

Commentary on the Gospel

What did Christ preach to the crowds while sitting in that boat? We don't know. Indeed, today's Gospel teaches us not so much by what was said but by the event itself. After locating the passage in the life of our Lord, we will read commentaries by the Church Fathers.

First, we observe this event occurs near the start of our Lord's public ministry. After enduring His fast & temptation, Jesus arrives at Nazareth, "where he was brought up." One Sabbath day, He enters the synagogue, "as was his custom," and reads the scroll from the prophet Isaiah (61:1-ff): "The Spirit of the Lord is upon me. Wherefore he has anointed me to preach the gospel to the poor, he has sent me to heal the contrite of heart. To preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised." After, He tells the synagogue attendees, "This day is fulfilled the scripture in your ears." He says no prophet is accepted in his own country & reminds them how Elias and Eliseus left Israel to work wonders for foreigners. This angers the synagogue members, "hearing these things the synagogue was filled with anger." They desire to throw him off the brow of the hill where the city was built, but "passing through the midst of them, He went His way." Rejected by His hometown, Jesus goes to Capharnaum where He sets up the headquarters of His three-year mission. Now, He needs disciples which brings Him to Lake Genesareth of today's Gospel.

At this lake, pressed by those eager to hear the word of God, Jesus sees two boats moored by the lake, but the fishermen have left them and are washing their nets. He gets into one of the boats, Simon's, telling him to put out a little from the land and, while sitting, begins teaching.

Ven. Bede says Lake Genesareth is the same lake as the Sea of Galilee and the Sea of Tiberias. The Sea of Galilee refers to the province; the Sea of Tiberias refers to a local city; the Lake of Genesareth refers to the nature of the lake itself as "Genesareth" is a Greek expression meaning, "to make a breeze for itself". The water of this lake is constantly moved by the breezes blowing over it. In the Hebrew language all large bodies of water, whether fresh or salty, are called a sea; the Greek language makes a distinction. Ven. Bede writes, "the two ships mystically signify the two dispensations i.e., Circumcision & Uncircumcision. The fishermen are the Teachers of the Church, who catch men in the net of faith by which they are taken to the shore or *to the land of the living*. Simon's ship is the primitive Church of which St. Paul says, "He wrought in Peter to the apostleship of the circumcision" (Gal. 2:8)

Concerning the two boats, St. Ambrose says, "He chose the ship of Peter, and deserted that of Moses; that is, He rejected the faithless Synagogue, and adopts the believing Church." By preaching from the boat, as St. John Chrysostom says, our Lord lets it be known that "He is fishing for those on the land." Again, there are two boats yet only one owner is named, Simon Peter... as if the other is of no consequence. Our Lord enters this boat and asks Simon Peter to set out a little from the land and sits down to teach to illustrate that the teaching authority of Christ, the chair of Christ, is found only in the boat (Church) of Peter.

Having filled the crowds with divine knowledge, our Lord stops teaching and says to Simon, "Put out into the deep, and lower your nets (plural, *retia vestra*) for a catch." Simon answers, "Master, the whole night through we have labored and caught nothing; but at thy word I will lower (first person, singular, *laxabo rete*) the net." Simon lowers the net and so large is the catch their net is breaking and the other boat is summoned to help but still both boats are near sinking. Note the Lord asks, "lower your nets," but it is Peter alone who lowers "the net" - a detail which infers unbelief among Simon's associates. (Continued inside)



CHRIST THE KING Catholic Church

An apostolate of the Priestly Fraternity of St. Peter
preaching the Gospel & sanctifying souls
according to the liturgical books of 1962.

4th Sunday after Pentecost

June 16, 2024, A.D.

Pastor: Fr. Chris Hathaway, FssP

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Church Office Hours: 10:00 am – 3:00 pm, Monday - Friday

Christ the King Catholic Church.

Office: 941-924-2777

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The Daily Mass Schedule is:

Monday at 12 noon.

Tuesday, Wednesday, and Thursday at 7:00 am and 9:00 am.

Friday at 9:00 am and 6:30 pm. (On Friday, a 5:30 pm Holy Hour & confession time, precedes the 6:30 pm Mass.)

Saturday at 9:00 am.

Sacramental Emergency: 941-400-5415

The Sunday Mass Schedule is:

7:00 am low; 8:30 am low; & 10:30 am sung & a seasonal 12:30 pm low Mass.

Items on the "Blessing Table" in the hall are blessed after the last Sunday Mass.

Confessions are heard in the confessional box ½ hour before Mass.

"Lost & Found" is in the vestibule; if not there, check with the office.

In Ocala:

Sunday Mass at 4:30 pm

Monday Mass at 7 am.

1st Saturday Mass at 10:30 am.

Scan to give



Liturgical Calendar for the Upcoming Week

DATE	FEAST	CLASS/COLOR	COMMEMORATION
Sun 06-16	4 th Sunday after Pentecost	2/W	
Mon 06-17	St Gregory Barbarigo, <i>Bishop</i>	3/W	
Tues 06-18	St Ephraem Syrus, <i>Deacon & Doctor</i>	2/R	Ss Mark & Marcellianus
Wed 06-19	St Juliana Falconieri, <i>Virgin</i>	3/W	Ss Gervase & Protase
Thu 06-20	St Silverius, <i>Pope & Martyr</i>	4/R	
Fri 06-21	St Aloysius Gonzaga, <i>Confessor</i>	3/W	
Sat 06-22	St Paulinus of Nola, <i>Bishop</i>	3/W	
Sun 06-23	5 th Sunday after Pentecost	2/G	Vigil of St John the Baptist

Mass Intentions for the Upcoming Week in Sarasota

Sun 06-16	(7 am) No Mass today (8:30 am) Fr Christopher Hathaway, FssP (10:30 am) <i>Pro-populo</i> (12:30 pm)	rb M/M T Flamminio
Mon 06-17	(12 pm) Terri Brooks	rb K Slovak
Tues 06-18	(7 am) Ralph Lieb+ (9 am) Fr Vincent Huber	(Not at CtK) rb K Kirsch & B Blake rb M Pruitt
Wed 06-19	(7 am) Conversion of a loved one (Not at CtK) (9 am) Rosaleen Furey+	rb anonymous rb C Carr
Thu 06-20	(7 am) Intentions of the Pastor (9 am) Charles J Lima Jr+	(Not at CtK) rb a tertiary rb B&M Kuziel
Fri 06-21	(9 am) Susan Hemeryck (6:30 pm) Holy Souls in Purgatory	rb Wendel family rb K Kirsch
Sat 06-22	(9 am) Bridget Hegarty+	rb C Carr
Sun 06-23	(7 am) Margaret Weber (8:30 am) Francis Strong (10:30 am) <i>Pro-populo</i> (12:30 pm)	rb K Weber rb Marchand family No Mass until Fall

Happy Father's Day!

Today, there are only two low Masses, one at 8:30 am & another at 10:30 am.

Today's 10:30 Mass: Entr: Soul of My Savior, #938; Exit: Alleluia, Sing to Jesus, #936

Collection: cash \$6,225.01; on-line \$2,290.00; CFA \$0

Total souls: 445; 7 am-55; 8:30 am-196; 10:30 am-194

This week, [Fr Hathaway away through June 27; no 7 am daily Mass until he returns]:

Tuesday, Holy Face devotions (10:15 am), Wednesday, CtK Day at PP (9 am-5 pm);

Thursday, St Joseph Guild (6:30 pm); Friday, Holy Hour (5:30 pm), Mass (6:30 pm).

Please note: The Rosary and potluck event has been rescheduled, and will take place on Saturday, June 29th after the 9:00 am Mass.

Please pray for: Richard Wallace (6/16); Glenn & Emily Anstead, Perri family, Roberts family, Julie Johnson (6/9); Jean McAllister, McNamara family, Angelo Manganello, Marcus Dixon (5/26); Meza family, & Kaitlyn Beggy (5/19).

2024 CFA status at CtK as of June 8, 2024: \$113,000.00 assessed by the diocese; \$64,129.07 pledged (56.75% of goal); from 31.80% of 217 households; \$47,993.22 paid. (from dioceseofvenice.org) **Thank you for your support!**

Free Fatherly advice: “Young man, are you looking for a spouse? Know this: A good woman is an investment; an immature girl is a bill; let this sink in. Again, a woman’s mind will raise your children, not her body and looks; choose wisely.”

Moreover, when Simon, the seasoned fisherman, answers, “Master, we have toiled all night and caught nothing” this is recorded, as St. Ambrose affirms, so that we might know the truth of the miracle. The large catch was not due to human skill but to the hand of God. Nor does Simon balk, but against human reason, he lowers the net. St. Cyril tells us this event prefigures the future, “they shall not labor in vain who obey Christ.”

The catch is so large that the net begins to break; and another boat is summoned and filled with the catch. St. Augustine tells us, “The nets break, and ships are full to indicate the great number of carnal men in the Church so that it would be torn by disruption of her peace through heresies and schisms; Ven. Bede says, “The nets break but fish do not escape for the Lord preserves His own amid trials of persecution.” By the other boat filled with Simon’s catch we may well understand, says St. Ambrose, “another church, since from one church many others are founded.” Ven. Bede adds that the filling of these ships (churches) will go on till the end of the world.

Next, Simon sees the miracle and kneels before Jesus, saying, “Depart from me, for I am a sinful man, O Lord.” Jesus responds, “Do not be afraid; henceforth thou shalt catch men.” Simon and his associates dock their boats, leave all things, and follow Him. Truly astonished by the catch, Simon fears; he knows he is before a holy man of God. Like St. Joseph before him, Simon desires to excuse himself as unworthy to be in Christ’s presence. “Stained as he is,” St. Cyril says, “he cannot endure the Pure.” St. Ambrose recommends saying, “Depart from me, O Lord, for I am a sinful man” if only to hear the Savior reply, “Fear not; the Lord is forgiving to those who confess their sins.”

Last, “Thou shalt catch men” immediately pertains to Simon; as he now takes fish by the net so shall he take men by the word.

To end, in today’s Gospel, the crowds press Jesus to hear the word of God. What was said? We don’t know. But if we read the events, we will find instruction. Christ teaches us His “word” not only by speaking but by events themselves. Today’s Gospel teaches us that His word is heard from the ship of Peter, the Catholic Church, which drifts upon this earthly Sea of Waves (Genesareth). Within this ship, Christ has placed His seat of teaching authority; within this ship He orders Simon to lower the net of faith. And although this net may come close to breaking (by schisms & heresies), it does not break nor is a fish lost. And although Simon’s boat, and the other filled with Simon’s catch, become so full as to begin to sink, neither sink. So will it be through the life of the Church until the end of the world. The Church will continue hauling in her catch, her faith seeming to break but forever holding firm; her structure forever appearing to sink, but never to be sunk.