

Fourth Sunday of Saint Luke Nineteenth Sunday After Pentecost October 19th, 2025

*On October 19th we Commemorate
Prophet Joel. Martyr Varus and those with him.
Translation of the Relics of Venerable John of Rila.
Venerable Frideswide of Oxford.*



Icon of the Parable of the Sower and the Seed

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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

2

Epistle of the Nineteenth Sunday, (194) 2 Corinthians 11:31-12:9

BRETHREN, The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago – whether in the body I do not know, or whether out of the body I do not know, God knows – such a one was caught up to the third heaven. And I know such a man – whether in the body or out of the body I do not know, God knows – how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Gospel of the Fourth 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 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.”

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.

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

Although it is difficult to be a Christian, it can never be said that it is complicated.

If we look at all the philosophies and religions of the world, Christianity is by far the simplest. Even all four records (the Gospels) of the words of Christ its Founder can be written down in less than one hundred pages. And the contents of those pages are very simple.

Often, for instance, Christ speaks in parables, in very simple words, using images of a shepherd, a king, a fisherman, a poor man, a rich man or a vineyard-owner. Each of these parables expresses in a few lines ideas which it would take whole books to explain in the words of the learned.

Today's Gospel is the parable of the sower who went out to sow seed, the Word of God. In it we notice how of the four groups of people who were granted the Word of Life by Christ the sower, only one group actually received it.

The first seed fell by the wayside, it was downtrodden and eaten by “the fowl of the air.”

By “the fowl of the air” we do not understand the birds, but the demons who inhabit the airs. They are able to “devour” the Word of God from people's hearts, because their hearts are hard and they tread down the seed of God. The demons can do nothing if we do not first allow them to do what they want.

The second seed fell on rock and failed to germinate and develop roots because there was no moisture.

Such seed fails to develop among people whose interest in the things of God is merely superficial, for whom the Faith is just a hobby, a fad. They flare up with emotional excitement but are unable to feed and nourish the Holy Spirit. Their enthusiasm does not turn into faith, because at the first temptation, at the first difficulty, they fall away.

The third seed falls among thorns, Thorns are the weeds of the passions, the cares of this world, with all its riches and pleasures.

Those whose souls are choked with such cares can never bring their faith to perfection, it remains undeveloped. Their faith is never a priority and they mix it in with their cares and pleasures.

What are we to do, how are we to avoid falling into one of these three categories of people who never cultivate

Continued on Page 5 ☛

Continued from Page 4 ☞ the seed of God? The answer is given in today's Gospel in twelve simple words:

First of all, so that the seed of God does not fall by the wayside and may not be downtrodden or devoured by the demons, we must have an "honest and good heart." We must not be hard. We must not make dishonest excuses for our failings, we must not do evil, we must be honest and good in our hearts. This is called Christianity.

Secondly, so that we do not fall into careless excitement, we must cultivate the seed of God, giving moisture to it, so that it puts out roots and develops, in other words, we must "keep the word", by obeying the commandments. This is called Orthodox Christianity.

Finally, so that the seed of God is not choked with the thorns and weeds of our passions, we must "bring forth fruit with patience." We cannot expect sudden and astonishing progress, with our many worldly cares. We have to be patient and persevere, making what at first may only be a mere interest into our priority and living it as a way of life. This is called salvation.

Today Christ gives us not learned volumes of complicated instructions to live by, but three simple rules for salvation:

Have an "honest and good heart."

Keep the word.

Bring forth fruit with patience.

There is no more to say.

Amen.

Reverend Andrew Phillips • Saint John's Orthodox Church • Colchester, England

PATRISTIC WISDOM

The thorns and thistles which choke the word of Divine truth, are the riches, pleasures, and cares of this life, as well as various false teachings, spread by scholars who have lost the truth and have been knocked off the path to it.

Such theories differ widely, some publicly and openly go against the truth; others are subtle notions which are received by the vulnerable. These latter are most terrible for they act like carbon monoxide poisoning – they enter unnoticeably causing loss of consciousness to reality.

When this happens, our thoughts become dreamlike, and do not reflect reality. Not only will truth be suppressed, but any feeling for the truth is also stifled, and a lie has penetrated all the components of the mind.

What should we do? Do not listen to false teachings, and when they are unwillingly heard or read, let us throw them out of our head. When they are not thrown out – submit them to reason, and they all will scatter like smoke.

Saint Theophan the Recluse

Saint Kosmas of Aitolia, 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 Manasseh 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 Manasseh 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, Manasseh 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 Manasseh.

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 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 Zosimas 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 Paraskevi 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 Antoninus as a Christian, he told 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: "*Paraskevi, 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 Paraskevi, yielded a hundred-fold, according to the Lord's word.

Tone 2, Troparion (*Resurrection*)

When Thou didst descend to death, O Life immortal, • Thou didst slay Hades with the splendor of Thy Godhead. • And when from the depths Thou didst raise the dead, • all the powers of heaven cried out: • "O Giver of life, Christ our God, glory to Thee."

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 2, Troparion (*Prophet Joel*)

We celebrate the memory • of Thy prophet Joel, O Lord; • through him we beseech You: • "Save our souls."

Tone 4, Troparion (*Saint Varus*)

Thy holy martyr Varus, O Lord, • through his sufferings has received an incorruptible crown from Thee, our God. • For having Thy strength, he laid low his adversaries, • and shattered the powerless boldness of demons. • Through his intercessions, save our souls

Tone 2, Kontakion (*Resurrection*)

Hades became afraid, O almighty Savior, • seeing the miracle of Thy Resurrection from the tomb. • The dead arose. Creation, with Adam, beheld this and rejoiced with Thee, • and the world, my Savior, praises Thee forever.

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 4, Kontakion (*Saint Varus*)

Glory... Following Christ, O Martyr Varus, thou didst drink of His chalice; • thou didst receive the crown of martyrdom and now rejoice with the Angels. • Pray for our souls unceasingly.

Tone 2, Kontakion (*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 2, Prokeimenon (*Resurrection*)

The Lord is my strength and my song; • He has become my salvation. (*Psalm 117:14*)



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 пото́м 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 корней, 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 Троичном 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 попираателями веры, если ничем наша жизнь не свидетельствует, что Бог-Любовь зажжёт 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 сбылося 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 терпении» — 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 терпении»** 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 19, 2025

Volume 13, Issue 42

God doesn't want sadness!

We've all heard sad stories, haven't

we? Sometimes things are hard for people, or even for us. In today's Gospel reading, we hear one of the saddest of all. We hear about a woman whose son had died. She was already a widow—her husband had died. Now her son had died, too. Of course, she was very upset!

When Jesus saw her, He felt sorry for her, too. "Do not weep," He said. "Don't cry." Right then, He touched her son, and he rose up! The boy was alive again!

Lots of times, especially when you were little, your parents might have seen you sad or crying. "Don't cry," they said. Of course, your parents don't want you to be sad.

Just like your loving parents, God does not want us to be sad either. And sometimes it's hard to look past the sadness in this world, and to think about the joy God will give us in the world to come. God knows there is sadness in this life, but He will make things right for us in heaven. God has given us something to be very happy and joyful about. He gave His own Son, Jesus Christ. He opened up heaven for us, so that one day, we can be in a perfect place forever! "Don't cry," God tells us, too! But even better, God gives us a place where we won't even want to cry!



WORD SEARCH

Can you find these words in the jumble?

Cephalonia
Gerasimos
Gospel
Healing
Heaven
Joy
Miracle
Nain
Sadness
Saints

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

WHAT'S IN THE ICON?

Here is an icon of St. Gerasimos. In the background you can see a beautiful church dedicated to him.



And here is a photo of it too!



SAINTS STILL HELP US!

SAINT GERASIMOS OF CEPHALONIA

Sometimes we hear about saints from a long, long time ago. Do you ever wonder if they know about us or if they hear our prayers?

Tomorrow we celebrate the feastday of Saint Gerasimos. He was born 500 years ago, just a few years after Christopher Columbus discovered America! But St. Gerasimos still listens to prayers, and he especially protects the people on his island of Cephalonia.



Cephalonia is an island off the coast of Greece. It is right in the middle of an earthquake zone, and the people there notice lots of little earthquakes and tremors all the time. But sixty years ago, a huge earthquake hit, and it destroyed almost everything on the island.

Lots of people said they saw Saint Gerasimos then! He comforted the people who were very scared. He also helped people who were trapped in buildings. The saints care about us very much, and they understand our problems because they lived here too. Do you see how St. Gerasimos understood and cared for the people on his little island?

We can ask saints to protect us and help us! Can you think of a prayer you could say to a saint?

We remember St. Gerasimos on Monday, October 20th (OC: November 2nd).

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Wisdom! Sophia!



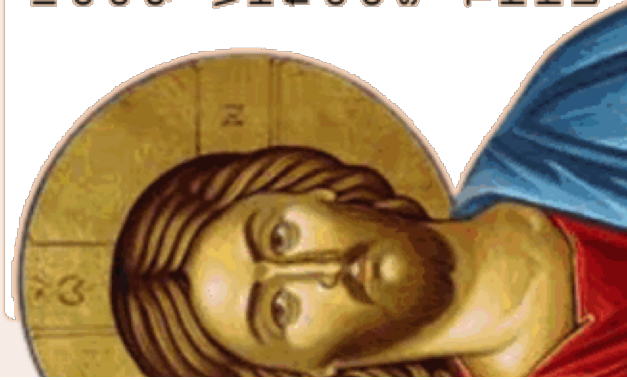
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OCTOBER 19, 2025

MYOCN PEW PALS



Fourth Sunday of Luke



In today's Gospel, Jesus is walking with His disciples into a town called Nain. He sees a funeral procession: a widow is carrying her only son. A woman who had already lost her husband was now saying goodbye to her only son. She was crying and heartbroken.

When Jesus saw her, He didn't just walk past - He stopped because He cared. Scripture says that Jesus had compassion for her, His heart felt her sadness. He went up, touched the funeral bier (the stretcher carrying the body), and said, "Young man, I say to you, arise." The dead man sat up and was given back to his mother. Everyone who saw this was filled with awe, rejoiced and praised God.

This story teaches us that Jesus sees our pain, feels our sadness and has the power to bring life and joy again - even when things seem hopeless. When we feel sad, lonely, or afraid, we can pray to God. He listens, comforts us, and helps bring joy back into our hearts.

Family Homework

- **Light in the Darkness:** dim lights and light a candle. Read the Gospel passage together.
- **Compassion Journal:** Over the week, write or draw times you saw someone hurting. Pray or say a kind word for them,

Memory Verse

**"Young man, I say
to you, arise!" -**

Luke 7:14

