

Ninth Sunday of Saint Luke
Twenty-First Sunday After Pentecost

November 10, 2024

On November 17th we Commemorate:
Gregory the Wonder Worker, Bishop of Neo-Caesarea.
Venerable Hilda of Whitby.



Icon of the Parable of the Rich Fool

Holy Wisdom Orthodox Mission

1355 North 4th Street • Grand Junction, CO 81501 • 970-778-4160

<https://www.holywisdomorthodox.com>
holywisdomorthodox@gmail.com

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

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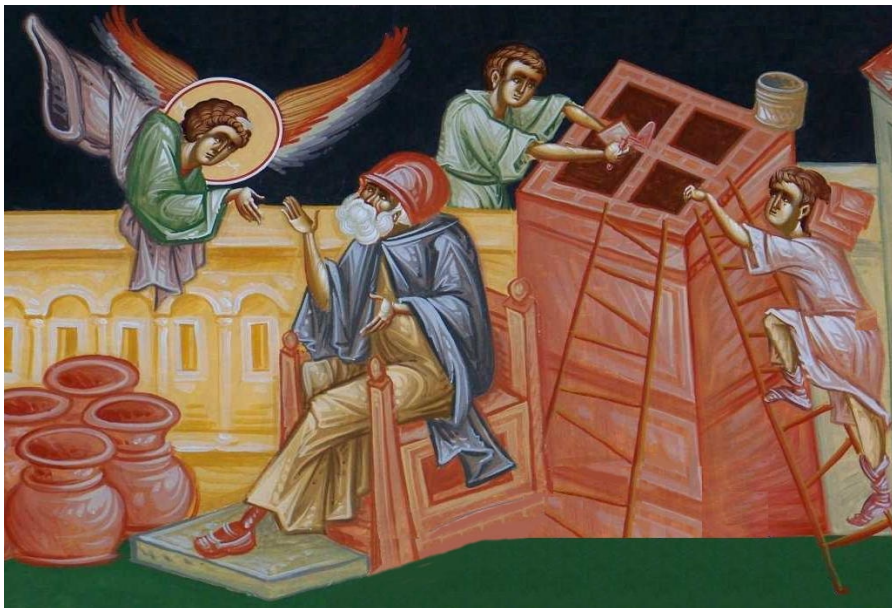


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EPISTLE AND GOSPEL READINGS

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Epistle for the Twenty-First Sunday, Epistle: (203) Galatians 2:16-20

BRETHREN, Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Gospel for the Ninth Sunday of Saint Luke, Gospel: (66) Luke 12:16-21

THE LORD SPOKE THIS PARABLE: The ground of a certain rich man yielded plentifully. And he thought within himself, saying, "What shall I do, since I have no room to store my crops?" So he said, "I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, 'Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.'" But God said to him, "Fool! This night your soul will be required of you; then whose will those things be which you have provided?" So is he who lays up treasure for himself, and is not rich toward God.



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

Our Lord taught that the life of man is not lengthened by an abundance of possessions, but rather that showing mercy – even as our Father in heaven is merciful – can bring us not a longer life on earth but eternal life.

Consider the rich man. God had done His part and showed him great mercy – for he was already rich. Now, added to these riches, his fields now “brought forth plentifully.” Now, was it God or man who provided the earth, who sent rains, who brought out the sun, and who caused seeds to germinate and grow into strong plants ready for harvest? God, of course, not man.

Yet, having received such mercy, rather than giving thanks the rich man is troubled, and even asks himself, “What shall I do?” There are two answers to this question, one which will profit the soul of a man, and the other which will be to his destruction.

The rich man answered himself, planning to build larger barns to preserve his wealth, . Christ tells him, however, that this is foolish, because his soul will be demanded of him that night and he must give an accounting before God as to how he managed the riches granted by God to him in this life.

What would the rich man say to God? That he had preserved all the abundance granted him by God, sharing it with no one, even building bigger barns to store it? That should the land yield a greater harvest next year, he would tear those down to build yet bigger barns? What good is that?

Would it not be better if – instead of tearing down and building bigger barns – the rich man were to fill the empty storehouses that already surrounded him? Specifically, would it not be better if he filled the stomachs of the poor and showed mercy to his fellow man – just as God had been merciful to him?

But the rich man did not see this; he even referred to his abundance as “my fruits and my goods.” He did not consider that these were gifts from God, believing instead that they were the fruits of his own labor.

And, even worse, the rich man did not understand that God is merciful. He had not learned that we must show mercy like Him if we are to live with Him in Paradise forever.

Let us, then, learn to speak of “the good things of God,” and not of “my goods.” If we do, we will certainly return to Him that which is His, we will indeed be like Him, and He will surely replenish even more abundantly the blessings from Him that we have distributed to others.

Amen.

A Homily on the Ninth Sunday of Saint Luke A Fierce Condemnation of Greed

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

The Gospel reading is about the great temptation to misuse wealth. The parable of the foolish rich man is well-known and, at the same time, of enduring interest to everyone, not only to those who have a lot of money.

The man in the Gospel did not have room to store all his wealth. His sole interest was to acquire more and more. Instead of being in love with the beauty of life, he had a life-long passion for an abundance of material goods. The poor man was under the illusion that, by hoarding wealth, he was storing up happiness.

This really is a sickness, an erosion of the soul. Instead of working to live a decent life, a sick person lives and works to make profits. The rich man in the parable is completely absorbed in how to become even richer. He is a person whose sole interest is money and worldly goods.

To what extent does this way of thinking satisfy the minds of people today? The Gospels often refer to riches, and wealth itself is not condemned but rather the way wealth is used. According to the Gospels, it is a considerable trial to be rich. If your wealth benefits your neighbor, then you are rich in Christ. But if your riches simply serve your own selfish needs, so that you can eat and drink to your heart’s content, you are avaricious and that’s all there is to it.

Since greed and avarice are terrible passions, we must develop a healthy appreciation of material goods and money. We should not seek to become rich on earth by piling up wealth, but only use enough for our necessary earthly needs. People can live respectable lives with only a few, simple things. But the consumerism of our culture makes life ever more complicated.

The truth of this will be apparent as we approach Christmas. The world will highlight the consumerism associated with Christmas: food, gifts, sparkling decorations, and all the other secular aspects of the feast of the Nativity of the Incarnate Lord. Instead of being an event which true Christians experience mystically and simply, a warped culture urges us us to celebrate it with abundance like the “foolish rich man.”

The Gospel scorns greed but promotes the virtue of simplicity and the “golden rule” so that we can experience the true riches of God.

Protopresbyter Nikolaos Patsalos



A Homily on the Ninth Sunday of Saint Luke

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

The parable in the Gospel is brief but powerful. If all were to learn from it, millions would not die from hunger or poverty. In addition, many rich people would not suffer from agonizing worry and anxiety over their possessions, and maybe save their souls from being lost due to their wealth.

Consider the rich man. God gave him fruitful land and an amazing yield of crops. But instead of rejoicing in God's blessing, he was overwhelmed with worry: *"What shall I do, since I have no room to store my crops?" (Luke 12:17).*

People who say "What shall I do?" usually have no house to live in, no clothes, no bread to feed their children. It is outrageous, however, for a rich person who suddenly becomes richer saying such words.

Sadly, countless wealthy people suffer anxiety over how to maintain and increase their wealth. Those who cling to material things and are constantly trying to get more will suffer a great fall: *"Rich men turned poor and went hungry" (Psalm 33:11).* And the Apostle Paul warns us: *"Those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition" (1 Timothy 6:9).*

The destruction of the rich man in the parable came quickly. While he wondered where to store his crop, and dreamed of living high for many years, he heard the voice from Heaven say, *"Fool! This night your soul will be required of you; then whose will those things be which you have provided?" (Luke 12:20).*

By acting foolishly, the rich man loses both his earthly goods and the treasure of Heaven. This treasure is denied because the rich person, due to greed, was not able to do the good works for which his wealth was intended by God.

Maybe the rich would ask: *"Why am I dying now? What did I do wrong? There was no stealing here, and this is what I have earned. It's mine!"* But this would be a great mistake. The rich in the parable, like every wealthy person, are under the illusion that the riches they possess are for them alone. They do not understand that God has given them these riches to share.

Saint Basil the Great writes, *"You are a keeper of your fellow man. Do not think that all this was given to you for yourself only ... You will be held accountable for all this ... Do you think it is fair, that God gave you so much but you give nothing to others? The extra food you keep is stolen from the person who is hungry. The clothes filling your closet are for the naked. The money you hide away is for the needy. So much inequality, and so many people who need help."*

In God's Wisdom, he grants wealth to the rich to benefit not only them, but all men. If everyone kept only what they need and gave away the rest, there would be no poor in the world. Brethren, let us apply the teaching of the Apostle Paul: *"Having food and clothing, with these we shall be content" (1 Timothy 6:8).*

Amen.

Metropolitan Sotirios of Pisidia

Annual Parish Meeting, Sunday, December 1, 2024

The Parish Meeting meets at least once annually to consider matters pertaining to the life of the parish and to conduct necessary elections. The Parish Meeting is comprised of the voting members of the parish.

A voting member of the parish is a parishioner who is at least 18 years of age; receives the Sacrament of Confession at least once a year; receives Holy Communion at least once a year; has been a parishioner for 12 months prior to the Meeting; and has fulfilled the financial obligations established by the All-American Councils, Diocesan Assemblies, and the Parish. Voting membership shall be denied if these criteria are not met.



The Nativity Fast, November 15th through December 24th

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"The power of God is effective when a person asks for the help from God, acknowledging his own weakness and sinfulness. This is why humility and striving towards God are the fundamental virtues of a Christian"

— St. John Maximovich —



During this "Nativity Fast" ("Advent") season, come to Confession!



Certain things stop the movement of the passions not allowing them to grow; other things subdue them and make them diminish. Fasting, labor, and vigils do not allow desire to grow; withdrawal, contemplation, prayer, and intense longing for God diminish. Forbearance, freedom from rancor, and gentleness, arrest anger; while love, acts of charity, kindness, and compassion make it diminish.

Saint Maximos the Confessor

Even when we fail to acquire wealth, the mere desire for it is extremely pernicious. Yet when wealth comes, it proves itself to be nothing, since its possessors still thirst after it as though they lacked it. This love that is no love does not come from need; rather the need arises from the love. The love itself arises from folly, the same folly that led Christ, the Master of all, justly to describe as foolish the man who pulled down his barns and built greater ones (cf. Luke 12:18-20).

Saint Gregory Palamas

The Foolish Rich Man

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

Our Church uses this period of winter, when living conditions have always been difficult, to present us with Sunday Gospel readings that sharpen our awareness of our brothers and sisters who are suffering. Last Sunday we heard about the Good Samaritan and today about the Foolish Rich Man, which is a parable similar in content to the former.

The rich man in the parable did not become rich from the goods he acquired that year; he was already rich from previous years. So, he had no worries about how he was going to get through the next year.

He could easily have said: *“I will give the whole of this year’s harvest as charity for the poor.”* But he did not. And we do not hear him thanking God for the blessing He gave with the rich yield from his fields.

Farming depends mostly on God, since it is He Who is responsible if the weather conditions support a rich harvest. Yet, when the foolish rich man saw the bounty, he thinks only about himself with great concern and anxiety.

The hour is midnight, a time when the poor would be sleeping, exhausted from laboring throughout the day. The rich man, however, is not sleeping, even though he has everything and has just acquired a great deal more.

The rich man says something that really only very poor people and widows should be saying: *“What am I going to do?”* His problem is that his granaries are too small to store that year’s rich harvest!

As Saint Basil says: *“The stomachs of the poor would have been other granaries in which to store this wealth of food.”*

“What am I going to do?” asks the tormented and pitiable rich man in the parable. A very young school-child could have told him perfectly easily what he should do, but the rich man could not see it.

The child would have said: *“Do some division. If we know the price of many things and we want to know the price of one, we divide by the total. If you say, ‘What am I going to do?’ simply divide the total of your harvest and divide by the number of poor people in your area!”*

Listen to this excellent excerpt from one of the homilies by Saint Basil the Great concerning today’s Gospel reading: *“The more we use the water from a spring, the better it is for the spring and for the water itself, for just as water becomes stagnant and polluted if we do not use it, so unused wealth becomes unproductive and useless.”*

Amen.

Metropolitan Jeremiah of Gortynos and Megalopolis

Tone 4, Troparion (Resurrection)

When the women disciples of the Lord • learned from the angel the joyous message of Thy Resurrection, • they cast away the ancestral curse • and elatedly told the apostles: • *“Death is overthrown. • Christ God is risen, • granting the world great mercy.”*

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 8, Troparion (St. Gregory)

Thou didst become worthy of thy name through thy way of life; • through thy vigilance in prayer and thy constant works of mercy. • Therefore, O Father Gregory, beseech Christ God to enlighten our minds, • that we may not sleep in sin, which leads to death.

Tone 4, Kontakion (Resurrection)

My Savior and Redeemer • as God rose from the tomb and delivered the earth-born from their chains. • He has shattered the gates of hell, • and as Master, • He has risen on the third day.

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. Gregory)

Glory... Thou didst receive the power to perform miracles, • frightening the devils and healing the sick through thy wonderworking. • O All-wise Father Gregory, • thy deeds truly entitle thee to be called Wonderworker.

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

O Lord, how manifold are Thy works; in wisdom hast Thou made them all.



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This really is a sickness, an erosion of the soul. Instead of working to live a decent life, a sick person lives and works to make profits. The rich man in the parable is completely absorbed in how to become even richer. He is a person whose sole interest is money and worldly goods.

To what extent does this way of thinking satisfy the minds of people today? The Gospels often refer to riches, and wealth itself is not condemned but rather the way wealth is used. According to the Gospels, it is a considerable trial to be rich. If your wealth benefits your neighbor, then you are rich in Christ. But if your riches simply serve your own selfish needs, so that you can eat and drink to your heart's content, you are avaricious and that's all there is to it.

Since greed and avarice are terrible passions, we must develop a healthy appreciation of material goods and money. We should not seek to become rich on earth by piling up wealth, but only use enough for our necessary earthly needs. People can live respectable lives with only a few, simple things. But the consumerism of our culture makes life ever more complicated.

The truth of this will be apparent as we approach Christmas. The world will highlight the consumerism associated with Christmas: food, gifts, sparkling decorations, and all the other secular aspects of the feast of the Nativity of the Incarnate Lord. Instead of being an event which true Christians experience mystically and simply, a warped culture urges us to celebrate it with abundance like the "foolish rich man."

The Gospel scorns greed but promotes the virtue of simplicity and the "golden rule" so that we can experience the true riches of God.

Protopresbyter Nikolaos Patsalos



A Homily on the Ninth Sunday of Saint Luke

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

The parable in the Gospel is brief but powerful. If all were to learn from it, millions would not die from hunger or poverty. In addition, many rich people would not suffer from agonizing worry and anxiety over their possessions, and maybe save their souls from being lost due to their wealth.

Consider the rich man. God gave him fruitful land and an amazing yield of crops. But instead of rejoicing in God's blessing, he was overwhelmed with worry: "What shall I do, since I have no room to store my crops?" (Luke 12:17).

People who say "What shall I do?" usually have no house to live in, no clothes, no bread to feed their children. It is outrageous, however, for a rich person who suddenly becomes richer saying such words.

Sadly, countless wealthy people suffer anxiety over how to maintain and increase their wealth. Those who cling to material things and are constantly trying to get more will suffer a great fall: "Rich men turned poor and went hungry" (Psalm 33:11). And the Apostle Paul warns us: "Those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition" (1 Timothy 6:9).

The destruction of the rich man in the parable came quickly. While he wondered where to store his crop, and dreamed of living high for many years, he heard the voice from Heaven say, "Fool! This night your soul will be required of you; then whose will those things be which you have provided?" (Luke 12:20).

By acting foolishly, the rich man loses both his earthly goods and the treasure of Heaven. This treasure is denied because the rich person, due to greed, was not able to do the good works for which his wealth was intended by God.

Maybe the rich would ask: "Why am I dying now? What did I do wrong? There was no stealing here, and this is what I have earned. It's mine!" But this would be a great mistake. The rich in the parable, like every wealthy person, are under the illusion that the riches they possess are for them alone. They do not understand that God has given them these riches to share.

Saint Basil the Great writes, "You are a keeper of your fellow man. Do not think that all this was given to you for yourself only ... You will be held accountable for all this ... Do you think it is fair, that God gave you so much but you give nothing to others? The extra food you keep is stolen from the person who is hungry. The clothes filling your closet are for the naked. The money you hide away is for the needy. So much inequality, and so many people who need help."

In God's Wisdom, he grants wealth to the rich to benefit not only them, but all men. If everyone kept only what they need and gave away the rest, there would be no poor in the world. Brethren, let us apply the teaching of the Apostle Paul: "Having food and clothing, with these we shall be content" (1 Timothy 6:8).

Amen.

Metropolitan Sotirios of Pisidia



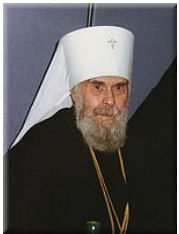
Евангелие

И сказал им притчу: у одного богатого человека был хороший урожай в поле; и он рассуждал сам с собою: что мне делать? некуда мне собрать плодов моих?

И сказал: вот что сделаю: сломаю житницы мои и построю бо'льшие, и соберу туда весь хлеб мой и всё добро моё, и скажу душе моей: душа! много добра лежит у тебя на многие годы: покойся, ешь, пей, веселись.

Но Бог сказал ему: безумный! в сию ночь душу твою возьмут у тебя; кому же достанется то, что ты заготовил?

Так бывает с тем, кто собирает сокровища для себя, а не в Бога богатеет (Лк. 12, 16-21).



Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.

Конец сегодняшнего Евангелия – предупреждение о том, о чём мы все могли бы знать всё время: что за плечами у нас стоит смерть, и что многое-многое из того, что мы делаем, погибнет после нас как ненужное, как тленное.

Но значит ли, что предупреждение Христово о смерти, стоящей за нашими плечами, должно нас испугать и лишит сил творческих? Нет, наоборот! Отцы говорили: Имей постоянную память смертную, – не в том смысле, чтобы мы этой смерти боялись и жили как бы под нависшей над нами тенью, а в том смысле, что *только* сознание, что жизнь коротка, что она может кончиться в любое мгновение, способно дать каждому мгновению окончательное значение, а всей жизни –

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Как бы мы жили, с какой глубиной, с какой интенсивностью, если бы это сознание в нас было постоянно, если мы знали бы, что слова, которые я сейчас говорю вам, могут быть последними: *как бы я их говорил, как бы вы их слушали!* Если у кого из нас было бы сознание, что человек, с которым мы сейчас общаемся, через несколько минут может умереть – как бы мы заботились, чтобы наши слова, наши действия по отношению к нему были завершением всей любви, всей заботливости, на какие мы способны, чтобы они были торжеством всего самого великого, что между нами есть...

Мы потому живём плохо, потому столько говорим пустых слов, слов гнилых, слов мёртвых, потому столько поступков совершаем, которые потом в нашей душе, как рана, горят, что мы живём, словно пишем только набросок жизни, которую мы будем жить «когда-нибудь», позже, когда сможем этот черновик превратить в окончательную повесть. Но это не так, смерть приходит, набросок остается черновиком, жизнь не прожита, а только замарана, и остается жалость о человеке, который мог бы быть велик, и оказался таким малым, ничтожным...

Вот о чём говорит сегодняшнее Евангелие: не о том, чтобы мы боялись смерти, а о том, чтобы мы знали: потому, что она может прийти в любое мгновение, каждое мгновение должно быть *совершенно*, **каждое слово** должно быть словом *жизни*, чтобы в нем веяло Духом, чтобы оно могло войти в вечность, и **каждый наш поступок** должен быть, по отношению к каждому из нас, таким, чтобы он **давал жизнь и выражал всю полноту, всю глубину, всю силу любви, благоговения, которые должны быть у каждого из нас по отношению к каждому и ко всем.**

Вдумаемся в это, и если так будет, тогда каждый поступок, каждое слово приобретёт масштаб вечности и засияет вечностью.

Аминь.



Блаженный Феофилакт Болгарский

Сказав, что жизнь человека не становится продолжительнее от изобилия имения, (Господь) приводит и притчу в подтверждение своих слов. И смотри, как Он изображает нам ненасытимые помыслы безумного богача.

Бог творил свое намерение и явил особенное благоутробие. Ибо не в одном местечке, но во всем поле богача был хороший урожай; а он был так бесплоден в милосердии, что, прежде чем получил, удерживал уже за собою. — Посмотри и на удовольствия богача. Что мне делать? Не эти ли самые слова произносит и бедняк? Что мне делать? мне нечего есть, нечем одеться. Вникни, пожалуй, и в слова богача: что мне делать? мне некуда собрать плодов многих. Хорошо же спокойствие! И бедняк говорит: что мне делать? я не имею... И богач говорит: что мне делать? я не имею...

Что же мы получаем от того, что очень много собираем? Спокойствием мы не пользуемся, и очевидно, смущаемся от забот; **разве только собираем себе множество грехов.** «Сломаю житницы мои и построю большие». А если на будущее лето урожай в поле будет еще более, ты опять сломаешь и опять построишь? И какая нужда ломать и строить? Утробы нищих, вот тебе житницы. Они могут и вместить многое, они и неразрушимы и нетленны, ибо небесны и божественны, так как **питающий бедного — питает Бога.** — Вот и еще безумие богача. «Хлеб мой и все добро мое». Он не считает их даром от Бога, ибо, в противном случае, располагался бы относительно их, как приставник Божий, а считает их плодом собственных трудов. Посему, присвояя их себе, и говорит: «хлеб мой и добро мое». Я, говорит, не имею никакого сообщника, не буду ни с кем делиться. Всё это добро — не Божие, а моё; посему я один буду и наслаждаться им, а Бога не приму участником в наслаждении им. Это явно безумно. — Посмотрим ещё далее. «*Душа! много добра лежит у тебя на многие годы*». Сам назначает себе долголетнюю жизнь, как будто и долголетие он получил от возделываемой им земли. Неужели и это — произведение твое? Неужели и это — добро твое? «*Ешь, пей, веселись*». Прекрасные же блага души!

Есть и пить есть благо души неразумной. Впрочем, поелику ты и сам имеешь такую душу, то справедливо предлагаешь ей такие блага.

Но благо души разумной состоит в том, чтобы уразумевать, рассуждать, увеселяться законом Божиим и благами размышлениями.

3 ☞ Для тебя недостает, безумный, есть и пить, ты предлагаешь душе своей и следующее затем постыдное и скарредное удовольствие? Ибо очевидно, что Господь словом «*веселись*» обозначил **страсть распутства, которая обыкновенно следует за пресыщением яствами и питиями** (Филип. 3, 19. Ефес. 5, 18). «*Но Бог сказал ему: безумный, в сию ночь душу твою возьмут у тебя*». Сказано так: «*но Бог сказал ему*», не потому, будто бы Бог беседовал с богачом, а слова сии имеют такой смысл, что, когда богач так гордо помышлял в себе, тогда Бог сказал ему (ибо это подразумевает притча). Бог называет богача безумным, потому что он в душе своей полагал советы самые безумные, как мы показали. Ибо всякий человек безумен и суетен, как и Давид говорит: «*суетится человек*», и причина сему та, что «*собирает и не знает, кому достанется то*» (Псал. 38, 7. 8).

Ибо как не безумен тот, кто не знает, что мера жизни в руках одного Бога и что никто сам себе не может определить жизни? — Обрати внимание и на слово: *возьмут*. Страшные ангелы, как бы жестокие сборщики податей, возьмут у тебя душу твою против воли твоей, поелику ты из любви пожить присвоил себе здешние блага. **У праведника не отнимают душу, но он предаёт её Богу и Отцу духов с радостью и веселием и не чувствует неприятности при отложении тела, ибо он тело имеет как бы лёгкую тяжесть.**

Но грешник, оплотняив душу, сделав ее телом и землею, чрезвычайно затрудняет отделение оной. Посему и говорится, что душу «*возьмут*» у него, как бы у какого упорного должника, преданного в руки жестоких сборщиков. Приметь и сие. Не сказал Господь: Я возьму душу у тебя, но «*возьмут*». Ибо «*души праведных в руке Божией*» (Прем. Солом. 3, 1). И поистине от такового «ночью» истяжут душу, ибо он не имеет озаряющего света богопознания, но находится в ночи богатствлюбия и омраченный ею захватывается смертию. Так, кто собирает сокровища для себя, тот по справедливости называется безумным, и не успевает привести в исполнение свои намерения, но в самое время составления планов решительно исторгается из среды живых. Но если бы он собирал для бедных и для Бога, с ним не было бы так поступлено.

Посему будем стараться «*богатеть в Бога*», то есть на Него уповать, Его считать нашим богатством и хранилищем богатства. Не будем говорить: блага «*мои*», но: блага Божии. Если же блага Божии, то не будем отчуждать Бога от Его благ. **Богатеть в Бога значит веровать, что если я и всё (своё) отдам и истощу, то и тогда ни в чем необходимом у меня не будет недостатка. Ибо сокровищница моих благ есть Бог: я отворю и беру, что нужно.**

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Евангелие

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Как бы мы жили, с какой глубиной, с какой интенсивностью, если бы это сознание в нас было постоянно, если мы знали бы, что слова, которые я сейчас говорю вам, могут быть последними: как бы я их говорил, как бы вы их слушали! Если у кого из нас было бы сознание, что человек, с которым мы сейчас общаемся, через несколько минут может умереть – как бы мы заботились, чтобы наши слова, наши действия по отношению к нему были завершением всей любви, всей заботливости, на какие мы способны, чтобы они были торжеством всего самого великого, что между нами есть...

Мы потому живём плохо, потому столько говорим пустых слов, слов гнилых, слов мёртвых, потому столько поступков совершаем, которые потом в нашей душе, как рана, горят, что мы живём, словно пишем только набросок жизни, которую мы будем жить «когда-нибудь», позже, когда сможем этот черновик превратить в окончательную повесть. Но это не так, смерть приходит, набросок остается черновиком, жизнь не прожита, а только замарана, и остается жалость о человеке, который мог бы быть велик, и оказался таким малым, ничтожным...

Вот о чём говорит сегодняшнее Евангелие: не о том, чтобы мы боялись смерти, а о том, чтобы мы знали: потому, что она может прийти в любое мгновение, каждое мгновение должно быть *совершенно*, **каждое слово** должно быть словом *жизни*, чтобы в нем веяло Духом, чтобы оно могло войти в вечность, и **каждый наш поступок** должен быть, по отношению к каждому из нас, таким, чтобы он **давал жизнь и выражал всю полноту, всю глубину, всю силу любви, благоговения, которые должны быть у каждого из нас по отношению к каждому и ко всем.**

Вдумаемся в это, и если так будет, тогда каждый поступок, каждое слово приобретёт масштаб вечности и засияет вечностью.

Аминь.



Блаженный Феофилакт Болгарский

Сказав, что жизнь человека не становится продолжительнее от изобилия имения, (Господь) приводит и притчу в подтверждение своих слов. И смотри, как Он изображает нам ненасытимые помыслы безумного богача.

Бог творил свое намерение и явил особенное благоутробие. Ибо не в одном местечке, но во всем поле богача был хороший урожай; а он был так бесплоден в милосердии, что, прежде чем получил, удерживал уже за собою. — Посмотри и на удовольствия богача. Что мне делать? Не эти ли самые слова произносит и бедняк? Что мне делать? мне нечего есть, нечем одеться. Вникни, пожалуй, и в слова богача: что мне делать? мне некуда собрать плодов многих. Хорошо же спокойствие! И бедняк говорит: что мне делать? я не имею... И богач говорит: что мне делать? я не имею...

Что же мы получаем от того, что очень много собираем? Спокойствием мы не пользуемся, и очевидно, смущаемся от забот; **разве только собираем себе множество грехов.** «*Сломаю житницы мои и построю большие*». А если на будущее лето урожай в поле будет еще более, ты опять сломаешь и опять построишь? И какая нужда ломать и строить? Утробы нищих, вот тебе житницы. Они могут и вместить многое, они и неразрушимы и нетленны, ибо небесны и божественны, так как **питающий бедного — питает Бога.** — Вот и еще безумие богача. «*Хлеб мой и все добро мое*». Он не считает их даром от Бога, ибо, в противном случае, располагался бы относительно их, как приставник Божий, а считает их плодом собственных трудов. Посему, присвоив их себе, и говорит: «*хлеб мой и добро мое*». Я, говорит, не имею никакого сообщника, не буду ни с кем делиться. Всё это добро — не Божие, а моё; посему я один буду и наслаждаться им, а Бога не приму участником в наслаждении им. Это явно безумно. — Посмотрим ещё далее. «*Душа! много добра лежит у тебя на многие годы*». Сам назначает себе долголетнюю жизнь, как будто и долголетие он получил от возделываемой им земли. Неужели и это — произведение твое? Неужели и это — добро твое? «*Ешь, пей, веселись*». Прекрасные же блага души!

Есть и пить есть благо души **неразумной.** Впрочем, поелику ты и сам имеешь такую душу, то справедливо предлагаешь ей такие блага.

Но благо души разумной состоит в том, чтобы уразумевать, рассуждать, увеселяться законом Божиим и благами размышлениями.

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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Our assignment

Have you ever worked on

something that you thought was really good, but then it turned out it wasn't? Maybe you turned in something at school that you were proud of, but you still got a bad grade?

Sometimes we might think we're doing really well, but maybe we aren't! Sometimes we forget to really read the assignment, or sometimes we get confused about it!

In today's Gospel reading, we hear a story about a rich man who had everything. He had lots of food, lots of money, lots of space to keep his stuff. He thought everything was going well. Everything was going his way!

But then that night, God told the man he was not doing the right thing! He had been taking care of himself and not caring for other people. This man thought he was doing everything right, but he was doing everything wrong!

Let's always think about what God wants from us! Let's think carefully about the assignment He has given us, like we do with our school assignments too. And what's that assignment? God asks us to love God and love our neighbor. When we do that assignment, we will always be right with God!



WORD SEARCH

Can you find these words in the jumble?

Angel
Entrance
Generosity
Love God
Moscow
Neighbor
Philaret
Preacher
Theotokos

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

WHAT'S IN THE ICON?

A bishop wears a cross and an icon of Mary, the Holy Theotokos, around his neck.

Can you see the ones St. Philaret has?



SAINT PHILARET OF MOSCOW

“HE SPEAKS LIKE AN ANGEL”

Do you listen to your priest

when he gives a sermon? You might hear him talk about the Gospel reading for the day, or give some advice about how we can live as good Christians.

This week we celebrate a saint who was really one of the best preachers. When Philaret was a young man, the bishop said about him, “I give sermons like a man, but he speaks like an angel!” Isn’t that a great compliment!



Later on, Saint Philaret became the bishop (the metropolitan) of Moscow, Russia. He was so smart, but he talked to people so that they could understand. When he was bishop, he made the schools better so that the young men could learn how to be better priests.

Saint Philaret was a man in charge, but he was also a holy man too. He knew how important it is to pray and to try to grow closer and closer to God. In fact, he wrote a very special prayer you can learn to say every morning. With this prayer, we ask for what God wants, not what *we* might want. That’s because God knows us and loves us more than we even know and love ourselves!

Ask your parents if they can help you find this prayer, and maybe you can try to learn it.

We celebrate St. Philaret on Tuesday, November 19th (OC: December 2nd).

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Saint Philaret, pray for us!



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.