



Weekly Bulletin

Orthodox Church of the Annunciation

The Miraculous Catch of Fishes

Troparion of the Resurrec- tion, Tone 4

When the women disciples learned from the angel, the joyous message of Thy Resurrection. They cast away the ancestral curse and elatedly told the Apostles: death is overthrown, Christ God is risen, granting the world great mercy.

Troparion of the 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 the Annuncia- tion, 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 13th Sunday after Pentecost Tone 4, September 22nd , Luke 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 13th 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 Christ and who takes some sort of risk to obey

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 the Nantze's and Sunday. Next week's Coffee Hour will be sponsored by the Nantze's and Sunday. Next week will be our monthly potluck. Bring your favorite dish.

Parish Council— today, after Divine Liturgy and Coffee Hour.

Church School/Adult Education — Next Sunday we'll gather to begin the next church school/adult education cycle. We will meet at 9AM in the Church and will say prayers for the students and teachers. Many thanks are due to those of you who are going to be sacrificing time to teach our young people the Law of God.

Pray for... Sarah, the daughter of Fr. Lawrence's godfather. **Reposed**— Kalche. Eutychia's husband: **Stephen**— battling cancer. **Barbara H.** health issues. **Archbishop Benjamin**— our Vladyka, parkinsons. **Luci F.** recovering from knee procedure. Fr.'s grandson, **Christian**, joint pain and problems from an inherited gene. **Monk who is suffering from heart issues.** **Archpriest Matthew Tate**— a leader of diocese that is battling Leukemia. **Archpriest James**, seizures. **Catherine**— eye. **Philip**— special request. St. John Monastery— threat of fire. **Novice Alexandra** — who recently had surgery and is recovering. **Linda**— general health. **Grandson of Larissa**

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 HIEROMARTYR PHOCAS, BISHOP OF SINOPE

Phocas exercised himself in all the Christian virtues from his youth. As bishop in his birthplace, the town of Sinope on the shores of the Black Sea, he strengthened the faith of the true believers by his example and divine words and converted many idol-worshippers to the true Faith. The hard-hearted pagans were filled with rage against holy Phocas. Through a vision granted him by the Lord, he foresaw his martyrdom: Phocas saw a white dove fly down from heaven carrying a beautiful wreath of flowers in its beak, and lowered the wreath onto his head. And Phocas heard a voice, saying: "Your cup is full and you should drink it!" From this vision the God-pleaser realized that he was soon to suffer for Christ. He was not afraid, but with gratitude toward God prepared himself for suffering. Soon after, a certain prince, Africanus, took Phocas for interrogation, and subjected him to harsh tortures. The torturers beat and wounded his whole body, and after a time of imprisonment threw him into boiling water, where this brave soldier of Christ ended his earthly life and settled in the joy of his Lord. Phocas suffered during the reign of Emperor Trajan.

THE HOLY PROPHET JONAH

Jonah lived more than eight hundred years before Christ. It is said that he was that son of the widow of Zarephath in Sidon whom the Prophet Elias had raised from the dead. By his three-day sojourn in the belly of the whale, he prefigured the three days that Christ lay in the tomb; and, by his deliverance from the belly of the whale, he prefigured the Lord's Resurrection from the dead. Everything else concerning this wonderful prophet can be read in the Book of Jonah.

THE HOLY MARTYR PHOCAS THE GARDENER

Phocas was a compatriot of the Hieromartyr Phocas. He had a garden in Sinope, near the Black Sea, that he himself cultivated. He treated all passers-by with the fruits of his garden, not missing an opportunity to feed their souls with the word of God. But a certain prince who persecuted Christians heard of him, and sent soldiers to kill him. Phocas treated the soldiers so cordially that they hesitated to kill him. However, by his own insistent request, they carried out the command and beheaded him. In that place, over his miracle-working relics, a church was soon built in his name. St. Phocas is especially venerated by sailors, and is invoked for help by all who travel by sea. Phocas suffered in the year 320 A.D.

THE VENERABLE COSMAS OF ZOGRAPHOU

Cosmas was of a noble family from Bulgaria. When his parents wanted him to marry, Cosmas fled to Mount Athos. He was a hermit and miracle-worker. He labored ascetically in a cave near the Monastery of Zographou. The Holy Theotokos appeared to him on more than one occasion. He is known as the greatest ascetic and miracle-worker of Zographou. The formidable cell in which Cosmas labored in silence and struggled with demons exists even today to the northwest of the Monastery of Zographou. With spiritual sight and clairvoyance, he described events in distant times and places. He died in old age, on September 22, 1323 A.D., and after a life of much labor took up his habitation in the joy of his Lord.

Taken from the Prologue of Ochrid, by St. Nikolai

"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)