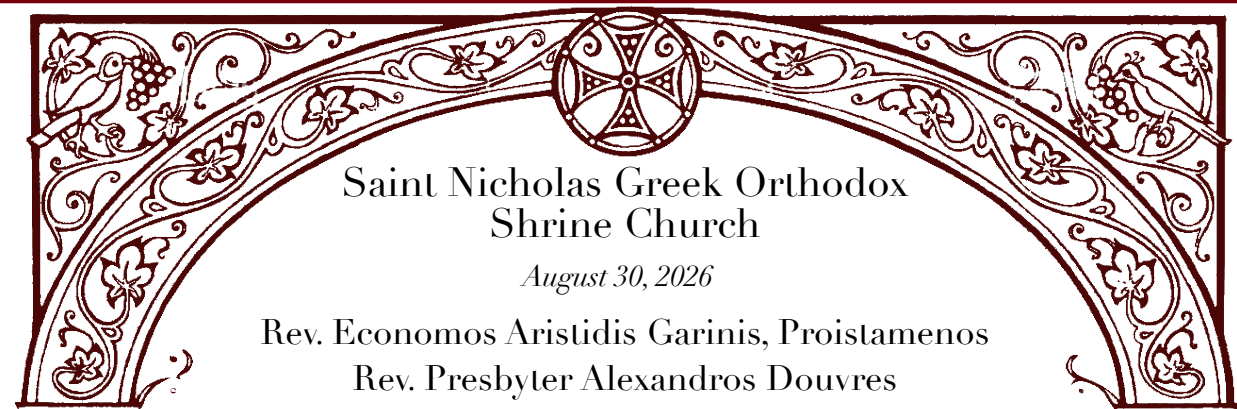




Saint Nicholas Greek Orthodox Shrine Church

August 30, 2026

Rev. Ekonomos Aristidis Garinis, Proistamenos

Rev. Presbyter Alexandros Douvres

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

Π᾽Ματθαίου - 13th Sunday of Matthew

Ἀπολυτίκιον Ἀναοιόσιμον

Τὸ παιδρὸν τῆς ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου
μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτραι, καὶ τὴν
προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις
καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἡγήθη
Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Τοῦ Προδρόμου

Μνήμη Δικαίου μετ' ἐγκωμίων· σοὶ δὲ ἀρκέσει ἡ
μαρτυρία τοῦ Κυρίου Πρόδρομε· ἀνεδείχθης γὰρ
ὄντως καὶ Προφητῶν σεβασμιώτερος, ὅτι καὶ ἐν
ρείθοις βαπτίσει κατηξιώθης τὸν κηρυττόμενον.
Ὅθεν τῆς ἀληθείας ὑπεραθλήσας, χαίρων εὐηγγελίσω
καὶ τοῖς ἐν Ἄδῃ, Θεὸν φανερωθέντα ἐν σαρκί, τὸν
αἶροντα τὴν ἁμαρτίαν τοῦ κόσμου, καὶ παρέχοντα
ἡμῖν τὸ μέγα ἔλεος.

Κονιάκιον

Ἰωακεῖμ καὶ Ἄννα ὄνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ καὶ
Εὐὰ, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν
Ἄχραντε, ἐν τῇ ἀγία γεννήσει σου· αὐτὴν ἐορτάζει καὶ ὁ
λαός σου, ἐνοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ
κράζειν σοι· Ἡ στεῖρα τίκτει τὴν Θεοτόκον, καὶ τροφὸν
τῆς ζωῆς ἡμῶν.

Resurrectional Apolytikion

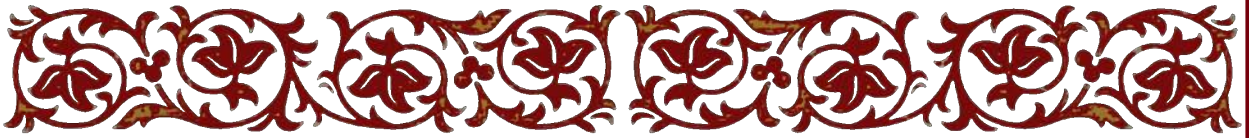
When the women disciples of the Lord heard the
Angel joyously proclaim the resurrection, they cast
aside the ancestral verdict, and boasting in glory they
said to the Apostles, "Death has been despoiled!
Christ God has risen, granting the great mercy to the
world!"

For the Forerunner

The memory of the just is observed with hymns of
praise; for you suffices the testimony of the Lord, O
Forerunner. You have proved to be truly more
ven'erable than the Prophets, since you were granted
to baptize in the river the One whom they
proclaimed. Therefore, when for the truth you had
contested, rejoicing, to those in Hades you preached
the Gospel, that God was manifested in the flesh,
and takes away the sin of the world, and grants to us
the great mercy.

Kontakion

Both Joachim and Anna from their sterility's
stigma, and Adam and Eve from their mortality's
ruin have been set free, O immaculate Maid, by
your holy nativity. For this do your people hold
celebration, redeemed from the guilt of
transgression as they cry to you, "The barren one
bears the Theotokos, the nourisher of our Life."

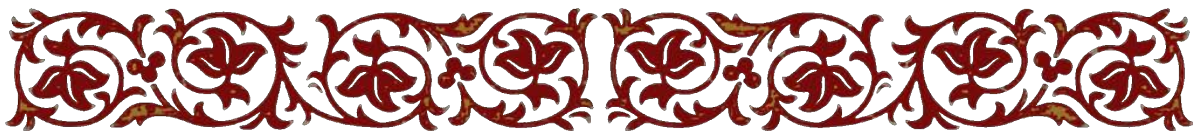


ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (Α΄ Κορ. 16:13 24)

Ἀδελφοί, γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργῶντι καὶ κοπιῶντι. χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. Ἐπιγινώσκετε οὖν τοὺς τοιούτους. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστόν, ἦτω ἀνάθεμα. μαρὰν ἀθᾶ. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ· ἀμήν.

EPISTLE READING (1 Cor. 16:13 24)

Brethren, be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If any one has no love for the Lord, let him be anathema. Maranatha! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.



ΕΥΑΓΓΕΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (ΜΑΤΘ. 21:33 - 42)

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· ἄνθρωπός τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκε καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· ἐντραπήσονταί τὸν υἱόν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ κατὰσχωμεν τὴν κληρονομίαν αὐτοῦ. καὶ λαβόντες αὐτὸν ἐξέβαλον ἐξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; λέγουσιν αὐτῷ· κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. λέγει αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

GOSPEL READING (MT.21:33 - 42)

The Lord said this parable, "There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it was marvelous in our eyes;'"

ΕΟΡΤΟΛΟΓΙΟΝ

SEPTEMBER 2026

Sep 1
TUE **Ecclesiastical New Year**
Αρχή της Ινδίκτου
8:00 a.m. Orthros / 9:00 a.m. Liturgy
Αγιασμός/ Blessing of the waters

Sep 6
SUN **14th Sunday of Matthew**
ΙΑ' Ματθαίου
7:30 a.m. Orthros/ 8:45 a.m. Liturgy

Sep 8
TUE **Nativity of the Theotokos**
Γενέθλιον της Θεοτόκου
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 9
WED **Saints Joachim and Anna**
Αγ. Ιωακείμ και Άννης
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 13
SUN **Sunday Before the Holy Cross**
Κυριακή προ του Σταυρού
St. Aristidis/ Αγ. Αριστείδου
7:30 a.m. Orthros / 8:45 a.m. Liturgy

Sep 14
MON **Elevation of the Holy Cross**
Η Ύψωσις του Τιμίου Σταυρού
8:00 a.m. Orthros/ 9:00 a.m. Liturgy

Sep 16
WED **St. Euphemia the Great Martyr**
Αγ. Ευφημία Μεγαλομάρτυρος
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 17
THU **SS. Sophia, Hope, Faith & Love**
Αγ. Σοφίας, Ελπίς, Πίστης και Αγάπης
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 20
SUN **Sunday after the Holy Cross**
Κυριακή μετά του Τιμίου Σταυρού
7:30 a.m. Orthros/ 8:45 a.m. Liturgy

Sep 23
WED **Evening Vigil Panagia Myrtidiotissa**
Αγρυπνία Παναγίας Μυρτιδιωτίσσης
7:30 pm Vespers / Εσπερινός
8:45 pm Orthros / Όρθρος
10:00 pm Liturgy / Θ. Λειτουργία

Sep 26
SAT **Falling Asleep of St. John the Theologian**
Κοίμησης Αγ. Ιωάννου του Θεολόγου
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 27
SUN **First Sunday of Luke**
Α' Κυριακή του Λουκά
7:30 a.m. Orthros / 8:45 a.m. Liturgy
Second Liturgy 10:45 a.m.





MEMORIALS

Soterios Antoniou
Evangelos Caragules
Athanasia Giannakos
Aphrodite Kalamaras
Gregory Kalmaras
Gregory Mantekas
Olga Pappas
Panagiotis Tsemberides
Stelios Xylas

MNHMOΣYNA

Σωτηρίου Αντωνίου
Ευαγγέλου Καραγκιουλέ
Αθανασίας Γιαννάκου
Αφροδίτης Καλαμαρά
Γρηγορίου Καλαμαρά
Γρηγορίου Μαντέκα
Ολγας Πάππα
Παναγιώτου Τσεμπερίδου
Στυλιανού Ξυλά



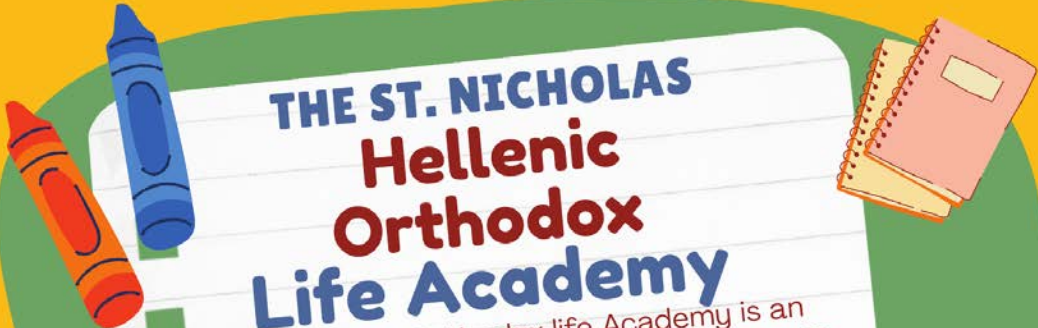
SACRAMENT OF BAPTISM

Daughter of
Elias Lazanakis & Stephanie Rigogiannis
Sunday, August 30, 2026 at 1:30p.m.

Son of
Christine & Anastasios Pagoulatos
Saturday, September 5, 2026 at 11:00 a.m.

Daughter of
Presbytera Eirene & Fr. Alexandros Douvres
Saturday, September 5, 2026 at 2:00 p.m.

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



THE ST. NICHOLAS Hellenic Orthodox Life Academy

The Hellenic Orthodox life Academy is an innovative afterschool enrichment program that meets daily and gives students the opportunity to engage in educational fun activities while practicing the Greek language. The program offers a range of academic components: culture, language, arts, and recreation which allows children to grow physically and socially while connecting with their Greek heritage.



WHAT WE PROVIDE:

- Time for Homework
- Language Supplemental Help
- Art and Crafts
- Christian Orthodox Life Session

- **OPTIONAL EXTRA DAYS, \$40.00 A SESSION**
- **OPEN ON SCHOOL HALF DAYS, 11:45AM-3:00PM**
- **PROGRAM BEGINS SEPTEMBER 9, 2027**



Register Online:
www.stnicholasflushing.org

For more information:
718.357.4200

holastnicholas@gmail.com
info@stnicholasflushing.org

St. Nicholas Greek Orthodox Shrine church
196-10 Northern Blvd, Flushing, NY 11356





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"

SAVE THE DATE!

ST. NICHOLAS MEN'S LEAGUE
PRESENTS

**SATURDAY
SEPTEMBER
26TH, 2026**

STARTS 11:00 AM

**THE ANNUAL
Oktoberfest**

WITH A GREEK FLAIR

BRATWURST

POTATO SALAD

SOUVLAKI STICK



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BEER**



**LIVE
MUSIC**



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FUN**



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FLAVOR**



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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
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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

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

BUILDERS
CORNER
FRUIT
HEDGE
HEIR
HOUSEHOLDER
INHERITANCE
JESUS
LORD
MARVELOUS
OWNER
PARABLE
RESPECT
SCRIPTURES
SERVANTS
SON
STONE
TENANTS
TOWER
VINEYARD

The Parable of the Talents teaches that God gives each person gifts, opportunities, time, and resources according to what they can faithfully handle. We are not judged by having more or fewer gifts than someone else, but by whether we use what God has entrusted to us with faith, courage, and love. The servants who put their talents to work are praised, while the servant who hides his talent out of fear shows that fear and laziness can keep us from serving God and others. Christ calls us to offer back our abilities whether small or great for His glory and for the good of our neighbors.

➡ What is one thing that makes you afraid to use your gift, and how can you ask God for courage?



DIAKONIA

A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | *1 Corinthians 16:13-24*

Fr. George Parsenios (HCHC '96)

“Be mature in faith”

In today's epistle reading, St. Paul urges the Corinthians to “stand firm in faith, be courageous, be strong.” One of these admonitions deserves special attention, not only for its importance in Paul's letter, but for its importance today as well. It is the word translated as “be courageous.” The Greek word is *ἀνδρίζεσθε/andrizesthe*, which is based on the Greek word for “man,” *ἀνὴρ/anêr*. By using this word, Paul is not just urging the Corinthians to show manly courage, but more important, to show mature courage. In chapter 3, Paul already had exhorted the Corinthians to be more mature in their faith, lamenting that he had to teach them simply, as though giving milk to babies. And he referred to his own maturation in faith when he said that he acted like a child when he was a child, but when he became a man (*anêr*), he put aside childish ways. By concluding his letter with this same word, he urges the Corinthians to mature from their childish approach to their faith. We, too, must develop a mature faith, which means at least two things. First, we must learn deeply the tenets of our faith. Many of us approach our careers with a mature level of professional seriousness, but when it comes to our faith we remain oddly content to rely on the simple formulations we learned in Sunday School, even though we have access to libraries of books and podcasts could help us learn more. Second, mature faith means more than just knowing doctrines. Our faith is not just what we think, but what we do. As adults, we manage our money, but how much does our faith impact our finances? As adults, we manage our families, but how much does our faith define our families? Let all of us, men and women, strive ever more for a mature faith.



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

L100

Diakonia is made possible by a generous grant from Leadership 100

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FROM THE ORIGINAL GREEK: *kathedra* (καθέδρα)

What does “cathedral” mean?

Fr. George Parsenios (HCHC '96)



A cathedral is the chief church of any region, serving as the ecclesiastical center of a bishop in his diocese. Why, though, is a cathedral such an important church and one so closely tied to the bishop?

The name “cathedral” derives from the Greek term *καθέδρα/kathedra*, made up two Greek words. The word *κατά/kata* means “down,” and the term *ἔδρα/hedra* means “chair.” At the most basic level, therefore, a *kathedra* is simply a place to “sit

down,” literally a “chair.” To make the matter even more interesting, our English word “chair” is derived from the Old French shortening of Greek *kathedra*, which was borrowed first into Latin and evolved further in Latin’s daughter languages in Europe. In Christian usage, however, a *kathedra*, is not just any seat: it is the throne of the bishop that is situated behind the altar within the apse of every church. The *kathedra* is reserved exclusively for the presiding hierarch. The primary church in any bishop’s region, therefore, is called his cathedral.



*Primatial concelebration (6/19/2016),
by Dimitrios Panagos. Flickr.*

THIS WEEK’S LOOK AT CHURCH HISTORY

The Holy and Great Council: 10 Years later

In adherence to his centuries-old role as First-Throne beyond national boundaries, as well as his traditional responsibility as facilitator of Orthodox conciliarity and unity, Ecumenical Patriarch Bartholomew convened the Holy and Great Council of the Orthodox Church in Crete in June 2016 for the sake of presenting a common witness in the contemporary world.

The Council was the culmination of efforts that began in the early twentieth century and developed through decades of Pan-Orthodox conferences and preparation. By January 2016, the agenda had been unanimously approved by all autocephalous Orthodox Churches.

Gathering during the Feast of Pentecost, the Council represented the most significant pan-Orthodox assembly of the modern era. It addressed important topics affecting the life and mission of the Church, including the Orthodox witness in today's world, the Orthodox diaspora, marriage, fasting, and relations with other Christians. Although some Churches did not ultimately participate, the Council proceeded and issued official documents, a Message, and an Encyclical to the faithful throughout the world, encouraging unity, spiritual renewal, and faithful Christian witness.

Ten years later, the Council remains a historic milestone and a notable expression of Orthodox conciliarity in the contemporary age.

SEPTEMBER 1: THE DAY OF PROTECTION OF THE ENVIRONMENT

Stewardship As Creation Care

Excerpted from a longer article by Rev. Dr. John Chryssavgis



When we think of the term stewardship, we frequently consider only matters related to financial support. The prevalent rendering of the term ***oikonomia*** as “stewardship” or “economy” is not very illuminating as it provides both a linguistic as well as conceptual reduction of this critical and originally scriptural word. In so doing, however, we have narrowed the scope of the Bible’s teaching and neglected the depth of our Church’s tradition about our place and role in the world, indeed at a time when such knowledge is more vital and critical than ever before.

If we turn to the Church Fathers, we see that they attribute the highest importance to ***oikonomia*** (stewardship or economy), which in their eyes implied a broader and more inclusive concept of revelation and salvation, identified with God’s vision and desire to save the whole world. For our great theological teachers and spiritual masters, economy in fact refers to our very salvation by the all-embracing love of God for all humankind and to the universal compassion of the Creator for all creation. Somewhere along the line, we unfortunately shrunk the theme of “stewardship” to purely monetary terms that primarily include making contributions to philanthropic organizations – probably as a result of a narrow interpretation of scripture, and possibly as a result of the rigid focus of modern society.

All of this invariably affects not just our understanding of the moral obligation that we have toward one another as human beings, but also inevitably distorts the worldview that shapes our moral responsibility toward creation. By limiting our attention to divine commandments for human compassion, we have invariably excised from scripture the clear mandate to creation care. Yet, these two dimensions of Christian

life are integrally interrelated; one cannot envisage human progress without ecological preservation. The way we treat God’s creation in nature essentially reflects the way we respect human beings created “in the image and likeness of God.” The reality is that we should respond to nature with the same tenderness that we are called to respond to people. All of our spiritual activities are ultimately measured by their impact on the natural creation; just as all of our ecological choices are finally evaluated by their effect on the poor.



FAITH IN ACTION

This week, care for God’s creation through one intentional act of environmental stewardship, remembering that the way you treat the natural world reflects your love for God and your respect for every person created in His image.



SEPTEMBER 1

Happy New Year!

Well, *Liturgical New Year*! Did you know the Orthodox Church begins its calendar on September 1? It marks the beginning of the Church's cycle of worship, feasts, fasts, and Scripture readings. How cool is that!? In order to prepare, take some time to draw or write some Liturgical New Year's Resolutions (or goals) based around your walk of faith! Maybe you want to pray more or get to know your patron saint better. Whatever the goal is, hang this in your room and work on it throughout the year!

Just For Kids!

(...and the young at heart)

