

**THE ORDER FOR THE TYPIKA SERVICE WHEN WE ARE UNABLE TO ATTEND CHURCH**

**SUNDAY SEPTEMBER 27, 2020**

**16th SUNDAY AFTER PENTECOST – Tone 7.** Martyrs Callistratus and his company (49 Martyrs – ca. 304). Ven. Savvatii (Sabbatius), Wonderworker of Solovétsky Monastery (1435). Apostles Mark, Aristarchus, and Zenas, of the Seventy (1st c.). Martyr Epicharis of Rome (3rd c.). Ven. Ignatius, Abbot in Asia Minor (963-975).

**\*THE SERVICE TAKES PLACE IN FRONT OF OUR ICON CORNER\***

EVERYONE: O, God cleanse me a sinner and have mercy on me! (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Amen. O, Heavenly King, the Comforter the Spirit of Truth, Who art everywhere present and fillest all things. Treasury of Blessings and Giver of Life. Come and abide in us and cleanse us from every impurity and save our souls, O Good One!

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3 times)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for Thy Name's sake.

Lord have mercy. Lord have mercy. Lord have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

**READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.**

READER: Amen. Lord have mercy (12x)

**READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.**

**EVERYONE: Amen. Followed by the Singing of the First Antiphon.**

*Bless the Lord, O my soul! Blessed are Thou, O Lord! Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits. Who forgives all your iniquity, who heals all your diseases. The Lord is compassionate and merciful, long suffering and of great goodness. Bless the Lord, O my soul, and all that is within me, bless His holy name. Blessed art Thou, O Lord!*

**THE LITTLE LITANY is not said in the absence of a Priest or Deacon.**

**The reader continues:**

READER: Amen. Lord have mercy (3x)

**READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.**

**EVERYONE: Amen. Followed by the singing of the Second Antiphon.**

*Glory to the Father, and to the Son, and to the Holy Spirit.*

*Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being. Put not your trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth, on that very day his plans perish. The Lord will reign forever; Your God, O Zion, to all generation.*

*Now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change didst become man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!*

**THE LITTLE LITANY is not said in the absence of a Priest or Deacon.**

**The reader continues:**

READER: Amen. Lord have mercy (3x)

**READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.**

**EVERYONE: Amen. Followed by the singing of the Third Antiphon.**

*In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven.*

**Followed by the singing of the appointed Troparia for the day:**

**Troparion for The Resurrection - Tone 7**

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.

*Glory to the Father, and to the Son, and to the Holy Spirit, now and Ever and unto ages of ages. Amen.*

**Troparion for The Holy Great-Martyr Callistratus - Tone 4**

In contest thou wast strengthened by the Holy Spirit, O Martyr Callistratus, and wast glorious in casting down the Enemy. Thou didst offer a noble army of athletes as sweet-smelling incense to Christ.// With them pray for us who praise thee with hymns!

**THE EPISTLE LESSON**

**READER: The Prokeimenon is in the 7<sup>th</sup> Tone:**

**Extol the Lord our God: / worship at His footstool for He is holy!**

*CHOIR: Extol the Lord our God: / worship at His footstool for He is holy!*

**READER: The Lord reigns, let the people tremble**

*CHOIR: Extol the Lord our God: / worship at His footstool for He is holy!*

**READER: Extol the Lord our God!**

*CHOIR: Worship at His footstool for He is holy!*

**READER: THE READING IS FROM THE SECOND EPISTLE OF THE HOLY APOSTLE PAUL TO THE CORINTHIANS.**

**READER: 2 Corinthians 6:1-10**

**Brethren:**

We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: "In an acceptable time I have heard You, and in the day of salvation I have helped You." Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed.

But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

**READER: Alleluia! Alleluia! Alleluia!**

*CHOIR: Alleluia! Alleluia! Alleluia!*

**READER: It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High.**

*CHOIR: Alleluia! Alleluia! Alleluia!*

**READER: To declare Thy mercy in the morning, and Thy truth by night.**

*CHOIR: Alleluia! Alleluia! Alleluia!*

### THE GOSPEL LESSON

**READER: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.**

**EVERYONE: Lord have mercy (3x)**

**READER: Let us listen to the Holy Gospel. The Reading is from the Holy Gospel according to Saint Luke.**

**EVERYONE: Glory to Thee, O Lord, glory to Thee.**

**READER: [Luke 5:1-11]**

**Let us Attend!**

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets.

Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking.

So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men."

So when they had brought their boats to land, they forsook all and followed Him.

**EVERYONE: Glory to Thee, O Lord, glory to Thee.**

**READER: Remember us, O Lord, when Thou comest into Thy Kingdom.  
Remember us, O Master, when Thou comest into Thy Kingdom.  
Remember us, O Holy One, when Thou comest into Thy Kingdom.**

**THE LITANY OF FERVENT SUPPLICATION is not said  
in the absence of a Priest or Deacon. The reader continues:**

*READER:* Amen. Lord have mercy (12x)

**READER:** Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

**EVERYONE:** Amen.

**READER:** The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

*READER:* Draw nigh unto Him, and be enlightened; and your faces shall not be put to shame.

**READER:** The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

*READER:* Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

**READER:** The Choir of Holy Angels and Archangels, with all the Powers of Heaven, sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth, Heaven and earth are full of Thy glory.

**THE SYMBOL OF FAITH (THE NICENE CREED)**

**EVERYONE:** I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God, begotten, not made; of one essence with the Father, by Whom all things were made. Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He arose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; And He shall come again with glory to judge the living and the dead. Whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified, Who spoke by the prophets.

In One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the world to come. Amen.

**THE LITANY OF SUPPLICATION is not said  
in the absence of a Priest or Deacon. The reader continues:**

*READER:* Amen. Lord have mercy (12x)

**READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.**

**EVERYONE:** Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

**READER: Through the prayers of our Holy Fathers, O Lord Jesus Christ, Son of God, have mercy on us and save us.**

**EVERYONE: Amen. (Followed by the singing of the appointed Kontakia)**

**Kontakion for The Resurrection - Tone 7**

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hell is bound, while the Prophets rejoice and cry: "The Savior has come to those in faith; // enter, you faithful, into the Resurrection!"

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

**Steadfast Protectress Tone 6 (Hymn to the Theotokos)**

Steadfast Protectress of Christians, constant advocate before the Creator. Despise not the entreating cry of us sinners, but in Your Goodness come speedily to help us who call on You in faith! Hasten to hear our petition and to intercede for us, O Theotokos!! For You always protect those who honor You!

**READER: Lord have mercy (12x)**

**O All-Holy Trinity, Consubstantial Power, Undivided Kingdom, Origin of all Good: be graciously inclined unto me, a sinner. Make steadfast my heart and give it understanding, and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, and say: One is Holy, One is the Lord Jesus Christ, to the glory of God the Father. Amen.**

**Blessed be the Name of the Lord, henceforth and forevermore. (3x)**

**Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.**

**PSALM 34**

**READER: I will bless the Lord at all times; His praise shall be continually in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The Angel of the Lord will encamp around those who fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing. Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil,**

and thy lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cried, and the Lord hear them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit. Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

READER: More honorable than the Cherubim and more glorious beyond than the Seraphim, without defilement, You gave birth to God the Word, True Theotokos, we magnify You.

CHOIR: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy, Lord have mercy, Lord have mercy. Lord, Bless!

READER: May He Who rose from the dead, Christ our True God, through the Prayers of our Holy Fathers, through the Prayers of the Most Holy Theotokos and Ever-Virgin Mary, by the Power of the Precious and Life-Creating Cross, through the protection of the Bodiless Powers of Heaven, through the prayers of Holy Glorious Prophet, Forerunner and Baptist John, through the prayers of the holy glorious and all-laudable Apostles, through the Prayers of all the North American Saints, through the prayers of \_\_\_\_\_ the patron of this Holy Temple,, through the prayers of the Holy Great Martyr Callistratus, whom we commemorate today, of the holy and righteous Ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us.

CHOIR: Amen.

*(The faithful now come up and venerate the Precious Cross and Icons in our Icon Corner.)*

READER: Through the Prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

CHOIR: Amen. Lord have mercy. Lord have mercy. Lord have mercy.

**“THE DIOCESE OF NEW YORK and NEW JERSEY EDUCATION CORNER”**

**The Holy Martyr Callistratus**

**September 27**

Saint Callistratus was a native of Carthage. An ancestor of Saint Callistratus, Neochorus, had served under the emperor Tiberius in Palestine, under the command of Pontius Pilate, the procurator of Judea, and was a witness to the suffering on the Cross of our Lord Jesus Christ, His voluntary death and glorious Resurrection.

The saint’s father was a Christian, and he raised his son in faith and piety. Also like his father, Saint Callistratus became a soldier and excelled among his pagan military comrades by his good conduct and gentle disposition.

At night when everyone slept, he usually stayed up at prayer. Once, a soldier sleeping nearby heard Saint Callistratus invoking the Name of the Lord Jesus Christ, and he reported this to the military commander, who in turn summoned Callistratus, interrogated him and wanted to make him offer sacrifice to idols. The saint resolutely refused to do this, so the military commander ordered that the saint be beaten. Then, covered with wounds, the saint was dragged over sharp stones. The beating and the torments did not sway the firm will and brave endurance of the sufferer.

The saint was sewn up in a leather sack and drowned in the sea. By God’s mercy, however, the sack struck a sharp rock and was torn open. Saint Callistratus came to dry land unharmed, carried by dolphins. Viewing such a miracle, forty-nine soldiers came to believe in Christ. Then the military commander threw Saint Callistratus and the believing soldiers into prison. Before this, all of them were subjected to innumerable floggings.

In jail Saint Callistatus continued to preach the Word of God to the soldiers and he bolstered their spirits for martyrdom. Summoned again before the military commander, the sufferers firmly confessed their faith in Christ, after which they were bound hand and foot and thrown into the depths of a great lake behind a dam. But there their bonds broke, and with bright faces the holy martyrs stood in the water, rejoicing in their Baptism, which coincided with the act of martyrdom.

Beautiful bright crowns appeared over their heads, and all heard a voice: “Be brave, Callistratus, with your company, and come rest in the eternal habitations.” At the same time, the earth shuddered and an idol standing nearby fell down and smashed. Seeing this, another 135 soldiers also believed in the Lord Jesus Christ. The military commander, fearing a mutiny in the army, did not put them on trial, but again imprisoned Saint Callistratus with his 49 companions, where they fervently prayed and gave thanks to the Creator for giving them power to endure such sufferings.

At night the martyrs were cut to pieces with swords by order of the military commander. Their holy relics were buried by the 135 soldiers who remained alive. Later, a church was built on the spot of their sufferings, as Saint Callistatus had foretold.



**THE FEAST OF THE PROTECTION OF  
THE MOST HOLY THEOTOKOS AND EVER-VIRGIN MARY**

**October 1**

The Protection of the Most Holy Theotokos: "Today the Virgin stands in the midst of the Church, and with choirs of Saints she invisibly prays to God for us. Angels and Bishops venerate Her, Apostles and prophets rejoice together, Since for our sake she prays to the Eternal God!"

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop's Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy Father, and I am in awe."

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, "O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard."

Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and "for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation."

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in contemplation of her.

The Primary Chronicle of Saint Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered important by the Slavic Churches but not by the Greeks.

The Primary Chronicle of Saint Nestor also notes the miraculous deliverance followed an all-night Vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blachernae church, but does not mention Saints Andrew and Epiphanius and their vision of the Mother of God at prayer. These latter elements, and the beginnings of the celebrating of the Feast of the Protection, seem to postdate Saint Nestor and the Chronicle. A further historical complication might be noted under (October 2) dating Saint Andrew's death to the year 936.

The year of death might not be quite reliable, or the assertion that he survived to a ripe old age after the vision of his youth, or that his vision involved some later pagan Russian raid which met with the same fate. The suggestion that Saint Andrew was a Slav (or a Scythian according to other sources, such as S. V. Bulgakov) is interesting, but not necessarily accurate. The extent of Slavic expansion and repopulation into Greece is the topic of scholarly disputes.

In the PROLOGUE, a Russian book of the twelfth century, a description of the establishment of the special Feast marking this event states, "For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!"

Therefore, in the festal celebration of the Protection of the Mother of God, the Russian Church sings, "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection in the Russian Land." Moreover, it would seem that Saint Andrew, contemplating the miraculous vision was a Slav, was taken captive, and became the slave of the local inhabitant of Constantinople named Theognostus.

Churches in honor of the Protection of the Mother of God began to appear in Russia in the twelfth century. Widely known for its architectural merit is the temple of the Protection at Nerl, which was built in the year 1165 by holy Prince Andrew Bogoliubsky. The efforts of this holy prince also established in the Russian Church the Feast of the Protection of the Mother of God, about the year 1164. At Novgorod in the twelfth century there was a monastery of the Protection of the Most Holy Theotokos (the so-called Zverin monastery) In Moscow also under Tsar Ivan the Terrible the cathedral of the Protection of the Mother of God was built at the church of the Holy Trinity (known as the church of Saint Basil the Blessed).

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you."

+++++

### **Sixteenth Sunday after Pentecost**

#### **The Miraculous Catch of Fish**

**Luke 5:1-11**

**From The Explanation of the Gospel of St. Luke**

**by Blessed Theophylact, Archbishop of Ochrid and Bulgaria**

**1-11. And it came to pass, that, as the multitude pressed against Him to hear the word of God, He stood by the lake of Gennesaret, and saw two boats standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the boats, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the boat. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a catch. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had done this, they enclosed a great multitude of fishes, and their net broke. And they beckoned unto their partners, which were in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the catch of the fishes which they had taken; and so were**

**also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they forsook all, and followed Him.**

The Lord flees glory, which all the more pursues Him. When the crowd pressed against Him, He entered the boat, so that from the boat He could teach those standing on the shore, and everyone would be in front of Him, rather than some coming towards Him from behind. And when He had finished teaching the people, He did not leave the owner of the boat without payment, but gave him a two-fold benefit: He bestowed on him an abundance of fish, and He made him His disciple. Marvel at how wisely the Lord arranges our salvation, drawing to Himself each one by means of the things that are his own and with which he is familiar. As He had attracted the Magi with a star, so now He draws the fishermen by means of fish. Behold the gentleness of Christ, how He does not command, but requests, that Peter put out from land. Behold also the obedience of Peter, how he welcomes into his boat a man whom he did not know, and obeys Him in everything. When the Lord tells him to launch out into the deep, Peter does not become exasperated and leave Him, nor does he reply, "I have toiled the whole night and gained nothing, and now I should obey you and do it all again?" Peter said nothing like this, but instead, At Thy word I will let down the net. Such was the warmth of his trust even before he had faith. And he caught so great a number of fish that he was not able to haul them in, and he beckoned to his companions in the other boat. He calls them with a signal, because his astonishment at the catch was so great that he could not even speak. Out of great reverence for Jesus, Peter begs Him not to remain in the boat, and calls himself a sinner who is not worthy to be with Him.

You may also understand these things in a spiritual sense. The boat is the synagogue of the Jews. Peter represents the teachers of the law. For the teachers of the law also toiled the whole night before Christ came (the time before Christ's sojourning on earth was indeed night) and took in nothing. But when Christ came, and it became day, the teachers of the law were replaced by the Apostles who, at His word, that is, at His command, let down the net of the Gospel in which they caught so great a number of men that the Apostles could not haul in the catch by themselves. And so they beckon to their partners and companions and together pull in the net. These are the pastors and teachers of the Church in every generation who teach and interpret the words of the Apostles, laboring with the Apostles to catch mankind. Consider also the words, Let down the net. The net is the Gospel: like the fisherman's net, which is a lowly and commonplace thing, the Gospel is composed of humble, everyday words which reach down and condescend to the simplicity of the people. This is why it is said that the net is let down. If any one should say that letting down the net also indicates the depth of meaning of the Gospel, neither would he be off the mark. Therefore the words of the prophet have also been fulfilled, Behold, I will send many fishermen, saith the Lord, and they shall fish for them; and afterward I will send many hunters, and they shall hunt for them (Jer. 16:16). The fishermen are the holy Apostles, and the hunters are the leaders and teachers of the Church in each generation.

+++++

***LET ALL THAT YOU DO BE DONE IN LOVE. 1 Cor.16:14***

***YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. Matt. 22:37***

***YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39***

***LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU. Matt. 5:44***

**LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED. 1Cor. 13:4**

**LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS! 1Cor. 13:7,8**

## HAVE YOU BEEN CAUGHT?

**At that time,** the crowd was pressing in on Jesus, listening to the word of God. Jesus was standing by the lake of Genesareth. And he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And he sat down and taught the people from the boat.

And when Jesus had finished speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish which they had taken; and so also were James and John, sons of Zeb' edee, who were partners with Simon.



Image courtesy of sxc.hu

And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed him.

### WHAT DO YOU THINK?

1. Why are the crowds pushing in of Jesus?
2. Listen to the part of the second antiphon during the divine liturgy that begins "only begotten son and Word of God." Who are we calling the Word of God in this song?
3. So, who were the crowds trying to listen to in this Gospel? And what did they want to hear?
4. According to the antiphon, "only begotten Son," why did the only-begotten Son and Word of God become incarnate and was crucified? So, what word or message does the Word of God bring?
5. What do you think this phrase "Word of God" means?



*Let Us Attend!* is published by the **Antiochian Orthodox Department of Christian Education** ([www.antiochian.org](http://www.antiochian.org)). If you would like information on our present programs and future initiatives, contact Mrs. Carole Buleza at [aodce@antiochian.org](mailto:aodce@antiochian.org). We gratefully acknowledge support from the Order of St. Ignatius which funds, in part, the work of the Department.



Visit [www.antiochian.org/LetUsAttend](http://www.antiochian.org/LetUsAttend) for free downloads related to this Gospel story: mp3 audio, coloring sheet, script for readers' theater, and handouts for preschool through high school. Find us on Facebook at [www.facebook.com/AODCE](http://www.facebook.com/AODCE).