

Seventh Sunday of Saint Luke Twenty-Second Sunday After Pentecost November 9th, 2025

*On November 9th we Commemorate
Martyrs Onesiphorus and Porphyrius of Ephesus.
Venerable Matrona of Constantinople. Venerable Theoctiste of Lesbos.
Simeon the Translator. Nectarius of Pentapolis, the Wonder Worker.*



Icon of Jesus Healing Raising the Daughter of Jairus

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 Twenty-Second Sunday, (215) Galatians 6:11-18

BRETHREN, See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these *would* compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Epistle for Saint Nektarios, (229) Ephesians 5: 9-19

BRETHREN, Walk as children of the light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore He says: "Awake, you who sleep, arise from the dead, and Christ will give you light." See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is. And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Gospel of the Seventh Sunday of Saint Luke (39) Luke 8:41-56

AT THAT TIME: There came a man named J  irus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the

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Continued from Page 2 ☞ woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.” While He was still speaking, someone came from the ruler of the synagogue’s house, saying to him, “Your daughter is dead. Do not trouble the Teacher.” But when Jesus heard it, He answered him, saying, “Do not be afraid; only believe, and she will be made well.” When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, “Do not weep; she is not dead, but sleeping.” And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, “Little girl, arise.” Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened.

Gospel for Saint Nektarios, (10) Matthew 4: 25-5: 12

AT THAT TIME, There followed Jesus great multitudes of people – from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan. And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.”

PARISH INFORMATION

Catechism via Zoom, Tuesday, 6:00 pm.

Paraklesis, Wednesday, 6:00 pm.

Discovering & Discussing Orthodoxy, Thursday, 6:00 pm.

The 40-day Nativity Fast begins this Saturday, November 15th. Please make sure Sunday fellowship offerings are in keeping with the fast.

During November we are accepting donations to purchase turkeys that will be taken to the Salvation Army to feed the hungry at Thanksgiving.

Seventh Sunday of Saint Luke

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

Jáirus said: “My daughter is even now dead: but come and lay Your hand upon her, and she shall live.” (Luke 8:41)

The man of the world, who knows how to accomplish things in this life and who commands the respect of his fellows in the synagogue, came to Christ in despair and sought His aid in the healing of his daughter. Notice, however, that being used to giving commands and ordering things, Jáirus *directed* Jesus to do two things so that his daughter might be healed: he required His presence, and he required the laying on of His hand.

In contrast, also notice the woman, ashamed because of her affliction, who approached Christ without intending to dictate how He should heal her. She approached knowing only that if she touched the border of His garment, she would be made whole. Indeed, when she did so, “*immediately her issue of blood stopped*” (cf. Luke 8:44).

She came to Jesus in public and He, merciful and all-wise, did not want her to be hidden and her healing secret – as would be the case later with the girl – but brought her forth and recognized her trust in Him saying, “*Daughter, be of good comfort: your faith has made you whole; go in peace.*”

Which of these two people, the ruler named Jáirus or the nameless woman, had the greater and truer faith? Which one received the greater reward?

Jáirus dictated the manner in which He expected the Lord to act; our prayers are like this when we *tell* the Lord what to give us – as though the all-knowing God did not realize our need or understand what is good for us.

The woman simply approached, knowing that by touching not even Christ Himself but only the dusty and soiled hem of His garment she would receive wholeness. Can I pray, trusting that He will work unknown good even in my own life?

Jáirus received his daughter raised to life from the dead; surely this is a great and good blessing, but was he transformed by the experience? When I receive the good things I ask of the Lord, do I even just stop to thank Him?

The woman was “made whole” and sent on her way in peace; she went away *totally* healed – made *whole*. Do I want to be a whole person, to be all that God created me to be? Or do I just want to be the way I think is best? This latter is the sin of Adam and Eve; the sin of pride, and it leads to death.

May I have the wisdom and the courage to seek God’s will, even when it remains unknown to me for a while, that I might let Him choose the good for me and return me to the original beauty in which all mankind is created.

Amen.

On Healing Illness and Overcoming Death

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

Today's Gospel concerns two closely-linked miracles: the healing of illness and the overcoming of death.

Both illness and death have the same origin and cause. They are the result of sin, and each entered the world as a result of the sin of Adam. As the Apostle Paul says in his Epistle, *"the wages of sin is death"* (*Romans 6:23*).

Consider first the healing of the woman with an issue of blood, which had lasted twelve years. She was healed by touching the fringe of the clothes of Our Savior, Who, as it is written, felt *"power going out (of Him)."*

These few words reveal the nature of all illness. It is something negative, it is a deficiency, it is the unnatural and abnormal absence of the grace of God. It thus takes the power of Christ to heal illness, and to restore wholeness.

When the woman was healed, she was *"made whole"* for an ill person is not whole when they lack the fullness of the power of Christ within themselves. Each of us, lacking the wholeness of God's power, is ill in soul and in body.

Christ proclaims that the woman was *"made whole"* by faith in saying to her, *"Your faith has made you well."* Since each of us is ill by suffering from the lack of God's power within us, we must have faith if we wish to be healed and *made whole*.

Consider next the resurrection of J  rus' daughter. So powerful is the combination of faith on our part together with power on God's part, that it can even overcome death.

The young girl, twelve years old, died. We can scarcely imagine the frantic state of mind of her father J  rus. Yet, he had faith: he was seeking out the Christ, certain that He was the Only One Who could heal his daughter.

As a result of J  rus' faith, coupled with Christ's power, the daughter was healed – not merely from her illness, but indeed from death itself. She was literally raised from the dead by Jesus before the eyes of those who had previously mocked Him.

It is written in the Gospel that, *"her spirit returned."* By *spirit* is meant *breath*, indeed the *breath of life*. When this spirit is absent, body and soul separate in death. Or, said another way, *death is separation*.

We profess the Holy Spirit to be *"Lord and Giver of life."* When the Holy Spirit is absent from us, our bodies and our souls are already spiritually dead: separated from God. But this separation from God can be healed by faith.

Today Christ is saying to us all: *"Have faith and I will give you all the power that you need to do My will and live."* Let us heed His words.

Amen.

Fullness of Life is Restored through Faith in Christ

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

The Gospel speaks of two daughters: a child, and an adult. Both encounter Jesus and both are restored to fullness of life as they are each touched by Christ, Who is the Giver of life.

The twelve-year old child is the daughter of J  rus, a ruler of the synagogue. Because of his love for his daughter, he was not afraid to come to Jesus, fall at His feet, and beg Him for help. He believed Jesus could save his daughter, and the Son of God fulfilled his faith.

The other daughter remains nameless, yet twelve years prior she began to slowly die at the same time as the child was growing. Physicians could save neither the child nor the woman.

The girl's father and the woman herself reach out in trust to Jesus. The Lord notices great faith in both circumstances and responds with mercy and compassion.

The hand of the girl is touched and taken by Jesus to raise her up, and the hand of the woman reaches out to touch even just the hem of His garment.

Indeed, Jesus stops to attend to any who place all their faith and hope in Him. The Lord calls the woman *"daughter,"* saying *"Your faith has made you well; go in peace."* The Lord accepts J  rus' daughter presented to Him in faith and calls her *"child,"* saying, *"Arise!"*

Saint Ephraim the Syrian (+AD 373) says of these two, interwoven miracles, *"Faith is the means by which anyone now may enter the family of Jesus, and peace is the crown of victory each daughter receives because of faith."*

The child became a type of Christ, risen from the dead. The woman became a type of humanity, wounded after the Fall and restored by Jesus. Both daughters were saved by faith – one, by her own faith, the other, by the prayers and faith of her father.

We are also the sons and daughters of Christ who, by our faith and by the faith and prayers of the Saints in heaven and the prayers of the Church on earth, are touched by the Lord and restored unto life.

Let us trust Christ without fear, even in the darkest moments of life. He calls us sons and daughters. Let us pray for ourselves and for one another!

Amen.



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

Jesus was approached by a certain ruler of the synagogue, a man who was neither poor nor insignificant, but the foremost of society. The Evangelist Luke even gives the man's name, Jáirus, so that the miracle might become the more renowned through this confirmable evidence of its truth.

In his great need this man falls down before Jesus, although even without the urgency of this need, he ought to have fallen down and acknowledged Jesus as God. Nevertheless, affliction can compel a man to turn to what is better.

But as Jesus went along the way to the house of Jáirus, a woman drew near to Him who showed exceedingly great faith. She approached and touched the border of His garment with the firm faith that if she could only touch His clothing, she would be made whole. Immediately the flow of blood stopped.

Like a man who brings his eye close to a bright light, or brings a dry stick close to fire, and they immediately react, so also the woman brought her faith close to Him Who has power to heal, and immediately she obtained healing.

She gave no thought to anything else, neither the many years of her illness, nor the failure of her doctors. She only believed and was made whole. Understand that first she touched Jesus noetically, and only then did she touch Him bodily.

The Lord desires to show the woman's faith to all the people so that they might become imitators of her, and also so that Jáirus might have good hope for his daughter. Therefore, He makes manifest what had happened in secret and asks who it was that touched Him.

Peter, being bold, says, "*So many people throng Thee, and yet sayest Thou, Who touched Me?*" But he did not understand what the Lord was asking.

The Lord was inquiring, "*Who touched Me with faith?*" and not simply, "*Whose hand touched Me?*" The Lord knows that it was the woman, but He asks the question to reveal her faith and to give hope to the ruler of the synagogue.

He asks, and thus draws attention to the woman. "*For I perceive that power is gone out of Me,*" He says, and rightly so. The prophets did not have power that went out from them; instead, they worked miracles by the grace of God.

But Jesus is the Source of every good thing and the Source of all power, and He indeed has power that goes out from Him. The Lord grants the woman a double healing: He first heals her sickness and then dispels the fear from her trembling soul by saying, "*Daughter, take courage.*"

Amen.

Saint Theophylaktos

Let us, the faithful, praise and worship the Word, • co-eternal with the Father and the Spirit, • born for our salvation from the Virgin; • for He willed to be lifted up on the Cross in the flesh, • to endure death, • and to raise the dead • by His glorious Resurrection.

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.

O faithful, let us honor Nektarios, the servant of Christ • offspring of Silyvria and guardian of Aegina, • who appeared as a true friend of virtue, • pouring forth all manner of healing upon those who rev'rently cry: • Glory to Him Who gave thee strength. • Glory to Him Who granted thee a crown. • Glory to Him Who through thee grants healing to all.

Thou didst descend into Hades, O my Savior, • shattering its gates as Almighty, • resurrecting the dead as Creator, • and destroying the sting of death. • Thou hast delivered Adam from the curse, O Lover of man, • and we cry to Thee: "O Lord, save us."

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."

Glory... Let us sing praises with gladness of heart • to the newly revealed star of Orthodoxy, • the newly-built rampart of the Church. • Being glorified by the power of the Spirit, • he poureth forth the abundant grace of healings upon those who cry: • Rejoice, Father Nektarios.

Both... Steadfast protectress of Christians, • constant advocate before the Creator; • despise not the entreating cries of us sinners, • but in thy goodness come speedily to help us who call on thee in faith. • Hasten to hear our petition and to intercede for us, O Theotokos, • for thou dost always protect those who honor thee.

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

Precious in the sight the Lord, /is the death of His saints.



Евангелие

И вот, пришёл человек, именем Иаир, который был начальником синагоги; и, пав к ногам Иисуса, просил Его войти к нему в дом, потому что у него была одна дочь, лет двенадцати, и та была при смерти. Когда же Он шёл, народ теснил Его. И женщина, страдавшая кровотечением двенадцать лет, которая, издержав на врачей всё имение, ни одним не могла быть вылечена, подойдя сзади, коснулась края одежды Его; и тотчас течение крови у ней остановилось. И сказал Иисус: кто прикоснулся ко Мне? Когда же все отрицались, Петр сказал и бывшие с Ним: Наставник! народ окружает Тебя и теснит, - и Ты говоришь: кто прикоснулся ко Мне? Но Иисус сказал: прикоснулся ко Мне некто, ибо Я чувствовал силу, исшедшую из Меня. Женщина, видя, что она не утаилась, с трепетом подошла и, пав пред Ним, объявила Ему перед всем народом, по какой причине прикоснулась к Нему и как тотчас исцелилась. Он сказал ей: дерзай, дочь! вера твоя спасла тебя; иди с миром. Когда Он ещё говорил это, приходит некто из дома начальника синагоги и говорит ему: дочь твоя умерла; не утруждай Учителя. Но Иисус, услышав это, сказал ему: не бойся, только веруй, и спасена будет. Придя же в дом, не позволил войти никому, кроме Петра, Иоанна и Иакова, и отца девицы, и матери. Все плакали и рыдали о ней. Но Он сказал: не плачьте; она не умерла, но спит. И смеялись над Ним, зная, что она умерла. Он же, выслав всех вон и взяв её за руку, возгласил: девица! встань. И возвратился дух её; она тотчас встала, и Он велел дать ей есть. И удивились родители ее. Он же повелел им не сказывать никому о происшедшем (Лк. 8, 41-56).

Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.

Сегодняшнее евангельское чтение нам повествует о двух чудесах Господних: об исцелении женщины, которой никакие человеческие силы, никакое человеческое знание, никакая добрая воля

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☞ людей не могли помочь. И о том, как в ответ на мольбу родителей, в ответ на их скорбь и тоску Спаситель Христос вызвал обратно к жизни земной молодую девушку.

Много рассказов в Евангелии о чудесах Господних: и каждый из них, являясь одновременно и исторической реальностью, говорит нам нечто и о нас самих. **Изо дня в день с каждым из нас происходит чудо Божие: силой Божией мы остаёмся живыми: силой Божией мы встаём от болезни: силой Божией от отчаяния мы возвращаемся к надежде, от греха возвращаемся к чистой, просветлённой жизни.** Это такие же чудеса, как исцеление тела. И мы привыкли к ним, и мы считаем это обычным, потому что так постоянно нас взыскует Господь Своей милостью, Своей любовью и Своей творческой, восстанавливающей силой. Но вот, случись с другим человеком нечто подобное тому, что с нами бывает постоянно, покажись нам, что человек до конца стал зол, потемнел беспросветно, умер душой, что нам никакими силами – ни убеждением, ни пристрашением, ни мольбой, ни любовью его не вернуть к жизни – и уже подобно людям, которые окружали одр умершей девочки двенадцати лет, мы говорим Господу: Ты ничего не можешь сделать, – зачем Ты пришел? Что Ты можешь сделать: этот человек уже умер, ему возврата к жизни нет... Мы забываем про дочь Иаинову, мы забываем про ребенка, которого в Наине воскресил Господь, забываем про Лазаря.

Но главным делом, забываем о том, как Господь нас от смерти восстанавливает к жизни всё время: от греха, от злобы, от отчаяния, от потемнения души, от того, что ничего в нас, как будто, живого не осталось, ходим, будто труп... И если всмотреться в этот рассказ, мы видим, как Христос идет в этот дом горя, в этот дом, где есть подлинное, истинное горе матери, отца, настоящих, подлинных друзей – и общее сострадание, сочувствие других: и мы слышим, как Ему говорят: *Зачем Ты пришел? Она умерла!..* И Христос берет с Собой только трех учеников, которые по рассказам и житиям представляют собой образ веры в лице Петра, любви – в лице Иоанна и праведности – в лице Иакова. С Собой берет Он и мать и отца, которые представляют собой *чистое* горе. **В этом контексте веры, надежды, и чистоты, и подлинной мольбы об истинной, реальной нужде Христос восстанавливает умершую к жизни.**

Это могло бы случаться постоянно вокруг нас: я не говорю о телесном воскрешении, но говорю о воскрешении душ человеческих. Но мы так часто стоим между чудом и человеком, и говорим: Стоит ли обратиться к Богу, – что Он может сделать?.. Несколько лет тому назад, когда я говорил о возможности определенному

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2 ☞ человеку ожить, стать новым, творческим, мне было отвечено: Никакая сила из него человека не сделает!.. И тогда я обратился к говорящему и спросил: А скажи – неужели ничего Господь в твоей жизни не совершил? Неужели Он тебя не изменил до самых глубин, когда ты к Нему обратился?. И когда этот человек мне ответил: Да, с тех пор, как я стал православным, все стало ново, – я сказал: И ты после этого смеешь говорить, что Господь бессилен другого восстановить?..

Вдумаемся в эти случаи: и в евангельский рассказ, и в тот случай, который я вам поведал: вдумаемся, потому что **вокруг нас бесчисленное множество людей, которым нужно ожить душой, нужно обновиться, стать новыми людьми – но мы их ко Христу не приводим: мы не говорим им, что всё возможно, мы не зажигаем в них такую надежду, такую веру, такое вдохновение, которые могут сжечь всё, так, чтобы осталось только пламенение и свет.**

Вдумаемся в это, и когда встретим человека, который нам кажется мёртвым, – приведём его к Тому, Который есть и Жизнь, и полнота жизни, и Любовь. Аминь.

Аминь!



Митрополит Антоний (Храповицкий)

Во имя Отца и Сына и Святого Духа.

Из лживых объяснений чудес, самое бесстыдное толкование Ренан дает исцелению кровоточивой: он пользуется невозможностью внешне и публично установить это чудо и под защитой этой невозможности невозбранно и бесстыдно клеветет, говоря, что чуда никакого не было, что Христос и женщина сговорились, чтобы обмануть народ. Ренан говорит о любви Христа и выставляет его обманщиком. Таким образом изобличается не Христос, а Ренан и его проповедь: он признает нравственную возможность соединения любви и обмана.

Нам ясна правда евангельского повествования, мы знаем какая стыдливость связана у женщин с этим явлением, и мы видим ее, трепещущую, как она исповедует свою веру и исцеление, поборов свой стыд.

Но доказать этой правды мы не можем, как не может доказать и Ренан своей лжи. Но ему и не надо доказывать: ему надо только набросить тень сомнения, надо тем более, что если он говорит о бесноватых, что они представлялись, то это чудо, где течение крови факт и реальность, ему надо во что бы то ни стало оклеветать. И вот защитившись стыдливостью женщины, которая иначе как словом не может ☞ 3

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9 ноября 2025 г.

3 ☞ засвидетельствовать о совершившемся чуде, он невозбранно клеветет. **На Христа клеветают по ненависти к Нему. Нет спокойного безразличного отношения: или озлобленная ненависть или преданность и поклонение.**

Многие клеветают на Христа и Его угодников не прямо, а намеками: то в виде признаваемого своего незнания и просьбы разъяснить тот или иной вопрос, то в виде недоговоренной цитаты. Делают только намек и радуются посеянной растерянности или сомнению.

Такие нападают, но всегда, как барсук имеющий запасную нору для бегства, готовят себе отступление охотным признанием своей некомпетентности, когда кто сумеет им серьезно ответить на их софизмы. Но злой удар уже сделан. Клевета! Какое это страшное и какое нечестное оружие! Повторите самую большую бессмысленность три раза на площади и её станут повторять и мало кто станет возражать. И мы виноваты в том, что в нашем обществе, не встречая изобличения, так часто пользуются орудием недоговоренности, намек и клеветы. И если некоторые клеветы не сразу и не начисто выбрасываются, то начинается гниение и смрад. **Если не все виновны в клеветах по злобе, то в некотором небрежном отношении к истине мы повинны все.**



Блаженный Феофилакт Болгарский

Пришел и один начальник синагоги, ни бедный, ни отверженный, но из первых. Евангелист присовокупляет и имя его, чтобы тем очевиднее было, что чудо истинно. По настоянию нужды он припадает к ногам Иисусовым. Хотя бы он и без настоящей нужды должен был пасть пред Иисусом и исповедать Его Сущим Богом, однако ж бывает, что и скорбь побуждает людей к избранию лучшего. Во время пути Господа приступает жена, руководимая весьма сильною верою. Подошедши, она коснулась края одежды Господа в той уверенности, что как только прикоснется, тотчас и исцелится. «И тотчас течение крови у ней остановилось». Как если кто-нибудь обратит глаз к сияющему свету или поднесет хворост к огню, они (свет и огонь) тотчас оказывают свое действие, так и жена, принеся веру Могущему исцелить, тотчас получила исцеление. Ибо она ни о чём не думала, ни о долговременности болезни, ни об отчаянии врачей, ни о другом чём, но только веровала, и — спаслась. И как кажется, она прикоснулась к Иисусу прежде мыслию, а потом телом.

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, November 9, 2025

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Making the most of the time



Do you ever make a list of things you want to do, during a break? Maybe on the last day of school you think of the things you want to do: go fishing, go to a water park, start a garden, go on a trip. You have to make the most of your time, because summer vacation goes by fast!

In the epistle today, Saint Paul tells us to make the most of the time...not our summer vacation, but our whole lives. We hear, "Look carefully then how you walk, not as unwise men but as wise, making the most of the time...Therefore do not be foolish, but understand what the will of the Lord is."

Saint Paul is telling us not to waste our time, because life goes by fast! Sometimes we might waste our time playing video game after video game, or being lazy, or looking at things for hours on the internet, or anything else. But instead we can think about how we can "make the most of the time." We can use our time in the right way too! We can help others, we can read helpful books, we can visit people, we can call a friend who is lonely, we can go to church, we can say a little prayer.

Let's try to "make the most of our time." Saint Paul gives us good advice!

WORD SEARCH

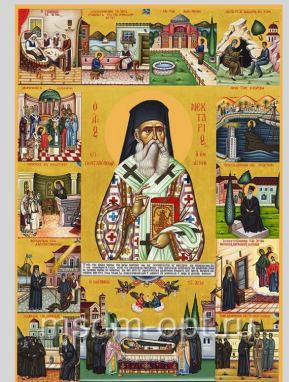
Can you find these words in the jumble?

Aegina
Epistle
Feastday
Foolish
Nektarios
Prayers
Relics
St Paul
Time
Wasting

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

WHAT'S IN THE ICON?

On page 3, you can see an icon of Saint Nektarios and his death. But we really remember saints by how they lived! Here is an icon of Saint Nektarios. We remember him as a loving teacher and bishop, who still helps people!



SAINT NEKTARIOS

MIRACLES FROM HIS RELICS!

Do you ever pray to saints?

Our saints are special people who were close to Christ when they lived on earth. Now, they're even closer to Christ after they have passed on to heaven!



One very special saint is Saint Nektarios, who died less than 100 years ago. We celebrate his big feastday today, but we also remember another important day for Saint Nektarios in September. We remember his relics, and all the miracles that have happened with them!

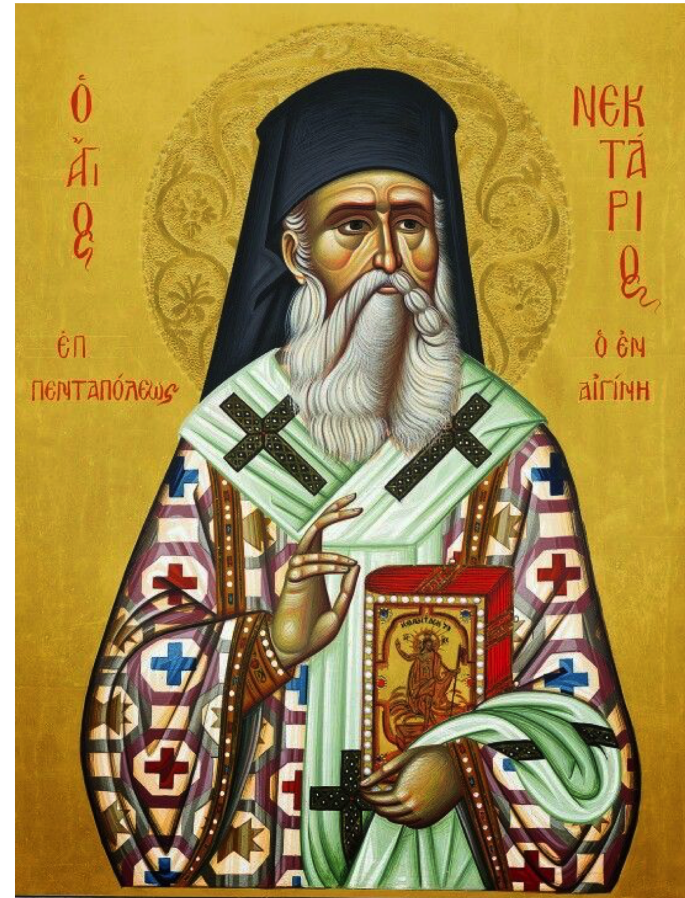
What are relics? The relics are part of the saint's real body (or maybe of his clothes or things he or she owned). We Orthodox Christians know that these things are holy, because the saint is holy too! That's why every church has a little piece of a saint's relic in the altar table. That's why we might kiss the relics and pray to the saint too.

After Saint Nektarios died, his body was still here on earth (his soul went to be with Christ). If you go to Greece, you can pray to Saint Nektarios and kiss his relics there. You can also find a beautiful shrine to Saint Nektarios in Charlotte, North Carolina, and you can kiss part of his relics there too. Saint Nektarios is a saint who especially helps people who are sick. If you go to Charlotte, people will tell you about miracles that have happened with the relics. Sick people have gotten better by touching the relics, or even just by touching some holy oil from the shrine! Even now, Saint Nektarios is still close to God, and he helps us with his prayers to God.

We remember St. Nektarios today, November 9th (OC: November 22nd).

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Saint Nektarios, pray for us!



The Children's Word is a weekly bulletin for Orthodox Christian kids. Copyright 2025 Alexandra Houck.
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