

First Sunday of Saint Luke
Thirteenth Sunday After Pentecost

September 22, 2024

*On September 22nd we Commemorate:
The Hieromartyr Phocas of Sinope, the Gardener.
The Holy Prophet Jonah.*



Icon of the Miraculous Catch of Fish

Holy Wisdom Orthodox Mission

1355 North 4th Street • Grand Junction, CO 81501 • 970-778-4160

<https://www.holywisdomorthodox.com>
holywisdomorthodox@gmail.com

Great Vespers, Saturday Evenings at 6:00 pm
Divine Liturgy, Sunday Mornings at 9:30 am (Hours at 9:05 am)
Paraklesis to the Theotokos, Wednesday Evenings at 6:00 pm
Very Reverend Archpriest Luke Uhl, Retired, Interim Rector

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is a Parish in the Diocese of the West
of the Orthodox Church in America
Under the Spiritual and Ecclesiastical Jurisdiction of
Archbishop Benjamin of San Francisco and the West*



Orthodox Church in America



Diocese of the West

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EPISTLE AND GOSPEL READINGS

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Epistle for the 13th Sunday After Pentecost, (166) 1 Corinthians 16:13-24

BRETHREN, Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love. I urge you, brethren—you know the household of Stéphanas, that it is the first-fruits of Achaïa, and that they have devoted themselves to the ministry of the saints—that you also submit to such, and to everyone who works and labors with us. I am glad about the coming of Stéphanas, Fortunátus, and Acháicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore, acknowledge such men. The churches of Asia greet you. Aquíla and Priscílla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand—Paul’s. If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

Gospel of the 1st Sunday of Saint Luke, (17) Luke 5:1-11

AT THAT TIME: Jesus 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.



The First Sunday of Saint Luke

In the Name of the Father and of the Son and of the Holy Spirit.

Today's Gospel lesson from Saint Luke takes us to the beginning of Jesus' public ministry, and the calling of the first Apostles; specifically of Simon (Peter), James, and John. The same account is also recalled by Matthew, Mark, and John in their Gospels.

Each version differs slightly, but they all point to the same truth: following Christ is a commitment of faith and involves total dedication.

The account by Saint John suggests that Andrew and Peter came to Jesus before John the Baptist was cast into prison. In Matthew, Jesus called them after John was imprisoned. Saint John Chrysostom explains this by noting that Matthew's account describes a second calling of these two Apostles – it often happens that we need to be encouraged more than once to follow Christ.

In John's Gospel Jesus saw Peter coming and gave him a new name: "Jesus looked at Peter, and said, 'So you are Simon the son of John? You shall be called Cephas' (which means Peter)." In the account by Matthew, we read that Simon was already called Peter. In today's reading from Luke, he is still referred to as Simon.

In John's account, the Apostles encountered Jesus but were not called to follow Him. In Matthew's Gospel, Jesus commanded them to leave everything behind and be His followers. In the Gospel of Luke, the Lord simply tells them that they would "catch men" instead of fish.

Whether they were "told" or "called," this question remains: How could the Apostles drop everything – their nets, their livelihood, even their father – and abandon the world to follow Jesus?

The answer is simple. In John's account they had just met Jesus, and were not ready to deny themselves, take up their cross, and follow Him. In the other accounts, which may have occurred sometime later, they had already been well instructed and prepared by Jesus' teaching.

How about us? Are we prepared to forsake everything and follow Jesus? Unless we do, we cannot enter the kingdom of heaven.

If we are not yet ready, perhaps we need to learn more from Him and about Him. We do this by attending the Liturgy and other services, by hearing the words of Holy Scripture and of the sacred hymns, and by receiving the Holy Mysteries.

Come, taste, and see that the Lord is good!

Amen.

It is time to change! Take Courage! Do not fear!

In the Name of the Father and of the Son and of the Holy Spirit.

Metropolitan Anthony of Sourozh once advised inquirers to Orthodoxy to put down their books *about* Orthodoxy and attend a Divine Liturgy. "*The service is long, but even Orthodox services eventually come to an end. And if you simply stand there and are open to whatever happens, something might.*" Being open is the key. Something may just happen if we are open to recognizing, receiving and embracing it when it comes.

Saint Peter and his companions had been fishing all night. They knew the Sea of Galilee and they knew their craft. Still, they had caught nothing. Jesus came to these tired, frustrated, expert fishermen and gave them some advice. "*Go back out and cast your nets on the other side and you will catch some fish.*" Put yourself in Peter's place.

Would you not wonder at the audacity of Jesus? Who was he, a wandering rabbi, to advise them? But Peter acquiesced (perhaps just to get Jesus off his back or maybe hoping to prove that he knew more than Jesus about fishing). He got back in the boat, set out a little, cast his nets on the other side and surprisingly took in a large load of fish.

We heard about self-denial in last week's Gospel. This week we see it in action. No matter how reluctant Saint Peter was, he still humbled himself and did as Jesus suggested. He put his boat out again and cast his net on the opposite side.

Self-denial means accepting and embracing change. Maybe the way we are thinking is not helpful, maybe the things we are doing are not working. Like Nasrudin we keep foolishly eating the peppers and growing more and more uncomfortable in the vain hope that we might find that one, sweet pepper that will make life all that we want it to be and more.

We like familiar patterns, even if they lead to more suffering. Holding on to these patterns, these familiar ways of thinking and living, is the opposite of self-denial. We know the patterns that are bad because they lead to more anxiety, more anger, more frustration. Self-centeredness always leads to destructive patterns of behavior.

Saint Peter was amazed at what happened and was led to repentance. "*Depart from me,*" he cried to Jesus, "*for I am a sinful man.*" Not only did he get some fish by opening himself to the different path suggested by the Lord, but he found a Savior.

We need to turn our attention to the contemplation of God so that in his light we can see the truth of what is running and ruining our lives. Then we will discover the narrow gate that leads to eternal life. But the narrow path is a

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Continued from page 4 ☞ path we fear to take. It is a path of renunciation of the self, of a stripping away of all illusion, a voluntary poverty, a detachment from the poor “self” we have cobbled together out of the debris of our lives.

A great definition of renunciation is, “to let go of holding back” or, in other words, to stop holding back from letting go. We must stop pretending that our way is working, that everything is alright. The process of letting go is disquieting and uncomfortable, but we need to embrace it courageously. We may have invested everything we think we are in a vision, a mission or a quest that ultimately we must admit we are getting no closer to reaching no matter how hard we try.

Normally, we try to anesthetize ourselves when we feel discomfited. Some prefer shopping, or eating, or alcohol, or sex. But anesthetizing ourselves at the slightest discomfort is the opposite of self-denial. Self-denial means sitting with our feelings, seeing them, facing them, feeling them and ministering to our own pain with tenderness and care, bringing them to God in all honesty with love and prayer. We embrace what is real in us and all of sudden, by the grace of the Holy Spirit, we are transformed. Jesus came to heal us so we must stop pretending that we do not need to be healed.

The way of renunciation and self-denial is the Way of the Cross, the way of truth. Like Saint Peter we need to be willing to go against the grain, to try something different, to listen carefully for the voice of God and to do what he says even though it will mean taking a different path than we would probably have chosen for ourselves.

Amen.

ANOTHER HOMILY

In the Name of the Father and of the Son and of the Holy Spirit.

What should be admired first from what the Evangelist Luke told us today?

Should we admire the people of Galilee, who thirsted to hear the words of Jesus?

They filled the shore of Lake Gennesaret as soon as they learned that Jesus was there, and they longed to see Him and hear Him. His word sweetened their hearts and gave peace, strength and enlightenment.

They had never heard such words before. Even His enemies, the guards of the Hebrew high priests, after being sent to seize Jesus, confessed: “No man ever spoke like this Man” (John 7:46). And instead of arresting Jesus, they were fascinated and listened to him.

Let us admire the simplicity of the Lord, who decided to get into Simon (Peter)’s fishing-boat, so His listeners could see Him better, and speak to them.

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An experienced fisherman like Peter knew that fish were not caught in the daytime. The other fishermen would maybe mock them or laugh when they see them throw their nets out for fishing at that time. After all, last night he could not catch any fish, so he expects a catch now?

But Peter willingly obeyed Christ. Let us still admire the multitude of fish caught in such a short time, and at that time of day, so that not only was Peter’s boat filled, but the other Zebedee boat as well, to the point where they were in danger of sinking.

Peter’s reaction was remarkable when he saw so many fish, as it was something he had never seen before. But instead of expressing his thanks to the Lord for such a great blessing, he says to Him: *Please get out of my boat.*

What kind of strange behavior is that? Why does Peter do this?

It becomes clear in his words: “Depart from me, for I am a sinful man, O Lord.” (verse 8). He felt his sinfulness, and in humility declared that he was not worthy to have on his simple boat the great honor of the Lord’s presence.

As the Evangelist Luke explains: “For Peter and all who were with him were astonished at the catch of fish which they had taken” (verse 9).

All of these things that the Apostles did indeed admirable, and, among other things, they teach us something very important for our lives.

Peter and his associates, when they struggled alone all night, thought they were experienced fishermen, working under the best conditions for fishing and yet had no profit. But when they had Christ with them and obeyed His words, despite all of the unfavorable conditions for fishing, they earned more than they ever had in their lives. Does that not say something to us too?

Unfortunately, Christians influenced by the materialist spirit of the time do not respect the spiritual and moral values of the Gospel. They say: *You cannot survive in today’s world with the Gospel, You have to compete with others using the same means that they do.*

And what are these means? We know it includes lies, fraud, theft, usury, deception, unfulfilled promises, extortion, and so many others that have brought humanity to such a terrible situation. We see the downfall of so many of them.

Because of the profiteering, others become prisoners, with broken families and facing the assault of society. They suffer from psychological problems and what is worse, lose their souls.

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But those who follow in Christ’s example, respect and obey His will: “glory, honor and peace,” the Apostle Paul writes in his Letter to the (*Romans 2:10*). And as it states in Psalm 33, “*Those that seek the Lord lack no good thing*” (*verse 10*).

Brethren, let us always have in front of our eyes the image of Jesus with Peter and the two boats full of fish, and remember this: *If we have Christ near us and we will work according to His words, we will enjoy blessings that no one else can give us.*

Amen.

Metropolitan Sotirios of Pisidia

A PATRISTIC WORD

Once Jesus had finished teaching the multitudes, it was fitting that He add some divine work to confirm His words to them.

He thus bade Simon and his companions to push off a little from the land and to let down their net for a catch of fish. They replied to Him that they had been laboring the whole night and had caught nothing; yet, *at His word*, they would let down the net. When they did so it was immediately full of fish.

This visible fact was a miraculous sign and an unmistakable assurance given to the disciples and to the whole world. By this the whole world is fully convinced that our labors in following His words will not go unrewarded.

Indeed, the zeal of the Apostles in spreading out the net of the Gospel teaching *as He commanded them* was not fruitless. For they did most certainly catch within it the schools of noetic fish Jews and Gentiles alike.

Note that neither Simon nor his companions could draw the net of fish to land. At first, they were speechless from fright and astonishment, but then they beckoned to their partners – those who shared their labors in fishing – to come and help them in securing their prey.

Many took part with the Apostles in their holy evangelical labors. Many still do so today. These include those who read the Holy Gospels, and especially those parents, teachers, priests, and bishops who faithfully pass on our sacred tradition: what Christ taught, the Apostles preached, and the one, holy, catholic, and apostolic Orthodox Church has kept unchanged.

And the net is still being drawn, as Christ fills it, summoning unto conversion those who are in the depths of the sea; that is, those who live in the surge and waves of worldly things.

Saint Cyril of Alexandria

Tone 4, Troparion (*Resurrection*)

When the women disciples of the Lord • 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.”

Tone 8, Troparion of the Temple (*Midfeast of Pentecost*)

O Savior at the Middle of the Feast, • fill my thirsting soul with the waters of piety, as Thou didst cry to all: • “If anyone thirst, let him come to Me and drink.” • O Christ God, Fountain of our life, glory to Thee.

Tone 3, Troparion (*St. Quadratus*)

Holy Apostle Quadratus, • entreat the merciful God • to grant our souls forgiveness of transgressions.

Tone 4, Troparion (*St. Phocas*)

By sharing in the ways of the Apostles, • thou didst become a successor to their throne. • Through the practice of virtue, thou didst find the way to divine contemplation, O inspired one of God; • by teaching the word of truth without error, thou didst defend the Faith, even to the shedding of thy blood. • O Hieromartyr Phocas, entreat Christ God to save our souls.

Tone 4, Kontakion (*Resurrection*)

My Savior and Redeemer • as God rose from the tomb and delivered the earth-born from their chains. • He has shattered the gates of Hades, • and as Master, • He has risen on the third day.

Tone 4, Kontakion of the Temple (*Midfeast of Pentecost*)

Christ God, the Creator and Master of all, • cried to all in the midst of the feast of the law: “Come and draw the water of immortality.” • We fall before Thee and faithfully cry: • “Grant us Thy mercies for Thou art the Fountain of our life.”

Tone 8, Kontakion (*St. Quadratus*)

Glory... The universe offers Thee, O Lord, the Apostle Quadratus • as a most honored hierarch and athlete of great strength; • with hymns it honors his all-venerable memory • and asks that through him Thou grant forgiveness of transgressions to those who sing his praise.

Tone 2, Kontakion (*St. Phocas*)

Both now... The Master established thee as a brilliant sun • shining on all the faithful, glorious Hieromartyr Phocas. • He has accepted thy life, faith and contest as myrrh, • for He is rich in mercy.

Tone 4, Prokeimenon (*Resurrection*)

O Lord, how manifold are Thy works; in wisdom hast Thou made them all.

HYMNS AT THE DIVINE LITURGY

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In John's account, the Apostles encountered Jesus but were not called to follow Him. In Matthew's Gospel, Jesus commanded them to leave everything behind and be His followers. In the Gospel of Luke, the Lord simply tells them that they would "catch men" instead of fish.

Whether they were "told" or "called," this question remains: How could the Apostles drop everything – their nets, their livelihood, even their father – and abandon the world to follow Jesus?

The answer is simple. In John's account they had just met Jesus, and were not ready to deny themselves, take up their cross, and follow Him. In the other accounts, which may have occurred sometime later, they had already been well instructed and prepared by Jesus' teaching.

How about us? Are we prepared to forsake everything and follow Jesus? Unless we do, we cannot enter the kingdom of heaven.

If we are not yet ready, perhaps we need to learn more from Him and about Him. We do this by attending the Liturgy and other services, by hearing the words of Holy Scripture and of the sacred hymns, and by receiving the Holy Mysteries.

Come, taste, and see that the Lord is good!

Amen.

It is time to change! Take Courage! Do not fear!

In the Name of the Father and of the Son and of the Holy Spirit.

Metropolitan Anthony of Sourozh once advised inquirers to Orthodoxy to put down their books *about* Orthodoxy and attend a Divine Liturgy. *“The service is long, but even Orthodox services eventually come to an end. And if you simply stand there and are open to whatever happens, something might.”* Being open is the key. Something may just happen if we are open to recognizing, receiving and embracing it when it comes.

Saint Peter and his companions had been fishing all night. They knew the Sea of Galilee and they knew their craft. Still, they had caught nothing. Jesus came to these tired, frustrated, expert fishermen and gave them some advice. *“Go back out and cast your nets on the other side and you will catch some fish.”* Put yourself in Peter’s place.

Would you not wonder at the audacity of Jesus? Who was he, a wandering rabbi, to advise them? But Peter acquiesced (perhaps just to get Jesus off his back or maybe hoping to prove that he knew more than Jesus about fishing). He got back in the boat, set out a little, cast his nets on the other side and surprisingly took in a large load of fish.

We heard about self-denial in last week’s Gospel. This week we see it in action. No matter how reluctant Saint Peter was, he still humbled himself and did as Jesus suggested. He put his boat out again and cast his net on the opposite side.

Self-denial means accepting and embracing change. Maybe the way we are thinking is not helpful, maybe the things we are doing are not working. Like Nasrudin we keep foolishly eating the peppers and growing more and more uncomfortable in the vain hope that we might find that one, sweet pepper that will make life all that we want it to be and more.

We like familiar patterns, even if they lead to more suffering. Holding on to these patterns, these familiar ways of thinking and living, is the opposite of self-denial. We know the patterns that are bad because they lead to more anxiety, more anger, more frustration. Self-centeredness always leads to destructive patterns of behavior.

Saint Peter was amazed at what happened and was lead to repentance. *“Depart from me,”* he cried to Jesus, *“for I am a sinful man.”* Not only did he get some fish by opening himself to the different path suggested by the Lord, but he found a Savior.

We need to turn our attention to the contemplation of God so that in his light we can see the truth of what is running and ruining our lives. Then we will discover the narrow gate that leads to eternal life. But the narrow path is a

Continued on Page 5 ☞

Continued from page 4 ☞ path we fear to take. It is a path of renunciation of the self, of a stripping away of all illusion, a voluntary poverty, a detachment from the poor “self” we have cobbled together out of the debris of our lives.

A great definition of renunciation is, “to let go of holding back” or, in other words, to stop holding back from letting go. We must stop pretending that our way is working, that everything is alright. The process of letting go is disquieting and uncomfortable, but we need to embrace it courageously. We may have invested everything we think we are in a vision, a mission or a quest that ultimately we must admit we are getting no closer to reaching no matter how hard we try.

Normally, we try to anesthetize ourselves when we feel discomfited. Some prefer shopping, or eating, or alcohol, or sex. But anesthetizing ourselves at the slightest discomfort is the opposite of self-denial. Self-denial means sitting with our feelings, seeing them, facing them, feeling them and ministering to our own pain with tenderness and care, bringing them to God in all honesty with love and prayer. We embrace what is real in us and all of sudden, by the grace of the Holy Spirit, we are transformed. Jesus came to heal us so we must stop pretending that we do not need to be healed.

The way of renunciation and self-denial is the Way of the Cross, the way of truth. Like Saint Peter we need to be willing to go against the grain, to try something different, to listen carefully for the voice of God and to do what he says even though it will mean taking a different path than we would probably have chosen for ourselves.

Amen.

ANOTHER HOMILY

In the Name of the Father and of the Son and of the Holy Spirit.

What should be admired first from what the Evangelist Luke told us today?

Should we admire the people of Galilee, who thirsted to hear the words of Jesus?

They filled the shore of Lake Gennesaret as soon as they learned that Jesus was there, and they longed to see Him and hear Him. His word sweetened their hearts and gave peace, strength and enlightenment.

They had never heard such words before. Even His enemies, the guards of the Hebrew high priests, after being sent to seize Jesus, confessed: *“No man ever spoke like this Man” (John 7:46)*. And instead of arresting Jesus, they were fascinated and listened to him.

Let us admire the simplicity of the Lord, who decided to get into Simon (Peter)’s fishing-boat, so His listeners could see Him better, and speak to them.

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Евангелие

Однажды, когда народ теснился к Нему, чтобы слышать слово Божие, а Он стоял у озера Геннисаретского, увидел Он две лодки, стоящие на озере; а рыболовы, выйдя из них, вымывали сети. Войдя в одну лодку, которая была Симонова, Он просил его отплыть несколько от берега и, сев, учил народ из лодки. Когда же перестал учить, сказал Симону: отплыви на глубину и закиньте сети свои для лова. Симон сказал Ему в ответ: Наставник! мы трудились всю ночь и ничего не поймали, но по слову Твоему закину сеть. Сделав это, они поймали великое множество рыбы, и даже сеть у них прорывалась. И дали знак товарищам, находившимся на другой лодке, чтобы пришли помочь им; и пришли, и наполнили обе лодки, так что они начинали тонуть. Увидев это, Симон Петр припал к коленям Иисуса и сказал: выйди от меня, Господи! потому что я человек грешный. Ибо ужас объял его и всех, бывших с ним, от этого лова рыб, ими пойманных; также и Иакова и Иоанна, сыновей Зеведеевых, бывших товарищами Симону. И сказал Симону Иисус: не бойся; отныне будешь ловить человеков. И, вытащив обе лодки на берег, оставили всё и последовали за Ним (Лк. 5, 1-11).



Митрополит Антоний (Храповицкий)

Во имя Отца и Сына и Святого Духа.

Не ловилась рыба у Петра и других Апостолов и только, когда сказал Господь снова закинуть сети, поймали великое множество.

Это событие показывает пример нашей немощи и то, что при помощи Божией люди получают благо, большее, чем могли ожидать. И это одинаково в отношении как материальных, так и духовных благ.

Часто люди просят тех или других, преимущественно первых, и не получают. Опытный духовник понимает, почему Господь не дает просимых благ - этому человеку не полезно их иметь. Что бы ☩ 2

☩ было, если бы люди сразу и всегда все получали? Человек корыстолюбив и если бы сразу получал, что просит, то погиб бы остаток бескорыстия в людях и молитва стала бы источником обогащения и молящийся руководился бы соображениями выгоды. **Не дает Господь просимого, как мать не дает ребенку того, чего ему не надо давать.** В беде часто просят и молят, но по миновании беды скоро забывают о милости Божией, до другой беды.

Обычно Господь дает то или иное дарование или когда очень горячо просят или когда перестали верить и просить. В первом случае в ответ на очень горячую веру, во втором во внимание к предшествующей молитве, и чтобы удержать от отчаяния. **Господь хочет от нас веры крепкой и покорной и потому испытывает нашу преданность.**

Когда не исполняется молитва, то мы должны постараться понять, какая спасительная причина лежит в неисполнении нашей просьбы. Ап. Павел молился о том, чтобы от него был отнят «*пакостник плоти, ангел сатанин*» - некая страсть, его внезапно мучившая - и не был услышан. И Ап. Павел понял причину - «*да не превозношусь*» (2 Кор. 12:7). Так и мы должны стараться понимать.

Но иногда блага даются по маленькой короткой молитве.

В случае, о котором идет речь в сегодняшнем Евангелии, со стороны Апостолов не было даже просьбы, а было только согласие, после долгих, напрасных и утомительных трудов, по слову Спасителя снова закинуть сети. Ап. Петр и другие сумели оценить дары Божии и оставили рыбу и сети и пошли за Христом.

Аминь.

Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.



Сегодняшнее апостольское послание нам говорит, что сеющий скудостью – скудостью и пожнет, а сеющий богато соберет богатую жатву. И вот нам кажется иногда: что мне сеять, – я так убог: как я могу сеять, когда у меня нет ничего, что я мог бы посеять в жизнь вечную, не временное, а вечное?.. И тогда мы должны помнить, что и сеятель земной, который сеет семя в поле, не свое сеет; не он создавал семя, не ему оно принадлежит. Господь создал семя, Господь дал силу, Господь раскрыл поле перед ним, и это семя – Господне семя; оно принесет плод не потому, что сеятель богат не потому, что он умеет сеять, а потому что он щедро расточает по всему полю то, что Господь ☩ 3

2 ☞ ему дает из часа в час. Он не может присвоить себе этого семени, он не может даже почувствовать, что он богат, а только что из его рук льется это семя по лицу земли, и верить, что принесет это семя плод.

И вот, в некоторые мгновения жизни бывает, что сеешь: сеешь от сердца, сеешь с любовью: сеешь, однако, со стесненным чувством, что ты так убог, что давать-то нечего. И вдруг вспомнишь, что Господь – великий Сеятель, что Он семя создал и сеет, и дает плод этому семени, и возгревает его солнцем, и возвращает его...

Христос вошел в лодку Петра и повелел ему отчалить от земли, и говорил Он, словно семя лилось и ложилось в души человеческие. Петр тогда не замечал, что творит Господь, но когда Спаситель ему сказал: «Вверзи невод в море», и когда он собрал столько рыб, что не мог внести улов в корабль, вдруг перед ним встал образ Того, Кто сеял это семя. Здесь как будто притча: Христос сеял слово, и никто не замечал, какое это богатство: но когда Петр извлек множество рыб, он вдруг обнаружил богатство, которое дает Господь, словно семя процвело. И ему стало страшно: Отойди от меня, Господи, я человек грешный, мне страшно стоять с Тем, Кто это может сотворить... Но Христос его успокоил: Не бойся, ты будешь отныне не рыбу ловить, а собирать в невод Господень живые человеческие души, приносить их, извлекать их из бури, для того чтобы они вошли в покой... И Петр все оставил и вместе со своими товарищами пошел за Христом.

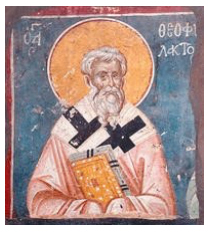
Какой нам богатый урок, как это просто! Идти за Христом для нас не значит куда-то уходить, это значит остаться при Нем и так же сеять, как Он сеял, и так же собирать в Царство Небесное, как Он собирал. Сеять, не задумываясь над тем, богат я или беден: была бы любовь – семя даст Господь. И когда вдруг обнаружишь, как страшно наше дело, потому что это самое Божие дело, будем слушать Божие слово: Не бойся: сей: сей открытым, любящим сердцем. Соберешь ты богатую жатву, но и семя было не твое, и жатва будет Господня... Какая радость! Действительно придет время, о котором в Евангелии говорится, что вместе возрадуется и сеющий, и собирающий жатву. Аминь.

Аминь.

Блаженный Феофилакт Болгарский

Во имя Отца и Сына и Святого Духа.

Господь убегает от славы, а она тем более преследует Его. Когда народ теснился около Него, Он всходит на корабль, чтобы с корабля учить стоящих на берегу моря, так что все находились пред лицом Его, и ☞ 4



3 ☞ никто не ушел за спину. А за то, что Он учил народ с корабля, Он не оставил владельца его без награды. Он даже вдвойне его облагодетельствовал: одарил его множеством рыб и сделал Своим учеником. **Подивись смотрению Господа, как Он каждого привлекает чрез свойственное и сродное ему средство**, например: волхвов — посредством звезды, а рыбаей — посредством рыб. Заметь и кротость Христа, как Он умоляет Петра отплыть от земли, ибо «просил» разумеи вместо «умолял», и то, как благопокорен был Петр: Человека, которого не видал, он принял на свой корабль и во всем ему повинуется. Когда Сей сказал ему, чтобы он отплыл на глубину, тот не отяготился, не сказал: всю ночь я трудился и ничего не приобрел, и Тебя ли теперь послушаю, и вдамся в новые труды? Ничего такого он не сказал, но напротив: *«по слову Твоему я закину сеть»*. Так Петр был тепл в вере и прежде веры!

За то и поймал он столько рыб, что не мог один вытащить их, а знаками пригласил и соучастников, то есть общников, бывших на другом корабле. Знаками пригласил их потому, что пораженный необычайною ловлею не мог говорить. Далее, Петр в глубоком благоговении просит Иисуса сойти с корабля, говоря о себе, что он грешник и недостойн быть вместе с Ним. Если хочешь, понимай это и в переносном смысле. Корабль есть синагога иудейская. Петр представляет образ учителей закона. Учителя, бывшие до Христа, всю ночь трудились (ибо время до пришествия Христова — ночь) и ничего не достигли. А когда пришел Христос и настал день (*Рим. 13, 12*), то апостолы, поставленные на место законоучителей, по слову, то есть по заповеди Его, закидывают сеть Евангелия и уловляют множество людей. Но апостолы одни не могут вытащить сеть с рыбами, а приглашают и соучастников своих, и сообщников, и влекут вместе с ними. Это суть пастыри и учителя церковей всех времен; они, преподавая и объясняя учение апостольское, помогают апостолам ловить человек. Обрати внимание и на выражение: «закинули сеть».

Ибо Евангелие есть сеть, имеющая изложение речи смиренное, простое и приближенное к простоте слушателей; посему и говорится, что оно закинуто. Если же кто скажет, что чрез закидывание сети означает глубина мыслей, то и с этим можно согласиться. Итак, исполнилось слово пророка, сказавшего: *«Вот Я пошлю множество рыболовов, говорит Господь, и будут ловить их; а потом пошлю множество охотников, и они погонят их со всякой горы и со всякого холма, и из ущелий скал»*. (*Иерем. 16, 16*). Рыбьями назвал он святых апостолов, а ловцами правителей и учителей церкви последующих времен.

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Во имя Отца и Сына и Святого Духа.

Не ловилась рыба у Петра и других Апостолов и только, когда сказал Господь снова закинуть сети, поймали великое множество.

Это событие показывает пример нашей немощи и то, что при помощи Божией люди получают благо, большее, чем могли ожидать. И это одинаково в отношении как материальных, так и духовных благ.

Часто люди просят тех или других, преимущественно первых, и не получают. Опытный духовник понимает, почему Господь не дает просимых благ - этому человеку не полезно их иметь. Что бы ☞ 2

1 ☞ было, если бы люди сразу и всегда все получали? Человек корыстолюбив и если бы сразу получал, что просит, то погиб бы остаток бескорыстия в людях и молитва стала бы источником обогащения и молящийся руководился бы соображениями выгоды. **Не дает Господь просимого, как мать не дает ребенку того, чего ему не надо давать.** В беде часто просят и молят, но по миновании беды скоро забывают о милости Божией, до другой беды.

Обычно Господь дает то или иное дарование или когда очень горячо просят или когда перестали верить и просить. В первом случае в ответ на очень горячую веру, во втором во внимание к предшествующей молитве, и чтобы удержать от отчаяния. **Господь хочет от нас веры крепкой и покорной и потому испытывает нашу преданность.**

Когда не исполняется молитва, то мы должны постараться понять, какая спасительная причина лежит в неисполнении нашей просьбы. Ап. Павел молился о том, чтобы от него был отнят *«накостник плоти, ангел сатанин»* - некая страсть, его внезапно мучившая - и не был услышан. И Ап. Павел понял причину - *«да не превозношусь»* (2 Кор. 12:7). Так и мы должны стараться понимать.

Но иногда блага даются по маленькой короткой молитве.

В случае, о котором идет речь в сегодняшнем Евангелии, со стороны Апостолов не было даже просьбы, а было только согласие, после долгих, напрасных и утомительных трудов, по слову Спасителя снова закинуть сети. Ап. Петр и другие сумели оценить дары Божии и оставили рыбу и сети и пошли за Христом.

Аминь.

Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.



Сегодняшнее апостольское послание нам говорит, что сеющий скудостью – скудостью и пожнет, а сеющий богато соберет богатую жатву. И вот нам кажется иногда: что мне сеять, – я так убог: как я могу сеять, когда у меня нет ничего, что я мог бы посеять в жизнь вечную, не временное, а вечное?.. И тогда мы должны помнить, что и сеятель земной, который сеет семя в поле, не свое сеет; не он создавал семя, не ему оно принадлежит. Господь создал семя, Господь дал силу, Господь раскрыл поле перед ним, и это семя – Господне семя; оно принесет плод не потому, что сеятель богат не потому, что он умеет сеять, а потому что он щедро расточает по всему полю то, что Господь ☞ 3

2 ☞ ему дает из часа в час. Он не может присвоить себе этого семени, он не может даже почувствовать, что он богат, а только что из его рук льется это семя по лицу земли, и верить, что принесет это семя плод.

И вот, в некоторые мгновения жизни бывает, что сеешь: сеешь от сердца, сеешь с любовью: сеешь, однако, со стесненным чувством, что ты так убог, что давать-то нечего. И вдруг вспомнишь, что Господь – великий Сеятель, что Он семя создал и сеет, и дает плод этому семени, и возгревает его солнцем, и возвращает его...

Христос вошел в лодку Петра и повелел ему отчалить от земли, и говорил Он, словно семя лилось и ложилось в души человеческие. Петр тогда не замечал, что творит Господь, но когда Спаситель ему сказал: «Вверзи невод в море», и когда он собрал столько рыб, что не мог внести улов в корабль, вдруг перед ним встал образ Того, Кто сеял это семя. Здесь как будто притча: Христос сеял слово, и никто не замечал, какое это богатство: но, когда Петр извлек множество рыб, он вдруг обнаружил богатство, которое дает Господь, словно семя процвело. И ему стало страшно: Отойди от меня, Господи, я человек грешный, мне страшно стоять с Тем, Кто это может сотворить... Но Христос его успокоил: Не бойся, ты будешь отныне не рыбу ловить, а собирать в невод Господень живые человеческие души, приносить их, извлекать их из бури, для того чтобы они вошли в покой... И Петр все оставил и вместе со своими товарищами пошел за Христом.

Какой нам богатый урок, как это просто! Идти за Христом для нас не значит куда-то уходить, это значит остаться при Нем и так же сеять, как Он сеял, и так же собирать в Царство Небесное, как Он собирал. Сеять, не задумываясь над тем, богат я или беден: была бы любовь – семя даст Господь. И когда вдруг обнаружишь, как страшно наше дело, потому что это самое Божие дело, будем слушать Божие слово: Не бойся: сей: сей открытым, любящим сердцем. **Соберешь ты богатую жатву, но и семя было не твое, и жатва будет Господня...** Какая радость! Действительно придет время, о котором в Евангелии говорится, что вместе возрадуется и сеющий, и собирающий жатву. Аминь.

Аминь.

Блаженный Феофилакт Болгарский

Во имя Отца и Сына и Святого Духа.



Господь убегает от славы, а она тем более преследует Его. Когда народ теснился около Него, Он всходит на корабль, чтобы с корабля учить стоящих на берегу моря, так что все находились пред лицом Его, и ☞ 4

