

12. FEBRUARY. 2017.
12, ЛЮТИЙ, 2017.
HOLY HIERARCHS.

SUNDAY OF THE PRODIGAL SON.
НЕДІЛЯ БЛУДНОГО СИНА.

TONE – 1.

ГОЛОС – 1-ий. ТРЬОХ СВЯТИТЕЛІВ THREE



The third Sunday before the start of Great Lent is dedicated to the **Parable of the Prodigal Son**. This parable is celebrated in the pre-fasting period because it is considered in Orthodoxy as a perfect reflection, or icon, of the nature of sin and the nature of repentance.

The parable describes sin as a kind of exile from our Father's house, where we are the younger son. Inside the house is salvation; outside is a life of starving among the swine. Our exile is not enforced: the young son chose to leave the house and waste his inheritance on things which did not last. We are the same while we continue to squander

the things we have, all of which are gifts from God. Neither are we barred from returning: all the young son did was to come to his senses and realize that he didn't need to live this way. The son decided to return to his father, not as a son coming to reclaim his inheritance, but as a hired slave willing to serve.

This is the heart of humble repentance: realizing the treasures of the "Father's house" and having the sense and will to rise up and turn back home. In doing so we forget our pride, admit all the things we have done wrong, and throw ourselves on our Father's mercy. The results of such an act are shown in the parable.

And in doing this we make sure we don't then become like the elder brother. Despite working diligently for his father and receiving the blessings of life there, the elder brother, upon seeing the wasteful son being accepted back, refused to enter the house in anger. By doing so, he put himself outside the father's house, representing salvation. The father calls him back – "*you are always with me, and all that I have is yours*" – but Jesus leaves the parable open as to whether the older son returns.

<https://iconreader.wordpress.com/2012/02/12/an-icon-of-an-icon-of-repentance-the-prodigal-son/>

TROPAR OF SUNDAY IN TONE-1. When the stone had been sealed by the Jews, and the soldiers were guarding Your Most Pure Body, You arose on the third day, O Saviour, granting life to the world. Therefore, the Powers of Heaven cried out to You, O Giver of Life: Glory to Your Resurrection, O Christ. Glory to Your Kingdom. Glory to Your Providence, O only lover of mankind.

TROPAR OF THE HIERARCHS IN TONE-4. Teachers of the universe, you share in the likeness of the apostles, entreat the Master of all, that He grant peace to the world and great mercy to our souls.

KONDAK OF SUNDAY IN TONE – 1. As God, You arose from the tomb in glory, raising the world together with Yourself. Human nature praises You as God, for death has vanished. Adam exults, O Master. Eve rejoices, for she is freed from bondage and cries out: You, O Christ, are the One Who gives resurrection to all.

GLORY to the Father and to the Son and to the Holy Spirit.

KONDAK OF THE HIERARCHS IN TONE-2. You have taken to Yourself the Sacred and God proclaiming Heralds, the Foremost Among Teachers, O Lord, for the enjoyment of Your good things and repose. For You have accepted their labours and death as surpassing all sacrifice, You, Who alone glorifies Your saints. **NOW AND FOREVER** and to the ages of ages, Amen.

KONDAK IN TONE-3. Having foolishly abandoned Your paternal glory, I have squandered on vices the wealth that You gave to me. Therefore, with the voice of the prodigal I cry out to You: I have sinned before You, O Compassionate Father, accept me in repentance and make me as one of Your hired servants.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 1-ий. Хоч камінь запечатали юдеї, і воїни стерегли Пречисте Тіло Твоє, воскрес Ти на третій день, Спасе, даруючи світові життя. Ради цього Сили Небесні зивали до Тебе, Життєдавче, Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче.

ТРОПАР СВЯТИТЕЛІВ НА ГОЛОС 4-ий. До апостолів подібні і вчителі вселенної, Владика всіх моліте, щоб мир дарував вселенній і душам нашим, велику милість.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 1-ий. Воскрес еси, як Бог, із гробу у славі і світ із Собою воскресив, людське єство, як Бога, оспівує Тебе, і смерть щезла. Адам же торжествує, Владико, і Єва нині, з неволі визволяючись, радується, зиваючи. Ти еси Христе, Той, що всім подаєш воскресіння. **СЛАВА** Отцю і Сину і Святому Духові.

КОНДАК СВЯТИТЕЛІВ НА ГОЛОС 2-ий. Священних і Боговісних проповідників, найвищих учителів прийняв Ти, Господи, у блаженство святих Твоїх і упокоєння. Труді бо їх і смерть прийняв Ти більше від усяких плодів, Єдиний, що прославляєш святих Твоїх. **І НИНІ і повсякчас** і на віки вічні, Амінь.

КОНДАК ТРІЮДІ НА ГОЛОС 3-ий. Від Отцевої слави віддалився я безумно, в безчесті розтратив багатство, яке ти передав мені. Тому голосом блудного зиваю до Тебе. Згрішив я перед Тобою, Отче Щедрий, прийми мене в покаянні і зроби мене одним із найманців Твоїх.

READER : “ PROKIMEN IN TONE – 1. Let Your mercy, O Lord, be upon us as we have put our hope in You.”

CHOIR : “ Let Your mercy, O Lord, be upon us as we have put our hope in You.”

READER : “ Rejoice in the Lord, you righteous. Praise befits the upright.”

CHOIR : “ Let Your mercy, O Lord, be upon us as we have put our hope in You.”

READER : “ ANOTHER PROKIMEN IN TONE – 8. Their proclamation has gone out into all the earth and their words to the ends of the universe.”

CHOIR : “ Their proclamation has gone out into all the earth and their words to the ends of the universe.”

ЧИТ. : “ ПРОКИМЕН НА ГОЛОС 1-ий. Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ЧИТ. : (СТИХ) “ Радуйтеся, праведні, в Господі, праведним належиться похвала.”

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ЧИТ. : “ ІНШИЙ ПРОКИМЕН НА ГОЛОС 8-ий. По всій землі лунає голос їх, і до краю вселенної слова їх.”

ХОР. : “ По всій землі лунає голос їх, і до краю вселенної слова їх.”

THE EPISTLE /АПОСТОЛ 1 Corinthians 6 : 12 - 20.

¹² All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. ¹³ Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body. ¹⁴ And God both raised up the Lord and will also raise us up by His power.

¹⁵ Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not! ¹⁶ Or do you not know that he who is joined to a harlot is one body *with her*? For “the two,” He says, “shall become one flesh.” ¹⁷ But he who is joined to the Lord is one spirit *with Him*.

¹⁸ Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. ¹⁹ Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? ²⁰ For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.

Hebrews 13 : 7 - 16.

⁷ Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct. ⁸ Jesus Christ *is* the same yesterday, today, and forever. ⁹ Do not be carried about with various and strange doctrines. For *it is* good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.

¹⁰ We have an altar from which those who serve the tabernacle have no right to eat. ¹¹ For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. ¹² Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. ¹³ Therefore let us go forth to Him, outside the camp, bearing His reproach. ¹⁴ For here we have no continuing city, but we seek the one to come. ¹⁵ Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name. ¹⁶ But do not forget to do good and to share, for with such sacrifices God is well pleased.

READER : “ ALLELUIA IN TONE – 1. God avenges me and has subdued peoples under me. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ He magnifies the salvation of the king and deals mercifully for His anointed, for David and for his seed forever. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ ALLELUIA IN TONE – 4. The heavens, O Lord, shall declare Your wonders, and Your Truth in the assembly of the saints.” Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 1-ий. Бог відплату дає за мене, і покорив мені народи. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ Він величає спасіння Свого царя, і творить милість помазанникові Давиду і родові його довіку. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 4-ий. Небеса прославлять чудеса Твої, Господи, і істину Твою в церкві святих . Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

GOSPEL: Luke 15 : 11 - 32.

The Parable of the Lost Son

¹¹ Then He said: “A certain man had two sons. ¹² And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls *to me.*’ So he divided to them *his* livelihood. ¹³ And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. ¹⁴ But when he had spent all, there arose a severe famine in that land, and he began to be in want. ¹⁵ Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. ¹⁶ And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*.

¹⁷ “But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! ¹⁸ I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, ¹⁹ and I am no longer worthy to be called your son. Make me like one of your hired servants.”’

²⁰ “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. ²¹ And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’

²² “But the father said to his servants, ‘Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. ²³ And bring the fatted calf here and kill *it*, and let us eat and be merry; ²⁴ for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.

²⁵ “Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. ²⁶ So he called one of the servants and asked what these things meant. ²⁷ And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’

²⁸ “But he was angry and would not go in. Therefore his father came out and pleaded with him. ²⁹ So he answered and said to *his* father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. ³⁰ But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’

³¹ “And he said to him, ‘Son, you are always with me, and all that I have is yours. ³² It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’”

Matthew 5 : 14 - 19.

¹⁴ “You are the light of the world. A city that is set on a hill cannot be hidden. ¹⁵ Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. ¹⁶ Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

¹⁷ “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. ¹⁸ For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. ¹⁹ Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven.

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ Rejoice in the Lord, you righteous, praise befits the upright. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його в вишніх. Аلیلія.” “ Радуйтеся, праведні, в Господі, праведним належиться похвала. Аلیلія.”

The Icon of the Parable of the Prodigal Son

The parable of the prodigal in iconography is usually found as frescoes on church walls, reminding the faithful of its lessons. Often, the main image shown is the embrace of father and son, cloaks billowing as the two fall upon the other's neck in love. Sometimes, however, the father in the parable is depicted as Jesus Christ Himself.



To the left is the prodigal son despondent among the swine, while to the right he has returned to the father, shown unmistakably as Jesus Christ.

Above them is an empty throne surrounded by angels; a heavenly throne. It is empty because Jesus Christ our God descended from heaven and became man so that whilst we, as repentant sinners, were “still a great way off”, He could rush out to meet us. Knowing those of us who have come to our senses and risen up, Jesus Christ runs the greater distance to embrace us, clothe us, feed us, and bring us into the Father's house. iconreader.wordpress.com/2012/02/12/an-icon-of-an-icon-of-repentance-the-prodigal-son/

Fr. Thomas Hopko: But we have to beg God that we could be ourselves ambassadors of Father's house—presences, sacraments, signs, words—for our brothers and sisters in the pigpen. And we Christians, we live in two realities at once: baptized, sealed, believing. We know and live in the house of the Father. But, until the Lord comes in glory, we're still living in this world and so much of this world is fashioned and formed and ruled and governed by the pigpen. It

simply is the pigpen. So we are somehow in two places at once. But one thing is for sure: we should bring the Father's house to the pigpen and not bring the pigpen into the Father's house. That we should be first and foremost children of the Father who could then show to others—more by our deeds than by our words—that there is a Father, that there is a Father's house, and that everything is not simply a pigpen.
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