

Thirtieth Sunday After Pentecost

January 19, 2025

*On January 19th we Commemorate:
Venerable Macarius the Great.*

Mark Eugenicus, Metropolitan of Ephesus, Pillar of Orthodoxy.



Icon of the Healing of the Blind Man at Jericho

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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 30th Sunday, Colossians 3:12-16

BRETHREN, Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Gospel of the Blind Man (14th Sunday of Luke), Luke 18:35-43

AT THAT TIME: As Jesus was coming near Jericho, a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, "Jesus, Son of David, have mercy on me!" Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." Then Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.



REFLECTION ON THE SUNDAY GOSPEL

Fourteenth Sunday of Saint Luke

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

The blind man near Jericho heard the noise of the crowd and asked what it meant. Being informed that Jesus of Nazareth was passing by he cried out: "Jesus, Son of David, have mercy on me!"

The people who had physical sight acknowledged the Lord as "Jesus of Nazareth" as though he were merely a man from that city. The man who was physically blind, however, recognized Jesus as the "Son of David" thereby proclaiming to Him to be a greater man.

Some of those who had physical sight were spiritually blind, refusing to believe that Jesus had divine power. They would later even try to stone Him saying, "For a good work we do not stone You, but for blasphemy, because You being a man make Yourself out to be God" (John 10:33; also read John 10:31-39).

The blind man, on the other hand, understood He had divine power. This is clear, because when Jesus asked him, "What do you want" *Continued on page 3* ☩

Continued from page 2 ☞ *Me to do for you?"* the blind man answered *"Lord, that I may receive my sight"* (Luke 18:41). The blind man understood that the sight of the blind cannot be restored by any human means but requires a divine power and the authority that God alone possesses.

Why did the blind man call Jesus the "Son of David" and not the "Son of God" or simply "God"? The answer is that this blind man, being brought up in Judaism, knew the prophecies concerning the Christ (the Messiah, or Anointed One) (cf. Psalm 131:11, Isaiah 9:2, Isaiah 7:14, Isaiah 29:18).

He knew the Psalm which said that God would set "one of the sons of David" upon His throne. He knew that the eternal Word, being God, had fulfilled the Prophecy of Isaiah and submitted to be born of the Virgin. We know this because Jesus himself said of the blind man, "Your faith has saved you."

After receiving his sight, how did the blind man respond? He did not forget his Benefactor, nor did he neglect the duty of loving Christ. In fact, he followed Him, offering glory to God.

This man was set free from double blindness: he was liberated from the blindness of the body in receiving physical sight, and he escaped blindness of mind and heart because he had spiritual vision which allowed him to glorify Jesus, the Son of David, as God. And, moreover, in his liberation, he freed other captives, for the Gospel tells us that *"All the people gave praise to God"* (Luke 18:43).

Now I must ask myself this question: Am I blind? Or do I see Jesus as the Son of God, Who comes to lead those who are in the captivity of sin toward freedom? Do I see that He has freed me in the Mysteries of Baptism and in Confession? Do I now glorify Him, and in turn lead others to Him?

Amen.

SUNDAY HOMILY

"Lord, enlighten my darkness!"

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

Awake, you who sleep, arise from the dead, and Christ will give you light (Ephesians 5:14).

It is one of the great misfortunes of our modern times that man has come to trust in his own "enlightenment."

Living in a progressively-oriented society, we Orthodox Christians can also be also tainted by this outlook, even if they objectively accept the Church's teaching that this world lies in darkness. Indeed, many of us spend we most of our life developing our bodily eye, the mind, on which we depend so much for "getting along" in the world.

Unfortunately, many do not see the need to develop their spiritual eye, the nous. We cannot perceive Christ with our mind. Rather we depend on the nous to perceive His truth and see His light.

Continued on page 4 ☞

Continued from page 3 ☞ Moreover, this is precisely what we need if we hope to escape the manifold snares of the enemy who prowls like a "roaring lion, seeking whom he may devour" (1 Peter 5:8).

When Adam and Eve allowed pride to enter their hearts, their spiritual eyes grew clouded. No longer were they able to "see" God and His angels as clearly as they had in Paradise. For God is pure Light, and sin is the absence of light.

We know that the root of all sin is pride, and it generates darkness. But we also must know that the root of discernment is humility, and it indispensable to brings us into the light. Without humility there can be no salvation. This is the Orthodox teaching.

Many of the holy fathers have made this clear. Saint John Cassian writes, *"From humility comes discernment."* Similarly, Saint Peter of Damascus says that *"humility gives birth to discernment, while from discernment comes spiritual insight; by means of such insight we see things according to their true nature."*

The same Holy Father continues: *"Discernment is characterized by an unerring recognition of what is good and what is not, and the knowledge of the will of God in all that one does ... the spiritual insight it generates is more necessary than all other gifts. For what is more necessary than to perceive the wiles of the demons and, with the help of God's grace, to protect one's soul?"*

Certainly, we use our physical sight to avoid dangers in the material world. Isn't it even more important to avoid dangers in the immaterial, spiritual world?

Saint Anthony the Great counsels the need for much prayer and spiritual exercise, "that one may, by the divine gift of discerning spirits, know which among them are more, and which less, evil than others...and how each may be defeated and cast out."

Discernment is necessary not only to protect ourselves from the wiles of the devil, but also to know God's will, to know what is most pleasing to Him.

Saint Makarios of Egypt writes that discernment consoles and strengthens the heart by offering a glimpse of the "luminous earth of the Godhead." This is the world of light, goodness, and love that spurs us on toward the goal of our spiritual life, which is union with our Creator and God (théosis).

The great luminary of the Church and hesychast Father of the 11th century, Saint Gregory Palamas, constantly prayed: "Lord, enlighten my darkness!" How much more should we who are filled with the darkness of ignorance and materialism strive to acquire such an indispensable gift as discernment, that the eyes of our spiritual understanding being enlightened, we may know *"what is the hope of the Lord's calling, and what are the riches of the glory of His inheritance in the saints"* (Ephesians 1:18).



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

A blind man is healed. Imagine his wonder at the world which now he sees and which before he had only heard, touched, smelt and tasted.

Why was he given this gift of sight? He was given it for the glory of God, so that his outer sight would lead him to inner sight, to seeing with his heart, to faith. For what use is outer sight if we, like the Pharisees, see but do not understand, see without seeing?

Those with only outer sight see Creation, the forests and the fields, the oceans and the mountains, the Sun, the Moon and the stars, but they fail to see the Creator through and beyond Creation.

They see the grass that grows, but not see the miracle of Creation. They see a newborn baby, but do not see the miracle of life. They see their homes and their lives, but do not see how very fortunate they are, and so they continually complain, seeing only blackness and gloom.

They see things without seeing beyond them, for somewhere in their hearts they deny God, the Origin of all that is good. They see Creation, but do not see the Creator, like a blind man who does not see the Sun and therefore denies that it even exists.

They take for granted their good fortune, never wondering from where it comes and thanking God for it. They remember God at best only when things go wrong.

Christ not only heals blind men but whole societies that are blind, leading them from the ordinary to the extraordinary, leading them from the expected to the unexpected, leading them from the possible to the seemingly impossible. Christ even heals whole Empires of the blind.

Look at the Roman empire, renowned for its brutality, cruelty and slavery. It was healed and converted by humble faith in Christ.

Look at the Hellenic empire, renowned for vain philosophies. It was healed by faith in the wisdom of a carpenter's son.

Look at the British empire, comprised of primitive Angles, Saxons, and Jutes, worshipping hills and trees, it was healed by the gentle Savior.

Look at the Russian empire, renowned for debauchery and heathenism, worshipping statues and rivers, it was healed by the mildness of Christ.

Other nationalities, too, were healed of their spiritual blindness through their "local heroes," their saints and those equal-to-the-Apostles, discovering the Gospel and beholding the Vision of the Glory of God.

May this day God also grant us inner sight. Amen.

Reverend Andrew Phillips, Colchester, England

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

The Lord performed this wayside miracle of the blind man so that even His passage along a road would yield a profitable teaching for His disciples and for us. And the teaching is this, that we should in all things, at all times, and in every place do what is beneficial and never be idle.

The blind man believed that Jesus was the awaited Messiah. Having been raised among the Jews, it is certain that he knew that the Christ would be of the seed of David.

Therefore, he cries out with a great voice, "*Son of David, have mercy on me.*" His words, "*have mercy on me,*" show that he understood Jesus to be divine and not merely a man.

Marvel at this blind man's staunch confession! Although rebuked by many, he did not keep silent, but cried out all the more, urged on by the fervent zeal within him.

Then Jesus summons him as one who is truly worthy to approach Him, and asks him, "*What wilt thou that I shall do unto thee?*" He asks the question, not in ignorance of what the blind man wanted of course, but so that it would not appear to the others who were present that the Lord gave something different from what the man wanted.

Otherwise, some might have said that the Lord, in a vainglorious show of power, healed the man's blindness when the man had only been begging for alms. Envy might well have inspired some to slander the Lord with such foolishness as that.

Thus the Lord asked the blind man what he wanted, and when He heard that he wanted his sight, He gave him his sight.

See the absence of vainglory, for the Lord in effect says, "*Thy faith hath made thee whole. For you have believed with faith that I am the Son of David, the Christ, Who is now revealed, and you have shown such zeal that you did not keep silent even when rebuked.*"

Let us learn with certainty from this that when we ask with faith, God does not give something other than what we ask for, but the very same thing. To be sure, He does not give us whatever we, in our brokenness might ask for, but always gives us what is good and beneficial.

More than this, God always responds to our prayer, doing for us whatsoever is good even if we ourselves did not specifically ask for it and whether or not we understand His gift to be what is best for us.

Know that whenever we ask for one thing and receive another, it is clear that either we did not make a good request or that we did not ask with faith.

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See the power of the Lord Who responded to Bartimaeus, the blind man, “Receive thy sight.” Which of the prophets ever healed in this manner, and with such power?

Understand that His voice, proceeding from Him Who is the true Light, became light to the blind man.

See also the gratitude of the healed man, for he followed Jesus, glorifying God, and causing others to do the same.

Amen.

*From The Explanation of the Gospel of Saint Luke
By Blessed Theophylact, Archbishop of Ochrid and Bulgaria*

ANOTHER WORD

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

Saint John the Baptist prepared the way for Jesus by preaching repentance: that repentance – turning to God – brings reconciliation with Him.

In these few weeks before the Great Fast (Great Lent), the Church likewise prepares us for that season of renewed emphasis on repentance.

Today’s Gospel about Bartimaeus, the blind man of Jericho, is given to us as part of our preparation for the Lenten season of repentance. His example reminds us that though we may be blind, we can see the reality of things.

The Blind Man could not physically see Jesus, but he had heard of His words and deeds.

Through hearing, he recognized Him to be the “Son of David” and thus the promised Messiah. Seeing with the eyes of his heart, he recognized Him as Divine, crying out “have mercy” and “that I may receive my sight.”

We, too, can open the eyes and ears of our heart as did Bartimaeus. We must first see ourselves as we are, both what is evil, imperfect, and distorted as well as what is beautiful – the image of God within us which nothing can erase, which nothing can destroy, and which remains glorious within us.

Second, we must look at everyone around us and see God’s image in him or her, forgetting those imperfections which blind us to the beauty inside of every person.

Beholding that Divine image ever present in every man despite his many sins, imperfections, and transgressions – those in ourselves and in our neighbor – we must commit ourselves to repentance. If we do, we become capable of beholding the glorious passion and resurrection of Jesus which took place specifically for the reconciliation of those who repent, who turn from their wickedness and live, and that we might see the Kingdom of heaven in eternity.

Amen.

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 1, Troparion (*Venerable Macarius*)

O dweller of the wilderness and angel in the body, • thou wast a wonderworker, O our God-bearing Father Macarius. • Thou didst receive heavenly gifts through fasting, vigil, and prayer, • healing the sick and the souls of those drawn to thee by faith. • Glory to Him Who gave thee strength. • Glory to Him Who granted thee a ^crown. • Glory to Him Who grants healing to all.

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 4, Kontakion (*Venerable Macarius*)

Glory... The Lord truly placed thee in the house of abstinence, • as a star enlightening the ends of the earth, • Venerable Macarius, Father of Fathers.

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.

Tone 5, Prokeimenon (*Resurrection*)

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



Евангелие

Когда... подходил Он к Иерихону, один слепой сидел у дороги, прося милостыни, и, услышав, что мимо него проходит народ, спросил: что это такое? Ему сказали, что Иисус Назорей идёт. Тогда он закричал: Иисус, Сын Давидов! помилуй меня. Шедшие впереди заставляли его молчать; но он ещё громче кричал: Сын Давидов! помилуй меня. Иисус, остановившись, велел привести его к Себе: и, когда тот подошёл к Нему, спросил его: чего ты хочешь от Меня? Он сказал: Господи! чтобы мне прозреть. Иисус сказал ему: прозри! вера твоя спасла тебя. И он тотчас прозрел и пошёл за Ним, славя Бога; и весь народ, видя это, воздал хвалу Богу (Лк. 18, 35-43).

Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.



Слепой человек, который сидел у врат Иерихонских, знал, что он слеп. Мы тоже слепы – и мы не знаем этого. Он знал, что слеп, потому что все вокруг него могли свидетельствовать, что они видят, а он не видит, могли ему описать, что они видят, и он мог понять, чего он лишен.

Мы слепы, и если сравнивать нас со святыми – такими же, как мы, людьми, но которые просветлели душой, прозрели сердцем, умом, – то ясно делается, как многого мы не видим. **Но первая наша беда в том, что так редки среди нас люди со зрением, а еще страшнее то, что мы верим, будто состояние большинства – нормальное состояние, а если кто – редкий! – видит, слышит, чувствует, понимает, переживает необычайное, то он – вне нормы, он не обязательно является меркой для нас и судом над нашей слепотой, нечувствительностью, мертвостью.** В те времена в тех местах, где были явлены святые, с ними поступали, в общем, так же, как люди поступили со Христом: слушали недоверчиво, воспринимали слова насмешливо, к советам их не прислушивались, пути их не следовали. Порой дивились тому, что им дано, но считали это настолько необычайным, настолько неестественным, что к этому и стремиться нет смысла. **Так и**

1 ☞ теперь мы слепы, мы не видим, не чуем. И надо себе поставить вопрос: *чего же мы не видим, к чему мы слепы?* Тогда, может быть, нам и придет на мысль прислушаться и попробовать понять.

Слепы мы к тому, что Бог среди нас; в храме, вне храма – везде присутствует Господь; а мы живем, словно Его нет. Он рядом с нами, мы Им дышим, движемся, есмы – и не отдаем себе в этом отчета, приписываем себе жизнь, силу, ум, переживания, дарования, успех; однако проходим мимо Того, Кто есть источник всего. **Мы слепы в этом отношении: среди нас Господь – а мы можем думать пустые думы, переживать бессмысленные переживания, вести между собой тленные и растлевающие беседы.** А Он стоит безмолвно, как нищий стоит у двери: не взглянет ли кто на Него, не обратит ли кто внимание, не учует ли кто Его присутствия, не переменит ли Его присутствие чего-либо в сердцах, в мыслях, в словах людей?

И мы не видим; и нас так много, невидящих, что нам это и не странно: все слепы – значит, это норма! Как это страшно! А когда мы посмотрим вокруг себя, то мы такие же слепые. **Каждый человек – образ Божий, икона, подобие; а мы ничего подобного не видим в нем.** Пусть, конечно, эта икона изуродована – но разве мы к иконе, изуродованной человеческой грубостью, так относимся, как относимся к человеку? Если мы найдем икону растоптанную, оскверненную – с каким благоговением, с какой болью сердечной мы ее поднимем, прижмем к сердцу, унесем к себе, вычистим, поставим, как мученицу, на святое место и будем рассматривать то, что ее изуродовало, как раны, и *благоговеть* перед этим, потому что в этом мы увидим образ того, что случилось с Богом, когда Он стал Человеком: как Его люди били, как топтали, как оплевывали, как смеялись над Ним – это мы можем увидеть в иконе, написанной красками и пострадавшей.

А когда перед нами нерукотворный образ – *человек*, мы видим в нем – не знаю что, *только* не образ Божий, и относимся к нему, конечно, не так, как отнеслись бы к иконе, о которой я сейчас сказал... **Разве нам разрывает сердце уродство человека – что он зол, что он завистлив и т. д.? Нет! Нам не больно от этого, нам противно! И другому так же противно смотреть на нас, потому что мы такие же, как те, кого мы осуждаем...** И вот слепой в потемках бьет слепого, и никто из них не признает, что сам слеп и что это – ужас...

И еще: *все* в руке Господней; пути Божии неисповедимы: они бывают страшны; они бывают так светозарны, что слепит очи; они бывают так скромны, неприметны, что нужно все наше внимание, чтобы уловить действие Божие. **И вся наша жизнь, жизнь каждого отдельного человека, каждого из нас – в руке Господней. И все, без**

2 ☞ **исключения, что в ней происходит, имеет смысл, если бы мы только прозрели и поставили вопрос: Куда ведет Господь? Что это значит?** – а не кричали: Мне неудобно! Мне больно! Меня это раздражает! *Не хочу* этого! Отойди прочь, Господи, с Твоими блаженствами, которые говорят о голоде, и о плаче, и о гонении, и об одиночестве... Не хочу того!

И мы слепы: слепы в своей жизни, слепы в сложной, богатой жизни других, кто с нами связан; слепы в понимании путей Божиих в истории, слепы по отношению к отдельным лицам и к целым группам людей – верующим, неверующим, своим, чужим; к своим так же слепы, как к чужим... Разве это не ясно, если только подумать?

А мы сидим в пыли у врат Иерихонских и воображаем, что зрячи. Проходит Христос, и мы *голоса* не возвысим, не крикнем о помощи; нет нужды, чтобы нам говорили: «Молчи, не тревожь Учителя»... Что мне от Него нужно? Я все знаю... Что Он может мне дать? Я зрячий, я живой... Неправда! – и слеп, и мертв! **И только от Него может быть прозрение, и только от Него может быть жизнь.** Но вот, мы не видим этого и не просим – а Он проходит; больше того: **останавливается, стучит в дверь ума, сердца, жизни всеми событиями, всеми людьми, всеми переживаниями, всем без исключения, чем полна моя личная жизнь, и жизнь каждого вокруг, и всех, и всего мира и вселенной. А мы не слышим даже стука, даже гласа Господня, и не отворяем...**

Перечтем этот рассказ. Христос спрашивает: Что тебе от Меня нужно?.. Мы бы ответили: Да ничего мне не нужно, Господи; все у меня есть... Или, наоборот, чего только мне ни нужно – богатства, славы, дружбы, тысячи вещей, *только* не Его и не Его Царства. И поэтому и не слышим мы или слышим так редко: «Прозри! Ты же веруешь, ты поверил! Ты – на грани зрячести, так прозри же, это в твоих руках!» Не слышим мы этого слова не потому, что у нас какая-то теоретическая вера бессильна, а потому что ничего нам не нужно, мы «зрячи». Как это страшно!

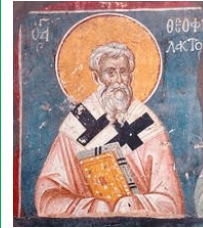
Подумаем все над этим пристально, пока еще можно прозреть и увидеть, как богата славой жизнь, как близок Господь, как сияет Он славой вечности, как бесконечно Он смиренен, кроток, близок к нам, как лежит это сияние Господне на каждом лице, как на иконе, бьет ключом жизни в каждом событии, в каждом человеке, зовет нас: Разомкнись! Открой глаза, открой сердце, разомкнись! Пусть воля твоя будет гибкой, свободной! Пусть тело твое будет, как земля богатая перед посевом Господним, и тогда жизнь

3 ☞ **будет!** Рождается жизнь в человеке и вокруг него ширится, как свет, как тепло, как радость, как вечность. **Все нам дано, и как мало мы это берем... Дай нам Господь мужество быть правдивыми, и дай нам Господь радость – радость прозреть!**

Аминь.

Блаженный Феофилакт Болгарский

Во имя Отца и Сына и Святого Духа.



Во время пути Господь совершает чудо над слепым, дабы и прохождение Его не было учением бесполезным для нас и для учеников Христовых, дабы мы во всем, всегда и везде приносили пользу, а праздного у нас не было бы ничего. Слепец

веровал, что Он (Иисус) есть ожидаемый Христос (ибо, вероятно, как воспитанный между иудеями, он знал, что Христос от семени Давидова), и кричал громким голосом: «Сын Давидов, помилуй меня». И словами «помилуй меня» выражал, что он имеет о Нем какое-то божественное понятие, а не считает просто человеком. Подивись, пожалуй, и настойчивости его исповедания, как он, несмотря на то, что многие унимали его, не молчал, а еще громче кричал; ибо горячность изнутри двигала им. Посему и Иисус подзывает его к Себе, как поистине достойного приблизиться к Нему, и спрашивает его: «*чего ты хочешь от Меня?*» Спрашивает не потому, будто бы не знает, но дабы находящимся тут не показалось, что тот просит о том, а Он подает другое: тот, например, просит денег, а Он, желая показать Себя, исцеляет слепоту. Ибо зависть может клеветать и таким безумным образом. Посему Господь спросил, и когда открыл, что он желает прозреть, прозрение ему и дает. Смотри и на отсутствие гордости. «*Вера твоя, — говорит, — спасла тебя*», поелику ты уверовал, что Я есмь проповедуемый оный Сын Давидов Христос, и высказал такую горячность, что не молчал, несмотря на запрещение. **Из сего мы научаемся тому, что когда мы просим с верою, то не так бывает, что мы просим сего, а Господь подает иное, но именно то самое. Если же мы просим сего, а получаем иное, то явный знак, что мы просим не доброго и не с верою.** «*Просите, — сказано, — и не получаете, потому что просите не на добро*» (Иак. 4, 3). Примечай и власть: «прозри». Кто из пророков исцелял так, то есть с такою властью? Отсюда и глас, происшедший от *истинного света* (Иоан. 1, 6), стал светом для больного. Заметь и благодарность исцеленного. Ибо он пошел за Иисусом, славя Бога и других располагая к прославлению Его.

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, January 19, 2025

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A Ministry of the
Orthodox Christian Network



Christ is all, and in all!

When you look around your church, what do you see? Does everybody look the same? Do *you* look the same as everybody else?

No, probably not, and that's exactly what we hear about today in the epistle reading. Saint Paul tells us that we have to remember that Christians are Christians. We try not to find differences among us within the Church. He writes, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." Lots of those words we might not know, but Saint Paul wants to tell us to stop finding differences among us within the Church. We are all one, together in Christ!

Now, look around your church again. You might know some kids who were baptized as Orthodox Christians as babies, and you might know another kid who was just baptized last week! You might know some poor Christian and you might know a rich one. You might know a Greek and you might know a German. In the epistle today, Saint Paul urges us all to stop seeing divisions within the Church community. Remember, he writes, "Christ is all, and in all!"

Can you say hi to somebody today at church, somebody you don't know?



WORD SEARCH

Can you find these words in the jumble?

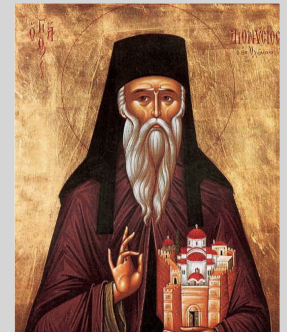
Christ
Dionysios
Division
Fasting
Greek
Humility
Monastery
Monks
Olympus
Peace
Prayer

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

WHAT'S IN THE ICON?

Can you see what Saint Dionysios is holding in his arm? It is a whole monastery!

He is showing the monastery that he started on Mount Olympus.



SAINT DIONYSIOS OF MOUNT OLYMPUS

A SAINT WHO LOVED PEACE

Have you ever learned about the ancient Greek gods? You know, Zeus and Hera and Aphrodite and all the others? Well, before people knew about our one true God, many people believed in these false gods. And they believed their home was Mount Olympus, in Greece.



Of course, now Greece is a Christian country. Do you know what is on that same Mount Olympus? A special monastery that honors a special saint, Dionysios, who loved and worshiped our one, true God.

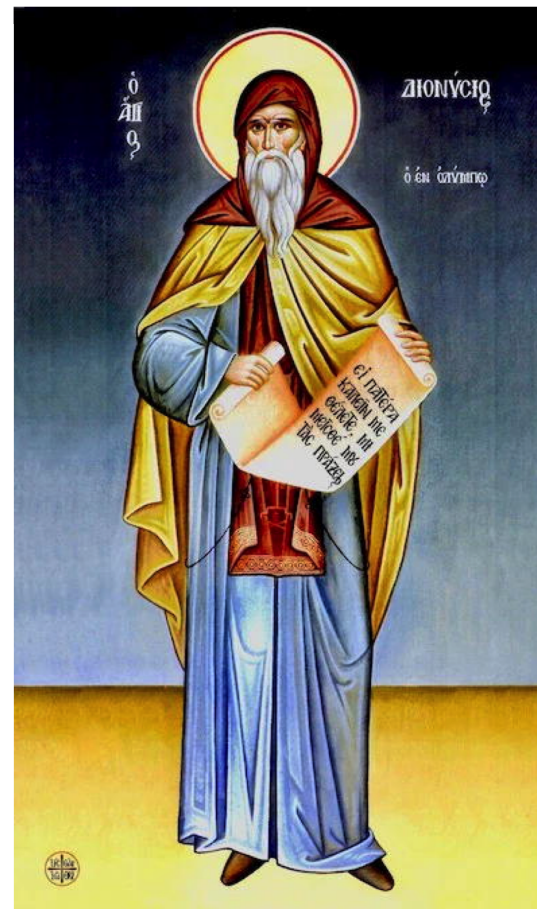
Even as a young man, Dionysios worked hard to grow close to God. He prayed and fasted hard, and soon became a monk. He loved the peace and quiet of time with God. Lots of people came to visit him because they wanted his good advice. Later on, the monastery wanted Dionysios to be in charge, but some people disagreed. Dionysios didn't want any fighting, so he left to go live way up on Mount Olympus.

Still, people found him there, and Dionysios helped the people as much as he could. Even though he loved peace, he also knew that God wanted him to use his special gifts. He started a monastery there, and many men came to live there. They came to worship our one, true God on Mount Olympus, right where ancient Greeks had worshiped the many false Gods long ago.

We celebrate St. Dionysios on Thursday, January 23rd (OC: Feb. 5th).

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Saint Dionysios, pray for us!



The Children's Word is a weekly bulletin for Orthodox Christian young people. Copyright 2025 Alexandra Houck. Email is orthodoxchildrensword (at) gmail.com. Find it each week at myocn.net.