

Third Sunday of Saint Luke
Fifteenth Sunday After Pentecost

October 6, 2024

*On October 6th we Commemorate:
Apostle Thomas.*

Innocent, Metropolitan of Moscow, Evangelizer of Alaska



Icon of Jesus Raising the Son of the Widow of Nain

Holy Wisdom Orthodox Mission

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Great Vespers, Saturday Evenings at 6:00 pm

Divine Liturgy, Sunday Mornings at 9:30 am (Hours at 9:05 am)

Paraklesis to the Theotokos, Wednesday Evenings at 6:00 pm

Very Reverend Archpriest Luke Uhl, Retired, Interim Rector

*Holy Wisdom Orthodox Mission
is a parish in the Diocese of the West
of the Orthodox Church in America*

*under the spiritual and ecclesiastical jurisdiction of
Archbishop Benjamin of San Francisco and the West*



Orthodox Church in America



Diocese of the West

EPISTLE AND GOSPEL READINGS

2

Epistle of the Fifteenth Sunday, (176) 2 Corinthians 4:6-15

BRETHREN, God Who commanded light to shine out of darkness, Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed – always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So, then death is working in us, but life in you. And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that He Who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

Epistle for the Glorification of Saint Innocent, (318) Hebrews 7:26-8:2

BRETHREN, Such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens, who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

Gospel of the Third Sunday of Saint Luke, (30) Luke 7:11-16

AT THAT TIME: Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So, he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and "God has visited His people."

Gospel for the Glorification of Saint Innocent, (36) John 10:9-16

THE LORD SAID: I am the door. If anyone enters by Me, he will be saved and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. "I am the good shepherd.

Continued on Page 3

Continued from page 2 ☞ The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

REFLECTION ON THE SUNDAY GOSPEL

The Third Sunday of Saint Luke

In the Name of the Father and of the Son and of the Holy Spirit.

The day after Jesus had restored the servant of the Centurion to health by His word alone, He came to the City of Nain and raised the son of a widow from death to life by His touch.

The Gospel of Saint Luke emphasizes the power of God, and His authority over creation. Truly Jesus is the Son of God, “*through Whom all things were made.*” For this reason, after witnessing Jesus raise the widow’s son to life, the people glorified God and said, “*a great prophet is risen up among us*” and “*God has visited His people*” (Luke 7:16).

Jesus did not merely restore this young man to life so as to show His power, but He did so moreover to indicate that we, too, can be raised by Him from spiritual death to life.

Jesus healed the Centurion’s servant by His word alone; this young man was miraculously raised to life not only by His word but also by His touching the bier. In this, Jesus teaches us that His very Body is life.

This is why during the Divine Liturgy we not only listen to the word of God in the Holy Scriptures, but we also receive His most-holy Body and life-giving Blood in Holy Communion.

God the Word gives life to all things, and Himself became flesh for our sake. His flesh is likewise life-creating and takes away death and corruption from us who receive it.

Allegorically, the widow represents the soul which has lost its husband, the Word of God Who sows the good seed. The widow’s son represents the mind which is being carried outside the city, the heavenly Jerusalem which is the land of the living. The bier represents the body which carries within it the dead mind, the son.

Jesus touched the bier just as He touches our body in the Sacraments, especially when we receive Holy Communion.

Continued on Page 4 ☞

Continued from page 3 ☞ In touching the bier Jesus raised the son, just as when He touches us in Holy Communion He raises our mind, restoring youth and vigor to it – the ability to see and understand the truth clearly.

Jesus delivered the son to his widowed mother, just as He restores our body and mind to our soul, thereby making us whole and happy once again. He thus rejoins us to Himself, for He is the Word of God “*in Whom we live and move and have our being*” (Acts 17:28).

Jesus has restored the nature of man to that which it originally was and has set free our mortal nature from the bonds of death.

Amen.

PATRISTIC COMMENTARY

The Lord sees a mother weeping over the death of her son and has compassion on her; another time He was called to a marriage and rejoiced together with the family.

By this He showed that to share ordinary everyday joys and sorrows is not contrary to His spirit. This is what true, reverent Christians do, who live their life in fear of God.

However, they distinguish some everyday life routines from others; for much has entered into these routines which cannot be God’s good will. There are customs that come from passions, which arise for their indulgence; others are kept alive by vanity and busyness.

He who has the Spirit of Christ, will be able to distinguish the good from the bad: he adheres to the one and rejects the other. He who does this with the fear of God is not alienated by others, though he does not act like them, because he always acts in the spirit of love and compassion toward the infirmities of his brothers.

Only a spirit of zeal beyond measure rubs people the wrong way and produces disharmony and division. Such a spirit cannot refrain from teaching and criticizing.

But the one with the Spirit of Christ is only concerned with ordering his own and his family’s life in a Christian way; he does not permit himself to interfere in the affairs of others, saying to himself, “Who set me as a judge?” He quietly makes everyone well-disposed to himself and inspires respect for those routines to which he holds.

A supervisor makes himself unloved and evokes disapproval for the good routines to which he holds. Humility in such cases is needed – Christian humility. It is the source of Christian good sense, which knows how to act well in a given situation.

Saint Theophan the Recluse

“O Lord, as You Raised the Son of the Widow, so Raise Up My Soul!”

In the Name of the Father and of the Son and of the Holy Spirit.

“As he approached the town gate, a dead person was being carried out – the only son of his mother, and she was a widow” (Luke 7:12).

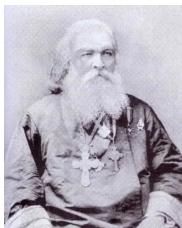
Having healed a centurion’s servant in absentia in Capernaum, Jesus Christ went from there to a city called Nain. Many of His disciples and a great multitude of people went with Him. When He approached the city gates, they were carrying out the deceased, the mother’s only son, and she was a widow, and many people came with her from the city.

Seeing her, the Lord took pity on her and said: “Do not weep.” And He went up, and He touched the bed; those carrying the bed stopped, and He said: “Young man, I tell you, get up.” The dead man got up, sat down and began to speak; and Jesus gave him to his mother.

What a blessing for the poor widow that Jesus Christ approached the city gates at the same time that her dead son was being carried out. Yes, Jesus Christ always keeps pace with where His consolation is needed, He is always where His help is needed.

“O God, now I need your help most of all, Your consolation, hurry to me. It is not my son, but my soul that dies; it dies not by your will, but from my willfulness; dies not according to the law of nature, but from my iniquity; dies not for short while, but forever. My soul dies, my soul is discouraged, and I cry, and I weep, and I grieve over my sins, and still there is no relief for me, and everything is like my dead soul within me. Oh, hurry to me, my sweetest Jesus, have pity on me, the poor one, touch my accursed heart, tell my sad soul: Get up. Hurry, lest you take my soul to a place where it will forever remain dead, where forever I will weep, grieve and lament. Hurry before I die.”

Cry out like this, sinner, to the sweetest Jesus, when sinful sorrow, like a heavy burden, weighs on your soul, weep, and He will hear you. As He hears, it will be easy on your soul, you will stop grieving, lamenting and crying inconsolably, you will rise as if from the dead. For Jesus Christ will take away the burden of your sins from you, He will give you life by His grace; and your soul will begin to live and rejoice in spirit in God your Savior.



Amen.

Archpriest Rodion Putyatyn (1807—1869)



Excerpt from the Explanation of the Gospel of Saint Luke

In the Name of the Father and of the Son and of the Holy Spirit.

Because the Lord, while not even present, had previously healed the centurion’s servant, He now performs another even more remarkable miracle.

He does this so that no one could say, “What is remarkable about the healing of the centurions servant? Perhaps the servant would not have died in any case.”

This is why the Lord now raises up the dead man as he was being carried out for burial. He does not perform the miracle by His word alone, but also touches the bier, teaching us that His very Body is life.

Because God the Word Who gives life to all things Himself became flesh, therefore His flesh itself is likewise life-creating, and takes away death and corruption.

The dead man sat up and began to speak, so that some would not think that his rising was only an apparition. Sitting up and speaking are definite proofs of resurrection from the dead. For how can a lifeless body sit up and speak?

You may also understand the widow to mean the soul which has suffered the loss of its husband, the Word of God Which sows the good seed.

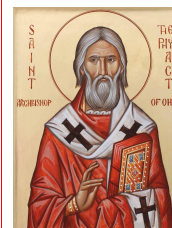
The son of such a widow is the mind which is dead and is being carried outside the city, that is, outside the heavenly Jerusalem which is the land of the living.

The Lord then takes pity and touches the bier. The bier which carries the dead mind is the body.

And indeed, the body is like a tomb, as the ancient Greeks said, calling the body [sóma] a burial mound [sóma], which means a tomb. Having touched the body, the Lord then raises the mind, restoring its youth and vigor.

And after the young man, meaning the mind, has sat up, raised from the tomb of sin, he will begin to speak, that is, to teach others.

While he is in the grip of sin, he cannot speak or teach. For who would believe him?



Amen.

Saint Theophylaktos Archbishop of Ochrid and Bulgaria



TODAY'S COMMEMORATION

Saint Innocent, Metropolitan of Moscow,
Enlightener of the Aleuts, Apostle to the Americas

Saint Innocent (in the world John Popov-Veniaminov) was born on August 26, 1797 in the village of Anginsk in the Irkutsk diocese, into the family of a sacristan. The boy mastered his studies and, by age seven, he was reading the Epistle in church. In 1806 they sent him to the Irkutsk seminary.

In 1814, a new seminary rector thought it proper to change the surnames of some of the students. John Popov received the surname Veniaminov in honor of the deceased Archbishop Benjamin of Irkutsk. On May 13, 1817, he was ordained deacon for the Irkutsk Annunciation church, and on May 18, 1821, he was ordained priest.

The missionary service of the future Apostle of America and Siberia began with the year 1823. Father John spent 45 years laboring for the enlightenment of the peoples of Kamchatka, the Aleutian Islands, North America, Yakutsk, the Khabarov frontier, performing his apostolic exploit in severe conditions and at great risks to life.

Saint Innocent baptized ten thousand people, and built churches, beside which he founded schools and he himself taught the fundamentals of the Christian life. His knowledge of various crafts and arts aided him in his work.

Father John was a remarkable preacher. During the celebration of the Liturgy, memorial services and the all-night Vigil, he incessantly guided his flock. During his time of endless travels, Father John studied the languages, customs and habits of the peoples, among whom he preached. His work in geography, ethnography and linguistics received worldwide acclaim. He composed an alphabet and grammar for the Aleut language and translated the Catechism, the Gospel and many prayers into that language.

On November 29, 1840, after the death of his wife, Father John was tonsured a monk with the name Innocent by Saint Philaret, the Metropolitan of Moscow, in honor of Saint Innocent of Irkutsk. On December 15, he was consecrated Bishop of Kamchatka, the Kurile, and Aleutian Islands. On April 21, 1850, he was elevated to the rank of archbishop.

On January 5, 1868, Saint Innocent succeeded Metropolitan Philaret as Metropolitan of Moscow. Through the Holy Synod, Metropolitan Innocent consolidated the secular missionary efforts of the Russian Church.

Saint Innocent fell asleep in the Lord on March 31, 1879, on Holy Saturday, and was buried at the Holy Spirit Church of the Trinity-Saint Sergius Lavra. On October 6, 1977, Saint Innocent was glorified by the Russian Orthodox Church.

HYMNS AT THE DIVINE LITURGY

Tone 6, Troparion (*Resurrection*)

The Angelic Powers were at Thy tomb; • the guards became as dead men. • Mary stood by Thy grave, • seeking Thy most pure body. • Thou didst capture hell not being tempted by it. • Thou didst come to the Virgin, granting life. • O Lord, Who didst rise from the dead, • glory to Thee.

Tone 8, Troparion of the Temple (*Midfeast of Pentecost*)

O Savior at the Middle of the Feast, • fill my thirsting soul with the waters of piety, as Thou didst cry to all: • “If anyone thirst, let him come to Me and drink.” • O Christ God, Fountain of our life, glory to Thee.

Tone 4, Troparion (*St. Innocent*)

O Holy Father Innocent, • in obedience to the will of God, • thou didst accept dangers and tribulations, • bringing many peoples to the knowledge of truth; • thou didst show us the way. • And now by thy prayers help lead us • into the Kingdom of Heaven.

[Tone 2, Alternate Troparion (*St. Innocent*)]

[Thou didst evangelize the Northern people of America and Asia, • proclaiming the Gospel of Christ to the natives in their own tongues, • O Holy Hierarchy, Father Innocent, • Enlightener of Alaska and All America, whose ways were ordered by the Lord. • Pray to Him for the salvation of our souls in His Heavenly Kingdom.]

Tone 6, Kontakion (*Resurrection*)

When Christ God, the Giver of Life, • raised all of the dead from the valleys of misery with His mighty hand, • He bestowed resurrection on the human race. • He is the Savior of all, the Resurrection, the Life, and the God of all.

Tone 4, Kontakion of the Temple (*Midfeast of Pentecost*)

Christ God, the Creator and Master of all, • cried to all in the midst of the feast of the law: “Come and draw the water of immortality.” • We fall before Thee and faithfully cry: • “Grant us Thy mercies for Thou art the Fountain of our life.”

Tone 2, Kontakion (*St. Innocent*)

Glory... Thy life, holy Father Innocent, apostle to our land, • proclaims the dispensation and grace of God. • For, laboring in dangers and hardships for the Gospel of Christ, • thou wast kept unharmed and exalted in humility. • Pray that He may guide our steps in the way we should go.

Tone 2, Kontakion of the Theotokos

Both... Steadfast protectress of Christians, • constant advocate before the Creator; • despise not the entreating cries of us sinners, • but in thy goodness come speedily to help us who call on thee in faith. • Hasten to hear our petition and to intercede for us, O Theotokos, • for thou dost always protect those who honor thee.

Prokeimena

O Lord, save Thy people, • and bless Thine inheritance.
My mouth shall speak wisdom; • the meditation of my heart shall be understanding.



Евангелие

После сего Иисус пошёл в город, называемый Наин; и с Ним шли многие из учеников Его и множество народа. Когда же Он приблизился к городским воротам, тут выносили умершего, единственного сына у матери, а она была вдова; и много народа шло с нею из города. Увидев её, Господь сжалился над нею и сказал ей: не плачь. И, подойдя, прикоснулся к одру; несищие остановились, и Он сказал: юноша! тебе говорю, встань! Мёртвый, поднявшись, сел и стал говорить; и отдал его Иисус матери его. И всех объял страх, и славили Бога, говоря: великий пророк восстал между нами, и Бог посетил народ Свой (Лк. 7, 11-16).

Епископа Митрофана (Зноско-Боровского)

Во имя Отца и Сына и Святого Духа.



“Будьте милосердны, как и Отец ваш милосерден,” – возгласил Господь на горе блаженств. О милосердии беседовали мы с вами в прошлый воскресный день. Сегодня же Евангельское чтение говорит о превосходящих разуме не измеримых делах любви и милосердия Христовых.

Сойдя с горы блаженств, сопровождаемый множеством народа, не хотевшего расстаться с дивным Божественным Учителем, Иисус Христос делами подтверждает Свое учение о любви и милосердии. По пути к городу Наину, он исцеляет словом Своим прокаженного, многих бесноватых, исцеляет в Капернауме слугу сотника и расслабленного, но за этими изумительными событиями последовало еще более поразительное дело милосердия.

При входе в город Наин представилось Ему печальное зрелище: из ворот города выносили для погребения тело умершего юноши. Юноша этот был “единственный сын у матери, и она была вдова.” Страшная скорбь матери болью отозвалась на бесконечно любящем сердце ☞ 2

1 ☞ Спасителя. Сжалившись над несчастной матерью и сказав ей: “Не плачь,” Он подошел к открытому гробу, в котором лежал умерший юноша, и, не обращая внимания на чисто обрядовое постановление, прикоснулся к нему. При виде этого все замерли в ожидании. Объятые недоумением, как это Он, вопреки запрета учения старцев, прикасается к мертвецу, объятые страхом носильщики остановились. И вот, среди убитых горем матери и сопровождающего ее народа, раздался спокойный голос Христа: “Юноша, тебе говорю: встань.” Этот голос, проникший в таинственную область смерти, потряс самое царство ее. Это был голос Начальника жизни, Владыки над мертвыми и живыми (Рим. 14:9).

Мертвый встал и начал говорить. И Спаситель взял его и “отдал юношу матери его.” При виде этого всех объял страх, и все славили Бога. Мы же, слушая Евангельское повествование, из глубины сердца восклицаем: о, непостижимая глубина любви Божией к человеку! К Тебе, Господь, и мы немощные взываем: милостью Твоею не оставь нас!

На другом склоне холма, на котором был расположен г. Наин, находился город, в котором когда-то Елисей воскресил сына гостеприимно к нему относившейся вдовы-матери. А у подножия этого холма расстилалась роскошная равнина, бывшая местом величайших событий знаменитого пророка Илии, который также доказал истинность своего пророческого призвания великим чудом возвращения к жизни сына Сарептской вдовы. При виде воскрешения Иисусом Христом сына Наинской вдовы, народ не мог не вспомнить об этих великих служителях истинного Бога. Но из истории они знали, что хотя эти величайшие из пророков также возвращали одиноким матерям умерших единственных сыновей, делали они это с усилием, с напряженной молитвой, между тем, как Христос совершил это дело милосердия спокойно, мгновенно, Своим именем, единым словом Своим.

Троих из мертвых воздвиг Христос прежде Креста Своего: сына Наинской вдовы, дочь начальника синагоги и четверодневного Лазаря. Будучи же на Кресте, Он воскресил многих: “многие тела усопших святых воскресли, и, выйдя из гробов по Воскресении Его, вошли во св. Град и явились многим” (Матф. 27:52-53). Ради нас совершил Господь эти дивные дела, совершил, чтобы привести нас к вере, ибо верой и принятием Его слова мы вводимся в жизнь вечную.

“Так возлюбил Бог мир, что отдал Сына Своего едиnorodного, чтобы всякий верующий в Него не погиб, но имел жизнь вечную.”

Аминь.



Архиепископа Андрея (Рымаренко) Роклендский

Во имя Отца и Сына и Святого Духа.

Христос, окруженный апостолами, множеством народа, движется к воротам города Наина. А в это время из Наина появляется погребальная процессия. Несут юношу, единственного сына вдовы Наинской.

Представьте себе страдания матери: единственный, любимый, надежда в ее старости. Что переживала мать? Но в это время Христос со множеством народа и с апостолами приближается к этой процессии по дороге... Он все ближе и ближе. Он идет по той же дороге, по которой несли покойного. Он видит страдания матери, подходит к ней и говорит: **“не плачь.”** Кто мог, кто имел право сказать эти слова матери над гробом сына? **Он Один**, потому что Он победил Смерть. Несшие остановились. Христос берет юношу за руку и говорит: **“Восстань!”** И отдает его матери его. Представляете себе, что пережила мать? Тот мир, который могла иметь мать до кончины сына, он не только возобновляется, но он оживляет всю ее жизнь. Она, помимо, своего сына, увидела силу воскресения. И это все получилось оттого, что путь Христа совпал с путем процессии погребальной. **Путь Христа... по этому пути Христа должен был идти покойный, а на пути Христа не может быть горя.** Оно так и было. Христос, сказав, **“не плачь,”** восстановил ту внутреннюю силу, которая уже почилла. Прошли, может быть, годы, и этот юноша также ушел. Но не в этом дело. А дело в том, что в сердце появился мир, утверждающий человека в вечном бытии.

Может быть, я ошибаюсь! Может быть, я не так думаю? Так откройте же тогда апостольское чтение на сегодняшний день и увидите, что я это правду говорю. Что говорило нам сегодняшнее апостольское чтение? Оно говорило нам об апостоле Павле, еще Савле. К Галатам 1:2. Вот что тут говорится: **“Новое Евангелие даю вам.., но которое не создано человеческим разумом, а по откровению Господню явилось.”** Как же это было открыто? А было открыто так: Павел - Савл был истинный фарисей, и он ждал Мессию. Но какого Мессию в тот момент ждали евреи? Евреи были под управлением Рима, и между Римом и еврейскими законниками и князьями установилось равновесие. А народ еврейский ждал пришествия Мессии, и понимали они **Мессию** как царя, который должен был освободить их от Римского владычества и сделать его главою мира - **Царем**. Так думал и фарисей Савл. Он верил в то, что это будет так, что придет еврейский Мессия, который даст им, евреям, всемирное царство. И все, что он

делал, он делал искренно, он искренно ожидал Мессию, и так как он искренно ожидал Мессию, и не знал, и не понимал, что Христос был Мессия, то в тот момент, когда он шел гнать, как ему казалось секту Назареев, в тот момент Христос, так как он искал Христа, явился ему. И тут Савл в момент превратился в Павла-христианина. Для него раскрылось Евангелие. И вот опять: **путь Миссии. На этом пути Миссии стоит Павел. И вот благодаря тому искреннему движению к спасению, ему открывается истина.**

Так и для нас, братия. И мы должны знать, на каком пути мы стоим. Путь христианина - это стихия, в которой открывается путь Христов. А путь Христов - Церковь. В ней благодать, которая находится во всех таинствах, во всех движениях Церкви, во всех молитвословиях, во всем том, что дается нам для освящения. Вот эта благодать, которая находится в Церкви, она с нами. И она выражена в каждом действии, в чинопоследованиях, а особенным образом в Божественной Евхаристии, в этом Древе Жизни, которое дается нам для обновления нашего естества, для обожения нашего.

Вот тот путь, по которому нужно нам идти. Если мы будем находиться на этом пути, то, поверьте, не будет в нашей жизни той трагедии, которая сейчас есть. Если вдове Наинской Господь сказал: **“Не плачь,”** так и нам сегодня этот же голос шепчет: **“Не плачьте!”** Только не уходите с этого пути истинного христианства. Будьте в молитве, держитесь в жизни так, как того требует святая Церковь, памятуя и Отца, и Сына и Святого Духа, и таинство смерти, и таинство жизни... Смотрите, как жизнь проходит: понедельник, вторник, среда, четверг, пятница, суббота... **Воскресение.** Конец всему - Воскресение.

Живите в Божьей Благодати, и Господь не оставит вас.

Аминь.



The Children's Word

"Let the little children come to me, and do not forbid them, for to such is the Kingdom of Heaven." Mark 10:14

Sunday, October 6, 2024

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God has visited His people!

Do you remember what happens in the springtime? If you live in a cold place, maybe you get excited to see that winter is over. Maybe you've seen little buds on the trees and plants, and you know what is going to come next. Those buds give you a hint that you will see flowers soon.



Many times, when we hear the Gospels, we hear about some special miracles that Jesus did. In today's Gospel, we hear how Jesus saw a man who had died. Everyone was very sad, especially his mother, who was crying. Jesus had compassion on her, and He raised up the young man. He wasn't dead anymore; he was alive!

What a miracle that was! But did you know that lots of Christ's miracles give us a hint about what He is going to do for us? Jesus came to raise us up one day too. He came to save us from death. He came to give us a place with Him in heaven.

This special miracle makes us happy even today. It makes us happy because we think about what God will do for His people. It's a hint that something is coming. When the people saw this great miracle, they said, "God has visited His people!" And that is what we can say too, because God has visited us too! He came to raise us up too!

WORD SEARCH

Can you find these words in the jumble?

Deacon
Gospel
Heaven
Hint
Miracle
Philip
Salvation
Seven
Widow

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

WHAT'S IN THE ICON?

This icon tells the story of Saint Philip and the Ethiopian servant.

Can you find Saint Philip? Can you find the Ethiopian servant?

Now, can you find the angel who brought Saint Philip there to preach the Good News?



SAINT PHILIP THE DEACON AND APOSTLE

Do you have a deacon at your church? Do you watch him lead the church in prayer? Does he offer you Holy Communion? Sometimes deacons visit sick people in hospitals and help with other things around the church.

Did you know that the Bible tells us how the Christian Church first started having deacons? We can read about how the Church chose seven men to help the apostles care for the poor. One of these first deacons was Saint Philip, and we celebrate his nameday this week!

Saint Philip served as a deacon in Jerusalem, but then he left to go preach the Good News of Jesus Christ. He preached in Samaria, and a famous magician (who believed in false gods) wanted to be baptized after he heard Philip.

Later on, he preached the Good News to a servant of the queen of Ethiopia. The Bible tells us how the man was traveling in a chariot, and he was reading part of the Bible. He didn't understand part of it, and Saint Philip ran up and helped him understand about our Lord, Jesus Christ. Then, that man was baptized too!

Saint Philip worked hard to spread the Gospel, and we can thank God for him this week!



We celebrate St. Philip on Saturday, October 11th (OC: October 24th).

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Wisdom!



The Children's Word is a weekly bulletin for Orthodox Christian young people. Copyright 2024 Alexandra Houck. Email is orthodoxchildrensword (at) gmail.com. Find it each week at myocn.net.