

Sixth Sunday of Saint Luke
Eighteenth Sunday After Pentecost

October 27, 2024

On October 27th we Commemorate:

*Martyr Nestor of Thessalonica. Procla the Wife of Pontius Pilate
Venerable Nestor the Chronicler of the Kiev Caves.*



Icon of the Jesus and the Gadarene Demonic

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

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Epistle of the Eighteenth Sunday, (188) 2 Corinthians 9:6-11

BRETHREN, He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever." Now may He Who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

Gospel for the Sixth Sunday of Saint Luke, Luke 8:26-39

AT THAT TIME: When Jesus came to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

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

What can be the reason that the man dwelt in the tombs? Some erroneously think that the souls of the dead become demons which is nonsense. This is a pernicious opinion, which we should never allow into our conception!

First of all, it is not logical that an injured soul would cooperate with its wrongdoer. We are tempted by the demons who seek to injure us, and no victim is ever likely to embrace his torturer. Thus, those who are afflicted by Satan are not likely to become one of his demons.

Secondly, a man – who is a psychosomatic entity, comprised of a soul and a body – is not able to change himself into an incorporeal being (such as the angels and the demons) to wander among the tombs. Instead, we know that upon the separation of the soul from the body at death, the immortal soul rises to be judged by God and the inanimate body rests in the grave; such a disconnected human being cannot thereafter become something else – an incorporeal being – to continue wandering upon the earth.

Indeed, *“the souls of the righteous are in the hand of God” (Wisdom 3:1)*. Even the souls of sinners are led away from their bodies and are taken to heaven to be judged. This is evident from the account of Lazarus and the rich man, where Christ says, “this day your soul shall be required of you.”

How then could the soul, being taken away from its body and having gone away from its familiar earthly places, know how to walk once more upon the earth in unfamiliar places such as among the tombs in the country of the Gadarenes? Of course, it cannot.

We must never believe that the souls of dead appear among the living as those who participate in occult practices suggest.

Instead, in today’s Gospel account, Christ allowed this unfortunate man to be tormented by the devil in order that he and we might be saved. This sounds strange, but the Lord allows this, even as Saint Paul instructed the Corinthians concerning the immoral man: *“you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus” (1 Corinthians 5:5)*.

Jesus allowed it so we might consider this unhappy man enduring such awful affliction and thus understand just how horrible the malice of Satan can be.

Furthermore, we clearly understand from this that nothing happens without the knowledge of God; in fact, we notice that the demons cannot even enter the swine unless He allows them to do so. Thus, we are reassured that He is always with us, guiding us and caring for us in all circumstances.

Amen.

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

In the Gospel story of the Gadarene demoniac, we are often distracted by the elements that are so unlike our normal, everyday lives. Here we see a wild, violent, frightening example of the kind of possession that Hollywood loves. We have a naked man, living in a graveyard, scaring the dickens out of the townspeople, so powerful that chains could not hold him. The hero comes, sets him free, sends the demons into a herd of swine who rush off screaming over a cliff into the sea to drown!

A preeminent element of this story is fear. Everyone, with the exception of Jesus, was afraid. The demoniac was afraid, and the townspeople were afraid. Even after he was healed the townspeople were still afraid! Fear drove the man to isolate himself in a graveyard, a place that consistently invokes fear from which he not only lived in fear but made it his business to frighten anyone who happened by. Evidently, this atmosphere of fear was a focus of life in the region of the Gadarenes. Who among them did not know the story?

Fear is something with which we are all familiar. Since 9/11 many Americans have lived in fear that terrorists will kill them. Our national discourse seems to have revolved almost entirely around fear. It is a terrible way to live. We fear poverty, starvation, cancer, crime. We even fear the truth and honesty. “What if people knew how I really felt, who I really am? Surely, they would not like me.” So, we run from the things that frighten us. We live in gated communities, we take lots of pills, we drink lots of alcohol, we eat lots of food, we watch lots of television, anything to take away our fear.

Ultimately, all of these little fears come from the one big fear, that is, the fear of death. It is curious that the Gospel calls us to do something quite different than we are used to doing with fear. It invites us not to run away from it. Jesus did not run away from the demoniac. He met him face to face. He did not run away from Calvary. He met death face to face. Of course, he was afraid! Read the account of his agonizing prayers in Gethsemane!

But courageous people are not those who have not experienced fear, but rather those who know it intimately and who do not let it rule them. We are invited to meet our fears head-on with faith and hope in God Who will never forsake us.

Once a monk and his disciples once came upon a ferocious dog chained in a yard. The dog snarled and barked and then broke free of his chains, like the demoniac, and rushed at them. All began to run in fear, except the monk who gathered up his robes and rushed straight at the dog looking him straight in the eye. The dog stopped in his tracks, turned and ran away in fear.

Continued on Page 5 ↪

Continued from Page 4 ☞ Saint Anthony was like the Gadarene demoniac, but with an important difference. He went, like the demoniac, to live in the tombs, but not because of fear, but to meet his fears and overcome them. Indeed, all his battles with demons in the guise of animals and other things are representative of the battles he fought with his own fears.

Saint Anthony did not win his struggles by running away from the tombs, he won it by staying put, by prayer and meditation, by fasting, in other words by facing all that he had to face with courage and with faith in God who promised to be always near. After a particularly harrowing battle Saint Anthony asked God, “Where were You?” A light came into the tomb and a voice said, “I was here all along.” It is an example that we need to follow.

We all have problems to face: fears to be admitted, sins that need reconciling. This cannot be done by hiding from them or pretending they do not exist. We need to stop and look deeply at what troubles us. We need to let go, to relax, to welcome the opportunity to face these things when they arise.

In confession do not be afraid, but keep in mind that all God asks of us is to be as honest as we can be about who we really are. The Church is the place where we should be able to be completely honest without fear of judgment, or consequence. Unfortunately, that is not always the case. Fear of reality often motivates even the clergy to run away when faced with things in others that remind them of what’s going on in their own lives.

The Lord invites us to leave our fears behind and come to him as we are.

Amen

ANOTHER HOMILY

The Possessed Man as the Fragmentation of the Human Person

On the 6th Sunday of Luke, the great Redeemer of the human race, while He was in the land of the Gadarenes, opposite Galilee, relieves, redeems and liberates a man from a terrible threat.

The “sick” servant in today’s Gospel is suffering from a spiritual illness. He is possessed, that is profoundly under the influence of the unclean spirit of the cunning devil.

Indeed, he was so enslaved to the demons that he no longer dwelt in a house but lived among the graves. It would appear that the tormented man, being spiritually dead, found no comfort except among the dead.

The possessed man is a terrible, dreadful case. This was not a psychiatric illness but rather a dreadful, hellish experience. But he is redeemed from this maelstrom as soon as he *looks* at Christ.

The power of the devil diminishes and becomes powerless in the face of Christ the Liberator. Demons cannot tolerate the presence of their Superior, the God of all, and they wither away like weeds. *Continued on Page 6* ☞

Continued from Page 4 ☞ In the Book of Revelation (Apocalypse) of Saint John – the last and perhaps most-beautiful book of the New Testament – we are able to recognize more clearly the utter powerlessness of the devil before Christ the Incarnate God.

In chapter twelve of the Revelation, a wonderful image and event is described. A pregnant woman, about to give birth, is under attack from a dragon. The dragon stalks the woman, intending, as the text tells us, to “devour” the child as soon as it is born.

In the end, a male child is born and is seized by God and brought straight to the throne, so that it can be kept from harm, since it was destined to become the Savior of the world. As soon as the woman had given birth, she went to a safe place in the desert, where she was looked after by God.

Unable to bear its defeat, the dragon turned its attention for a second time to the woman. But again, it was defeated. Its attacks against the woman were carried out “in vain,” since, whatever it did, she was invulnerable. God had her under His protection and, as it says, covered her with “two wings.” It is easy to see that the woman in the Revelation narrative is our most-holy Lady Theotokos and ever-virgin Mary. Likewise, the male child is Jesus Christ, and the dragon is the devil. If the devil trembles and takes fright in the presence of anyone other than Christ, that person is Our Lady.

According to Saint Gregory Palamas, she is the leading opponent of Satan, because throughout her life she was untroubled by all the temptations he subjected her to. So, if we imitate Mary, the Mother of God, we have nothing to fear from any demon. According to this narrative, the devil is unable to affect Our Lady. Because of the child she was carrying in her womb.

According to the Fathers of the Church, as Saint Symeon the New Theologian writes, we can, indeed, imitate the conception and gestation of Christ “spiritually,” though not, of course, literally. Such a conception and gestation protect us forever from anything at all demonic and tempting.

Saint Symeon says that every time we partake of the Body and Blood of the Lord, we conceive Christ within us, as did the Mother of God. Given that we have this Patristic confirmation, let us fight “the good fight” of faith, taking part “perceptibly” and consciously in the Holy Mysteries (Sacraments) of the Church, which are the guardians of our life.

Spiritual people who partake “worthily” of Christ have no reason to fear the devil, nor the wicked traps he sets for us every day. On the contrary, they live a circumspect life, united to Him Who breaks asunder the wicked devil and sends him off to a herd of ineffectual swine, as in today’s reading.

Protopresbyter Nikolaos Patsalos

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

“The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, “Return to your home, and declare how much God has done for you.” And he went away, proclaiming throughout the whole city how much Jesus had done for him.”

Jesus Christ, who is a loving Father to all, provides us with so many blessings, first and foremost the gift of life!

Christ is always looking after our best interests, since He knows what we need even before we ask for it.

In today’s Gospel reading, after He healed the man possessed with demons, Jesus told the man to declare how much God had done for him. And in fact this is what the man did, he praised and glorified God to all and, by this way, showed his appreciation and thanksgiving for being healed.

Do we do the same? Given all of the blessings we enjoy, are we grateful and by extension praise the Lord for them?

Or do we just take them for granted or perhaps more dangerously attribute our success and well-being to only our own hard work and efforts?

These are important questions requiring sincere self-reflection.

While of course we must apply ourselves and persevere through challenges that arise in our day-to-day lives, we must also recognize the role and assistance that our Father who is in heaven plays and – like the once possessed man – thank and glorify God; in the process, not only will we become grateful individuals, but we will also become witnesses to the power, love, and mercy of the Lord Jesus.

Amen.

Metropolitan Sotirios of Toronto



When the stone had been sealed by the Jews, • while the soldiers were guarding Thy most pure body, • Thou didst rise on the third day, O Savior, • granting life to the world. • The powers of heaven therefore cried to Thee, O Giver of Life: • “Glory to Thy Resurrection, O Christ. • Glory to Thy Kingdom. • Glory to Thy dispensation, O Thou Who lovest mankind.”

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.

Thy holy martyr Nestor, 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.

As God, Thou didst rise from the tomb in glory, • raising the world with Thyself. • Human nature praises Thee as God, for death has vanished. • Adam exults, O Master. • Eve rejoices, for she is freed from bondage and cries to Thee: • “Thou art the Giver of Resurrection to all, O Christ.”

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.”

Glory... Having fought the good fight, • thou didst win immortal glory, O Nestor. • Thou didst become a perfect soldier for the Master • through the prayers of the martyr Demetrius. • Together with him thou art praying unceasingly to Christ God for us all.

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.

Let Thy mercy, O Lord, be upon us as we have set our hope on Thee. (*Psalm 32:22*)



Евангелие

И приплыли в страну Гадаринскую, лежащую против Галилеи. Когда же вышел Он на берег, встретил Его один человек из города, одержимый бесами с давнего времени, и в одежду не одевавшийся, и живший не в доме, а в гробах. Он, увидев Иисуса, вскричал, пал пред Ним и громким голосом сказал: что Тебе до меня, Иисус, Сын Бога Всевышнего? умоляю Тебя, не мучь меня. Ибо Иисус повелел нечистому духу выйти из сего человека, потому что он долгое время мучил его, так что его связывали цепями и узами, сберегая его; но он разрывал узы и был гоним бесом в пустыни. Иисус спросил его: как тебе имя? Он сказал: легион,- потому что много бесов вошло в него. И они просили Иисуса, чтобы не повелел им идти в бездну. Тут же на горе паслось большое стадо свиней; и бесы просили Его, чтобы позволил им войти в них. Он позволил им. Бесы, выйдя из человека, вошли в свиней, и бросилось стадо с крутизны в озеро и потонуло. Пастухи, видя происшедшее, побежали и рассказали в городе и в селениях. И вышли видеть происшедшее; и, придя к Иисусу, нашли человека, из которого вышли бесы, сидящего у ног Иисуса, одетого и в здравом уме; и ужаснулись. Видевшие же рассказали им, как исцелился бесноватый. И просил Его весь народ Гадаринской окрестности удалиться от них, потому что они объаты были великим страхом. Он вошёл в лодку и возвратился. Человек же, из которого вышли бесы, просил Его, чтобы быть с Ним. Но Иисус отпустил его, сказав: возвратись в дом твой и расскажи, что сотворил тебе Бог. Он пошёл и проповедовал по всему городу, что сотворил ему Иисус (Лк. 8, 26-39).

Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.

Рассказ, который мы только что слышали, ставит нас лицом к лицу с тремя различными и несовместимыми положениями. Мы видим, во-первых, отношение к одержимому человеку сил зла, бесов, сил зла, которые всячески стараются его поработить, не оставить в нем ничего, ☞ 2



☞ что не было бы им подвластно, что не принадлежало бы им до конца, чем они не могли бы воспользоваться, чтобы творить свое зло. Эти силы бесовские можно назвать всеми названиями греха человеческого: если только мы даём власть в себе какому-либо греху, мы делаемся рабами греха (об этом и апостол Павел говорит подробно). И если мы делаемся рабами греха, то перед нами участь этого человека: всю жизнь прожить как оружие зла на земле, в безумии, в страдании, в творении зла.

Но за этим стоит более страшное. Бесы просили, чтобы Христос их послал в стадо свиное. Свиньи для евреев означали нечистоту: выбор бесов пойти в стадо свиное говорит о том, что всё зло, которое в нас качественно, которое мы творим, которому мы прилепляемся, которому мы даем власть над собой – это именно осквернение и предельная нечистота. А предел этого порабощения мы видим опять-таки в судьбе свиного стада: оно погибло, ничего не осталось от него. Оно исполнило свое задание, и было уничтожено. Вот отношение сил зла к нам, к каждому из нас, ко всем нам в совокупности: к общинам, семьям, государствам, вероисповеданиям, – ко всем без исключения.

И вместе с этим мы видим отношение Спасителя Христа. Перед Ним – вся трагедия Вселенной, и Он, как бы забывая эту трагедию Вселенной, вернее, видя ее воплощенной, трагически, в одном человеке, оставляет все ради того, чтобы спасти этого человека. Умеем ли мы это сделать? Умеем ли мы забыть о больших задачах, о которых мы мечтаем, ради того, чтобы сосредоточить своё внимание, отдать своё сердце до конца, творчески, трагически, крестно одной-единственной нужде, которой мы можем помочь?

И третий образ – это образ людей гадаринских, которые знали, в каком состоянии этот бесноватый, видели ужас его бесноватости и слышали о том, что Христос его исцелил и какой ценой: цена была гибель их стада. И они пришли ко Христу, прося Его уйти, оставить их пределы, не творить более чудес, которые им «дорого стоят»: даже не жизни, не покоя, а вещественного богатства... Вот о чём они просили: Уйди от нас! Твои чудеса, Твоя Божественная любовь слишком для нас накладны – уйди!

Нам надо подумать о себе. Мы можем себя увидеть в образе этого бесноватого, потому что каждый из нас во власти тех или других страстей. В ком нет зависти, в ком нет горечи, в ком нет ненависти, в ком нет тысячи других грехов? Мы все, в той или другой мере одержимы, то есть под властью темных сил, а это и есть их цель: овладеть нами, чтобы мы стали ничем иным как орудием зла, которое они хотят творить и могут творить только через нас, но одновременно сделать нас не только творцами зла, но и страдальцами... ☞ 2

Подумаем о себе по отношению к другим людям: не хотим ли мы ими обладать? Не стараемся ли мы над ними властвовать, их поработить, сделать из них орудия нашей воли, предметы наших вожделений? Всякий из нас может в себе найти именно такие свойства, такие поступки, и увидеть вокруг себя такие именно жертвы.

И наконец, подумаем: мы Христовы. Неужели мы, будучи Христовыми, не выберем путь Христов, крестный, жертвенный путь, который может дать свободу другим, новую жизнь другим, если только мы оторвемся от всего того, что нас занимает, ради того чтобы обратить внимание на одну реальную, жгучую нужду? Подумаем об этом; потому что **Евангелие к нам обращается не для того только, чтобы нам представить образы; Евангелие – призыв и вызов: где ты стоишь, кто ты, с кем ты?..** Каждый из нас должен себе ответить, и ответить Богу: *кто мы? где мы?*

Аминь!



Митрополит Антоний (Храповицкий)

Во имя Отца и Сына и Святого Духа.

Господь спрашивает бесноватого о его имени. Это единственный случай, что Господь спрашивает об имени, прежде чем дать просимое.

Бесноватый находится в тяжелом состоянии: ожесточенный, огорченный, испуганный. Если человека, находящегося в таком настроении, спросить, как его зовут? - он на половину сразу успокаивается.

Значение имени для человека особенно сильно у христиан: оно напоминает человеку угодника Божия, во имя которого он крещён.

Но здесь на вопрос об имени, бесноватый ответил «Легион,» ибо много бесов вошло в него. Но что легион для Христа, сказавшего, что *«именем Моим бесов изгонят... змия возьмут»* ... Когда на Ап. Павла на Мальте напала ехидна, он взял ее и бросил в огонь. *«На недужные руки возложат»* ... Всё это неоднократно повторялось, а мы слушаем про это, не отрицаем, но не принимаем так близко к сердцу...

Почему мы не видим чудес? - говорят люди. Не видят глупцы и сумасшедшие, а христиане видят и теперь, как смело идёт Господь на чудеса. Надо меньше любить тело и больше дух, и тогда жизнь и деяния Духа нам будут виднее. В исцеления надо верить, как верят простолюдины и просить, как они просят.

Аминь!



Блаженный Феофилакт Болгарский

Смотри: бес одержим двумя страстями злобы, дерзостью и страхом. Ибо слова: «что Тебе от меня» свойственны дерзкому и бесстыдному рабу, а «умоляю Тебя» — боязливому. Живёт он в гробах с намерением вложить людям лукавую мысль, что души умерших становятся бесами.

Бесы просят о том, чтоб им не повелено было идти в бездну, но позволено еще пожить на земле. **Господь позволяет им быть на земле, чтобы они, нападая на людей, делали их более славными. Ибо если бы не было противоборствующих, не было бы и подвигов, а если бы не было подвигов, не было бы и венцов.**

Знай и более переносный смысл. Кто имеет в себе бесов, то есть бесовские дела, тот не надевает на себя одежды, то есть не имеет одежды крещения, и не живет в доме, то есть в церкви, ибо недостойн входить в церковь, но живет во гробах, то есть в местах мертвых дел, например, в домах непотребных, в мытницах (таможнях). Ибо такие дома суть вместилища злобы.

Бегство пастухов было для гадаринцев поводом к спасению; но они не уразумели. Им должно было удивиться силе Спасителя и уверовать в Него, а они, сказано, просили, то есть умоляли, Иисуса отойти от них. Ибо они боялись, чтоб еще не потерпеть какого-нибудь другого убытка, подобно тому, как они лишились свиней.

Но получивший исцеление представляет непререкаемое доказательство исцеления. Он стал настолько здоров умом, что познал Иисуса и просил Его, чтобы быть с Ним. Вероятно, он боялся, чтобы, по удалении от Иисуса, ему снова не попасть во власть бесов.

Но Господь, показывая ему, что он и не будучи с Иисусом, но покрываемый Его благодатию, может быть выше бесовских сетей, говорит ему: *возвратись в дом свой и расскажи, что сотворил тебе «Бог».*

Не сказал: *«что Я сотворил тебе»*, чтобы нам подать образец смиренномудрия и чтобы мы всякое счастливо совершённое дело относили к Богу. Но исцеленный был настолько благоразумен, что рассказывал о том, что сделал ему «Иисус». Хотя Господь заповедал ему рассказывать о том, что сотворил ему «Бог», а он рассказывает, что сделал ему «Иисус».

Итак, и нам, когда сделаем кому-нибудь добро, не должно желать проповедания об оном; а тот, кому сделано добро, должен возвещать о нем, хотя бы мы и не желали сего.

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

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Be a cheerful giver

Have you ever given something to somebody... but you didn't really want to?

Maybe your parents made you share something that you wanted to keep to yourself, or you gave away something that you would rather keep. It doesn't feel like giving when we don't want to give, does it?

In today's epistle reading, Saint Paul tells us that each of us should give to others because we want to (not because somebody makes us do it!).

He says, "For God loves a cheerful giver." That's right! God wants us to be cheerful and happy about giving to others, and about helping others too. Our Lord never forces us to give to others or to help others.

Did you know that when God asks us to do something, He shows us the way first? God was the most cheerful giver of all!

He gives us help with things every day. But even more, He gave His whole life for us. He gives us a place in heaven with Him. God gives, and gives, and gives ... and He is a cheerful giver!

God gives sufficient food and clothing and everything necessary. He even gives us the ability to do "every good work."

In another part of the Bible, we read, "It is your Father's good pleasure to give you the kingdom." God is truly a cheerful giver!

If our Lord can give so much and be happy about it, do you think we can give to others, and be happy and cheerful about it too? Let's try!



WORD SEARCH

Can you find these words in the jumble?

Chrysostom
Dimitri
Friends
Gospel
Healing
Heroes
Jairus
Miracle
Rostov
Russia
Saints

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

WHAT'S IN THE ICON?

Here is another icon of St. Dimitri of Rostov, Russia.

In this icon, he is looking up to the Queen of the Saints. Who is she? Mary, the Holy Theotokos.



ST DIMITRI OF ROSTOV BRINGING THE SAINTS TO US

Do you like to hear about heroes?

Maybe you've seen movies about superheroes, or maybe you've read books about them. You might have heard about *real* heroes too, ones who are great examples to us!

Many years ago, in Russia, one saint wanted people to hear stories about *real* heroes too. And who were those heroes? The saints! Saint Dimitri was born about 400 years ago. He was a bishop, and he wrote and spoke so well that people called him the "Chrysostom of Russia" because he reminded them of another special saint, Saint John Chrysostom. He wrote and spoke really wonderful sermons that we still have today!

One thing we remember St. Dimitri for is that he wrote 12 volumes—12 whole books—of the Lives of the Saints. He wanted the faithful people to know real heroes, real saints who could be examples to them. Before St. Dimitri, the people of Russia did not have a way to read about all these wonderful heroes.

Today, we have lots and lots of books about our beloved saints. You can find many, even for children! Saint Dimitri of Rostov reminds us to look to the saints because we can see what God has done for them. Do you think you can try to learn about another saint's story this week?



We celebrate St Dimitri tomorrow, October 28th (OC: November 9th).

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St. Dimitri, pray for us!



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