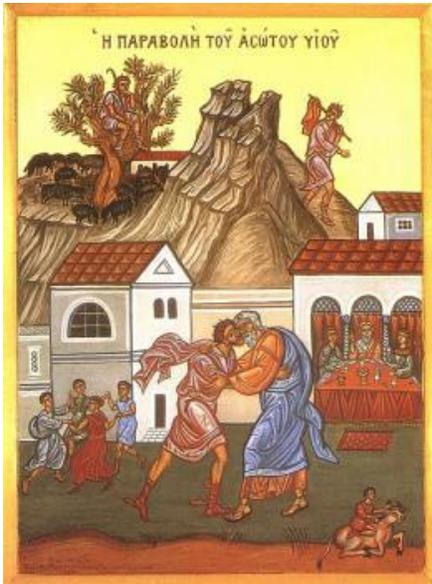


4. FEBRUARY. 2018. SUNDAY OF THE PRODIGAL SON. TONE – 2.
APOSTLE TIMOTHY OF THE SEVENTY. VENERABLE MARTYR ANASTASIUS THE PERSIAN.
4. ЛЮТИЙ. 2018. НЕДІЛЯ БЛУДНОГО СИНА. ГОЛОС 2-ий.
СВЯТОГО АПОСТОЛА ТИМОФІЯ. ПРЕПОДОБНОМУЧЕНИКА АНАСТАСІЯ ПЕРСЯНИНА.



The Sunday after the Sunday of the Publican and the Pharisee is the Sunday of the Prodigal Son. This parable of God’s forgiveness calls us to “come to ourselves” as did the prodigal son, to see ourselves as being “in a far country” far from the Father’s house, and to make the journey of return to God. We are given every assurance by the Master that our heavenly Father will receive us with joy and gladness. We must only “arise and go,” confessing our self-inflicted and sinful separation from that “home” where we truly belong (Luke 15:11-24). After the Polyeleion at Matins, we first hear the Lenten hymn “By the Waters of Babylon.” It will be sung for the next two Sundays before Lent begins, and it serves to reinforce the theme of exile in today’s Gospel.

Apostle Timothy

The holy, glorious and all-laudable **Apostle Timothy** (died AD 80) was a first century bishop. St. Timothy was Paul's companion in many of his journeyings. His mother, Eunice, and his grandmother, Lois, are mentioned as eminent for their piety. He is first brought into notice at the time of Paul's second visit to Lystra, where he probably resided, and where it seems he was converted during Paul's first visit to that place. The apostle having formed a high opinion of his "own son in the faith," arranged that he should become his companion. He was designated to the office of an evangelist and went with Paul in his journey through Phrygia, Galatia, and Mysia; also to Troas and Philippi and Berea. Thence he followed Paul to Athens, and was sent by him with Silas on a mission to Thessaloniki. We next find him at Corinth with Paul. He passes now out of sight for a few years, and is again noticed as being with Paul at Ephesus whence he is sent on a mission into Macedonia. When the apostle was a prisoner at Rome, Timothy joined him where it appears he also suffered imprisonment. According to tradition, Paul ordained Timothy Bishop of Ephesus in AD 65, where he served for 15 years. In 80, Timothy tried to halt a pagan procession of idols, ceremonies, and songs. In response to his preaching of the Gospel, the angry pagans beat him, dragged him through the streets, and stoned him to death. The Church also numbers Timothy among the **70 apostles** sent out by Jesus Christ to preach the Gospel.

TROPAR OF SUNDAY IN TONE-2.

When You descended to death, O Life Immortal, You destroyed hades with the lightning of Your Divinity. And when from the depths You raised the dead, all the Powers of Heaven cried out: O Giver of Life, Christ our God, glory to You.

TROPAR OF THE TEMPLE (ST. ELIA) IN

TONE-4. An angel incarnate, the foundation of prophets and second forerunner of the coming of Christ, glorious Elias sent grace from on high to Elisha to cast out sickness and cleanse lepers. Therefore he pours forth healing for all who honour him. **GLORY** to the Father and to the Son and to the Holy Spirit.

KONDAK OF TEMPLE (ST. ELIA) IN TONE-2.

O greatly renowned Prophet Elias, who foresaw the great deeds of our God; you stopped the rains of heaven by your command. Intercede for us with the only Lover of mankind.

NOW AND FOREVER and to the ages of ages. Amen.

KONDAK OF THE TRIODON IN TONE -3.

Having foolishly abandoned Your paternal glory, I have squandered on vices the wealth that You gave me. Therefore, with the voice of the prodical 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.

READER : “ **ПРОКИМЕН IN TONE – 2.** The Lord is my strength and my song, and He has become my salvation.”

CHOIR : “ The Lord is my strength and my song, and He has become my salvation.”

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 2-ий.

Коли зійшов Ти до смерті, Життя безсмертне, тоді ад умертвив Ти сьайвом Божества. Коли ж і померлих із глибин підземних воскресив Ти, всі сили небесні взивали: “Життядавче, Христе Боже наш, слава Тобі.”

ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий.

У тілі ангел, пророків основа, другий предтеча пришествя Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення. **СЛАВА** Отцю і Сину і Святому Духові.

КОНДАК ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 2-ий.

Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістуванням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця.

І НИНІ і повсякчас і на віки вічні, Амінь.

КОНДАК ТРІОДІ НА ГОЛОС 3-ий.

Від Отцевої слави віддалився я безумно, в безчесті розтратив багатство, яке ти передав мені. Тому голосом блудного взиваю до Тебе. Згрішив я перед Тобою, Отче Щедрий, прийми мене в покаянні і зроби мене одним із найманців Твоїх

ЧИТ. : “ ПРОКИМЕН НА ГОЛОС 2-ий.

Господь моя сила і моя пісня і Він став моїм спасінням.”

ХОР. : “ Господь моя сила і моя пісня і Він став моїм спасінням.”

READER : “ With chastisement the Lord has chastened me, but He has not given me over to death.”

CHOIR : “ The Lord is my strength and my song, and He has become my salvation.”

READER : “ The Lord is my strength and my song.”

CHOIR : “ And He has become my salvation.”

ЧИТ. : (СТИХ) “ Караючи, покарав мене Господь, але не віддав мене на смерть.”

ХОР. : “ Господь моя сила і моя пісня і Він став моїм спасінням.”

ЧИТ. : “ Господь моя сила і моя пісня.”

ХОР. : “ І Він став моїм спасінням.”

THE EPISTLE: 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.

READER : “ ALLELUIA IN TONE – 2.
Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ May the Lord hear you in the day of affliction, may the Name of the God of Jacob defend you. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ Lord, save the king and hearken unto us on the day we call upon You. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 2-ий. Алилугя.”

ХОР. : “ Алилугя, Алилугя, Алилугя.”

ЧИТ. : “ Вислухайє тебе Господь в день скорботи, захистить тебе Ім'я Бога Якова.Алилугя.”

ХОР. : “ Алилугя, Алилугя, Алилугя.”

ЧИТ. : “ Господи, спаси царя, і вислухай нас, в який би день ми не звертались до Тебе. Алилугя.”

ХОР. : “ Алилугя, Алилугя, Алилугя.”

GOSPEL: Luke. 15 : 11 - 32.

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.'"

COMMUNION VERSE:

“ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

ПРИЧАСНИЙ.

“ Хваліть Господа з небес, хваліть його в небі. Аلیلія.”

Monkmartyr Anastasius the Persian



The Monk Martyr Anastasius the Persian was the son of a Persian sorcerer named Bavi. As a pagan, he had the name Magundates and served in the armies of the Persian emperor Chozroes II, who in 614 ravaged the city of Jerusalem and carried away the Life-Creating Cross of the Lord to Persia.

Great miracles occurred from the Cross of the Lord, and the Persians were astonished. The heart of young Magundates was inflamed with the desire to learn more about this sacred object. He became acquainted with the truths of the Christian Faith in the city of Chalcedon, where the army of Chozroes was for a certain while. He was baptized with the name Anastasius, and then became a monk and spent seven years in one of the Jerusalem monasteries, living an ascetical life.

Reading the Lives of the holy martyrs, Saint Anastasius was inspired with the desire to imitate them. A mysterious dream, which he had on Great and Holy Saturday, the day before the Resurrection of Christ, urged him to do this. Having fallen asleep after his daily tasks, he beheld a radiant man giving him a golden chalice filled with wine, who said to him, “Take this and drink.” Draining the chalice, he felt an ineffable delight. Saint Anastasius then realized that this vision was his call to martyrdom.

He went secretly from the monastery to Palestinian Caesarea. There he was arrested for being a Christian, and was brought to trial. The governor tried in every way to force Saint Anastasius to renounce Christ, threatening him with tortures and death, and promising him earthly honors and blessings. The saint, however, remained unyielding. Then they subjected him to torture: they beat him with rods, they lacerated his knees, they hung him up by the hands and tied a heavy stone to his feet, they exhausted him with confinement, and then wore him down with heavy work in the stone quarry with other prisoners.

Finally, the governor summoned Saint Anastasius and promised him his freedom if he would only say, “I am not a Christian.” The holy martyr replied, “I will never deny my Lord before you or anyone else, neither openly nor even while asleep. No one can compel me to do this while I am in my right mind.” Then by order of the emperor Chozroes, Saint Anastasius was strangled, then beheaded.

Sermon on the Sunday of the Prodigal Son

Archpriest Vitaly Yakumchuk | 11 February 2012



This parable summons us first of all to think about our lives: who are we? The father in this parable is the Heavenly Father, but what place do we occupy? The Lord has given us part of the estate, which we received as gifts: life, the fruits of the earth, peaceful times, the sun, snow, our acquaintances, children, and our parents. And we are squandering this estate like the prodigal son.

We often make use of all the goods the Lord has given us without giving it any thought, and we often behave quite dishonorably towards the Heavenly Father. It happens that we lay the table and forget to cross ourselves before eating or to read the “Our Father,” a short prayer, although without God nothing would be on this table. We think it normal to be able to go buy clothes and groceries, to take the kids to school, to go somewhere on the bus. We think of this as normal life, forgetting by Whose blessing we have achieved all this. But people quickly forget misfortunes and easily grow accustomed to good things. And, most importantly, we forget about God, we become exactly like the younger son when he received his wealth. We waste the wealth given us, not even considering that we do not deserve it.

There was a different problem with the older son. He seems to have observed the

commandments and done everything seemingly correctly in life, but his heart was not rightly disposed. In these labors it remained callous and embittered. He thought that once he had accomplished everything that had been foreordained for him that this meant he was righteous. And anyone who does not accomplish the same thing should be immediately punished.

But the Heavenly Father loves us in any form: both when we resemble the older son, who himself seemingly did everything right, but was envious of others, or angry, or embittered with everyone; and when we resemble the younger son, wasting everything and giving no thought to the Proprietor of this world. The son said: “It’s time to return to Father!” He went home, expecting nothing, and receiving everything. The Church makes it clear that we, too, need to return to the Heavenly Father, to return from our prodigal lives. We need to remember God more often. There is a time for this called Great Lent. We begin to pay a little more attention to prayer, bringing sacrifice to God in the form of observing the fast in regards to food, reducing our amusements, and attending divine services in church more often.

Lent is a time of repentance, a time of union between man and God. We should resemble that son who fell to his knees before his father and said: Lord, I have sinned against heaven and in your sight, and am no more worthy to be called your son, but take me as a hired servant! Because even the Heavenly Father’s hired servants do not live badly.

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