

Fifth Sunday of Saint Luke  
Seventeenth Sunday After Pentecost

October 20, 2024

On October 20th we Commemorate:  
Great Martyr Artemius at Antioch.  
Saint Jonah, Bishop of Manchuria.



Icon of the Rich Man and Lazarus

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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



EPISTLE AND GOSPEL READINGS

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Epistle of the Seventeenth Sunday, (182) 2 Corinthians 6:16-7:1

BRETHREN, You are the temple of the living God. As God has said: "I will dwell in them and walk among them. I will be their God, and they shall be My people." Therefore "Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you. I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty." Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Gospel of the Fifth Sunday of Saint Luke, (83) Luke 16:19-31

THE LORD SAID THIS PARABLE: "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' "Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"



*In the name of the Father, and of the Son, and of the Holy Spirit. Amen.*

In this Gospel account, note carefully that Jesus does not identify the rich man by name, but only, as it were, calling him “such-and-such a rich person.” The poor, destitute man, however, He calls by his own, proper name: “Lazarus.”

The Fathers of the Church — such as Saint Cyril of Alexandria and Saint Theofylaktos — are very specific in pointing out that from this small detail we must come to two critical conclusions.

First, the rich man by being uncompassionate was nameless in God’s presence. This reflects the words of the Psalms concerning those who do not fear God, Who “*will not make mention of their names with My lips*” (*Psalms 15:4*).

Second, the name of the poor man is mentioned by the tongue of God: Lazarus. This also recalls the Psalm which states: “*He will spare the poor and needy, and will save the souls of the needy*” (*Psalms 71:13*).

Moreover, we should consider that the Psalms also state, “*He will bring justice to the poor of the people; He will save the children of the needy, and will break in pieces the oppressor*” (*Psalms 71:4*).

We are called not to consider our riches — great or small — as belonging to ourselves alone. We must open our hands to those in need; assist those in poverty and pain (whether physical or spiritual); comfort those who have fallen into extreme distress; console with those who are in sorrow or oppressed with bodily and/or spiritual maladies; aid those who are in want of necessities; and also comfort the saints who embrace bodily poverty (such as clergy and monastics) so that they may serve God without distraction.

We must always keep in mind that if our worldly wealth is lost, and especially when we reach the end of our earthly life, we will become poor. At that time our hope and consolation will be in God, which is often manifest through the good works of those who seek the Lord and do His will.

If we have been good and kind to others in our life, God will lovingly and bountifully refresh us following our labors in this world. He will especially bless those who wisely, humbly, patiently, and soberly bear the heavy burden of poverty. The Apostle Paul addresses these same considerations, giving this advice to those who live in wealth and abundance regarding those who live in misery: “*your abundance may supply their lack, that their abundance also may supply your lack*” (*2 Corinthians 8:14*).

*Amen.*

*In the name of the Father, and of the Son, and of the Holy Spirit. Amen.*

It seems that not a day goes by without some natural catastrophe happening and lives lost - here floods, there a hurricane, here a volcano, there an earthquake. Insurance companies with an almost blasphemous attitude call such events “Acts of God.” But since they are not caused by God, who actually is to blame?

Some people blame governments for not being prepared. Other people blame big companies which drill for oil and shake the earth’s crust or cut down forests and alter the climate and cause floods.

Whatever the truth, never does anyone say – “I am to blame.” We accuse others, but never ourselves. Like children who play and then argue, we shift the blame – “it wasn’t me, it was him,” “it wasn’t my fault,” “I didn’t do it on purpose.”

Such a way of thinking is not the way of the Gospel.

Thus, in today’s Gospel, Lazarus did not blame anyone for his poverty and misery. Unlike insurance companies, he certainly did not blaspheme against God for his situation. He did not even reproach the rich man for his meanness. No, he accepted in humility his situation. And because of his humility he went to heaven, to the bosom of Abraham.

As for the rich man, he on the contrary never once thought of thanking God for his wealth. He did not show his gratitude to God by caring for the poor men at his gate. No, he feasted at sumptuous banquets and lived for his belly.

No doubt he attributed his wealth to his own imagined cleverness. For he possessed no humility, he had only hard-heartedness, allowing Lazarus to die at his gates, surrounded by stray dogs who licked Lazarus’ sores, while he made merry. And because of his hard-heartedness he went down to hell.

The rich man’s attitude is rather like that of those clever people who imagine that with their computers and satellites no ill thing will ever befall them. “Saved” by modern science, they imagine that no electrical failure will cause their satellites to fall out of the sky, and that no power cut will ever put their computer out of operation.

Why did God not allow the rich man in Hades to send a message to his brothers to warn them to repent? Because it would have made no difference. God in His foreknowledge knew that they would not have reacted. Since they did not believe the greatest men of their people, Moses and the Prophets, why would they believe their own brother who had led such a futile and superficial life.

*Continued on page 5* ☞

*Continued from Page 4* ☞ Prophetically, Christ says in the Gospel, that they would not even have believed one who had been raised from the dead. And indeed, we know that this was so, for Christ was speaking after He had raised the son of the widow of Nain from the dead.

Moreover he foreknew that His own death on the Cross and His Resurrection would not by far convince all. And indeed we can add from ourselves that if Christ were to come back and repeat all that He has already done for us, dying and rising from the dead again, there would still be those who would not accept this.

In this way, we can now answer the question we asked at the beginning of this sermon. If God does not cause such natural catastrophes, why then does He allow gales and tornadoes, floods and earthquakes to happen? Who is to blame?

Man himself is to blame, simply because man does not ask God for catastrophes not to happen, because man does not accept God's power. Man does not seek God's protection through prayer and repentance, through confession and communion. Man has persuaded himself through modern technology that he is so clever that he can do without God.

But modern man has so blinded himself with his cleverness that he has forgotten that he can do nothing to protect himself from the natural elements, only God can do that. Modern man has so blinded himself that the like Dives the rich man, he cannot see Lazarus starving in agony at his gates.

On the other hand, it is also true that there could be many more natural catastrophes. Why have whole cities and lands not been destroyed by earthquakes? Why have whole countries not been consumed by tidal waves? Why has the earth survived for so long despite the accumulation of human sin? Why has God been so patient that He has not allowed all these things to happen?

Only because there are those who have prayed and continue to pray. The Mother of God and the saints and righteous people continue to pray for "the peace of the whole world" and for the salvation of all. This is the only reason why we are still here. The world hangs by the thread of prayer.

The world is run not by armies, or politicians or generals or businessman. In reality it is run by prayer and lack of prayer.

There will no peace in the world until there is prayer. And we too shall perish like the rich man until we pray to Moses and the Prophets and the One Who is truly Risen from the dead, Christ our True God.

*Reverend Andrew Phillips, Saint John's Orthodox Church, Colchester, England*

*In the name of the Father, and of the Son, and of the Holy Spirit. Amen.*

It would be a mistake to say that the cause of the dramatic course of life for both was wealth for one of them and poverty for the other.

This is because the Word of God Himself gives us examples of rich people who were saved and poor people who were condemned.

In other words, it is not these material goods per se that save or condemn man, but its mismanagement, which means that a rich man, in the sight of God, Who knows the depths of one's heart, can be unbound and independent from their wealth, and a poor man enslaved to and dependent on material goods.

The rich man was condemned to the suffering of hell not for his wealth, but for its mismanagement.

He considered that tangible goods were solely his own property, whose sole purpose was his own good. Wealth became his god.

He was blinded by greed, so he was indifferent to what was going on around him and to the needs of his fellow humans.

Simply put, the reason for his condemnation was selfishness and indifference.

On the other hand, Lazarus was justified, not again because of his poverty, but for the patience he showed.

A patience that led neither to disgust at God nor towards his wealthy fellow man.

In this respect, the reason for his salvation and righteousness was to maintain his trust in God and his love for his fellow man.

His perseverance to trust God and to believe. The belief that God is his exclusive helper.

After all, this should not be irrelevant to the fact that in Hebrew the name Lazarus means exactly "God is a helper."

*Amen.*

*Metropolitan Damaskinós of Didymoteicho, Orestiada and Soufli*



*In the name of the Father, and of the Son, and of the Holy Spirit. Amen.*

The parable about the rich man and Lazarus shows that those who do not live as they should, will suddenly wake up to reality, but they will no longer have the opportunity to correct their state.

Their eyes will open, and they will clearly see where the truth lies.

Remembering that on the earth there are many who are blind as they were, they would like someone to be sent from the dead for the assurance that one must live and understand things only according to the indication of the Lord's Revelation.

But they will be denied even this, because for those who desire to know the truth, Revelation alone is a witness.

But for those who do not desire it, and do not love the truth, even the resurrection of the dead will not be convincing.

The feelings of the rich man in this parable are probably felt by everyone who departs this life.

Consequently, according to the conviction of that world which will be the conviction of us all, the only guidance for us on the path of life is the Lord's Revelation.

But there, for many, this conviction will have come too late—it would have been more useful here, but not everyone had it.

We will believe, at least, the testimony of those there, putting ourselves into their state.

Those who are in torments do not lie; pitying us they want our eyes to be opened, that we not come to the place of their torment.

We cannot say of this subject as we often do of current affairs, "*Maybe somehow things will go all right.*" No, it will not just go all right somehow.

We must be fundamentally certain that we will not find ourselves in the place of the rich man.

*Amen.*

*Saint Theophan the Recluse*



*Tone 8, Troparion (Resurrection)*

Thou didst descend from on high, O Merciful One. • Thou didst accept the three day burial to free us from our sufferings. • O Lord, our Life and Resurrection, 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 (Saint Artemius)*

Thy holy martyr Artemius, O Lord, • through his sufferings has received an incorruptible crown from Thee, our God. • For having Thy strength, he laid low his adversaries, • and shattered the powerless boldness of demons. • Through his intercession, save our souls.

*Tone 8, Kontakion (Resurrection)*

By rising from the tomb, Thou didst raise the dead and resurrect Adam. • Eve exults in Thy Resurrection, • and the world celebrates Thy rising from the dead, O greatly Merciful One.

*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 (Saint Artemius)*

*Glory...* Let us gather to sing worthy hymns in honor of Artemius, • the pious and victorious martyr who defeated his enemies. • He is great among martyrs • and generous in performing miracles, • and he intercedes with the Lord on behalf of us all.

*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.

*Prokeímenon*

Pray and make your vows before the Lord, our God. (*Psalm 75:10a*)





## Евангелие

*Некоторый человек был богат, одевался в порфиру и виссон и каждый день пириествовал блистательно. Был также некоторый нищий, именем Лазарь, который лежал у ворот его в струпьях и желал напитаться крошками, падающими со стола богача, и псы, приходя, лизали струпья его. Умер нищий и отнесён был Ангелами на лоно Авраамово. Умер и богач, и похоронили его. И в аде, будучи в муках, он поднял глаза свои, увидел вдали Авраама и Лазаря на лоне его и, возопив, сказал: отче Аврааме! умилосердись надо мною и пошли Лазаря, чтобы омочил конец перста своего в воде и прохладил язык мой, ибо я мучаюсь в пламени сем. Но Авраам сказал: чадо! вспомни, что ты получил уже доброе твоё в жизни твоей, а Лазарь - злое; ныне же он здесь утешается, а ты страдаешь; и сверх всего того между нами и вами утверждена великая пропасть, так что хотящие перейти отсюда к вам не могут, также и оттуда к нам не переходят. Тогда сказал он: так прошу тебя, отче, пошли его в дом отца моего, ибо у меня пять братьев; пусть он засвидетельствует им, чтобы и они не пришли в это место мучения. Авраам сказал ему: у них есть Моисей и пророки; пусть слушают их. Он же сказал: нет, отче Аврааме, но если кто из мёртвых придёт к ним, покаются. Тогда Авраам сказал ему: если Моисея и пророков не слушают, то если бы кто и из мёртвых воскрес, не поверят (Лк. 16, 19-31).*



### Митрополит Антоний (Храповицкий)

*Во имя Отца и Сына и Святого Духа.*

**Самая страшная притча:** из неё обычно делают вывод, что мучение грешников будет бесконечно. Само мучение изображено в виде огня жгущего, но не сжигающего. **Но в чём сущность мучения? - В отсутствии умиления.** Последнее возможно лишь при условии полного раскаяния. Поэтому мучение было бы бесконечным, если бы невозможно было бы покаяние. В Евангелии не раз говорится о вечной муке, но это выражение не есть синоним бесконечности: это выражение можно понимать и как характеристику

**1** ☞ неутолимостимучения в упомянутом смысле, и нет в Слове Божиим определенных указаний на бесконечность страданий всех грешников, и что судьба их не может измениться. Слова Авраама в сегодняшнем Евангелии о пропасти между праведниками и грешниками, которую нельзя перейти, не говорят об этом: - да нельзя перейти не изменяясь, но это еще не говорит о невозможности изменения.

Сегодняшнее Евангелие дает нам как бы два луча надежды на более отрадную перспективу.

**Во-первых** мы видим, что Авраам в раю слышал богатого и, следовательно, есть между ними какое-то общение, хотя бы в виде беседы, и у грешников есть мысль и надежда на нечто лучшее. Одно это уже облегчает положение, ибо самое страшное это не само страдание, а безнадежное сознание его бесконечности. Этого сознания у богатого нет, а, наоборот, есть стремление и надежда на лучшее.

**Во-вторых** богач начинает жалеть своих братьев. Последнее показывает, что в нем пробудились добрые чувства, что он начал каяться и надеется на покаяние братьев. Это значит, что в той жизни возможно некоторое изменение настроения человека, ибо начавшееся покаяние может перейти к полному раскаянию и тогда умилению.

**Богатый** еще не знает полного раскаяния: он пока только понимает причинную связь между своим положением раньше и теперь, но не понимает справедливости последнего. Однако он начал жалеть своих братьев.

**Если** в той жизни есть возможность изменения настроения в смысле появления добрых чувств и покаяния, то надо допустить возможность полного раскаяния и тогда умиления; тогда надо допустить надежду, что двери райские не закрываются раз и навсегда. Допустить надежду, наконец, что пройдя через какие-то страдания, душа грешника, если она не окончательно отдалась ожесточению, может стать способной к покаянию, сперва частичному, как у богатого, а потом и к полному и тогда может ожить для умиления и спасения.

**Не страшна** сама по себе величина грехов, если есть покаяние. Покаявшийся в великих грехах становится блаженным.

**Если мы небрежны** к своей душе, если не покрываем каждый грех, особенно гнев, покаянием, то сделаем свою душу нечуткой и неспособной к покаянию и умилению. Тогда душа высохнет и будет близка к беспросветному отчаянию, ибо последнее состояние определяется отсутствием молитвы, покаяния и умиления, от чего да оградит нас Господь молитвами Богородицы.



## Митрополит Антоний Сурожский

*Во имя Отца и Сына и Святого Духа.*

**Я** хочу обратить ваше внимание на два момента в сегодняшнем евангельском чтении. Во-первых, на заключительные слова Спасителя: если мы не сумели послушать Моисея и пророков, то есть того множества свидетелей, которые от начала времен нам говорили о Боге и о Его правде, то и Воскресший не убедит нас ни в чем... Тем, кто тогда его слушал, это слово казалось таким непонятным, – но разве теперь эти слова не ясны для нас? Воскрес Христос, явился в славе Своего Божества и во всей красоте и величии Своего человечества – и всё равно мы, христиане, слышим Его слова, дивимся Его учению, поклоняемся Ему, и *так далеко* остаемся от того, чему Он нас учил. **Разве кто-то может в нас узнать учеников Христовых так, как можно было их узнать в лице ранних Его учеников и апостолов?** Тогда печатью апостольства, печатью христианства была непостижимая для земли любовь христиан одного к другому и любовь их крестная, жертвенная ко всему миру; **они были готовы свою жизнь отдать для того, чтобы другой человек, им чужой, порой их ненавидящий, мог поверить в благовестие Христово и ожить новой жизнью. Как далеко от этого то, что люди могут видеть в нас!**

**И** это приводит меня ко второму, что я хотел сказать. Кто-то из древних сказал: Нет более страшного места отлучения, чем то место, где будут неверные христиане... Когда мы читаем эту притчу, мы всегда думаем о Лазаре и о богаче, думаем о других: но что если эта притча обращена к нам? **Разве мы не похожи на этого богатого человека? Какое несметное богатство у нас есть духовного ведения! Мы знаем Бога; мы познали Христа: нам открылось Его учение; нам даны Его таинства: в нас обитает Его благодать, веет в Церкви Святой Дух – а мы всё равно остаёмся самодостаточны, замкнуты и стараемся жить привольно, обеспеченно этим богатством, которое Господь нам даёт.**

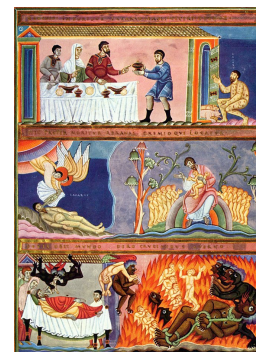
Рядом с нами тысячи и тысячи людей *изголодались*, готовы бы покормиться крупичками, которые падают постоянно с нашего стола, – но мы им не даём: **Православие принадлежит нам, вера принадлежит нам, все принадлежит нам!**.. А другие люди у нашего порога, под лестницей нашей, у нашей двери голодают, умирают с голода, и не получают порой *ни одного* из тех животворящих слов, которым они могли бы ожить...

**3** ☞ Мы знаем слишком много, мы слишком богаты; древние святые «невежды», не имевшие доступа к тому множеству книг, которые мы можем читать, иногда слышали одно евангельское слово и на нём строили святость целой жизни. **А мы читаем, читаем, слушаем, молимся – и святость не вырастает среди нас, потому что мы скупы, как тот богач, который хотел всё себе сохранить, которому не жалко было другого человека.**

**И** вот Евангелие говорит нам, что умер бедный – может быть, просто изголодавшись у двери богатого, – и *ангелы* унесли его в лоно авраамово, в рай Божий. Умер и богатый – но ни один из ангелов не подошел к нему: схоронили его подобные ему жадные и богатые, схоронили его в сердце земли; *умер* он, и оказался перед лицом суда. И не потому, что он был богат, а Лазарь беден, не потому просто, что ему досталось в жизни светлое, а тому только горькое: потому что все светлое, что у него было, он жадно сохранил и ничем не поделился: теперь и бедняк – такой теперь *богатый* в вечности – не может поделиться с ним ничем...

Подумаем о нашем Православии, подумаем о богатстве нашем, подумаем о том голоде, который вокруг, среди инославных, среди неверующих, среди безбожных, среди ищущих и не ищущих – и не останемся подобными этому богачу, чтобы и над нами не произнес Господь Свой суд: *Я воскрес – и Мне вы не верили!*.. Но какая радость будет у Спасителя, и у ангелов Божиих, и у Отца нашего небесного, и у Матери нашей, Богородицы, и у святых, и у грешников, если мы окажемся простодушными и щедрыми, и если все наше богатство мы будем давать: давать, не стараясь ничего сохранить – потому что **человек только тем богат, что он отдал по любви. И тогда и среди нас, и в наших душах откроется Царство Божие, Царство торжествующей, ликующей, всё победившей любви. Аминь.**

*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 20, 2024

Volume 12, Issue 42

A Ministry of the  
Orthodox Christian Network



## Keeping ourselves clean



### Do you like cleaning your room?

Probably not so much. But after you've put everything back in its place, after you've made your bed and emptied the trash, doesn't it seem like a more special place? You have to admit it is nicer to be there.

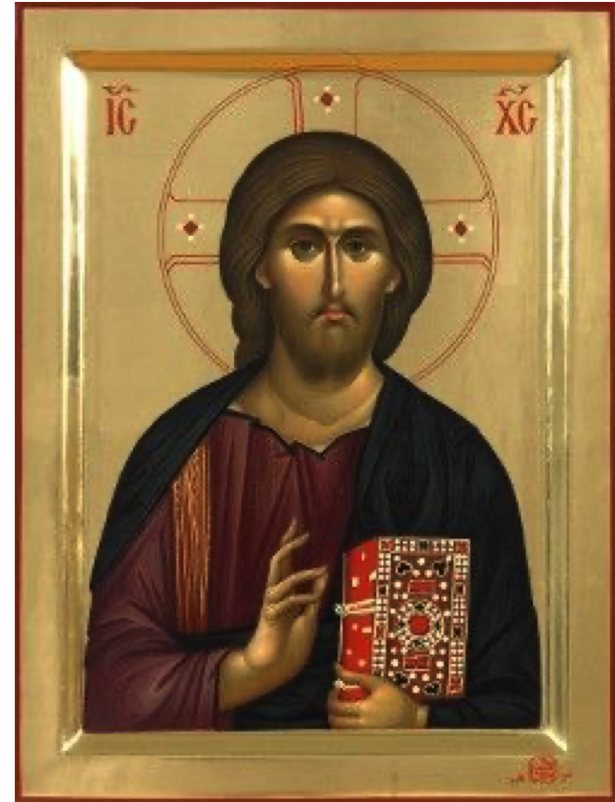
Today, the Epistle reading tells us about cleaning something much more important than our rooms. God tells us that we must

"cleanse *ourselves*." Does that mean taking a good bath? Well, that's good to do, but God wants us to clean ourselves on the *inside*.

Saint Paul tells us in the Epistle that our bodies are like special rooms where God is inside. "You are the temple of the living God; as God said, 'I will live in them and move among them, and I will be their God, and they shall be my people.'"

God is inside of us. Our Lord is inside of us! When we think about that, we know that we have to be careful about what we do and what we say and how we act. Can you try to keep yourself clean on the inside? Can you try to show how special your body is? It holds God inside! And how can you clean yourself on the inside? Always remember, what you say and do can keep you clean or dirty!

## Christ lives in me!



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

## WORD SEARCH

Can you find these words in the jumble?

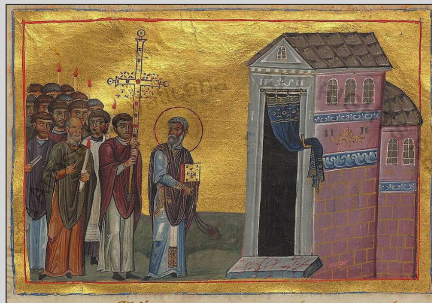
Cleanse  
Constantinople  
Cross  
Earthquake  
Epistle  
Hymns  
Miracle  
Prayer  
Procession  
Temple

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

## WHAT'S IN THE ICON?

This is an icon of the Great Earthquake of Constantinople.

You can see the people walking through the town with a big cross. They are asking God to bless the city. They are praying that God will stop the earthquake.



## THE GREAT EARTHQUAKE

### ALMOST 1,300 YEARS AGO!

Can you remember hearing about an earthquake? Or a hurricane? The awful Hurricane Helene hit the United States just this year. People are still cleaning up from the winds and the flooding. That hurricane destroyed lots of homes. The earthquake in Haiti hit 14 years ago. It was so bad that the people there still need our help.



An earthquake is a scary thing!

But this week we also remember an earthquake that hit almost 1,300 years ago in the great city of Constantinople! Was it really that bad? Well, if you came to church very early, you heard the chanters read about it. Some of the taller buildings fell over. Some of the most beautiful buildings toppled too. People were trapped under the stones.

But what happened then? The people did what YOU would do. They prayed to God and to His mother, the Theotokos. They prayed to St. Demetrios (whose nameday is this week, too). They prayed that God would protect them. They prayed that the earthquake would stop. And it did!

Whenever things go wrong, we can always turn to God and His saints. God listens to us, just as He listened to the people 1,300 years ago!

**We celebrate this great miracle on Saturday, October 26th (OC: November 8th).**