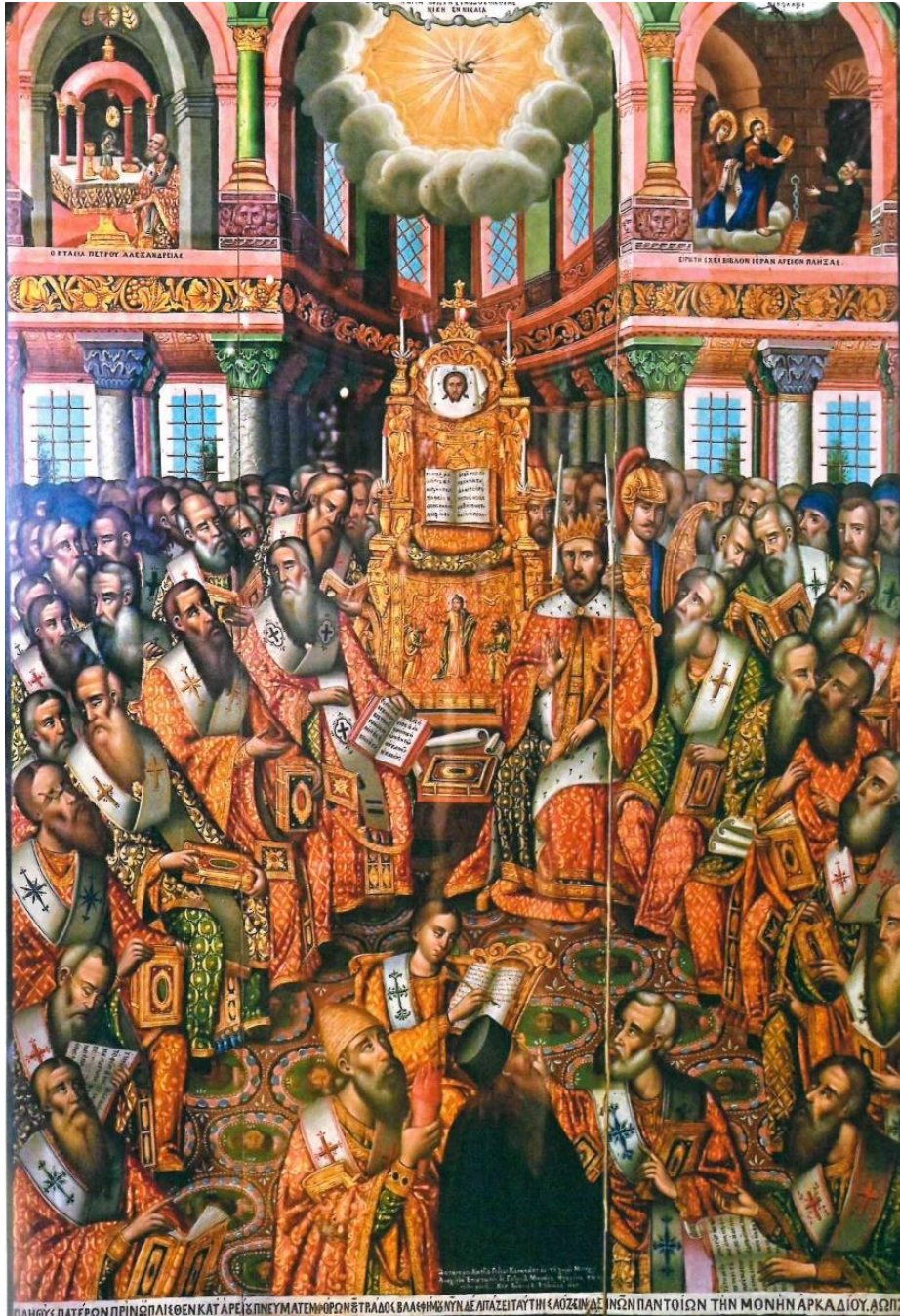


THE SEVENTH SUNDAY OF PASCHA



GATHERING AT THE FIRST ECUMENICAL COUNCIL IN 325 A.D.
HELD IN NICEA

June 1, 2025

Holy Trinity Greek Orthodox Church
250 Gallows Hill Road, Westfield, New Jersey 07090

908.233.8533 www.holytrinitywestfield.org

[Live streaming services](#)

Rev. Fr. Peter Delvzizis, Parish Priest

On the Seventh Sunday of Pascha, we commemorate the 318 Holy and God-bearing Fathers of the First Ecumenical Council in Nicea in 325 A.D. and the Post Feast of the Ascension of our Lord; On June First, we commemorate St. Justin, Philosopher and Martyr; and the other Martyr St. Justin and those with him; Our Righteous Father St. Pyrros; On the First Sunday in June, we commemorate the 150 Holy and God-bearing Fathers of the Second Ecumenical Council held in Constantinople in 381 A.D.

Tenth Morning Gospel:	St. John 21:1-14	Ελληνικά
Epistle Reading:	Acts 20:16-18, 28-36	Ελληνικά
Gospel Reading:	St. John 17:1-13	Ελληνικά

Apolytikion of the Resurrection: *“The angelic powers appeared at Your tomb, the soldiers guarding it became as dead men, and Mary stood at Your grave seeking, seeking Your most pure body. But You made hell a captive; You were untouched by its might. You came to the virgin and granted life. O Lord, who rose from the dead, glory to You.”*

Apolytikion of Holy Ascension: *“You ascended in glory, O Christ our Lord and God. And Your disciples were filled with joy by the promise of the Holy Spirit unto them. And through this blessing You did proclaim and thus assure them, that You are truly the Son of God and the Redeemer of the world.”*

Apolytikion of the First Ecumenical Council of the Holy Fathers: *“Supremely blessed are You, O Christ our God. You established the holy Fathers upon the earth as beacons, and through them You have guided us all to the true Faith, O greatly merciful One, glory be to You.”*

Apolytikion of the Second Ecumenical Council of the Holy Fathers: *“O one hundred and fifty divine and blessed hierarchs, interpreters and counselors to the Second Ecumenical Council, who in wisdom preached the power of the Divine Spirit, deliver from the harm and pain of heresy all who chant: Glory to Him by Whom you became wondrous, glory to Him by Whom you were magnified, glory to Him through Whom you confirmed the minds of the faithful.”*

Apolytikion of the Church: *“Blessed are You, O Christ our Lord and God, You who made all wise the fishermen Your Apostles, sending down upon them Your Spirit, which is Holy and through their work drawing the world into Your net, glory to You Who loves mankind.”*

Kontakion: *“When you had joined earth to heaven and fulfilled your plan of redemption, you ascended in glory, O Christ our God, while remaining in our midst. For you assured us who love you that no one can prevail against us since you yourself are with us.”*

Altar Donations

Altar Candles: In memory of Magdalene Genakos†

Vigil Light: In memory of Nicholas S. Pappas†

Sacraments and Rites

Memorial: Your prayers are requested on Sunday morning at the memorial service for George Sgourakes†, 3 years.

Churching: On Sunday a 40-day blessing of Angelos Michael Repousis, son of Maria and Andrew Repousis, will be held.

Liturgical Schedule

Saturday, June 7, Saturday of Souls, Divine Liturgy, 9:00 AM

Sunday, June 8, Holy Pentecost, Orthros, 9:00 AM;

Hierarchical Divine Liturgy, 10:00 AM

Monday, June 9, Holy Trinity, Parish Feast Day, Orthros, 9:15 AM;

Divine Liturgy, 10:00 AM

Sunday, June 15, Orthros, 8:15 AM; Divine Liturgy, 9:30 AM

Welcome Visitors

The parish of Holy Trinity welcomes those visiting our community today. We are pleased that you have chosen to worship with us. If you are looking for a spiritual home or wish to learn more about the Orthodox Faith we hope that you consider becoming part of our family. Fr. Peter would very much like to meet you.

1,700th Anniversary of the First Ecumenical Council held in Nicea 325 A.D. to 2025 A.D.

"The Council of Nicea stands as a landmark in the formation of the Church's doctrinal identity and remains the model for addressing doctrinal and canonical challenges on an ecumenical level."

- His All-Holiness Ecumenical Patriarch Bartholomew

The 1700th Anniversary of the First Ecumenical Council of Nicea is a momentous occasion for the global Christian community, commemorating a pivotal event that defined the foundations of Christian doctrine. This historic council affirmed the divinity of Christ and established the Nicene Creed, a symbol of unity for all Christians. The anniversary celebration brings together Orthodox, Catholics, and Protestants to reflect on the enduring significance of Nicea, fostering conciliarity, dialogue, prayer, and a renewed commitment to the pursuit of Christian unity, echoing the spirit of the first ecumenical council. On Sunday, June 1, 2025, the Orthodox Church will liturgically commemorate the Holy Fathers of the First Ecumenical Council of Nicea.

The First Council of Nicea was called at the request of the Roman Emperor Constantine the Great, who convened this gathering of hierarchs to address the heresy of Arianism which was causing disturbance throughout the empire. Unlike all emperors prior to him, he had a personal interest in and commitment to Christianity. He provided resources for the bishops to travel to Nicea (present day Iznik in Turkey) as well as lodging and support while at the council. Nearly all the bishops who attended the council came from the eastern half of the Roman Empire, mostly from Asia Minor. There were a few bishops from the West, notably Bishop Hosios of Cordova (Spain).

Arianism is the belief that Christ is a created being and not God. With 318 bishops present from across the empire, the council decreed unequivocally that the Son is God who is consubstantial (*homoousion*) with the Father and is eternally begotten from Him. These beliefs were solidified in the Nicene Creed, the final version of which was established at the Council of Constantinople in 381 AD and is still used to this day in the Orthodox Church. ("I believe in one God, the Father the Almighty..."). The Council of Nicea also determined a means for calculating a common day of Pascha, or Easter, attempting to unify the Church in its celebration of its most sacred holiday. The legacy of the First Council of Nicea remains of great significance in contemporary church life, both in its influence on fundamental Christology and ecclesiastical affairs, as well as its establishment of the importance of dialogue in addressing theological and pastoral issues.

Prayer Request



Marina, Pete, George, Laura, George, Costa, Basil, Lemonia, Justin, Evangelia, Brennan, Egon, Marilyn, Tatanya, Robert, Elizabeth, George, Nicholas, Alexander, Vasilios, Danny, Bill, Lou, Foula, Eupraxia, Chris, Arlene, John, Ted, William, Theodora, Michael, Gioula, Nicholas, Hellen, Kevin, Janice, Elaine, Patty, Cynthia, Nicholas, Blace, Christos, Thomas, Rich, Lea, Robert, Mary, Mason, George, Chloe, Yolanda, Luke, George, Maria, Alexander, Athena, Demetra, Stavroula, Harry, Kathy, Jennifer, Pamela, John, Helen, Chris, Niko, Vicky, Dino



Greek Orthodox
Metropolis of New Jersey

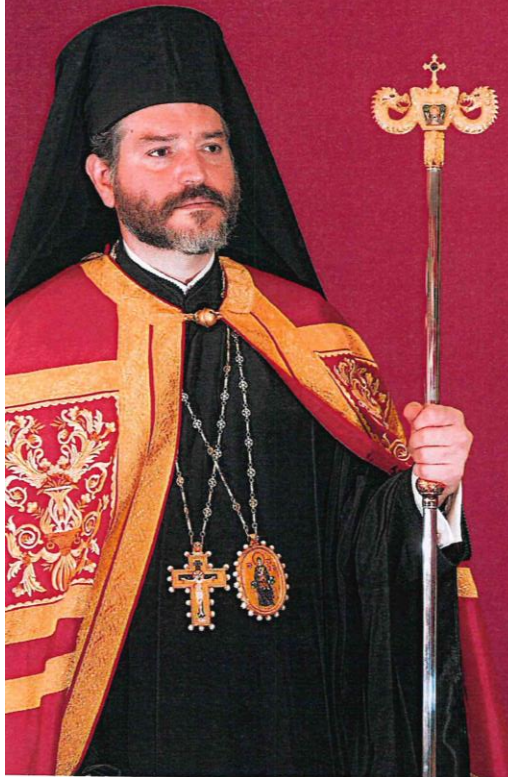
Archpastoral Visit of His Eminence Metropolitan Apostolos of New Jersey

Orthros,
Hierarchical Divine Liturgy,
and Great Vespers for the
Feast of Holy Pentecost

Sunday, June 8, 2025

9:00 A.M.

Holy Trinity Greek Orthodox Church
250 Gallows Hill Road
Westfield, NJ 07090





Patriarchal and Synodal Encyclical
Issued on the Occasion of the 1700th Anniversary
of the First Ecumenical Council in Nicaea

Prot. No. 335

+ B A R T H O L O M E W

By God's Mercy, Archbishop of Constantinople-New Rome
and Ecumenical Patriarch

To the Plenitude of the Church: May God's Grace and Peace be with you!

We offer a hymn of thanks to the almighty, all-seeing, and benevolent God in Trinity, who vouchsafed that His people reach the 1700th anniversary of the First Ecumenical Council in Nicaea, which bore spiritual witness to the authentic faith in divine Word born without beginning and truly consubstantial with the Father, "who for us and for our salvation descended, was incarnate and became human, suffered and arose on the third day, and ascended to the heavens, who will come again to judge the living and the dead."

The Council of Nicaea constitutes an expression of the synodal nature of the Church, the culmination of its "earliest conciliarity," which is inseparably linked to the eucharistic realization of church life as well as of the practice of assembling together for decisions "with one accord" (Acts 2:1) on current matters. The Council in Nicaea also signifies the emergence of a new conciliar structure, namely of Ecumenical Councils that would prove definitive for the development of church affairs. It is noteworthy that an Ecumenical Council does not comprise a "permanent institution" in the life of the Church, but an "extraordinary event" in response to a specific threat to the faith, aiming at restoring the ruptured unity and eucharistic communion.

That the Council of Nicaea was convened by the Emperor, that Constantine the Great attended its deliberations and embraced its decisions with the status of imperial law, does not render it "an imperial synod."¹ It was an unquestionably "ecclesiastical event" whereby the Church, guided by the Holy Spirit, decided about its internal affairs, while the Emperor implemented the principle "Render unto Caesar the things that belong to Caesar and to God the things that belong to God" (Mt. 22:21).

In the face of the Arian heresy, the Church, in council, formulated the essence of its faith, which is experienced uninterruptedly. The pre-eternal Son and Word of God, "consubstantial to the Father . . . true God of true God," through His incarnation, saves humankind from enslavement to the enemy and opens up to us the way of deification through grace. "He became

¹ Metropolitan John of Pergamon, *Works, Vol. 1: Ecclesiological Studies* (Athens: Domos Books, 2016), 675-6.

human so that we might become divine.”² The Symbol of Nicaea proclaims the sure conviction that the ongoing heretical deviation constitutes a denial of the potential for human salvation. In this sense, it is not simply a theoretical declaration, but a confession of faith, just like all the dogmatic texts of the Church, a genuine articulation of the living truth within it and through it.

What is of particular theological importance is the fact that the basis of the Sacred Symbol “We believe . . .” comprises a local baptismal Symbol or group of such Symbols. As the genuine bearer of the perennial self-consciousness of the Church, the Council recapitulates and reaffirms the Apostolic deposit preserved by the local Churches. Athanasius the Great mentions that the Synodal Fathers “on matters of faith, do not write “It seemed to us . . .” but rather “This is what the catholic Church believes; and at once they confessed what they believe, in order to demonstrate that nothing novel was discovered in what they wrote, but that their mindset is apostolic, in other words exactly as the Apostles had taught.”³ The conviction of the divinely-instructed Fathers was that nothing was added to the faith of the Apostles and that the truly ecumenical Symbol of Nicaea comprises a proclamation of the common tradition of the catholic Church. The Conciliar Fathers, whom the Orthodox Church worthily honors and hymns as “precise protectors of the apostolic traditions,” adopted the

² Athanasius the Great, *On the Divine Incarnation*, PG 25.192.

³ Athanasius the Great, *Letter on the Councils of Ariminum in Italy and Seleucia in Isauria*, PG 26.688.

philosophical term “essence” (and its derivative “of one essence”) to express the Orthodox faith about the divinity of the Word, which Arius denied, and along with this denied the entire mystery of the universally salvific incarnate Divine Economy by becoming embroiled in Hellenistic concepts, thereby rejecting the “God of our Fathers” in the name of the “God of the philosophers.”

Another vitally important matter, which the Council of Nicaea was called to resolve for the sake of enhancing ecclesiastical unity in liturgical practice, was “when and how we should celebrate the Feast of Pascha.” The 1700th anniversary of the convening of this Council has brought back the timeliness of the matter of a common celebration of the Lord’s Resurrection. The Holy Great Church of Christ prays that Christians all over the world will return, in accordance with the decrees of the Council of Nicaea, to a celebration of Easter on a common day, as by a blessed coincidence this current year. Such a decision would serve as evidence and as a symbol of genuine progress in the struggle for our ecumenical co-sojourn and co-understanding through theological dialogue and the “dialogue of life,” as a tangible witness of our practical respect for what we have received from the undivided Church. The achievement of such a goal, in the context of this year’s anniversary, was the joint vision of the late Pope Francis of Rome and our Modesty. His passing immediately after all of Christendom celebrated

Easter emphasizes our responsibility to continue in this direction without wavering.

Moreover, the canonical work of the Council of Nicaea was also significant, formulating and affirming synodally the perennial canonical conscience of the Church, establishing the beginning and elevating the status of the metropolitan system, as well as of the prominent position and expanded responsibility of certain Thrones, out of which gradually emerged the system of the Pentarchy. Inasmuch as the canonical legacy of Nicaea is a common inheritance for the entire Christian world, this year's anniversary is called to function as an invitation to return to the sources, namely to the primeval canonical regulations of the undivided Church.

The Ecumenical Throne of Constantinople has perennially served as the guarantor of the decisions of Nicaea. This spirit of the Great Church was also described through the Patriarchal and Synodal Encyclical on the 1600th anniversary of the Council "as the first Ecumenical and truly greatest Council of the Church."⁴ The decision to celebrate the anniversary with "a festive and, indeed, joint, if possible, event of all Orthodox Autocephalous Churches, in order altogether to manifest the faith and persistence to this day of our Holy Orthodox Church in the teaching and spirit of that Council, whose inspired decision on the one hand established and sealed the one faith of the Church, while on the other also splendidly presenting the unity of the

⁴ Synodal Minutes, *Codex I*, 94 (August 10, 1925), 102–3.

structure of the church through the presence of delegates from all ends of the world." Unfortunately, however, this event did not prove feasible due to exceptional circumstances and the vacancy of the Ecumenical Throne. On July 19, 1925, the first Sunday after the enthronement of Patriarch Basil III, the "delayed commitment" was fulfilled with the celebration of "a special Patriarchal and Synodal Liturgy" in the venerable Patriarchal Church. What is of particular ecclesiological importance is that the Encyclical underlines the value of adopting the obligation of the Church of Constantinople—"as more directly associated with and responsible for the feast"—to celebrate this anniversary "which is immense for all of Christendom . . ."

The Council of Nicaea constitutes a milestone in the formation of the doctrinal identity and canonical structure of the Church. It remained the model for handling problems of faith and canonical order on an ecumenical level. The 1700th anniversary since its convening reminds Christianity of the traditions of the ancient Church, the value of mutual struggle against misconceptions of the Christian faith, and the mission of the faithful to contribute to the multiplication of the "good fruits" of the life in Christ, according to Christ, and directed toward Christ in the world.

Today, we are called to highlight the enduring message of the First Ecumenical Council in Nicaea, the soteriological dimensions and anthropological implications of the term "homo-ousios," the inseparable link between Christology and anthropology in an age of anthropological

confusion and intense efforts to emphasize the “meta-human” as an open horizon and self-divinizing perspective of human evolution, with the contribution of science and technology. The principle of “divine-human reality” comprises the answer to the impasse of the contemporary vision of a “man-god.” Therefore, reference to the “spirit of Nicaea” presents an invitation for us to turn to the essential aspects of our faith, the nucleus of which is the salvation of humankind in Christ.

Our Lord and Savior, Jesus Christ, is the full and perfect revelation of the truth about God and man. “Whoever has seen me has seen my father” (Jn 14:9). The incarnate Word of God demonstrated “first and alone,” as St. Nicholas Cabasilas writes, “the true and perfect human being, exemplary in conduct, in the way of life, and in every other respect.”⁵ This Truth is represented in the world by the One, Holy, Catholic, and Apostolic Church; it is the same Truth that nurtures her, the same Truth that she ministers to. The Church bears the robe of Truth, “woven by theology from above,” always rightly expounding and glorifying “the great mystery of piety,” evangelizing the word of faith, hope, and love, while anticipating the “endless day that knows no evening and no succession,”⁶ the coming kingdom of the Father and the Son and the Holy Spirit.

⁵ Nicholas Cabasilas, *On the Life in Christ*, PG 150.680.

⁶ Basil the Great, *On the Hexameron*, PG 29,52.

The task of theology is to reveal the soteriological dimension of doctrine and its interpretation in existential terms, which, along with participation in the ecclesiastical event, demands sensitivity and genuine interest for the human being and the adventure of its freedom. In this sense, the proclamation of our faith in the incarnate divine Word must be accompanied by our tangible response to His saving word: “This is my commandment to you, that you love one another as I have loved you” (Jn 15:12).

In memory, then, of the ineffable gifts that He made and makes in the world, we unceasingly glorify the most-holy and most-splendid name of the Lord of all and God of love, through whom we have known the Father and through whom the Holy Spirit came into the world. Amen!

On June 1st, in the year of the Lord 2025.

Stewardship: Thank you to all who submitted their 2025 Christian Stewardship Commitment Card, and for those who expressed an interest to get involved in our parish ministries. The respective ministry leader will contact you soon to explore ways in which you can get involved.

Holy Trinity Cultural Committee: The Holy Trinity Cultural Committee would like to share upcoming locally hosted events parishioners may be interested in attending.

Public Orthodoxy at Fordham University. Event details located at: <https://publicorthodoxy.org/events/>

- **June 4** Nicea and the Church of the Third Millennium. Towards Catholic-Orthodox Unity
- **June 16** Religious Nationalism

Hellenic Film Festival

- Online via Youtube:
- Family Member <https://www.youtube.com/watch?v=OVYhv4KYp3I&t=15s>

Greek School: Does helping preserve our Greek language appeal to you? Become a Greek School teacher! The Greek school is looking for teachers and/or substitutes for next school year. No prior experience is required! Please contact the church office for more details if you are interested.

Religious Education Graduation Ceremony, Sunday - June 22

Please join us in celebrating our Graduates and our Religious Education school students with a lunch reception in the Bouras Center on Sunday, June 22 after the conclusion of Divine Liturgy. We look forward to honoring our students! Please help us make this day extra special for them by volunteering. Click [Religious Education Graduation Volunteers](#) or scan either QR code in the below flyer to go to the sign-up genius link. If you have any questions, please contact Pete Markos at religioueducation@htgocnj.org

Holy Trinity GOYA – Olympics Results

Congratulations to the Holy Trinity GOYA for their outstanding achievements at the Olympics, hosted by the Metropolis of NJ at Monmouth University over Memorial Day Weekend.

Three Gold Medals: Melina Krikos - 50-meter Freestyle swim; Melina Krikos - 50-meter Breaststroke swim; Melina Krikos - 50-meter Butterfly swim

Two Silver Medals: Melina Krikos - 50-meter Backstroke swim; Dimitrie Milea - 50-meter Butterfly swim

Five Bronze Medals: Juliana Pangis - 400-meter race; Dean Kiriakatis - Softball Throw; Nick Kiriakatis - Long Jump; Alex Kiriakatis, Dean Pangis, Antonios Saketos, Minas Saketos - 4x100-meter relay; Dean Kiriakatis, Nick Kiriakatis, Alex Kiriakatis, Dean Pangis - 4x400-meter relay

Philoptochos Rummage Sale – Canceled

Due to summer scheduling conflicts, the 2025 Philoptochos Rummage Sale is canceled.

Upcoming Events

Greekfest 2025

May 30 – June 1

FRI. MAY 30, 5 PM-11 PM; SAT. MAY 31, NOON-11 PM; SUN. JUNE 1, 12-6 PM

The wait is over—the Westfield Greek Festival kicks off this Friday, May 30! We're excited to bring you three days of delicious food, live music, dancing, and family fun! We need you to join in the fun and fellowship by volunteering to help make Holy Trinity's major church fundraiser a success. We invite you to bring all your talents and expertise to make this the best GreekFest yet! Whether you're a seasoned volunteer or looking to get involved for the first time, we welcome you to join our community efforts at our NJ GreekFest May 30, 31 and June 1. To sign up, simply scan the QR code in the flyer below or click [GreekFest Volunteers](#) to go to the sign-up genius link.

Join us!

Westfield, NJ
GREEKFEST 25
Holy Trinity Greek Orthodox Church

May 30, 31, June 1

Friday 5 p.m. - 11pm	Saturday Noon - 11 pm	Sunday Noon - 6 pm
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Be an active part of our 2025 GreekFest! Please volunteer your time, talents & treasures. Everyone is needed to make our festival a success! To sign up, simply scan the QR code or go to: <https://bit.ly/GreekfestVolunteers>

Help us get the word out about GreekFest25 through social media! Please follow our pages on Instagram [@NJGreekFest](#) and Facebook [NJ GreekFest](#), and like and share content within your personal groups.

After church, please stay and have a nice luncheon at GreekFest 2025. Not only will you help support our efforts, but you'll also enjoy a fabulous meal with parishioners and friends. You can't ask for a better day than church and GreekFest.

Holy Trinity Greek Orthodox Church, Westfield, NJ presents

MEGA 50/50 RAFFLE

7 CHANCES TO WIN!

Grand Prize – Up to \$10,000

2nd Prize – Up to \$5,000 Five 3rd Prizes – Up to \$2,000 each

Only 500 tickets to be sold!
\$100 per ticket.



Join us at the Greek Fest!

Fri. May 30, 5 p.m. – 11 p.m.

Sat. May 31, Noon – 11 p.m.

Sun. June 1, Noon – 6 p.m.

*Drawing to be held on Sun. June 1 @ 5 p.m. at
Holy Trinity Greek Orthodox Church, 250 Gallows Hill Road, Westfield, NJ 07090.
All proceeds to benefit Holy Trinity Greek Orthodox Church, Westfield, NJ*

Winners need not be present to win and will be notified. Winners responsible for all taxes. If the offer is oversubscribed, the first 500 tickets paid for will be honored. All other contributions will be returned. If not completely subscribed, per state regulations, the exact prizes offered will be at the following percentages:

Grand Prize - 20%

2nd Prize - 10%

Five 3rd Prizes – 4% each

NJLGCCC ID# 538-1-17636

Municipal Lic. #RL-2025-07



www.njgreekfest.com

To reserve your ticket(s), please fill out this portion, including signature and return with your payment made payable to:

Holy Trinity Greek Orthodox Church, 250 Gallows Hill Road, Westfield, NJ 07090

Tickets will be distributed after receipt of payment. Mail in entry deadline: Friday, May 16, 2025

#of tickets to reserve _____ @ \$100 each = _____

NAME _____

MAILING ADDRESS _____

CITY/STATE/ZIP _____

PHONE NUMBER _____ EMAIL _____

PAYMENT TYPE: Please check one: Check # _____ Cash American Express Visa MasterCard Discover

CREDIT CARD # _____ EXP DATE _____ CVV# _____

NAME ON CREDIT CARD _____

SIGNATURE _____

June 22, 2025

Religious Education Graduation Ceremony, Sunday - June 22

Please join us in celebrating our Graduates and our Religious Education school students with a lunch reception in the Bouras Center on Sunday, June 22 after the conclusion of Divine Liturgy. We look forward to honoring our students! Please help us make this day extra special for them by volunteering. Click [Religious Education Graduation Volunteers](#) or scan either QR code in the below flyer to go to the sign-up genius link. If you have any questions, please contact Pete Markos at religioueducation@htgocnj.org

June 26, 2025

Holy Trinity Cultural Committee

The Holy Trinity Cultural Committee invites you to an interactive/multisensory presentation by Vasiliki Tsigas-Fotinis, Ph.D., on "Living Beyond the Cave", to discuss the relevance of Plato's cave allegory in today's world. The presentation will take place at 7 PM on Thursday, June 26, in the Bouras Center. Everyone is welcome and the event is free to the public. Light refreshments and snacks will be available.


The Holy Trinity Cultural Committee invites you to:
Living Beyond the Cave
An Interactive/Multisensory Presentation
by Vasiliki Tsigas-Fotinis, Ph.D.

Thursday, June 26, 2025 - 7:00PM
Holy Trinity Greek Orthodox Church - The Bouras Center
250 Gallows Hill Road, Westfield, NJ 07090

This event is free to the public; donations greatly appreciated

RSVP Options:
Use QR Code
Call the Church Office (908) 233-8533
E-mail holytrinity@htgocnj.org

Comm-UNITY



July 13 – 20, 2025

Click below to Register!

<https://www.nj.goarch.org/camp-good-shepherd>

Another exciting year of the Metropolis of New Jersey Camp Good Shepherd happens this July. Registration is now open. The camp's aim is to enrich the lives of its participants with a living, vibrant experience of Greek Orthodox Christianity and to bond the youth to our faith. The Orthodox faith is at the heart of Camp Good Shepherd. Each day begins and ends at the chapel, with morning and evening prayers. Daily life includes many traditional summers camp activities that emphasize fun, fellowship, and learning. Campers engage in daily sessions of Arts and Crafts, Aquatics, Athletics, Music and Greek Culture, and Orthodox Life. For information, please call 908-301-0500.



The graphic features a blue background with a white wavy pattern. At the top left are two circular logos: one with a cross and the letters IC, XC, NI, KA, and another with a shepherd and sheep. A sun and cloud are in the top right. A large green banner with white text reads 'CAMP GOOD SHEPHERD NEW JERSEY'. Below the banner are three circular photos: a boy playing a violin, a group of campers in blue shirts, and a boy in a canoe. At the bottom, four green arrows point to the following text:

- July 13-20, 2025
- Ages 8-18
- Camp Linwood Macdonald (Sandyston, NJ)
- Registration Fee: \$750

