

Saint Nicholas Greek Orthodox
Shrine Church

October 11, 2026

Rev. Ekonomos Aristidis Garinis, Proistamenos

Rev. Presbyter Alexandros Douvres

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

Κυριακή της Ζ' Οικουμενικής Συνόδου - Sunday of the 7th Ecumenical Council

Ἀπολυτίκιον Ἀναστάσιμον

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ ζωὴ ἢ ὁ θάνατος, 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.

Τῶν Πατέρων

Ὑπερδεδοξασμένος εἶ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ
φωστῆρας ἐπὶ γῆς, τοὺς Πατέρας ἡμῶν
θεμελιώσας, καὶ δι' αὐτῶν, πρὸς τὴν ἀληθινὴν
πίστιν, πάντας ἡμᾶς ὁδηγήσας. Πολυεύσπλαγγνε
δόξα σοι.

Κονιάκιον

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε,
μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ
παρίδης, ἁμαρτωλῶν 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

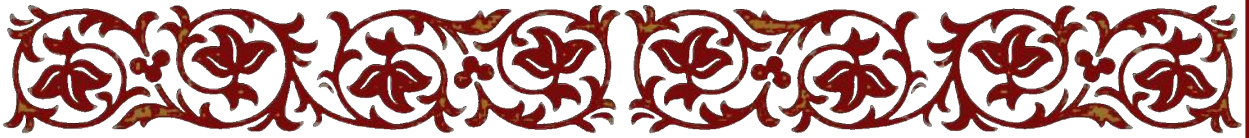
When You descended unto Death, O Lord, You who are
immortal Life put Hades to death, by the lightning of Your
divinity. And when You raised the dead from the
netherworld, all the hosts of heaven sang aloud to You, "O
Christ God, Giver of life, glory to You!"

For the Fathers

Supremely glorified are You, O Christ our God, who
established the holy Fathers on earth as beacons,
and through them guided us all to the true Faith.
Most compassionate Lord, glory be to You!

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 (Τίτ. 3:8 15)

Τέκνον Τίτε, πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιουῖσθαι, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες τῷ Θεῷ. ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιΐστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος. Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι. Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ χάρις μετὰ πάντων ὑμῶν· ἀμήν.

EPISTLE READING (Tit. 3:8 15)

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greeting to you. Greet those who love us in the faith. Grace be with you all. Amen.



ΕΥΑΓΓΕΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (ΛΟΥΚ. 8:5 15)

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖραι τὸν σπóρον αὐτοῦ. καὶ ἐν τῷ σπεῖρειν αὐτὸν ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό· καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα· καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαὶ ἀπέπνιξαν αὐτό. καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει· ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. Ἐπὶ πρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· τίς εἴη ἡ παραβολὴ αὕτη; ὁ δὲ εἶπεν· ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ συνιῶσιν. ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπóρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσι. τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσι καὶ καρποφοροῦσιν ἐν ὑπομονῇ. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

GOSPEL READING (LK. 8:5 15)

The Lord said this parable: “A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold.” And when his disciples asked him what this parable meant, he said, “To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” As he said these things, he cried out, “He who has ears to hear, let him hear.”



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 Kephalaria**
TUE **Αγ. Γερασίου**
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 Σκέπτης 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.



TO APXONTAPIKI THE ARCHONTARIKI MUSIC FOOD PAREA

The Archontariki is a monthly gathering of our senior parishioners. At St. Nicholas, we strive to reach out to all ages and offer opportunity for community fellowship and engagement. Please encourage your loved ones to participate in this wonderful new program. Please rsvp with the Church office. Thank you!

JOIN US!!
THURSDAY, October 15th at
12:00 P.M. - 2:00 P.M.

**Ελάτε να μας κάνετε
παρέα!!!**





ST. NICHOLAS GREEK ORTHODOX SHRINE
CHURCH

REQUESTS THE HONOR OF YOUR PRESENCE AT
THE

Agape Gala

Honoring our
St. Nicholas Parish Ministries

Saturday, January 30, 2027

LEONARD'S PALAZZO OF GREAT NECK, NY

6:00 P.M. FELLOWSHIP- 7:00 P.M. DINNER

ADULTS: \$175 YOUNG ADULTS (13-17): \$125 CHILDREN (under 12): \$75

ROOTED IN *Faith* UNITED IN *Christ*

Music by: International Sounds

Black Tie Optional

Featuring Chance Auction

Make your reservations online:

Irene Hotzoglou: 516-330-2299

Eleni Stathopoulos: 917-273-8084

<https://www.stnicholasflushing.org/upcoming-events>





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"

ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH
THE ST. NICHOLAS MEN'S LEAGUE

present

OKTOBERFEST ON GREEK TIME

DATE: OCTOBER 17, 2026 | TIME: 11:00 AM to 7:00 PM

GERMAN AND GREEK BEER
GERMAN & GREEK FOOD

★ DELICIOUS DESSERTS ★

★ LIVE MUSIC ★

★ MUSIC BY THE GOOD TIME BAND ★

196-10 NORTHERN BLVD.

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!



GOMA Iconography Class

with Nia Condoleon

THURSDAY, OCTOBER 15TH
AT 7:00PM
IN THE CAFETERIA

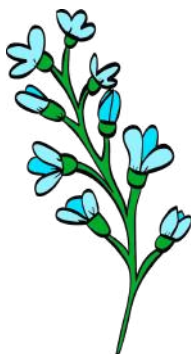
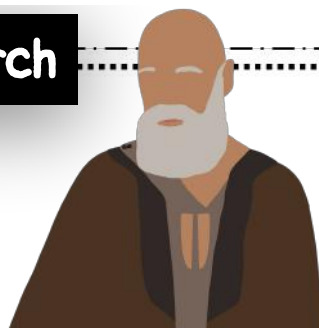


SCAN QR CODE
TO SIGN UP:



Apostles Word Search

Directions: Find all 12 Apostles of Jesus. Answers may be backwards or diagonal.



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

Peter

Andrew

Philip

Thomas

James the Less

Bartholomew

Judas

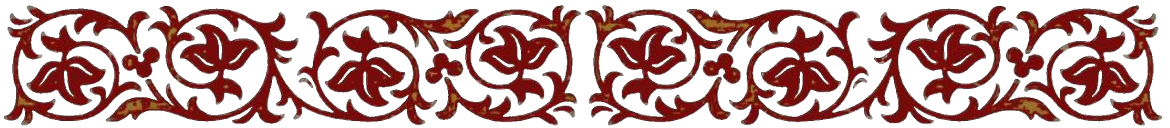
Simon

Jude

John

James the Greater

Matthew



MEMORIALS

Soterios Georgiou
Vasilios Mavromatis
Kalliopi Mavromatis
Eleni Sklavounakis

ΜΝΗΜΟΣΥΝΑ

Σωτηρίου Γεωργίου
Βασιλείου Μαυρομάτη
Καλλιόπης Μαυρομάτη
Ελένης Σκλαβουνάκη



ANNOUNCEMENT

NOTICE OF GENERAL ASSEMBLY MEETING

Date: Sunday, November 8, 2026

Time: Immediately following the Divine Liturgy

Location: Michelis Cultural Center (Petros Sarantakos Hall)

Your presence and participation are highly valued as we gather to discuss our community's future.

SACRAMENT OF BAPTISM

Son of Dean and Ava Vasiliou
Saturday, October 17, 2026 at 12:00 P.M.

SACRAMENT OF MARRIAGE

Alexa Mavroudes & Matthew Bello
Sunday, October 11, 2026 at 2:00 P.M.

ANNOUNCEMENT

Following the Divine Liturgy this morning everyone is invited to the Sarantakos Hall for coffee and fellowship.

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



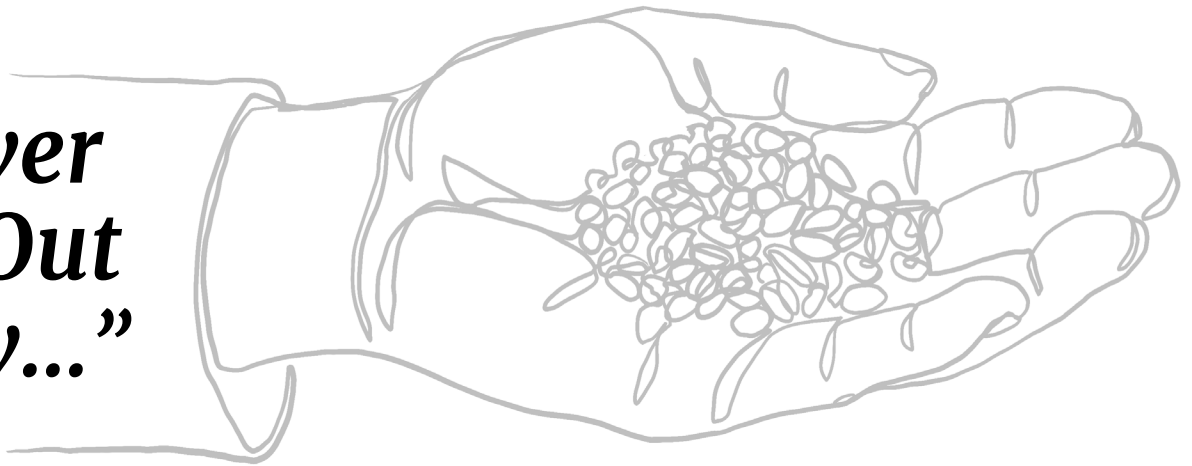
DIAKONIA

A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | *Luke 8:5-15*

Fr. George Parsenios (HCHC '96)

**“A Sower
Went Out
to Sow...”**



“**S**eeing they do not see, and hearing they do not understand.” Jesus applies this phrase to his opponents in today’s Gospel reading in order to explain why they heard all that he said and saw all that he did, but then they turned away from him in rejection instead of turning to him in faith. Pontius Pilate, for example, stared into the face of the living God and asked, “What is truth?” He saw. He heard. But he did not believe because his heart was closed to the truth. Seeing, he does not see. Hearing, he does not hear. Such hardness of heart does not apply only to Jesus’ opponents. Our own hearts can be hardened in a similar way: we might appear to be engaging with God and with the people around us, but our actions are empty. Think of how many times you sat in a divine service and were overcome with boredom or

indifference. We say the prayers and we hear their words, but the words mean nothing to us. Praying, we do not pray. Or, think of how many times we deal with members of our families and we say that we love them, but our actions show something else. Loving, we do not love. The same delusion might accompany our service to the Church and to others. We may appear to be performing selfless acts of service for the good of the Church, but all the while our real concern is to be thanked and honored profusely. Serving, we do not serve. To avoid these pitfalls, let us examine our hearts before we act, knowing that we will never be perfectly humble, but striving ever more to be authentic in our Christian faith.

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***

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FROM THE ORIGINAL GREEK: *Daimonion* (Δαιμόνιον)

What does “Demon” mean?

Fr. George Parsenios (HCHC '96)



The English word “demon” refers specifically to evil spirits or forces, but it has no such negative connotation in pagan religion. Ancient Greeks believed in a sky full of deities, and they

gave the name *daimonion*—or the related term *daimôn*—to the less powerful gods.

Socrates even claimed that a special *daimôn* guided him in moral decisions. Even earlier, Hesiod wrote that “demons” served as personal overseers who brought benefit or harm to the people they supervised.

A fortunate person was said to possess *eudaimonia* which literally meant that he was guided by a “good demon.” When Jews and Christians spoke in the Bible about the gods of the Greeks, however, the term took on an utterly negative sense. For Christians and Jews, the Greek gods were evil forces that seduced people away from honoring the one true God. St. Paul famously reprimanded the Church in Corinth for participating in pagan sacrifices and cultic meals by saying, “You cannot partake of the table of the Lord and the table of demons” (using *daimonia*, the plural of *daimonion*). Christians, therefore, believe that when pagans worship a *daimonon* and not the one true God, they honor an evil spirit.



17th Century Russian icon of the Seventh Ecumenical Council. Public Domain.

THIS WEEK'S LOOK AT CHURCH HISTORY

The Seventh Ecumenical Council

Ben Malian, MTS-Holy Cross 2026

Today the Orthodox Church commemorates the Seventh Ecumenical Council, known also as the Second Council of Nicaea, which convened over several sessions from September 24th to October 13th, 787.

For decades at that time, imperial policy in the East had been “iconoclastic”: the veneration of icons was blanketly prohibited, and many were simply painted over or destroyed. More than 300 bishops gathered at the Council of Hieria in 754 to endorse imperial iconoclasm and affirm the sophisticated theological arguments of Emperor Constantine V.

Yet by 784, the shrewd Empress Irene and her handpicked Patriarch of Constantinople, St. Tarasios, began spearheading a council whose task would be to defend both the production and veneration of icons. Citing “the divinely inspired tradition of the catholic Church” and underscoring the vital significance of the doctrine of the Incarnation—namely, that icons “provide confirmation that the becoming man of the Word of God was real and not just imaginary”—the Definition promulgated at the Second Council of Nicaea in 787 remains today a remarkable summation of the Orthodox faith.



OCTOBER IS DISABILITY AWARENESS MONTH: A Simple “Hi” Can Change Everything

**By Presvytera Melanie DiStefano,
MDiv-Holy Cross**

As Orthodox Christians, we are called not only to believe the Gospel, but to live it. Christ reached out to those who felt overlooked, isolated, or marginalized, reminding us that every person is created in the image and likeness of God. During Disability Awareness Month, we reflect on how we can put our faith into action by creating a more welcoming and inclusive parish community.

The Greek Orthodox Archdiocese’s “Just Say...” campaign begins with a simple but powerful message: **“Just Say Hi.”** While it may seem small, a warm greeting can make a tremendous difference. A smile, eye contact, and a kind “hello” communicate something every person longs to hear: *You belong here.*

Hospitality means respecting one another’s dignity and personal space. Mobility devices, such as wheelchairs, walkers, or canes, are extensions of a person’s independence and should never be leaned on, moved, or handled without permission. Likewise, it is important to avoid touching or hugging someone without consent. Simple acts of respect create an environment where everyone feels valued and safe.

Thoughtful communication is another way we can show Christ’s love. When speaking with a person who is blind or has low vision, adding verbal context can be helpful. For example, rather than silently extending a hand, say, “I am extending my

hand to shake yours.” Clear communication allows everyone to participate more fully in fellowship and parish life.

For individuals who are deaf or hard of hearing, visual forms of communication can make meaningful connections possible. Facing the person when speaking, ensuring visibility for lip-reading, offering a friendly wave, or using a smartphone or notepad to exchange written messages are simple ways to foster connections.

This year’s campaign also encourages us to be comfortable using the word **“disability.”** The term is respectful and widely accepted. Most importantly, we should listen to and honor the preferences of each person. If someone uses a particular term to describe their diagnosis or disability try to respect that choice. When uncertain, it is perfectly acceptable to ask. A sincere question demonstrates a desire to understand.

Putting our faith into action does not require grand gestures. Often, it begins with a greeting, a respectful conversation, and a willingness to learn. By embracing every member of our community with Christ-like love, we ensure that our parish is a place where all are welcomed, valued, and able to fully participate in the life of the Church.



For information on disability initiatives and support resources to help improve accessibility at your parish, visit:
www.goarch.org/fully-human and
www.goarch.org/OBOA

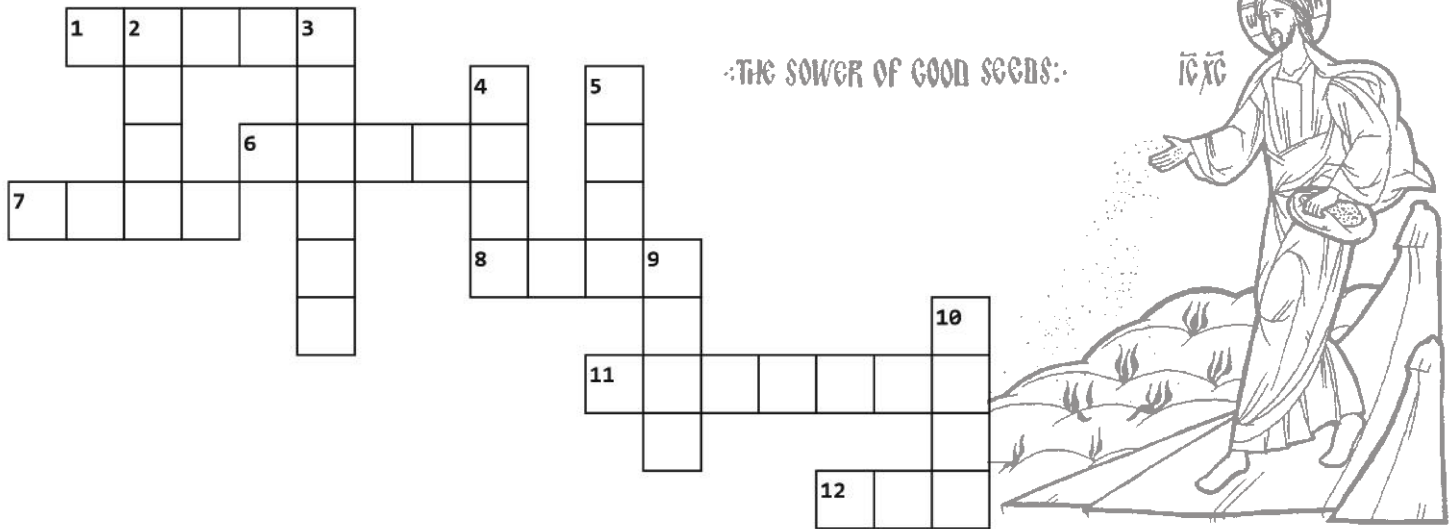


CROSSWORD

Parable of the Sower

Today's Gospel reading is found in the Book of Luke. In it, Jesus taught the Parable of the Sower to explain how people receive God's word in different ways. As you complete this crossword puzzle, think about the seeds, the different types of soil, and how we can prepare our hearts to grow in faith and bear good fruit for Christ! Read each clue carefully and fill in the crossword puzzle with the correct word. All the answers relate to the Parable of the Sower and can be found in Luke 8:5-15.

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

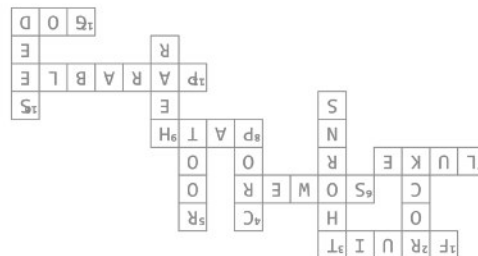


Across

1. A person who understands the Word bears _____
6. The farmer who scattered the seeds
7. The Gospel writer of today is _____
8. The place where some seeds were eaten by birds
11. Jesus taught this lesson as a _____
12. The seed represents the word of _____

Down

2. The seeds withered here with no moisture
3. What choked the growing plants?
4. What the good soil produced
5. The part of the plant that grows down into the earth
9. People should have ears to _____
10. What the sower planted



ANSWER KEY: