

Tenth Sunday of Saint Luke
Twenty-Second Sunday After Pentecost

November 24, 2024

*On November 24th we Commemorate:
Great Martyrs Catherine the All-Wise of Alexandria and
Mercurius of Caesarea in Cappadocia.*



Icon of the Healing of the Woman Bent Over Eighteen Years

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

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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



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EPISTLE AND GOSPEL READINGS

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Epistle of the Twenty-Second Sunday, (215) Galatians 6:11-18

BRETHREN, See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these *would* compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Gospel of the Tenth Sunday of Saint Luke, (71) Luke 13:10-17

At that time: Jesus was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.” And He laid His hands on her, and immediately she was made straight, and glorified God. But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.” The Lord then answered him and said, “Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?” And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.



Tenth Sunday of Saint Luke

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

Each time Jesus appeared to break the Law of Moses regarding the sanctity of the Sabbath, He did so for very specific reasons.

When He healed the blind man on the Sabbath by making clay to rub on his eyes, Jesus shows Himself to be God and man. He appeared to allow the Pharisees to blame Him but they, in fact, accuse themselves as not knowing the spirit of the Law. And they showed themselves to be blind, not recognizing that He Who made man out of clay at creation, was the Creator now restoring sight to the blind through clay.

When the Pharisees faulted Him for telling the paralytic to carry his pallet on the Sabbath, Jesus shows Himself to be both God and man. As God, He says, *“My Father has been working until now, and I have been working” (John 5:17)*. As man, He says, *“If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath?” (John 7:23)*.

When He was faulted for His disciples who plucked ears of grain on the Sabbath, Jesus shows Himself to be the High Priest saying: *“Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?” (Matthew 12:3-4)*.

Jesus manifests Himself as Creator, as God, as Man, and as Priest: He is the only-begotten Son of God from before eternity, now incarnate as man in our time. Sadly, when Jesus did these things, some would not understand, accept, or believe when He showed Himself to be God incarnate. Yet, God does not *force* us, but *calls* us to come to Him in humility, faith, and love.

When the blind man was healed, the Pharisees remained blind because they were not meek and humble. When the paralytic was healed, the Pharisees remained paralyzed in their arrogance. When the disciples plucked ears of grain, the Pharisees remained unfulfilled because they would not believe. Worse, rather than being healed themselves, they sought to kill Him.

And these same circumstances exist today: many will not hear or believe but seek to destroy God’s Church and His people.

When Jesus heals the crippled woman the ruler of the synagogue could no longer refute the works and words of Jesus and, like the Pharisees, sends people away from Jesus. This man – *and so many others even today* – remain crippled in their ignorance, unable to receive the Lord. Am I like them?

But blessed are they who seek the Lord, and believing in Him rejoice for all the glorious things that He has done (*cf. Luke 13:17*). Amen.

Homily on the Tenth Sunday of Luke

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

“And when Jesus saw her, he called her to him, and said unto her, ‘Woman, thou art loosed from thine infirmity.’” (Luke 13:12).

In one of the Jewish synagogues, Jesus Christ taught the people on the Sabbath. And there was a woman there who had been afflicted by an unclean spirit for eighteen years; she was twisted and could not stand up straight.

Jesus, seeing her, called to her and said: *“Woman, thou art loosed from thine infirmity.”* And He laid his hands on her, and she immediately straightened up and began to praise God. Jesus Christ Himself therefore found a woman possessed by an ailment, He Himself found her, He Himself volunteered to give her help. Listen to this example!

So, we must always do the same. Not only must we help others in need, but we must also ourselves look out for and seek out those in need of our help.

We should especially do this on feast days, for holy days are made sacred by our deeds of mercy. If you go to church for a feast and bring a gift to the altar but you will not help those in need, *you will not have a complete feast!*

Thus, when a feast comes, having prepared what is necessary for yourself and for your family, see if there is someone in need from your family, for our relatives all have the right to our help first.

If you do not find anyone in your family, then see if any of those living near you are in need. God indeed lodges the poor near us, so we can help them.

If you do not find anyone near you to help, then go out into the street and into the alleys, and look to see if there are any beggars, crippled, blind, lame.

And, if you are so unfortunate that you will not find anyone there either, then ask God to send you such a person to help for the feast.

Those who need our help are *sent to us by God*. The mercy of God to us opens up for us when we show mercy to others. The one asking us for help is an ambassador to us from God Who always has mercy on us. To run away from those asking us for mercy means to run away from God’s mercy to us.

We must always, especially on feast days, look for and find those in need. He who does not make a feast for others cannot have a feast. Provide a feast to at least someone and only then will you have a feast yourself.

If the Lord would have vouchsafed you to help all those in need, oh, then you would have a feast, a celebration of celebrations!

Happy in life is he who has the means to make others happy, who can help everyone who needs his help; such a person has a feast every day himself.

Amen.

Archpriest Rodion Putyatin

5 ABOUT DESTROYING THE EIGHT PASSIONS

Saint John of Damascus: On Destroying the Eight Passions

Learn to distinguish the eight impassioned thoughts that promote every sin. These thoughts that encompass all evil are gluttony, unchastity, avarice, anger, dejection, listlessness, self-esteem and pride.

It is not within our power to decide whether or not these eight thoughts are going to arise and disturb us. But to dwell on them or not to dwell on them, to excite the passions or not to excite them, does lie within our power.

Regarding sinful thoughts, let us distinguish between seven different terms: provocation, coupling, passion, wrestling, captivity, assent (which comes very close to performance), and actualization.

Provocation is simply a suggestion coming from the enemy, like "do this" or "do that," such as our Lord himself experienced when he heard the words, "Command that these stones become bread." *Coupling* is the acceptance of the thought suggested by the enemy and dwelling upon it in a pleasurable manner. *Passion* results from coupling, in which the imagination brood on the thought continually. *Wrestling* is resistance offered to the impassioned thought. *Captivity* is the abduction of the heart already dominated by long habit. *Assent* is giving approval to the passion inherent in the thought. *Actualization* is the putting the thought into effect: sinning.

If we confront the first of these, the provocation, in a dispassionate way, or firmly rebut it at the outset, we thereby cut off at once everything that comes after. These eight passions should therefore be destroyed as follows:

Gluttony by self-control;

Unchastity by the desire for God and longing for the blessings held in store;

Avarice by compassion for the poor;

Anger by goodwill and love for all men;

Worldly dejection by spiritual joy;

Listlessness by patience, perseverance, and offering thanks to God;

Self-esteem by doing good in secret and praying with a contrite heart;

Pride by not judging or despising anyone in the manner of the boastful Pharisee, and by considering oneself the least of all men.

When our nous has been freed in this way from the passions and has been raised to God, it will then lead a life of blessedness, receiving the pledge of the Holy Spirit. And when it departs this life, dispassionate and full of true knowledge, it will stand before the light of the Holy Trinity and with the divine angels it will shine in glory through all eternity.

If you have any questions or concerns, please speak with your parish priest!

PARISH NOTES

6

Annual Parish Assembly (or Parish Meeting), Sunday, December 3, 2023

The Parish Assembly meets at least once annually to consider matters pertaining to the life of the parish and to conduct necessary elections. The Parish Assembly 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 Assembly; and has fulfilled the financial obligations established by the All-American Councils, Diocesan Assemblies, and the Parish.



The Nativity Fast, November 15th through December 24th

The Nativity Fast is a forty-day period to prepare ourselves for the Feast of the Nativity of our Lord (Christmas). During the annual fasting seasons, we are encouraged to come for Holy Confession. Please contact Father Luke to schedule time for this vital Sacrament.

“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

A SUNDAY LESSON

A Lesson on the 10th Sunday of Saint Luke

*Luke 13:10-17**In the Name of the Father and of the Son and of the Holy Spirit.*

“At that time, Jesus was teaching in one of the synagogues on the sabbath. And there was a woman who had a spirit of infirmity for ten-and-eight years; she was bent over and could not fully straighten herself. And when Jesus saw her, he called her and said to her, “Woman, you are freed from your infirmity.” And he laid his hands upon her, and immediately she was made straight, and she praised God.”

Patience is a virtue, the proverb says. Is patience, however, a virtue that is valued in today’s society?

If I self-reflect, would I say that I am a patient person?

It is challenging to be patient when, through the pervasiveness of technology and the capabilities of the modern smartphone, we have access to almost everything at our fingertips.

Information, images, videos, purchasing options, food delivery, travel, and so much more.

But what do we read in today’s Gospel? That “a woman who had a spirit of infirmity for ten-and-eight years.” Eighteen years!

Contemplate how long that is. Consider that many, if not most, of us have trouble waiting eighteen seconds, never-mind eighteen minutes. Or, God forbid, we should have to wait eighteen entire years for something.

But here was this woman who was “bent over” and Christ the Healer freed her from her struggle “immediately.” And she rightfully and immediately praised God.

Therefore, the next time I am impatient, annoyed, or irritated, let me remember to take just one second to think about what this woman suffered from for eighteen years.

And, if I do this, perhaps I will remember that patience is indeed a virtue.

Amen.

Metropolitan Sotirios of Toronto



HYMNS AT THE DIVINE LITURGY

Tone 5, Troparion (*Resurrection*)

Let us, the faithful, praise and worship the Word, • co-eternal with the Father and the Spirit, • born for our salvation from the Virgin; • for He willed to be lifted up on the Cross in the flesh, • to endure death, • and to raise the dead • by His glorious Resurrection.

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 (*Feast of the Entrance*)

Today is the prelude of the good will of God, • of the preaching of the salvation of mankind. • The Virgin appears in the Temple of God, • in anticipation proclaiming Christ to all. • Let us rejoice and sing to her: • “Rejoice, O Fulfillment • of the Creator’s dispensation.”

Tone 4, Troparion (*Saint Catherine*)

By thy virtues as by rays of the sun thou didst enlighten the unbelieving philosophers, • and like the most bright moon thou didst drive away the darkness of disbelief from those walking in the night; • thou didst convince the queen, and didst also chastise the tyrant, • God-summoned bride, blessed Catherine. • Thou didst hasten with desire to the heavenly bridal chamber of the fairest Bridegroom of Christ, • and thou wast crowned by Him with a royal crown; • Standing before Him with the Angels, pray for us who keep thy most sacred memory.

Tone 5, Kontakion (*Resurrection*)

Thou didst descend into Hades, O my Savior, • shattering its gates as Almighty, • resurrecting the dead as Creator, • and destroying the sting of death. • Thou hast delivered Adam from the curse, O Lover of man, • and we cry to Thee: “O Lord, save us.”

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 Catherine*)

Let all of us who love to honor the martyrs • form a great choir in praise of the most wise Catherine, • for she preached Christ and trampled the serpent, • despising the knowledge of the orators.

Tone 4, Kontakion (*Feast of the Entrance*)

The most pure Temple of the Savior; • the precious Chamber and Virgin; • the sacred Treasure of the glory of God, • is presented today to the house of the Lord. • She brings with her the grace of the Spirit, • therefore, the angels of God praise her: • “Truly this woman is the abode of Heaven.”

Prokeimena

Thou, O Lord, shalt protect us and preserve us from this generation forever.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

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Jesus manifests Himself as Creator, as God, as Man, and as Priest: He is the only-begotten Son of God from before eternity, now incarnate as man in our time. Sadly, when Jesus did these things, some would not understand, accept, or believe when He showed Himself to be God incarnate. Yet, God does not force us, but calls us to come to Him in humility, faith, and love.

When the blind man was healed, the Pharisees remained blind because they were not meek and humble. When the paralytic was healed, the Pharisees remained paralyzed in their arrogance. When the disciples plucked ears of grain, the Pharisees remained unfulfilled because they would not believe. Worse, rather than being healed themselves, they sought to kill Him.

And these same circumstances exist today: many will not hear or believe but seek to destroy God’s Church and His people.

When Jesus heals the crippled woman the ruler of the synagogue could no longer refute the works and words of Jesus and, like the Pharisees, sends people away from Jesus. This man – and so many others even today – remain crippled in their ignorance, unable to receive the Lord. Am I like them?

But blessed are they who seek the Lord, and believing in Him rejoice for all the glorious things that He has done (cf. Luke 13:17). Amen.

Homily on the Tenth Sunday of Luke

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

“And when Jesus saw her, he called her to him, and said unto her, ‘Woman, thou art loosed from thine infirmity’” (Luke 13:12).

In one of the Jewish synagogues, Jesus Christ taught the people on the Sabbath. And there was a woman there who had been afflicted by an unclean spirit for eighteen years; she was twisted and could not stand up straight.

Jesus, seeing her, called to her and said: *“Woman, thou art loosed from thine infirmity.”* And He laid his hands on her, and she immediately straightened up and began to praise God. Jesus Christ Himself therefore found a woman possessed by an ailment, He Himself found her, He Himself volunteered to give her help. Listen to this example!

So, we must always do the same. Not only must we help others in need, but we must also ourselves look out for and seek out those in need of our help.

We should especially do this on feast days, for holy days are made sacred by our deeds of mercy. If you go to church for a feast and bring a gift to the altar but you will not help those in need, *you will not have a complete feast!*

Thus, when a feast comes, having prepared what is necessary for yourself and for your family, see if there is someone in need from your family, for our relatives all have the right to our help first.

If you do not find anyone in your family, then see if any of those living near you are in need. God indeed lodges the poor near us, so we can help them.

If you do not find anyone near you to help, then go out into the street and into the alleys, and look to see if there are any beggars, crippled, blind, lame.

And, if you are so unfortunate that you will not find anyone there either, then ask God to send you such a person to help for the feast.

Those who need our help are *sent to us by God*. The mercy of God to us opens up for us when we show mercy to others. The one asking us for help is an ambassador to us from God Who always has mercy on us. To run away from those asking us for mercy means to run away from God’s mercy to us.

We must always, especially on feast days, look for and find those in need. He who does not make a feast for others cannot have a feast. Provide a feast to at least someone and only then will you have a feast yourself.

If the Lord would have vouchsafed you to help all those in need, oh, then you would have a feast, a celebration of celebrations!

Happy in life is he who has the means to make others happy, who can help everyone who needs his help; such a person has a feast every day himself.

Amen.

Archpriest Rodion Putyatin

Saint John of Damascus: On Destroying the Eight Passions

Learn to distinguish the eight impassioned thoughts that promote every sin. These thoughts that encompass all evil are gluttony, unchastity, avarice, anger, dejection, listlessness, self-esteem and pride.

It is not within our power to decide whether or not these eight thoughts are going to arise and disturb us. But to dwell on them or not to dwell on them, to excite the passions or not to excite them, does lie within our power.

Regarding sinful thoughts, let us distinguish between seven different terms: provocation, coupling, passion, wrestling, captivity, assent (which comes very close to performance), and actualization.

Provocation is simply a suggestion coming from the enemy, like "do this" or "do that," such as our Lord himself experienced when he heard the words, "Command that these stones become bread." *Coupling* is the acceptance of the thought suggested by the enemy and dwelling upon it in a pleasurable manner. *Passion* results from coupling, in which the imagination brood on the thought continually. *Wrestling* is resistance offered to the impassioned thought. *Captivity* is the abduction of the heart already dominated by long habit. *Assent* is giving approval to the passion inherent in the thought. *Actualization* is the putting the thought into effect: sinning.

If we confront the first of these, the provocation, in a dispassionate way, or firmly rebut it at the outset, we thereby cut off at once everything that comes after. These eight passions should therefore be destroyed as follows:

Gluttony by self-control;

Unchastity by the desire for God and longing for the blessings held in store;

Avarice by compassion for the poor;

Anger by goodwill and love for all men;

Worldly dejection by spiritual joy;

Listlessness by patience, perseverance, and offering thanks to God;

Self-esteem by doing good in secret and praying with a contrite heart;

Pride by not judging or despising anyone in the manner of the boastful Pharisee, and by considering oneself the least of all men.

When our nous has been freed in this way from the passions and has been raised to God, it will then lead a life of blessedness, receiving the pledge of the Holy Spirit. And when it departs this life, dispassionate and full of true knowledge, it will stand before the light of the Holy Trinity and with the divine angels it will shine in glory through all eternity.

If you have any questions or concerns, please speak with your parish priest!



Евангелие

В одной из синагог учил Он в субботу. Там была женщина, восемнадцать лет имевшая духа немощи: она была скорчена и не могла выпрямиться. Иисус, увидев её, позвал и сказал ей: женщина! ты освобождаешься от недуга твоего. И возложил на неё руки, и она тотчас выпрямилась и стала славить Бога. При этом начальник синагоги, негодуя, что Иисус исцелил в субботу, сказал народу: есть шесть дней, в которые должно делать; в те и приходи'те исцеляться, а не в день субботний. Господь сказал ему в ответ: лицемер! не отвязывает ли каждый из вас вола своего или осла от яслей в субботу и не ведёт ли поить? сию же дочь Авраамову, которую связал сатана вот уже восемнадцать лет, не надлежало ли освободить от уз сих в день субботний? И когда говорил Он это, все противившиеся Ему стыдились; и весь народ радовался о всех славных делах Его (Лк. 13, 10-17).



Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.

Исцеление Спасителем Христом в субботний день женщины, которая восемнадцать лет была согнута болезнью – один из многих примеров подобных исцелений именно в день субботний, то есть в день, когда по израильскому закону человеку не полагалось совершать никаких дел: полагалось отдыхать. Этот отдых был установлен как бы символом того, что в седьмой день Господь почил от дел Своих, сотворив мир. Этот день субботний, этот седьмой день был днём, когда человек должен был отдохнуть: не просто отвернуться от тех трудов, которые приносили ему наживу или были всецело обращены к земле, но собрать в себе новые силы жизни. Такое же установление было о земле: седьмой год был годом отдыха земли: поле, которое пахали шесть лет, на седьмой год не пахали, давали ему отдохнуть, и только на восьмой год, то есть в первый год новой ☞ 2

1 ☞ седмицы, его вновь вспахивали. И опять: центр тяжести этого закона в том, чтобы в этот год собрались новые жизненные силы и потом могли бы расцвести.

И те исключения, относящиеся к отдыху седьмого дня, которые мы находим в Ветхом Завете, именно те, которые упоминает Спаситель, направлены к тому же: в день субботний разрешалось отвязать своего осла, своего вола, вести свой скот на водопой, потому что это был день, когда жизнь должна была восторжествовать над трудом: не праздный отдых, а собирание жизненных сил. **И Христос так часто совершает чудо в этот седьмой день, как бы подчёркивая, что в седьмой день должна вернуться жизнь, должна вернуться цельность, должна вернуться сила всем, кто её утратил, всем, в ком она начинала погасать.**

Но есть еще и другое значение, как мне кажется, этому чудотворению Христову в субботний день. Когда Бог почил от дел Своих, Он не оставил сотворенную Им землю, сотворенный Им космос на произвол судьбы: Он продолжал окружать его заботой и любовью. Но конкретную заботу о земле Он вручил человеку, который принадлежит как бы двум мирам. С одной стороны, он от земли, он принадлежит всему ряду живых существ, которые Бог сотворил. А с другой стороны, он принадлежит миру духовному: он не только создан по образу и подобию Божию, но в нём живет дух, который делает его своим и родным Самому Богу. И призвание человека было в том, как говорит святой Максим Исповедник, чтобы, будучи одновременно гражданином Царства Духа и гражданином земли, соединить землю и небо, так, чтобы земля была пронизана Божественным присутствием, пронизана была духом жизни. Седьмой день – это вся история, во главе которой должен был стоять человек, как бы путеводя весь мир в Царство Божие.

Но человек своего призвания не исполнил: он изменил и Богу, и земле, и своему ближнему; и он предал землю под власть тёмных сил; он совершил предательство. И земля, и ее исторические судьбы, и личная судьба человека уже под властью сил зла. И когда родился Христос, единственный безгрешный, единственный подлинный, истинный Человек, Он стал средоточием истории, Он стал главой сотворенного мира, Он стал его путеводителем. И поэтому столько чудес совершается Им именно в субботний день, тот день, который есть символ всей человеческой истории. Этими чудесами Он говорит о том, что порядок подлинной истории в Нём восстановлен, и *Им* восстанавливается везде, где человек отвернётся от зла, перестанет быть предателем и войдёт в труд Божий о претворении земного мира в мир небесный. *Аминь.*



Митрополит Антоний (Храповицкий)

Во имя Отца и Сына и Святого Духа.

«Мысли, высказанные в проповедях»

Различно отношение Христа к несчастьям и болезням. В одной из синагог, увидев скорченную женщину, Он исцелил её: *«женщина ты освобождаешься от недуга своего»*. Это было в субботу и на упреки исцеления в этот день Христос ответил: *«Сию же дочь Авраамову, которую связал сатана, вот уже 18 лет, не надлежало ли освободить от уз сих в день субботний»*.

Эти слова вызывают вопросы: если бы не было касания сатаны, не было бы болезни? И почему Господь допустил это касание, если указывает на необходимость ее освободить от уз сатаны?

На это надо ответить так: некоторые болезни наступают для исправления человека, после его грехов. Об этом говорится в исцелении расслабленного: *«Иди и не греши больше, чтобы не случилось с тобою чего хуже»* (Иоан. 5:14).

В других случаях о причине болезни говорится: *«Да явятся на нем дела Божии»* (Иоан. 9:9). Однако это уже более цель болезни, а не причина, и надо сказать, что все болезни допускаются с такою общою всем им целью: да явятся дела Божии - возрождения и спасения. Поэтому не так полезно дознаваться *почему* эти родились сильными и здоровыми, эти слабыми и немощными, а те несчастными уродами, но надо думать, какая нравственная задача стоит перед всеми ними, в какой добродетели подвига хочет от них Господь. Из слов сегодняшнего Евангелия *«которую связал сатана»* мы видим, что какую-то власть сатана имеет над людьми, но не полезно пытаться разрешить вопрос, почему он ее имеет. Для нас полезнее и поучительнее думать, как относятся к таким бедствиям Спаситель и святые отцы, и здесь мы видим, что это отношение различно в зависимости от состояния сердца или нравственного настроения больного. Иногда Спаситель исцеляет словом, иногда приказывает что-либо сделать, иногда ограничивается советом. Одних исцеляет немедленно и без их прямой просьбы, других спрашивает о вере, на просьбы третьих не сразу откликается. Разное отношение определяется различным настроением страждущего. Во всех случаях

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Исцелению бесноватых всегда предшествует просьба родных, или страдания и крики беснующегося, обращенные ко Христу. Бесноватые внешне похожи на эпилептиков, но есть разные степени вины человека в его бесновании. Одни беснуются смолodu, некоторые с детства и это по грехам их родителей, другие в зрелом возрасте, вследствие тяжкого греха, особенно кощунства, хулы на Бога. Известен очень яркий случай из наших времен, когда бесноватым сделался один, дотоле совершенно нормальный здоровый казак, который однажды ударил свою мать, и хотя совесть его сильно упрекала, он не покался и вскоре стал совершенно бесноватым. Но потом он был исцелен.

Особенно отрицают бесов люди, подверженные их воздействию. Бесноватый лишь немногим отличается от одержимых страстями самолюбия и гордости. Заговорите перед таким о касающемся его пороке, например, гордости, и вот он уже во гневе. Если мы видим, что обличение приводит нас в раздражение - мы должны бояться беса.

Спросите себя и искренно ответьте - в какое состояние приводить вас обличение? Но не смущайтесь и не падайте духом от печального ответа на этот вопрос. Ведите борьбу за смирение, безгневие и терпение, и знайте что вы не одиноки в этой борьбе: Ангел хранитель всегда ведёт борьбу с сатаной и по вашей просьбе властно поможет вам.

Трудно исцеляться от беснования и страстей: *«Много пужався»*, т.е. сильно сотрясая человека, оставляет его изгоняемый диавол. Но не бойтесь и боритесь; несчастны люди небрежущие о своей душе. Три четверти образованных людей самолюбивы и не борются с этим недугом, а между тем упомянутое их раздражение при обличении говорит, что они не далеки от порабощения бесом.

Не шутите над своими грехами и да избавить нас Господь от небрежности к своей душе.

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1 седмицы, его вновь вспахивали. И опять: центр тяжести этого закона в том, чтобы в этот год собрались новые жизненные силы и потом могли бы расцвести.

И те исключения, относящиеся к отдыху седьмого дня, которые мы находим в Ветхом Завете, именно те, которые упоминает Спаситель, направлены к тому же: в день субботний разрешалось отвязать своего осла, своего вола, вести свой скот на водопой, потому что это был день, когда жизнь должна была восторжествовать над трудом: не праздный отдых, а соби́рание жизненных сил. **И Христос так часто совершает чудо в этот седьмой день, как бы подчёркивая, что в седьмой день должна вернуться жизнь, должна вернуться цельность, должна вернуться сила всем, кто её утратил, всем, в ком она начинала погасать.**

Но есть еще и другое значение, как мне кажется, этому чудотворению Христову в субботний день. Когда Бог почил от дел Своих, Он не оставил сотворенную Им землю, сотворенный Им космос на произвол судьбы: Он продолжал окружать его заботой и любовью. Но конкретную заботу о земле Он вручил человеку, который принадлежит как бы двум мирам. С одной стороны, он от земли, он принадлежит всему ряду живых существ, которые Бог сотворил. А с другой стороны, он принадлежит миру духовному: он не только создан по образу и подобию Божию, но в нём живет дух, который делает его своим и родным Самому Богу. И призвание человека было в том, как говорит святой Максим Исповедник, чтобы, будучи одновременно гражданином Царства Духа и гражданином земли, соединить землю и небо, так, чтобы земля была пронизана Божественным присутствием, пронизана была духом жизни. Седьмой день – это вся история, во главе которой должен был стоять человек, как бы путеводя весь мир в Царство Божие.

Но человек своего призвания не исполнил: он изменил и Богу, и земле, и своему ближнему; и он предал землю под власть тёмных сил; он совершил предательство. И земля, и ее исторические судьбы, и личная судьба человека уже под властью сил зла. И когда родился Христос, единственный безгрешный, единственный подлинный, истинный Человек, Он стал средоточием истории, Он стал главой сотворенного мира, Он стал его путеводителем. **И поэтому столько чудес совершается Им именно в субботний день, тот день, который есть символ всей человеческой истории.** Этими чудесами Он говорит о том, что порядок подлинной истории в Нём восстановлен, и Им восстанавливается везде, где человек отвернётся от зла, перестанет быть предателем и войдёт в труд Божий о претворении земного мира в мир небесный. *Аминь.*



Митрополит Антоний (Храповицкий)

Во имя Отца и Сына и Святого Духа.

«Мысли, высказанные в проповедях»

Различно отношение Христа к несчастьям и болезням. В одной из синагог, увидев скорченную женщину, Он исцелил её: *«женщина ты освобождаешься от недуга своего»*. Это было в субботу и на упреки исцеления в этот день Христос ответил: *«Сию же дочь Авраамову, которую связал сатана, вот уже 18 лет, не надлежало ли освободить от уз сих в день субботний»*.

Эти слова вызывают вопросы: если бы не было касания сатаны, не было бы болезни? И почему Господь допустил это касание, если указывает на необходимость ее освободить от уз сатаны?

На это надо ответить так: некоторые болезни наступают для исправления человека, после его грехов. Об этом говорится в исцелении расслабленного: *«Иди и не греши больше, чтобы не случилось с тобою чего хуже»* (Иоан. 5:14).

В других случаях о причине болезни говорится: *«Да явятся на нем дела Божии»* (Иоан. 9:9). Однако это уже более цель болезни, а не причина, и надо сказать, что все болезни допускаются с такою общею всем им целью: да явятся дела Божии - возрождения и спасения. Поэтому не так полезно дознаваться *почему* эти родились сильными и здоровыми, эти слабыми и немощными, а те несчастными уродами, но надо думать, какая нравственная задача стоит перед всеми ними, в какой добродетели подвига хочет от них Господь. Из слов сегодняшнего Евангелия *«которую связал сатана»* мы видим, что какую-то власть сатана имеет над людьми, но не полезно пытаться разрешить вопрос, почему он ее имеет. Для нас полезнее и поучительнее думать, как относятся к таким бедствиям Спаситель и святые отцы, и здесь мы видим, что это отношение различно в зависимости от состояния сердца или нравственного настроения больного. Иногда Спаситель исцеляет словом, иногда приказывает что-либо сделать, иногда ограничивается советом. Одних исцеляет немедленно и без их прямой просьбы, других спрашивает о вере, на просьбы третьих не сразу откликается. Разное отношение определяется различным настроением страждущего. Во всех случаях

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, November 24, 2024

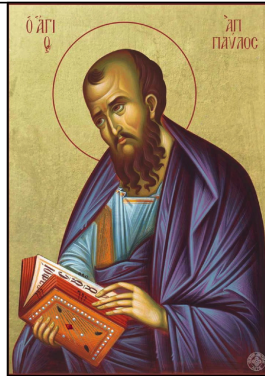
Volume 12, Issue 47

A Ministry of the
Orthodox Christian Network 

Boasting in the Cross

Have you ever bragged about something? Maybe you won a game. Or maybe you got a toy that nobody else got. Or maybe you got the best grade in your class. Sometimes it's hard to keep from bragging and boasting when something good happens to you.

In today's epistle though, Saint Paul tells us we shouldn't boast and brag about these things. Saint Paul tells us he boasts about only one thing, and that thing is what our Lord Jesus Christ has done for us.



Saint Paul writes, "But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world." Saint Paul had a lot to boast about. He was one of the best helpers the Church had. He was really great, and he had a ton of followers. He could have boasted about how great he was. But he didn't.

Good things happen to us all the time, and we may be happy about them. But the thing that we can boast about is how Christ died on the Cross for us so we can have life forever with Him. That's what we can boast about!

When we boast about Christ's Cross, we tell other people about the Good News. When we boast about Christ's Cross, we aren't showing off what we did, but we're showing off what Christ did. Let's boast like Saint Paul did!

WORD SEARCH

Can you find these words in the jumble?

Boast
Cross
Emperor
Epistle
Faithful
Katherine
Martyr
Saint Paul
Symbols
Witness

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

WHAT'S IN THE ICON?



Did you know that everything in an icon means something? Look at the icon here of Saints Nymphodora, Minadora and Metrodora and then look at the icon of Saint Katherine. What are the saints holding? Holding the cross means they are all martyrs—they died for their faith!

SAINT KATHERINE STANDING UP FOR THE FAITH



When you think of a strong person, who do you think of? A weight lifter? A super hero? Today we remember a saint who reminds us all to be strong people, not with our muscles but with our faith! She reminds us to be strong Christians. Saint Katherine lived many, many years ago, when Christians were not allowed to be Christians—or at least not out in the open.

But Saint Katherine knew that it was more important to be on God's side than to be on the emperor's side. So, Katherine visited the emperor and told him she was a Christian. She told him why he was wrong to believe in idols. She told the emperor the only God was her God—the Father, Son, and Holy Spirit!

The emperor was really angry then! He brought together 50 of the smartest men around—to show Katherine SHE was wrong. But Saint Katherine, who was only a teenager, convinced these men that her God was the true God—not their silly idols. When these men became Christians too, that was too much for the emperor.

He ordered Saint Katherine to be awfully hurt and to be killed. But all the time, Saint Katherine was strong in her faith. And for that, she is a saint in Heaven forever!

We celebrate St. Katherine tomorrow, November 25th (OC: December 8th).

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Saint Katherine, 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.