

## October 13, 2019: The 21<sup>st</sup> Sunday after Pentecost (The parable of the sower)

**Epistle: Gal. 2:16-20:**

*Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.*

**Gospel: Luke 8:5-15:**



*"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.*

What a beautiful parable! Only Christ, the Good Teacher, could come up with such a great analogy between the seeding of land and the spreading (seeding) the word of God in the minds and souls of people. By working the land (the oldest profession in the history of mankind), man was (is) able to provide for his physical existence: *"In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken;"* (Gen. 3:19). As a spiritual being, man is also required to strengthen his communion with God. In order to do so, he must work just as hard on his spiritual endeavor. First, he must be receptive to the word of God, the spiritual seed: *The seed is the word of God*. At the same time, he must exercise a great deal of vigilance in order to prevent the word from being taken away by his spiritual enemies *"then the devil comes and takes away the word out of their hearts, lest they should believe and be saved"* or *"choked with cares, riches, and pleasures of life."*

A constant awareness of the dangers that lurk out there, in combination with a good character, true desire to be a good steward of God's message and patience, constitute the success for man's spiritual progress: *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.*

**Fr. George Bazgan**

### **Altar boys for this Sunday:**

**Arsenie Gavriș  
Alexandru Mustea**

### **Sunday Fellowship**

**In the context of the Thanksgiving weekend,  
this Sunday there will be a Pot-Luck dinner.**

**Please, bring something!**

**Thank you all very much!**

## **Volunteer Appreciation Dinner**

**On November 2, 2019,  
a Volunteer Appreciation Dinner will be offered  
by our parish in honor of all volunteers who worked in  
different capacities during the past year.**

**Supper will be served at 7:00 PM.**

**Please bring your family!**

## **MEMBERSHIP / PLEDGE**

**The Board of Directors extends a warm appeal to all supporters  
of our parish, asking them to pay their membership as soon as possible.**

**This way we can ensure that we have the necessary funds to fulfill  
our financial obligations for the rest of the year.**

**We also encourage you to renew your financial pledge  
and be as generous as you can.**

**THANK YOU VERY MUCH!**

## A Christian's conduct in Church

Before I begin to address the topic of „church conduct,” it is important to address the question „Why do we come to church?”

We come to church on Sundays (the Day of the Lord) in order to reaffirm our vocation as liturgical beings, to continue our spiritual growth and to strengthen our communion with Christ and His Church which began when we were accepted into the community of the faithful through the Sacraments of Christian Initiation: Baptism, Chrismation and Holy Eucharist (Communion).

For an Orthodox Christian, attending the Divine Liturgy is not only a privilege but an obligation as well. It is a privilege in as much as we, as members of the visible Church are called to bring the Eucharistic elements (bread and wine), be part of their transformation into the Body and Blood of Christ and then, partake of them in the form of the Holy Eucharist, all this in the context of the Divine Liturgy, the highest form of prayer we can offer to God. It is also our obligation to attend the Divine Liturgy, obeying thus one of the commandments of the Church.

In order to benefit the most from our presence in Church we must keep in mind a few rules:

1. Come to Church on time (before 10:00) in order to participate in the entire Divine Liturgy.
2. If the service is already in progress, you must stop and see what is going on. If you came in during the Scripture readings (Epistle or the Gospel), you should wait at the back of the church until the reading is over and then, quietly, take your seat.
3. Pick up the liturgical book and follow closely the service, reading all of the prayers.
4. During the Divine Liturgy you are not allowed to talk to other people.  
You can do that at the end, during the fellowship.