

Saint Nicholas Greek Orthodox
Shrine Church

August 2, 2026

Rev. Economos Aristidis Garinis, Proistamenos

Rev. Presbyter Alexandros Douvres

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

Θ' Ματθαίου - 9th Sunday of Matthew

Ἀπολυτίκιον Ἀνασιόσιμον

Ἐξ ὕψους κατήλθες ὁ Εὐσπλαγχνος, ταφήν
κατεδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν
παθῶν. Ἡ ζωὴ καὶ ἡ ἀνάστασις ἡμῶν, Κύριε δόξα
σοι.

Τοῦ Πρωτομάρτυρος

Βασιλείον διάδημα, ἐστέφθη σὴ κορυφῇ, ἐξ ἄθλων
ὧν ὑπέμεινας, ὑπὲρ Χριστοῦ τοῦ Θεοῦ, μαρτύρων
Πρωτόαθλε· σὺ γὰρ τὴν Ἰουδαίων ἀπελέγξας μανίαν,
εἶδές σου τὸν Σωτῆρα, τοῦ Πατρὸς δεξιόθεν. Αὐτὸν
οὖν ἐκδυσώπει αἰεὶ, ὑπὲρ τῶν ψυχῶν ἡμῶν.

Κοντάκιον

Ἐπὶ τοῦ ὄρους μετεμορφώθης, καὶ ὡς ἐχώρουν οἱ
Μαθηταὶ σου τὴν δόξαν σου, Χριστέ ὁ Θεὸς
ἐθεάσαντο, ἵνα ὅταν σε ἴδωσι σταυρούμενον, τὸ μὲν
πάθος νοήσωσιν ἐκούσιον, τῷ δὲ κόσμῳ κηρύξωσιν,
ὅτι σὺ ὑπάρχεις ἀληθῶς, τοῦ Πατρὸς τὸ ἀπαύγασμα.

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 Protomartyr

Stephen, a crown of royalty was laid on your head
for contests you courageously endured for Christ
our God, as first among Martyr saints. You refuted
the ravings of the Jews who accused you, and you
saw your Savior at the right hand of the Father. We
pray that you will ever entreat Him to save our
souls.

Kontakion

Upon the mountain were You transfigured, and
Your disciples beheld Your glory as far as they were
able, O Christ our God; so that when they would see
You crucified they might understand that Your
Passion was deliberate, and declare to the world that
in truth You are the Father's radiance.

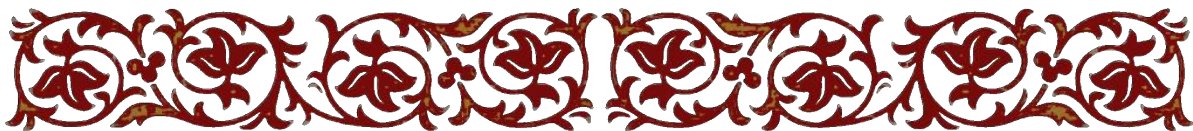


ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (Α' Κορ. 3:9 17)

Ἀδελφοί, Θεοῦ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε. Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλέπω πῶς ἐποικοδομεῖ· θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς Χριστός. εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον ὅποιόν ἐστι τὸ πῦρ δοκιμάσει. εἴ τις τὸ ἔργον μενεῖ ὁ ἐπωκοδόμησε, μισθὸν λήψεται· εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. Οὐκ οἶδατε ὅτι ναὸς Θεοῦ ἐστε καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἳτινές ἐστε ὑμεῖς.

EPISTLE READING (1 Cor. 3:9 17)

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder, I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.



ΕΥΑΓΓΕΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (ΜΑΤΘ. 14:22 - 34)

Τῷ καιρῷ ἐκείνῳ ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ. τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς περιπατῶν ἐπὶ τῆς θαλάσσης. καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμα ἔστι, καὶ ἀπὸ τοῦ φόβου ἔκραζαν. εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων· θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. ὁ δὲ εἶπεν, ἐλθέ. καὶ καταβάς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἄρξάμενος καταποντίζεσθαι ἔκραξε λέγων· Κύριε, σῶσόν με. εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ· ὀλιγόπιστε! εἰς τί ἐδίστασας; καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος· οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς Θεοῦ υἱὸς εἶ. Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ.

GOSPEL READING (MT.14:22 - 34)

At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was out on the sea, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the strong wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.



ΕΟΡΤΟΛΟΓΙΟΝ

August 2026

Paraklesis services during the weekdays begin at 7p.m.

There is no Paraklesis on Saturdays. Sunday

Paraklesis services begin at 5 p.m.

*Οι παρακλήσεις στην διάρκεια της εβδομάδας
αρχίζουν στις 7 μ.μ.*

Το Σάββατο δεν τελείει η παράκληση.

Η παράκληση τις Κυριακές αρχίζει στις 5 μ.μ.

Aug 1

SAT

Procession of the Holy Cross

Πρόοδος του Τιμίου Σταυρού

8:00 a.m. Orthros / 9:00 Liturgy

Aug 2

SUN

9th Sunday of Matthew

8η Κυριακή του Ματθαίου

7:30 a.m. Orthros / 8:45 Liturgy

Aug 6

THU

Feast of the Holy Transfiguration

Εορτή της Μεταμορφώσεως

8:00 a.m. Orthros / 9:00 Liturgy

Aug 9

SUN

10th Sunday of Matthew

10η Κυριακή του Ματθαίου

7:30 a.m. Orthros / 8:45 Liturgy

Aug 14

FRI

Great Vespers of the Dormition

Μ. Εσπερινός της Κοίμησης

7:00 p.m.

Aug 15

SAT

Falling Asleep of the Theotokos

Κοίμησης της Θεοτόκου

6:30 a.m Liturgy (Chapel)

Orthros 8:00 a.m.

2nd Liturgy 9:15 a.m.

Aug 16

SUN

11th Sunday of Matthew

11η Κυριακή του Ματθαίου

7:30 a.m. Orthros / 8:45 Liturgy

Aug 22

SAT

Vespers of Panagia Prousiotissa

Εσπερινός Παναγίας Προυσιωτίσσης

7:00 p.m.

Aug 23

SUN

Apodosis of the Dormition

Απόδοσις της Κοίμησης

7:30 a.m. Orthros / 8:45 Liturgy

Aug 24

MON

St. Kosmas the Aitolian

Αγ. Κοσμά του Αιτολού

8:00 a.m. Orthros / 9:00 Liturgy

Aug 27

THU

St. Phanourios the Martyr

Αγ. Φανουρίου

8:00 a.m. Orthros / 9:00 Liturgy

Aug 29

SAT

Beheading of St. John the Baptist

Αποτομή κεφαλής του Προδρόμου

8:00 a.m. Orthros / 9:00 Liturgy

Aug 30

SUN

13th Sunday of Matthew

13η Κυριακή του Ματθαίου

7:30 a.m.Orthros / 8:45 Liturgy

Great Vespers SS. of Evrytania

Μ. Εσπερινός Αγ. Ευρυτανίας

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: _____ 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

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!



SATURDAY, SEPTEMBER 12TH

YOUTH

Ministry

Sign ups

FEAST • FUN • FAITH • FELLOWSHIP

Join us!

**11:30 AM TO 1:00 PM
SARANTAKOS HALL PARKING LOT**

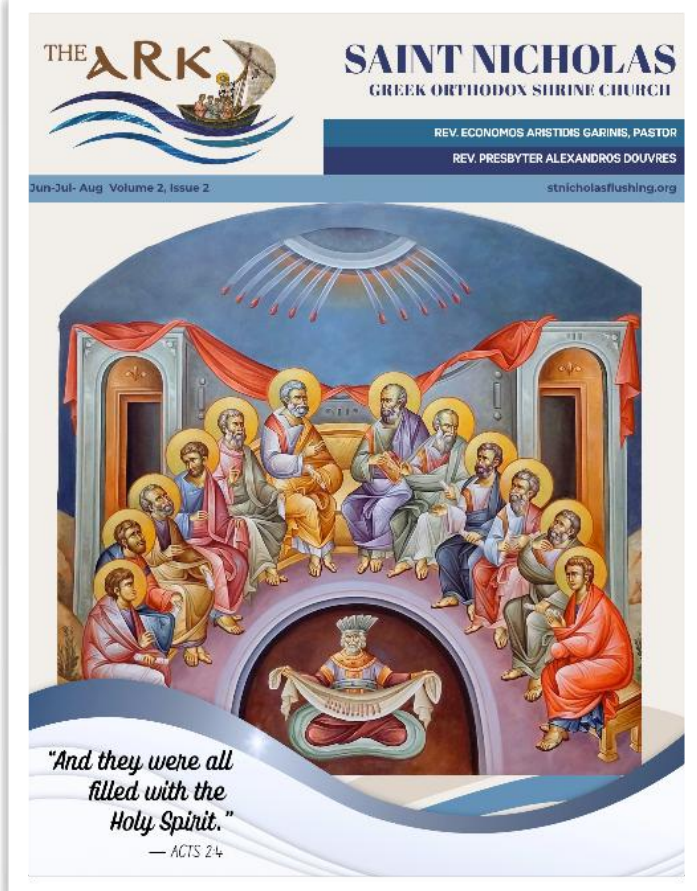
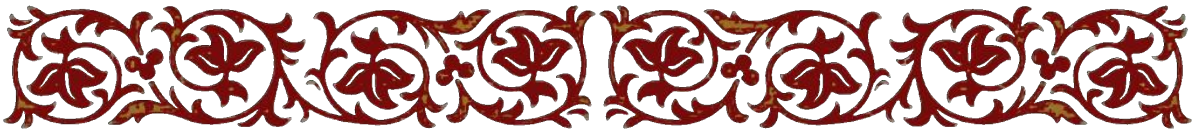
- CHURCH SCHOOL
- JOY
- JR GOYA
- GOYA
- BASKETBALL
- VOLLEY BALL

Girl Scouts - Cub Scouts - Boy Scouts



ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH
STNICHOLASFLUSHING.ORG
INFO@STNICHOLASFLUSHING.ORG





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

Temporary Pause on Bookstore Donations

Thank you so much to everyone who has generously donated to our parish bookstore! Because our shelves are currently full, **we are temporarily pausing the acceptance of any new bookstore donations.** We kindly ask that you hold onto your items at home for now, and we will let you know as soon as we are ready to receive them again. Thank you for your warm understanding and cooperation!

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

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



KIDS BULLETIN PAGE

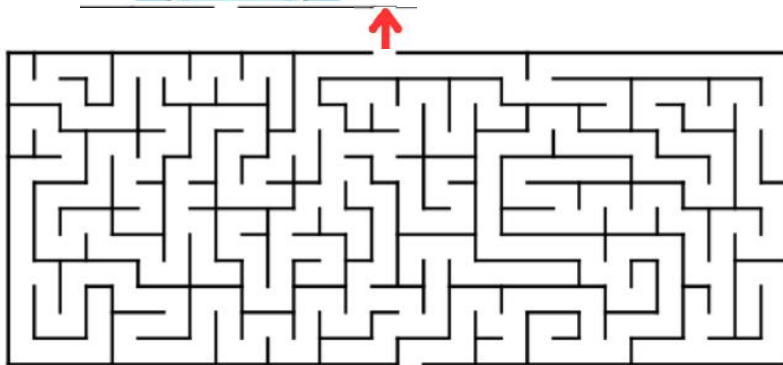
The 9th Sunday of Matthew in the Greek Orthodox Church features the Gospel reading from Matthew 14:22-34. This passage tells the miraculous story of Jesus walking on the water of the Sea of Galilee during a fierce storm. It also highlights the moment when the Apostle Peter steps out of the boat to walk toward Jesus. When Peter takes his eyes off the Lord and focuses on the wind and waves, he becomes afraid, loses his faith, and begins to sink.



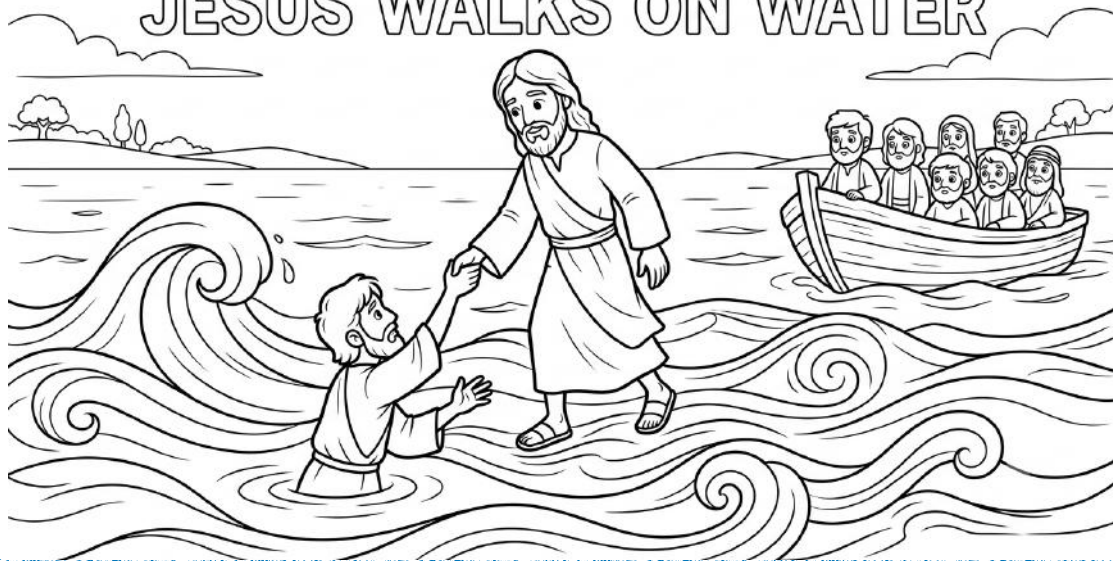
Jesus immediately reaches out, catches him, and asks,

"O you of little faith, why did you doubt?"

Spiritually, this Sunday is a beautiful reminder to keep our eyes and our faith firmly fixed on Christ during the turbulent "storms" of our lives, rather than allowing fear and worldly anxieties to pull us under.



JESUS WALKS ON WATER





MEMORIALS

Artemisia Artemiou
Andromachi Geleris
Nikolaos Mihalios
Fotios Varsam
Georgia Zolotas

MNHMOΣYNA

Αρτεμισίας Αρτεμίου
Ανδρομάχης Γκελέρη
Νικολάου Μιχαλίου
Φωτίου Βαρσαμίδη
Γεωργίας Ζολώτα



Join the Team at Panagia's Garden Day Camp!

LAST CALL!!!

We are gearing up for an incredible summer of faith, games, and fellowship—but we need your help to make it happen! We are looking for both campers and enthusiastic leaders to join our camp family:

Campers (Grades 2–8): Don't miss out on the fun! Secure your spot today for an amazing community experience.

Jr. Counselors (Grades 9–12): Gain leadership experience, earn service hours, and be a role model.

Parent Counselors: We are actively requesting parent volunteers to help guide and support our campers.

Whether you're signing up a camper or stepping up to lead, your participation is vital to making this summer a success!



Dates: Week 1 (Aug 3–7) & Week 2 (Aug 10–14)



Price: \$250 per week (\$50 sibling discount)



Register or apply today: www.stnicholasflushing.org/pgsummer

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



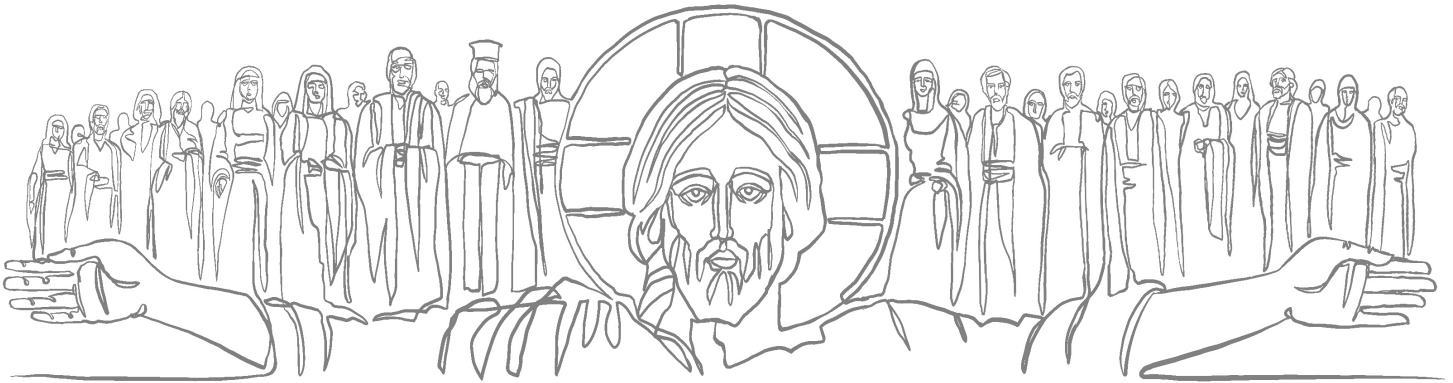
DIAKONIA

A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | *1 Corinthians 3:9-17*

"The sure foundation is Christ"

Fr. George Parsenios (HCHC '96)



St. Paul teaches us in today's epistle reading that the only sure foundation of our lives is Jesus Christ. We all receive this foundation as a gracious gift from God in baptism, and our task is to remain firmly fitted within Christ. If a building were to become separated from its foundation, it would easily collapse. Jesus is the head of the Church and we are the body. But how can a body survive if separated from its head? Jesus is the vine and we are the branches. But how can branches bear fruit if they are separated from their vine? If Jesus is our foundation, then we must anchor our lives to him with the cement of Christian habits and virtues, else we shall fall away from him completely. This requires more attention than most of us give it, especially when it comes to raising our children. We are often eager to give them the foundation of Christian life in baptism, but upon this foundation we build with what St. Paul calls hay and wood and grass. Our attention is often focused (for good reason!) on their education, their participation in music and sports, and their development

as successful people in the world. All this is essential. But such formation may crumble when confronted with life's deeper questions and many temptations. To offer our children a more stable structure of faith, we must live that faith ourselves. To teach them prayer, we must pray with them. To teach them charity, they must see us being charitable. To teach them forgiveness, they must see us forgiving. Most especially, we must pray on their behalf. A life built on these practices is a building adorned with gold and silver and precious stones, one that is firmly cemented to its sure foundation, Jesus Christ. Upon this foundation, we build with Christian habits and virtues. For this reason, our divine services command repeatedly, "Let us be attentive." If we attentively build lives of humility, patience, charity, self-control, then we can withstand the fires of temptation and the floods of despair. But if we build lives of self-indulgence and luxury, of pleasure and sinful habits, then anything we build might be easily swept away by the cares of this world.

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

bit.ly/parishtexts



FROM THE ORIGINAL GREEK: askêsis (ἄσκησις)

What does “asceticism” mean?

Fr. George Parsenios (HCHC '96)



The English term “asceticism” comes from the Greek word *ἄσκησις/askêsis*, which refers to the spiritual practices and disciplines that make up the Christian life. These practices are things like fasting, prayer,

and the careful control of the passions.

The term *askêsis* is an ancient word for “exercise,” meaning the physical exercise of athletes in training. The verbal form of the word appears once in the New Testament, where St. Paul claims that he

“struggles” to maintain a clear conscience (Acts 24:16). Elsewhere, St. Paul regularly compares the Christian life to athletic training, as when he says (2 Timothy 4:7), “I have fought the good fight, I have finished the race.” St. Paul also compares our reward in heaven to the crowns that victors receive for winning an athletic competition (1 Corinthians 9:25). Early Christian writers follow Paul in likening Christian spiritual disciplines to athletic exercise, using the very term *askêsis*. In Christian usage, the term no longer refers to training the body for competitive sports, but to training the whole person, body and soul, for purity and holiness.



The Transfiguration by Theophan Grek, early 15th Century. Public Domain.

THIS WEEK'S LOOK AT CHURCH HISTORY

Transfiguration of our Lord and Savior Jesus Christ

Every August 6th, the Orthodox Church celebrates Christ's Transfiguration atop Mt. Tabor, accompanied by the disciples Peter, James, and John. As “His face shone like the sun, and His clothes became as white as the light,” Moses and Elijah, too, “appeared in glory,” and “a cloud came and overshadowed them” all. While the Jews recalled Israel's exodus from Egypt at the Festival of Booths, Christ foretold of a coming “exodus” (Lk 9:31) from death into eternal life. Fr. Thomas Hopko once remarked that, for us, August 6th also holds a more sobering significance: the fateful day an atomic bomb decimated Hiroshima, Japan, in 1945. “Every time we see that big mushroom cloud of that atom bomb, wiping out millions of people, we should think of the cloud that was on the mountain with Moses and Elijah and with Christ with the Transfiguration. That's the cloud we want to enter into. There's some sense in which the dropping of the bomb is like the antithesis of the Transfiguration. It's a transfiguration into death, destruction, warfare, madness.”

Euthanasia: What the Church Teaches Us

Rev. Dr. Stylianos "Stanley" S. Harakas (1932–2020)



The Church accompanies its faithful from even before birth, through all the steps of life to death and beyond, with its prayers, rites, sacraments, preaching, teaching, and its love, faith and hope. All of life, and even death itself, are drawn into the realm of the life of the Church. Death is seen as evil in itself, and symbolic of all those forces which oppose God-given life and its fulfillment. Salvation and redemption are normally understood in Eastern Christianity in terms of sharing in Jesus Christ's victory over death, sin and evil through His crucifixion and His resurrection. The Orthodox Church has a very strong pro-life stand which in part expresses itself in opposition to doctrinaire advocacy of euthanasia.

Euthanasia is understood to be the view or practice which holds that a person has the right, and even the moral obligation, to end his or her life when it is considered to be – for whatever subjectively accepted reason – "not worth living." Euthanasia advocates nearly always include in this assertion the right and duty of others, including medical personnel, to assist the person in fulfilling this purpose. Needless to say, the Orthodox Church rejects such a view, seeing such behavior as a form of suicide on the part of the individual, and a form of murder on a part of others who assist in this practice, both of which are seen as sins.

Thus the Orthodox Church, in the words of 1976 Christmas encyclical of former Archbishop Iakovos, considers euthanasia a moral alienation. Modern medical practice, however, has affected another part of the Church's perspective. The Church does not expect that excessive and heroic means must be used at all costs to prolong dying, as has now become possible through technical medical advances. As current Orthodox theology expresses it:

"The Church distinguishes between euthanasia and the withholding of extraordinary means to prolong life. It affirms the sanctity of human life and man's God-given responsibility to preserve life. But it rejects an attitude which disregards the inevitability of physical death."

This means that the Church may even pray that terminally ill people die, without insisting that they be subjected to unnecessary and extraordinary medical efforts. At the same time, the Church rejects as morally wrong any willed action on the part of an individual to cause his or her own death or the death of another, when it otherwise would not occur.



YOUR FAITH IN ACTION

This week, take time to pray for those who are terminally ill, their families, and their caregivers, while reflecting on the Orthodox Christian teaching that human life is a sacred gift from God from conception to natural death.



WORD SEARCH PUZZLE
Holy Transfiguration

Just For Kids!

(...and the young at heart)

FIND THESE WORDS:

PETER
JAMES
JOHN
LIGHT
APPEARED
ELIJAH
MOSES
MOUNTAIN
WHITE
SUN
JESUS

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

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

ANSWER KEY: