

First Sunday of Saint Luke Sixteenth Sunday After Pentecost September 28, 2025

*On September 28th we Commemorate
Venerable Cháriton the Confessor, Abbot of Palestine.
Prophet Baruch. Martyr Wenceslaus, Prince of the Czechs.*



Icon of the Miraculous Catch of Fish

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 Sixteenth Sunday, (181) 2 Corinthians 6:1-10

BRETHREN, As workers together with Him, we 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 for Saint Cháriton, (176) 2 Corinthians 4:6-15

BRETHREN, It is the God Who commanded light to shine out of darkness, Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you. And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that He Who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

Gospel of the First Sunday of Saint Luke, (17) Luke 5:1-11

AT THAT TIME: Jesus stood by the Lake of Gennesaret and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless, at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So, they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, *Continued on page 3*

3 EPISTLE AND GOSPEL READINGS (CONTINUED)

Continued from Page 2 ☞ he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So, when they had brought their boats to land, they forsook all and followed Him.

Gospel for Saint Cháriton, (24) Luke 6:17-23

AT THAT TIME: Jesus came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed them all. Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets.

REFLECTION ON THE SUNDAY GOSPEL

The First Sunday of Saint Luke

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

Today's Gospel lesson from Saint Luke takes us to the beginning of Jesus' public ministry, and the calling of the first Apostles; specifically of Simon (Peter), James, and John. The same account is also recalled by Matthew, Mark, and John in their Gospels.

Each version differs slightly, but they all point to the same truth: following Christ is a commitment of faith and involves total dedication.

The account by Saint John suggests that Andrew and Peter came to Jesus before John the Baptist was cast into prison. In Matthew, Jesus called them after John was imprisoned. Saint John Chrysostom explains this by noting that Matthew's account describes a second calling of these two Apostles – it often happens that we need to be encouraged more than once to follow Christ.

In John's Gospel Jesus saw Peter coming and gave him a new name: "Jesus looked at Peter, and said, 'So you are Simon the son of John? You shall be called Cephas' (which means Peter)." In the account by Matthew, we read that Simon was already called Peter. In today's reading from Luke, he is still referred to as Simon.

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REFLECTION ON THE SUNDAY GOSPEL (CONTINUED) 4

Continued from Page 3 ☞ In John's account, the Apostles encountered Jesus but were not called to follow Him. In Matthew's Gospel, Jesus commanded them to leave everything behind and be His followers. In the Gospel of Luke, the Lord simply tells them that they would "catch men" instead of fish.

Whether they were "told" or "called," this question remains: How could the Apostles drop everything – their nets, their livelihood, even their father – and abandon the world to follow Jesus?

The answer is simple. In John's account they had just met Jesus, and were not ready to deny themselves, take up their cross, and follow Him. In the other accounts, which may have occurred sometime later, they had already been well instructed and prepared by Jesus' teaching.

How about us? Are we prepared to forsake everything and follow Jesus? Unless we do, we cannot enter the kingdom of heaven.

If we are not yet ready, perhaps we need to learn more from Him and about Him. We do this by attending the Liturgy and other services, by hearing the words of Holy Scripture and of the sacred hymns, and by receiving the Holy Mysteries.

Come, taste, and see that the Lord is good!

Amen.

HOMILY ON THE SUNDAY GOSPEL

It is time to change! Take Courage! Do not fear!

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

Metropolitan Anthony of Sourozh once advised inquirers to Orthodoxy to put down their books *about* Orthodoxy and attend a Divine Liturgy. "*The service is long, but even Orthodox services eventually come to an end. And if you simply stand there and are open to whatever happens, something might.*" Being open is the key. Something may just happen if we are open to recognizing, receiving and embracing it when it comes.

Saint Peter and his companions had been fishing all night. They knew the Sea of Galilee and they knew their craft. Still, they had caught nothing. Jesus came to these tired, frustrated, expert fishermen and gave them some advice. "*Go back out and cast your nets on the other side and you will catch some fish.*" Put yourself in Peter's place.

Would you not wonder at the audacity of Jesus? Who was he, a wandering rabbi, to advise them? But Peter acquiesced (perhaps just to get Jesus off his back or maybe hoping to prove that he knew more than Jesus about fishing). He got back in the boat, set out a little, cast his nets on the other side and surprisingly took in a large load of fish.

Continued on page 5 ☞

Continued from Page 4 ☞ We heard about self-denial in last week's Gospel. This week we see it in action. No matter how reluctant Saint Peter was, he still humbled himself and did as Jesus suggested. He put his boat out again and cast his net on the opposite side.

Self-denial means accepting and embracing change. Maybe the way we are thinking is not helpful, maybe the things we are doing are not working. Like Nasrudin we keep foolishly eating the peppers and growing more and more uncomfortable in the vain hope that we might find that one, sweet pepper that will make life all that we want it to be and more.

We like familiar patterns, even if they lead to more suffering. Holding on to these patterns, these familiar ways of thinking and living, is the opposite of self-denial. We know the patterns that are bad because they lead to more anxiety, more anger, more frustration. Self-centeredness always leads to destructive patterns of behavior.

Saint Peter was amazed at what happened and was lead to repentance. "*Depart from me,*" he cried to Jesus, "*for I am a sinful man.*" Not only did he get some fish by opening himself to the different path suggested by the Lord, but he found a Savior.

We need to turn our attention to the contemplation of God so that in his light we can see the truth of what is running and ruining our lives. Then we will discover the narrow gate that leads to eternal life. But the narrow path is a path we fear to take. It is a path of renunciation of the self, of a stripping away of all illusion, a voluntary poverty, a detachment from the poor "self" we have cobbled together out of the debris of our lives.

A great definition of renunciation is, "to let go of holding back" or, in other words, to stop holding back from letting go. We must stop pretending that our way is working, that everything is alright. The process of letting go is disquieting and uncomfortable, but we need to embrace it courageously. We may have invested everything we think we are in a vision, a mission or a quest that ultimately we must admit we are getting no closer to reaching no matter how hard we try.

Normally, we try to anesthetize ourselves when we feel discomfited. Some prefer shopping, or eating, or alcohol, or sex. But anesthetizing ourselves at the slightest discomfort is the opposite of self-denial. Self-denial means sitting with our feelings, seeing them, facing them, feeling them and ministering to our own pain with tenderness and care, bringing them to God in all honesty with love and prayer. We embrace what is real in us and all of sudden, by the grace of the Holy Spirit, we are transformed. Jesus came to heal us so we must stop pretending that we do not need to be healed.

The way of renunciation and self-denial is the Way of the Cross, the way of truth. Like Saint Peter we need to be willing

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Continued from Page 5 ☞ to go against the grain, to try something different, to listen carefully for the voice of God and to do what he says even though it will mean taking a different path than we would probably have chosen for ourselves.

Amen.

ANOTHER HOMILY

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

What should be admired first from what the Evangelist Luke told us today?

Should we admire the people of Galilee, who thirsted to hear the words of Jesus?

They filled the shore of Lake Gennesaret as soon as they learned that Jesus was there, and they longed to see Him and hear Him. His word sweetened their hearts and gave peace, strength and enlightenment.

They had never heard such words before. Even His enemies, the guards of the Hebrew high priests, after being sent to seize Jesus, confessed: "*No man ever spoke like this Man*" (John 7:46). And instead of arresting Jesus, they were fascinated and listened to him.

Let us admire the simplicity of the Lord, who decided to get into Simon (Peter)'s fishing-boat, so His listeners could see Him and hear Him better.

Or should we admire the obedience of Peter to Jesus, who told him to go out fishing around noon time?

An experienced fisherman like Peter knew that fish were not caught in the daytime. The other fishermen would maybe mock them or laugh when they see them throw their nets out for fishing at that time. After all, last night he could not catch any fish, so he expects a catch now?

But Peter willingly obeyed Christ. Let us still admire the multitude of fish caught in such a short time, and at that time of day, so that not only was Peter's boat filled, but the other Zebedee boat as well, to the point where they were in danger of sinking.

Peter's reaction was remarkable when he saw so many fish, as it was something he had never seen before. But instead of expressing his thanks to the Lord for such a great blessing, he says to Him: *Please get out of my boat.*

What kind of strange behavior is that? Why does Peter do this?

It becomes clear in his words: "*Depart from me, for I am a sinful man, O Lord.*" (verse 8). He felt his sinfulness, and in humility declared that he was not worthy to have on his simple boat the great honor of the Lord's presence.

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Continued from page 6 ☞ As the Evangelist Luke explains: "For Peter and all who were with him were astonished at the catch of fish which they had taken" (*verse 9*).

All of these things that the Apostles did are indeed admirable, and, among other things, they teach us something very important for our lives.

Peter and his associates, when they struggled alone all night, thought they were experienced fishermen, working under the best conditions for fishing and yet had no profit. But when they had Christ with them and obeyed His words, despite all of the unfavorable conditions for fishing, they earned more than they ever had in their lives. Does that not say something to us too?

Unfortunately, Christians influenced by the materialist spirit of the time do not respect the spiritual and moral values of the Gospel. They say: *You cannot survive in today's world with the Gospel, You have to compete with others using the same means that they do.*

And what are these means? We know it includes lies, fraud, theft, usury, deception, unfulfilled promises, extortion, and so many others that have brought humanity to such a terrible situation. We see the downfall of so many of them. Because of the profiteering, others become prisoners, with broken families and facing the assault of society. They suffer from psychological problems and what is worse, lose their souls.

The Apostle Paul writes about them: "Tribulation and anguish, on every soul of man who does evil" (*Romans 2:9*). They may at first appear to be gaining and prospering, but they have a bad end. There is a saying: "The liar and the thief rejoice in their first year only."

But those who follow in Christ's example, respect and obey His will: "glory, honor and peace," the Apostle Paul writes in his Letter to the (*Romans 2:10*). And as it states in Psalm 33, "Those that seek the Lord lack no good thing" (*verse 10*).

Brethren, let us always have in front of our eyes the image of Jesus with Peter and the two boats full of fish, and remember this: *If we have Christ near us and we will work according to His words, we will enjoy blessings that no one else can give us.*

Amen.

Metropolitan Sotirios of Pisidia

A PATRISTIC WORD

Many took part with the Apostles in their holy evangelical labors. Many still do so today. And the net is still being drawn, as Christ fills it, summoning unto conversion those who are in the depths of the sea; that is, those who live in the surge and waves of worldly things. *Saint Cyril of Alexandria*

Tone 7, Troparion (*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, 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 (*Ven. Cháriton*)

By a flood of tears thou madest the desert fertile, and thy longing for God brought forth fruits in abundance. By the radiance of miracles thou illuminest the whole universe. Our Father Cháriton, pray to Christ our God to save our souls.

Tone 7, Kontakion (*Resurrection*)

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

Tone 4, Kontáktion 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 (*Ven. Cháriton*)

Glorify... Thou delightest in the monastic life, divinely-wise one, and conquered the bodily passions; thou didst increase in faith, blossoming as the Tree of Life in the midst of Paradise, most blessed and holy Cháriton.

Tone 2, Kontakion 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.

Tone 4, Prokeimenon (*Resurrection*)

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

Let the saints exult in glory, • let them sing for joy on their couches! (*Psalm 149:5*)



Евангелие

Однажды, когда народ теснился к Нему, чтобы слышать слово Божие, а Он стоял у озера Геннисаретского, увидел Он две лодки, стоящие на озере; а рыболовы, выйдя из них, вымывали сети. Войдя в одну лодку, которая была Симонова, Он просил его отплыть несколько от берега и, сев, учил народ из лодки. Когда же перестал учить, сказал Симону: отплыви на глубину и закиньте сети свои для лова. Симон сказал Ему в ответ: Наставник! мы трудились всю ночь и ничего не поймали, но по слову Твоему закину сеть. Сделав это, они поймали великое множество рыбы, и даже сеть у них прорывалась. И дали знак товарищам, находившимся на другой лодке, чтобы пришли помочь им; и пришли, и наполнили обе лодки, так что они начинали тонуть. Увидев это, Симон Петр припал к коленям Иисуса и сказал: выйди от меня, Господи! потому что я человек грешный. Ибо ужас объял его и всех, бывших с ним, от этого лова рыб, ими пойманных; также и Иакова и Иоанна, сыновей Зеведеевых, бывших товарищами Симону. И сказал Симону Иисус: не бойся; отныне будешь ловить человеков. И, вытащив обе лодки на берег, оставили всё и последовали за Ним (Лк. 5, 1-11).



Митрополит Антоний (Храповицкий)

Во имя Отца и Сына и Святого Духа.

Не ловилась рыба у Петра и других Апостолов и только, когда сказал Господь снова закинуть сети, поймали великое множество.

Это событие показывает пример нашей немощи и то, что при помощи Божией люди получают благо, большее, чем могли ожидать. И это одинаково в отношении как материальных, так и духовных благ.

Часто люди просят тех или других, преимущественно первых, и не получают. Опытный духовник понимает, почему Господь не дает просимых благ - этому человеку не полезно их иметь. Что бы ☞ 2

1 ☞ было, если бы люди сразу и всегда все получали? Человек корыстолюбив и если бы сразу получал, что просит, то погиб бы остаток бескорыстия в людях и молитва стала бы источником обогащения и молящийся руководился бы соображениями выгоды. **Не дает Господь просимого, как мать не дает ребенку того, чего ему не надо давать.** В беде часто просят и молят, но по миновании беды скоро забывают о милости Божией, до другой беды.

Обычно Господь дает то или иное дарование или когда очень горячо просят или когда перестали верить и просить. В первом случае в ответ на очень горячую веру, во втором во внимание к предшествующей молитве, и чтобы удержать от отчаяния. **Господь хочет от нас веры крепкой и покорной и потому испытывает нашу преданность.**

Когда не исполняется молитва, то мы должны постараться понять, какая спасительная причина лежит в неисполнении нашей просьбы. Ап. Павел молился о том, чтобы от него был отнят «*пакостник плоти, ангел сатанин*» - некая страсть, его внезапно мучившая - и не был услышан. И Ап. Павел понял причину - «*да не превозношусь*» (2 Кор. 12:7). Так и мы должны стараться понимать.

Но иногда блага даются по маленькой короткой молитве.

В случае, о котором идет речь в сегодняшнем Евангелии, со стороны Апостолов не было даже просьбы, а было только согласие, после долгих, напрасных и утомительных трудов, по слову Спасителя снова закинуть сети. Ап. Петр и другие сумели оценить дары Божии и оставили рыбу и сети и пошли за Христом.

Аминь.



Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.

Сегодняшнее апостольское послание нам говорит, что сеющий скудостью – скудостью и пожнет, а сеющий богато соберет богатую жатву. И вот нам кажется иногда: что мне сеять, – я так убог: как я могу сеять, когда у меня нет ничего, что я мог бы посеять в жизнь вечную, не временное, а вечное?.. И тогда мы должны помнить, что и сеятель земной, который сеет семя в поле, не свое сеет; не он создавал семя, не ему оно принадлежит. Господь создал семя, Господь дал силу, Господь раскрыл поле перед ним, и это семя – Господне семя; оно принесет плод не потому, что сеятель богат не потому, что он умеет сеять, а потому что он щедро расточает по всему полю то, что Господь ☞ 3

2 ☞ ему дает из часа в час. Он не может присвоить себе этого семени, он не может даже почувствовать, что он богат, а только что из его рук льется это семя по лицу земли, и верить, что принесет это семя плод.

И вот, в некоторые мгновения жизни бывает, что сеешь: сеешь от сердца, сеешь с любовью: сеешь, однако, со стесненным чувством, что ты так убог, что давать-то нечего. И вдруг вспомнишь, что Господь – великий Сеятель, что Он семя создал и сеет, и дает плод этому семени, и возгревает его солнцем, и возвращает его...

Христос вошел в лодку Петра и повелел ему отчалить от земли, и говорил Он, словно семя лилось и ложилось в души человеческие. Петр тогда не замечал, что творит Господь, но когда Спаситель ему сказал: «Вверзи невод в море», и когда он собрал столько рыб, что не мог внести улов в корабль, вдруг перед ним встал образ Того, Кто сеял это семя. Здесь как будто притча: Христос сеял слово, и никто не замечал, какое это богатство: но когда Петр извлек множество рыб, он вдруг обнаружил богатство, которое дает Господь, словно семя процвело. И ему стало страшно: Отойди от меня, Господи, я человек грешный, мне страшно стоять с Тем, Кто это может сотворить... Но Христос его успокоил: Не бойся, ты будешь отныне не рыбу ловить, а собирать в невод Господень живые человеческие души, приносить их, извлекать их из бури, для того чтобы они вошли в покой... И Петр все оставил и вместе со своими товарищами пошел за Христом.

Какой нам богатый урок, как это просто! Идти за Христом для нас не значит куда-то уходить, это значит остаться при Нем и так же сеять, как Он сеял, и так же собирать в Царство Небесное, как Он собирал. Сеять, не задумываясь над тем, богат я или беден: была бы любовь – семя даст Господь. И когда вдруг обнаружишь, как страшно наше дело, потому что это самое Божие дело, будем слушать Божие слово: Не бойся: сей: сей открытым, любящим сердцем. Соберешь ты богатую жатву, но и семя было не твое, и жатва будет Господня... Какая радость! Действительно придет время, о котором в Евангелии говорится, что вместе возрадуется и сеющий, и собирающий жатву. Аминь.

Аминь.

Блаженный Феофилакт Болгарский

Во имя Отца и Сына и Святого Духа.

Господь убегает от славы, а она тем более преследует Его. Когда народ теснился около Него, Он всходит на корабль, чтобы с корабля учить стоящих на берегу моря, так что все находились пред лицом Его, и ☞ 4



3 ☞ никто не ушел за спину. А за то, что Он учил народ с корабля, Он не оставил владельца его без награды. Он даже вдвойне его облагодетельствовал: одарил его множеством рыб и сделал Своим учеником. **Подивись смотрению Господа, как Он каждого привлекает чрез свойственное и сродное ему средство**, например: волхвов — посредством звезды, а рыбаей — посредством рыб. Заметь и кротость Христа, как Он умоляет Петра отплыть от земли, ибо «просил» разумеи вместо «умолял», и то, как благопокорен был Петр: Человека, которого не видал, он принял на свой корабль и во всем ему повинуетя. Когда Сей сказал ему, чтобы он отплыл на глубину, тот не отяготился, не сказал: всю ночь я трудился и ничего не приобрел, и Тебя ли теперь послушаю, и вдамся в новые труды? Ничего такого он не сказал, но напротив: *«по слову Твоему я закину сеть»*. Так Петр был тепл в вере и прежде веры!

За то и поймал он столько рыб, что не мог один вытащить их, а знаками пригласил и соучастников, то есть общников, бывших на другом корабле. Знаками пригласил их потому, что пораженный необычайною ловлею не мог говорить. Далее, Петр в глубоком благоговении просит Иисуса сойти с корабля, говоря о себе, что он грешник и недостоин быть вместе с Ним. Если хочешь, понимай это и в переносном смысле. Корабль есть синагога иудейская. Петр представляет образ учителей закона. Учителя, бывшие до Христа, всю ночь трудились (ибо время до пришествия Христова — ночь) и ничего не достигли. А когда пришел Христос и настал день (*Рим. 13, 12*), то апостолы, поставленные на место законоучителей, по слову, то есть по заповеди Его, закидывают сеть Евангелия и уловляют множество людей. Но апостолы одни не могут вытащить сеть с рыбами, а приглашают и соучастников своих, и сообщников, и влекут вместе с ними. Это суть пастыри и учителя церквей всех времен; они, преподавая и объясняя учение апостольское, помогают апостолам ловить человеков. Обрати внимание и на выражение: «закинули сеть».

Ибо Евангелие есть сеть, имеющая изложение речи смиренное, простое и приближенное к простоте слушателей; посему и говорится, что оно закинуто. Если же кто скажет, что чрез закидывание сети означает глубина мыслей, то и с этим можно согласиться. Итак, исполнилось слово пророка, сказавшего: *«Вот Я пошлю множество рыболовов, говорит Господь, и будут ловить их; а потом пошлю множество охотников, и они погонят их со всякой горы и со всякого холма, и из ущелий скал»*. (*Иерем. 16, 16*). Рыбьями назвал он святых апостолов, а ловцами правителей и учителей церкви последующих времен.

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, September 28, 2025

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Do not be afraid!

Is there something you are

afraid about? You might not know that the thing people are most afraid of is...spiders! Yes, more people are afraid of spiders than any other thing. Usually, people are afraid of something that is stronger than they are, or more powerful. Some spiders might have a strong poison, and you can't do much about it!



In the Gospel reading today, Jesus tells His followers, "Do not be afraid!" He wasn't talking about spiders, of course. But His disciples might have been afraid when they found out how powerful the Lord really was!

Saint Peter was cleaning his fishing nets when Jesus told him to go back out into the lake to try again. "We have worked all night and caught nothing, but at your word, I will let down the net," Peter answered Him. When he did what Jesus had told him, Peter caught so many fish that his boat was starting to sink! Then he and his friends knew that Jesus had done a miracle. They knew He was strong. They knew He was powerful.

We know that God is strong and powerful too. But let's remember, God tells us too, "Do not be afraid!" We can still come close to God. We can still talk to Him in prayer. We can know more about Him when we read the Bible. Do not be afraid of our strong, powerful, but *loving* God!

WORD SEARCH

Can you find these words in the jumble?

Afraid
Athens
Brave
Comfort
Damaris
Dionysios
Preach
Saint
Truth

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

WHAT'S IN THE ICON?

Here is a little icon that shows Saint Paul preaching in Athens. Do you see the people listening to him? One of them is Saint Dionysios the Areopogite. In the very back, can you see Saint Damaris?



SAINT DAMARIS

LISTENING TO SAINT PAUL

Have you ever been the very first

to do something? Maybe you were the first to try a weird food, or wear a different kind of clothes, or play a new game. When you're the first to do something, you take a risk. You're not just following others. You're making a choice yourself.

This week we celebrate a saint who had the chance to listen to Saint Paul preach in the great city of Athens, Greece. The Bible tells us that lots of people heard Saint Paul, but not everybody accepted his words. Not everybody believed what he said about Jesus Christ.



Saint Damaris listened to Saint Paul and believed! She was the first woman in Athens to become a Christian. We don't know a lot about Saint Damaris, but she must have been an important woman because the Bible mentions her name, along with Saint Dionysios. Many scholars think that after she became a Christian, she taught other women about Christ too. So, in a way, she was really an apostle too because she spread the good news. In Athens, she was one of the first to follow Christ. Along with her work, Athens became a city where almost everybody believed!

Saint Damaris teaches us to be brave about what we know and believe! Being a Christian isn't something we do just to follow other people. Being a Christian means following Christ Himself! Saint Damaris was a brave woman who did just that.

We celebrate St. Damaris Friday, October 3rd (OC: October 16th).

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Saint Damaris and Saint Dionysios, pray for us!



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