

*Thirty-Second Sunday After Pentecost*  
**Feast of the Presentation of Our Lord**

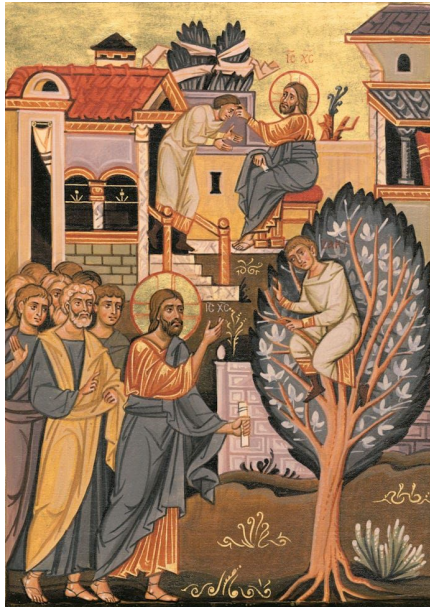
*Sunday of Zacchaeus*

**February 2, 2025**

*On February 2nd we Celebrate:  
The Meeting of our Lord, God, and Savior Jesus Christ*



*Icon of the Presentation*



*Icon of the Calling of Zacchaeus*

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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**

2

**Epistle of the 32nd Sunday, (285-ctr), 1 Timothy 4:9-15**

**MY SON TIMOTHY**, This is a faithful saying and worthy of all acceptance. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

**Epistle for the Feast of the Presentation, (316) Hebrews 7:7-17**

**BRETHREN**, Beyond all contradiction the lesser is blessed by the better. Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives. Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him. Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: "You are a priest forever, according to the order of Melchizedek."

**Gospel for the Sunday of Zacchaeus (94) Luke 19:1-10**

**AT THAT TIME**: Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." So he made haste and came down, and received Him joyfully. But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost." *Continued on page 3*

### 3 EPISTLE AND GOSPEL READINGS (CONTINUED)

#### Gospel for the Feast of the Presentation, (7) Luke 2:22-40

Now when the days of her purification according to the Law of Moses were completed, they brought Him to Jerusalem to present Him to the Lord (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”), and to offer a sacrifice according to what is said in the law of the Lord, “A pair of turtledoves or two young pigeons.” And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, he took Him up in his arms and blessed God and said: “Lord, now You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles and the glory of Your people Israel.” And Joseph and His mother marveled at those things which were spoken of Him. Then Simeon blessed them, and said to Mary His mother, “Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.” Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was a widow of about eighty-four years, who did not depart from the temple, but served God with fastings and prayers night and day. And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem. So when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city, Nazareth. And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.

### REFLECTION ON THE SUNDAY GOSPEL

#### Fifteenth Sunday of Saint Luke

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

“Today salvation has come to this house, because he also is a son of Abraham; for the Son of man has come to seek and to save that which was lost” (Luke 19:9-10). Jesus said this to Zacchaeus, for He was the One Whose words are life and joy, and the renewal of the righteous.

Even as the mountains become fresh and green with the breath of spring, so too does each man who is withered and darkened with sin become refreshed and rejuvenated by the nearness of Christ.

*Continued on page 4*

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

*Continued from page 3* ☞ Indeed, the very presence of Christ is like a life-giving and sweet-scented balsam which restores health, enriches life, and gives savor to the soul, the thoughts, and the words of a man.

In short, distance from Christ means corruption and death, whereas closeness to Him means salvation and life. How blessed are we that the very Body and Blood of our Lord and Savior Jesus Christ is offered to us in the Holy Eucharist, and that we can receive Him within us – unto our sanctification and salvation!

“Today salvation has come to this house!,” says the Lord as He enters the home of Zacchaeus the sinner (and remember that we are all sinners). Christ is the salvation that comes, and Zacchaeus himself is the house to which He comes.

Each of us is a house in which sin dwells while Christ is far off, and to which salvation comes as Christ draws near. And let us recall that indeed it is not Christ Who distances Himself from us, for He is ever near; but rather we who turn our back on Him and push Him away.

Whether Christ is able or not to draw near to my “house” and to your “house” depends on us. “Lord, I am not worthy that You should come under the roof of my house; but speak the word only, and my soul shall be healed” (cf. Matthew 8:8).

Note that Christ did not force an entry into Zacchaeus’ house but came as a warmly-welcomed guest; so too, He will not force Himself on us but will await our invitation.

Zacchaeus climbed a tree to see Jesus; he sought Him; he desired Him. We also must seek Him earnestly to find Him; we must desire that He draw near to us; we must climb up in spirit – leaving all earthly cares behind – to meet His glance. Then He will visit our house and bring salvation with Him.

*Amen.*





## Sermon on the Feast of the Presentation of Our Lord

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

On February 2nd the Church celebrates the great feast of The Meeting of our Lord in the Temple. The Gospel lesson for that day relates how the mother of Jesus brought Him to the temple, as was the custom and requirement under the God-given Law of Moses, of Israel (*Exodus 13:2, 12; Leviticus 12:2-8*).

When the righteous Simeon, who received Christ in his arms at the temple, saw the child, he knew immediately that this was the Redeemer promised by all of Israel's prophecies, for the elder was inspired by the Holy Spirit (*Luke 2:26-27*).

Being inspired, he uttered prophetic words which form the hymn sung or chanted at the end of every Vespers service: *"Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of Thy people, a light to lighten the gentiles, and the glory of Thy people Israel"* (*Luke 2:29-32*).

This particular feast is part of the great celebration that began forty days prior, with the Nativity of Christ (December 25). Eight days later (January 1) we remembered the Circumcision of Christ and then His Baptism (January 6). The commemoration of these events in our Lord's earthly life basically form one feast, the feast of the Incarnation of God the Word.

God literally entered the world, into time and history. He was physically present in the midst of His people, His creatures whom He loves. Our Lord took on human nature in order to reconcile unto Himself, man who had strayed far from the Source of his life.

In taking on the *"form of a servant"* God, at the same time, in the Person of Christ, fulfilled every requirement of the Law that He Himself had given to His people through Moses. He demonstrated, thereby, that everything that had happened in Israel's history could not be described merely as a succession of unrelated events. Rather this was a history with a definite goal: the salvation of mankind. He identified Himself as the Director of that history and fulfilled its expectation.

When the righteous Simeon took the child into His arms and declared that this indeed was Salvation Incarnate, the *"Light to lighten the gentiles, and the glory of Israel,"* a new era began, the era of God's presence among His children.

To this day, all of the Church's celebrations, no matter what the event commemorated may be, whether in the life of Christ, of the Theotokos, or of the saints, all are celebrations of Christ and the establishment on earth of the Kingdom of His presence. He initiated this Kingdom and promised its ultimate realization.

*Continued on page 6*

*Continued from page 5* ☩ And now, just as the Old Israel had awaited the beginning of God's Kingdom, the New Israel (the Church) awaits the Second and Glorious Coming of Christ and the fullness of His Kingdom, revealed.

Although all of our celebrations are intimately rooted in the knowledge that we have been called for complete communion with Christ and to live in function of His Kingdom to which we already belong, we still live in a world that has for the most part rejected what Christ gave it, that is, authentic life *"in abundance,"* life with real purpose and meaning.

We Christians, in spite of having accepted what God's intervention in human affairs gave us, slip repeatedly and fall into the great temptation to convert the things of this world into gods. We are constantly attracted by ways of seeking happiness and fulfillment that exclude God. This, of course, always proves to be vain and futile.

Our lives vacillate, back and forth, between the assurance of salvation and indifference, between moments of joy knowing that God is with us, and moments of boredom because we do not give ourselves totally over to Him.

Every Christian celebration reaches its climax in the Divine Liturgy for the feast. In this sacred work, when God's people assemble in His name, we actually become participants in the Heavenly Kingdom to come. We are as literally present with Christ in His future Kingdom as the Apostles were with Him at the Last Supper.

So, the Kingdom is initiated among us and we enjoy it before our time, by anticipation. This is what every Eucharist is; this is what our feasts and celebrations are all about, and that is why the Eucharist is the very center of all of them.

I will emphasize again, however, that although what we have said is true, we continually orient our lives towards everyday pursuits, often living as though we had never experienced this divine reality. That is why repentance and penitential seasons are in order. That is why in approximately one month we will enter the Great Fast or Lent during which time we are exhorted to repent of our sins.

What is important for us Christians is that we have really *"seen the True Light, received the Heavenly Spirit, found the true faith"* in this experience of the Kingdom of God. The question we must all ask ourselves sincerely, however, is *"what are we like when we return into this world after this Heavenly experience?"*

*To Christ Who willed to be held in the arms of the righteous Simeon for our salvation be glory, honor, and worship, now and ever and unto ages of ages. Amen.*

*Archbishop Dmitri of Dallas (†August 28, 2011)*

**The Holy Apostle Zacchaeus, Bishop of Caesarea in Palestine**

The Apostle Zacchaeus is commemorated on April 20 and on this Sunday. He was a rich publican at Jericho. Since he was short of stature, he climbed a sycamore tree in order to see the Savior.

After the Ascension of the Lord, Saint Zacchaeus accompanied Saint Peter on his travels. Tradition says he became the Bishop of Caesarea in Palestine, where he died in peace.

The Gospel describing his encounter with Christ (*Luke 19:1-10*) is read on the Sunday before the Triodion begins.

**Sunday of Zacchaeus: The Lenten Journey Begins**

The paschal season is preceded by the seventy-day Triodion period. The first sign of the approach of the Triodion is the Sunday of Zacchaeus, a week before the Sunday of the Publican and the Pharisee.

The Gospel describes how Christ brought salvation to the tax-collector, and how his life was changed simply because he “*sought to see who Jesus was*” (*Luke 19:3*).

The desire and effort to see Jesus is the first movement of salvation, characteristic of the movement through Lent towards Pascha. Like Zacchaeus, our journey begins with a recognition of our sinfulness.

Zacchaeus made restitution by giving half of his wealth to the poor, and by paying to those he had falsely accused four times as much as they had lost. His example teaches us to turn away from our sins, and to atone for them. The proof of sorrow and repentance is not merely a verbal apology, but by correcting ourselves and making amends for the consequences of our actions.

We are also assured of God’s mercy and compassion by Christ’s words to Zacchaeus, “*Today salvation is come to this house*” (*Luke 19:9*). After the Great Doxology at Sunday Matins, we sing the Dismissal Hymn of the Resurrection “*Today salvation has come to the world,*” which echoes the Lord’s words to Zacchaeus.

Zacchaeus was short, so he climbed a tree to see the Lord. All of us have sinned and come short of the glory of God (*cf. Romans 3:23*).

We are also short in our spiritual stature; therefore, we must climb the ladder of the virtues. In other words, we must prepare for spiritual effort and growth.

**Tone 7, Troparion (Resurrection)**

By Thy Cross Thou didst destroy death. • To the thief Thou didst open Paradise. • For the Myrrhbearers Thou didst change weeping into joy, • and Thou didst command Thy disciples, O Christ God, • to proclaim that Thou art risen, • granting the world great mercy.

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

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

**Tone 1, Troparion (Feast)**

Rejoice, O Virgin Theotokos, Full of Grace. • From thee shone the Sun of Righteousness, ^Christ our God, • enlightening those who sat in darkness. • Rejoice and be glad, O righteous Elder, • thou didst accept in thine arms the ^Redeemer of our souls, • Who grants us the Resurrection.

**Tone 7, Kontakion (Resurrection)**

The dominion of death can no longer hold men captive, • for Christ descended, shattering and destroying its powers. • Hades is bound, while the Prophets rejoice and cry: • “The Savior has come to those in faith; • enter, you faithful, into the Resurrection.”

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

Glory... 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 1, Kontakion (Feast)**

Both... By Thy Nativity Thou didst sanctify the Virgin’s womb • and didst bless Simeon’s hands, ^O Christ God. • Now Thou hast come and saved us through love. • Grant peace to all Orthodox Christians, • O only Lover of Man.

**Prokeimena**

The Lord shall give strength to His people. The Lord shall bless His people with peace.

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





## Евангелие

*Потом [Иисус] вошёл в Иерихон и проходил через него. И вот, некто, именем Закхей, начальник мытарей и человек богатый, искал видеть Иисуса, кто Он, но не мог за народом, потому что мал был ростом, и, забежав вперёд, взлез на смоковницу, чтобы увидеть Его, потому что Ему надлежало проходить мимо неё. Иисус, когда пришёл на это место, взглянув, увидел его и сказал ему: Закхей! сойди скорее, ибо сегодня надобно Мне быть у тебя в доме. И он поспешно сошёл и принял Его с радостью. И все, видя то, начали роптать, и говорили, что Он зашёл к грешному человеку; Закхей же, став, сказал Господу: Господи! половину имения моего я отдам нищим, и, если кого чем обидел, воздам вчетверо. Иисус сказал ему: ныне пришло спасение дому сему, потому что и он сын Авраама, ибо Сын Человеческий пришёл взыскать и спасти погибшее (Лк. 19, 1-10).*



### Митрополит Антоний (Храповицкий)

*Во имя Отца и Сына и Святого Духа.*

**Принятие Закхеева покаяния - дело величайшей милости.**

Обычно Господь или спрашивал о вере, или вызывал покаяние и решимость изменить жизнь. Здесь идет навстречу тайным движениям сердца Закхей и намерениям, которые целует прежде их проявления. И не ошибся, и не напрасно сказал «сойди скорее» ибо тот вскоре говорит: «половину имения моего отдам нищим» и так торжественно обещает разрушить то, чему служил всю жизнь - богатству и стяжанию. **И** он услышал: «ныне пришло спасение дому сему».

«Дом» - это его единомышленники, его близкие, люди, которые шли за ним. **Как грех быстро охватывает сердца людей, так и добро и ревность о спасении простирается на всех единомышленников, увлекая их на новые пути.**

«Потому что и он сын Авраама» - преимущество это не зависит от Закхей. Сыны Авраама - это иудеи с правильными взглядами

**1** ☞ на Бога и на спасение. Да не превозносятся сыны Авраама, ибо Господь и из камней может создать сынов Авраама. Здесь **к доброму настроению Закхей прибавляется и правильная вера, которую Господь принимает за подвиг и добродетель.**

«Днесь спасение дому сему» - на этом основывается вера в крещение младенцев. Порыв к добру, соединенный с верою и надеждою, очищает душу не только верующего, но и всех причастных к нему его близких и сего младенца.

«Он зашел к грешному человеку,» - говорили иудеи, не зная, что в душе Закхей уже началось возрождение, которое увидел Господь.

**С** колебанием и борьбой принимают крещение язычники. Почти то же переживал и Закхей, но его положение облегчалось тем, что в нем осталась благодать сына Авраама, помогающая его возрождению.

До сих пор у евреев, даже резких противников Христа, есть некоторое волнение и неуверенность перед Ним, как будто остались в их душе какие-то двери, через которые может войти Христос.

**Евреи до времени отошли от Бога, но в них может быть более чем в каком другом народе есть возможность через покаяние стать истинными сынами Церкви Христовой.**

**Я** видел, как еврейские юноши приступали к Таинству Крещения: они входили во св. купель скорчившись, как бесенята, а выходили спокойные и сияющие, как ангелы.

**Тоскует душа человеческая о своей первой красоте и тянет её ко Христу; вот почему нераскаянные грешники, как из евреев, так и из прочих народов, не могут слышать о Христе с безразличием и равнодушием, но теряют спокойствие.**

«Пощади, Господи, народ Свой», - молится пророк Иоиль устами священников. В тяжелом положении упорства и противления находится иудейский народ и кто будет проповедовать евреям, тот будет убит ими; убьют и первого и четвертого, но от пятого примут благословение. Это будет не в нашем поколении, но Церковь верует, что до конца света будет обращение евреев.

**Мы** не увидим этого их рождения от Бога, но иные поколения увидят, когда начнут сбываться пророчества об иудеях. Надо молиться, об их обращении и спасении, как молился об этом русский философ Соловьев.

**Если** Пророк Илия не сразу согласился исполнить просьбу Елисея, а только после упорного и дерзновенного отказа отойти от него, то когда и мы молимся и просим и не оставляем своей молитвы, мы приближаем сей спасительный и радостный день.

*Аминь.*

## Митрополит Антоний Сурожский

*Во имя Отца и Сына и Святого Духа.*



Мы вступили сегодня во вторую подготовительную неделю к Великому посту. На первой неделе образом слепого, нищего Вартимея, исцеленного Христом, нам напоминалось о том, что все мы духовно слепы, что все мы ослеплены видимым и неспособны видеть невидимое, которое является единственной всеконечной реальностью жизни: Бога.

**В** сегодняшнем Евангелии говорится нам о Закхее-мыгtare; о человеке, который сумел победить самое, может быть, трудное и самое постоянное искушение нашей жизни, а именно - тщеславие. И через это, повергнувшись на суд Божий и презрев мнение и суд человеческий, он стал способным быть чадом Царства Божия. Гордыня - это утверждение, что мы самодостаточны, что нам не нужен ни Творец, ни Промыслитель, ни Судья, ни Бог, ни человек. Это утверждение, что мы сами себе - закон, начало и конец. Но в тщеславии, как говорит святой Иоанн Лествичник, мы делаемся наглыми перед Богом и трусливыми перед людьми; потому что тщеславный человек, это человек, который ищет одобрения от людей, который предает себя человеческому суду, забывая о том, что над ним - суд Божий, суд вечной правды.

Тщеславный человек - это человек, который боится того, что о нём подумают и скажут люди; это человек, который готов купить их одобрение любой ценой: стать недостойным себя самого, стать недостойным Бога, лишь бы его не отвергли, лишь бы его не осудили, не осмеяли, лишь бы его похвалили. И похвалу эту тщеславный человек ищет не в самом великом, что в нем самом есть, но в чем угодно, самом низменном, самом ничтожном, чем он может купить человеческое одобрение или отвести от себя человеческий суд. И что еще хуже, этот суд добрый, это одобрение, эту поддержку он ищет от людей, которых он сам презирает в тайне своей души, от людей, которые часто в его собственных глазах не имеют никакого права произнести над ним или над кем бы то ни было, над чем бы то ни было суд, потому что их мерки слишком низменны, слишком ничтожны. И через тщеславие человек мельчает, унижается, делается недостойным собственного своего уважения; и одновременно он отстраняет Божий суд: потому что Божий суд требует от него величия, требует от него, чтобы он никогда себя не продавал человеческому суду. Этот **соблазн тщеславия для каждого из нас, в каждое мгновение, является** ☩ 4

**3 ☩ опасностью; он прилепляется к добру и ко злу.** И через то, что хорошее в нас, и через то, что презренно в нас, мы ищем человеческого одобрения, мы ищем купить доброе отношение людей, и поэтому не только зло, но и добро отравляются этим тщеславием.

**В** жизни св. Макария Великого рассказывается, как после его смерти один из его учеников видел, как душа его возносилась на небо; и на пути его старались остановить бесы, упрекая его в грехах, которые он совершил или не совершил; и он проходил мимо них. И когда он дошел до самых райских дверей, бесы, желая уловить его хоть в последнее мгновение его восхождения к Богу, воскликнули: Макарий! Ты нас победил!.. И в своей духовной мудрости святой Макарий обернулся к ним и уже в дверях райских сказал: Нет ещё! - и вошел в Царство Божие. **Только презрением к тщеславию, только готовностью быть судимым Богом единым и никем другим, кроме нашей совести, которая есть голос Божий в нас, можем мы вступить на путь реальности, на путь жизни, оторваться от призраков и от лжи.** И поэтому в начале Великого Поста, напомнив нам о нашей слепоте духовной, Церковь в первую очередь нам говорит о том, что **только оторвавшись от тщеславия, стал Закхей способным принять под кров свой, в дом, в душу, в жизнь Спасителя Господа Иисуса Христа; стал способным покаяться** - т.е. отвернуться от всего, что не есть Божия правда, Божии пути - и поэтому о нём сказал Господь, что пришло спасение дому его.

**В**думаемся в наше собственное состояние, станем перед Божиим всемилостивым, но вместе с тем неумолимым по своей правде и чистоте судом. И хотя бы приблизимся к Царству Божию, в которое одним шагом вошел мыгтарь Закхей.

*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, February 2, 2025

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A Ministry of the  
Orthodox Christian Network



## Leading you to church

**Who takes you to church?** Do you go with your parents or your grandparents? Do you sometimes go with a friend or with your God-mother or Godfather?

Today is one of the 12 great feasts of our Church. We celebrate the day that Mary and Joseph brought the 40-day-old baby Jesus into the holy Temple. They brought Him there for the first time because they knew it was a special place to be close to God. This was a custom for Jewish families, and it is a custom in our Orthodox Church too. Have you seen a little baby being brought to the Church for the first time?



It's a very special thing for parents (or grandparents or Godparents) to bring their children to church—not just that first time, but all the time! God wants children to be close to Him. He wants children to be with Him in His house. Saint John Chrysostom once told parents, "Fathers and mothers, Go and lead your child by the hand into the church." St. John's advice is still good advice today, of course! We know that God wants fathers and mothers (and other grown-ups) to bring children to church. We know that when they do, they are doing exactly what God wants.

Can you thank God for the people who bring you to church? Thank *them* too!

## WORD SEARCH

Can you find these words in the jumble?

Church  
Constantinople  
Feastday  
Great  
Lead  
Light  
Patriarch  
Photios  
Presentation  
Saint  
Symeon

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

## WHAT'S IN THE ICON?

Here is another icon of Saint Photios. It is from the special shrine of Saint Photios in Saint Augustine, Florida.

Can you see St. Photios teaching the young saints Cyril and Methodios?





## SAINT PHOTIOS A GREAT LIGHT FOR THE CHURCH



**Can you think of a “great” saint?** We call St. Basil “the Great,” we have St. Katherine the Great Martyr, St. Makarios the Great, St. Euthemios the Great and lots more. What made them great? They did really great things for the Church!

This week we celebrate another saint whom we call “the Great.” Saint Photios the Great was a special saint who lived more than 1,200 years ago. He was a patriarch, the leader of the Church of Constantinople.

What made Saint Photios great?

Well, St. Photios did some really great things for the Church. He sent missionaries (Saints Cyril and Methodios) to spread the Christian Church to the Slavic people. Today, there are millions of Orthodox Christians who are Slavic. Saint Photios is the patriarch who first made this happen.

St. Photios did so much to keep the Church on the right path. He wrote lots of theological works so that bishops and priests and the faithful people would know what the Church teaches. He knew how important it was to keep the Church together, and teaching the truth. We have lots to thank Saint Photios for. His name, “Photios” means “light,” and he is still a great light for the Church, even today!

**We celebrate St. Photios on Thursday, February 6th (OC: Feb. 19th).**

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## The Presentation of our Lord



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.