-12 π.μ.

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



ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ (10 Απριλίου)

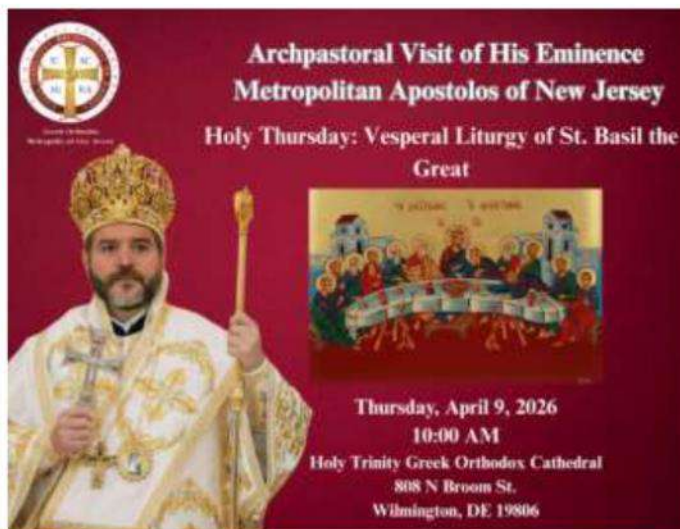
(πρωί) Ακολουθία των Μεγάλων και
Βασιλικών Ωρών.....10 π.μ. έως 12:00 μ.μ.
(μεσημέρι) Εσπερινός της Αποκαθηλώσεως
.....2:30 μ.μ.
(βράδυ) Επιτάφιος Θρήνος.....7 μ.μ.

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

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WILMINGTON, DELAWARE 19806

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2026 HOLY WEEK SCHEDULE

SATURDAY OF LAZARUS (April 4th)

Orthros.....9:00 AM

Divine Liturgy.....10:00 AM

Breakfast & Palm Crosses Preparation after services

PALM SUNDAY (April 5th)

Morning: Orthros at 9:00 AM & Divine Liturgy at 10:00 AM

Evening: Service of the Bridegroom7:00 PM

HOLY MONDAY (April 6th)

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

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

HOLY TUESDAY (April 7th)

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

HOLY WEDNESDAY (April 8th)

Afternoon: Sacrament of Holy Unction5:00 PM

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

HOLY THURSDAY (April 9th)

Morning: Vespers Divine Liturgy presided over by His Eminence Metropolitan Apostolos of New Jersey.....9:00-12:00 AM

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

HOLY FRIDAY (April 10th)

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 11th)

Morning: Vespers Divine Liturgy and proti Anastasis9:30-11:30 AM

Evening: Preresurrection Service11:00 PM

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

EASTER SUNDAY (April 12th)

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

(The above liturgical schedule times are subject to change)



Holy Trinity Greek Orthodox Cathedral
Wilmington, Delaware



HOLY FRIDAY SUNDAY SCHOOL RETREAT

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

Kindergarten through 12th grade

SCHEDULE

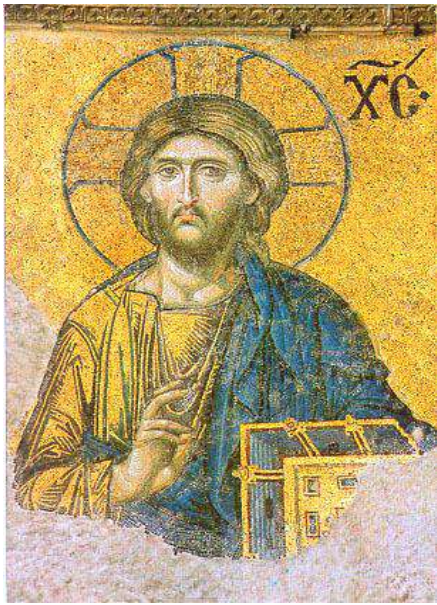
11:00a – Welcome / Preparations in Church
12:00p – Discussion with Father Christoforos
12:30p – Lunch
1:00p – Activities, Preparations Continued
2:30p – Closing

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

RSVP by Holy Wednesday, April 8,
via email to amalea.rassias@gmail.com

*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!**



!!! ATTENTION !!!

Help is needed to fold palms into Crosses for Palm Sunday on Saturday of Lazarus, April 4th after the Divine Liturgy.

Please bring your red dyed hard boiled eggs to the Church during Holy Week by Holy Thursday so they may be wrapped in tulle for distribution at the Paschal Liturgy.



PALM SUNDAY COMMUNITY LUNCH

Hosted by Philoptochos

SUNDAY APRIL 5TH



BAKALIARO WITH SKORDALIA

Cod with Garlic Potatoes



Cost of Lunch: \$25

Proceeds will Benefit Philoptochos Charities

For large family reservations please reach out to

Dena Verikakis (484) 433-3896

We will pack your lunch TO-GO

Following Christ on the Path to the Cross and Resurrection

A Guide to the Sacred Services of Great and Holy Week by Fr. Christoforos

Each year, the Orthodox Church invites us to enter the most sacred and spiritually profound week of the Christian year: Holy Week. These days are not simply a remembrance of events that happened long ago. Through the liturgical life of the Church, we mystically participate in the saving Passion, Death, and Resurrection of our Lord Jesus Christ. The hymns, readings, and services lead us step by step through the final earthly days of Christ and prepare our hearts to receive the radiant joy of Pascha.

Holy Week begins with the events surrounding the raising of Lazarus and culminates in the Resurrection of Christ. The Church calls us not simply to observe these services but to walk with Christ through them.



Lazarus Saturday The Promise of Resurrection

We celebrate the resurrection of Lazarus, the beloved friend of Christ on the Saturday that precedes Holy Week. Four days after Lazarus had been laid in the tomb, Christ came to Bethany and called him forth from death. This miracle is recorded in the Gospel of John and is one of the most powerful signs of Christ's divine authority over death.

Lazarus Saturday serves as a bridge between Great Lent and Holy Week. The Church proclaims through this miracle that Christ is the Lord of life and death. By raising Lazarus, Christ reveals what is about to come: His own Resurrection and the victory over death that will be given to all humanity.

The hymns of the day repeatedly proclaim that Christ confirms the universal resurrection before His Passion. Lazarus is brought back to life not merely as a miracle but as a sign that death itself will soon be defeated.

Come with your children and grandchildren to make palm crosses!

Palm Sunday Morning



The Triumphal Entry of the King

Palm Sunday commemorates Christ's triumphal entry into Jerusalem. As the Lord entered the holy city, crowds greeted Him with palm branches and cries of "Hosanna! Blessed is He who comes in the name of the Lord."

In our churches, we receive palms as a sign of victory and joy. The faithful hold these branches as a reminder that Christ enters our lives as the humble King of peace. Yet Palm Sunday carries a deeper spiritual message. The same crowd that welcomes Christ with joy will soon cry out for His crucifixion. The Church reminds us to examine our own hearts. Do we truly welcome Christ as King, or do we follow Him only when it is convenient?

Palm Sunday marks the beginning of the Lord's journey toward the Cross.

Come to the Divine Liturgy to sing to Christ the "Hosanna" and glorify Him!

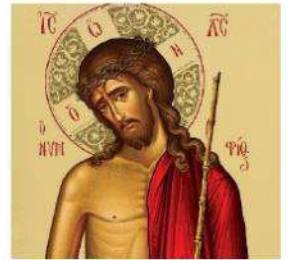
Palm Sunday Evening The Bridegroom Service

The evening services of the first three days of Holy Week are called the Bridegroom Services. They begin on Palm Sunday evening.

The central image of these services is Christ as the Bridegroom of the Church. The famous hymn proclaims: "Behold, the Bridegroom comes in the middle of the night, and blessed is the servant whom He shall find watching."

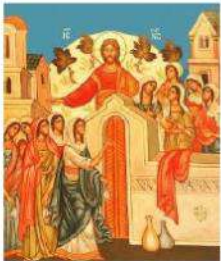
This imagery reminds us to remain spiritually vigilant. Just as a bride awaits the arrival of the bridegroom, the faithful are called to await the coming of Christ with prepared hearts.

The icon of Christ the Bridegroom depicts Him crowned with thorns and clothed in mock royal garments. It is a powerful reminder that the Bridegroom who comes for His people is also the suffering servant who willingly accepts humiliation and pain for our salvation.



***The journey of Holy Week truly begins that evening.
Come to welcome the Bridegroom of our souls!***

Holy Monday Evening



The Parable of the Ten Virgins

The Bridegroom Service of Holy Monday evening focuses on the Parable of the Ten Virgins. In this parable, Christ teaches about spiritual preparedness. Five virgins were wise and kept their lamps filled with oil, while five were foolish and unprepared when the bridegroom arrived.

The Church calls us to reflect on our own spiritual readiness. The oil in the lamps symbolizes the virtues of faith, prayer, repentance, and love. Without these, our spiritual lamps grow dim. Holy Week, therefore, invites us to renew our vigilance. Christ comes unexpectedly, and the faithful must be ready to meet Him.

Come to the evening Service to learn about spiritual vigilance!

Holy Tuesday Evening

The Hymn of Kassiani

The Holy Tuesday evening service is especially remembered for the beautiful Hymn of Kassiani. This moving hymn reflects on the repentance of a sinful woman who anointed Christ's feet with precious ointment. Her tears become an offering of love and repentance. She recognizes Christ's mercy and approaches Him with humility.



The Church places this powerful example before us during Holy Week. Like the sinful woman, we are invited to approach Christ with sincere repentance, trusting that His mercy is greater than our sins.

Come to Church to hear about the gift of humility and repentance!

Holy Wednesday



Holy Unction and the Call to Healing

On Holy Wednesday, the Church offers the sacrament of Holy Unction. Through this sacred mystery, we pray for healing of both soul and body. The Epistle of James instructs the faithful that the elders of the Church should pray over the sick and anoint them with oil in the name of the Lord.

Holy Unction reminds us that Christ is the true physician of our souls and bodies. As we approach the events of the Passion, the Church invites us to seek healing through repentance, prayer, and sacramental grace.

The evening service of Holy Wednesday that follows the Holy Unction, prepares us for the dramatic events that follow in the final days of Christ's earthly ministry.

Come to Church to partake of this Holy Sacrament and pray for the health of your soul and body!

Holy Thursday Morning The Mystical Supper



On Holy Thursday morning, the Church commemorates the Mystical Supper, Christ's Last Supper with His disciples. During this meal Christ instituted the sacrament of the Holy Eucharist, offering His Body and Blood to His disciples and commanding them to "do this in remembrance of Me." From that moment forward, the Divine Liturgy became the center of Christian life.

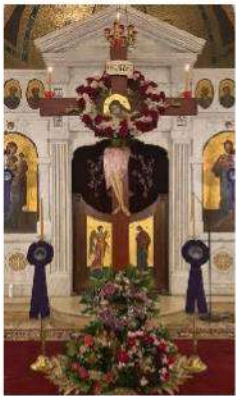
Holy Thursday also reminds us of Christ's humility, as shown when He washed His disciples' feet. The Lord teaches that true greatness is found in humble service.

This day calls us to reflect on the gift of the Holy Eucharist and the call to serve one another with love.

Come to the morning Divine Liturgy in remembrance of the Mystical Supper and welcome His Eminence Metropolitan Apostolos of New Jersey!

Holy Thursday Evening

The Service of the Twelve Gospels



The solemn service of Holy Thursday evening recounts the Passion of Christ through twelve Gospel readings. These readings describe the betrayal of Judas, the trial before Pilate, the suffering of Christ, and His crucifixion.

During this service, the Cross is brought to the center of the church as the faithful hear the words of the Gospel recounting the Lord's sacrifice. The atmosphere of the service is one of deep reverence and sorrow, yet also profound gratitude. Christ voluntarily accepts the Cross for the salvation of the world.

This is one of the most solemn and moving services of the Orthodox Church. Stay until the end!

Holy Friday Morning The Royal Hours

On the morning of Holy Friday, the Church offers the Royal Hours. These special services combine psalms, prophetic readings, epistles, and Gospel passages that reflect on the suffering of Christ.

The services lead us to contemplate the depth of Christ's sacrifice. The One who created the world willingly endures humiliation, suffering, and death for the salvation of humanity.

Holy Friday Afternoon

The Taking Down from the Cross

During the afternoon service the Church commemorates the moment when the body of Christ is taken down from the Cross and placed in the tomb.

The priest removes the icon of Christ from the Cross and wraps it in a white cloth, symbolizing the Lord's burial. It is one of the most moving moments of Holy Week.

This service reminds us that Christ truly experienced death. Yet even in the silence of the tomb, the promise of victory over death is already present.



The journey to the Resurrection is almost over. Christ rests in the Tomb, and the glory of the Resurrection is at hand.

Holy Friday Evening

The Lamentations at the Tomb

The evening service of Holy Friday centers on the Epitaphios, the decorated bier representing Christ's tomb.

The faithful gather around the tomb and chant the Lamentations, poetic hymns expressing sorrow over Christ's death while also proclaiming hope in His coming Resurrection. The service concludes with a procession of the Epitaphios, symbolizing Christ's burial and the journey toward the Resurrection.



Come to the holy service to lament before the Most Precious Body of our Lord, lying in the Tomb.

Holy Saturday Morning

The First Proclamation of the Resurrection

The Divine Liturgy of Holy Saturday morning is already filled with the first light of Pascha. The readings proclaim Christ's descent into Hades and His victory over death.

The dark vestments are replaced with bright colors, and the church begins to fill with the atmosphere of resurrectional joy. The Church proclaims that Christ has shattered the gates of death and liberated those held in captivity. ***This is one of the most anticipated services of Holy Week! The joy of the coming Resurrection begins to break through, and you will definitely feel it! At one point in the service, our altar boys make a joyful "holy noise" to represent the great earthquake that shook the world at***

Christ's victory over death. It's loud, unexpected, and full of excitement! Don't miss it! And feel free to bring your own (appropriate!) noisemaker and join in the celebration!

Holy Saturday Midnight

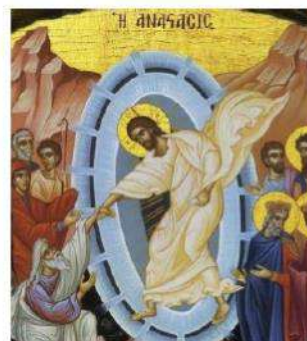
The Resurrection of Christ

At midnight the Church gathers in darkness. The priest emerges with the Holy Light and proclaims, "Come receive the light from the unwaning Light."

The flame spreads from candle to candle as the faithful proclaim together: "Christ is Risen from the dead, trampling down death by death, and upon those in the tombs bestowing life."

This moment is the culmination of Holy Week and the heart of the Christian faith. The Resurrection of Christ is the victory of life over death, light over darkness, and hope over despair.

Come to the Anastasis with your family and friends, and most importantly, stay for the Divine Liturgy that follows and receive Holy Communion. This is the true and complete experience of Pascha. Remain until the end and embrace the fullness of this sacred night. We will be done by 1:30am... I promise!



Through the sacred services of Holy Week, the Church leads us step by step through the mystery of our salvation. By participating in these services with prayer, humility, and faith, we walk with Christ through His Passion and arrive with joy at the empty tomb and the light of the Resurrection.

Kali Anastasi!

A MESSAGE FROM THE PARISH COUNCIL PRESIDENT

April 2026



Dear Beloved Parishioners,

I greet each of you as we prepare to celebrate the Resurrection of our Lord and Savior, Jesus Christ.

As we approach this blessed time of the year, I warmly encourage each of you to attend the beautiful services of Holy Week. From Palm Sunday through Holy Friday and into the celebration of the Resurrection, these services guide us step by step through Christ's Passion and victory over death. May this season of Pascha help us to renew our faith, and strengthen our commitment to Christ. Through prayer, attendance in the Divine Services, and acts of charity, we continue to grow as a strong and vibrant parish.

I would also like to extend our sincere thanks to our Sights and Sounds Committee for hosting a wonderful event at our parish on March 21. Your dedication and hard work brought our community together with great success, and we are truly grateful.

As we look ahead, we will continue preparations for our Greek Festival. This is a very important event in the life of our parish, and we need your help to ensure its continued success. Please volunteer your time, and support in any way you can. Your participation is essential and greatly appreciated.

I encourage each of you to remain active in the life of our parish, not only during this blessed season but throughout the year. Your presence, your generosity, and your willingness to serve are what strengthens our parish.

On behalf of the Parish Council, I extend our warmest wishes to you and your families for a joyous and blessed Pascha.

In Christ's service,
Georgia Halakos

THANKS TO ALL OUR VOLUNTEERS

Thank you to all the parishioners who came during the past 2 weeks!

Because of you we have...

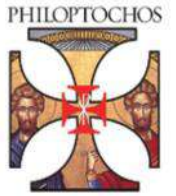


**152 Trays of
DOLMADES DONE!!!!**





Philoptochos Sisterhood of Holy Trinity St. Agape Chapter



Dearest Father Christoforos, Ladies of Philoptochos, and Parishioners:

Kali Anastasi!

We would like to extend our heartfelt thanks to everyone who supported our annual Loukoumades Sunday. Your participation and encouragement made this event truly special. A special note of appreciation goes to all the ladies who dedicated their time and effort to preparing the delicious Loukoumades. Your hard work and commitment are deeply valued by our community.

Our chapter was a Patron sponsor to the Walking with Christ luncheon, which was held at St. Nicholas Greek Orthodox Church in Wyckoff, New Jersey, supporting Hellenic College and Holy Cross Greek Orthodox School of Theology and are so proud that one of our own, Ludo (Nektarios) Wiechecki is attending this year.

At the end of April, our chapter will prepare dinner meals which we will be serving to women who are staying at the Friendship House. These women are trying to rebuild their lives having overcome abuse, human trafficking, or past incarceration. The Friendship House not only provides shelter but also a program designed to empower them to reclaim their independence and prepare for their future and plan to continue this monthly. If you're interested in assisting in the future, please let me know.

Following Pre-Sanctified Liturgy on March 4, Philoptochos hosted the Lenten community meal. It was a beautiful evening of fellowship, and we thank everyone who brought a delicious meal to share.

Philoptochos will be hosting the annual Palm Sunday Community Lunch. Please call me in advance about large take-out orders.

Please note that the Easter bake sale form is in this bulletin. Contact Eleni Karakasidis for your order of tsourekia and koulourakia.

This month's meal to The Emmanuel Dining Room was donated by Frideriki Tsoukalas memory of her beloved husband George. May his memory be eternal.

On March 29, we will, once again, begin the Prom clothing attire and accessory drive. Please bring your clothing/accessories to the office or bring them with you when attending church. We will be unable to accept any donations prior to this time.

Our Membership Drive is ongoing. Please send in your membership to Jessica Marvel as soon as possible. Your membership is key in supporting our local community, nationally and internationally.

We hope to see you during Holy Week and Easter as we celebrate this special time with our families.

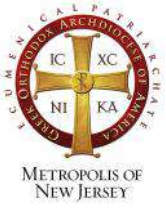
We look forward to seeing you all at the Greek Independence Day Parade on April 26, 2026.

In Christ's Service,

Dena Verikakis

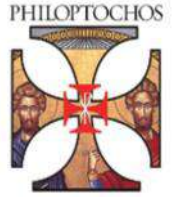
Kollyva for Memorials

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



Philoptochos Sisterhood of Holy Trinity

St. Agape Chapter



Dear Fellow Parishioner,

We extend our warmest wishes to all of you and pray this letter finds you and your loved ones healthy and safe. As we embark on the new year, we invite you to consider joining our vibrant and active Philoptochos chapter, the philanthropic arm of our parish. Through your involvement, you will contribute directly to provide vital support to those in need within our church, our community, nationally and globally. Together, let's make this year one of significant impact, building a stronger, more compassionate community through the spirit of sisterhood and shared purpose.

Come join us and make 2026 our most impactful year yet.

New members may join and past members may renew by mailing your **\$45.00** membership fees to Jessica Marvel, 202 Kirk Ave, Wilmington, DE 19803.

-Or- **Venmo** Philoptochos-Wilmington (@Penelope-Papachrysanthou).

Make checks out to Philoptochos Society.

Name _____

Address _____

Phone # _____ (preference call or text)

Email address (this is our primary communication method)

In Christ's service,
The Membership Committee



**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 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!!!**

March was a meaningful and joy-filled month for our HOPE & JOY families.

On March 6th, we gathered for a special Lenten evening where the children created *Kira Sarakosti*, learning about the beautiful tradition and its symbolism from Father Christoforos. We shared a meal and then attended the Salutations to the Theotokos, where the children were invited onto the solea, allowing them to participate in the life of the Church in a very meaningful way.



H
O
P
E



On March 14th, a small but mighty group of three of our HOPE & JOY children represented our Cathedral at the Bible Bowl at Annunciation Greek Orthodox Church in Elkins Park, PA. We are so proud to share that all three were part of the winning teams! What a beautiful witness of their knowledge, teamwork, and spirit!



J
O
Y



On March 15th, HOPE & JOY hosted a Lenten Spanakopita and frappe fundraiser. Our children joyfully greeted parishioners, took orders, and served with enthusiasm, creating a warm and welcoming atmosphere for all.

On Sunday, March 1st we celebrated the Sunday of Orthodoxy. As per our tradition the youth paraded with their favorite icons.





The Young @ Heart
invites you to our next gathering
Thursday, April 16th @ 12pm
(note date change due to Holy Week)
We will be having lunch at Vita Nova Restaurant at UD.
PLEASE RSVP to Dimitra by April 9 @ 302.753.3941
All you can eat Buffet Lunch for \$22
ALL are welcome! We hope you can join us!



Wishing
you
all a
Blessed
Easter!

ALTAR GUILD

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.**

St. Gregory Palamas Icon Flowers	March 8	\$60.00
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
Wreath at base of Cross	April 9	\$60.00
Wreath at base of Cross	April 9	\$60.00
Bay Leaves	April 11	\$200.00
Myrrh bearers Icon Flowers	April 11	\$60.00
Lilies for Pascha	April 12	\$25 per plant

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

April GOYA News



We had a successful turn out for the St. John Chrysostom Oratoricle Festival, congratulations to our GOYAns who moved onto to the next level, including senior division participants Eleni Marcantonis & Katerina Marcantonis as well as junior division participants Christina Marcantonis & Georgia Rassias. On March 21st we also hosted the annual DVYC Sights and Sounds Arts Festival, we extend a sincere thank you to all the volunteers who made it a success.



Upcoming Events...

- April 4th : Saturday of Lazarus / palm folding
- April 5th : Palm Sunday
- April 6th : Holy Week begins
- April 10th : Holy Friday / Sunday School retreat — GOYAns will cup candles, fill eggs with candy, and wrap eggs
- April 11th : Proti Anastasi — 11pm Resurrection Service
- April 12th : Agape service — GOYAns responsible for egg hunt
- April 26th : Greek Independance Day Parade in Philadelphia

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

Bacchieri, Stacey
Colborn, Brian & Nicole
Constantinou, John & Carol
Dianastasis, Ernie & Jennifer
Faller, James & Catherine
Fournaris, Emmanuel & Evie
Galaris, Rick & Diana

Geanopulos, Georgiean
Gray, David & Eugenia
Grivas, Christopher & Michelle
Kirifides, Alexander & Kathy
Kirifides, Lazarus M & Helen
Kirifides, Michael & Kerry
Kirifides, Vasil & Eleftheria

Markatos, Harry & Susan
Psaltis, Thomas & Cynthia
Raisis, Leonidas & Irene
Raisis, William & Emily
Rassias, Dion & Gina
Wolcott, Josiah & Paraskevi
Zerefos, Demetrios & Constantina

2026 FINANCIAL STEWARDS OF HOLY TRINITY GREEK ORTHODOX CATHEDRAL

Alexopoulos, Demetri & Lauren
Alexopoulos, John
Almasou, Elias & Rasha
Amygdalos, Michael & Christine
Anagnostou, Anamaria
Anagnostou, Anthoula
Andrianopoulos, Faith
Angeletakis, Christos & Christina
Asimos SR, George
Asimos, George & Kristie
Atsidis, Kostas
Barrios, Luis & Dimitra
Belitsas, Athanasios & Antonia
Bouikidis, Vasilios & Yianna
Calliagas, Katherine
Calliagas, Markella
Charalambides, Dino & Nia
Chilimidos, Effie
Christoforatos, Demetri & Dimitra
Christou, Alecca
Christou, Christos & Evie
Constantinou, Elizabeth
Constantinou, George
Constantinou, Georgeia
Constantinou, Stephen
Constantinou, Virginia
Courtis, Harry & Sophia
Croussouloudis, Despina
Dalianis, John & Vicky
Demetriou, Anna
Diakos, Andronikos
Diakos, Katina
Diamanty, Thomas
Diamond, Anthony & Lauren
Drimones, Clara
Drimones, Nicholas
Economou, Georgios & Lena
Ferentinos, Joan
Fessarar, Antonios
Floropoulos, Yiannis
Fotakis, Greg & Angeliki
Fotakos, Leonidas & Sophia
Fountzoulas, Costas & Audrey
Fournakis, Susan
Fournaris, Anna
Fournaris, Constantine & Kristen
Fournaris, George & Soula
Galanis, Agnes
Gatanis, Theodore
Gianelos, James & Stacie
Giannakakis, Vivian
Giannatos, Stavros & Terrie
Graham, Catherine

Grivas, Christopher Fanos
Guajardo, Evangelina
Guardascione, Louis & Shelly
Halakos, Demetris & Georgia
Haldas, Harry
Haldas, Nicholas & Rodie
Haldas, Thomas
Haldas-Long, Irene
Hall, George & Michelle
Healy, Kevin & Sophia
Heliotis, Alexandra
Hionis, Sophia
Humphrey, Caroline
Issaris, Katherine
Joris, Irene
Joseck, Anastasia
Kalaitzoglou, Apostolos & Niki
Kalaitzoglou, Stavros
Kaliakin, Victor & Elizabeth
Kamenakis, Peter & Juli
Kanas, Emmanuel & Valerie
Karablacas, Stelios
Karagiannis, Peter
Karahalias, Stratton
Karakasidis, Demetri & Eleni
Karakasidis, John & Vickie
Karakasidis, Stephanos & Evaggelia
Karaoglanis, Eleftherios & Niki
Karas, George & Eva
Karas, George M
Kayiaros, Joanna
Kefallinos, Vasiliki
Kimbiris, George & Beatriz
Klezaras, Michael & Kathy
Klezaras, Nikoletta
Klezaras-Lurz, Marina
Kollias, Georgia
Koninis, John & Anastasia
Kontomaris, Kostas & Melissa
Kostas, John & Gale
Kostas, Lynn
Kostas, Nicholas & Stephani
Kramedas, Matoula
Kranidiotis, Konstantinos & Maria
Kromedas, Vasiliki
Kyranakis, Demetri & Vanessa
Kyranakis, John & Gale
Laletas, Earnest & Barbara Brockett
Lawson, Alexander & Gia
Lazare, John & Sandra
Lazopoulos, Jr., John & Christina
Lengel, Robert & Maria
Liappis, Nikolaos & Maria

Liarakos, Ann
Logullo, Desponia & Francis
Lomis, Toulia
Lonergan, William & Francesca
Lurz, Alexandros
Lurz, Andreas
Manolakos, Nicholas & Paula
Manoloudis, Michael & Kandi
Mantzavinos, Spiros & Megan
Maravelias, James & Diane
Marcantonis, George & Agnoula
Marini, Irene
Marinis, Kalliope
Marvel, Jessica
Matulas, Anagnostis & Angela
Michell, Constantine & Elaine
Michell, Theodore & Catherine
Minella, Tia & Charles
Moriello, Carissa & Nicholas
Nannas, Theodore & Alexandra
Novakis, Louis
Ohlemacher, Evangline
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, Dino & Maria
Saitis, Mary
Schillinger, Robert & Karen
Shahwan, Sofy
Spurlock, Kate
Staab, Kristina
Tarabicos, Maria
Tarabicos, Sophia
Teklai, Titi
Theodorakos, Nicholas & Katherine
Tiniakos, Gregory & Elaine
Tsaganos, Nicholas & Joanna
Tsakataras, George
Tsakumis, George & Julia
Tsakumis, Theodore

Tsigkakos, Dimos & Ioanna
Turley, Steve & Akiko
Vassiliou, Kleoniki
Velitskakis, Steve & Karen
Verikakis, Dena
Verikakis, Evangelos & Shannon
Visvardis, Socrates & Ruth
Wiechecki, Frank & Kelly
Wilson, Eugenia & Pronto, Julius
Xarhoulakos, Peter
Ziccarelli, Louis & Catherine

As of March 24, 2026
188 Families

**YOUR NAME
SHOULD GO
HERE.
PLEASE
SUBMIT
YOUR PLEDGE
NOW!!**

Bring the whole tithe
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

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.holytrintywilmington.org - hit the donate button and follow the prompts)
- 1) 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!



DEADLINE APRIL 18 / DEADLINE APRIL 18 / DEADLINE APRIL 18

NAME: _____

ADDRESS: _____

BUSINESS NAME: _____ FAX: _____

PHONE: _____ EMAIL: _____

SIZE AD: please circle one:	Full Page	1/2 Page	1/4 Page	1/8 Page
PROPER SIZE SPECS	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

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

DEADLINE APRIL 18 / DEADLINE APRIL 18 / DEADLINE APRIL 18

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

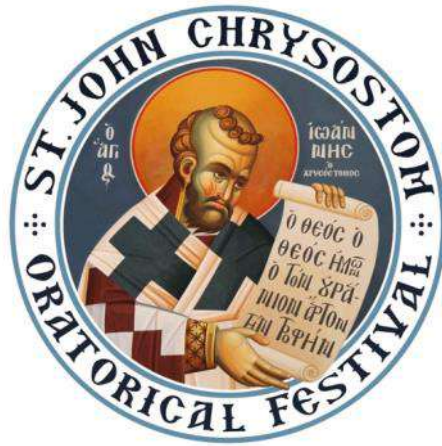
Please come and HELP!! ~~ NO EXPERIENCE NECESSARY!

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**





## 2026 St. John Chrysostom Oratorical Festival

On Sunday, March 1, we were blessed to host our Parish Level Oratorical Festival competition.

Congratulations to all 10 of our Holy Trinity Cathedral Parish Level Participants! We are so proud and honored to hear you speak about the Orthodox faith and teachings.

### **Junior Level:**

Demetri Karakasidis  
Yianni Karakasidis  
Christina Marcantonis  
Georgia Rassias  
Demetri Thomas  
Paris Verikakis

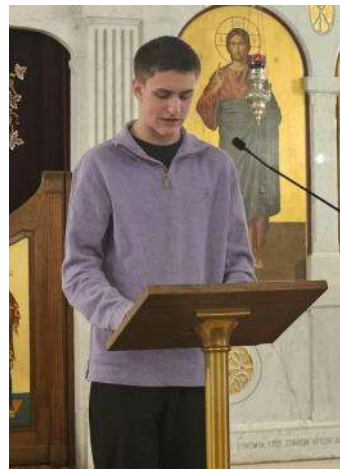
### **Senior Level:**

Ellen Kirifides  
Eleni Marcantonis  
Katerina Marcantonis  
Anastasia Thomas

Congratulations to Christina, Georgia, Eleni and Katerina who moved forward to represent our Holy Trinity Parish in the District Level Festival on March 7.

We wish you all God's blessings! Thank you for sharing your faith!







***Orthodox funeral services speak of death as “falling asleep” and emphasize the hope of resurrection. How does Orthodox teaching about death and eternal life influence how we live and how we care for the dying and grieving?***

***Eleni Marcantonis ~ Senior Division***



Reverend Fathers, honorable judges, members of the congregation, fellow speakers, families and friends, good morning.

“Memory eternal” is one of the most common phrases we hear during Orthodox funerals and memorial services. It sounds simple, but it really sums up what Greek Orthodox Christians believe about death and eternal life. It reminds us that those who have passed away are never forgotten by not only us, but also by God. This is the quintessence of our faith. Our church is built on the faith in resurrection.

In our faith, we don’t only remember our loved ones once at their funeral. We continue to pray for them both at home and at church. Memorial services are the easiest way to pray at church for people who have fallen asleep. They can be done at 40 days, 6 months, and annually after their repose, as well as the Saturday of Souls services during Lent and one just before Pentecost, where we have opportunities to remember them in His Kingdom. We ask God to remember them eternally, so that once we die, their memory never fades away. Every time we say “May their memory be eternal,” we are really praying for them to be remembered eternally by God in His Kingdom.

The secular world thinks about death as pain, suffering, and things with only a negative connotation. Society often teaches us to see death as a permanent end and as the moment when everything just stops. Many people believe that once our loved ones have passed, we can no longer interact with them in any way.

The Church teaches us something very different. In fact, the complete opposite. Greek Orthodox Christians are taught to be hopeful for the future and to see death not as the end, but as a transition. This is why the Church refers to death as “falling asleep,” rather than as the complete end of someone’s life. During a memorial service, Father’s exact prayer is “give rest to the soul of the departed servant in a place of light, in a place of green pasture, in a place of refreshment, from where pain, sorrow, and sighing have fled away.”

Our understanding is confirmed by Christ’s resurrection. We say Christ truly died to emphasize that He fully experienced death, but He also rose from the dead. Just as Christ rose from the dead, we believe that He will raise us at His Second Coming. So, when we speak of death as sleep, we are following Christ’s example. His resurrection is a promise that we, too, will wake up just as He did. Again, going back to the memorial service, Father says that You trampled upon death and abolished the power of the devil. Christ has made this possible for us.

In Orthodoxy, when a person dies, their soul separates from their body and goes to be with God in heaven. Death brings an end to physical suffering, but it does not end life itself. We believe that one day we will be reunited with our loved ones and that this separation is temporary. This is why death is described as sleep, because just as sleep leads to waking, death leads to resurrection.

The core of our Orthodox faith, or quintessence, is the resurrection. During Pascha, after the forty days of fasting and preparation, we finally celebrate Christ’s victory over death. And the Divine Liturgy every Sunday is a reminder of this same victory. The way we go about our lives changes because of this belief as well. We believe death is not the end, so our actions matter eternally. We are taught to live in repentance, forgiveness, love, and faith, knowing that our relationship with God continues even after we have fallen asleep.

This teaching also forms how Orthodox Christians care for the dying. The church surrounds those who are dying with prayer and the sacraments, helping them to prepare peacefully to meet Christ. Father is the first one we call when there is an emergency, to offer prayers, to offer communion, or even to anoint us with unction to help us heal. While a priest is anointing you, they begin with: “Holy Father, physician of souls and bodies, You sent Your only-begotten Son, our Lord Jesus Christ, and He cured every disease and rescued us from death.” And then he prays for not only physical illness but also spiritual illness that could be afflicting us. Jesus rescued us from death by dying for our sins.

When we grieve for our loved ones, we grieve with hope. We pray for our loved ones because we believe they are alive in Christ. When we say ‘Memory eternal,’ we are proclaiming the heart of our faith. That Christ conquered death, resurrection is waiting for us, and that love does not end once we die. Death is not the end; resurrection is.



***Select a major Orthodox feast day and explain why we celebrate it and how participating in this celebration deepens our understanding of Christ and our faith.***

***Georgia Rassias ~ Junior Division***

Reverend Fathers, honorable judges, and parishioners, good afternoon.

The Nicene Creed is the foundation of what we believe as Orthodox Christians. We believe in one God. We believe in the Holy Trinity: God the Father, God the Son, and God the Holy Spirit.

We believe that the Son of God, for our salvation, *came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man*. He was crucified for us, suffered and was buried, and rose on the third day. We believe *He ascended into heaven and is seated at the right hand of the Father*.

We believe that the Holy Spirit, who proceeds from the Father, spoke through the prophets. We believe in one church; and one baptism for the forgiveness of sins. And we look for the *resurrection of the dead and the life of the ages to come*.

The Feast of the Ascension of our Lord deepens our understanding of Christ and our faith by reiterating what we believe when we recite the Nicene Creed. It draws a connection to other feast days – such as Pentecost, and sacraments – such as baptism. It bridges the gaps between what we know as human life on earth, the Church, and eternal life at the right hand of God. This feast day is significant amongst all feast days, because it recognizes the completion of all that Jesus did for us.

The Feast of the Ascension is celebrated each year, 40 days after Pascha and the Resurrection. It commemorates when Jesus ascended into Heaven. The Book of Acts tells us that Jesus took his disciples to the Mount of Olives and told them to wait in Jerusalem for God's promise – the coming of the Holy Spirit. Jesus told his disciples that they will be baptized with the Holy Spirit and be His witnesses to the end of the Earth. The Gospel of Matthew states that the disciples were told to “go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit” (Matthew 28:19). At that moment, Jesus “was lifted up before their eyes in a cloud which took Him from their sight” (Acts 1:9). Then, angels appeared to the disciples and told them that Jesus will return in the same way He ascended into heaven.

The Ascension of our Lord helps us understand the connection between Jesus' physical ministry on Earth and the ministry of the Church that leads us to eternal life with God. We celebrate it to recognize that Jesus lived a human life, He suffered and died for us; and even though his human life on Earth ended, His human body ascended into Heaven – to an eternal, divine life with God in the highest place – at the right hand of the Father. Celebration of this feast allows us to recognize what Christ did for us and that we, too, can have our ascension and eternal life with God.

Before His ascension, Jesus instructed his disciples that they will be baptized and receive the Holy Spirit – a promise from God. Jesus makes this connection to Pentecost, and that through the Holy Spirit, the disciples are His witnesses and will spread the word of Jesus' life on earth. This symbolizes the role of the Church. As Orthodox Christians, we recognize that God, as the Holy Spirit, spoke through the prophets and disciples of Jesus. This connection is meaningful because of our belief in our faith, the Holy Trinity, and the responsibility and mission of the Church to spread the Word of God. We believe that through baptism, and the Holy Spirit, we can have eternal life with God.

Finally, through the Feast of the Ascension, we learn that Jesus will return in the same way he ascended into Heaven. By this, we recognize our commitment to the foundation of our Orthodox faith, the Church and our responsibility in continuing to share Jesus' purpose and ministry through the Church – and hope to one day be able to have an eternal, divine life with God in Heaven.

This Paschal Season, as we are reminded of His passion, His descent and His Resurrection, let us recall the final step, the triumphant Ascension. As St. John. Chrysostom writes, “we who are not worthy of authority below have ascended to the kingdom on high and... the angels have received what they have long yearned for, our nature gleaming from the royal throne.”



***Choose an Old Testament story and explain how it teaches us important lessons that apply to young people today.***

***Christina Marcantonis ~ Junior division***



Good morning reverend Father, honorable judges, members of the congregation, and fellow participants.

Since I was little, I have had a hard time listening to my parents. When they say go left, I go right. When they say stop, I sneak into the corner to keep going. When mom gives me directions, I never listen right away. I always ask why, or how come, or I just don't listen at all. That's usually when the trouble starts in my house. So naturally, I felt Jonah's pain in the Old Testament story of Jonah and the big fish.

The story was about Jonah, a prophet whose job was to deliver a message from God to the people of Nineveh. It first started when God told Jonah to go to Nineveh because the people there were doing bad things. Jonah did not want to go to Nineveh, so instead, he sailed in the exact opposite direction for Tarshish. Much like the problem I have of listening to directions. Because he did not listen, God cursed Jonah. While he was sailing, God sent a great and powerful wind over the sea that caused a storm. Jonah told his captain to throw him into

the sea so that the storm would stop. Then while swimming, Jonah was swallowed by a huge fish and he lived inside for 3 days.

On that third day, Jonah prayed to God for forgiveness and the fish spit him out. God was giving Jonah a second chance, so off to Nineveh he went and delivered God's message to the villagers. The villagers stopped doing bad things.

The story teaches us that God is all powerful and that we must obey Him. God also always offers us second chances, and third chances, and fourth chances, and more. He wants us to repent, to follow him in his ways, and do good. The story also teaches us that we should not run away from God's will, like Jonah did, as God wants the best for us and would not lead us down the wrong path.

Just a few months ago, my dad asked me and my sisters to help him shovel snow, there was a lot of it and way too much for one person. When we finally got outside, Dad and my sisters did all the work while I spent my time complaining, throwing snow balls, and asking when I could leave to go sledding. I could see my friends down the street heading to the big hill!

After the work was done, my dad rewarded my 2 sisters for their hard work but I did not get a reward because like Jonah who disobeyed God, I disobeyed my dad. Let me tell you, I felt his wrath. I did feel bad when I heard this news after sledding, so I shoveled the deck area and even cleaned my room in repentance.

It's really not worth getting in trouble all the time and I want to do the right thing by my parents. I hope I learn my lesson soon and start listening the first time. I don't want any fish looking for me.





***Saint John frequently contrasts light and darkness in his Gospel and letters. Choose one of his teachings about light (such as “God is light” or Christ as “the light of the world”) and discuss how this imagery helps us understand our Christian calling and witness.***

***Katerina Marcantonis ~ Senior Division***

Reverend Fathers, honorable judges, members of the congregation and fellow participants, good morning.

During the Divine Liturgy every Sunday, symbolism is widely used, both in actions by the priest as well as materials used. One example of this is the Holy Communion, where bread and wine portray the body and blood of Christ. We have Communion as a way to cleanse us of our sins and bring us closer to God and our faith. Additionally, the Great Entrance represents the procession to the crucifixion of Christ, and even the vestments of the priest hold so much symbolic significance through both clothing articles and colors.

Even the candle that we all light in the narthex is symbolic, both as a placeholder for the prayer we said when lighting it, to us spreading the “light” to “shine” inside our church. Each one of these specific subjects could have one speaking for hours because of how rich our religion is with symbolism. Though there is so much for us as Orthodox Christians to understand just from a visual standpoint, there is also major symbolism within words—like in the Holy Gospel—that can explain our faith and how to practice it in our everyday lives.



Saint John utilizes symbolism abundantly in his teachings using two opposing concepts: light and darkness. One of these that particularly stuck with me was John Chapter 8 Verse 12 where Jesus declares : “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” This is a simple yet beautiful statement that has so much to unpack. In simple words, it means that living each day faithfully for Christ will make us more Christ-like. Of course, we can’t be exactly like Him—we are all naturally sinners with flaws and that makes us human beings—but we can strive to get closer. And if we constantly work towards following in His light, we don’t have to fear the darkness. If you walk down a dark path without light what would happen? Maybe you stumble? Maybe you lose your way? But the minute you walk with light in your hands, the path is clear to follow isn’t it?

Christ is the light. We are the ones who reflect His light, and spread it to others through our words and deeds. These don’t always have to be big things. At school, I often find myself talking a lot about church events, like MDF, Sights and Sounds, and especially retreats and Camps. I see camp as a way of getting away from everything going on in life, the stress and strife, and focusing on my connection with God. By entering with this mindset, I walk away from CGS or the Fall Retreat feeling refreshed, replenished in my faith, and relaxed, ready to take on the world. Getting to share these experiences with other like minded Orthodox youth and getting to talk about how much of a positive effect my religion has on my life has helped me walk towards the “light” and away from the “darkness.”

Saint John does however include darkness in his teachings as well for specific reasons. It can be difficult to think about people who don’t have God’s light in their life and how they’re living without it. It’s a given that young people have many struggles today, with all the stresses of over scheduling, over working, and over engaging with social media. Because they don’t have the light of God within them, their struggles are much more difficult. Being a teenager has many stumbling blocks with schoolwork, friendships, and other things, but if we pray and do our best to follow the light, we can get through easier. The path is clearer. Do we sometimes stumble and lose our way even when we follow the light? Of course we do, but when darkness falls (or we sin in other words), because we are followers of the light, we repent through prayer, through confession, and through communion to continue to live in the light.

Saint John wants young people to seek the light and God’s presence in their lives, and fight off the dark with the light. He wants us to stay connected with our faith and to not stray from it, and he says this to us through symbolism— using light and darkness to be in communion with God in a confusing and dark world.

**The District Level St John Chrysostom Oratorical Festival  
was presented at St Thomas, Cherry Hill March 7, 2026**

**We will be hosting the  
Metropolis Level St John Chrysostom Oratorical Festival on May 2, 2026**





PHILADELPHIA  
**GREEK**  
INDEPENDENCE  
CELEBRATIONS  
**2026**

**FLAG RAISING**

**FRIDAY** | 12:00PM AT PHILADELPHIA  
**APRIL 24TH** | CITY HALL | NORTH APRON

PARADE GRAND MARSHALS  
PAST PRESIDENTS OF THE FEDERATION



The Federation of Hellenic-American Societies  
of Philadelphia and Greater Delaware Valley  
[phillygreekparade.com](http://phillygreekparade.com)



PHILADELPHIA  
**GREEK**  
INDEPENDENCE  
CELEBRATIONS  
**2026**

*Eleftheria Gala*

ELEFThERIA MEDAL RECIPIENT | STEVE KONTOS  
PARADE GRAND MARSHALS | PAST PRESIDENTS OF THE FEDERATION  
MASTER OF CEREMONIES | MIKE EMANUEL

**SATURDAY, APRIL 25TH**

COCKTAILS 5PM | DINNER 6PM

PA CONVENTION CENTER  
"GRAND BALLROOM"  
1201 ARCH STREET, PHILADELPHIA, PA 19107

ENTERTAINMENT BY THE MARCANTONIS BAND  
FEATURING GREEK INTERNATIONAL ARTIST  
CHRISTINA MILIOU



SCAN QR CODE FOR TICKETS & SPONSORSHIP OPPORTUNITIES

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PHILADELPHIA  
**GREEK**  
INDEPENDENCE  
CELEBRATIONS  
**2026**

205  250  
YEARS OF INDEPENDENCE

**PARADE**  
**SUNDAY, APRIL 26TH**

PARADE GRAND MARSHALS  
PAST PRESIDENTS OF THE FEDERATION

<b>10:00 AM</b> DOXOLOGY SAINT GEORGE GREEK ORTHODOX CATHEDRAL	<b>1:00 PM</b> FORMATION 22 ND STREET & BENJAMIN FRANKLIN PARKWAY	<b>2:00 PM</b> STEP-OFF/PARADE MARCHING TOWARDS GRANDSTANDS AT 18 TH & LOGAN CIRCLE
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The Federation of Hellenic-American Societies  
of Philadelphia and Greater Delaware Valley  
[phillygreekparade.com](http://phillygreekparade.com)



PHILADELPHIA  
**GREEK**  
INDEPENDENCE  
CELEBRATIONS  
**2026**

**AFTER PARADE**

**SUNDAY, APRIL 26TH**  
DOORS OPEN AT 5PM

**UPTOWN BEER GARDEN**  
1500 JOHN F KENNEDY BLVD, PHILADELPHIA, PA 19102

TICKET PRICING  
\$10 - AGES 16-20 | \$20 - AGES 21+ (PRE-SALE) | \$30 - AGES 21+ (AT THE DOOR)  
Must be 21+ to drink, ID Required. Food and Drink for Purchase and Cash Bar.  
All proceeds are donations to the parade.




The Federation of Hellenic-American Societies of  
Philadelphia and the Greater Delaware Valley  
[phillygreekparade.com](http://phillygreekparade.com)



# GREEK INDEPENDENCE DAY PARADE

Sunday, April 26, 2026



There will be a bus from Holy Trinity after Sunday Service traveling directly to the parade route in Philadelphia and returning to Holy Trinity after the parade.

We hope you will join us!

We will have a float again this year and encourage ALL Greek School & Sunday School students and ALL GOYAns to come and participate in this year's Parade! Let's make this a great showing for our community!

Please call the church office

(302-654-4446)

on or before April 20th

to reserve your seat on the bus!



SEE BELOW FOR OTHER EVENTS SCHEDULED FOR THE WEEKEND!

**Come support our Greek Orthodox Family!**

## SCHEDULE OF EVENTS for the Weekend

FRIDAY, April 24, 2026

12:00 pm ~ Greek Flag Raising Ceremony at City Hall, Philadelphia, PA

SATURDAY, April 25, 2026:

6:00 pm ~ Federation Parade Dinner at the Pennsylvania Convention Center

SUNDAY, April 26, 2026

2:00 pm ~ Greek Independence Day Parade (Formation 1:00 PM / Start Time: 2:00 PM)





## Sunday of the Veneration of the Holy Cross

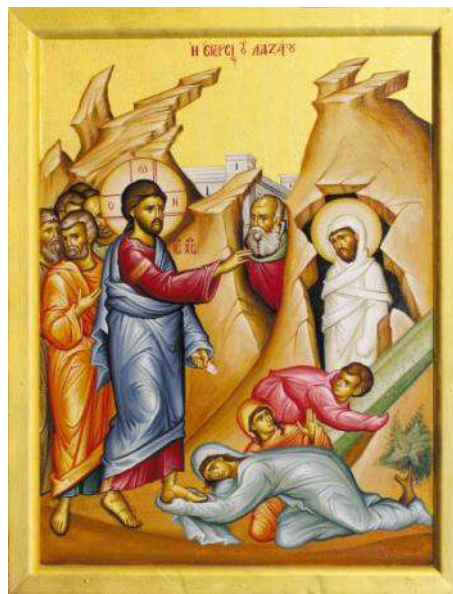
On Sunday, March 15 we celebrated the Veneration of the Holy Cross, the mid-point of Great Lent. Our wonderful children of all ages participated in this sacred procession and were taught by Fr. Christoforos how to venerate and prostrate before the Holy Cross. Following this, Fr. Christoforos recognized all our Basketball Team players, boys and girls, and their coaches for an outstanding performance.











## LAZARUS SATURDAY

### Apolytikion in the First Tone

O Christ our God, before Your Passion, You raised Lazarus from the dead to confirm the common Resurrection for all. Therefore, we carry the symbols of victory as did the youths, and we cry out to You, the victor over death, "Hosanna in the highest. Blessed is He who comes in the name of the Lord. "

### Kontakion in the Second Tone

Christ, everyone's joy, the truth, the light, life, the resurrection of the world, has by His goodness appeared to those on earth. He is the archetype of the resurrection, granting divine forgiveness to all.

### Reading:

Lazarus and his sisters Martha and Mary, the friends of the Lord Jesus, had given Him hospitality and served Him many times (Luke 10:38-42; John 12:2-3). They were from Bethany, a village of Judea. This village is situated in the eastern parts by the foothills of the Mount of Olives, about two Roman miles from Jerusalem. When Lazarus - whose name is a Hellenized form of "Eleazar," which means "God has helped," became ill some days before the saving Passion, his sisters had this report taken to our Saviour,

Who was then in Galilee. Nonetheless, He tarried yet two more days until Lazarus died; then He said to His disciples, "Let us go into Judea that I might awake My friend who sleepeth." By this, of course, He meant the deep sleep of death. On arriving at Bethany, He consoled the sisters of Lazarus, who was already four days dead. Jesus groaned in spirit and was troubled at the death of His beloved friend. He asked, "Where have ye laid his body?" and He wept over him. When He drew nigh to the tomb, He commanded that they remove the stone, and He lifted up His eyes, and giving thanks to God the Father, He cried out with a loud voice, "Lazarus, come forth." And he that had been dead four days came forth immediately, bound hand and foot with the grave clothes, and Jesus said to those standing there, "Loose him, and let him go." This is the supernatural wonder wrought by the Saviour that we celebrate on this day.

According to an ancient tradition, it is said that Lazarus was thirty years old when the Lord raised him; then he lived another thirty years on Cyprus and there reposed in the Lord. It is furthermore related that after he was raised from the dead, he never laughed till the end of his life, but that once only, when he saw someone stealing a clay vessel, he smiled and said, "Clay stealing clay." His grave is situated in the city of Kition, having the inscription: "Lazarus the four days dead and friend of Christ." In 890 his sacred relics were transferred to Constantinople by Emperor Leo the Wise, at which time undoubtedly the Emperor composed his stichera for Vespers, "Wishing to behold the tomb of Lazarus . . ."

## HOLY TRINITY REGISTRY March 2026

### Baptisms:

**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.

**Sofia Fournaris**, daughter of Constantine & Kristen Fournaris, was baptized in our Church on March 7, 2026. Her sponsor was Eleni Kostas. We congratulate her and her sponsor and welcome Sofia into the Orthodox faith.

### Memorials:

**Foula Tsionas ~ 40 Days ~ March 8**

**Saundra Karas ~ 40 Days ~ March 8**

**Presbyteria Mary Giannaris ~ 9 Years**

**Mary Pappas ~ 16 Years ~ March 8**

**Georgios Mitru ~ 40 Day ~ March 22**

**Christodoulos Mantzavinos ~ 6 Years ~ March 29**

**Despina Croussouloudis ~ 40 Days ~ March 8**

**Sandra Pappas ~ 1 Year ~ March 8**

**& Fr. George Giannaris ~ 12 years ~ March 8**

**John Pappas ~ 31 Years ~ March 8**

**Eftihia Atsidis ~ 1 Year ~ March 29**



Διάφορα  
ΚΑΛΟ ΠΑΣΧΑ ή ΚΑΛΟ EASTER

Δρ. Κώστας Γ. Φούντζουλας  
Επαναδημοσίευσις

**Πάσχα** και **Easter**, δύο λέξεις που σημαίνουν το ίδιο πράγμα, την μεγαλύτερη Χριστιανική εορτή, την Ανάσταση του Κυρίου Ημών Ιησού Χριστού. Ας δούμε λοιπόν γιατί στην Ελληνική γλώσσα χρησιμοποιούμε την λέξη **Πάσχα**, ενώ στα Αγγλικά την λέξη **Easter**.

Η λέξη **Πάσχα** προέρχεται από την Αραμαϊκή λέξη **pascha**, η οποία προέρχεται από την Εβραϊκή λέξη **pesakh** η οποία σημαίνει **πέρασμα, παρέλευση**. Η λέξη χρησιμοποιήθηκε από τους Εβραίους σε ανάμνηση της **Δεκάτης Πληγής κατά** των Αιγυπτίων, όπου σύμφωνα με την βιβλική αφήγηση, ο **Αγγελος του Θανάτου προσπερνούσε** τις πόρτες των Ιουδαίων της Αιγύπτου που ήταν βαμμένες με αίμα αρνιού (**αμνός**) και δεν θανάτωνε τα πρωτότοκά τους. Έτσι, οι Έλληνες Χριστιανοί εχρησιμοποίησαν την λέξη **Πάσχα** για να εκφράσουν το πέρασμα από τον θάνατο στην ζωή (**Ανάσταση**). Ο Χριστός είναι ο **Αμνός του Θεού** που μας έσωσε με το αίμα (θυσία) του από την αμαρτία και τον θάνατο.

Η λέξη **Easter** η οποία χρησιμοποιείται στα Αγγλικά προήλθε από την λέξη **Eastre** της αρχαίας Αγγλικής πριν από το 899 M.X. Η λέξη αναφέρεται στην Γερμανική ειδωλολατρική θεά **Eastre** η οποία εορτάζοταν κατά την Εαρινή Ισημερία, και η οποία αναγνωρίζεται στην αρχαία Γερμανική λέξη **oestaruen-Ostern** στα σύγχρονα Γερμανικά. Η λέξη **Eastre** προέρχεται από την λέξη **oeast** η οποία ως γνωστόν σημαίνει ανατολή. Αυτό δείχνει ότι αρχικά αυτή η λέξη αναφερόταν σε θεά σχετική με την **αυγή**. Σχετικές Ινδοευρωπαϊκές παραδόσεις λαμβάνουν χώρα με την Ρωμαϊκή θεά **Αφρόδα** και την Ελληνική θεά Ομηρική **Ηώς** ή **Έως** που σημαίνει **αυγή**. Κατ' άλλους όμως σχετίζεται με τις εορτές προς τιμή της **Βαβυλωνιακής** θεάς **Ishtar**, η **Αφροδίτη των Βαβυλωνίων**.

Η ημερομηνία εορτασμού του **Ορθόδοξου Πάσχα** καθωρίσθηκε στην **Σύνοδο της Νικαίας το 325 M.X.** Με απόφαση αυτής της Συνόδου το Πάσχα πρέπει να εορτάζεται την Κυριακή μετά την πρώτη πανσέληνο της εαρινής ισημερίας, αλλά πάντοτε μετά το **Εβραϊκό Πάσχα**, ούτως ώστε να διατηρείται η ακολουθία των γεγονότων της **Σταυρώσεως** και **Αναστάσεως** σύμφωνα με τους ευαγγελιστές. Το **Ορθόδοξο Πάσχα** εορτάζεται από περισσότερα από **250 εκατομμύρια πιστούς** σ' όλο τον κόσμο.

**ΚΑΛΗ ΑΝΑΣΤΑΣΗ ΚΑΙ ΚΑΛΟ ΠΑΣΧΑ!**

Various  
HAPPY PASCHA or HAPPY EASTER

Dr. Costas G. Fountzoulas  
Republication

These two words, **Pascha** and **Easter** ecclesiastically mean the same thing, the largest Christian celebration, and the Resurrection of our Lord and savior Jesus Christ. Let us see now why in Greek we use the word **Pascha**, while in English we use the word **Easter**.

The word **Pascha** comes from the Aramaic word **pascha**, which comes from the Hebrew word **pesakh**, which means **passage, skipping, passing over**, the well known **Passover**. This word was used by the Jewish people in commemoration of the night of the **Tenth Plague of Pharaoh**, when the **Angel of Death** saw the blood of the **passover** lamb on the doorposts of the houses of Hebrews of Egypt "**skipped over**" them and did not kill their firstborn. Therefore, the Christian Hellenes used the word **Pascha** to express the passing from death the life (**Resurrection**). Christ is the **Lamb of God**, who saved us with his sacrifice (blood) from the sin and death.

The modern English term **Easter** developed from the **Old English** word **Eastre**, which itself developed prior to 899. The name refers to the goddess **Eastre** in Germanic paganism, who was celebrated at the Spring equinox, and has cognates in Old High German **oestaruen**, plural, **Easter** (modern German language **Ostern**). The Old English term **Eastre** ultimately derives from **oeast** - meaning the direction of east. This indicates it originally referred to a goddess associated with dawn. Corresponding Indo-European traditions occur with the Roman goddess **Aurora** and the Greek goddess (Homeric) **Eos**. However, other people relate the word Easter with the festivities for the goddess **Ishtar**, which was the **Babylonian Aphrodite**.

The date of **Orthodox Pascha** was determined by the **Council of Nicaea in 325 A.D.** According to the decision of this Synod, Pascha should be celebrated on the Sunday following the first full moon of the vernal equinox, but always after the **Jewish Passover**, in order to maintain the sequence of events of the **Crucifixion** and **Resurrection** according to the evangelists. The **Orthodox Pascha** is celebrated by more than **250 million followers** around the world.

**HAPPY RESURRECTION  
HAPPY PASCHA & HAPPY EASTER!**



# Great and Holy Pascha



## Reading:

Mary Magdalene, and the other women who were present at the burial of our Saviour on Friday evening, returned from Golgotha to the city and prepared fragrant spices and myrrh, so that they might anoint the body of Jesus. On the morrow, because of the law which forbids work on the day of the Sabbath, they rested for the whole day. But at early dawn on the Sunday that followed, almost thirty-six hours since the death of the Life-giving Redeemer, they came to the sepulchre with the spices to anoint His body. While they were considering the difficulty of rolling away the stone from the door of the sepulchre, there was a fearful earthquake; and an Angel, whose countenance shone like lightning and whose garment was white as snow, rolled away the stone and sat upon it.

The guards that were there became as dead from fear and took to flight. The women, however, went into the sepulchre, but did not find the Lord's body. Instead, they saw two other Angels in the form of youths

clothed in white, who told them that the Saviour was risen, and they sent forth the women, who ran to proclaim to the disciples these gladsome tidings. Then Peter and John arrived, having learned from Mary Magdalene what had come to pass, and when they entered the tomb, they found only the winding sheets. Therefore, they returned again to the city with joy, as heralds now of the supernatural Resurrection of Christ, Who in truth was seen alive by the disciples on this day on five occasions.

Our Lord, then, was crucified, died, and was buried on Friday, before the setting of the sun, which was the first of His "three days" in the grave; observing the mystical Sabbath, that "seventh day" in which it is said that the Lord "rested from all His works" (Gen. 2:2-3), He passed all of Saturday in the grave; and He arose "while it was yet dark, very early in the morning" on Sunday, the third day, which, according to the Hebrew reckoning, began after sunset on Saturday.

As we celebrate today this joyous Resurrection, we greet and embrace one another in Christ, thereby demonstrating our Saviour's victory over death and corruption, and the destruction of our ancient enmity with God, and His reconciliation toward us, and our inheritance of life everlasting. The feast itself is called Pascha, which is derived from the Hebrew word which means "passover"; because Christ, Who suffered and arose, has made us to pass over from the curse of Adam and slavery to the devil and death unto our primal freedom and blessedness. In addition, this day of this particular week, which is the first of all the rest, is dedicated to the honour of the Lord; in honour and remembrance of the Resurrection, the Apostles transferred to this day the rest from labour that was formerly assigned to the Sabbath of the ancient Law.

**All foods allowed during Renewal Week.**

## **Apolytikion in the Plagal of the First Tone**

Christ is risen from the dead, trampling death by death, and bestowing life on those in the graves.

## **Kontakion in the Plagal of the Fourth Tone**

Though You went down into the tomb, You destroyed Hades' power, and You rose the victor, Christ God, saying to the myrrh-bearing women, "Hail!" and granting peace to Your disciples, You who raise up the fallen.



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## March at the Emmanuel Dining Room

We *sincerely* thank **Cathy** and **Lou Ziccarelli** for sponsoring the meal in March, given in loving memory of **Cathy's** parents, **Fr. George** and **Pres. Maria Giannaris** and her aunt, **Despina Croussouloudis**. **Johanna Laskaris**, **Leeza Kaliakin** and **Diane Galaris** helped serve the meal. The **Ganiaris** family will sponsor the meal in April again this year, given in loving memory of **Fr. Stamos** and **Pres. Joan Ganiaris**. All are welcome to help serve the dining room that day or at any time! Please call **Tina** at 302-367-6758 with any questions.

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

All meals are being served at the 2nd 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.

## Happy Easter!

*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*

## Holy Trinity Food Pantry

**According to one website Delaware has approximately  
57 food pantries, food banks and soup kitchens,  
with 25 in New Castle County.**



**St Stephen's Church serves an average of 75 bags of groceries 5 days a week.*

**Sunday Breakfast Mission serves approximately 200 meals 365 days a year.*

**Emmanuel Dining Hall serves between 150 and 200 lunches a day.*

**Lent is a time of reflection and sacrifice....**

**Let us reflect on where our lives are today. Sacrifice your time to help others. Thank you for your generous support!**

**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

Kali Anastasi!

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

# *Serving in April*

## **Coffee Hours:**

April 5 ~ Philoptochos Palm Sunday Lunch

April 12 ~ No Coffee Hour (Pascha)

April 19 ~ Young @ Heart

April 26 ~ GOYA



## **Narthex Duty:**

April 5 ~ Group 2

April 12 ~ Group 1

April 19 ~ Group 2

April 26 ~ 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**



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Mariano Barrios  
Joseph Demourtzidis  
+ Ioannis Gerakios  
Alexander Hall  
+ Angelo Hall  
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Demetri Triantafyllou  
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+ Fotios Wolcott  
+ Jack Wolcott  
+ Josiah Wolcott, Jr.

## **ALTAR ASSISTANTS**

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



# April 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 9am Philoptochos baking 12pm Bible Study 5:30pm Greek School <b>6:30pm Presanctified Liturgy</b> 8pm Community Meal (DOP)	2 9am Philoptochos baking  4-6pm Confessions	3	4 <u><b>Saturday of Lazarus</b></u> 9:00am Orthros/ Divine Liturgy Lenten Breakfast & Community Palm folding
5 <u><b>PALM SUNDAY</b></u> 9:00am Orthros/ Divine Liturgy Family Sunday/No Sunday School Philoptochos Palm Sunday Lunch Tray for Epitaphio  7pm Nymphios	6 <u><b>Holy Monday</b></u> 9am Presanctified Liturgy   6:30pm Nymphios	7 <u><b>Holy Tuesday</b></u>    6:30pm Nymphios	8 <u><b>Holy Wednesday</b></u>  5pm Holy Unction  7pm Nymphios Service/Holy Unction to be distributed	9 <u><b>Holy Thursday</b></u> <u><b>Last Supper</b></u> 9am Vesperal Liturgy presided by His Eminence Metropolitan Apostolos of New Jersey  6:30pm Passion of our Lord	10 <u><b>Holy Friday</b></u> 9:00am Great Hours 11am Youth Retreat 2:30pm Apokathelosis  7pm Lamentations	11 <u><b>Holy Saturday</b></u> 9:30am Liturgy of St. Basil  GOYA Wrap Eggs  Resurrection 11pm Orthros & Liturgy
12 <u><b>HOLY PASCHA</b></u> 12pm Agape Vespers GOYA Sponsors Egg Hunt  12pm Serving at Emmanuel Dining Room	13 Church Office Closed	14 Philoptochos Baking   7pm AHPEA Meeting	15 Philoptochos Baking  12pm Bible Study  5:30pm Greek School	16 Philoptochos Baking  12pm Young @ Heart Gathering at Vita Nova UD  6:30pm Parish Council Meeting	17 <u><b>Theotokos the Life Giving Spring</b></u> 9:00am Orthros/Divine Liturgy	18  12pm Philoptochos Membership Tea  6:30pm Vespers of St Thomas, Cherry Hill NJ
19 <u><b>Thomas Sunday</b></u> 9:00am Orthros/ Divine Liturgy Sunday School  GOYA Outing (TBD)	20 Metropolis Clergy Retreat	21 Metropolis Clergy Retreat	22 Metropolis Clergy Retreat  12pm Bible Study  5:30pm Greek School  6:30pm Vespers <u><b>St George@ Philadelphia or Media, PA</b></u>	23 <u><b>St George</b></u> 9:00am Orthros/ Divine Liturgy   7pm GOYA Dance Practice	24  12pm Flag Raising Philadelphia, PA  5:30pm HOPE JOY Bowling Night	25    6pm Eletheria Banquet
26 <u><b>Sunday of the Myrrh- Bearing Women</b></u> 9:00am Orthros/ Divine Liturgy Sunday School  Greek Independence Day Parade, Philadelphia, PA	27	28  6pm DOP Meeting	29 12pm Bible Study  5:30pm Greek School	30 12pm Philoptochos Serving @ Emmanuel Dining Room  7pm GOYA Dance Practice		

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*We are in the final days of this capital campaign.*

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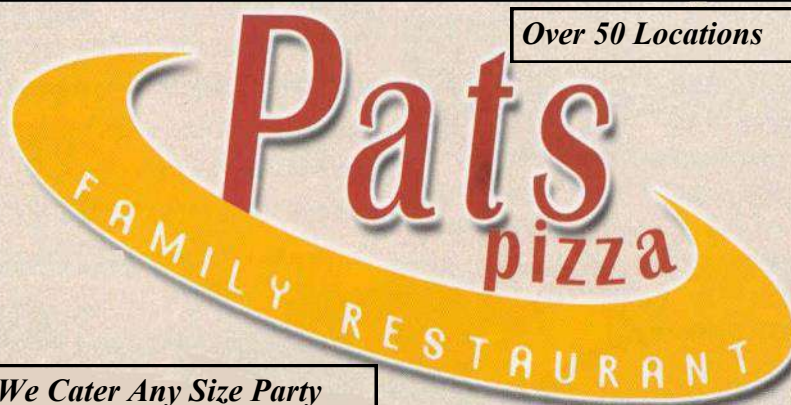
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