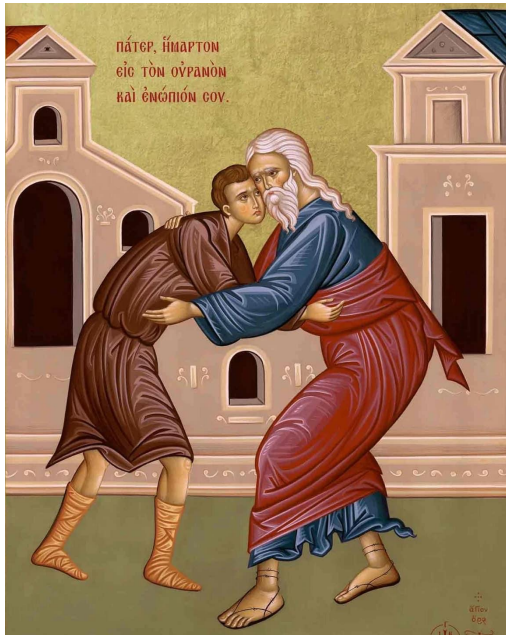


*Thirty-Fourth Sunday After Pentecost*  
**Sunday of the Prodigal Son**

**February 16, 2025**

*On February 16th we Celebrate:*

*Martyrs Pamphilus and Porphyrius of Beirut and those with them.  
Nicholas, Equal-to-the-Apostles, Archbishop and Evangelizer of Japan*



*“Father, I  
have sinned  
against...”*

*...heaven,  
and before  
you.”*

*Icon of the Parable of the Prodigal Son*

**Holy Wisdom Orthodox Mission**

1355 North 4th Street • Grand Junction, CO 81501 • 970-778-4160

<https://www.holywisdomorthodox.com>  
[holywisdomorthodox@gmail.com](mailto:holywisdomorthodox@gmail.com)

Great Vespers, Saturday Evenings at 6:00 pm

Divine Liturgy, Sunday Mornings at 9:30 am (Hours at 9:05 am)

Paraklesis to the Theotokos, Wednesday Evenings at 6:00 pm

Very Reverend Archpriest Luke Uhl, Retired, Interim Rector

*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*



**SUNDAY EPISTLE AND GOSPEL READINGS** 2

**Epistle for the Sunday of the Prodigal Son, (135) 1 Corinthians 6:12-20**

**BRETHREN,** All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.

**Gospel for the Sunday of the Prodigal Son, (79) Luke 15:11-32**

**THE LORD SPOKE THIS PARABLE:** “A certain man had two sons. And the younger of them said to his father, ‘Father, give me the portion of goods that falls to me.’ So he divided to them his livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. “But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, ‘Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.’ “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’ “But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry. “Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, ‘Your brother has

*Continued on page 3*

### 3 SUNDAY EPISTLE AND GOSPEL READINGS (CONTINUED)

come, and because he has received him safe and sound, your father has killed the fatted calf.’ “But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to his father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’ “And he said to him, ‘Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’”

#### REFLECTION ON THE SUNDAY GOSPEL

Seventeenth Sunday of Saint Luke

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

*Your brother was dead, and is alive; he was lost, and is found. (Lk 15:32)*

To understand the object of the parable, we must examine the occasion which led to it, for in so doing we will learn the truth.

Just before Jesus spoke this parable, all the publicans and sinners drew near to hear Him. These were those who were despised by the self-righteous and who, being well aware of their sins, feared lest the Kingdom of heaven not be open to them because of those sins.

At the same time, others condemned Christ saying, in effect, “This man receives sinners and eats with them. Those who criticized our Lord were the Pharisees and Scribes, who believed themselves to be righteous because of their adherence to the law although they had never learned from the law to love justice, to show mercy, and to walk humbly with God.

The Pharisees and Scribes made this outcry against the One Who is gentle and Who loves mankind. They wickedly and impiously blamed Him for receiving and teaching men whose lives were impure.

We might reply to them that it is, after all, the sick who need a physician and not the healthy; to whom did Christ come to save if not those whose salvation was in peril?

Thus, Christ necessarily set before these men the parable of the Prodigal Son, to show them very clearly that the God of all requires that every man should be earnest in following His will.

Even the man who is presumably steadfast and firm, and who knows how to live in a holy manner, and who has even attained the highest praise among men for sobriety of conduct – even he must be humble and be always attentive to the will of God.

*Continued on page 4*

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

*Continued from page 3* Likewise, all who are called to repentance – even if they should be highly blamable – must not despair but rejoice in the tender mercy of the Lord, knowing that He will welcome us as the prodigal son.

*“All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be enslaved by anything.*

*(1 Corinthians 6:12)*

*Amen.*

**Note:** *With these words we end the fast-free-week following the Sunday of the Publican and the Pharisee and enter the normal fasting week following the Sunday of the Prodigal Son. We are preparing, of course for the forthcoming Meatfare and Cheesefare weeks and the Great Fast which follows.*

#### A SUNDAY HOMILY

The Sunday of the Prodigal Son

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

In the parable of the Father with two sons, there is a symbolic meaning.

First, Who is the Father and who are the two sons?

The Father represents God the Father, the Father of all mankind.

The elder son represents the Jewish people who had kept the memory of God, accurately and faithfully. The Jews, the elder son, had remained with the Father.

The younger son represents the Gentiles who had confused their memories of God the Creator with all sorts of false stories, myths and legends. They journeyed into “a far country” and were distant from the Father. They “wasted their substance” and misused the gifts of humanity which God gives to all created in His image. They suffered from “a mighty famine,” from spiritual hunger, and so ate with “swine,” with the illusions of the demons.

But the younger son came to his senses, and realized how ungodly his life had become, and how far away he was from the Father.

When the younger, prodigal, son merely *thought* about asking the Father for forgiveness, his loving Father *ran* to him and embraced him. How powerful is a repentant heart, for God *embraces* us!

More than this, when the younger, prodigal, son *verbally confessed* and asked forgiveness, the father immediately *restored* him to “full communion.” How powerful are the words spoken in confession, for God *restores* us!

*Continued on page 5*

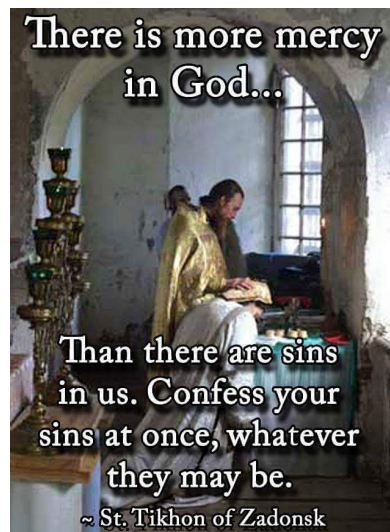
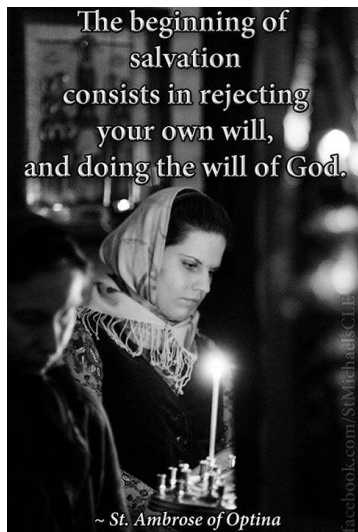
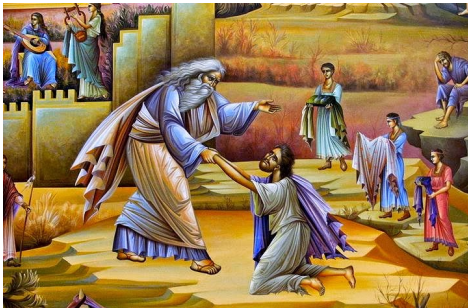
*Continued from page 4* ☞ The “best robe” is the new, white garment we received at Baptism. The ring is the seal of the gift of the Holy Spirit we received at Chrismation. The sandals represent the protection of the guardian angel yoked to us in the Rite of Making a Catechumen before our Baptism.

The “wheat-fed young bull” (*not a “fatted calf”!*) is our Lord Jesus Christ. Bread, made from wheat, becomes His Body at the Divine Liturgy, and the Liturgy itself unites us to His sacrifice on the Cross.

Sadly, the older son had wanted to leave his father, and celebrate with his friends, roasting a “kid,” a young goat. Most regrettably, though he was with the Father, he never really accepted and embraced the good things offered him by his Father.

The younger son entered into the joy of his father through repentance and confession. The older son chose to remain outside the Father’s house in pride and contempt.

*Amen.*



*By Nikephoros Kallistos Xanthopoulos*

On this Sunday, we commemorate the Parable of the Prodigal Son, from the Holy Gospel, which our most Divine Fathers appointed to be read after the Parable of the Publican and Pharisee.

### Verses

*If thou art prodigal, as I am, come with confidence,  
For the door of God’s mercy hath been opened.*

### Synaxarion

Since there are some who are conscious of having lived prodigally from a very early age, giving themselves over to drunkenness and licentiousness and falling thereby into a depth of evils, and have reached despair, which is the offspring of vaunting;...

...and since, for this reason, they have no desire to devote themselves to the pursuit of virtue, putting forward the swarm of their evils as an excuse, and since they are forever falling into the same evils and worse than these;...

...the Holy Fathers, wishing, in their paternal loving-kindness towards such people, to lead them away from despair, placed this parable here after the first one (i.e., of the Publican and the Pharisee last Sunday);...

...thereby pulling out the passion of despair root and branch and arousing them to acquire virtue, and, through the story of the Prodigal Son, showing God’s loving and exceedingly good mercies towards those who have sinned very greatly;...

...thus proving from this parable of Christ’s that there is no sin which can overcome His love for mankind.

The man, that is, the Theanthropic Word, had two sons, the righteous and the sinners. The older of the two always abode by the commandments of God and adhered to what was good, and did not become estranged from Him in any way; but the younger one, who craved sin and rejected fellowship with God through his shameful deeds, frittered away God’s loving-kindness towards him and lived a prodigal way of life, since he did not preserve intact the image of God in himself, but followed after an evil demon, enslaved through pleasures to his evil volitions and unable to fulfill his own desire.

For sin is something insatiable, habitually beguiling us through that which affords temporary pleasure; the parable likens this to the husks, the food of pigs, for husks initially taste sweet, but later feel rough and chaffy, which is always the case with sin.

As soon as the Prodigal Son came to himself, perishing as he was from a deficit of virtue, he went to his Father, saying: “*Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.*”

*Continued on page 7* ☞



*Continued from page 6* ☩ The Father received him in repentance, not chiding him, but embracing him, showing His Divine and paternal compassion. And He gave him a robe, that is, Holy Baptism, and a ring, that is, a seal and a pledge, the Grace of the All-Holy Spirit. In addition to this, He gave him shoes, so that his godly footsteps might no longer be wounded by serpents and scorpions, but rather, that he might be able to crush their heads.

Thereafter, in His exceeding joy, the Father sacrificed the wheat-fed young bull for him – this being His Only-Begotten Son – granting the repentant son to partake of His Flesh and Blood.

And yet, the elder son, marveling at His boundless compassion, said all that he said in the parable. But the loving Father calmly restrained him with kind and gentle words: *“Son, thou art ever with me, and it was meet for thee to make merry with thy Father, and be glad: for this my son was formerly dead in sin, and is alive again, after repenting of his wicked deeds; having been lost and become estranged from me by his life of pleasure, he was found again through me, for I felt compassion and called him back by my sympathetic disposition.”*

This parable can also be interpreted in terms of the Hebrew people and of ourselves.

This is why this parable was placed here by the Holy Fathers: it uproots despair, as we have said, and faintheartedness in performing good deeds, and exhorts one who has sinned as the Prodigal Son to repentance and remorse.

Indeed, repentance and remorse, are our greatest weapons for warding off the darts of the Enemy, and they are a strong defense against his attacks.

*By Thine ineffable love for mankind,  
O Christ our God, have mercy on us. Amen.*



*The Father's Embrace*

**Tone 1, Troparion (Resurrection)**

When the stone had been sealed by the Jews, • while the soldiers were guarding Thy most pure body, • Thou didst rise on the third day, O Savior, • granting life to the world. • The powers of heaven therefore cried to Thee, O Giver of Life: • “Glory to Thy Resurrection, O Christ. • Glory to Thy Kingdom. • Glory to Thy dispensation, O Thou Who lovest mankind.”

**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, 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 3, Kontakion (from the Lenten Triodion)**

*Both...* I have recklessly forgotten Thy glory, O Father; • and among sinners I have scattered the riches which Thou hadst given me. • Therefore I cry to Thee like the Prodigal: • “I have sinned before Thee, O compassionate Father; • receive me a penitent, and make me as one of Thy hired servants.”

**Prokeimenon**

Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.



**History of the Second Sunday of the Triodion (Sunday of the Prodigal Son)**

In the first centuries, the Parable of the Prodigal Son was read on the Second Sunday of Great Lent, and the Parable of the Publican and the Pharisee was read on the following Sunday. Great Lent was the period of catechism for those who were to be baptized on Lazarus Saturday or Holy Saturday, and emphasis was placed on the need of repentance.

In the sixth century, the parable of the Publican and the Pharisee began to be read on the First Sunday of the Triodion and the parable Prodigal Son was moved to the Second Sunday of the Triodion.

In its place on the Second Sunday of Great Lent, the Gospel of the Healing of the Paralyzed Man in Capernaum was read.

This account was the focus for that day until 1368, when emphasis was placed on reading the life and teachings of Saint Gregory Palamas.

Interestingly, some hymns from the Sunday of the Prodigal Son remain in their original liturgical position on the Second Sunday of Great Lent.





## Евангелие

*Ещё сказал: у некоторого человека было два сына; и сказал младший из них отцу: отче! дай мне следующую мне часть имения. И отец разделил им имение. По прошествии немногих дней младший сын, собрав всё, пошёл в дальнюю сторону и там расточил имение своё, живя распутно. Когда же он прожил всё, настал великий голод в той стране, и он начал нуждаться; и пошёл, пристал к одному из жителей страны той, а тот послал его на поля свои пасти свиней; и он рад был наполнить чрево своё рожка'ми, которые ели свиньи, но никто не давал ему. Придя же в себя, сказал: сколько наёмников у отца моего избыточествуют хлебом, а я умираю от голода; встану, пойду к отцу моему и скажу ему: отче! я согрешил против неба и пред тобою и уже недостойн называться сыном твоим; прими меня в число наёмников твоих. Встал и пошёл к отцу своему. И когда он был ещё далеко, увидел его отец его и сжалился; и, побежав, пал ему на шею и целовал его. Сын же сказал ему: отче! я согрешил против неба и пред тобою и уже недостойн называться сыном твоим. А отец сказал рабам своим: принесите лучшую одежду и оденьте его, и дайте перстень на руку его и обувь на ноги; и приведите откормленного телёнка, и заколите; станем есть и веселиться! ибо этот сын мой был мёртв и ожил, пропадал и нашёлся. И начали веселиться. Старший же сын его был на поле; и возвращаясь, когда приблизился к дому, услышал пение и ликование; и, призвав одного из слуг, спросил: что это такое? Он сказал ему: брат твой пришёл, и отец твой заколол откормленного телёнка, потому что принял его здоровым. Он осердился и не хотел войти. Отец же его, выйдя, звал его. Но он сказал в ответ отцу: вот, я столько лет служу тебе и никогда не преступал приказания твоего, но ты никогда не дал мне и козлёнка, чтобы мне повеселиться с друзьями моими; а когда этот сын твой, расточивший имение своё с блудницами, пришёл, ты заколол для него откормленного телёнка. Он же сказал ему: сын мой! ты всегда со мною, и всё моё твоё, а о том надобно было радоваться и веселиться, что брат твой сей был мёртв и ожил, пропадал и нашёлся (Лк. 15, 11-32).*



## Митрополит Антоний (Храповицкий)

*Во имя Отца и Сына и Святого Духа.*

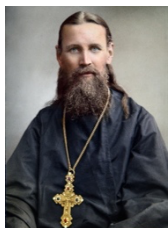
Эта притча может быть наиболее известна и потому мы напомним лишь некоторые мысли, которая она в нас вызывала. Притча отмечает постепенность внедрения пороков. Им противостоит добро, виденное человеком в своей жизни, и если бы не это препятствие, то порок внедрялся бы в человека и в общество с быстротой брошенного камня и изуродовал бы его и окружающих. Блудный сын не погиб, «в себе пришел». Поводом к раскаянию послужил голод. Это - драма, повторяющаяся всегда и в наши времена. Голод и нужда — это повод к покаянию, первый толчок; добрые воспоминания - указывают путь покаяния. Блудный сын едва ли бы покался, если бы не вспомнил добро, которое он прежде видел. Это надо помнить всегда и надо помогать друг другу, чтобы у людей были воспоминания добра; помогать и внутренне, и внешне.

**Путь покаяния и возвращения к добру - путь далёкий. Его можно пройти лишь с искренним чувством.** Но помните, что идущего видит издалека его Отец, и возвращающийся «мил ему был.»

Слова блудного сына, обращённые к Отцу, — это обстановка спасения: **порочное само приговаривает себя к наказанию, само осуждает себя и наказание признает заслуженным и справедливым.** Неужели, скажут, он не понимал, что это было бы жестоко со стороны Отца - взять сына в число наемников. Нет, он не считал Отца жестоким, но наказание почитал справедливым и заслуженным - таково всегда всецелое покаяние и в ответ на него Отец одевает его в первую, или прежнюю, одежду.

**Покаяние есть надёжное и прочное условие возрождения. В покаянии есть горечь, но есть и элемент радости, ибо за покаянием стучится в сердце и надежда. Но покаяние наступает постепенно и путь возвращения не близкий. Редко сразу прекращаются пороки.** У отступивших от Бога есть голод духовный, но есть и грубость души, и избалованность сердца.

Страдания и голод, говорим, есть первое средство к возрождению. Но и помимо них могут наступить покаяние и умиление: вспомните Закхея, который, не нуждою гонимый, с такою искренностью и силой отдался покаянию и умилению, что стяжал спасение себе и дому своему.



## Святой праведный Иоанн Кронштадтский

*Во имя Отца и Сына и Святого Духа.*

Братие! притча о блудном сыне должна занять всё внимание наше. В ней, как в зеркале, видны все мы. Сердцеведец Господь в немногих словах и в лице одного человека представил, как обманчивая сладость греха удаляет нас от истинно-сладостной жизни по Богу, и как испытанная нами тяжесть греха для души и тела, побуждает нас, по действию благодати Божией, обратиться и многих действительно обращает опять к Богу, к жизни добродетельной. Повторим её и побеседуем о том, как необходимо и как удобно грешнику обращаться к Богу.

У одного человека было два сына. Когда они пришли в возраст, младший сказал отцу: дай мне следующую часть имения. И отец разделил имение. Старший сын не взял своей доли и остался с отцом: знак, что он любил отца чистым сердцем, находил удовольствие в исполнении его воли (николиже заповеди твоя преступил) и удалиться от него почитал безумием. А младший, спустя несколько дней после этого, собравши все свое имение, ушел из дому родительского в дальнюю сторону и там расточил свое имение, живя распутно. Из этого видно, что он имел не доброе и не чистое сердце, не был сердечно расположен к доброму отцу, тяготился его надзором и мечтал лучше пожить по воле своего развратного сердца. Но послушаем дальше, что случилось с ним в удалении от дома родительского.

Когда он прожил всё на чужой стороне не добрым порядком: настал великий голод в той стране, и он начал нуждаться. И пошел, и пристал к одному из жителей той страны, а тот послал его на поля свои пасти свиней. И он рад был наполнить чрево свое кормом (желудями и мякиною), который ели свиньи; но никто не давал ему. Пришедши же в себя, сказал: сколько наемников у отца моего довольствуются хлебом с избытком, а я умираю с голоду. Встану, пойду к отцу моему и скажу ему: родитель! я согрешил против неба и перед тобою, и уже не достоин называться сыном твоим: прими меня в число наемников твоих. Встал и пошел к отцу своему: и когда еще он был далеко, увидел его отец его, и сжалился над ним, и пошел к нему на встречу, обнял его и поцеловал его; простил его вину, ввел его в дом свой, одел в лучшие одежды и сделал по случаю его возвращения пиршество (Лк 15, 11-32). Так погибший сын вошёл опять в любовь отца своего.

Братия! так поступает с нами и Отец небесный. Он не удерживает нас при себе силою, если мы, имея развратное и неблагодарное сердце не хотим жить по Его заповедям, а попускает нам удаляться от Него и узнать на опыте, как опасно жить по воле своего

☞ сердца, какое мучительное чувство недостатка мира и спокойствия испытывает душа, преданная страстям, какую постыдную пищу питается она: ибо что может быть постыднее пищи страстей? Но не дай Бог никому остаться навсегда в этом удалении от Бога: вдали от Бога - верная и вечная погибель. Все удаляющие себе от Тебе погибнут (Пс 72,27), говорит святой царь и пророк Давид. Нужно непременно обратиться с гибельного пути греха к Богу всем сердцем; и да будет уверен каждый, что Бог увидит его искреннее обращение, с любовью встретит его и по-прежнему примет его в число детей Своих.

Согрешил ты? Скажи с полной решимостью в сердце: встав иду ко Отцу моему, и пойди к Нему самым делом. И лишь только успеешь ты выговорить в сердце эти слова; лишь только решишься твёрдо жить по воле Его, Он тотчас увидит, что ты возвращаешься к Нему: Он всегда не далеко от каждого из нас (Деян 17,27); сейчас прольёт в сердце твоё мир Свой: тебе вдруг будет так легко и приятно, как, например, приятно бывает несостоятельному должнику, когда ему прощают его долг, или как приятно бывает нищему, которого вдруг одевают в лучшую одежду, или сажают за богатый стол.

Но при этом заприметьте, братия, сколько видов грехов или страстей, столько и возвратных путей к Отцу небесному: **каждый грех или страсть есть путь в страну, далёкую от Бога. Ушёл ты дорогою неверия: воротись назад, да сознай все его безрассудство**, перечувствуй сердцем всю его тяжесть, пустоту, гибельность, и стань твердою ногою на путь успокоительной, сладостной и животворной для сердца человеческого веры, и держись ее всем сердцем. Ушел ты по пути гордости: **воротись назад и стань на путь смирения**, а гордость возненавидь, зная, что Бог гордым противится. Ушел по пути зависти: **воротись с этой адской дороги и будь доволен тем, что Бог послал и помни, чье она исчадие: - первый завистник был диавол, и завистию диаволею грех в мир вниде (Прем 2,24)**; будь ко всякому доброжелателю. Если ушел путем вражды и гнева: **воротись и стань на путь кротости и любви**. Помни, что ненавидяй брата своего, человекоубийца есть (1 Ин 3,15); или удалился ты от Бога **чревоугодием и распутством: воротись и стань на путь умеренности и целомудрия**, и помни всегда для руководства в жизни слова Спасителя: **внемлите себе, да не когда отягчают сердца ваша объядением и пьянством и печальми житейскими (Лк 21,34)** и слова **покаявшегося блудного сына: согрешили мы перед Тобою и уже недостойны называться Твоими сынами: прими нас, хоть как наёмников: и Он верно примет нас, как детей. 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 16, 2025

Volume 13, Issue 7

## Wasting things

**What would you do if you had** an hour free to do whatever you wanted? How about a weekend, or even a whole summer break? How would you spend your time? Reading books? Napping? Playing video games? Sometimes we might want to spend our time in a good way, but when it comes down to it, we waste our time on silly things.



Today is the Sunday of the Prodigal Son. You remember that Gospel reading, don't you? The young man wasted all his money on things he shouldn't have. He might have wanted to spend his money on good things, but when he had the money in his hands, he wasted it all, every single bit of it! He didn't even have any money left for something he really needed—like food.

You'd probably never do what that young man did, but sometimes we do waste things, don't we? We might waste food, clothes, or money, but the biggest thing we waste is TIME! God wants us to spend our free time in a good way, but lots of times we waste it. We might spend too long watching TV, or playing video games, or other things. (Your parents might waste time too, but just on other things!) Then, we don't have any time left to use on something we really need—like praying to God and trying to grow closer to Him.

Let's try to use our free time on things that God likes—like reading the Bible, praying to our Lord, helping and visiting others, and more!

## WORD SEARCH

Can you find these words in the jumble?

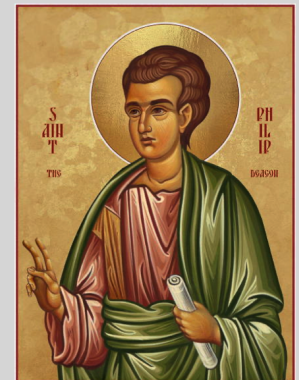
Apostle  
Bible  
Charity  
Faithful  
Follower  
Gospel  
Grow  
Mariamne  
Philip  
Prodigal  
Waste

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

## WHAT'S IN THE ICON?

Here is an icon of the St. Philip, one of Jesus's special helpers and friends. Saint Mariamne was his sister.

He was an apostle, but so was she!





## SAINT MARIAMNE THE SISTER OF THE APOSTLE PHILIP

### Do you know what an apostle is?

An apostle is somebody who is sent out. Remember, after Jesus died on the Cross and rose from the dead, He sent out His disciples. He sent His disciples out to spread the good news of Jesus Christ. These disciples and friends became His apostles!

You've heard about the 12 apostles, who are all men. (You know, Peter and Andrew, and James and John, Philip, and more.) But remember, God wants all of us to spread the good news of Jesus Christ.

After the resurrection, Saint Philip told many people about Christ, and he went lots of places with his sister Mariamne. Together with the apostle Bartholomew, they worked hard to spread the Gospel. Once, the governor's wife was bitten by a snake, and the three saints prayed for her to be healed. When the governor's wife was healed, she decided to become a Christian. The governor (who was not Christian), was not happy about this, so he arrested the three saints. The apostles Philip and Bartholomew were later killed in the same way Christ was—on a cross. Saint Mariamne never stopped telling people about Christ, and she later died in peace.

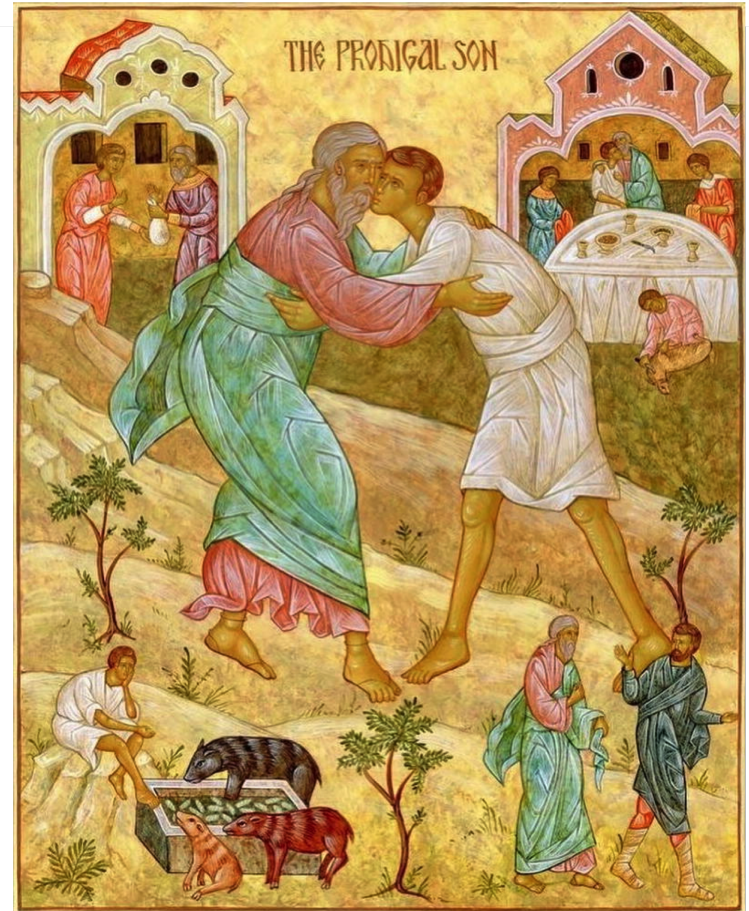
Saint Mariamne wasn't one of the 12 apostles, but in a way, she was an apostle too! We are all "sent out" by God to spread the news of love and hope of Christ!



**We celebrate St. Mariamne tomorrow, February 17th (OC: March 2nd).**

© Alexandra Houck 2025

## The Prodigal Son



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