

Fourth Sunday of Saint Luke  
Sixteenth Sunday After Pentecost

October 13, 2024

On October 13th we Commemorate:

Martyrs Carpus, Papyrus, Agathodorus, and Agathonica at Pergamum.



Icon of the Parable of the Sower and the Seed

Holy Wisdom Orthodox Mission

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Great Vespers, Saturday Evenings at 6:00 pm

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

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

Very Reverend Archpriest Luke Uhl, Retired, Interim Rector

Holy Wisdom Orthodox Mission  
is a parish in the Diocese of the West  
of the Orthodox Church in America

under the spiritual and ecclesiastical jurisdiction of  
Archbishop Benjamin of San Francisco and the West



EPISTLE AND GOSPEL READINGS

2

Epistle of the 16th Sunday, (181) 2 Corinthians 6:1-10

BRETHREN, We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: "In an acceptable time I have heard you, and in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Epistle of the Holy Fathers, (334) Hebrews 13:7-16

BRETHREN, Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

Gospel of the 4th Sunday of Saint Luke, (35) Luke 8:5-15

THE LORD SPOKE THE FOLLOWING PARABLE: "A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!" Then His disciples asked Him, saying, "What does this parable mean?" And He said, "To you it has been given to know the mysteries

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*Continued from Page 2* ☞ of the kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, and hearing they may not understand.’ “Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.”

**Gospel of the Fathers, (56) John 17:1-13 (Fathers)**

**AT THAT TIME:** Jesus lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.”



**Fourth Sunday of Saint Luke**

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

*“A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it” (Luke 8:5).*

Let us consider why the seed scattered along the path was snatched away. A wayside or path is almost always hard and unbroken because it is trodden down by the feet of all who pass by, and by the wheels of vehicles that are drawn over it.

Since our Lord tells us that the “seed” in this parable is the “word of God” and from such seed the joyful fruits of virtue will grow.

We learn from the image in the parable, however, that no sacred or divine word will be able to enter those who have minds that are hard and unyielding. Men of this kind are like highways that are trodden by unclean spirits and indeed by Satan himself. They will never be producers of holy fruit because their hearts are sterile and unfaithful.

*“And some fell on the rock; and as it grew up, it withered away, because it had no moisture; and some fell among thorns; and the thorns grew with it and choked it” (Luke 8:6-7).*

There are other men whose hearts who carry their faith within them but with indifference; theirs is a faith merely of words. They have a religion that is without roots, for when they enter a church they are happy to see so many assembled and they readily take part in the sacred Mysteries. They do not do this out of seriousness of purpose, however, but rather from a kind of lightheartedness.

When this kind of person goes out of church he immediately forgets the holy teachings he has heard there, and, as soon as persecution arises, he will take flight.

*“Break up fresh ground,  
and do not sow among thorns” (Jeremiah 4:3).*

The Prophet Jeremiah tells us is warning us to first drive away from our minds all worldly cares, so that the divine seed may germinate within us, setting out strong, firm roots. Those who do this will be the rich and fruitful soil yielding fruit a hundredfold.

*“And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience” (Luke 8:15).*

Good and beautiful are the souls who take deeply into themselves the seeds of the Word, and keep them, and tend them with care.

*Amen.*

## Saint Kosmas of Aitólía, On the Parable of the Sower

It seems to me, dear brethren, that you have understood the parable. But so that you will understand it better, take care to listen more carefully to the words of the holy Gospel and let me say the following. to you.

**Who is the Sower?** It is our Lord and God Jesus Christ. As a sower the Lord came out of His house, the Kingdom of heaven, and took seed to plant His fields, which are the hearts of His people.

**What is the seed?** It is the holy Gospel. The Gospel calls us to believe in Him and to be baptized in the name of the Father and of the Son and of the Holy Spirit, and to have love for God and for our brethren.

**What is the road?** It is the proud man whose heart is hard and trodden upon by worldly concerns. The word but it does not enter his heart, and it remains barren, that is, without any spiritual benefit.

**What is the rock?** It is the heart of the person who hears God's word and accepts it with joy but has little reverence for Christ, and when he is tempted, he denies Christ and goes with the devil.

**What are the thorns?** these represent the person who hears God's word and to whom evil passions later come and choke him and he remains barren.

**What is the good earth?** It is the person who struggles to please God.

But yet, you may not have understood the further meaning of the parable, so we should cite examples for you.

Let us thus say something about the rock and the road: the hard ground.

In olden times there was a king of the Jews named Manásseh who tormented them with many tortures. The prophets and teachers counseled him to rule with gentleness, but he did not repent. What did God do? He raised up a king who fought him and made him a slave. He locked him inside a large kettle to burn him. What did Manásseh do inside the kettle? He remembered his sins, he wept, he begged God and promised Him he would no longer sin.

Seeing his good disposition, God heard his repentance, saw his tears, and sent an angel to free him. Later, Manásseh sold his possessions, gave alms, and lived an ascetic life the remainder of his days with fasts, vigils, and prayer. He ultimately went to paradise and rejoices forever.

If, my brethren, there is someone among you who is as hard-hearted as Manasseh, let him remember his sins, repent, and weep. Let him be certain that God accepts his repentance as He did that of Manásseh .

Let us next say something about the thorns.

Blessed Mary of Egypt was twelve years old when she fell into the hands of the devil. She lived in sin day and night, but then the *Continued on Page 5* ☞

merciful God enlightened her. She left the world, went into the desert, and led a hermit's life for forty years. She was cleansed and became like an angel.

God wished to give her rest, so He sent the holy ascetic Zósimas to hear her confession and to give her Holy Communion. Then He received her holy soul into paradise, where she rejoices with the angels.

If there is anyone here like Blessed Mary, let him immediately weep and repent, now that he has time, and let him be assured that he will be saved as was Blessed Mary.

Let us also next say something about the good earth.

Saint Paraskeví was a twelve-year-old maiden from a noble house. Left an orphan, she divided up all her possessions among the poor. And thus, with her abject poverty she purchased paradise!

In place of cosmetics, she wore tears, remembering her sins. In place of earrings, she kept her ears open to hear the sacred Scriptures. In place of a necklace, she fasted often, which made her neck shine like the sun. In place of rings, she acquired calluses on her fingers from the many prostrations she made. In place of a golden belt, she had her virginity which she guarded all her life. In place of a dress, she was covered by modesty and fear of God. This is how the saint decked herself.

If there is any maiden who wishes to adorn herself, let her consider what this saint did and let her do the same if she wishes to be saved. But this is not all.

When she was betrayed to King Antonínus as Christian, he asked her to deny Christ and worship the gods that she might become queen. But she refused.

For whoever has Christ in his heart fears nothing in the world. If we too wish not to fear either people or demons, let us have God in our hearts.

The king ordered a big fire to be lighted and to place over it a pot filled with tar and sulfur. The king ordered the saint to be put into the pot to be boiled. The saint made the sign of the Cross and got in. The king waited two, three hours and seeing she was not being boiled, he said: "*Paraskeví, why are you not burning?*" The saint said: "*Because Christ cooled the water.*" The King replied: "*Sprinkle me with the water so I can see whether it burns or not.*"

The saint took some water in her hands, threw it into his face and immediately – behold the miracle – the king became blind, and his face was flayed. The king then shouted: "*Great is the God of the Christians. In Him I also believe. Come Out and baptize me.*"

The saint got out and indeed baptized him and his entire kingdom. Later another king beheaded her, and she went to paradise to rejoice forever. This woman, Saint Paraskeví, yielded a hundred-fold, according to the Lord's word.



## The Holy Fathers of the Seventh Ecumenical Council (AD 787)

*In Byzantine practice, the 350 holy God-bearing Fathers of the Seventh Ecumenical Council are commemorated on October 11th if it is a Sunday, or otherwise on the Sunday which follows October 11th. According to the Slavic menaion, however, if the eleventh falls on Monday, Tuesday, or Wednesday, the service is moved to the preceding Sunday.*

The Seventh Ecumenical Council was the second to meet at Nicaea, about 100 miles southeast of Constantinople. Empress Irene convened this Council which met from September 24 to October 13, 787 at Nicaea.

Under the presidency of Patriarch Tarásios of Constantinople, 350 holy Fathers assembled to affirm Orthodox dogma. A dogma is an eternally-unchanging truth about the Holy Trinity.

At issue was the erroneous – heretical – notion that iconography was not proper in Christian tradition and worship. In fact, Jesus Christ can definitively be depicted – because He is both true God and true man.

During His public ministry people saw Jesus, they also heard Him and touched Him. He was known to all as a real human being – and He is real God together with the Father and the Holy Spirit. The icon of Jesus Christ affirms His physical existence, and thus proclaims His incarnation – God becoming man – as a true fact *“for us men and for our salvation.”*

The Synod of AD 787, held during the reign of Empress Irene and her son Constantine VI, not only ended a half century of iconoclast persecution but also reiterated that the veneration of the holy icons is basic to the faith and spirituality of Christ’s Church. As the Synaxarion states, *“It was not simply the veneration of the holy images that the Fathers defended in these terms but, in fact, the very reality of the Incarnation of the Son of God.”*

The Council further decreed that the veneration of icons was not idolatry. The honor, or veneration, shown to them is not directed to the wood or paint but passes to the prototype (Christ, the Theotokos, or the saint depicted).

Through Moses God forbade the making of any *graven* (“carved”) image (*cf. Exodus 20:4-5*). Iconography is in no wise contrary to this prohibition. But it is also a fact that God directed Moses to make two *graven* – or “hammered” – Cherubim of gold to be placed on top of the Ark of the Covenant (*Exodus 25:18-21*). In addition, “artistic designs of Cherubim” were to be woven into the both the curtains for the Tabernacle (tent) in the wilderness (*Exodus 26:1*) as well as into the veil before the Holy of Holies (*Exodus 26:31*).

The Synod thus upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. On the other hand, it also affirmed that the Father cannot be represented in His eternal nature, because *“no man has seen God at any time” (John 1:18)*.

Tone 7, Tropáion (*Resurrection*)

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

Tone 8, Tropáion 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, Tropáion (*Fathers*)

Thou art most glorious, O Christ our God, • Who hast established the Holy Fathers as lights on the earth. • Through them Thou hast guided us to the True Faith. • O greatly compassionate One, glory to Thee.

Tone 7, Kontákion (*Resurrection*)

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

Tone 4, Kontákion 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 6, Kontákion (*Fathers*)

*Glory...* The Son Who shone forth from the Father • was ineffably born, two-fold in nature, of a woman. • Having beheld Him, we do not deny the image of His form, • but depict it piously and revere it faithfully. • Thus, keeping the True Faith, • the Church venerates the icon of Christ Incarnate.

## Tone 2, Kontákion of the Theotokos

*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.

## Prokeímena

The Lord shall give strength to His people. The Lord shall bless His people with peace. (*Psalm 28:11*)

Blessed art Thou, O Lord God of our fathers, and praised and glorified is • Thy Name forever. (*Song of the Three Holy Children, v. 3*)





## Евангелие

Вышел сеятель сеять семя свое, и когда он сеял, иное упало при дороге и было потоптано, и птицы небесные поклевали его; а иное упало на камень и, взойдя, засохло, потому что не имело влаги; а иное упало между тернием, и выросло терние и заглушило его; а иное упало на добрую землю и, взойдя, принесло плод сторичный. Сказав сие, возгласил: кто имеет уши слышать, да слышит! Ученики же Его спросили у Него: что бы значила притча сия? Он сказал: вам дано знать тайны Царствия Божия, а прочим в притчах, так что они видя не видят и слыша не разумеют. Вот что значит притча сия: семя есть слово Божие; а упавшее при пути, это суть слушающие, к которым пото'м приходит диавол и уносит слово из сердца их, чтобы они не уверовали и не спаслись; а упавшее на камень, это те, которые, когда услышат слово, с радостью принимают, но которые не имеют корня, и временем веруют, а во время искушения отпадают; а упавшее в терние, это те, которые слушают слово, но, отходя, заботами, богатством и наслаждениями житейскими подавляются и не приносят плода; а упавшее на добрую землю, это те, которые, услышав слово, хранят его в добром и чистом сердце и приносят плод в терпении. Сказав это, Он возгласил: кто имеет уши слышать, да слышит! (*Лк.8, 5-15*).

## Митрополит Антоний Сурожский

*«Воскресные проповеди»*

*Во имя Отца и Сына и Святого Духа.*

Два раза говорит Христос в прочитанном сегодня отрывке о слышании: *«имеющий уши слышать да слышит»* и *«внемлите, как вы слышите»* – то есть **обратите внимание, поставьте перед собой вопрос о том, как вы слышите слово Божие.**



**1** ☞ Божие слово мы слышим из года в год в Евангелии, читаемом в церкви, мы сами читаем его изо дня в день; что же мы услышали в этом евангельском чтении? Мы встретили Бога и поверили в Него; мы встретили Господа нашего Иисуса Христа, мы назвали Его именем, христианами: но какие плоды принесли мы? Мы знаем Бога, – знаем, что Бог есть Любовь, любовь неистощимая, любовь бездонная, любовь крестная, такая любовь, которая себя отдала на полное растерзание и беззащитность, чтобы нас спасти. Разве мы похожи на Того Бога, в Которого мы верим? Если мы верим в любовь, если любовь – последнее и всё, что составляет смысл жизни, – можем ли мы сказать, что мы эту благую, спасительную весть о любви услышали не только слухом, но и умом, и сердцем? Услышали сердцем так, чтобы загореться любовью, услышали умом так, чтобы постоянно ставить себе вопрос: слова, которые я говорю, мои действия, поступки, моя жизнь в целом – выражают ли любовь или являются отрицанием всей моей веры?.. Потому что **если мы не воплощаем любовь в жизнь, то наша вера только на словах.**

Перед тем как произносим Символ веры, поем «Верую...»: мы призваны вспомнить об этом: *«Возлюбим друг друга, чтобы единым сердцем исповедовать Отца и Сына и Святого Духа...»* **Если мы друг друга не любим внимательно, вдумчиво, творчески, жертвенно, когда это нужно, и радостно, – то, когда мы произносим эти слова о Троицном Боге, Который есть Любовь, мы не веруем, мы только притворяемся.**

Поставим же перед собой этот вопрос со всей остротой, со всей серьёзностью: **богоотступник не только тот, кто отрицает существование Бога, нехрист не только тот, кто отмечает Христа как своего Спасителя. Мы можем быть еретиками, нарушителями и попирающими веры, если ничем наша жизнь не свидетельствует, что Бог-Любовь зажёт нашу душу новой, сверхземной любовью, что Он нас научил любить так, как на земле научиться нельзя, как можно научиться только от Бога...** Поставим этот вопрос, и ответим на него дерзновенно, смело, радостно, не словами, а жизнью: и тогда жизнь наша расцветет, когда осуществится то, что нам обещал Христос, когда говорил: *«Я принес вам жизнь, жизнь с избытком»* – такую полноту жизни, какую земля не может дать.

*Аминь.*





## Блаженный Феофилакт Болгарский «Толкование на Святое Евангелие» Притча о сеятеле

Ныне сбылось то, что давно сказал Давид от лица Христова. *«Открою, — сказал он, — уста Мои в притче» (Псал. 77, 2).*

Господь притчами говорил по многим целям, именно, чтобы слушателей сделать более внимательными и возбудить ум их к наследованию того, о чем говорится (ибо мы, люди, обыкновенно более занимаемся прикровенными речами, и на ясные мало обращаем внимания), и чтобы недостойные не поняли того, что говорится таинственно; и по многим другим побуждениям говорит Он притчами. Вышел «сеятель», то есть Сын Божий. «Вышел» из недр Отца и из Своей сокровенности и сделался видимым. Кто же вышел? Тот, кто всегда сеет.

**Ибо Сын Божий не перестает всегда сеять в наших душах: Он сеет в наших душах добрые семена не только тогда, когда учит, но и чрез мир сей, и чрез те явления, которые совершаются с нами и около нас.** Он вышел не затем, чтобы погубить земледельцев или выжечь страну, но затем только, чтобы сеять. Ибо земледелец часто выходит не затем только, чтобы сеять, но и за другим. — Он вышел сеять семя «свое». Ибо слово учения у Него было собственное, а не чужое. Пророки, например, что ни говорили, говорили не от себя, но от Духа; почему и говорили они: «это говорит Господь». А Христос имел семя Свое; почему, когда и учил, Он не говорил: «это говорит Господь», но: «Я говорю вам». — Когда Он сеял, то есть учил, иное семя упало при дороге.

Не сказал Он: сеятель бросил, но: оно упало; потому что **сеятель сеет и учит, а слово падает в сердца слушателей. Они-то и оказываются или дорогою, или камнем, или тернием, или землею доброю.** — Когда ученики спросили о притче, Господь сказал им: вам дано знать тайны царствия Божия, то есть, вам, желающим научиться; ибо всякий просящий получает. А прочим, недостойным таинств, они сообщаются прикровенно, и таковые кажутся видящими, но не видят, и слышащими, но не понимают, и это для их же блага.

**Ибо Христос для того сокрыл сие от них, чтобы они, познав таинства и презрев их, не подпали большому осуждению, так как знающий и пренебрегающий достоин тягчайшего наказания. Три разряда людей, кои не спасаются по этой притче.**

**3 ☞ К** первому относятся те, кои подобны семени, упавшему при пути, то есть совершенно не приняли учения, ибо как дорога утоптанная и избитая, не принимает семени, потому что она жестка, так и жестокосердые совершенно не принимают учения, потому что, хотя они и слушают, но без внимания.

**К** другому относятся те, кои подобны семени, упавшему на камень, то есть те, кои хотя и приняли учение, но потом, по немощи человеческой, оказались бессильными пред искушениями. Третий же разряд—это те, кои знают учение и однакож подавляются заботами житейскими.

**Итак, три части погибающих, а одна — спасающихся. Таким образом спасающихся мало, а погибающих — очень много.**

Смотри, как Он говорит относительно подавляемых заботами житейскими: не сказал Он, что они подавляются богатством, но заботами о богатстве. Ибо не богатство вредит, а заботы о нем. Потому что многие получили пользу от богатства, раздав его на утоление голода бедных. Приметь, пожалуй, и точность евангелиста, как он сказал о спасающихся: *«услышавши слово, хранят его».*

Это сказал он ради тех, кои при пути; ибо сии не содержат учение, но дьявол уносит его у них.

*«И приносят плод»* — это сказал Он ради тех, кои подавляются заботами житейскими и не выдерживают до конца, ибо таковые, то есть не носящие до конца, не приносят плода.

*«В тернии»* — сказал ради тех, которые на камени; они и принимают учение, но, не устояв против нашедшего искушения, оказываются негодными. Видишь ли, как Он сказал о спасающихся: *«хранят и приносят плод в тернии»* и чрез эти три свойства отличил их — от не содержащих, каковы те, которые при пути, от не приносящих плода, каковы — те, которые в терниях, и от не переносящих нападшего на них искушения, каковы — те, которые на камени.





# 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 13, 2024

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## What does it mean?

**Have you ever had a question** at school or at church or even with your family or friends, but you were too shy to ask it? Maybe you pretended you knew the answer. Maybe you changed the subject. Maybe you just kept quiet and kept it to yourself.

Today's Gospel reading is the parable of the sower. Jesus told a story about a man planting seeds. Some of the seeds fell in good places, and some didn't. The ones that fell in the good places were the ones that grew to be big, healthy plants.



Jesus told this story because He wanted people to learn something...not about gardening but about listening to the word of God. The seeds that fell in the good dirt were like people who hear the word of God and do it!

We know what that parable meant, because we read about it in the Bible. But did you know that Jesus's disciples *didn't* know what it meant? They didn't know why Jesus was telling them about planting seeds! Of course, they could have pretended they knew what it meant. They could have changed the subject. They could have just kept quiet. But instead the disciples asked Him, "What does this mean?" And then Jesus explained the whole story.

So, let's be like the disciples! We might have a question about something in the Bible, or about what goes on at church, or about what we believe as Orthodox Christians. Don't be shy or embarrassed. Just ask, "What does this mean?"!

## WORD SEARCH

Can you find these words in the jumble?

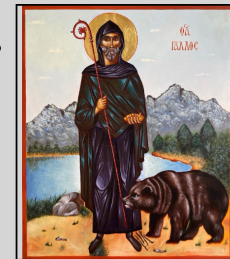
Disciples  
Forest  
Gallus  
Gospel  
Holy  
Meaning  
Mission  
Parable  
Preach  
Sower  
Switzerland

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

## WHAT'S IN THE ICON?

Here is another icon of St. Gallus of Switzerland. Do you see what kind of animal he has at his feet?

There is a story about St. Gallus that is like one you might have heard about St. Seraphim. Even the bears listened to these holy men!





## SAINT GALLUS A SWISS SAINT

**What do YOU know about Switzerland?** The rich chocolate? Fancy Swiss army knives? Excellent skiing in the Swiss Alps?

Do you know how Switzerland became a Christian country? Long ago, in the 600's, a monk named Gallus (or Gallen) came from Ireland to teach people about Christ. Most of the people there were pagan—they still worshipped idols.

St. Gallus had a tough time there because the people did not want to believe at first. But once, he healed the daughter of a duke, and to thank him, the duke gave Gallus land to start a monastery. He built it on the shores of beautiful Lake Constance, and he lived there for many years.

Lots of times, St. Gallus was asked to become a bishop, but he was such a humble man that he always refused. He didn't want to have that kind of power and fame. (Of course, God has helped lots of holy men to be bishops though.) But St. Gallus became well-known whether he liked it or not. Many people knew about this holy man, even though he lived quietly in the forests of Switzerland. And now you know about him too!



Lake Constance today, in Switzerland

**We celebrate St. Gallus on Wednesday, October 16th (OC: October 29th).**

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**Let anyone with ears to hear, listen!**



The Children's Word is a weekly bulletin for Orthodox Christian young people. Copyright 2024 Alexandra Houck. Email is orthodoxchildrensword (at) gmail.com. Find it each week at myocn.net.