

# The Promise

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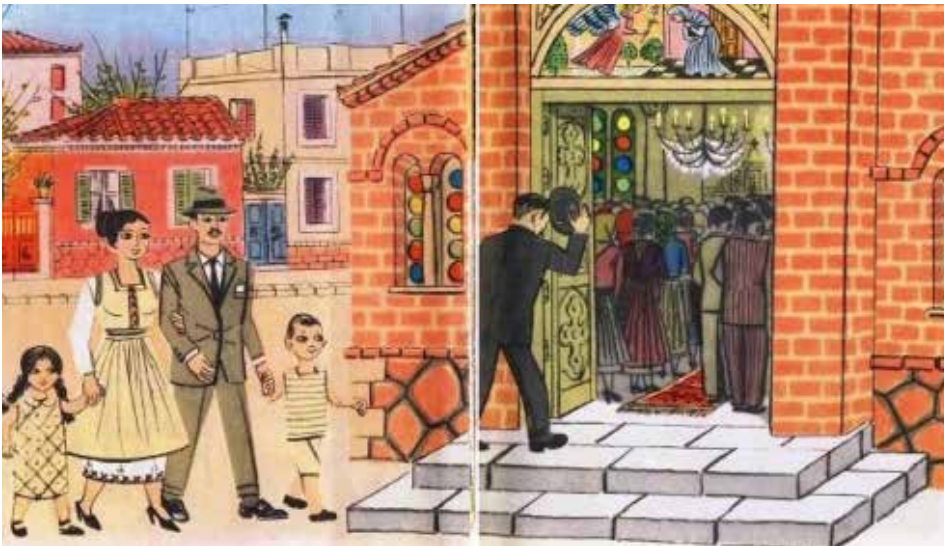
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## Our Spiritual Journey through Holy Week to Pascha



**M**y dear brothers and sisters in Christ, In just a short period of time, Orthodox Christians around the globe will celebrate Holy Week and Easter. It is a rigorous time of attending services, fasting, and preparing for the Feast of Feasts. Being both serious and sacred, the spiritual journey that the Church invites us to traverse is well worth our personal effort and dedication of time.

People often ask, "How can I get more out of church services?" First, we get the most out of these meaningful services by participating in them. By participating, I mean by coming to church with

a purpose. If we enter the church in a peaceful and prayerful mood, then we create a moment for the Lord to act. Next, we connect personally with Holy Week by reflecting upon the story that is told, reading from the Holy Week book, imitating the gestures of the priest, attentively hearing the Gospel passages, and following the liturgical processions. By doing this, we activate our cognitive and spiritual responses.

The events that the Church commemorates during Holy Week and Easter connect us to the work of salvation. Everything is rooted in the

*Continued on page 4* ⇨



### Holy Week Liturgical Schedule

#### APRIL 12, SATURDAY OF LAZARUS

Orthros..... 8:45am  
Divine Liturgy ..... 9:30am

#### APRIL 13, PALM SUNDAY

Orthros..... 8:30am  
Divine Liturgy ..... 9:30am  
The Bridegroom Service ..... 6:30pm

#### APRIL 14, HOLY MONDAY

The Bridegroom Service ..... 6:30pm

#### APRIL 15, HOLY TUESDAY

Liturgy of the Presanctified Gifts..... 9:30am  
The Bridegroom Service  
Hymn of Kassiani..... 6:30pm

#### APRIL 16, HOLY WEDNESDAY

Sacrament of Holy Unction ..... 3:00pm  
Sacrament of Holy Unction ..... 6:30pm

#### APRIL 17, HOLY THURSDAY

Divine Liturgy of the Mystical Supper  
..... 9:30am  
The Holy Passion of our Lord Jesus Christ,  
The Twelve Gospels and  
the Crucifixion ..... 6:30pm

#### APRIL 18, HOLY FRIDAY

Imperial Hours ..... 9:30 am  
Apokathelosis, Unnailing Service .. 3:00 pm  
The Lamentation Service at  
the Epitaphios..... 6:30 pm

#### APRIL 19, HOLY SATURDAY

Vesperal Divine Liturgy ..... 9:30 am  
Resurrection Vigil ..... 11:15 pm  
Divine Liturgy ..... 12:00 am

#### APRIL 20, THE GREAT AND HOLY PASCHA

Agape Vespers ..... 11:00 am

*Wait for the promise of the Father*



# Dates in the Life of Our Church

April 2025

I	11:00 AM Trinity Circle
	4:00 PM Greek School
	5:00 PM Great Compline
2	6:30 PM Presanctified Liturgy
	8:00 PM Theosis
3	4:00 PM Greek School
4	St. Theonas of Thessaloniki
	9:00 AM Presanctified Liturgy
	6:00 PM JOY/HOPE
6	5th Sunday of Lent: St. Mary of Egypt
	8:15 AM Orthros
	9:30 AM Divine Liturgy
8	4:00 PM Greek School
	5:00 PM Lenten Vespers
	7:00 PM Philoptochos Board Mtg.
	7:30 PM Parish Council
9	6:30 PM Presanctified Liturgy
	8:00 PM Theosis
IO	4:00 PM Greek School
	6:00 PM Marriage Prep
II	9:30 AM TOTS
12	Saturday of Lazarus
	8:45 AM Orthros
	9:30 AM Divine Liturgy
	11:00 AM Palm Tying
13	Palm Sunday
	8:30 AM Orthros
	9:30 AM Divine Liturgy
	No Religious Education
	6:30 PM Bridegroom Service

14	Holy Monday
	6:30 PM Bridegroom Service
15	Holy Tuesday
	9:30 AM Presanctified Liturgy
	6:30 PM Bridegroom Service
16	Holy Wednesday
	3:00 PM Sacrament of Holy Unction
	6:30 PM Sacrament of Holy Unction
17	Holy Thursday
	9:30 AM Divine Liturgy of the Mystical Supper
	6:30 PM The Holy Passion of our Lord Jesus Christ, the Twelve Gospels and the Crucifixion
18	Holy Friday
	9:00 AM Veneration of the Cross
	9:30 AM Imperial Hours
	10:00 AM Holy Friday Religious Ed. Retreat
	3:00 PM Apokathelosis Vespers, Unnailing, Descent from the Cross and Burial of Christ
	6:30 PM The Lamentation Service at the Epitaphios
19	Holy Saturday
	9:30 AM Divine Liturgy
	11:15 PM Resurrection Vigil and Pascal Liturgy
20	THE GREAT AND HOLY PASCHA
	11:00 AM Agape Vespers
21	Bright Monday – Office Closed
22	4:00 PM Greek School
23	St. George the Great Martyr
	8:30 AM Orthros
	9:30 AM Divine Liturgy
	8:00 PM NNJYC State Mtg.

## Paschal Liturgical Schedule

### APRIL 20, THE GREAT AND HOLY PASCHA

Divine Liturgy..... 12:00 am  
 Agape Vespers ..... 11:00 am

### APRIL 23, BRIGHT TUESDAY

#### St. George the Great Martyr

Orthros..... 8:30am  
 Divine Liturgy..... 9:30am

### APRIL 25, BRIGHT FRIDAY

#### The Life-giving Spring

Orthros..... 8:30am  
 Divine Liturgy..... 9:30am

### APRIL 27, ANTIPASCHA

#### Thomas Sunday

Orthros..... 8:30am  
 Divine Liturgy..... 9:30am

24	4:00 PM Greek School
25	Life-giving Spring
	8:30 AM Orthros
	9:30 AM Divine Liturgy
	6:00 PM Easter (Pascalino) Glendi
26	11:00 AM Baptism
27	Sunday of Thomas
	8:15 AM Orthros
	9:30 AM Divine Liturgy
	Religious Education Classes Resume
29	Metropolis Clergy/Laity
	4:00 PM Greek School

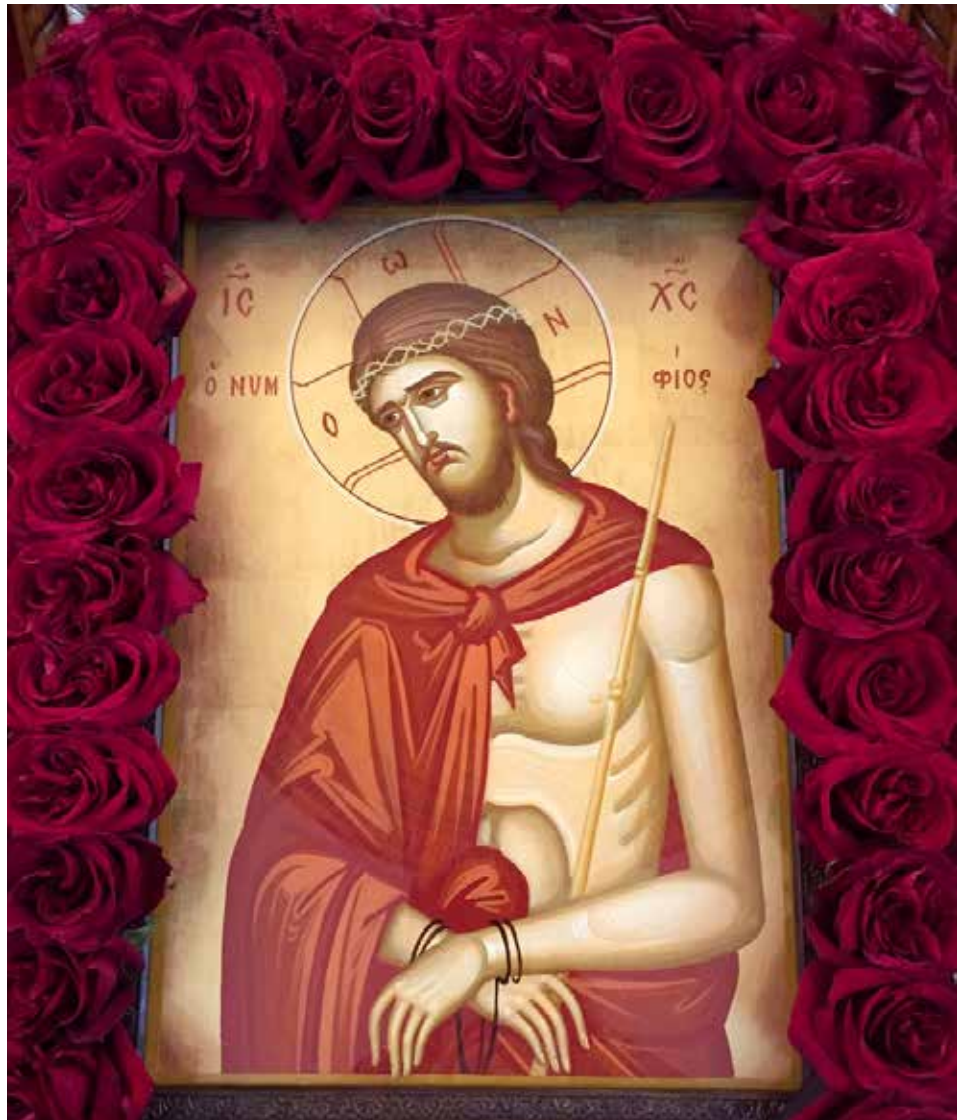
# Behold the Bridegroom Comes

Beginning on the evening of Palm Sunday and continuing through the evening of Holy Tuesday, the Orthodox Church observes a special service known as the Service of the Bridegroom. The name of the service is from the figure of the Bridegroom in the parable of the Ten Virgins found in Matthew 25:1-13.

## Background

The first part of Holy Week presents us with an array of themes based chiefly on the last days of Jesus' earthly life. The story of the Passion, as told and recorded by the Evangelists, is preceded by a series of incidents located in Jerusalem and a collection of parables, sayings and discourses centered on Jesus' divine sonship, the kingdom of God, the Parousia, and Jesus' castigation of the hypocrisy and dark motives of the religious leaders. The observances of the first three days of Great Week are rooted in these incidents and sayings. The Scripture lessons, hymns, commemorations, and ceremonials that make up the festal elements in the respective services of the cycle highlight significant aspects of salvation history, by calling to mind the events that anticipated the Passion and by proclaiming the inevitability and significance of the Parousia.

The Service of the Bridegroom - The name comes from the central figure in the well-known parable of the ten virgins (Matthew 25:1-13). The title Bridegroom suggests the intimacy of love. It is not without significance that the kingdom of God is compared to a bridal feast and a bridal chamber. The Christ of the Passion is the divine Bridegroom of the Church. The imagery connotes the final union of the Lover and the beloved. The title Bridegroom also suggests the Parousia. In the patristic tradition, the aforementioned parable is related to the Second Coming; and is associated



with the need for spiritual vigilance and preparedness, by which we are enabled to keep the divine commandments and receive the blessings of the age to come.

## Holy Monday

On Holy Monday we commemorate the event of the cursing of the fig tree (Matthew 21:18-20). In the Gospel narrative this event is said to have occurred on the morrow of Jesus' triumphant entry into Jerusalem (Matthew 21:18 and Mark 11:12). For this reason, it found its way into the liturgy of Great Monday. The episode is also quite relevant to Great Week. Together with the

event of the cleansing of the Temple this episode is another manifestation of Jesus' divine power and authority and a revelation as well of God's judgment upon the faithlessness of the Jewish religious classes. The fig tree is symbolic of Israel become barren by her failure to recognize and receive Christ and His teachings. The cursing of the fig tree is a parable in action, a symbolic gesture. Its meaning should not be lost on anyone in any generation. Christ's judgment on the faithless, unbelieving, unrepentant and unloving will be certain and deci-

*Continued on page 4* ⇨

# Our Spiritual Journey

⇐ *Continued from page 1*

ineffable mystery of God's vast love for the world. The grace, beauty, and solemnity of Holy Week help us to enter and penetrate the depths of this mystery. The brilliance of Holy Week helps us to see more clearly the seriousness of sin, both personal and collective. Yet it contrasts the failings and limitations of humanity with God's immeasurable love, mercy, and power. The two realities are clearly presented to us each night during Holy Week. The two realities of the dreadful blight of human sin set against the transforming power of God's love and holiness, are the two paths we decide to travel. The Church makes it abundantly clear which of the two is the path that leads to salvation.

The Church calls us to greatness and never to mediocrity or failure. The last contrast that I will speak of comes to us from Christ's ministry. From the onset, He was met by a two-fold response: some believed in the Gospel and became His followers; others hated and rejected Him, and sought to destroy Him and the message of salvation. Holy Week and Easter call us to embrace God's love and forgiveness. Being transformed by His divine power, we achieve the greatness He desires for each of us. Let us, as individuals, as family members, and as a community, joyfully praise and glorify Christ's Resurrection on the Holy Day of Pascha. ❖



# Behold the Bridegroom Comes

⇐ *Continued from page 3*

sive on the Last Day. This episode makes it clear that nominal Christianity is not only inadequate, it is also despicable and unworthy of God's kingdom. Genuine Christian faith is dynamic and fruitful. It permeates one's whole being and causes a change. Those who belong to Christ ought to live and walk in the Spirit; and the Spirit will bear fruit in them: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5:22-25).

## Holy Tuesday

On Holy Tuesday the Church calls to remembrance two parables, which are related to the Second Coming. The one is the parable of the Ten Virgins (Matthew 25:1-3); the other the parable of the Talents (Matthew 25:14-30). These parables point to the inevitability of the Parousia and deal with such subjects as spiritual vigilance, stewardship, accountability and judgment.

From these parables we learn at least two basic things. First, Judgment Day will be like the situation in which the bridesmaids (or virgins) of the parable found themselves: some ready for it, some not ready. The time one decides for God is now and not at some undefined point in the future. If "time and tide waits for no man," certainly the Parousia is no exception. The tragedy of the closed door is that individuals close it, not God. The exclusion from the marriage feast, the kingdom, is of our own making. Second, we are reminded that watchfulness and readiness do not mean a wearisome, spiritless performance of formal and empty obligations. Most certainly it does not mean inactivity and slothfulness. Watchfulness signifies inner stability, soberness,

tranquility and joy. It means spiritual alertness, attentiveness and vigilance. Watchfulness is the deep personal resolve to find and do the will of God, embrace every commandment and every virtue, and guard the intellect and heart from evil thoughts and actions. Watchfulness is the intense love of God.

## Holy Wednesday

On Holy Wednesday the Church invites the faithful to focus their attention on two figures: the sinful woman who anointed the head of Jesus shortly before the passion (Matthew 26:6-13), and Judas, the disciple who betrayed the Lord. The former acknowledged Jesus as Lord, while the latter severed himself from the Master. The one was set free, while the other became a slave. The one inherited the kingdom, while the other fell into perdition. These two people bring before us concerns and issues related to freedom, sin, hell and repentance.

The repentance of the sinful harlot is contrasted with the tragic fall of the chosen disciple. The Triodion makes it clear that Judas perished, not simply because he betrayed his Master, but because, having fallen into the sin of betrayal, he then refused to believe in the possibility of forgiveness. If we deplore the actions of Judas, we do so not with vindictive self-righteousness but conscious always of our own guilt. When the Triodion denounces those who rejected Christ and delivered Him to death, we recognize that these words apply not only to others, but to ourselves: for have we not betrayed the Savior many times in our hearts and crucified Him anew?

While the sinful woman brought oil of myrrh, the disciple came to an agreement with the transgressors. She rejoiced to pour out what was very precious, he made haste to sell the One who is above all price. She acknowledged Christ as Lord, he severed himself from the Master. She was set free, but Judas became the slave of the enemy. ❖

# Metropolitan Myron of New Zealand Visits Holy Trinity



It was a true honor and great blessing for the parish of Holy Trinity to receive a special visit from His Eminence Metropolitan Myron of New Zealand on Monday, March 17. The visit started with the Service of Great Compline with over 40 people attending and was followed by a presentation on the work and mission of the Greek Orthodox Metropolis in New Zealand. An informative and lively discussion took place over dinner afterwards.

The Metropolis of New Zealand was formed in 1970, when the Patriarchate of Constantinople decided to take terri-

tory from the Archdiocese of Australia and create this new Metropolis. It is a vast territory covering New Zealand, the Pacific Islands, Fiji, Tonga, and Samoa, as well as the North West Pacific regions. The main focus of the Metropolis is building lives; building churches; and building communities.

A special collection was taken to help His Eminence spread the light of Orthodox Christianity in this area of the world. To help, please the mission and to learn more, please visit [www.OrthodoxPacifika.com](http://www.OrthodoxPacifika.com) ❖

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OF THE HOLY METROPOLIS OF NEW ZEALAND



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sacred task of sharing  
His love with the world.



## Philoptochos

2025 Vasilopita and Philoptochos Sunday

■ MARIA KANARAS, PRESIDENT

On January 26, Philoptochos hosted the annual **Vasilopita Luncheon** to celebrate the traditional cutting of the Vasilopita bread led by Rev. Father Peter Delvzis. Our Holy Trinity family gathered for a wonderful afternoon of celebration and fellowship. We were happy to welcome as our guests the children of Saint Basil Academy and Lauren Biniaris, SBA Community & Development Administrator. George Koutsaftes, President of the Parish Council, presented a generous donation from the parish to St. Basil Academy. This donation and other

private donations were sent to The Academy along with the net proceeds of a very successful luncheon. Moreover, this day kicks-off the 2025 Philoptochos Stewardship Drive led by Maria Stevens and Ellen Manos-Athenson. All women 18 years and older to join our vibrant multi-generational sisterhood of Philanthropy. Our Christ-centered mission of helping those in greatest need is fulfilled through your stewardship and support.

The day was made possible through the support of our donors and benefactors – in particular, the Vardas Fam-

ily of Prestige Diner for the donated luncheon. A special thanks to Andy Zotos for keeping the kitchen running smoothly. We are most grateful to Debra Vlahakis and Kathy Maglaras for chairing this most beautiful event through their dedicated, hard work in planning and organizing was evident in the beautifully decorated Bouras Center, lovely tablescapes, and individual vasilopitas baked with love! May the Lord continue to bless our Holy Trinity family with good health, joy, and prosperity. ❖



# RISE Against Hunger

March 15



# 53<sup>rd</sup> Annual Sights & Sounds



**H**oly Trinity's signature youth event, Sights & Sounds, celebrated its 53rd annual festival on Saturday, March 1, 2025. GOYANs from 15 parishes from the Northern District of the Metropolis of New Jersey came to compete in the areas of literature, art, music, theater, and dance. This year we hosted over 600 youth, advisors, chaperones, judges, priests, presbyteres, and Holy Trinity volunteers.

The weather, crisp and beautiful, added to the excitement, nervousness, and anticipation of the performers. After many months of practices and rehearsals, everyone was ready to display their God-given talents and the Bouras Center was decorated with their spectacular artistry. Our day was filled with over 200 performances and throughout

the Bouras Center over 1200 sights were displayed.

It was a wonderful event for all who were involved, and it was inspirational to see our youth members share their talents with each other in Christian unity. All of the youth performers and participants should be congratulated for their dedication, passion, and efforts which made this event so enjoyable and worthwhile.

We were honored with the presence of the many clergy from the Metropolis including The Chancellor, Father Nektarios, who addressed the crowd in the Bouras Center during the Awards Ceremony. It goes without saying that Sights & Sounds requires many months of preparation. This event is blessed to have a dedicated Host Committee who selflessly give of themselves because

of their love and appreciation for the event that Holy Trinity founded over 50 years ago. The committee extends a very special thank you to all of the many volunteers of our parish who assisted during the event. We pray that God will continue to bless Holy Trinity. We are honored to serve as chairman of this wonderful and amazing event.

We recognize the following people:

Chairs: Peter and Alexandra Bout-sikaris

Our Host Committee: Marigo Mar-kos, Ellen Manos-Athenson, Yiana Leichtling, Maria Kanaras, Roula Io-annou, Keli Leunes, George Colonias, Ron Cerini, Andrea Cerini, Stephen Ladas, Debbie Vlahakis, Ellen Conti, and Sophia Saketos. ❖



# Greek Independence Day Parade!

On Sunday, March 20, a small but proud and enthusiastic contingency from our parish participated and marched in the Annual New York City Greek Independence Day Parade. Thousands of Greek-Americans and others filled Fifth Avenue waving the blue-and-white Greek flag. Holy Trinity was one of over 120 groups, including 52 floats and 15 bands, to walk along Fifth Avenue from 62 Street to 79 Street, led by the Evzones, Greece's distinguished presidential honor guard. The parade route ended in front of the Archdiocese Headquarters on East 79th St. It was a day of remembrance and celebration. Holy Trinity is looking forward to participating again next year. Ζήτω Ελλάδα/Ζήτω Ελευθερία! ❖

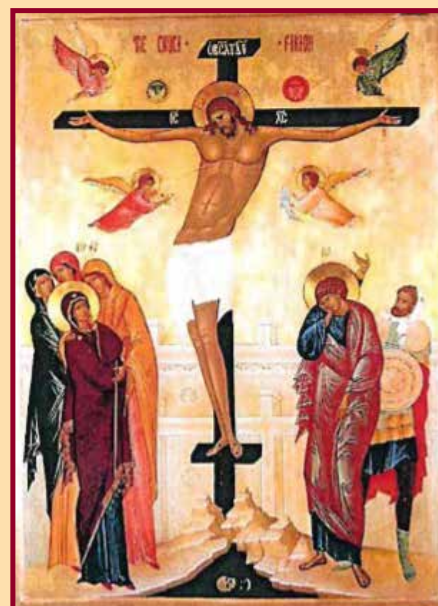


## Holy Friday Retreat Friday, April 18, 2025 10 AM to 4 PM

“Stations of the Cross” for grades K-5, the Holy Friday Retreat will focus on the theology, symbols, and hymns of Holy Friday and Pascha, followed by the taking down from the Cross: Apokathelosis from 3:00 PM to 4:00 PM.

Parents are asked to attend the 3:00 PM Apokathelosis Service with their children. A Lenten lunch and midday snack is included. Goyans grades 7 to 12 are encouraged to volunteer! Registration is free.

Contact Pete Markos [pmarkos307@gmail.com](mailto:pmarkos307@gmail.com) for further information.








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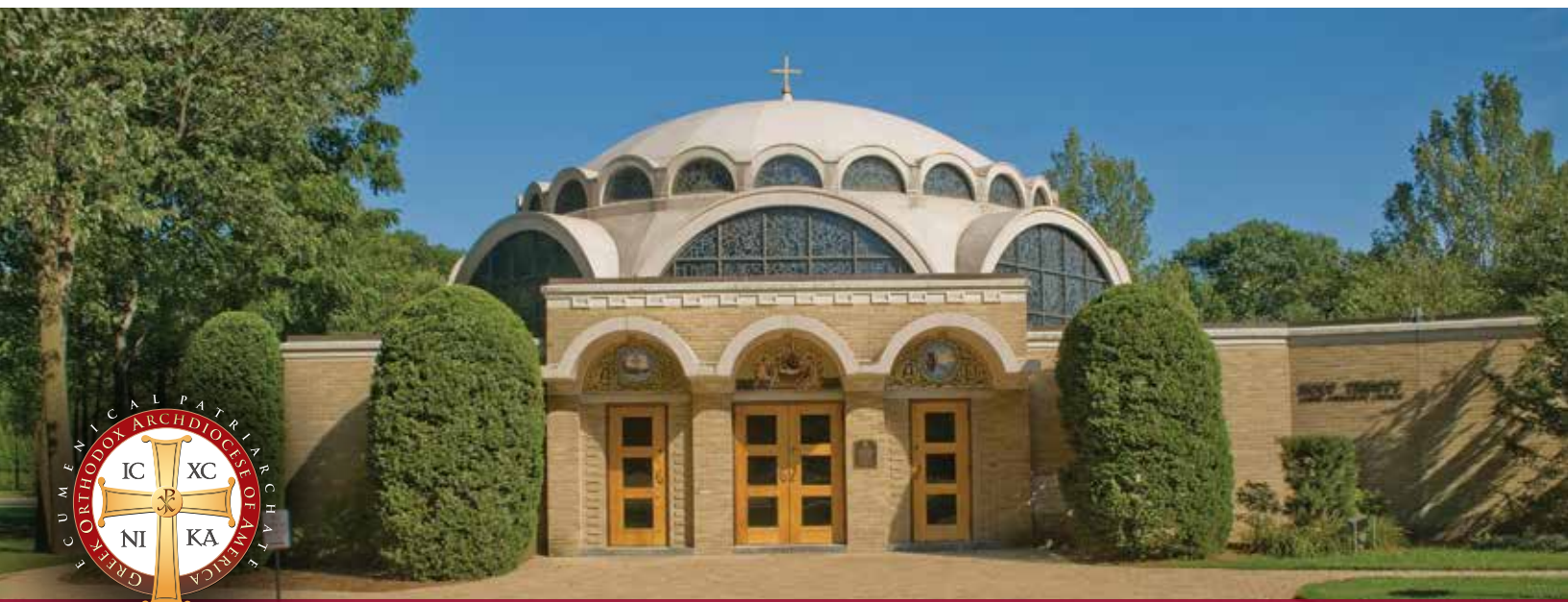
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# HOLY TRINITY GREEK ORTHODOX CHURCH

## CONTACT INFORMATION

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## OFFICE STAFF

*Office Manager* Diana R. Waltsak  
*Admin. Assistant* Kathy Genakos  
*Caretaker* Beatriz Ramirez

## WORSHIP

*Lead Psaltis* Pascalis Kuvalakis  
*Choir Director* Kathryn Athanasoulas  
*Organist* Phyllis Verenes  
*Head Acolyte*

## MINISTRIES

*Parish Council* George Koutsaftes  
*Philoctochos* Maria Kanaras  
*Religious Education* Pete Markos  
*Greek School* Stavroula Mergoupis  
*Greek School PTO* Zaharoula Ioannou  
*Youth (GOYA)* Catie Carayannopoulos  
*JOY/HOPE* Kathy Petsinis Paone  
*TOTS* Valerie Comprelli  
*Bookstore* Sandy Mouratoglou  
*Cultural* Celia Kapsomera  
Peter Tarhanidis  
*Trinity Circle* Avi Kiriakatis  
*Fellowship* Lauren Karanikolas  
*Scouting* Miriam Kotsonis

## SCHEDULE OF SERVICES

	Sundays	Weekdays
Orthros	8:15 AM	8:30 AM
Divine Liturgy	9:30 AM	9:30 AM

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