

Eleventh Sunday of Saint Luke  
Twenty-Third Sunday After Pentecost

December 1, 2024

On December 1st we Commemorate:  
The Holy Prophet Nahum.  
Venerable Philaret the Merciful of Amnia.



Icon of Christ and the Rich Young Ruler

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 23rd Sunday, (220) Ephesians 2:4-10

BRETHREN, God, Who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace, you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Gospel of the 11th Sunday of Luke, (91) Luke 18:18-27

AT THAT TIME: A certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?" So, Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'" And he said, "All these things I have kept from my youth." So, when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when he heard this, he became very sorrowful, for he was very rich. And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." And those who heard it said, "Who then can be saved?" But He said, "The things which are impossible with men are possible with God."



## The Rich Young Ruler

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

*And a ruler asked Him,*

*“Good Teacher, what shall I do to inherit eternal life?” (Luke 18:18)*

This ruler of the Synagogue, fancying himself learned in the Law of Moses, thought he could trick Jesus into dishonoring the commandment spoken by Moses.

First, the Lord shows the ruler himself to be irreverent. Why, asks Jesus, do you call me by a name that you know very well belongs to God alone? If you do not believe that I am God, why do you call Me “good” since none is good but God alone. In the nature that transcends all, only in God, is found the attribute of being by nature unchangeably good; in contrast the angels in heaven and we on earth are good only by resembling God, or to be more correct by participating in Him.

Second, the Lord shows the ruler incapable of either recognizing God or of aspiring to the likeness of God, of being good like God. The ruler of the synagogue inadvertently confesses Jesus Christ to be God, consubstantial and equal in glory to the Father and the Holy Spirit.

Yet, he cannot see this or acknowledge it. In his pride he believes that since his youth he has kept all the commandments enumerated by the Lord: *“Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother” (Luke 18:20).*

So long as a man looks to himself, and not to God, he has no hope of salvation. Evagrius of Pontus once said that man was created to gaze continually upon the face of God; sin entered the world when man first turned his gaze from God.

The ruler thought that he had accomplished good merely by not outwardly violating the commandments, without realizing that these are merely empty form unless they are accompanied by an interior disposition toward, and love for God. He, being wealthy, was also caught up in concern and worry over the things of this life, without recognizing that what we have is given to us by God that we might do good with them. That which I possess, that is in excess of what I need, is – as Saint John Chrysostom puts it, stolen property because it can be used by others.

For this reason, Jesus knows that the ruler must divest himself of his self-righteousness and of his excess material goods, and must follow The Good: Christ Himself.

*“One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me” (Luke 18:22).*

*Amen.*

## Have No Earthly Attachments

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

A rich young man asks Jesus, *“What should I do to inherit eternal life?”* The Apostle Mark provides some additional detail in his Gospel account, saying that the man came running, and knelt before Jesus, and asked Him his question, and that Jesus, beholding him, loved him (*Mark 10:17-22*).

Now, this man is a lover of money, and he approaches Jesus eager to learn how he, along with his wealth, might inherit eternal life. For there is no one who loves prolonged life as much as a man who loves money. Therefore this man thought that Jesus could show him some way in which he could live forever enjoying his possession of wealth.

Nevertheless, out of His great love toward mankind the Lord responds that to enter the kingdom of heaven, one must keep the commandments. And He cited some of them: Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, and so forth.

Because the young man said that he had kept all these commandments from his youth, the Lord enjoins him to keep that commandment which stands at the head of all: non-possession. Behold the laws of the true Christian life! *“Sell all that you have,”* the Lord is effectively saying, “if anything remains, you are its slave; then distribute, not to your rich relatives, but to the poor.”

But when the Lord told him that non-possession is what bestows eternal life, the rich young man went away as if he regretted both his question and Jesus’ answer. In his mind he needed eternal life for the very reason that he had great wealth. He thought that if he were to give up his possessions, why would he want eternal life, since that life would be the life of a pauper?

Note that the word “distribute” implies that the meting out of wealth is to be done with discernment and not haphazardly.

And, because a man must have all the other virtues as well as non-possession, the Lord then said, *“And come, follow Me,”* meaning, “Be My disciple in all things, and always keep following Me. Do not follow Me today only, and leave Me tomorrow.”

Because the ruler was a lover of money, the Lord promised him treasure in heaven. But the ruler did not give heed, because he was a slave of his money and he was sorrowful. This is the irony: the Lord counseled him to deprive himself of his wealth, yet that was the very reason he wanted eternal life in the first place, so that he could live forever enjoying his many possessions.

That he was sorrowful shows he was sincere and not devious. This man truly desired eternal life, but he was held fast by the love of money, a passion that was stronger than his love for eternal life.

*Continued on page 5* ☞

5 SCRIPTURE COMMENTARY (CONTD.)

*Continued from page 4* ☞ Because the rich man was sorrowful when he heard that he should give up his riches, the Lord said, marveling, “*How hard it shall be for them that have riches to enter into the kingdom of God!*” Note carefully that He says “hard,” but not impossible, since those who give away their riches – if they can – are able to obtain the heavenly things above.

However, this is very difficult, for money is stickier than glue, and it is hard for a man to free himself when he is held fast by money. In His very next words the Lord indicates that this is so difficult that it is all but impossible, when He says, “*For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.*”

It is indeed impossible for a camel to pass through the eye of a needle, whether one understands “camel” to mean the animal or the thick rope used to tow a ship. Therefore, if it is easier for a camel to go through the eye of a needle – which is impossible – than it is for a rich man to be saved, then it is even more impossible for a man *who remains rich* to be saved.

What does the Lord mean? First, that this statement is true: it is impossible for a rich man, *while he is a rich man*, to be saved. We cannot say that a certain rich man gave away his riches and was saved. He was not saved as a rich man; he was saved either as a man who had attained non-possession, or who had become a steward, but not as a rich man.

A steward and a rich man are not the same. The rich man keeps riches for himself, while the steward, as a trustee, holds wealth for the benefit of others. Therefore, if such a man is saved, he is not saved as a rich man, but, as we have said, because he has given away all that he has, or because he has spent his wealth as a good steward.

Consider this as well. While it is impossible for a man who remains rich to be saved, it is not impossible – but only difficult – for them that have riches to give them away and to be saved.

It is as if the Lord had said, “The rich man who is possessed by riches and is a slave to them and is held fast by them, shall not be saved. But he who only has riches – that is, who is master of riches, owning them without being owned by them – shall be saved although only with great difficulty.”

That difficulty is because of human weakness. For it is impossible for us not to misuse what we have. As long as we have riches, the devil strives in every way to deceive us into using that wealth in ways that violate the canons and laws of stewardship, and only with great difficulty do we escape the devil’s traps. This is why non-possession is better, and almost unassailable by the evil one.

*Amen.*

*Saint Theophylaktos, Bishop of Ochrid (AD 1050 – 1107)*

A SUNDAY GOSPEL OBSERVATION

Things of Earth Below – and Things of Heaven Above

A rich young man asks Jesus, “*What should I do to inherit eternal life?*” The Lord replied, stating the obvious, telling the man what he already knows that he must do: keep the commandments.

Curiously, the young man responded saying, “*I have fulfilled these since my childhood.*” It is as though he was searching for something else.

So Jesus tells him, “*You lack one thing: that you sell everything you have and give it to the poor. Then, come and follow Me.*”

At this the young man became sorrowful, for he was rich. In other words, he was attached to many material possessions: the things of this world.

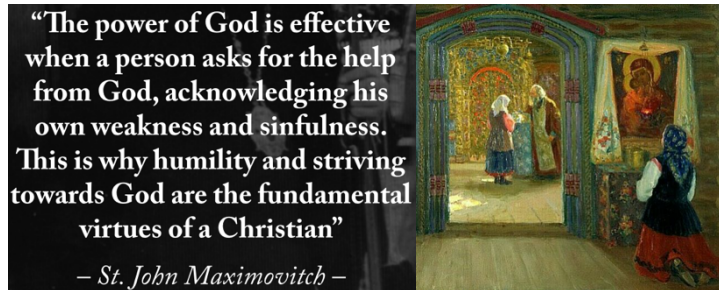
For this reason Jesus exclaimed, “*How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.*”

Jesus did not compromise with anyone. He explicitly stated to the young man that it is “hard” for the rich to enter the kingdom of God.

Our minds and hearts must not be mired in earthly things, because the earth and the heavens are two completely separate and different things. And they do not mix; they have nothing to do with one another. Not only must we set aside the *things* of the earth, but “lay aside the *cares*” of earthly existence.

Nothing on this earth will be, or ever can be, taken into heaven. Thus, since we are going to heaven, why would we be preoccupied myself with anything earthly? That would be the height of foolishness, if not downright stupidity!

Unburdening ourselves from earthly, worldly things is not a command. It is an invitation, from God that we are free to embrace or to reject.



A lover of earthly riches is never satisfied, no matter how many possessions he accumulates: the more a man acquires, the more his appetite increases. It is like a man who tastes a stream of pure water feels even more thirsty if he should be pulled away before he has quenched his thirst. In a similar way, once a man has experienced the taste of God, he can never be satisfied or have enough of it. But which is better: earthly riches that wash away and are lost, or the everlasting riches of God?

*Saint Makarios of Egypt*



## A SUNDAY GOSPEL LESSON

### Homily on the Tenth Sunday of Luke

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

The Lord said, “*Thou knowest the commandments: Do not commit adultery, Do not murder, Do not steal, Do not bear false witness,*” and so forth. The law remedies first those sins into which we fall easily, and then those less frequent sins to which fewer men fall.

Adultery and murder are mentioned first, because lust and anger are difficult to control. Lust is a raging fire, inflaming both the outer and inner man, and anger is a great wild beast. But stealing comes from a less fierce passion and bearing false witness occurs rarely. Therefore, the law remedies first those sins into which we fall most easily, and which are the most grave.

The other sins, such as stealing and bearing false witness, He places second because they lead astray less often and are less grave than murder and adultery.

To sin against ones parents He mentions last of all. Although it is a grave sin, it does not occur often. Rarely is there found a man so cruel that he abuses his parents.

Because the young man said that he had kept all these commandments from his youth, the Lord enjoins him to keep that commandment which stands at the head of all: non-possession.

Behold the laws of the true Christian life. “*Sell all that thou hast,*” the Lord says. If anything remains, you are its slave. “*And distribute,*” not to your rich relatives, but “unto the poor.”

The word distribute implies that the meting out of wealth is to be done with discernment and not haphazardly.

And because a man must have all the other virtues as well as non-possession, the Lord then said, “*And come, follow Me,*” meaning, “*Be My disciple in all things, and always keep following Me. Do not follow Me today only, and leave Me tomorrow.*”

Because the ruler was a lover of money, the Lord promised him treasure in heaven, but the ruler did not give heed, because he was a slave of his money.

Therefore when he heard what the Lord had asked of him, he was sorrowful, for the Lord had counselled him to deprive himself of his wealth. Yet that was the very reason he wanted eternal life in the first place, so that he could live forever enjoying his many possessions.

That he was sorrowful shows that he was sincere and not devious. Not one of the Pharisees was ever sorrowful; instead, they raged even more against the Lord when they heard His answers to their questions.

*Amen.*

*Saint Theophylaktos*

### Tone 6, Troparion (*Resurrection*)

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

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

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

### Tone 2, Troparion (*Prophet Nahum*)

We celebrate the memory • of Thy prophet Nahum, O Lord; • through him we beseech Thee: • “Save our souls!”

### Tone 6, Kontakion (*Resurrection*)

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

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

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

### Tone 4, Kontakion (*Prophet Nahum*)

*Glory...* Illumined by the Spirit, thy heart was a vessel of illustrious prophecy, • seeing far-off things as though they were present. • Therefore, we venerate thee, glorious prophet Nahum.

### 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, save Thy people, and bless Thine inheritance! (*Psalm 27:9a*)





## Евангелие

*И спросил Его некто из начальствующих: Учитель благий! что мне делать, чтобы наследовать жизнь вечную? Иисус сказал ему: что ты называешь Меня благим? никто не благ, как только один Бог; знаешь заповеди: не прелюбодействуй, не убивай, не кради, не лжесвидетельствуй, почитай отца твоего и мать твою. Он же сказал: всё это сохранил я от юности моей. Услышав это, Иисус сказал ему: ещё одного недостаёт тебе: всё, что имеешь, продай и раздай нищим, и будешь иметь сокровище на небесах, и приходи, следуй за Мною. Он же, услышав сие, опечалился, потому что был очень богат. Иисус, видя, что он опечалился, сказал: как трудно имеющим богатство войти в Царствие Божие! ибо удобнее верблюду пройти сквозь игольные уши, нежели богатому войти в Царствие Божие. Слышавшие сие сказали: кто же может спастись? Но Он сказал: невозможное человекам возможно Богу (Лк. 18, 18-27).*



### Протоиерей Александр Шаргунов

*Во имя Отца и Сына и Святого Духа.*

Услышим ли мы зов Божий?

Некто обратился ко Христу: «Учитель благий! что мне делать, чтобы наследовать жизнь вечную?» Очень хороший вопрос, самый главный на свете, важнее всех других. Пока человек не вырастет до этого вопроса, все ответы, которые он получает в жизни, — не о том, потому что он не о том размышляет, не то ищет.

«Что мне делать, чтобы наследовать жизнь вечную?» — обращается он ко Христу, называя Его Учителем. Тот, кто ищет жизнь вечную,

☞ должен придти ко Христу как к своему Учителю. И никто не может обрести эту жизнь, если не станет учеником Христовым. Святая Церковь призывает нас во все века, и в сегодняшнее время в особенности, осознать, что мы являемся учениками Христовыми, что мы призваны научиться святости у Самого Христа Бога.

Господь слышит обращение: «Учитель благий!» и отвечает: «Что ты называешь Меня благим? Никто не благ, как только один Бог». Он хочет сказать этому человеку, что он, обращающийся ко Христу с благоговением как к великому Учителю добра и нравственности, не понимает на самом деле, что он говорит с Самим Богом Живым. Надо узнать ему, что действительно благ только один Бог. И всякий человек, самый добрый, делается таковым благодаря тому, что он причастен Богу.

Господь не ловит никого на неудачном слове или на плохом поступке. Он всегда все, что было не так, хочет сделать как бы не бывшим, если видит искреннее устремление человека. А всё, что хорошо, Господь хочет сделать не просто хорошим — истинно хорошим, бесконечно лучшим и совершенным. И к этому ведёт нашу жизнь.

Христос говорит, что путь к вечной жизни — это заповеди Божии. И Он снова, на новой глубине, раскрывает нам значение того, что как будто бы хорошо всем нам известно, что мы слышали уже много раз. Вот что самое главное для человека: научиться не убивать, не воровать, не блудить, почитать отца и мать. Это наука из наук и искусство из искусств, это важнее всякой мудрости, всех познаний, вместе взятых, какие существуют на свете. Если человек этому не научится, он ничему не научился в жизни, всё напрасно. И он может этому научиться, говорят святые отцы, только путем исполнения того, что Господь предлагает.

Человек, обратившийся ко Христу (в Евангелии от Матфея сказано, что это был юноша), — очень ответственный человек. От юности он хранит весь Закон. Никто не может упрекнуть его, даже Христос. Но есть в этом человеке, несомненно, желание идти дальше, достигнуть большего. Это то, что восхищает и трогает в нем Господа. «Иисус, взглянув на него, полюбил его». И по этой причине Господь предлагает ему путь, который даст ему возможность жить на несравненно более чудесном уровне. Господь очень требователен. Он просит большего, намного большего, чем то, что требовал древний Закон. Он являет новый мир, идеалом которого является не соблюдение Закона, как бы прекрасен, справедлив и истинен он ни был, но — призыв стать совершенным, как Бог Отец совершен. Потому и предлагается столь

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2 ☞ великий переход: «Пойди, все, что имеешь, продай и раздай нищим, и будешь иметь сокровище на небесах; и приходи, последуй за Мною, взяв крест». Отныне не Закон имеет значение, а Сам Господь Иисус Христос. За Ним надо следовать.

Но невозможно идти вслед Христу с таким тяжёлым багажом как у этого человека. Ему недостает мужества. Он привязан к своему имению. Он любит то, что его богатство может ему обеспечить. «Он же, смутившись от сего слова, отошел с печалью, потому что у него было большое имение». Богатство, которым он обладает, не мешает ему услышать то, что говорит Христос, и понять, что говорит Христос, но оно мешает ему ответить на зов Христов. И поэтому он исполнен великой печали.

Есть немало людей, которые живут благочестиво, всё исполняют, ходят в церковь, верят в Бога. Но когда их вера будет испытана по-настоящему, то обнаружится, что есть в их жизни то, ради чего они готовы скорее разорвать со Христом, чем оставить своё богатство. Это может быть материальное богатство или какое угодно другое.

«Что для тебя дороже, — спрашивает Христос, — этот мир со всеми его ценностями, может быть, очень замечательными, или вечная жизнь? Бог или что-то другое?» Если Христос на самом деле для нас дороже всего, то мы пойдём за Ним, что бы это нам ни стоило. Кто не следует за Агнцем Божиим, куда бы Он ни пошел, тот не может называться учеником Христовым, он не наследует Царство Небесное. Может быть, еще не пришел для нас час решающего выбора, когда мы должны либо все оставить, либо расстаться со Христом. Но многие, говорит нам сегодня Господь, оставят Его, даже как будто не желая этого. Всё определяется в конце концов предельной целостностью любви к Богу и любви к другому человеку.

*Аминь.*



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## Епископа Митрофана Зноско-Боровского

*Во имя Отца и Сына и Святого Духа.*



«Что мне делать, чтобы наследовать жизнь вечную?» - спросил юноша Христа. И ответил ему Господь: «Если хочешь» вечной жизни, «соблуди заповеди.» Насильно никого не спасает Господь, посеми и говорит: «если хочешь,» и не сказал: «исполни,» так как не в состоянии человек, с его поврежденной природой, исполнить все, а сказал: «соблуди,» это значит - не теряй их из вида, всегда имей их в памяти и в сознании и согласуй с ними мысли и дела твои. «Какие заповеди?» - спрашивает Христа юноша, и слышит в ответ: «Не бери чужого, не лжесвидетельствуй, не прелюбодействуй, почитай отца и мать: и люби ближнего, как самого себя.»

Всех ли нас, дорогие во Христе братья и сестры, нас христиан, занимает вопрос: что делать, чтобы иметь жизнь вечную? Путь к жизни вечной начинается с соблюдением заповедей Божиих. И отличительной чертой человека, соблюдающего заповеди, являются преданность Богу и простота сердца. А где простота сердца, там и смирение, там сознание своей недостаточности и желание роста духовного. Смиранный человек никогда не любит себя собой и не ведет счета своим добрым делам.

Не так думал о себе Христа вопрошавший юноша, потому и смело отвечает Христу: «Все это сохранил я от юности моей.» Неправду сказал о себе самодовольный юноша. Не проверив глубины своего сердца, он не заметил, что не исполнена им главная заповедь - заповедь о любви к ближнему, ибо, если бы любил он ближнего, как самого себя, он бы без труда использовал свое богатство для служения несчастным.

Знал всеведущий Господь, что юноша был богат, посеми на вопрос: «чего мне еще не достает?» сказал: «если хочешь быть совершенным,» - решишь на подвиг - «продай имение твое и раздай нищим.» «Если хочешь,» - говорит Господь, - Я не требую от всех этого подвига, ибо не все могут его понести, но ты ищешь совершенства - так вот, соверши этот подвиг и «следуй за Мною.» И юноша, казалось, готовый исполнить повеление великого Учителя, молча «с печалью отошел,» ибо «у него было большое имение.» Ревнующий о спасении, переоценил себя, себя не познал, не заметил, какую власть над его бедным сердцем возымела страсть любостыжания.

*Аминь.*

# The Children's Word

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

Sunday, December 1, 2024

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A Ministry of the  
Orthodox Christian Network



## The gift of God

### Have you been shopping

lately? Lots and lots of people go Christmas shopping the day after Thanksgiving. They want to find the best gifts, and to get a head start for Christmas.

Today at church, we hear about the very, very best gift we could ever get.



In the epistle reading, we hear how God wants us to be with Him. He knows we sometimes do the wrong thing, and He forgives us for that. He gives us more than we can ever ask for, when He gives us life with Him forever.

The epistle says, "For by grace you have been saved through faith, and this is not your own doing; it is the gift of God." When we love God very much, He *gives* us this spot in heaven. It's a gift! It's not because of something we did.

In the Gospel reading too, we hear about a man who was blind. He was begging by the road, because it was hard for him to work when he couldn't see. He asked Jesus to heal him, and He did heal him. He could finally see. That man asked Jesus for help, but that miracle was really a gift that Christ chose to give.

Let's always remember that life with God is a gift! We love God, so we want to do what He wants. But we can't earn it! Let's pray that our Lord will give us this great "gift of God."

## WORD SEARCH

Can you find these words in the jumble?

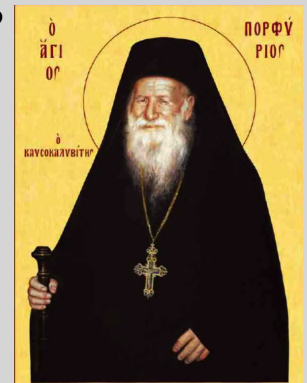
Chaplain  
Gifts  
Grace  
Hospital  
Joy  
Love  
Miracle  
Monk  
Porphyrios  
Salvation

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

## WHAT'S IN THE ICON?

Saint Porphyrios suffered with lots of pain in his life. In this icon though, he has a little smile on his face!

Saint Porphyrios is with Christ in heaven, with no more suffering!

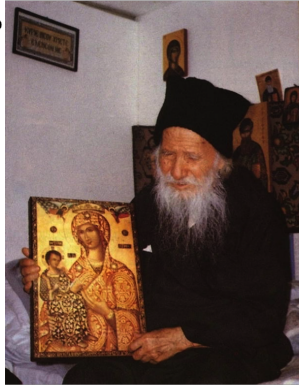




## SAINT PORPHYRIOS "CHRIST IS OUR FRIEND"

**Have you ever been scared** of somebody who turned out to be not so scary? A teacher? A priest? Even somebody who became your friend?

Today we celebrate a saint who died just 33 years ago. He was declared a saint just 11 years ago! Saint Porphyrios was a very humble man. He was very poor as a child, and only finished 2nd grade. But still, Saint Porphyrios was a very wise man because he had the wisdom of God!



Saint Porphyrios was a joyful man, even though he was in pain a lot. He knew that God wants us to be joyful too. God doesn't want us to be scared of Him. Once, Saint Porphyrios said, "This is the way we should see Christ. He is our friend, our brother. He is whatever is good and beautiful. He is everything. Yet, He is still a friend and He shouts it out, 'You're my friends, don't you understand that?...I am not threatening you. I love you. I want you to enjoy life together with me.'"

For 33 years, Saint Porphyrios worked as a priest in the little chapel at a hospital in Athens, Greece. He comforted many, many sick people there. He spoke to their families. He helped people who were even dying. And everywhere, Saint Porphyrios always gave them that good news from Christ: "I love you. I want you to enjoy life together with me."

**We celebrate St. Porphyrios tomorrow, December 2nd (OC: December 15th).**

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**By grace you have been saved!**

*For by grace you have been saved  
through faith,  
and that not of yourselves;  
it is the gift of God,  
not of works,  
lest anyone should boast.*

*Ephesians 2:8-9*



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.