

16. FEBRUARY. 2020.

SUNDAY OF THE PRODIGAL SON.
AFTERFEAST OF THE MEETING OF THE LORD.

TONE - 2.

16. ЛЮТИЙ. 2020.

НЕДІЛЯ БЛУДНОГО СИНА.
ПІСЛЯСВЯТО СТРИТЕННЯ ГОСПОДНЬОГО.

ГОЛОС 2-ий.



[Fr. Philip LeMasters](#) Today is known in the church as the Sunday of the Prodigal Son. On this Sunday in the preparation for Great Lent, Orthodox Christians are read Christ's parable about God's loving forgiveness. They are to see themselves as being in a foreign country far from the Father's house and to make the movement of return to God, where we truly belong. The parable gives assurance that the Father will receive them with joy and gladness in their journey through Great Lent, their journey home.

Now just two weeks from the beginning of Great Lent, we are reminded today of who we are: beloved children of God who need to come to our senses and return to our loving, forgiving Father. No matter what we have done, no matter how we have diminished ourselves, no matter how broken we have made our relationship with God, He patiently awaits our return, runs to greet us, and welcomes us back into His family with joy and celebration.

We can be sure that the prodigal son in today's gospel didn't think that his father would react that way to him. After all, he had asked his father for his inheritance, which was like telling the old man that he should drop dead so the son could have his money. The son traveled far away, quickly wasted his money with partying and immorality, ended up as a servant taking care of pigs, and was so hungry that he wished he could eat the pigs' slop. Then the young man came to himself, realized how miserable his life was, and decided to return home in hopes of becoming a servant to his father. He realized that he had sinned against his father, that he wasn't worthy to be called his son anymore, and wanted only to be a hired hand. No self-respecting father in that time and place could be expected to do more for such a rebellious and disrespectful son. The young man would have been fortunate to have been taken back into the household even as the lowliest servant.

But the father won't hear of it. In a way that must have shocked everyone, he runs to greet his son, embraces and kisses him, gives him fine clothes, slaughters a calf, and throws a big party. The father did not judge, condemn, or reject his son; instead, he rejoices that a beloved child who was lost has returned home, that one who was dead to him has been restored to life.

This story of the prodigal son should shape all the repentance that we do in our lives, whether in Lent or not. For it reminds us Who God is and who we are. Despite what some of us may be tempted to believe, the

Father is not a harsh, stern, hateful judge who is out to get us. Likewise, the Son did not come to condemn and punish, but to save. We should have no fears about Him rejecting our repentance, no matter what we have done. He accepted and blessed everyone who came to Him in humble repentance during his earthly ministry, including tax-collectors, a woman caught in

adultery, Gentiles, the demon-possessed, and His own apostles who denied and abandoned Him. Christ even prayed for the forgiveness of those who crucified Him. His abundant mercy and compassion extend to us and to all who call upon Him from the depths of our hearts.
<https://blogs.ancientfaith.com/easternchristianinsights/>

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 FEAST IN TONE-1.

Rejoice, Virgin Theotokos, Full of Grace: for from You the Sun of Righteousness, Christ our God has shown forth, enlightening those in darkness. Rejoice also, O righteous elder, for you received in your arms the Redeemer of our souls, Who bestows upon us Resurrection.

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

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 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.

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

KONDAK OF FEAST IN TONE-1.

By Your birth You have sanctified the Virgin's womb and blessed the hands of Simeon as was meet, O Christ our God. You have come on this day and saved us. Give peace to Your Commonwealth in time of war and strengthen the Orthodox people whom You have loved, O only Lover of Mankind.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 2-

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

ТРОПАР СВЯТА НА ГОЛОС 1-ий.

Радуйся, благодатна Богородице Діво, бо з Тебе засяяло Сонце Правди, Христос Бог наш, що просвічує сухих у темряві. Веселися і ти, старче праведний, прийнявши в обійми Визволителя душ наших, Який подає нам воскресіння.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК ТРЮДИ 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.

І НИНІ і повсякчас і на віки вічні, Амінь.

КОНДАК СВЯТА НА ГОЛОС 1-ий.

Утробу дівочу освятив еси Різдом Твоїм і руки Симеонові благословив як годилось, Ти випередив, і нині спас еси нас, Христе Боже. Але мир даруй народові Твоєму у боротьбі і укріпи православних християн, що їх возлюбив еси, Єдиний Чоловіколюбче.

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.”

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 : “ **ANOTHER PROKIMEN IN TONE -3.** My soul magnifies the Lord and my spirit has rejoiced in God my Saviour.”

CHOIR : “ My soul magnifies the Lord and my spirit has rejoiced in God my Saviour.”

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.”

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. : “ **ДРУГИЙ ПРОКИМЕН НА ГОЛОС 3-ий.** Величає душа моя Господа і зрадів дух мій у Бозі, Спасі Моїм.”

ХОР. : “ Величає душа моя Господа і зрадів дух мій у Бозі, Спасі Моїм.”

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. 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.”

READER : “ ALLELUIA IN TONE – 8. Now let Your servant depart in peace, O Master, according to Your word. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 2-ий.
Вислухайє тебе Господь в день скорботи, захистить тебе Імя Бога Якова. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

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

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 8-ий.
Нині відпускаєш раба Твого, Владико, по слову Твоєму, з миром.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

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.” ’

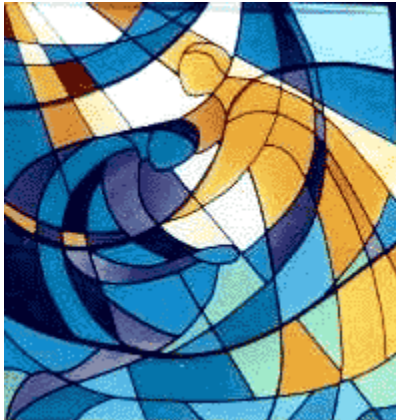
²⁰ “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. ²¹ And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’

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.’ ”



INSTEAD OF : “ IT IS TRULY WORTHY....”

O Virgin Theotokos, hope of all Christians:
Protect, preserve and save all who put their
hope in You.

IRMOS IN TONE – 3.

In the shadow and the letter of the Law, let
us, the faithful, discern a prototype: Every
male child who opens the womb shall be
sanctified to God. Therefore the First-Born
and Son of the Father Who is from
Everlasting, and the First-Born Child of a
mother who knew not man, do we magnify.

COMMUNION VERSE:

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

“ I will take the cup of salvation and call
upon the Name of the Lord. Alleluia.”

ЗАДОСТОЙНИК :

Богородице Діво, уповання християн,
покрій, захисти і спаси тих, що на Тебе
уповають.

ІРМОС, ГОЛ. 3 - ий.

В законі тіні і писання образ бачимо,
вірні; кожний младенець мужеського
полу, що розкриває утробу, Святий
Богові. Тому первороджене Слово
безначального Отця, Сина,
первородженого від матері яка мужа не
знала, величаємо.

ПРИЧАСНИЙ.

“ Хвалить Господа з небес, хвалить його в
небі. Алилуя.” “ Чашу спасіння прийму й
Ім’я Господнє призову. Алилуя.”

What is Triodion?

Triodion - Sundays in Preparation for Great Lent

During the three week pre-Lenten season the church prepares us for repentance. She urges us to prepare ourselves through gradual diet modification and instructing us with themes of humility, judgment, repentance and forgiveness. The period is bounded by four Sundays.

1. February 9: Publican and the Pharisee (Luke 18:10-14)

This Sunday emphasizes humility as a key attitude for repentance. The Greek word for repentance is metanoia, which means a change of mind. To repent we must not boast of our spiritual feats, but humble ourselves like the Publican who longs for a change of mind. We are called to learn this secret of the inward poverty of the Publican rather than the self-righteousness of the Pharisee who is convinced of his perfectness and not open to change because of his pride. There is no prescribed fasting for this week.

2. February 16: Prodigal Son (Luke 15:11-32)

This Sunday teaches us about our need to return from exile. This parable shows us the mercy of the Father who with open arms receives his son, whose behavior he does not return, but is joyous of his return home. We are encouraged to examine ourselves in the period of Lent to purge ourselves of sin and "come home." The week that follows is called Meat Week as it is the last week we are to eat meat. In the villages of Greece this was the traditional week to slaughter the family pig and the leftovers were smoked to be eaten

after Pascha.

Saturday of this week is the first Saturday of Souls where those who have fallen asleep in the hope of resurrection and eternal life are remembered at a special service "Saturday of the Souls." We commend to God all those who have departed before us, who are now awaiting the Last Judgment. This is an expression of the Church's love. We remember them because we love them.

3. February 23: Judgment (Meat-fare) Sunday (Matt 25:31-46)

This Sunday emphasizes the Last Judgment. We are reminded of our individual responsibility for love.

4. March 1: Forgiveness (Cheese-Fare) Sunday (Matt 6:14-21)

This Sunday emphasizes forgiveness and how we must forgive others if God is to forgive us so we can break the chains of sinful tendency which we inherit from the Adam and Eve. This is the last day of preparation as the traditional Lenten fast begins on the following day where no meat, dairy or eggs are to be eaten according to the church tradition.

5. March 2: Great Lent Begins

Great Lent is the period that the Church has in her wisdom set aside for us to intensify our own spiritual growth through fasting, prayer and worship. If you follow the Church guidelines on fasting, make time to attend the services and intensify your own prayer life, you will be rewarded with a greater closeness to God.

Source: <http://www.stgeorgegreenville.org/OurFaith/Lent/Triodion.html>