



The Miraculous Catch of Fish

Troparion of the Resurrection, Tone

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!

Troparion of Annunciation, 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!

Weekly Bulletin

Orthodox Church of the Annunciation

The 15th Sunday after Pentecost, Tone 7, September 24th, Lu. 5:1-11

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 15th Sunday after Pentecost, this change is still evident. We leave the Gospel of Matthew and start on that of Luke, from which readings will be taken for 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

Announcements and Activities

Great Vespers— Saturday, at 5:30PM

Divine Liturgy— Sunday, at 10AM.

Coffee Hour— This week's Coffee Hour is being sponsored by Jim F. Next week's Coffee Hour will be sponsored by Diane and Andrew F.

Church School/Adult Ed— summer recess until October. *We need to get all the diocesan requirements for teachers completed in the interim. Elise and Michael Miller are helping with the processes.*

Consecration Committee Meeting— our first meeting took place. Thank you to all who attended and the those who accepted positions as subcommittee coordinators. The subcommittee heads will, in turn, ask members of the congregation to help with the various areas needed to prepare for next September 7. We call on all to be willing to do so. **VENUE**- By Council/Committee vote (after hearing Matushka's detailed reporting of total cost for the two venues that are close and can accommodate our numbers), we have selected the Santa Maria Countryclub for the Banquet. This week, Fr. Lawrence and members of the parish council secured the setting through a deposit and preliminary agreement. It is a beautiful venue, well run, and most of the monies spent will come back to us in ticket sales for the event. **ALTAR**- The other important item needing to be done now is the selection of the orthodox craftsman to construct the new altar. We have selected an American craftsman to carve the altar out of wood. After working with Fr. Lawrence, he has provided preliminary sketches and will begin his work early next year. **EARLY PREPARATION FOR THE BANQUET**- Of course we are already compiling the guest list for the Divine Services of Consecration and the Hierarchical Liturgy and our Banquet. As we want every member of the parish to be able to come to the banquet, we will be addressing all of our members to reserve their space at the banquet. This will allow us to factor in any additional family members that will accompany you, who are not on our parish roster. We will NOT need to collect monies for the dinner, but we do need to have a good handle on the number of attendees sooner rather than later. There are, of course, a large group of clergy and laity that will be invited to come—who have both supported and been related to our community in one way or another through its history. Of course we do not want any of our members to be absent for any cause other than that "worthy of a blessing" We will work toward that end.

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 *Year of Grace of the Lord*, by an Eastern Monk)

From the Lives of the Saints... THE HOLY FEMALE PROTOMARTYR THECLA, EQUAL TO THE APOSTLES

Thecla was born in Iconium of eminent but pagan parents. As a girl of eighteen, she was betrothed to a young man at the same time that the Apostle Paul arrived in Iconium with Barnabas to preach the Gospel. Hearing Paul's testimony for three days and nights, Thecla converted to the Christian Faith, and vowed to live in virginity. Her mother, seeing that she was now ignoring her betrothed and no longer thought of marriage, tried to dissuade her, and then beat her and tortured her by starvation. Finally, this wicked mother turned Thecla over to the judge and demanded that Thecla be burned. The judge threw her into the fire, but God preserved her unharmed. Then, Thecla followed the Apostle Paul, and went to Antioch with him. Attracted by Thecla's external beauty, a certain elder of the city wanted to take her for himself by force, but Thecla escaped his grasp. The pagan elder accused her to the eparch as a Christian who disdained marriage. The eparch condemned her to death, and had her thrown to wild beasts, but the wild beasts did not touch the body of this holy virgin. Amazed by this, the eparch asked her: "Who are you and what kind of power is in you, that nothing can harm you?" Thecla replied: "I am a servant of the Living God." The eparch then released her, and she departed to preach the Gospel. She succeeded in converting many to the true Faith, among whom was Tryphena, a prominent and honorable widow. Then, having received the blessing of the Apostle Paul to do so, Thecla withdrew to a secluded place near Seleucia. There she lived a life of asceticism for a long time and, by healing the sick with wonder-working power, she converted many to Christianity. The doctors and soothsayers in Seleucia were envious of her, and sent some young men to defile her, hoping that the loss of her virginity would also mean the loss of her miraculous power. Thecla fled from these arrogant young men, but as they were about to catch her, she prayed to God for help. A large rock opened up and hid this holy virgin and bride of Christ. This rock was her refuge and her tomb. St. John Chrysostom says of this wonderful Christian heroine and saint: "It seems to me that as I see this blessed virgin, in one hand she offers Christ virginity, and in the other hand, martyrdom."

SAINT STEFAN, THE FIRST-CROWNED KING OF SERBIA

Stefan was crowned at his royal foundation Žiča by St. Sava, his brother and spiritual father. He was a devout Christian and a wise and peace-loving ruler. Stefan, with St. Sava, elevated Orthodoxy to great glory among his people. According to his wish, St. Sava tonsured him a monk before his death, and gave him the name Simon. He entered into rest in the Lord on September 24, 1224 A.D., and his miracle-working relics repose in Studenica Monastery.

St. David, (formerly Prince Dimitrije) the son of Stefan's brother Vukan, built the Monastery of Lim where he himself was tonsured a monk.

The holy King Vladislav, son of King Stefan, built the Monastery of Mileševo, to which he translated the relics of St. Sava from Trnovo. He distinguished himself by a special compassion for the poor. On the coinage of his time, he had inscribed: "Vladislav, the servant of Christ."

Taken from, Prologue of Ochrid, by St. Nikolai Velimirovich

"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)