

Fifth Sunday of Saint Luke Twentieth Sunday After Pentecost October 26th, 2025

*On October 26th we Commemorate
Great Martyr Demetrius the Myrrh Streamer of Thessalonica.
Commemoration of the Great and Fearful Earthquake.*



Icon of the Rich Man and Lazarus

Holy Wisdom Orthodox Mission

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

<https://www.holywisdomorthodox.com>
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, Most 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

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Epistle of the Earthquake, (331-ctr) Hebrews 12:6-13, 25-27

BRETHREN: *“Whom the Lord loves He chastens and scourges every son whom He receives.”* If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it. Therefore, strengthen the hands which hang down, and the feeble knees, and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed. See that you do not refuse Him Who speaks. For if they did not escape who refused Him Who spoke on earth, much more shall we not escape if we turn away from Him Who speaks from heaven, Whose voice then shook the earth; but now He has promised, saying, *“Yet once more I shake not only the earth, but also heaven.”* Now this, *“Yet once more,”* indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

Epistle of the 20th Sunday, (200) Galatians 1:11-19

BRETHREN: I make known to you, that the Gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, Who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me; but I went to Arabia and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter and remained with him fifteen days. But I saw none of the other Apostles except James, the Lord's brother.

Epistle of Saint Dimitrios, (292) 2 Timothy 2:1-10

MY SON TIMOTHY: Be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. You therefore must endure hardship as a good soldier of Jesus Christ. No one

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Continued from Page 2 engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. And also, if anyone competes in athletics, he is not crowned unless he competes according to the rules. The hardworking farmer must be first to partake of the crops. Consider what I say, and may the Lord give you understanding in all things. Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, for which I suffer trouble as an evildoer, even to the point of chains; but the word of God is not chained. Therefore, I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

Gospel of the Earthquake, (27) Matthew 8:23-27

AT THAT TIME: When Jesus got into a boat, His disciples followed Him. And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. Then His disciples came to Him and awoke Him, saying, "Lord, save us! We are perishing!" But He said to them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm. So, the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

Gospel of the 5th Sunday of Saint Luke (83) Luke 16:19-31

THE LORD SAID THIS PARABLE: There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. So it was that the beggar died and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." But Abraham said, "Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted, and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us." Then he said, "I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment." Abraham said to him, "They have Moses and the prophets; let them hear them." And he said, "No, father Abraham; but if one goes to them from the dead, they will repent." But he said to him, "If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead."

Gospel of Saint Dimitrios, (52) John 15:17-16:2

THE LORD SAID TO HIS DISCIPLES: These things I command you, that you love one another. If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, "A servant is not greater than his master." If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know Him who sent Me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. But this happened that the word might be fulfilled which is written in their law, "They hated Me without a cause." But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness, because you have been with Me from the beginning. These things I have spoken to you, that you should not be made to stumble. They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.

PARISH INFORMATION

Activities this week:

1. Catechism via Zoom, Tuesday, 6:00 pm
2. Paraklesis, Wednesday, 6:00 pm
3. Discovering & Discussing Orthodoxy, Thursday, 6:00 pm (*at Four Winds Coffee and Tea, 1235 Bookcliff Avenue*)
4. Our parish is accepting donations to help Father Noah Andrew of Saint Michael parish in Kwigillingok, Alaska who lost both his home and the church on October 12, 2025.

Forthcoming Activities in November and December:

1. As we have done annually, we will again collect offerings in November to purchase turkeys to feed the hungry at Thanksgiving through the Salvation Army.
2. During both the Great Fast and the Nativity Fast, Holy Wisdom has collected in-kind donations to support local charities in Mesa County. This year we plan to participate in the US Marine Corps *Toys for Tots* program.



SUNDAY HOMILY

Fifth Sunday of Saint Luke

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

In this Gospel account, note carefully that Jesus does not identify the rich man by name, but only, as it were, calling him “such-and-such a rich person.” The poor, destitute man, however, He calls by his own, proper name: “Lazarus.”

The Fathers of the Church — such as Saint Cyril of Alexandria and Saint Theofylaktos — are very specific in pointing out that from this small detail we must come to two critical conclusions.

First, the rich man by being uncompassionate was nameless in God’s presence. This reflects the words of the Psalms concerning those who do not fear God, Who “*will not make mention of their names with My lips*” (*Psalms 15:4*).

Second, the name of the poor man is mentioned by the tongue of God: Lazarus. This also recalls the Psalm which states: “*He will spare the poor and needy and will save the souls of the needy*” (*Psalms 71:13*).

Moreover, we should consider that the Psalms also state, “*He will bring justice to the poor of the people; He will save the children of the needy and will break in pieces the oppressor*” (*Psalms 71:4*).

We are called not to consider our riches – great or small – as belonging to ourselves alone. We must open our hands to those in need; assist those in poverty and pain (whether physical or spiritual); comfort those who have fallen into extreme distress; console with those who are in sorrow or oppressed with bodily and/or spiritual maladies; aid those who are in want of necessities; and also comfort the saints who embrace bodily poverty (such as clergy and monastics) so that they may serve God without distraction.

We must always keep in mind that if our worldly wealth is lost, and especially when we reach the end of our earthly life, we will become poor. At that time our hope and consolation will be in God, which is often manifest through the good works of those who seek the Lord and do His will.

If we have been good and kind to others in our life, God will lovingly and bountifully refresh us following our labors in this world. He will especially bless those who wisely, humbly, patiently, and soberly bear the heavy burden of poverty.

The Apostle Paul addresses these same considerations, giving this advice to those who live in wealth and abundance regarding those who live in misery: “*your abundance may supply their lack, that their abundance also may supply your lack*” (*2 Corinthians 8:14*).

Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

It would be a mistake to say that the cause of the dramatic course of life for both was wealth for one of them and poverty for the other.

This is because the Word of God Himself gives us examples of rich people who were saved and poor people who were condemned.

In other words, it is not these material goods *per se* that save or condemn man, but its mismanagement, which means that a rich man, in the sight of God, Who knows the depths of one’s heart, can be unbound and independent from their wealth, and a poor man enslaved to and dependent on material goods.

The rich man was condemned to the suffering of hell not for his wealth, but for its mismanagement.

He considered that tangible goods were solely his own property, whose sole purpose was his own good. Wealth became his god.

He was blinded by greed, so he was indifferent to what was going on around him and to the needs of his fellow humans.

Simply put, the reason for his condemnation was selfishness and indifference.

On the other hand, Lazarus was justified, not again because of his poverty, but for the patience he showed.

A patience that led neither to disgust at God nor towards his wealthy fellow man.

In this respect, the reason for his salvation and righteousness was to maintain his trust in God and his love for his fellow man.

His perseverance to trust God and to believe. The belief that God is his exclusive helper.

After all, this should not be irrelevant to the fact that in Hebrew the name Lazarus means exactly “God is a helper.”

Amen.

Metropolitan Damaskinós of Didymoteicho, Orestiada and Soufli



In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The parable about the rich man and Lazarus shows that those who do not live as they should, will suddenly wake up to reality, but they will no longer have the opportunity to correct their state.

Their eyes will open, and they will clearly see where the truth lies.

Remembering that on the earth there are many who are blind as they were, they would like someone to be sent from the dead for the assurance that one must live and understand things only according to the indication of the Lord's Revelation.

But they will be denied even this, because for those who desire to know the truth, Revelation alone is a witness.

But for those who do not desire it, and do not love the truth, even the resurrection of the dead will not be convincing.

The feelings of the rich man in this parable are probably felt by everyone who departs this life.

Consequently, according to the conviction of that world which will be the conviction of us all, the only guidance for us on the path of life is the Lord's Revelation.

But there, for many, this conviction will have come too late—it would have been more useful here, but not everyone had it.

We will believe, at least, the testimony of those there, putting ourselves into their state.

Those who are in torments do not lie; pitying us they want our eyes to be opened, that we not come to the place of their torment.

We cannot say of this subject as we often do of current affairs, "*Maybe somehow things will go all right.*" No, it will not just go all right somehow.

We must be fundamentally certain that we will not find ourselves in the place of the rich man.

Amen.

Saint Theophan the Recluse



Tone 3, Troparion (Resurrection)

Let the heavens rejoice. • Let the earth be glad. • For the Lord has shown strength with His arm. • He has trampled down death by death. • He has become the first born of the dead. • He has delivered us from the depths of Hades, • and has granted to 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 8, Troparion (Earthquake)

O Christ our God, Who lookest upon the earth and it trembles; • deliver us from the terrible threat of earthquake; • and through the prayers of the Theotokos, send down upon us Thine abundant mercy and save us.

Tone 3, Troparion (Saint Dimitrios)

The world has found thee to be a great defense against tribulation • and a vanquisher of heathens, O Passion-bearer. • As thou didst bolster the courage of Néstor, • who then humbled the arrogance of Lyaïos in battle, • Holy Dimitrios, entreat Christ God to grant us great mercy.

Tone 3, Kontakion (Resurrection)

On this day Thou didst rise from the tomb, O Merciful One, • leading us from the gates of death. • On this day Adam exults as Eve rejoices; • with the Prophets and Patriarchs • they unceasingly praise the divine majesty of Thy power.

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 2, Kontakion (Saint Dimitrios)

Glory... God, Who has given thee invincible might, • has tinged the Church with streams of thy blood, Dimitrios. • He preserves thy city from harm, • for thou art its foundation.

Tone 6, Kontakion (Earthquake)

Both now... Deliver us all from upheavals, and from terrible afflictions caused by our sins, O Lord, • and spare Thy people whom Thou hast purchased with Thy blood, O Master. • Do not deliver Thy city to destruction by terrible earthquakes, • for we know no other God but Thee; • and to those who cry out Thou dost respond: • "I am with you, and no one will be against you."

Prokeimena

O Lord, save Thy people, • and bless Thine inheritance. (*Psalm 27:9a*)

The righteous shall rejoice in the Lord, • and shall hope in Him. (*Psalm 63:11a*)



Евангелие

Некоторый человек был богат, одевался в порфиру и виссон и каждый день пириествовал блистательно. Был также некоторый нищий, именем Лазарь, который лежал у ворот его в струпьях и желал напиться крошками, падающими со стола богача, и псы, приходя, лизали струпья его. Умер нищий и отнесён был Ангелами на лоно Авраамово. Умер и богач, и похоронили его. И в аде, будучи в муках, он поднял глаза свои, увидел вдали Авраама и Лазаря на лоне его и, возопив, сказал: отче Аврааме! умили сердись надо мною и пошли Лазаря, чтобы омочил конец перста своего в воде и прохладил язык мой, ибо я мучаюсь в пламени сем. Но Авраам сказал: чадо! вспомни, что ты получил уже доброе твое в жизни твоей, а Лазарь - злое; ныне же он здесь утешается, а ты страдаешь; и сверх всего того между нами и вами утверждена великая пропасть, так что хотящие перейти отсюда к вам не могут, также и оттуда к нам не переходят. Тогда сказал он: так прошу тебя, отче, пошли его в дом отца моего, ибо у меня пять братьев; пусть он засвидетельствует им, чтобы и они не пришли в это место мучения. Авраам сказал ему: у них есть Моисей и пророки; пусть слушают их. Он же сказал: нет, отче Аврааме, но если кто из мёртвых придёт к ним, покаются. Тогда Авраам сказал ему: если Моисея и пророков не слушают, то если бы кто и из мёртвых воскрес, не поверят (Лк. 16, 19-31).



Митрополит Антоний (Храповицкий)

Во имя Отца и Сына и Святого Духа.

Самая страшная притча: из неё обычно делают вывод, что мучение грешников будет бесконечно. Само мучение изображено в виде огня жгущего, но не сжигающего. **Но в чём сущность мучения? - В отсутствии умиления.** Последнее возможно лишь при условии полного раскаяния. Поэтому мучение было бы бесконечным, если бы невозможно было бы покаяние. В Евангелии не раз говорится о вечной муке, но это выражение не есть синоним бесконечности: это выражение можно понимать и как характеристику

1 ☞ неутолимостимучения в упомянутом смысле, и нет в Слове Божиим определенных указаний на бесконечность страданий всех грешников, и что судьба их не может измениться. Слова Авраама в сегодняшнем Евангелии о пропасти между праведниками и грешниками, которую нельзя перейти, не говорят об этом: - да нельзя перейти не изменяясь, но это еще не говорит о невозможности изменения.

Сегодняшнее Евангелие дает нам как бы два луча надежды на более отрадную перспективу.

Во-первых мы видим, что Авраам в раю слышал богатого и, следовательно, есть между ними какое-то общение, хотя бы в виде беседы, и у грешников есть мысль и надежда на нечто лучшее. Одно это уже облегчает положение, ибо самое страшное это не само страдание, а безнадежное сознание его бесконечности. Этого сознания у богатого нет, а, наоборот, есть стремление и надежда на лучшее.

Во-вторых богач начинает жалеть своих братьев. Последнее показывает, что в нем пробудились добрые чувства, что он начал каяться и надеется на покаяние братьев. Это значит, что в той жизни возможно некоторое изменение настроения человека, ибо начавшееся покаяние может перейти к полному раскаянию и тогда умилению.

Богатый еще не знает полного раскаяния: он пока только понимает причинную связь между своим положением раньше и теперь, но не понимает справедливости последнего. Однако он начал жалеть своих братьев.

Если в той жизни есть возможность изменения настроения в смысле появления добрых чувств и покаяния, то надо допустить возможность полного раскаяния и тогда умиления; тогда надо допустить надежду, что двери райские не закрываются раз и навсегда. Допустить надежду, наконец, что пройдя через какие-то страдания, душа грешника, если она не окончательно отдалась ожесточению, может стать способной к покаянию, сперва частичному, как у богатого, а потом и к полному и тогда может ожить для умиления и спасения.

Не страшна сама по себе величина грехов, если есть покаяние. Покаявшийся в великих грехах становится блаженным.

Если мы небрежны к своей душе, если не покрываем каждый грех, особенно гнев, покаянием, то сделаем свою душу нечуткой и неспособной к покаянию и умилению. Тогда душа высохнет и будет близка к беспросветному отчаянию, ибо последнее состояние определяется отсутствием молитвы, покаяния и умиления, от чего да оградит нас Господь молитвами Богородицы.



Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.

Я хочу обратить ваше внимание на два момента в сегодняшнем евангельском чтении. Во-первых, на заключительные слова Спасителя: если мы не сумели послушать Моисея и пророков, то есть того множества свидетелей, которые от начала времен нам говорили о

Боге и о Его правде, то и Воскресший не убедит нас ни в чем... Тем, кто тогда его слушал, это слово казалось таким непонятным, – но разве теперь эти слова не ясны для нас? Воскрес Христос, явился в славе Своего Божества и во всей красоте и величии Своего человечества – и всё равно мы, христиане, слышим Его слова, дивимся Его учению, поклоняемся Ему, и *так далеко* остаемся от того, чему Он нас учил.

Разве кто-то может в нас узнать учеников Христовых так, как можно было их узнать в лице ранних Его учеников и апостолов?

Тогда печатью апостольства, печатью христианства была непостижимая для земли любовь христиан одного к другому и любовь их крестная, жертвенная ко всему миру; **они были готовы свою жизнь отдать для того, чтобы другой человек, им чужой, порой их ненавидящий, мог поверить в благовестие Христова и ожить новой жизнью.** Как далеко от этого то, что люди могут видеть в нас!

И это приводит меня ко второму, что я хотел сказать. Кто-то из древних сказал: Нет более страшного места отлучения, чем то место, где будут неверные христиане... Когда мы читаем эту притчу, мы всегда думаем о Лазаре и о богаче, думаем о других: но что если эта притча обращена к нам? **Разве мы не похожи на этого богатого человека? Какое несметное богатство у нас есть духовного ведения! Мы знаем Бога; мы познали Христа: нам открылось Его учение; нам даны Его таинства: в нас обитает Его благодать, веет в Церкви Святой Дух – а мы всё равно остаёмся самодостаточны, замкнуты и стараемся жить привольно, обеспеченно этим богатством, которое Господь нам даёт.**

Рядом с нами тысячи и тысячи людей изголодались, готовы бы покормиться крупичками, которые падают постоянно с нашего стола, – но мы им не даём: Православие принадлежит нам, вера принадлежит нам, все принадлежит нам!.. А другие люди у нашего порога, под лестницей нашей, у нашей двери голодают, умирают с голода, и не получают порой *ни одного* из тех животворящих слов, которым они могли бы ожить...

3 ☞ Мы знаем слишком много, мы слишком богаты; древние святые «невежды», не имевшие доступа к тому множеству книг, которые мы можем читать, иногда слышали одно евангельское слово и на нём строили святость целой жизни. **А мы читаем, читаем, слушаем, молимся – и святость не вырастает среди нас, потому что мы скупы, как тот богач, который хотел всё себе сохранить, которому не жалко было другого человека.**

И вот Евангелие говорит нам, что умер бедный – может быть, просто изголодавшись у двери богатого, – и *ангелы* унесли его в лоно авраамово, в рай Божий. Умер и богатый – но ни один из ангелов не подошел к нему: схоронили его подобные ему жадные и богатые, схоронили его в сердце земли; *умер* он, и оказался перед лицом суда. И не потому, что он был богат, а Лазарь беден, не потому просто, что ему досталось в жизни светлое, а тому только горькое: потому что все светлое, что у него было, он жадно сохранил и ничем не поделился: теперь и бедняк – такой теперь *богатый* в вечности – не может поделиться с ним ничем...

Подумаем о нашем Православии, подумаем о богатстве нашем, подумаем о том голоде, который вокруг, среди инославных, среди неверующих, среди безбожных, среди ищущих и не ищущих – и не останемся подобными этому богачу, чтобы и над нами не произнес Господь Свой суд: *Я воскрес – и Мне вы не поверили!..* Но какая радость будет у Спасителя, и у ангелов Божиих, и у Отца нашего небесного, и у Матери нашей, Богородицы, и у святых, и у грешников, если мы окажемся простодушными и щедрыми, и если все наше богатство мы будем давать: давать, не стараясь ничего сохранить – потому что **человек только тем богат, что он отдал по любви. И тогда и среди нас, и в наших душах откроется Царство Божие, Царство торжествующей, ликующей, всё победившей любви.** Аминь.

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, October 26, 2025

Volume 13, Issue 43

Playing by the rules

Do you play sports? If you do, then you follow the rules, don't you? If you don't follow them, you're sent to the bench, or the penalty box, or you might even lose the game altogether!

Today in the epistle, we hear some good advice. "An athlete is not crowned unless he competes according to the rules." That means you can't win the game unless you follow the rules. But why do we hear about sports at church? Well, we want to win a different kind of prize than you might win in sports. We want to win the prize of eternal life. We want to be with our Lord forever!

How can we win this prize? By following the rules. God has given us the rules in the Bible. In the Bible, we can find the rules of the 10 Commandments. In the Bible, we can hear the great rule that God gave us: "Love one another." St. Paul also tells us to "share in suffering." When other people are having a hard time, or if they are suffering, we can help make things easier for them. We can love our neighbor so that we are sharing in the suffering. When we follow these rules, our Lord is so happy to give us the reward! Do you think YOU can try to follow these rules?



4 SAINTS NAMED DEMETRIOS DIFFERENT TIMES, SAME MESSAGE!

Have you met somebody with your same name? If you have a popular name like Sophia or Mary or John or James, maybe you're not surprised when you meet somebody who shares your name.

This week we celebrate four saints named Demetrios. These saints lived in different times and in different countries. They had different personalities and of course they all looked different from each other. But all four of them loved the Lord and their neighbors. All four of them wanted to do what God wanted of them.



Today, we remember St Demetrios, who lived in Thessaloniki, Greece. He was a brave and important hero who helped his friend be strong in his faith. We also celebrate St. Demetrios of Misti-Konakli, who lived 1500 years later! He was a simple old man who loved God and was kind to people around him. Tomorrow is St. Demetrios of Bulgaria, a monk who lived in the wilderness. He was a gentle man who spent his life growing closer and closer to God. And then we celebrate St. Dimitri of Rostov in Russia. He was an important and smart bishop, but he loved his people and was always very kind to them.

Hooray for Saint Demetrios...all four of them! They all loved God and loved their neighbors.

We remember one St. Demetrios today, October 26th (OC: November 8th).

WORD SEARCH

Can you find these words in the jumble?

Athlete
Commandments
Demetrios
Epistle
Love God
Love Neighbor
Message
Rules
Share
Suffering

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

WHAT'S IN THE ICON?

Here are the other three saints named Demetrios we celebrate this week.

They are all different but they are all God's saints!



Saint Demetrios, pray for us!



The Children's Word is a weekly bulletin for Orthodox Christian kids. Copyright 2025 Alexandra Houck.
Email is [orthodoxchildrensword \(at\) gmail.com](mailto:orthodoxchildrensword@gmail.com). Find it each week at orthodoxchildrensword.org.

DONATE TO ALASKAN PRIEST WHO LOST HOME IN FLOODING
Kwigillingok, Alaska, October 21, 2025



Fr. Noah Andrew and his wife Matushka Anastasia of Kwigillingok, Alaska, have [lost their home](#), personal belongings, and subsistence in the devastating flooding that struck their village earlier this month. St. Michael's Orthodox Church, where Fr. Noah served as rector, was also destroyed by the floodwaters.

Forced to evacuate Kwigillingok, Fr. Noah and Matushka relocated to the neighboring village of Kongiganak. Despite losing their home, Fr. Noah continues to serve his community, offering support and spiritual guidance to others affected by the disaster.

A GoFundMe campaign has been established to assist Fr. Noah and his family. Funds raised are monitored daily and go directly to Fr. Noah's personal account to help rebuild his home and provide for his family's subsistence. As of October 21, the campaign has raised \$20,700 of its \$35,000 goal.

Every donation will support the priest's efforts to continue ministering to his flock while recovering from the flood.

The Orthodox Church in America's Diocese of Alaska is also actively collecting donations and supplies to [assist the thousands](#) affected across the Yukon-Kuskokwim Delta. It continues to coordinate relief efforts, ensuring that support reaches families in Kwigillingok, Kipnuk, Napakiak, Kongiganak, Bethel, and other impacted communities.

Those wishing to contribute to Fr. Noah and Matushka can do so via the [GoFundMe campaign](#).

10/22/2025

DMCESE OF ALASKA MOBILIZES RELIEF EFFORTS FOR FLOOD VICTIMS AS EVACUEES ARRIVE IN ANCHORAGE

Anchorage, October 21, 2025

Following the [catastrophic flooding](#) that struck Western Alaska last weekend, sweeping away St. Michael Church and the home of Fr. Noah Andrew in Kwigillingok, the Orthodox Church in America's Diocese of Alaska has organized a coordinated response to assist the thousands of displaced residents, many of whom have been evacuated to Anchorage.

His Eminence Archbishop Alexei of Sitka and Alaska has directed clergy throughout the diocese to offer petitions during Divine Services for those who remain missing, for search and rescue teams, and for those who have lost their homes and livelihoods. Despite losing his own home, Fr. Noah Andrew has decided to remain with his flock in Kwigillingok.

On Sunday, October 19, St. Innocent Russian Orthodox Cathedral in Anchorage hosted a meeting to organize relief efforts following the celebration of the feast of St. Thomas the Apostle and the historic visit of His Eminence Metropolitan Maximilian of Irkutsk, the [cathedral](#) reports.

Representatives from parishes in Wasilla, South Anchorage, and Kenai attended the meeting, which resulted in several concrete action plans.

Yesterday, clergy from the Anchorage area gathered at 11:00 AM at the Alaska Airlines Center to offer spiritual care, holy icons, and prayers to evacuees while assessing their needs. This ministry will continue throughout the week as clergy arrive for the Diocesan Assembly.

On Friday, October 24, St. Innocent Cathedral will host an Alaska Native Food Night at 6:00 PM. Meeting participants noted that many families lost not only their homes but also the harvested food they had prepared for the winter. Attendees are asked to bring prepared dishes, drinks, or utensils.

Parishes throughout the diocese will begin organizing clothing, food, and supply drives in the coming days. The cathedral has already delivered the first round of donations to those in need. Volunteers will also provide transportation from shelters to churches for those wishing to attend services or receive support.

In a statement read during Sunday's Divine Liturgy, Abp. Alexei noted the providential timing of Met. Maximilian's visit:

Providentially, this tragedy has unfolded during the conclusion of a seven-day pilgrimage throughout Alaska with our honored guest, His Eminence Metropolitan Maximilian of Irkutsk. At every holy site we visited, the afflicted and those helping were remembered before the saints and especially before the wonderworking Icon of Our Lady of Sitka and our St. Herman of Alaska. Through their holy intercessions and through the sacrificial love we offer one another, we may become instruments of God's mercy to those in desperate need – not only by providing material sustenance, as necessary as that is, but also by extending Christian friendship, encouragement, and hope.

His Eminence called on the faithful to sacrificially serve, and concluded with a prayer:

Beloved Fathers and faithful, this is a sacred moment for us to be the Church – to manifest the living Body of Christ in the midst of suffering. Let us be steadfast in prayer, generous in almsgiving, and tireless in compassion. Let us comfort the afflicted, strengthen the weak, and stand beside our brothers and sisters until the storm has passed and hope is renewed.

May the Lord Jesus Christ – Who calmed the raging sea and fed the multitudes in the wilderness – look with mercy upon His suffering people, and may His All-holy Mother spread her protecting veil over the land and people of Alaska. May He bless your every effort to serve, to give, and to love in His holy Name.

The flooding has affected multiple communities in the flood zone, including Kwethluk, the home of the recently glorified St. Olga of Alaska. Governor Mike Dunleavy has stated that the damage is so severe that some evacuees may not be able to return to their homes for 18 months.

Those wishing to offer financial support can donate through the [Western Alaska Disaster Relief 2025 Fund](#), which has been shared online by the diocesan secretary.

10/21/2025

November 2025						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 5:00 pm Choir Practice 6:00 pm Great Vespers
2 21st Sun After Pentecost 6th Sunday of St. Luke 9:05 am 3rd & 6th Hours Following: Divine Liturgy	3	4 6:00 pm Catechism (Zoom)	5 Fast Day 6:00 pm Paraklesis	6 6:00 pm Discovering Orth	7 Fast Day 6:00 pm Great Vespers	8 Feast of the Archangels 9:05 am 3rd & 6th Hours Following: Divine Liturgy 5:00 pm Choir Practice 6:00 pm Great Vespers
9 22nd Sun After Pentecost 7th Sunday of St. Luke 9:05 am 3rd & 6th Hours Following: Divine Liturgy	10	11 6:00 pm Catechism (Zoom)	12 Fast Day 6:00 pm Paraklesis	13 Feast of St. John Chrysostom 6:00 pm Discovering Orth	14 Fast Day 🐟🍷 Feast of the Apostle Philip	15 Fast Day 🐟🍷 Nativity Fast Begins 5:00 pm Choir Practice 6:00 pm Great Vespers
16 Fast Day 🐟🍷 23rd Sun After Pentecost 8th Sunday of St. Luke 9:05 am 3rd & 6th Hours Following: Divine Liturgy	17 Fast Day	18 Fast Day 🍷🍇	19 Fast Day 6:00 pm Paraklesis	20 Fast Day 🍷🍇 6:30 pm Parish Council	21 Fast Day 🐟🍷 Feast of the Entrance 8:05 am 3rd & 6th Hours Following: Divine Liturgy	22 Fast Day 🐟🍷🍇 5:00 pm Choir Practice 6:00 pm Great Vespers
23 Fast Day 🐟🍷🍇 24th Sun After Pentecost 9th Sunday of St. Luke 9:05 am 3rd & 6th Hours Following: Divine Liturgy	24 Fast Day	25 Fast Day 🍷🍇	26 Fast Day Feast of St Katherine 8:05 am 3rd & 6th Hours Following: Divine Liturgy	27 Fast Day 🍷🍇 Thanksgiving	28 Fast Day	29 Fast Day 🐟🍷🍇 5:00 pm Choir Practice 6:00 pm Great Vespers
30 Fast Day 🐟🍷🍇 25th Sun After Pentecost 10th Sunday of St. Luke Feast of St. Andrew 9:05 am 3rd & 6th Hours Following: Divine Liturgy						
Fast Days: On fast days, we abstain from (a) all vertebrate products, including meat, dairy items, and fish (by “fish” we mean vertebrate fish; shellfish may be consumed on any day), (b) olive oil, and (c) wine (all alcohol). Weekly Fast Days: According to the ancient tradition of the Orthodox Church, we fast on Wednesdays to recall the betrayal of Judas and on Fridays to recall the crucifixion of the Lord. Fast Day: The Nativity Fast is a forty-day period, from November 15th through December 24th, during which we abstain from vertebrate products, olive oil, and wine. Fast Day 🐟🍷🍇: On Saturdays and Sundays the Nativity Fast, as well as on certain major feast days, the Fast is relaxed to consume fish, olive oil, and wine. Fast Day 🍷🍇: On Tuesdays and Thursdays the Nativity Fast, the Fast is relaxed to consume olive oil and wine.						Holy Wisdom Orthodox Church Grand Junction, Colorado

Parish Council Approval: 2025-09-25

Revised: 2025-09-25

December 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 <i>Fast Day</i>	2 <i>Fast Day</i> 🐟🍷	3 <i>Fast Day</i>	4 <i>Fast Day</i> 🐟🍷 <i>Great Martyr Barbara</i>	5 <i>Fast Day</i> 🐟🍷 <i>Ven. Sabbas the Sanctified</i>	6 <i>Fast Day</i> 🐟🍷 Saint Nicholas the Wonderworker 9:05 am 3rd & 6th Hours <i>Following: Divine Liturgy</i> 5:00 pm Choir Practice 6:00 pm Great Vespers
7 <i>Fast Day</i> 🐟🍷 26th Sun After Pentecost 11th Sunday of St. Luke 9:05 am 3rd & 6th Hours <i>Following: Divine Liturgy</i>	8 <i>Fast Day</i>	9 <i>Fast Day</i> 🐟🍷 <i>Conception by Righteous Anna of the Most-holy Theotokos</i>	10 <i>Fast Day</i>	11 <i>Fast Day</i> 🐟🍷	12 <i>Fast Day</i> <i>St. Spyridon the Wonderworker, Bishop of Tremithus</i>	13 <i>Fast Day</i> 🐟🍷 Ven. Herman of Alaska 9:05 am 3rd & 6th Hours <i>Following: Divine Liturgy</i> 5:00 pm Choir Practice 6:00 pm Great Vespers
14 <i>Fast Day</i> 🐟🍷 27th Sun After Pentecost 12th Sunday of St. Luke <i>Sunday of the Forefathers</i> 9:05 am 3rd & 6th Hours <i>Following: Divine Liturgy</i>	15 <i>Fast Day</i>	16 <i>Fast Day</i> 🐟🍷	17 <i>Fast Day</i> <i>Holy Prophet Daniel and the Three Holy Youths: Ananias, Azarias and Misael (600 B.C.)</i>	18 <i>Fast Day</i> 🐟🍷	19 <i>Fast Day</i>	20 <i>Fast Day</i> 🐟🍷 <i>Forefeast of the Nativity Saturday before Nativity</i> 5:00 pm Choir Practice 6:00 pm Great Vespers
21 <i>Fast Day</i> 🐟🍷 28th Sun After Pentecost 13th Sunday of St. Luke <i>Sunday Before Nativity Sunday of the Holy Fathers</i> 9:05 am 3rd & 6th Hours <i>Following: Divine Liturgy</i>	22 <i>Fast Day</i> <i>Forefeast of the Nativity Great Martyr Anastasia</i>	23 <i>Fast Day</i> 🐟🍷 <i>Forefeast of the Nativity</i>	24 <i>Fast Day</i> <i>Forefeast of the Nativity</i> 9:00 am Imperial Hours & Typica	25 <i>Fast Free</i> The Nativity According to the Flesh of Our Lord God and Savior Jesus Christ. 9:05 am 3rd & 6th Hours <i>Following: Divine Liturgy</i>	26 <i>Fast Free</i> <i>Afterfeast of the Nativity Synaxis of the Most-holy Theotokos</i>	27 <i>Fast Free</i> <i>Afterfeast of the Nativity Saturday After Nativity Saint Stephen, Protomartyr & Archdeacon</i> 5:00 pm Choir Practice 6:00 pm Great Vespers
28 <i>Fast Free</i> 29th Sun After Pentecost 14th Sunday of St. Luke <i>Sunday After Nativity</i> 9:05 am 3rd & 6th Hours <i>Following: Divine Liturgy</i>	29 <i>Fast Free</i> <i>Afterfeast of the Nativity The 14, 000 Martyred Infants (Holy Innocents)</i>	30 <i>Fast Free</i> <i>Afterfeast of the Nativity</i>	31 <i>Fast Free</i> <i>Leavetaking of the Nativity</i>			

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Fast Day 🐟🍷: On Tuesdays and Thursdays the Nativity Fast, the Fast is relaxed to consume olive oil and wine.

Holy Wisdom
Orthodox Church



Grand Junction,
Colorado

Parish Council Approval: 2025-10-23

Revised: 2025-10-23

Monthly Treasurer's Report

Summary of September Finances:

Total Operating Fund Income: \$9,440.00
 Total Expenses: \$4,492.88
 Difference: \$4,947.12

	Annual Budget	Year to Date Actual	Monthly Budget	September Actual
Selected Income Categories:				
Stewardship	\$50,000.00	\$40,593.99	\$4,166.67	\$9,134.50
Candles	\$1,440.00	\$700.50	\$120.00	\$85.50
Total	\$51,440.00	\$41,294.49	\$4,286.67	\$9,220.00
Selected Expense Categories:				
Lease & Utilities	\$18,905.16	\$14,179.05	\$1,575.43	\$1,575.45
Insurance	\$120.00	\$950.00	\$10.00	\$950.00
Web Site	\$131.88	\$107.91	\$10.99	\$11.99
Printing	\$1,200.00	\$667.08	\$100.00	\$67.36
Priest Compensation	\$14,400.00	\$13,500	\$1,200.00	\$1,200.00
Bookstore Activity:				
Bookstore Expenses	\$1,000.00	\$1,849.67	\$83.33	\$0.00
Bookstore Sales	\$800.00	\$1,171.45	\$66.67	\$220.00

Notes:

1. Our Holy Wisdom Mission is 100% supported by you, the parishioner. We receive no outside funds.
2. The Biblical standard for stewardship to God and His Church is a "tithe," which means 10%. This is a personal goal we individually *strive* to attain.
3. Contributions above and beyond your stewardship are always welcome, in any amount, to defray the purchase cost of special items such as candles and wine.
4. Contributions to the Building Fund are always welcome. These might be made in memory of a loved one, in thanksgiving for God's grace, for recovery from an illness, etc.
5. Did you know that City Market will contribute quarterly to Holy Wisdom Mission through their Community Rewards Program? But you must first sign up. To find out how to participate, please contact me personally!

In Christ,
 Monica L. Kostron, Treasurer