

Third Sunday of Saint Luke
Eighteenth Sunday After Pentecost
Sunday of the Holy Fathers of the 7th Ecumenical Council
October 12th, 2025

On October 12th we Commemorate
Martyrs Probus, Tarachus, and Andronicus at Tarsus. Venerable Cosmas the
Hymnographer, Bishop of Maiuma. Uncovering of the Relics of John, Archbishop
of San Francisco. Martin the merciful, Bishop of Tours.



Icon of Jesus Raising the Son of the Widow of Nain

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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, 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 Eighteenth Sunday, (188) 2 Corinthians 9:6-11

Brethren, He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever." Now may He Who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

Epistle for the Holy Fathers, 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 Third Sunday of Saint Luke, (30) Luke 7:11-16

At that time: Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd. 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. When the Lord saw her, He had compassion on her and said to her, "Do not weep." 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." So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

Gospel for the Sunday of the Holy Fathers, (56) John 17:1-13

At that time, Jesus lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also

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Continued from Page 2 ☞ 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.

REFLECTION ON THE SUNDAY GOSPEL

The Third Sunday of Saint Luke

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

The day after Jesus had restored the servant of the Centurion to health by His word alone, He came to the City of Nain and raised the son of a widow from death to life by His touch.

The Gospel of Saint Luke emphasizes the power of God, and His authority over creation. Truly Jesus is the Son of God, “*through Whom all things were made.*” For this reason, after witnessing Jesus raise the widow’s son to life, the people glorified God and said, “*a great prophet is risen up among us*” and “*God has visited His people*” (Luke 7:16).

Jesus did not merely restore this young man to life so as to show His power, but He did so moreover to indicate that we, too, can be raised by Him from spiritual death to life.

Jesus healed the Centurion’s servant by His word alone; this young man was miraculously raised to life not only by His word but also by His touching the bier. In this, Jesus teaches us that His very Body is life.

This is why during the Divine Liturgy we not only listen to the word of God in the Holy Scriptures, but we also receive His most-holy Body and life-giving Blood in Holy Communion.

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Continued from Page 3 ☞ God the Word gives life to all things, and Himself became flesh for our sake. His flesh is likewise life-creating and takes away death and corruption from us who receive it.

Allegorically, the widow represents the soul which has lost its husband, the Word of God Who sows the good seed. The widow’s son represents the mind, which is being carried outside the city, the heavenly Jerusalem which is the land of the living. The bier represents the body which carries within it the dead mind, the son.

Jesus touched the bier just as He touches our body in the Sacraments, especially when we receive Holy Communion.

In touching the bier Jesus raised the son, just as when He touches us in Holy Communion He raises our mind, restoring youth and vigor to it – the ability to see and understand the truth clearly.

Jesus delivered the son to his widowed mother, just as He restores our body and mind to our soul, thereby making us whole and happy once again. He thus rejoins us to Himself, for He is the Word of God “*in Whom we live and move and have our being*” (Acts 17:28).

Jesus has restored the nature of man to that which it originally was; and has set free our mortal nature from the bonds of death.

Amen.

HOMILY ON THE SUNDAY GOSPEL

A Homily on the Third Sunday of Saint Luke

“O Lord, as You Raised the Son of the Widow, so Raise Up My Soul!”

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

“As he approached the town gate, a dead person was being carried out – the only son of his mother, and she was a widow” (Luke 7:12).

Having healed a centurion’s servant in absentia in Capernaum, Jesus Christ went from there to a city called Nain. Many of His disciples and a great multitude of people went with Him. When He approached the city gates, they were carrying out the deceased, the mother’s only son, and she was a widow, and many people came with her from the city.

Seeing her, the Lord took pity on her and said: “*Do not weep.*” And He went up, and He touched the bed; those carrying the bed stopped, and He said: “*Young man, I tell you, get up.*” The dead man got up, sat down and began to speak; and Jesus gave him to his mother.

What a blessing for the poor widow that Jesus Christ approached the city gates at the same time that her dead son was being carried out. Yes, Jesus Christ always keeps pace with where His consolation is needed, He is always where His help is needed.

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Continued from Page 4 ☩ “O God, now I need your help most of all, Your consolation, hurry to me. It is not my son, but my soul that dies; it dies not by your will, but from my willfulness; dies not according to the law of nature, but from my iniquity; dies not for short while, but forever. My soul dies, my soul is discouraged, and I cry, and I weep, and I grieve over my sins, and still there is no relief for me, and everything is like my dead soul within me. Oh, hurry to me, my sweetest Jesus, have pity on me, the poor one, touch my accursed heart, tell my sad soul: Get up. Hurry, lest you take my soul to a place where it will forever remain dead, where forever I will weep, grieve and lament. Hurry before I die.”

Cry out like this, sinner, to the sweetest Jesus, when sinful sorrow, like a heavy burden, weighs on your soul, weep, and He will hear you. As He hears, it will be easy on your soul, you will stop grieving, lamenting and crying inconsolably, you will rise as if from the dead. For Jesus Christ will take away the burden of your sins from you, He will give you life by His grace; and your soul will begin to live and rejoice in spirit in God your Savior.

TWO PATRISTIC COMMENTARIES

On Third Sunday of Luke

The Lord sees a mother weeping over the death of her son and has compassion on her; another time He was called to a marriage and rejoiced together with the family.

By this He showed that to share ordinary everyday joys and sorrows is not contrary to His spirit. This is what true, reverent Christians do, who live their life in fear of God.

However, they distinguish some everyday life routines from others; for much has entered into these routines which cannot be God's good will. There are customs that come from passions, which arise for their indulgence; others are kept alive by vanity and busyness.

He who has the Spirit of Christ, will be able to distinguish the good from the bad: he adheres to the one and rejects the other. He who does this with the fear of God is not alienated by others, though he does not act like them, because he always acts in the spirit of love and compassion toward the infirmities of his brothers.

Only a spirit of zeal beyond measure rubs people the wrong way and produces disharmony and division. Such a spirit cannot refrain from teaching and criticizing.

But the one with the Spirit of Christ is only concerned with ordering his own and his family's life in a Christian way; he does not permit himself to interfere in the affairs of others, saying to

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himself, “Who set me as a judge?” He quietly makes everyone well-disposed to himself and inspires respect for those routines to which he holds.

A supervisor makes himself unloved and evokes disapproval for the good routines to which he holds. Humility in such cases is needed – Christian humility. It is the source of Christian good sense, which knows how to act well in a given situation.

Saint Theophan the Recluse

Excerpt from the Explanation of the Gospel of Saint Luke

Because the Lord, while not even present, had previously healed the centurion's servant, He now performs another even more remarkable miracle. He does this so that no one could say, “What is remarkable about the healing of the centurion's servant? Perhaps the servant would not have died in any case.”

This is why the Lord now raises up the dead man as he was being carried out for burial. He does not perform the miracle by His word alone, but also touches the bier, teaching us that His very Body is life. Because God the Word Who gives life to all things Himself became flesh, therefore His flesh itself is likewise life-creating, and takes away death and corruption.

The dead man sat up and began to speak, so that some would not think that his rising was only an apparition. Sitting up and speaking are definite proofs of resurrection from the dead. For how can a lifeless body sit up and speak?

You may also understand the widow to mean the soul which has suffered the loss of its husband, the Word of God Which sows the good seed. The son of such a widow is the mind which is dead and is being carried outside the city, that is, outside the heavenly Jerusalem which is the land of the living.

The Lord then takes pity and touches the bier. The bier which carries the dead mind is the body. And indeed the body is like a tomb, as the ancient Greeks said, calling the body [sóma] a burial mound [sóma], which means a tomb. Having touched the body, the Lord then raises the mind, restoring its youth and vigor.

And after the young man, meaning the mind, has sat up, raised from the tomb of sin, he will begin to speak, that is, to teach others. While he is in the grip of sin, he cannot speak or teach. For who would believe him?

Saint Theophylaktos Archbishop of Ochrid and Bulgaria



Sunday of the Fathers of the Seventh Ecumenical Council

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

The Orthodox Church designates that the Sunday falling on or immediately after October 11 each year be celebrated as the Sunday of the 367 Holy Fathers of the Seventh Ecumenical Council which was convened under the Empress Irene, and held at Nicaea, Asia Minor in AD 787.

The controversy at that time was the Iconoclast heresy, which opposed the use of Icons. Iconoclasm erroneously proposed that since Jesus Christ was Divine, He could not, and should not, be portrayed by an earthly image. It also wrongly maintained that the depiction and veneration of an Image of Christ amounted to nothing more than idolatry and superstition, supposing that the faithful would look to the Icon as an idol, and worship it rather than God Himself.

Iconoclasm is in fact a form of Monophysitism, the heresy that distrusted and downgraded the human side of Jesus Christ. The Iconoclasts (Icon-breakers) fought with zeal against the presence of Icons and to rid the Church of all Images.

The Orthodox Faith, however, has always maintained that Icons serve to preserve the doctrinal theology of the Church. Although Jesus Christ is Divine, He had become a real man and had truly assumed human nature. As the Theánthropos (God-Man) He was seen by many people during His earthly ministry, and He could therefore be, and in fact should be, portrayed or depicted iconographically in a human form. It is also equally proper and right to love and venerate the Image of Christ, for in doing so, we offer an expression of worship and devotion to the Person represented by the material Image: Jesus Christ, our Lord, God, and Savior.

Concerning Icons, the Fathers of the Seventh Ecumenical Council said:

“We declare that painted Icons and those in mosaic and other suitable material of our Lord and Savior Jesus Christ, of our undefiled Lady the Theotokos, of the honorable Angels, and of all the Saints and Holy People are to be placed in the holy Churches of God, on sacred vessels and vestments, on walls and panels, in houses and by the roadsides. For the more continually these persons are observed through such painted representations, so much the more will the observers be inspired to recollect or remember the depicted persons and to aspire after them.

“We define also that they should be kissed and that they are an object of veneration and honor (τιμητική προσκύνηση), but not of real worship (λατρεία), which is reserved for Him Who is the Subject of our faith and is proper for the Divine Nature. But just as we do to the figure of the venerable and life-giving Cross, and to the Holy Book of Gospels, and to other sacred objects, so we must also honor Icons with the offerings of incense and candles, for such has been the pious custom of antiquity. For the honor paid to the Icon passes to its prototype, and he who venerates an Icon venerates through it the person that is depicted.”

*Amen.*Tone 1, Troparion (*Resurrection*)

When the stone had been sealed by the Jews, • while the soldiers were guarding Thy most pure body, • Thou didst rise on the third day, O Savior, • granting life to the world. • The powers of heaven therefore cried to Thee, O Giver of Life: • “Glory to Thy Resurrection, O Christ. • Glory to Thy Kingdom. • Glory to Thy dispensation, O Thou Who lovest mankind.”

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 (*Fathers*)

Thou art most glorious, O Christ our God, • Thou 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 1, Kontakion (*Resurrection*)

As God, Thou didst rise from the tomb in glory, • raising the world with Thyself. • Human nature praises Thee as God, for death has vanished. • Adam exults, O Master. • Eve rejoices, for she is freed from bondage and cries to Thee: • “Thou art the Giver of Resurrection to all, O Christ.”

Tone 4, Kontakion of the Temple (*Midfeast of Pentecost*)

Christ God, the Creator and Master of all, • cried to all in the midst of the feast of the law: “Come and draw the water of immortality.” • We fall before Thee and faithfully cry: • “Grant us Thy mercies for Thou art the Fountain of our life.”

Tone 6, Kontakion (*Fathers*)

Glory to the Father and to the Son and to the Holy Spirit.

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, Kontakion (*Theotokos*)

Both now and ever, and unto ages of ages. Amen.

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.





Евангелие

После сего Иисус пошёл в город, называемый Наин; и с Ним шли многие из учеников Его и множество народа. Когда же Он приблизился к городским воротам, тут выносили умершего, единственного сына у матери, а она была вдова; и много народа шло с нею из города. Увидев её, Господь сжалился над нею и сказал ей: не плачь. И, подойдя, прикоснулся к одру; несищие остановились, и Он сказал: юноша! тебе говорю, встань! Мёртвый, поднявшись, сел и стал говорить; и отдал его Иисус матери его. И всех объял страх, и славил Бога, говоря: великий пророк восстал между нами, и Бог посетил народ Свой (Лк. 7, 11-16).

Епископа Митрофана (Зноско-Боровского)

Во имя Отца и Сына и Святого Духа.



“Будьте милосердны, как и Отец ваш милосерден,” – возгласил Господь на горе блаженств. О милосердии беседовали мы с вами в прошлый воскресный день. Сегодня же Евангельское чтение говорит о превосходящих разумеение неизмеримых делах любви и милосердия Христовых.

Сойдя с горы блаженств, сопровождаемый множеством народа, не хотевшего расстаться с дивным Божественным Учителем, Иисус Христос делами подтверждает Свое учение о любви и милосердии. По пути к городу Наину, он исцеляет словом Своим прокаженного, многих бесноватых, исцеляет в Капернауме слугу сотника и расслабленного, но за этими изумительными событиями последовало еще более поразительное дело милосердия.

При входе в город Наин представилось Ему печальное зрелище: из ворот города выносили для погребения тело умершего юноши. Юноша этот был “единственный сын у матери, и она была вдова.” Страшная скорбь матери болью отозвалась на бесконечно любящем сердце

1 Спасителя. Сжалившись над несчастной матерью и сказав ей: “Не плачь,” Он подошел к открытому гробу, в котором лежал умерший юноша, и, не обращая внимания на чисто обрядовое постановление, прикоснулся к нему. При виде этого все замерли в ожидании. Объятые недоумением, как это Он, вопреки запрета учения старцев, прикасается к мертвецу, объятые страхом носильщики остановились. И вот, среди убитых горем матери и сопровождающего ее народа, раздался спокойный голос Христа: “Юноша, тебе говорю: встань.” Этот голос, проникший в таинственную область смерти, потряс самое царство ее. Это был голос Начальника жизни, Владыки над мертвыми и живыми (Рим. 14:9).

Мертвый встал и начал говорить. И Спаситель взял его и “отдал юношу матери его.” При виде этого всех объял страх, и все славил Бога. Мы же, слушая Евангельское повествование, из глубины сердца восклицаем: о, непостижимая глубина любви Божией к человеку! К Тебе, Господь, и мы немощные взываем: милостью Твоею не оставь нас!

На другом склоне холма, на котором был расположен г. Наин, находился город, в котором когда-то Елисей воскресил сына гостеприимно к нему относившейся вдовы-матери. А у подножия этого холма расстилалась роскошная равнина, бывшая местом величайших событий знаменитого пророка Илии, который также доказал истинность своего пророческого призвания великим чудом возвращения к жизни сына Сарептской вдовы. При виде воскрешения Иисусом Христом сына Наинской вдовы, народ не мог не вспомнить об этих великих служителях истинного Бога. Но из истории они знали, что хотя эти величайшие из пророков также возвращали одиноким матерям умерших единственных сыновей, делали они это с усилием, с напряженной молитвой, между тем, как Христос совершил это дело милосердия спокойно, мгновенно, Своим именем, единым словом Своим.

Троих из мертвых воздвиг Христос прежде Креста Своего: сына Наинской вдовы, дочь начальника синагоги и четверодневного Лазаря. Будучи же на Кресте, Он воскресил многих: “многие тела усопших святых воскресли, и, выйдя из гробов по Воскресении Его, вошли во св. Град и явились многим” (Матф. 27:52-53). Ради нас совершил Господь эти дивные дела, совершил, чтобы привести нас к вере, ибо верой и принятием Его слова мы вводимся в жизнь вечную.

“Так возлюбил Бог мир, что отдал Сына Своего единородного, чтобы всякий верующий в Него не погиб, но имел жизнь вечную.”

Аминь.



Архиепископа Андрея (Рымаренко) Роклендский

Во имя Отца и Сына и Святого Духа.

Христос, окруженный апостолами, множеством народа, движется к воротам города Наина. А в это время из Наина появляется погребальная процессия. Несут юношу, единственного сына вдовы Наинской. Представьте себе страдания матери: единственный, любимый, надежда в ее старости. Что переживала мать? Но в это время Христос со множеством народа и с апостолами приближается к этой процессии по дороге... Он все ближе и ближе. Он идет по той же дороге, по которой несли покойного. Он видит страдания матери, подходит к ней и говорит: **“не плачь.”** Кто мог, кто имел право сказать эти слова матери над гробом сына? **Он Один**, потому что Он победил Смерть. Несшие остановились. Христос берет юношу за руку и говорит: **“Восстань!”** И отдает его матери его. Представляете себе, что пережила мать? Тот мир, который могла иметь мать до кончины сына, он не только возобновляется, но он оживляет всю ее жизнь. Она, помимо, своего сына, увидела силу воскресения. И это все получилось оттого, что путь Христа совпал с путем процессии погребальной. **Путь Христа... по этому пути Христа должен был идти покойный, а на пути Христа не может быть горя.** Оно так и было. Христос, сказав, **“не плачь,”** восстановил ту внутреннюю силу, которая уже почилла. Прошли, может быть, годы, и этот юноша также ушел. Но не в этом дело. А дело в том, что в сердце появился мир, утверждающий человека в вечном бытии.

Может быть, я ошибаюсь! Может быть, я не так думаю? Так откройте же тогда апостольское чтение на сегодняшний день и увидите, что я это правду говорю. Что говорило нам сегодняшнее апостольское чтение? Оно говорило нам об апостоле Павле, еще Савле. К Галатам 1:2. Вот что тут говорится: **“Новое Евангелие даю вам..., но которое не создано человеческим разумом, а по откровению Господню явилось.”** Как же это было открыто? А было открыто так: Павел - Савл был истинный фарисей, и он ждал Мессию. Но какого Мессию в тот момент ждали евреи? Евреи были под управлением Рима, и между Римом и еврейскими законниками и князьями установилось равновесие. А народ еврейский ждал пришествия Мессии, и понимали они Мессию как царя, который должен был освободить их от Римского владычества и сделать его главою мира - **Царем**. Так думал и фарисей Савл. Он верил в то, что это будет так, что придет еврейский Мессия, который даст им, евреям, всемирное царство. И все, что он

делал, он делал искренно, он искренно ожидал Мессию, и так как он искренно ожидал Мессию, и не знал, и не понимал, что Христос был Мессия, то в тот момент, когда он шел гнать, как ему казалось секту Назареев, в тот момент Христос, так как он искал Христа, явился ему. И тут Савл в момент превратился в Павла-христианина. Для него раскрылось Евангелие. И вот опять: **путь Миссии. На этом пути Миссии стоит Павел. И вот благодаря тому искреннему движению к спасению, ему открывается истина.**

Так и для нас, братия. И мы должны знать, на каком пути мы стоим. Путь христианина - это стихия, в которой открывается путь Христов. А путь Христов - Церковь. В ней благодать, которая находится во всех таинствах, во всех движениях Церкви, во всех молитвословиях, во всем том, что дается нам для освящения. Вот эта благодать, которая находится в Церкви, она с нами. И она выражена в каждом действии, в чинопоследованиях, а особенным образом в Божественной Евхаристии, в этом Древе Жизни, которое дается нам для обновления нашего естества, для обожения нашего.

Вот тот путь, по которому нужно нам идти. Если мы будем находиться на этом пути, то, поверьте, не будет в нашей жизни той трагедии, которая сейчас есть. Если вдове Наинской Господь сказал: **“Не плачь,”** так и нам сегодня этот же голос шепчет: **“Не плачьте!”** Только не уходите с этого пути истинного христианства. Будьте в молитве, держитесь в жизни так, как того требует святая Церковь, памятуя и Отца, и Сына и Святого Духа, и таинство смерти, и таинство жизни... Смотрите, как жизнь проходит: понедельник, вторник, среда, четверг, пятница, суббота... **Воскресение.** Конец всему - Воскресение.

Живите в Божьей Благодати, и Господь не оставит вас.

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 10:1

Sunday, October 12, 2025

Volume 13, Issue 1

In one ear...and out the other!

You've heard the expression, "in one ear and out the other," haven't you? It means you hear something, but the words don't mean anything to you. You hear them, but then you forget them!

In today's Gospel reading, we hear the story about the man who went out to plant his seeds. He spread the seeds everywhere, but not all the seeds grew up into nice, healthy plants. Some fell on the rocks and didn't grow roots. Some plants started out fine, but then they withered with weeds. But some seeds grew up into big plants with hundreds of fruits.



The Sower plants the

This story isn't just some interesting story. Our Bible is teaching us something! The seed is the word of God, the words that God wants us to hear. God sends His word everywhere, doesn't He? But some people are like rocks. They don't even hear the Word. Some people are like the weed ground. They hear the Word, but it goes in one ear and out the other! They hear it, but then they forget it.

Did you know something? It's easy to read the Bible! The hard part is really trying to understand it. Then, the *really* hard part is doing what it says!

WORD SEARCH

Can you find these words in the jumble?

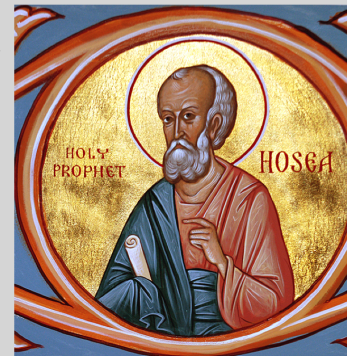
BIBLE
HOSEA
LISTEN
PLANTING
PROPHET
SCROLL
SEEDS
SOWER
WORD OF GOD

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

WHAT'S IN THE ICON?

Here is another icon of the Prophet Hosea. Do you see what he holds in his hand? It's a scroll.

You can find the book of Hosea in your Bible!



THE PROPHET HOSEA

"I WILL SHOW LOVE TO THEM"

This week we remember a saint who definitely knew the idea of "in one ear and out the other"! This saint is the prophet Hosea. God gave Hosea a job to do, and that job was to tell the people to turn back to God. Turn back? Where had they gone?

God's people had turned away from Him, and they had started worshipping other things—like the golden calves and another idol, too. Hosea's job was to tell them to turn back to God. That was a hard thing, because people didn't want to listen. They heard Hosea, but his words went in one ear and out the other!

The Prophet Hosea lived 800 years before our Lord, Jesus Christ, born, but he still reminds us of one thing: we can always turn back to God! In the Bible, the book of Hosea tells us that God still loves people, even when they do the wrong thing. "I will show love to them and I will save them—not by bow, sword or battle, or by horses or horsemen, but by the LORD their God."

Let's try to remember this love that God has for us. And let's remember never to turn away from Him!



The Prophet Hosea, a saint of our Church

We remember the Prophet Hosea on Friday, October 17th (OC: October 31)

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The Seed is the Word of God!



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