



Weekly Bulletin

Orthodox Church of the Annunciation

The 15th Sunday after Pentecost September 25th , Tone 6, Lu. 5:1-11

The Miraculous Draught of Fishes

Troparion of the Resurrec- tion, Tone 6

Let us, the faithful, praise and worship the word, coeternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead, by His glorious Resurrection.

Troparion for Annuncia- tion , Tone 4

Today is the beginning of our salvation, the revelation of the eternal mystery! the Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you.

Kontakion of Annunciation, Tone 8

O Victorious Leader of triumphant hosts! We, your servants delivered from evil, sing our grateful thanks to you, O Theotokos! As you possess invincible might set us free from every calamity so that we may sing: Rejoice, O Unwedded Bride!

The gospel for the last Sunday marked, as we pointed out, a change of perspective. Instead of the stern warnings given in the last chapters of St. Matthew we found ourselves back, near the middle of the book, amidst the Savior's miracles and works of mercy. On the 18th Sunday after Pentecost, this change is still evident. few leave the Gospel of Matthew and start on that of Luke, from which readings will be taken from several Sundays to come. St. Luke is, pre-eminently, the evangelist of healing (whether of body or of soul) and of grace. Today we read in Luke's gospel the account of the miraculous draught of fishes (Lu. 5:1-11).

Simon, James and John have spent the whole night fishing on the lake without catching anything. Jesus gets into one of their ships, and from it, teaches the multitude which has gathered on the shore. Then he tells Simon to launch the ship out into the lake and to let down the nets. Simon objects that the night's fishing has been fruitless, but that, all the same he will obey. "At thy word I will let down the net". A great multitude of fishes is taken; the nets break; the ships themselves, under the weight, begin to sink. Peter begs Jesus to go away from him, for he is a sinful man, and Jesus tells him not to be afraid, for, from now on he will be a fisher of men. Peter and the sons of Zebedee obey this call, and having brought the ships back to land "they forsook all, and followed him.

The episode draws attention to several points. There is the calling of the apostles. On the one hand, Jesus chooses these three men in the very midst of their work and at the moment when this work is particularly fruitful: to leave everything at such a moment implies a decisive and courageous rupture: Jesus never calls a future apostle at a time when he might be idle and, consequently, ready to accept a new venture as a possible occupation. And, on the other hand, Jesus has involved himself closely with the work of the three fishermen; he has guided their actions, and before calling them, wanted to enter at depth into their daily and professional life; and it is thus that Jesus acts most often with the men he calls. This gospel also shows us just what wonders obedience founded in faith can accomplish: "At thy word..." says Peter. He who hears a work spoken by Christ and who takes some sort of risk to obey this word, will obtain results quite out of proportion to anything he could have hoped for — for Peter had neither asked for the nets to break nor for the ships to sink under the weight of the fishes.

(Taken from *The Year of Grace of the Lord*, by a Monk of the Eastern Church)

From the Lives of the Saints.. THE VENERABLE EU- PHROSYNE

Euphrosyne was the daughter of Paphnutius, a wealthy and distinguished man of Al-

Announcements and Activities

Saturday Great Vespers— 5:30 PM.

Divine Liturgy— Sunday, at 10AM.

Mortgage Drive— The last two Sundays, after the Liturgy, I have given reflections about our long history of doing much to pay off the mortgage. Donations have continued to come in and Treasurer Sunday B. will keep us posted.

Church School/Adult Ed.— we started our church school program today. We will next meet on Sunday, October 9th, at 9AM.

Coffee Hours— This week's Coffee Hour is our monthly potluck. Next week's Coffee Hour will be sponsored by Olga, Larissa and the family of the recently reposed Armand, on the occasion of his 40 day memorial.

Eggplant Dolma— we are planning on making the filling on Wednesday at 9AM and rolling on Thursday. Because Fr. And Matushka have a family member in the hospital, we may need to cancel. If we do so, we will post it on the website and I will likely be able to send an email. The day we most need people is for the rolling session on Thursday, at 9AM. More later

Pray for... Hierarch Nikolai (Soraich)—battling cancer. Samir's friend, **Johnny**, who has been improving in the battle to save his sight. **Brian**, Sunday's brother. **George and Alex**, health problems. **All those who have lost their lives or are suffering as a result of the current Pandemic**. **Archimandrite Alexander**— Fr. Lawrence's long-time father confessor, who reposed. **Our Vladyka Benjamin**— battling on-set parkinsons. **Tsige Roman and Abraham**— I know we are always mindful of Tsige, but please continue to pray for the work and for Ethiopia, torn by civil war, with all the problems that go with a regional terror. **George and Alesis**, Brother and Daughter of Peter and Irene S. **Matushka Ioanna R. reposed. Matushka Priscilla, ill. Anya J**— a longtime friend of the parish who is ill. **Stephen F.**— battling back pain. **John F.**— battling cancer. **Archpriest Anthony**—battling cancer. **Julie**—sister of Kathy M., battling health problems. **Rhoda's requests for Douglas and Kayana. Reposed Constance**— the mother of Andrew F. **Will**— reposed, Michael T.'s brother-in-law. **Reposed Vadim. Christian**— undergoing some medical testing. The reposed— **Novice Nonna, Robbie**— cancer. **Raphael**, cancer. Child **Aidan**—seizures. Child **Henry. Robbie** the cousin of Brian R., who reposed after a battle with cancer. **Louis Joseph M.**, is now home and, thank God, ready to come to church **Reposed Dn. George. Jobie**, cancer. **Darryl and Laura Beth. Repose: Stavrophore Elizabeth, of Kazan Skete. Pastor Brad**, a friend of Kirk's who is going through a difficult time. **Sarah**, the daughter of Fr. Lawrence's godfather, health issues. **Youseff and Jimmy**— who are ill. **Matushka Ann Hopko**, reposed. **Jonathan**—ill. **Sonja**— Sunday's daughter-inlaw who gave birth through C-section and is recovering. Congratulations! **Reposed Metropolitan Herman**, former Metropolitan of the Orthodox Church in America. **Reposed Armand**— former member of our parish. **Reposed Barbara Ranjo. Reposed Matushka Ann Hopko, Tom Wood**— heart surgery. **Fr. And Matushka's Granddaughter Annabella** is battling and persistent illness. **Reposed: Fr. Maximos of St. Silouan Monastery, Laure**— battling Cancer,

exandria. Her childless parents had besought God with prayer for the birth of a child, and they were given her. Her devout parents raised their daughter in the Christian Faith. Not wanting to enter into marriage, the young Euphrosyne hid from her father, changed into men's clothing, and presented herself to the abbot of a monastery as a eunuch of Emperor Theodosius, giving the name Smaragdus. The abbot received her, and turned her over to the spiritual father Agapitus for guidance. By her fasting and prayerful asceticism, Smaragdus quickly surpassed all the monks in that monastery. When she had completed thirty-eight years of strict asceticism, her father Paphnutius visited that monastery, and the abbot directed him to Smaragdus for prayer and counsel. Smaragdus recognized Paphnutius, but Paphnutius did not recognize Smaragdus. When the father confessed his grief for his lost daughter, Smaragdus told him not to lose hope, for he would see his daughter again in this life, and besought him to come again within three days. When Paphnutius came again, Smaragdus was on her deathbed. The dying one said to Paphnutius: "I am Euphrosyne, your daughter; you are my father!" For a long time, the father was unable to come to himself due to his severe shock. Then, the Blessed Euphrosyne breathed her last, and her father wept over her. After burying her, Paphnutius himself entered the monastery, and settled in the cell of his holy, reposed daughter. After ten years of asceticism, Paphnutius also entered into rest in the Lord.

THE VENERABLE SERGIUS OF RADONEZH

Sergius was a great ascetic and light of the Russian Church. He was born in 1313 A.D., in Rostov, of devout parents, Cyril and Maria. After his parents' deaths, Bartholomew—for that was his baptismal name—became a monk, and founded the Monastery of the Holy Trinity in the forests of Radonezh. As a quiet and gentle servant of God, he knew only labor and prayer. Because of the purity of his heart he was made worthy of the gift of miracle-working, even resurrecting the dead in the name of Christ. The Holy Theotokos appeared to him many times. Princes and bishops came to him for advice. He blessed Prince Dimitri Donskoy, and foretold his victory in the battle for the liberation of Russia from the Tartars. He saw into the hearts of men as well as future events. His monastery was full of monks, even during his lifetime and, century after century, has been one of the most important centers of spiritual life and God's miracles. St. Sergius entered into rest in the year 1392 A.D. Following his repose, he appeared many times to various people.

A saint does not shine outwardly. All of his riches are within, in his soul. A peasant came from afar to the monastery to see St. Sergius. When he asked the monks for the abbot, they told him he was working in the garden. The peasant went to the garden, and there saw a man in poor, ragged clothes, digging like any other peasant on a farm. The peasant returned to the monastery dissatisfied, thinking that the monks had made fun of him. So, to make things clear, he asked again for the glorious holy father, Sergius. Just then, Sergius returned to the monastery, and welcomed the peasant, serving him at the table. The saint saw into the heart of his guest, and knew the low opinion he had of his appearance. He consoled him by promising that he would see Sergius in a little while. A prince and his boyars then arrived at the monastery, and they all bowed low to St. Sergius, and asked his blessing. The monks then removed the peasant from the room in order to make room for the new guests. In amazement the peasant looked on from a distance, to see that the one he had sought had been nearby all the time. The peasant rebuked himself for his ignorance, and was greatly ashamed. When the prince departed, the peasant quickly approached the saint, fell at his feet and began to beg his forgiveness. The great saint embraced him and said to him: "Do not grieve, my son, for you are the only one who knew the truth about me, considering me to be nothing—while others were deluded, taking me for something great."

Taken from the Prologue of Ochrid, compiled and composed by St. Nikolai V.

"There do not exist many or few, nor small or great problems. The only problem is the absence of Christ from our lives" (From the life and teachings of Elder Epiphanius Theodoropoulos)