

**Thirty-First Sunday After Pentecost**  
*Sunday of the Canaanite Woman &  
 Synaxis of the Holy New Martyrs and Confessors of Russia*  
**January 26, 2025**

*On January 26th we Commemorate: Porphyrius, Archbishop of Gaza.  
 On the Last Sunday in January we Commemorate:  
 The Holy New Martyrs and Confessors of Russia.*



*Icon of the Canaanite Woman*



*Icon of the New Martyrs of Russia*

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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*



**EPISTLE AND GOSPEL READINGS**

**Epistle for the Thirty-First Sunday, (280-ctr) 1 Timothy 1:15-17**

BRETHREN, This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. Now to the King eternal, immortal, invisible, to [a]God who alone is wise, be honor and glory forever and ever. Amen.

**Epistle for the New Martyrs, (99) Romans 8:28-39**

BRETHREN, We know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover, whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. What then shall we say to these things? If God is for us, who can be against us? He Who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God Who justifies. Who is he who condemns? It is Christ Who died, and furthermore is also risen, Who is even at the right hand of God, Who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For Your sake we are killed all day long; we are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

**Gospel for the 17th Sunday of Matthew, (62) Matthew 15:21-28**

AT THAT TIME: Jesus departed to the region of Tyre and Sidon. And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed." But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us." But He answered and said, "I was not sent except to the lost sheep of the house of Israel." Then she came and worshiped Him, saying, "Lord, help me!" But He answered and said, "It is not good to take the children's bread and throw it to the little dogs." And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table." Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.

*Continued on page 2*

### 3 SUNDAY GOSPEL READING AND REFLECTION

Gospel for the New Martyrs, (105-106) Luke 21:8-19

THE LORD SAID: "Take heed that you not be deceived. For many will come in My name, saying, 'I am He,' and, 'The time has drawn near.' Therefore, do not go after them. But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end will not come immediately." Then He said to them, "Nation will rise against nation, and kingdom against kingdom. And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven. But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake. But it will turn out for you as an occasion for testimony. Therefore settle it in your hearts not to meditate beforehand on what you will answer; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist. You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death. And you will be hated by all for My name's sake. But not a hair of your head shall be lost. By your patience possess your souls."

**"Have mercy on me, O Lord, Son of David!"**

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

In the "region of Tyre and Sidon," Jesus encountered the woman who said, "Have mercy, not on my daughter, who is unconscious, but on me who am suffering and experiencing these terrible things." She did not say, "Come and heal," but "Have mercy."

But the Lord did not answer her a word. Not out of contempt, but to show that He had come, in the first place, for the Jews, and to shut the mouths of those who might later slanderously accuse Him of doing good to Gentiles.

He also refrained from answering her so that the persevering faith of the woman might be revealed.

The disciples were grieved by the woman's cry and so begged Christ to send her away. They did this, not out of a lack of compassion, but rather with the desire to persuade the Lord to have mercy on her.

But He said, "I am sent only unto to the Jews, who are lost sheep because of the wickedness of those shepherds to whom they have been entrusted." In this manner He discloses more fully the faith of the woman.

When the woman saw that her advocates, the Apostles, had not succeeded, again she approaches fervently and calls upon the Lord. At this time Christ speaks of her as a dog, because the Gentiles led an unclean life and were involved with the blood of meat sacrificed to idols, while the Jews He speaks of as children.

*Continued on page 4*

### REFLECTION ON THE SUNDAY GOSPEL (CONTINUED) 4

*Continued from page 3* ☞ But she answers wisely and indeed profoundly, "Even though I am a dog and not worthy to receive a loaf of bread, that is, a mighty act and a great sign, nevertheless grant this to me which is a small thing by comparison with Your power, though to me it is great. For crumbs are not large in the eyes of those who eat loaves, but to dogs they are large, and they feed on them."

Here Jesus shows the reason why He put off healing her at the beginning: So that the faith and understanding of the woman might be made manifest, Christ did not immediately give His assent at the beginning and even drove her away. But now when her faith has been revealed she hears the words of praise, Great is thy faith.

By saying, "Be it unto you even as you will," Christ showed that if she had not had faith, she would not have obtained her request. So, too, if we desire to obtain something, nothing prevents us from obtaining what we desire.

*Amen.*

#### HOMILY ON THE SUNDAY GOSPEL

**Seventeenth Sunday of Saint Matthew**

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

*Then Jesus went out from there, and departed to the region of Tyre and Sidon (Matthew 15:21).*

Jesus went beyond the borders of His own land and people to visit this place, and to work a great miracle.

*And, behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me!" (15:22)*

The Canaanite woman – described by Saint Mark in his Gospel as a Syro-Phoenician woman – also went out of her borders to encounter the Son of God. When the Bible speaks of a Canaanite woman, it recalls those wicked nations who overturned the foundations of the laws of nature, and were thus totally opposed to God, to His Law, and to His people.

*But He answered her not a word. And His disciples came and urged Him, saying, "Send her away; for she cries out after us." But He answered and said, "I was not sent except to the lost sheep of the house of Israel." (15:23-24)*

Because of their historical animosity toward God, Jesus first repels the woman of a foreign and alien land both as a representative of those who oppose Him and also to test her willingness to overcome that tendency and to sincerely seek His healing.

*Even the little dogs eat the crumbs which fall from their masters' table. (15:27).*

The Canaanite Woman was not offended by Jesus' rebuke. Nor was she silent and she did not stop calling to Him for mercy. *Continued on page 5* ☞

*Continued from page 4* ☞ Is this historical event not a reflection of our own condition? Are we not also far removed from God because we do things other than what He desires? Do we not fall short of the great glory He intends for us, even God-likeness?

But did Jesus Christ not leave the Kingdom of heaven to be with us? Did He not even take upon Himself our human nature? Does Jesus not at first rebuke us, so as to emphasize the great distance that our sins have put us from Him? Does He not do so only in tenderness and mercy to make us aware of our fallen state?

Are we like the Canaanite woman? Do we repeat our plea for mercy? Or do we desist as soon as our first call for help fails to obtain the expected result?

Let us reflect on the humility of the Canaanite woman, and her persistence; let us learn to regard the Lord with patient love, to accept His gentle discipline, and to constantly cry out: "Lord, have mercy!"

*Amen.*

### PATRISTIC COMMENTARY ON THE GOSPEL

#### Humility is a "Talent"

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

Last Sunday's Gospel instructs us that the "talent" is a strength which the Lord gives us to fulfill His commandments of love for God and love for neighbor.

In today's Gospel, we are taught the application of such a "talent," a strength, in deeds and in life.

As we said, a talent is given to us to fulfill the commandments, but sin prevents us from fulfilling the commandments. As we struggle, using our "talent," we gradually acquire the qualities of Christ. Today's Gospel shows us one of these qualities: the most profound humility of the Canaanite woman.

A mother was begging for the healing of her daughter. She cried after the Lord: "*Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed*" (Matthew 15:22).

Now, see how the Lord tested her. At first, He did not answer her even a word. He was not being harsh toward her, but was testing His disciples and, indeed, all of us who would be His followers.

These His disciples could not bear it. Approaching Him, they asked Him: "*Send her away, for she cries out after us*" (Matthew 15:23). At this, the Lord not only continued to ignore her, but even pushed her away! He said, "*I was not sent except to the lost sheep of the house of Israel*" (Matthew 15:24).

*Continued on page 6* ☞

My beloved children in the Lord, doesn't the same happen to us?

At first, the Lord seems not to hear our prayer, and then through the circumstances of our life, He also seemingly pushes us away. And how many of us stop our prayer at this point.

But not the Canaanite woman. Approaching, she bowed to Him and said: "*Lord, help me*" (Matthew 15:25).

And the Lord, how did He answer? Astonishingly He compared her straight-out with a dog: "*It is not good to take the children's bread and throw it to the little dogs*" (Matthew 15:26). It is impossible to put a human being lower. Can our good, compassionate, and loving Lord possibly be so harsh?

Ah! But see the Canaanite woman, she agreed with Him! This is humility: when we feel cursed, we do not curse in return, we do not turn away, but we bless, and we maintain our faith with steadfast humility.

*Continued from page 5* ☞ Hear her words: "*Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table*" (Matthew 15:27).

Here is accomplished the victory of humility; here crumbles the illusory wall between the Lord and the Canaanite woman. Hear the Lord attest to this fact: "*O woman, great is your faith! Let it be to you as you desire.*" And her daughter was healed from that very hour" (Matthew 15:28).

These words of the woman have passed through all the centuries, reaching us this day: "Yet even the little dogs eat the crumbs which fall from their masters' table."

Her words give hope to all those who are completely without hope. Now, it is up to us to profit from them or neglect them.

Can we humble ourselves as this woman humbled herself? The talent is given to us, the talent of humility. With this talent, yes, we can humble ourselves!

The only thing is that we must want to accept such a measure of humility and set aside foolish pride. It is pride, stubborn pride, that stands in the way of using our talent.

We struggle against pride to acquire the quality of Christ: humility. For He humbled Himself, accepting insults, sufferings, and the Cross to heal the separation between God and man.

We struggle against pride when we are separated from our brother and suffer insult and anger. But if we exercise our talent of humility, though, we will win our brother and restore our love.

My beloved children! Let us accept the talent of humility! Then we will hear the Lord say to us: "Let it be to you as you desire!"

*Most Reverend Archbishop Andrei (Rymarenko) of Rockland, Russian Orthodox Church, †1978*



## Synaxis of the Holy New Martyrs and Confessors of Russia

On the Sunday closest to January 25th, the Church commemorates the Synaxis of the Holy New Martyrs and Confessors of Russia, on which we remember all those Orthodox Christians who suffered for Christ at the hands of the godless, God-fighting, Soviets during the years of persecution.

Among the first we call to mind Tsar Nicholas II and his family. The Tsar of Russia had been consecrated with Holy Chrism making him, by the power of the Holy Spirit, an anointed holy Orthodox emperor.

There were countless thousands of martyrs, both clergy and laity also suffered. Some of their names are known but also the millions of simple believers whose names have been lost to history. It is estimated that the number of the New Martyrs of Russia far exceeds that of all the martyrs who died for Christ during the first three centuries of Christianity.

Countless Orthodox laity, monks, priests, and bishops – whose only “crime” was their unshakable faith in God – were jailed, tortured, and cruelly murdered.

In 1995, the Russian state commissioner confirmed that over 200,000 Russian Orthodox priests, monks, and nuns had been killed between 1917 and the fall of the Soviet Union in 1991.

Churches, monasteries, and seminaries were also closed, destroyed, or repurposed for various secular purposes including prisons, torture centers, warehouses, theaters, and even as garbage dumps. In 1917 there were over 50,000 churches in Russia. By 1939, only 500 remained open. To raise morale for the war effort, Stalin revived the Russian Orthodox Church in 1941. Consequently, by 1957, there were almost 22,000 Orthodox churches in the Soviet Union. After a period of renewed persecution under Khrushchev, however, only 7,000 churches remained active by 1985.

In the long history of the world, never have so many new heavenly intercessors been glorified by the Church in such a way. Among those who suffered for their faith were these who labored in America:

**Saint John Kochurov:** Missionary to America, founder of Holy Trinity Cathedral in Chicago, first hieromartyr of the Soviet Yoke, +1917.

**Saint Alexander Hotovitzky:** Missionary to America, ordained in San Francisco, founder of Saint Nicholas Cathedral in New York, assistant pastor of Christ the Savior Cathedral in Moscow, +1937.

**Saint Tikhon:** Archbishop and Enlightener of America, Patriarch of Moscow and All Russia, +1925.

The Marxist, Communist, Leninist, Soviet, atheistic, God-hating ideology was exported to other nations – mostly Orthodox – always accompanied by suffering, torture, and murder. It is Satan’s attack on the Church.

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 hHades 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 4, Troparion (*New Martyrs*)

Today the Church of Russia forms a chorus in joy, praising her new martyrs and confessors; hierarchs and priests, royal passion-bearers, right-believing princes and princesses, venerable men and women, and all Orthodox Christians. Having laid down their life for faith in Christ during the days of godless persecution, they preserved the truth by the shedding of blood. • By their protection, O long-suffering Lord, preserve our land in Orthodoxy till the end of the age.

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 3, Kontakion (*New Martyrs*)

*Glory...* Today the new martyrs of Rus’ stand in white robes before the Lamb of God, and with the angels they sing to God the hymn of victory: “Blessing, and glory, and wisdom, and praise, and honor, and power, and strength be to our God • unto the ages of ages. Amen.”

## 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.

## Prokeimena

O Lord, save Thy people, • and bless Thine inheritance.

God is our refuge and strength, • a help in afflictions that severely befall us.





## Евангелие

*И, выйдя оттуда, Иисус удалился в страны Тирские и Сидонские. И вот, женщина Хананеянка, выйдя из тех мест, кричала Ему: помилуй меня, Господи, сын Давидов, дочь моя жестоко беснуется. Но Он не отвечал ей ни слова. И ученики Его, приступив, просили Его: отпусти ее, потому что кричит за нами. Он же сказал в ответ: Я послан только к погибшим овцам дома Израилева. А она, подойдя, кланялась Ему и говорила: Господи! помоги мне. Он же сказал в ответ: нехорошо взять хлеб у детей и бросить псам. Она сказала: так, Господи! но и псы едят крохи, которые падают со стола господ их. Тогда Иисус сказал ей в ответ: о, женщина! велика вера твоя; да будет тебе по желанию твоему. И исцелилась дочь её в тот час (Мф. 15, 21-28).*



## Митрополит Антоний Сурожский

*Во имя Отца и Сына и Святого Духа.*

Хананеянка, которая приступила ко Христу, моля Его исцелить её беснующуюся дочь, – язычница: в то время евреи, единственные, кто верил в Единого Бога, не общались с язычниками, сторонились, чуждались их. И вот эта женщина подходит ко Христу: это уже говорит о том, что она в Нём увидела нечто, чего она не видела в других, что она *почуяла* нечто в Нем: чутьём, сердцем уловила что-то, что внушило ей доверие и сняло с неё страх, что она будет прогнана.

И она обратилась к Нему со словами, которые мы находим также в Евангелии от Марка на устах слепого Вартимея: *Иисус, сын Давида!*.. Это уже – исповедь веры: конечно, не во Христа как Сына Божия, но во Христа как рожденного от царственной ветви Давида, из которой должен родиться Спаситель мира: Иисус, сын Давида, *помилуй* мою дочь! Она беснуется...

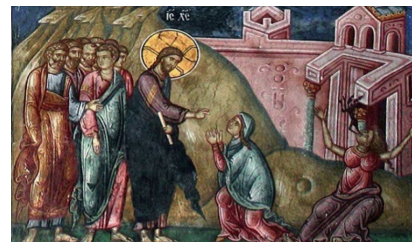
А Христос идёт Своим путем, молча, не отзываясь на её крик. И ученики обращаются к Нему: Отпусти ее, – она же за нами

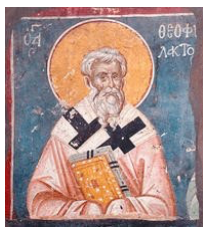
☞ следует, как бы преследуя нас этим криком надежды и отчаяния... «Отпусти её» не значит «прогони»: это значит: Неужели Ты не пожалеешь? Она же тоже человек – или нет? Или нам чуждаться таковых? Разве человеческое горе в язычниках не так же страшно мучительно, как и в нас? Отпусти её с миром...

И Христос говорит: Я не послан ко всем: Я послан к погибшим овцам израильского дома... Хананеянка же отвечает: Господи! Помогите... Она не отвечает на Его замечание, что Он не к ней послан; она просто верит, что Он её пожалеет; она не спорит; она не утверждает: Как же так, – я тоже человек! – нет, она просто *верит*... И Христос испытывает её веру ещё раз; Он эту веру, конечно, знал; и хананеянка, верно, знала Его прозрение; но ученикам, вероятно, надо было измерить глубину веры, на которую способен язычник. Он ей говорит: Нехорошо отнять хлеб от детей и отдать псам... Эти слова кажутся такими жестокими, беспощадными; мне кажется, что их можно понять, если представить себе Спасителя, опустившего Свой взор – внимательный, вдумчивый, сострадательный взор – к поднятым глазам этой женщины; она слышала эти слова – как она слышала и другие жесткие слова – но она слышала их, и одновременно *видела* лик Божественной Любви, обращённый к ней. И она отвечает как бы с улыбкой: Да нет, Господи! Ведь и собаки питаются от крупниц, которые падают со стола их хозяев... Это можно сказать только из глубины веры и из сознания, что жестокие слова не исходят из черствого сердца.

И Спаситель тут, как в других случаях, на веру отзывается любовью и Своей властью целить, миловать и спасать: О женщина! Велика вера твоя! Да будет тебе по желанию твоему. И исцелилась дочь её в тот час. Здесь мы видим ещё и ещё раз, что **нет предела, нет границ Божию состраданию, что Он не делит людей на верующих и неверующих, на своих и чужих**: для Него чужих *нет* – все свои; но вместе с этим Он и ожидает и требует от нас не легковерия, а истинной веры, **готовности довериться Богу, но и готовности *пробиться* к Богу криком, мольбой, верой**. И этому мы должны научиться от хананеянки.

*Аминь.*





## Блаженный Феофилакт Болгарский

*Во имя Отца и Сына и Святого Духа.*

*И вышел оттуда, Иисус удалился в страны Тирские и Сидонские. И вот, женщина хананеянка, вышедши из тех мест, кричала Ему: помилуй меня, Господи, Сын Давидов, дочь моя жестоко беснуется. Но Он не отвечал ей ни слова. Почему, запрещая ученикам идти на путь язычников, Сам идет в Тир и Сидон, языческие города? Узнай, что не с проповедью Он пришел туда, потому то, как говорит Марк, «и скрыл Себя». Иначе: так как Он видел, что фарисеи не принимают Его учения относительно пищи, то переходит к язычникам.*

*«Помилуй меня», говорит хананеянка, а не «дочь мою», ибо та была бесчувственная. Помилуй меня, которая терпит и чувствует ужасное. И не говорит: «приди и исцели», но «помилуй». Господь же не отвечает ей, не потому, что презирал её, а потому, что пришёл, главным образом, для иудеев и для того, чтобы не дать места их клеветам, чтобы впоследствии они не могли сказать, что Он благодетельствовал язычникам; вместе с тем и для того, чтобы показать твёрдую веру этой женщины.*

*И ученики Его приступивши просили Его: отпусти её, потому что кричит за нами. Он же сказал в ответ: Я послан только к погибшим овцам дома Израилева. Ученики, тяготясь криком женщины, просили, чтобы Господь отпустил её, то есть убеждали отослать её. Это они делали не потому, что были чужды сожаления, но скорее по тому, что хотели убедить Господа помиловать её. Он же говорит: Я послан не к кому-либо другому, но только к иудеям, овцам, которые погибли от порочности тех, кому они вверены. Этим ещё более показывает всем веру женщины.*

*А она подошедши кланялась Ему и говорила: Господи! помоги мне. Он же сказал в ответ: Не хорошо взять хлеб у детей и бросить псам. Она сказала: так, Господи! но и псы едят крохи, которые падают со стола господ их. Когда женщина увидела, что её ходатаи - апостолы - не имели успеха, она снова с жаром приступает и называет Иисуса Господом. Когда же Христос назвал её псом, потому что язычники имели нечистую жизнь и питались кровью идоложертвенною, иудеев же назвал чадами, то она разумно отвечает и очень мудро: хотя я и пёс, и недостойна получить хлеб, то есть какую-либо силу и великое знамение, но дай мне это для Твоей силы малое, для меня же великое, ибо те, кто ест хлеб, не считают крох чем-то важным, для псов же он - большое, и ими они питаются.*

*3 ☞ Тогда Иисус сказал ей в ответ: о, женщина! велика вера твоя; да будет тебе по желанию твоему. И исцелилась дочь её в тот час. Теперь Иисус открыл причину, по которой Он вначале отказывал женщине в исцелении: это сделано было для того, чтобы ясно открылась вера и благоразумие этой жены. Поэтому Христос не тотчас согласился, но и отсылал её. Теперь же, когда открылась её вера и благоразумие, она слышит похвалу: «велика вера твоя». «Да будет тебе по желанию твоему» - эти слова показывают, что если бы она не имела веры, то не достигла бы просимого.*

**Так и нам, если пожелаем, ничто не препятствует достичь того, чего мы желаем, если только имеем веру.** Обрати внимание, что хотя и святые просят за нас, как за эту хананеянку апостолы, однако мы достигаем желаемого более тогда, когда сами за себя просим. Хананеянка - символ церкви из язычников, ибо и язычники, которые прежде были отвергнутыми, после вступили в число сыновей и удостоились хлеба, разумею, Тела Господня. Иудеи же сделались псами, начав питаться, по-видимому, крохами, то есть малыми, скудными крохами буквы. Тир означает страх, Сидон - ловцов, Хананея же - это «уготованная смирением». Итак, язычники, которые заражены были злобою и в которых жили ловцы душ, демоны, уготованы были смирением, тогда как праведные уготованы высотой Царства Божия.

*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 26, 2025

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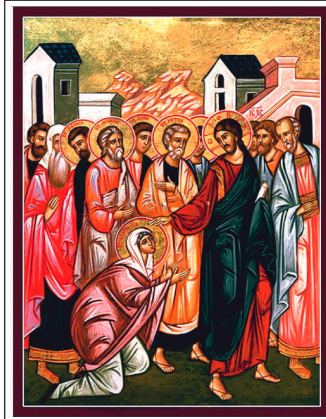
A Ministry of the  
Orthodox Christian Network 

## Jesus is for everybody!

### Are you a member of a club?

Clubs are for people who share some kind of interest. If you're on a sports team or in scouts or a chess club or dance group, you share something with the other members, don't you? It's a special group just for people like you.

In today's Gospel reading, we hear how our Lord came to save everybody, not just people in a special club, not just people like Him. In the story, we hear how a woman begged Jesus to help her sick daughter.



The problem was that she wasn't Jewish, like Jesus and His disciples were. "Send her away!" the disciples said. But our Lord did not send her away. She begged Him again to help her, and He listened to her. He knew she was a faithful woman. And He healed her daughter instantly!

Let's always remember that Jesus Christ came to save everybody—not just a special group or a special club. When we see somebody who is different from us, let's remember that our Lord came to save him too. Let's remember how, "God so loved the world"—the whole world, not just a special little part of it!

## WORD SEARCH

Can you find these words in the jumble?

Dimitri  
Disciples  
Maria  
Martyrs  
Paris  
Prepare  
Priest  
Short  
Tree  
Zacchaeus

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

## WHAT'S IN THE ICON?

Here are icons of Saint Dimitri of Paris, and also Saint Maria of Paris.

St. Dimitri was St. Maria's priest and her helper at the shelter.





## SAINT DIMITRI A PRIEST IN WARTIME PARIS

### Helping in Secret

Have you ever helped somebody, in secret? The Bible tells us that it's good to help people in secret. Then, God, *"Your Father, Who sees what is done in secret, will reward you."*



Tomorrow, we celebrate a newer saint who helped many people in secret. In fact, he saved their lives! Eighty years ago was the terrible World War 2. In France, an Orthodox nun named Saint Maria started a special shelter to help people who became poor and sick during the awful war.

Also, during the war, many Jewish people were being hurt and killed by the evil Nazi rule. These French Jewish people weren't Christians, but they went to the Orthodox shelter for help. Saint Maria helped them.

The priest, Father Dimitri Klepinin helped them too. He knew that if the Jewish people said they were Christians, they would be safe. So, the priest signed his name on pretend baptism certificates to keep them safe. With the certificates, the Jewish people could save their lives!

Soon, the Nazi rulers figured out what Father Dimitri had been doing in secret. They sent him to prison, and he was later killed. God saw what Father Dimitri had been doing in secret too, and as He promised in the Bible, He rewarded him! Now he must be joyful in heaven.

**We celebrate St. Dimitri on Monday, January 27th (OC: Feb. 9th).**

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## Lord, help me!



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.