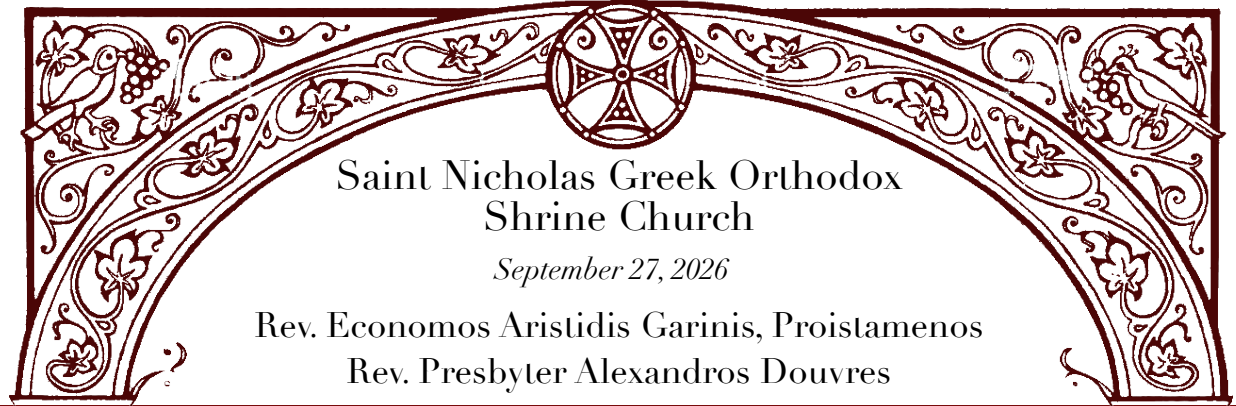




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Α' Λουκᾶ - 1st Sunday of Luke

Ἀπολυτίκιον Ἀναοιτάσιμον

Ἐξ ὕψους κατήλθες ὁ Εὐσπλαγχνος, ταφὴν κατεδέξω
τρίημερον, ἵνα ἡμᾶς ἐλευθερώσῃς τῶν παθῶν. Ἡ ζωὴ
καὶ ἡ ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

Τῶν Μαρτύρων

Οἱ Μάρτυρές σου Κύριε, ἐν τῇ ἀθλήσει αὐτῶν,
στεφάνους ἐκομίσαντο τῆς ἀφθαρσίας, ἐκ σοῦ
τοῦ Θεοῦ ἡμῶν· σχόντες γὰρ τὴν ἰσχύν σου, τοὺς
τυράννους καθεῖλον, ἔθραυσαν καὶ δαιμόνων, τὰ
ἀνίσχυρα θράσῃ. Αὐτῶν ταῖς ἱκεσίαις, Χριστέ ὁ
Θεός, σῶσον τὰς ψυχὰς ἡμῶν.

Κονιάκιον

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

Resurrectional Apolytikion

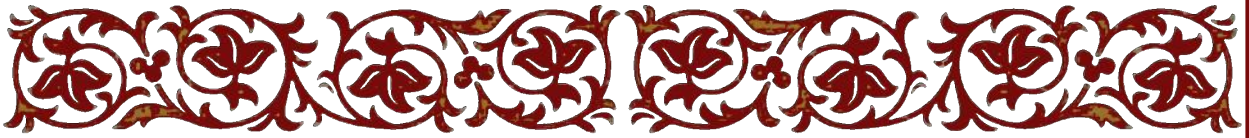
You descended from on high, O compassionate
One, and consented to a three-day burial, to free us
from the passions. O Lord, our life and
resurrection, glory to You!

For the Martyrs

Your Martyrs, O Lord, were worthily awarded
by You the crowns of incorruption, in that they
contested for You our immortal God. Since
they possessed Your power, they defeated the
tyrants, dashing the demons' powerless
displays of defiance. O Christ God, at their
fervent entreaties, 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 (Β' Κορ. 6:16 7:1)

Ἀδελφοί, ὑμεῖς ἐστε ναὸς Θεοῦ ζῶντος, καθὼς εἶπεν ὁ Θεὸς ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε, κἀγὼ εἰσδέξομαι ὑμᾶς, καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ.

EPISTLE READING (2 Cor. 6:16 7:1)

Brethren, you are the temple of the living God; as God said, “I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty.” Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.





ΕΥΑΓΓΕΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (ΛΟΥΚ. 5:1 11)

Τῷ καιρῷ ἐκεῖνῳ, ἐστὼς ὁ Ἰησοῦς παρὰ τὴν λίμνην Γεννησαρέτ, εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ’ αὐτῶν ἀπέπλυναν τὰ δίκτυα. ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. ὥς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα· ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ· ἐπιστάτα, δι’ ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν. καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἐπλησαν ἀμφοτέρα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασιν Ἰησοῦ λέγων· ἐξελθε ἀπ’ ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλὸς εἰμι, Κύριε· θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἢ συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.

GOSPEL READING (LK. 5:1 11)

At that time, while Jesus was standing by the lake of Gennesaret, he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had ceased speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all who were with him, at the catch of fish which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed him.

ΕΟΡΤΟΛΟΓΙΟΝ

OCTOBER 2026

Oct 2 **SS. Cyprian and Justina**
FRI **Αγ. Κυπριανό και Ιουστίνας**
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Oct 4 **2nd Sunday of Luke**
SUN **Β' Κυριακή Λουκά**
7:30 a.m. Orthros / 8:45 a.m. Liturgy
Second Liturgy 10:45 a.m.

Oct 7 **Paraklesis to the Theotokos**
WED **Παράκληση της Θεοτόκου**
7:00 p.m.
Discovering Orthodoxy Class

Oct 11 **Sunday of the 7th Ecumenical Synod**
SUN **Κυριακή της Ζ' Οικουμενικής**
 Συνόδου
7:30 a.m. Orthros / 8:45 a.m. Liturgy

Oct 14 **Paraklesis to the Theotokos**
WED **Παράκληση της Θεοτόκου**
7:00 p.m.
Discovering Orthodoxy Class

Oct 18 **St. Luke the Apostle**
SUN **Αγ. Ευαγγελιστή Λουκά**
7:30 a.m. Orthros / 8:45 a.m. Liturgy
Second Liturgy 10:45 a.m.

Oct 20 **St. Gerasimos of Kephalonia**
TUE **Αγ. Γερασίμου**
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Oct 21 **Paraklesis to the Theotokos**
WED **Παράκληση της Θεοτόκου**
7:00 p.m.
Discovering Orthodoxy Class

Oct 23 **St. Iakovos the Apostle**
FRI **Αγ. Αποστόλου Ιακώβου**
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Oct 25 **6th Sunday of Luke**
SUN **ΣΤ' Λουκά**
7:30 a.m. Orthros / 8:45 a.m. Liturgy
Second Liturgy 10:45 a.m.
Athletic Sunday

Oct 26 **St. Demetrios the Myrrh-streamer**
MON **Αγ. Δημητρίου Μυροβλήτης**
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Oct 28 **Holy Protection of the Theotokos**
WED **Αγίας Σκέπης της Θεοτόκου**
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Oct 31 **Great Vespers of the Holy Anargyroi**
SAT **Μ. Εσπερινός Αγ. Αναργύρων**
7:00 p.m.



A Stewardship Appeal at the Beginning of the Ecclesiastical Year

Dear Brothers and Sisters in Christ,

As we begin a new Ecclesiastical Year, the Church invites us to pause and give thanks to God for His abundant blessings. The beginning of the Indiction is not simply the turning of a page on the Church calendar; it is an opportunity to renew our commitment to Christ and to the life of His Church.

Everything we have is ultimately a gift from God—our families, our abilities, our time, our resources, and the opportunities placed before us. Stewardship is our response of gratitude. It is an expression of our faith and a tangible way in which we participate in the mission of our parish.

Our parish is more than a building. It is our spiritual home. Here we gather to worship, receive the Holy Mysteries, teach our children, celebrate life's milestones, comfort one another, and pass the faith from one generation to the next. The work of our Church depends upon the prayers, participation, time, talents, and financial support of each member of our community.

As we begin this new Ecclesiastical Year, we ask each of you to prayerfully consider making a **stewardship pledge** for the coming year. Rather than simply asking, "What can I afford to give?" let us prayerfully ask, "**How can I offer back to God a portion of what He has entrusted to me?**"

For some, that pledge may be increased financial support. For others, it may mean giving more of their time, talents, or service. Every offering, when given with faith and love, contributes to the life and strength of our parish.

Our goal is not simply to meet a budget. Our goal is to build a stronger Church, strengthen our families, serve those in need, educate our children, and ensure that the Orthodox faith we have received is faithfully handed on to those who come after us.

Let us begin this new year with gratitude. Let us renew our commitment. Let us make our stewardship pledge.

With prayers and gratitude,

The Stewardship Committee



Save *the* Date

ST. NICHOLAS GREEK ORTHODOX
SHRINE CHURCH

ROOTED IN *Faith* UNITED IN *Christ*

Saturday, January 30, 2027

LEONARDS PALAZZO OF GREAT NECK, NY

FELLOWSHIP: SIX O'CLOCK IN THE EVENING

DINNER: SEVEN O'CLOCK IN THE EVENING

Honoring our St. Nicholas Parish Ministries

Music by: International Sounds

Black Tie Optional

For more information please contact:

Eleni Stathopoulos: 917-273-8084 or Church office: 718-357-4200





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: _____ FIRST NAME: _____

PHONE NUMBER: _____ EMAIL: _____

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"



Ιερός Ναός Αγίου Νικολάου Flushing NY

St. Nicholas Greek Orthodox Shrine Church

ΜΑΘΗΜΑΤΑ BYZANTINΗΣ ΜΟΥΣΙΚΗΣ

Γνωρίστε την τέχνη της ψαλτικής και την παράδοση της Εκκλησίας

- Τμήματα για αρχάριους και προχωρημένους
- Εκμάθηση βυζαντινής σημειογραφίας
- Θεωρία και πρακτική εξάσκηση
- Εκκλησιαστικοί ύμνοι και ψαλτική τέχνη
- Προετοιμασία για χορωδία και αναλόγιο

Byzantine Music Lessons

Discover the art of Byzantine chant and the tradition of the Church

- Classes for beginners and advanced students
- Learning Byzantine notation
- Theory and practical training
- Church hymns and the art of chanting
- Preparation for the church choir

Classes begin: Thursday, October 1, 7:00 p.m.

Έναρξη μαθημάτων: Πέμπτη, 1 Οκτωβρίου, 19:00



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ST. NICHOLAS
LADIES PHILOPTOCHOS
INVITES YOU TO

The Philoptochos Social
Sip, Socialize, Support & Have Fun!!

THURSDAY, OCTOBER 8TH

7:00 P.M.

SARANTAKOS HALL

COME MINGLE, COME ENJOY, COME DISCOVER

- MEET NEW FRIENDS
- ENJOY COCKTAILS AND APPETIZERS
- DISCOVER WHAT WE DO

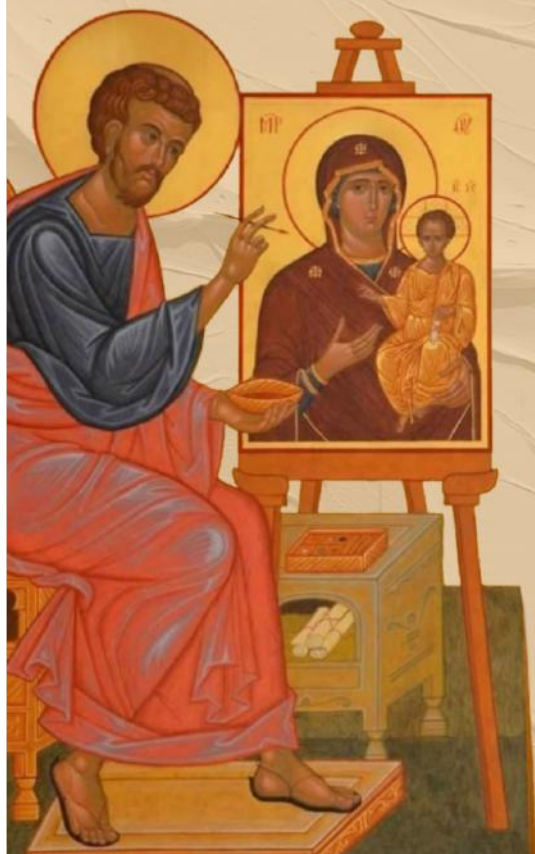
**A BEAUTIFUL EVENING TOGETHER AND AN
OPPORTUNITY TO SEE WHAT PHILOPTOCHOS
IS ALL ABOUT**

BRING A FRIEND



ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH

ST. LUKE'S SCHOOL OF BYZANTINE ICONOGRAPHY



•BI-WEEKLY ICONOGRAPHY
CLASSES

•EVERY OTHER TUESDAY FROM
OCTOBER TO MARCH

•ALL SKILL LEVELS WELCOME

•FIRST CLASS OCTOBER 6, 2026

SCAN THE QR
CODE TO SIGN
UP FOR
CLASSES!



KIDS BULLETIN PAGE

Saints Cyprian and Justina were two early Christians who lived a long time ago in the Roman Empire. (Feast celebrated on October 2nd)

Before he became a Christian, **Cyprian** was a famous philosopher and magician who tried to use dark spells. **Justina** was a young Christian woman who prayed to God and used the sign of the Cross whenever danger was near.

When Cyprian tried to use his magic against Justina, her strong faith and prayers made his spells completely fail. Seeing how powerful and good God was, Cyprian realized his magic was wrong. He gave up his old ways, burned his magic books, and became a Christian leader.

Both Cyprian and Justina spent the rest of their lives helping others and standing up for their faith, even when it was dangerous. Today, they are remembered as heroes of faith who showed that love and prayer are stronger than any fear or bad influence.



Saints Cyprian & Justina Activity Sheet



Test your memory about the story of St. Cyprian and St. Justina!

-What did Justina do whenever she faced danger or bad influence?

- a) She ran away and hid
- b) She prayed to God and made the sign of the Cross
- c) She used magic back

-What did Cyprian do with his magic books after he learned about God?

- A) Sold them to a bookstore
- B) Gave them to a friend
- C) Burned them and gave up magic

True or False: Cyprian's dark spells worked against Justina. (True / False)



Part 2: Fill in the Blanks

Use these words to complete the sentences: Cross, Prayers, Faith, Leader

Justina protected herself using strong _____ and the sign of the Cross.

After giving up magic, Cyprian became a Christian _____.

Cyprian realized that God's power was much greater than any spell because of Justina's strong _____.

When facing fear, Christians remember the sign of the _____.



MEMORIALS

Ekaterine Doumazios
George George
Chrysostomos D. Hatzis
Peter Lavvas
Ioannis Papoutsakis
Mary Sarantis
Isaia Scer
Maria-Anna Yianelis

MNHMOΣYNA

Αικατερίνης Ντουμάζιου
Γεωργίου Γεωργίου
Χρυσοστόμου Δ. Χατζή
Παναγιώτου Λάββα
Ιωάννου Παπουτσάκη
Μαρίας Σαραντή
Ησαΐου Σκέρ
Μαρίας Άννας Γιανέλλη



SACRAMENT OF MARRIAGE

Phylissa Dionysiou & Christopher Biancaniello
Saturday, September 26, 2026 at 2:00 P.M.

Evgenia Mantekas & Nicholas Mastrogiannis
Sunday, September 27, 2026 at 2:00 P.M.



Blood Drive

**St. Nicholas Greek
Orthodox Church**
196-10 Northern Blvd, Flushing, NY

Friday, October 2, 2026

3:30PM – 8:00PM

Basement Auditorium

For an appointment,

scan QR Code:



*Saint Nicholas Greek Orthodox Shrine Church
196-10 Northern Blvd Flushing, NY 11358*



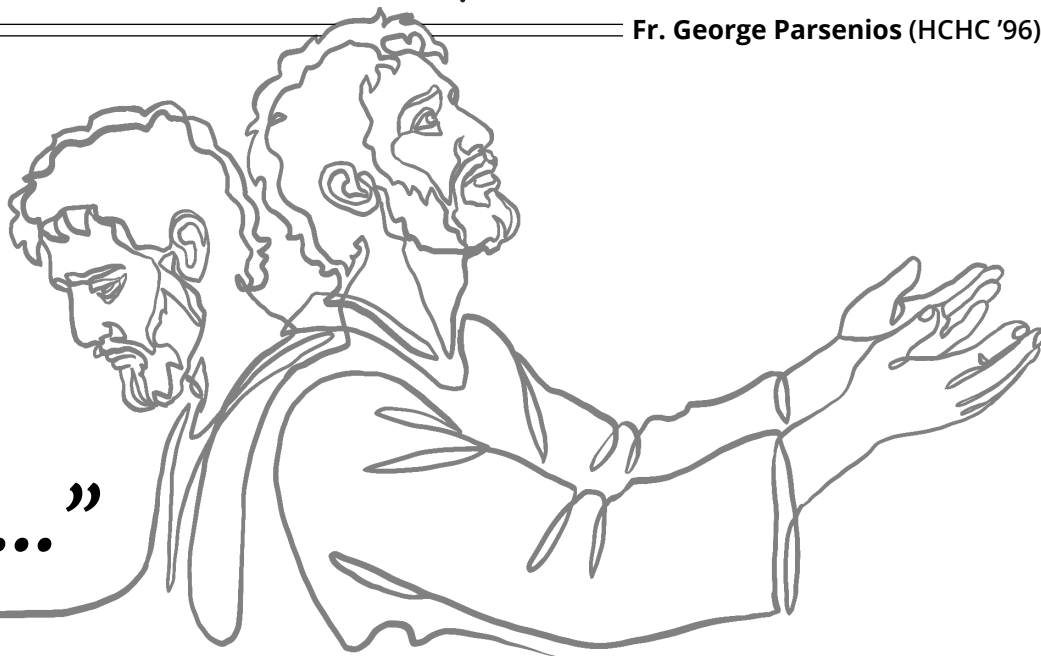
DIAKONIA

A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | *II Corinthians 6:16-18; 7:1*

Fr. George Parsenios (HCHC '96)

**“Let us
separate
ourselves...”**



The power of the Gospel lies in the fact that Jesus welcomes everyone to a new way of life, but then requires everyone to change. No one can squeeze the eternal message of Christ into their own narrow way of thinking. For example, some people are attracted to the ethical standards and the moral purity that the Gospel requires, but they might imagine that they are the “good” people who can scorn and revile the “bad” sinners. These “good” people have forgotten that Jesus also says in Matthew 9:13, “I desire mercy and not sacrifice.” On the other extreme are the people who reject entirely the ethical and ritual norms of the Church which they label as “the rules of men.” Wherever the Church has a boundary between believers and unbelievers to protect Church discipline, these people imagine that such boundaries should be erased. Jesus, after all, told us to

love our neighbors. This more permissive group needs to hear today’s epistle reading, where St. Paul lists a series of Old Testament passages that call the people of Israel to shun the sinful lives of their pagan neighbors: “Therefore...be separate from them, says the Lord.” St. Paul ends the passage by saying, “Let us cleanse ourselves from every defilement of body and spirit.” The moral rules of the Church, therefore, are not made by men but by God. A worldly way of thinking might focus only on purity or only on mercy, but Christians are called to a higher way of thinking. Our separation from worldly sin is multifaceted. In the most obvious sense, we are to shun all acts of impurity and unholiness. But, at a higher level of thinking, we are also to shun the worldly self-righteousness that comes from living a holy life. Everyone is welcome in the Church, but everyone has to change.

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: Αποφατικός (Αποφατικός)

What does “Apophatic” mean?

Fr. George Parsenios (HCHC '96)



The mystical theology of the Orthodox Church is often described as “apophatic.” By analyzing of this word, we can better comprehend the theological orientation that it describes. The English word “apophatic” comes from two Greek words: **apo**, which means “away from,” and **phasis**, which means “utterance” or “statement.” If a **phasis** is a positive statement, then an **apophasis** is the negation of a statement, a denial. When we follow the path of “apophatic theology,” we define God not by saying what

he is, but what he is not. This is in direct opposition to heretics like Eunomius in the 4th century AD, who insisted that human beings can both comprehend and define the nature of God. The negative way of apophatic theology describes God, therefore, by saying that God does not die, God does not sin, God is not contained by time or space. We can, of course, say positive things about what God has revealed to us, as we do in the Nicene Creed. But, as we draw closer to God by living holy lives, we enter into a mystical connection that transcends all human knowledge and is impossible to describe in words. It is an apophatic experience.



St. Nicholas Church beneath the Twin Towers, 1976. Library of Congress.

THIS WEEK'S LOOK AT CHURCH HISTORY

St. Nicholas Greek Orthodox Church

Ben Malian, MTS-Holy Cross 2026

When the South Tower of the World Trade Center collapsed at 9:59 a.m. on the morning of September 11th, 2001, St. Nicholas Greek Orthodox Church was inundated by falling debris. Although empty of people at the time, many of its precious relics and historical artifacts were forever lost in the smoldering rubble.

An exceptionally small church—originally a tavern constructed in the 1830's—St. Nicholas had been home to Lower Manhattan's Greek Orthodox Christians since 1922. Yet as the surrounding skyline soared, St. Nicholas hardly changed. Its humble, whitewashed facade was a curious sight for commuters and tourists alike, a charmingly odd anachronism at the heart of America's busiest city.

As the only house of worship destroyed on 9/11, support immediately flowed in from around the world in a coordinated effort to rebuild St. Nicholas as a memorial shrine at Ground Zero. At last, on July 4th, 2022, St. Nicholas Greek Orthodox Church and National Shrine was consecrated, later officially opening to the public on December 6th for the feast of St. Nicholas the Wonderworker.

DIVINE LITURGY:

Commemorating the Saints

Fr. Steven Tsichlis

Throughout the Liturgy we are asked to “commemorate...all the saints” beginning with “the Theotokos and ever-virgin Mary” and her “yes” to God’s plan for her life (Luke 1:38); and then, like all of them, to commit “our whole life to Christ our God.” The saints are those men and women who, throughout the centuries and in every culture, have loved God and borne witness to the Good News of Jesus Christ in the power of the Holy Spirit, and remained faithful to Him to the end, often at the cost of their own lives. They are people who have been transformed by their faith and truly are the “real deal” as Christians. They are men and women from every generation who have been canonized, i.e. set up as models of what it means to truly follow Christ and be faithful to Him, seeking and striving for His kingdom as their first priority in life (Matthew 6:33).

When we speak of Saints Peter and Paul and the apostles, Saints Katherine, Irene and Barbara the martyrs, Saints Basil, John Chrysostom and Nektarios the bishops, we are speaking of people who chose to live their lives in complete dedication to God, never betraying their innermost beliefs and striving to live with integrity and honesty, no matter what the cost. To know the saints is to deepen our relationship with their Master and ours—the Lord Jesus.

The Virgin Mary is the Mother of the Messiah, our Savior and King, the Mother of the Lord Jesus, the Theotokos or Mother of God. The theological significance of this title for Mary lies in the fact that in the womb of this teen-aged Jewish girl the Word of God, who was with God and was God from all eternity, and through whom all things were created, became flesh and dwelt among us (John 1:1-3, 14).



Theotokos as a title for the Virgin Mary is found in ancient Christian writings and is used for the first time in surviving documents by an early Christian scholar named Origen (185-254 AD). Theotokos was officially proclaimed as a title to be used by Christians to describe the Virgin Mary at the Third Ecumenical Council held in the ancient city of Ephesus in 431 AD.



YOUR FAITH IN ACTION

Today, following the example of the Theotokos and all the saints, say your personal YES to Jesus Christ and entrust your whole life to Him.



WORD SEARCH

Jesus Calls His Disciples

In today's Gospel, we learned about Christ calling His disciples, who at this point in their life were fishermen! Jesus wasn't asking them just to walk behind Him. He was inviting them to be His special friends and helpers. He wanted to teach them how to love God, help people, and share God's message with the world. The fishermen trusted Jesus. They left their nets and went with Him. They learned from Jesus every day and became His disciples, which means followers and students of Jesus. Just like Jesus called the disciples, He calls us too!

Just For Kids!

(...and the young at heart)

FIND THESE WORDS:

FISHERMEN

DISCIPLES

GOSPEL

BOATS

JESUS

SIMON

JAMES

NETS

JOHN

FISH

V	W	V	W	G	K	G	D	W	Z	V	S	C	Q	N
B	P	K	D	O	J	F	I	S	H	E	R	M	E	N
I	N	T	J	S	F	W	W	P	Y	L	O	D	Q	J
A	G	G	E	P	J	Z	L	A	L	U	I	X	P	Q
A	L	T	S	E	E	S	N	B	O	A	T	S	D	X
M	Q	G	U	L	B	M	J	P	F	W	J	M	I	S
W	R	H	S	M	M	O	J	A	M	E	S	A	S	A
D	F	P	O	E	H	I	H	N	S	N	S	S	C	D
E	C	W	K	N	N	Z	A	C	E	P	X	F	I	M
Q	C	V	B	J	L	G	T	A	Z	W	M	Y	P	Z
A	A	R	K	Y	O	V	N	S	L	G	S	X	L	K
D	Y	H	S	P	W	E	S	I	M	O	N	R	E	A
L	S	U	P	N	T	Y	T	B	A	V	B	K	S	S
Z	O	L	R	S	F	I	S	H	Q	S	K	G	Q	Y
W	N	N	O	B	P	K	S	V	J	J	F	O	Q	H



ANSWER KEY: