



Saint Nicholas Greek Orthodox
Shrine Church

June 21, 2026

Rev. Ekonomos Aristidis Garinis, Proistamenos
Rev. Presbyter Alexandros Douvres

Office (718) 357-4200 - Email info@stnicholasflushing.org - www.stnicholasflushing.org

Γ' Ματθαίου - 3rd Sunday of Matthew

Ἀπολυτίκιον Ἀνασιόσιμον

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ ζωὴ ἡ ἀθάνατος, τότε τὸν ἄδην ἐνέκρωσας, τῇ ἀστραπῇ τῆς θεότητος· ὅτε δὲ καὶ τοὺς τεθνεῶτας, ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ, ὁ Θεὸς ἡμῶν δόξα σοι.

Ἀπολυτίκιον Ἁγίου Νικολάου

Κανόνα πίστεως καὶ εἰκόνα πραότητος, ἐγκρατείας διδάσκαλον, ἀνέδειξέ σε τῇ ποιμνῇ σου, ἡ τῶν πραγμάτων ἀλήθεια· διὰ τοῦτο ἐκτήσω τῇ ταπεινώσει τὰ ὑψηλά, τῇ πτωχείᾳ τὰ πλούσια, πάτερ Ἱεράρχα Μεθόδιε· πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Κονιάκιον

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδης, ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶν κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἱκεσίαν, ἡ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

Resurrectional Apolytikion

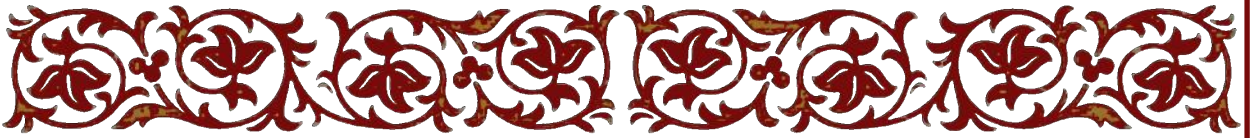
When You descended unto Death, O Lord, You who are immortal Life put Hades to death, by the lightning of Your divinity. And when You raised the dead from the netherworld, all the hosts of heaven sang aloud to You, “O Christ God, Giver of life, glory to You!”

Apolytikion for St. Nicholas

A rule of faith are you, and an icon of gentleness, and a teacher of self-control. And to your flock this was evident, by the truth of your life and deeds. You were humble and therefore you acquired exalted gifts, treasure in heaven for being poor. Father, holy hierarch Methodius, intercede with Christ our God, and entreat Him to save our souls.

Kontakion

O Protection of Christians that never falls, intercession with the Creator that never fails, we sinners beg you, do not ignore the voices of our prayers. O good Lady, we implore you, quickly come unto our aid, when we cry out to you with faith. Hurry to intercession, and hasten to supplication, O Theotokos who protect now and ever those who honor you.



ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (Ρωμ. 5:1 – 10)

Ἀδελφοί, δικαιοθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ τὴν προσαγωγὴν ἐσχίκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ἣ ἔστηκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος Ἁγίου τοῦ δοθέντος ἡμῖν. ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. πολλῶ οὖν μᾶλλον δικαιοθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέμεθα ἐν τῇ ζωῇ αὐτοῦ.

EPISTLE READING (Rom. 5:1 – 10)

Brethren, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access by faith to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.



ΕΥΑΓΓΕΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (ΜΑΤΘ. 6:22 - 33)

Εἶπεν ὁ Κύριος· Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον; Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστί τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιένυσσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν μεριμνήσητε λέγοντες, τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλώμεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

GOSPEL READING (MT. 6:22 - 33)

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows you need them all. But seek first the kingdom of God and his righteousness, and all these things shall be yours as well."



ΕΟΡΤΟΛΟΓΙΟΝ

JUNE 2026

June 1
MON
Monday of the Holy Spirit
Του Αγίου Πνεύματος
8:00 a.m. Orthros / 9:00 a.m. Liturgy

June 7
SUN
Sunday of All Saints
Κυριακή των Αγ. Πάντων
7:30 a.m. / 8:45 a.m. Liturgy
General Assembly

June 8
MON / ΔΕΥΤΕΡΑ

+The fast of the Holy Apostles begins +
+Αρχεται η νηστεία των Αποστόλων+

June 11
THU
St. Bartholomew the Apostle
Αγ. Βαρθολομέου
8:00 a.m. Orthros / 9:00 a.m. Liturgy

June 14
SUN
Second Sunday of Matthew
2η Κυριακή Ματθαίου
7:30 a.m. / 8:45 a.m. Liturgy
Sunday School Graduation

June 21
SUN
3rd Sunday of Matthew
3η Κυριακή του Ματθαίου
7:30 a.m. Orthros / 8:45 a.m. Liturgy

June 24
WED
Nativity of St. John the Baptist
Γενέσιον του Αγ. Ιωάννου Βαπτ.
8:00 a.m. Orthros / 9:00 a.m. Liturgy

June 28
SUN
4th Sunday of Matthew
4η Κυριακή του Ματθαίου
7:30 a.m. Orthros / 8:45 a.m. Liturgy

June 29
MON
SS. Peter and Paul
Των Αγ. Πέτρου και Παύλου
8:00 a.m. Orthros / 9:00 a.m. Liturgy

June 30
TUE
Synaxis of the Holy Apostles
Σύναξις των Αποστόλων
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Great Vespers of the Holy Anargyroi
Μ. Εσπερινός των Αγ. Αναργύρων
7:00 p.m.





BRONZE DEDICATION LEAF	\$2,000
SILVER DEDICATION LEAF	\$5,000
GOLD DEDICATION LEAF	\$10,000
BENEFACTOR DOVE	\$25,000
GREAT BENEFACTOR STONE	\$50,000

Please consider supporting our *Renovation For Our Future* project to continue passing the torch of Orthodox faith and Hellenism to our future generations.

BRONZE LEAF \$2,000

SILVER LEAF \$5,000

GOLD LEAF \$10,000

DOVE \$25,000

STONE \$50,000

LAST NAME: _____

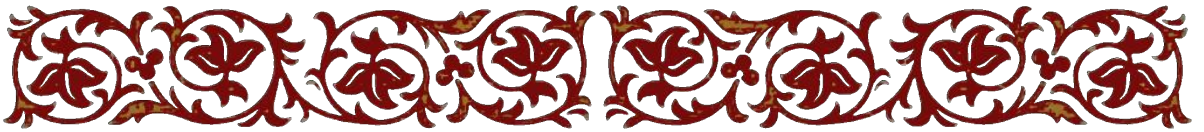
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PLEASE PRINT INSCRIPTION CLEARLY. 3 LINES (33 CHARACTERS MAX)

"SO LET EACH ONE GIVE AS HE PURPOSES IN HIS HEART; NOT GRUDGINGLY OR OUT OF NECESSITY; FOR GOD LOVES A CHEERFUL GIVER"



SAINT NICHOLAS

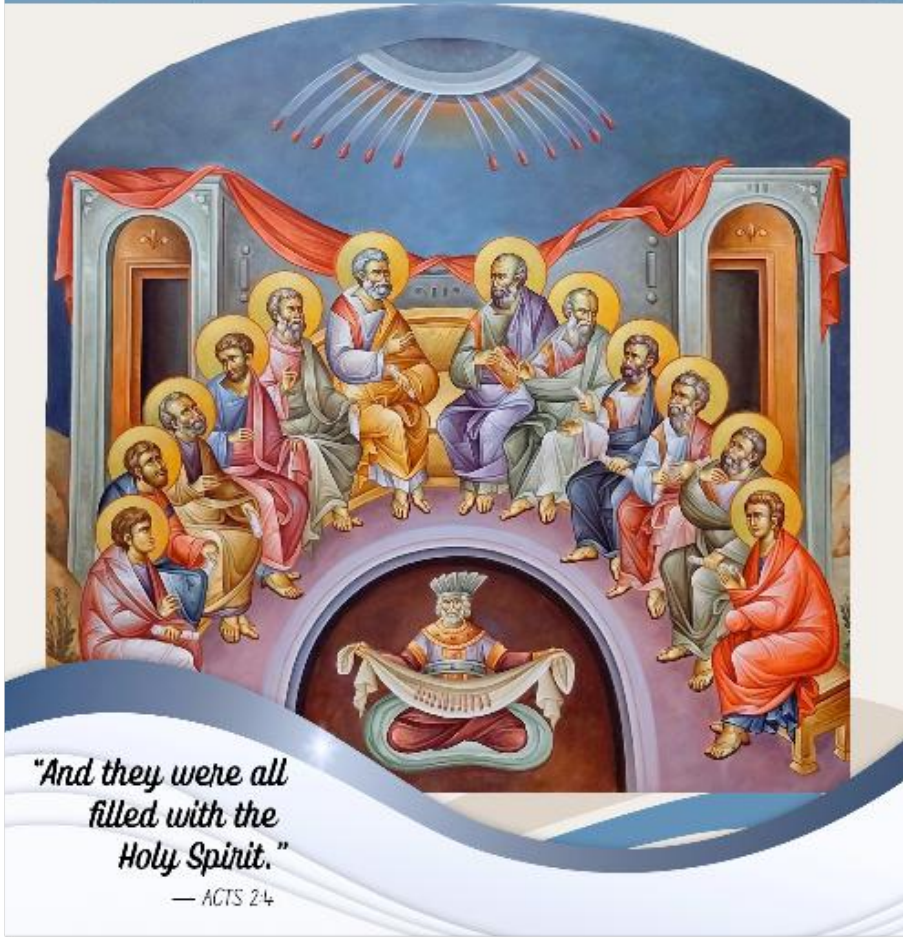
GREEK ORTHODOX SHRINE CHURCH

REV. ECONOMOS ARISTIDIS GARINIS, PASTOR

REV. PRESBYTER ALEXANDROS DOUVRES

Jun-Jul- Aug Volume 2, Issue 2

stnicholasflushing.org



Read our next issue: <https://www.stnicholasflushing.org/SNF-ARK>

ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH

LITTLE ANGELS

MOMMY & ME PROGRAM

For Children Ages 0-2.5



About the Program

Program Director Margarita Eleftheriadis

Our "Little Angels" program is a vibrant, faith-centered ministry designed for our youngest parishioners (infants through Pre-K) and their caregivers.

It's more than just a playgroup—it's a place for moms, dads, and grandparents to connect, share experiences, and build lifelong friendships within our St. Nicholas family.

Classes

- Wednesdays, Thursdays and Fridays 9 a.m. to 11:30 a.m.

Featuring:

- Creative Music and Movement
- Greek songs and themes
- Sensory Stimulation
- Arts and Crafts
- Early Social Interaction
- Great opportunity to meet other families.

Email: SaintNicholasLittleAngels@gmail.com

718-357-4200 - www.stnicholasflushing.org



Girl Scout Troop 4212

Saint Nicholas Flushing

JOIN US!



CONFIDENCE

Building girls of
courage, leaders,
taking action to make
the world a better place



SISTERHOOD

Building friendships,
meeting new friends,
cheering and
supporting each other



FUN

Fostering creativity and
discovering
themselves, making
memories to last a
lifetime

Open Enrollment NOW until September or until spots close!

Girls K-8th Grade

Meetings on Fridays, Bi-weekly, 6:30-8pm and 7-8:30pm, Drop-off
at Saint Nicholas 43-15 196th Street, Flushing, NY
Need Parent Volunteers

**MORE
INFO**

stnicksgstroop04212@gmail.com



Instagram

[@gstroop04212](https://www.instagram.com/gstroop04212)

ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH

COLLEGE
STUDENT
Prayer Service

SUNDAY, AUGUST 9TH

Everyone is welcome • Sign up below

Whether you are packing your bags for campus or commuting from home, join us for a special prayer service dedicated to all of our college students. Come receive a blessing for wisdom, safety, and success in the new academic year ahead.

All students and families are welcome!



ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH

COME & JOIN US FOR
**PANAGIA'S
GARDEN
DAY CAMP**

FAITH- GAMES- FELLOWSHIP



Open to students entering
grades 2-8
10 a.m. to 2:30 p.m. daily

Jr. counselors 9th - 12th grade
Parent counselors requested



WEEK ONE:

Mon-Friday (Aug 3-7)

WEEK TWO:

Mon-Friday (Aug 10-14)



Price \$250 per week
\$50 off for siblings

For more information:

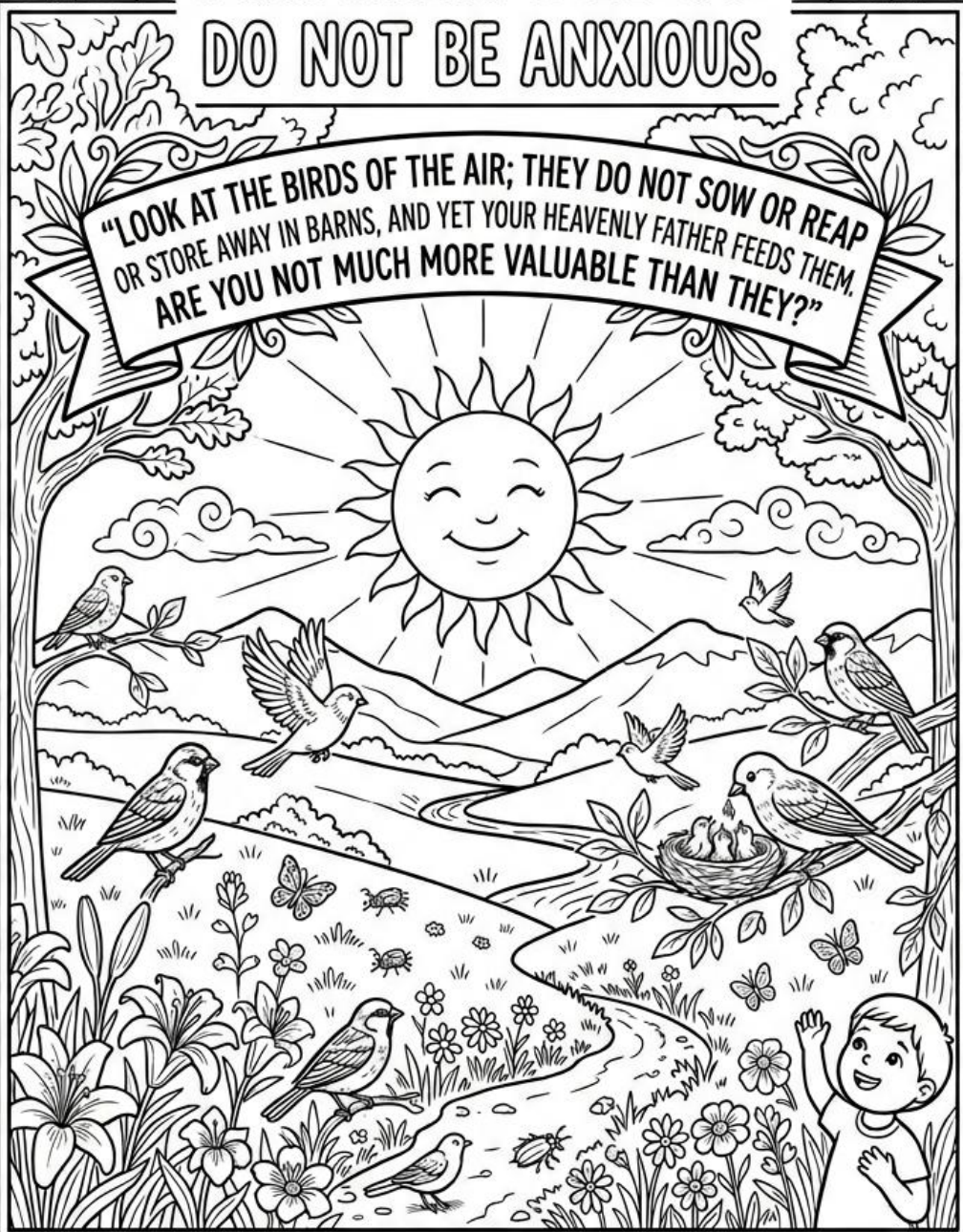
WWW.STNICHOLASFLUSHING.ORG/PGSUMMER

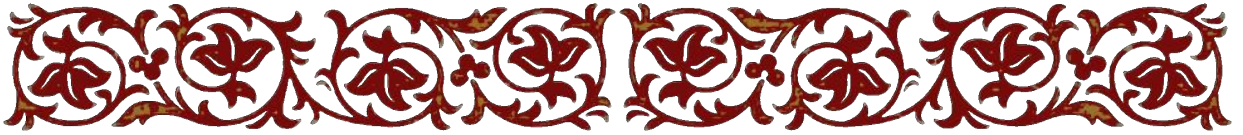


Attention rising 9-12th graders and college students. Sign up to volunteer as a camp counselor this summer. At www.StNicholasFlushing.org/PGCounselor

MATTHEW 6:22-33: DO NOT BE ANXIOUS.

"LOOK AT THE BIRDS OF THE AIR; THEY DO NOT SOW OR REAP
OR STORE AWAY IN BARN, AND YET YOUR HEAVENLY FATHER FEEDS THEM.
ARE YOU NOT MUCH MORE VALUABLE THAN THEY?"





MEMORIALS

Maria Baroumis
Maria Daniella Caruso
Kyriakos Christodoulou
Dimitrios Coutsoukes
Pantelis Coutsoukes
Andreas Demetriou
Irene-Anna Demetriou
Haralambos Elias
George Georgiades
Pavlos Kakos
Eleni Kanelloupolou
Vasilios Karimbali
George Koufadi
Sofia Patsantzis
Konstantinos Pantelarios
Lambros Vasilopoulos
Zoe Vasilopoulos
Haralambos Zipitas
Olympia Zipitas

MNHMOΣYNA

Μαρίας Μπαρούμη
Μαρίας Δανιέλας Caruso
Κυριάκου Χριστοδούλου
Δημητρίου Κουτσούκη
Παντελεήμονος Κουτσούκη
Ανδρέου Δημητρίου
Ειρήνης Άννης Δημητρίου
Χαραλάμπους Ηλία
Γεωργίου Γεωργιάδη
Παύλου Κάκου
Ελένης Κανελλοπούλου
Βασιλείου Καρύμπαλη
Γεωργίου Κουφάδη
Σοφίας Πατσαντζή
Κωνσταντίνου Παντελάρου
Λάμπρου Βασιλοπούλου
Ζωής Βασιλοπούλου
Χαραλάμπους Ζιπήτα
Ολυμπίας Ζιπήτα

SACRAMENT OF BAPTISM

Son of
Tommy & Matina Skokos
Sunday, June 21st 1:00 P.M.

Announcements

Wishing everyone a blessed, safe, and happy summer our annual Youth Ministry Sign up/ BBQ kick-off is Saturday, September, 12th. Save the date!



DIAKONIA

A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | *Matthew 6:22-33*

"Our Finances and our Faith"



Fr. George Parsenios

When we say in English that someone has “spilled the beans,” we do not mean that someone has poured a can of legumes on the floor. We mean someone has shared private information. Every language has idiomatic phrases meant to be understood in a figurative or metaphorical sense. Because they are not to be taken literally, native speakers understand them clearly, but non-native speakers might be puzzled. Today’s Gospel reading contains just such an idiom that was common in Hebrew when Jesus says, “The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light.” At first blush, the statement seems to focus on the sense of sight, or perhaps spiritual insight. But to take the comment so literally is to misunderstand it. Someone familiar with the idioms of the Hebrew Bible would know that Jesus was speaking about showing mercy to the poor. To have a “good eye” meant to look generously on those in need. Proverbs 22:9 says, “Whoever has a good eye will be blessed, for he shares his bread with the poor.” We are today reminded, therefore, to share the bounties we enjoy in our lives with those in need. Furthermore, when we heed Jesus’ direction to aid those in need, we must remember the related command to give especially to people who can offer us nothing in return, and not only to those from whom we might expect something back, such as friends or family or business partners (Luke 6:35-36).

Fr. George Parsenios is Professor of New Testament at Holy Cross Greek Orthodox School of Theology. www.hchc.edu



Diakonia is made possible by a generous grant from **Leadership 100**

Scan for today’s service text

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FROM THE ORIGINAL GREEK: Christ (Χριστός) What does “Christ” mean?

Fr. George Parsenios



The Greek term *Χριστός*/*Christ* translates the Hebrew word *māshīah*/*messiah* which means “Anointed One.” The word *χρίσμα*/*chrism* means “ointment,” so anyone consecrated by the application of ointment is “anointed.” The word “Christ”

is not so much a name as it is a title for Jesus, which is why he is often called not just “Christ,” but “The Christ.” In Ancient Israel, many figures were anointed with oil to indicate their

holy office, such as priests, prophets, and kings like King David. After the Davidic line of kings in Jerusalem was dethroned for centuries by foreign invaders, the Israelites hoped for a figure from the line of David to restore them to their former independence. The famous Dead Sea Scrolls provide important evidence for this hope and express an expectation for various types of Messianic figures. Christians understand Jesus to be “the Christ” in the sense that he comes from the line of David as a victorious King. His victory, however, is not over a foreign oppressor like the Romans, but over the far more ancient and pervasive enemies of our race: sin and death and the Evil One.



Public Domain Illustration of St John's Eve from the 1912 Russian edition of the works of Nikolai Gogol

THIS WEEK'S LOOK AT CHURCH HISTORY St. John's Eve

Ben Malian, MTS

The Nativity of St. John the Baptist (June 24th) was once a major holiday for Christians throughout Europe. Falling six months *before* the Nativity of Christ (reflecting the extent of Elizabeth's pregnancy at the time of her visitation by the Virgin Mary), the feast roughly aligns with the summer equinox; unsurprisingly, it was widely celebrated as a “summer Christmas.”

As the shortest night of the year, St. John's Eve was thought to be an especially “thin” time when a variety of strange and even supernatural phenomena were likely to occur. In the Slavic world, the Christian feast replaced a pagan midsummer holiday known as Kupala. Like elsewhere across Europe, bonfires (often called “St. John's fires”) were an essential part of the night's often riotous festivities.

Nikolai Gogol, an eminent Ukrainian Orthodox author of the 19th Century, composed an eponymous short story about a peasant boy tricked by Satan on the infamous night. The bizarre tale ends with Satan left “sobbing pitifully in his lair”—the townspeople having abandoned his favorite haunt...the local tavern.

HOUSE OF GOD

Beauty & Symbols, A Sacred Space



Archdiocesan Cathedral of the Holy Trinity in NYC. Photographer: Dimitrios Panagos

Father Thomas FitzGerald, ThD (1947-2024)

The Orthodox Church believes that God is the Creator of heaven and earth. The Creator is present through His creative energies of His handiwork. This means that the material world, being valuable and good, is an important means through which God expresses Himself. The Orthodox Church affirms this conviction through her extensive use of material creation not only for the embellishment of her places of worship, but also in her sacramental mysteries and services. For example, when the bread and wine – “the first fruits of creation” – are offered in the Eucharist (Holy Communion), they are also a symbolic offering of all creation to God its Creator. Since there is no hesitation in using the gifts of creation, the interior of an Orthodox church is frequently very beautiful. Designed to create an atmosphere which is special, the building is filled with a feeling of joy and an appreciation of God’s bounty. Orthodoxy recognizes that beauty is an important dimension of human life. Through iconography and church appointments, the beauty of creation becomes a very important means of praising God. The divine gifts of the material world are shaped and fashioned by human hands into an expression of beauty which glorifies the Creator. As the pious woman poured her most precious oil on the feet of Our Lord, Orthodoxy seeks always to offer to God what is best and most beautiful.

The church interior is both the background and the setting for Orthodox worship. The art and architecture are designed to contribute to the total experience of worship, which involves one’s intellect, feelings, and senses. The Eucharist and the other sacramental mysteries take place in God’s midst, and they bear witness to His presence and actions. Therefore, in the Orthodox tradition there is a very strong feeling that the church is the House of God and the place where His glory dwells. For this reason, all Orthodox churches are blessed, consecrated, and set aside as sacred spaces. The whole church bears witness to God’s indwelling among His people. As one old admonition says: “Let the Christian consider well when he enters the church that he is entering another heaven. That same majesty of God which is in heaven is also in his church, and on this account the Christian must enter with reverence and awe.”



YOUR FAITH IN ACTION

This week, choose one intentional act each day that reflects the sacred—pause for prayer, show kindness to someone in need, or bring beauty into your surroundings.



Just For Kids!
(...and the young at heart)

Hidden Pictures
The Birth of John the Baptist

Find these objects hidden in the picture below: book, cake, fish, football, magnet, moon, needle and thread, snail, sock spoon, sherrif's badge, star.



ANSWER KEY ◀