



Class Structure

- 1: Lords Prayer English & Greek**
- 2: Gospel Reading, discussion and explanation**
- 3: Info on the Ecumenical Council of the week**
- 4: History / Story about a Saint**
- 5: Answer Questions in Class**
- 6: Read the Creed until learned by memory Greek & English**

The Gospel for 10-09-2022

Luke 7:11-17 *(New King James Version)*

(Get a Student to Read) Ask who wants to read the Gospel

Jesus Raises the Son of the Widow of Nain

11 Now it happened, the day after, *that* He went into a **city called Nain**; and many of His disciples went with Him, and a **large crowd**.

12 And when He came near the gate of the city, behold, a **dead man** was being carried out, the **only son of his mother; and she was a widow**. And a **large crowd** from the city was **with her**.

13 When the **Lord saw her**, He had **compassion** on her and said to her, “**Do not weep.**”

14 Then He came and **touched the open coffin**, and those who carried *him* stood still. And He said, “**Young man, I say to you, arise.**”

15 So he who was dead sat up and began to speak. And He presented him to his mother.

16 Then **fear came upon all, and they glorified God, saying**, “A great prophet has risen up among us”; and, “**God has visited His people.**”

17 And this **report about Him went throughout all Judea and all the surrounding region**.

Ask questions about Gospel then explain it to the students

1 Kings 17:8-24 Old Testament that parallels and foreshadows the new

1 Kings 17:8-24 *(New King James Version)*

Elijah and the Widow

8 Then the word of the LORD came to him, saying,

9 “Arise, go to **Zarephath**, which *belongs* to Sidon, and dwell there. See, I have commanded a widow there to provide for you.”

10 So he arose and **went to Zarephath**. And when he came to the gate of the city, indeed a **widow** *was* there gathering sticks. And he called to her and said, “**Please bring me a little water in a cup, that I may drink.**”

11 And as she was going to get *it*, he called to her and said, “**Please bring me a morsel of bread in your hand.**”

12 So she said, “As the LORD your God lives, I do not have bread, only a handful of flour in a bin, and a little oil in a jar; and see, **I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it, and not die.**”

13 And **Elijah** said to her, “**Do not fear; go and** do as you have said, but make me a small cake from it first, and bring *it* to me; and afterward make *some* for yourself and your son.

14 For thus says the LORD God of Israel: ‘The bin of flour shall not be used up, nor shall the jar of oil run dry, until the day the LORD sends rain on the earth.’ ”

15 So she went away and did according to the word of Elijah; and she and he and her household ate for *many* days.

16 The bin of flour was not used up, nor did the jar of oil run dry, according to the word of the LORD which He spoke by Elijah.

Elijah Revives the Widow’s Son

17 Now it happened after these things *that the son of the woman* who owned the house became sick. And his sickness was so serious that **there was no breath left in him.** (*he died*)

18 So she said to Elijah, “What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to **kill my son?**”

19 And he said to her, “**Give me your son.**” So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed.

20 Then **he cried out to the LORD** and said, “O LORD my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?”

21 And he stretched himself out on the child three times, and cried out to the LORD and said, “O LORD my God, I pray, let this child’s soul come back to him.”

22 Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived.

23 And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, “See, your son lives!”

24 Then the woman said to Elijah, “Now by this I know that you *are* a man of God, and that the word of the LORD in your mouth *is* the truth.”

In these two readings, there are parallels and foreshadowing that Jesus is a profit and God with us. Nain was located 5.5 miles Southeast of Nazareth, where Jesus did his miracle of raising the man from the dead. Elijah raised a man from the dead in the city of Shunem, which was 7 miles from Nazareth. In 1 Kings, Elijah has compassion for the woman who lost her son. Likewise, in the Gospel of Luke, Jesus sees a lady who lost her son and has compassion for her as well. Here we see the similarity between the two. The significant difference between these two stories is that Elijah stretches out over the man 3 times, unknowingly showing the foreshadowing of the trinity, and prayed to God for his intercession to raising from the dead, and he is restored to life, whereas Jesus as God raised him by his word alone. Elijah raises the dead as a type of resuscitation of life because, eventually, he will die. Whereas Jesus raises the man's soul and body, foreshadowing the resurrection of eternal life, only God can do this. Because the cities were so close, the people in the area knew from their parent's writings in history new about the miracles of Elijah and how God talked with him. Without thinking when they saw the miracle, they stated in verse 16 that “A great prophet has risen up among us”, fulfilling the promise of God in Deuteronomy 18:18 I will raise up for them a Prophet like you from among their brethren and will put My words in His mouth, and He shall speak to them all that I command Him. They also stated in verse 16 that God has visited His people. They were proclaiming that Jesus was God without realizing it. In the next section of Luke when John the Baptist tells his disciples to ask Jesus who he is. After the crowd proclaims him to be God, he tells them. “Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news

preached to them” (Luke7:22). In both readings Elijah and Jesus both have compassion on the Woman that lost her son.

Jesus tells us in **Luke 10:27**, ‘You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’ ” He’s trying to show us how to **have compassion on everyone**. Without love for God and the love of God, you cannot have **compassion** for your neighbor. This is why he says Love God with all your heart and soul **first**. When you can do this, you will begin to love your neighbor.

How do we show God we love him? (ask the Class)

Let’s talk about the word “compassion. (Write the word on the board.)

Can any one tell us what that word means?

Compassion *is the feeling you have when you see someone who has been hurt or suffered misfortunate and you want to help.*

Compassion is an interesting word because it means **more than feeling sorry for someone.**

Compassion involves action – figuring out what to do to help.

Can you think of **people who show compassion?**

Doctors and nurses who work with sick people.

Firemen who put out fires and rescue those who are in danger.

Missionaries who minister to people all over the world.

Individuals who take care of animals.

There are people who group together to show compassion for others. One group is called **Habitat for Humanity**. They build houses for people who need homes.

Our **Churches** show compassion for people in need in many ways.

Can you think of others?

Compassion means action. Let's all get in on the action and do what we can to help others. Next week I want everyone to tell me one thing you did to have compassion on someone.

Intro to the Ecumenical Councils

In the history of Christianity, the **first seven ecumenical councils** include the following:

1	the First Council of Nicaea in 325
2	the First Council of Constantinople in 381
3	the Council of Ephesus in 431
4	the Council of Chalcedon in 451
5	the Second Council of Constantinople in 553
6	the Third Council of Constantinople from 680–681
	Quinisext Council of Trullo held in 692 (<i>not new but a continuation of 5th and 6th</i>)
7	the Second Council of Nicaea in 787

All of the seven councils were convened in Constantinople. (*modern-day Turkey*)

These seven events represented an attempt by **Church leaders** to reach an orthodox consensus, **restore peace and develop a unified Christendom**

The Council of Ephesus in 431 *(Short Facts)*

1	The Third Ecumenical Council was held in Ephesus , Asia Minor, in 431 under Emperor Theodosius II
2	Approximately 200 bishops were present
3	It was chiefly concerned with <u>Nestorianism</u> .
4	Nestorianism is a Christological heresy which originated in the Church in the 5th century out of an attempt to rationally explain and understand the incarnation of the divine Logos, the Second Person of the Holy Trinity as the man Jesus Christ. Nestorianism teaches that the human and divine essences of Christ are separate and that there are two persons , the man Jesus Christ and the divine Logos, which dwelt in the man. Thus, Nestorians reject such terminology as "God suffered" or "God was crucified" , because they believe that the man Jesus Christ suffered. Likewise, they reject the term <i>Theotokos</i> (Giver of birth to God) for the Virgin Mary, using instead the term <i>Christotokos</i> (giver of birth to Christ) or <i>Anthropotokos</i> (giver of birth to a man).
5	According to the Council, Nestorianism overemphasized the human nature of <u>Christ</u> at the expense of the divine.
6	The Council decreed that Christ was one person, not two separate "people": fully God and fully man, with a rational soul and body. The Virgin Mary is <i>Theotokos</i> because she gave birth not to a mere man but to God as a man. The union of the two natures of Christ took place in such a fashion that one did not disturb the other.
7	The Council also declared the text of the Nicene-Constantinopolitan Creed to be complete and forbade any additional change to it. In addition, it condemned Pelagianism.

St Nektarios *(The Romanian Miracle)*

This miracle was recorded when two visitors visited the island of Aegina at Saint Nektarios Monastery and it was full of Romanians. In 2009 the couple asked why they were so many Romanians here. Then they were told the story from a person who heard it from a Romanian pilgrim who was there. In a small village in Romania, no priests existed, and the residents often went to the Patriarch and demanded him to fulfill the empty spot. However, the Patriarch did not have the means to satisfy the demand for a priest. The villagers went over and over again, but there was nothing their Patriarch said that was any different. That he did not have any extra priests, or else he would send one to the village. Meanwhile, people died unread (no services), and others had relationships and children without marriage vows. The children and adults alike were unbaptized. Then one day, outside of the church car pulled up and stopped, and out stepped a priest shouting. The village was

astonished. The villagers went to the Church to welcome him and asked him, How did you come to the village after our Patriarch had said that he doesn't have a priest to send us?" The priest answered, Isn't that what you wished for? You wished for a priest? Now one has come." All the villagers were glad in the presence of the new priest. The priest began immediately working. He went to all the graves and read the (funeral) prayers. He baptized and married everyone in the village and administered Holy communion. One day he invited all the villagers to Church and told them, I must leave now. My mission work is done." The villagers were saddened and confused by his announcement and asked, "Now that you came, you are leaving?" However, the priest didn't change his mind and proceeded with his decision. When the villagers realized that there wasn't anything they could do, they thanked him. After days, the villagers went to the Patriarch, and they thanked him for sending them a priest and let him know that they would kindly appreciate it if he could send them another priest soon, but the Patriarch didn't know anything. He said to them, "I didn't send a priest because I don't have one, However, let me check with the (chancellor) to see if he had sent a priest to you to serve your needs " He phoned the (chancellor), but he too didn't send anyone. The Patriarch inquired, "what did this priest do for you? The villagers answered, he married us, baptized us, performed funerals for our parents, he did what any other priest would have performed for us." Then the Patriarch asked if he gave them any papers or logged the mysteries. Of course, said the villagers, he gave us papers, and he wrote them in the Church's books. "Then, did anyone see what he wrote? And with what name he signed? "All the documents were written in Romanian, and we are not well educated, and the signature he signed in a language we have not seen before." The Patriarch requested they go bring the books in order to see who this clergyman was. When they returned with the book, the Patriarch remained speechless. He couldn't believe his eyes. Indeed all the documents were written in Romanian while his name was written in greek with the name of his signature, Nektarios, Bishop of Pentapolis." May St. Nektarios intercede for all of us and help us!

Say The Creed as an exiting prayer with the class Eng & Greek