

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

1 FEBRUARY 2026 ♦ TONE 01 EOTHINON 021† SUNDAY OF PRODIGAL SON / PREPARATION FOR THE MEETING

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHNS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD:

Liturgy Book p. 36/ p.40

ENTRANCE HYMN:

Liturgy Book p. 151

APOLYTIKIA:

Resurrection (Tone 1)

Liturgy Book p. 40

Troparion of preparation: The Host of angels look down from the balconies of heaven to behold upon earth the First-fruits of all creation carried to the temple -a suckling babe in the arms of a Mother all-pure. Together with us, they sing with joy a hymn in preparation for the feast.

St. Joseph the Betrothed

Liturgy Book p. 47

KONDAKION: *Meeting in the Temple*

O Christ God who through your birth have sanctified

Liturgy Book p. 163

TRISAGION:

Liturgy Book p. 50

PROKIMENON:

(Tone 1)

Liturgy Book p. 54

EPISTLE:

1 Corinthians 6:12-20

Brethren, all things are lawful for me, but not all things are fitting. All things are lawful for me, but I will not be brought under the power of anyone. Food is for the belly, and the belly for food, but God will destroy both the one and the other. Now, the body is not for immorality, but for the Lord, and the Lord for the body. For God has raised up the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them the members of a prostitute? By no means! Or do you not know that one who cleaves to a prostitute becomes one body with her? For the two, it is said, *shall be one flesh* (Gn.2 : 24). But he who cleaves to the Lord is one spirit with him. Flee immortality. Every sin a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your members are the temple of the Holy Spirit who is in you, whom you have from God and that you are not your own? For you have been bought at a great price. Glorify God therefore in your body and in your soul which both are God's.

ALLELUIA:

(Tone 2)

Liturgy Book p. 59

O God, you granted me retribution and make peoples subject to me and saved me from my raging enemies.

Therefore, I will proclaim you, O Lord, among the nations, and I will sing praise to your name.

GOSPEL:

St. Luke 15:11-32

The Lord told this parable: "A man had two sons. And the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his possessions between them. And not many days later, the younger son gathered up all his wealth and traveled to a far country; and there he squandered his fortune in loose living. And after he had spent all, there came a severe famine over that country, and he began to suffer from it. And he went and joined one of the local landowners, who sent him to his fields to feed the pigs. And he longed to fill himself with the pods the pigs were eating, but no one offered to give them to him. But when he had come to his senses, he said, 'How many hired men in my father's house have bread in abundance, while I am perishing with hunger! I will get up and go to my father, and will say to him, "Father, I have sinned against heaven and before you, I am no longer worthy to be called your son; make me as one of your hired men."' And he got up and went to his father. But while he was yet a long way off, his father saw him and was moved with compassion and ran and fell upon his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you, I am no longer worthy to be called your son.' But the Father said to his servants, 'Fetch quickly the best robe and put it on him, and give him a ring for his finger and sandals for his feet; and bring out the fattened calf and kill it, and let us eat and make merry; because this my son was dead, and has come to life again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came close to the house, he heard music and dancing. And calling one of the servants he asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has got him back safe.' But he was angered and would not go in. His father, therefore, came out and began to beg him. But he answered and said to his father, 'Look, these many years I have been serving you, and have never disobeyed any of your orders; and yet, you have never given me a kid that I might make merry with my friends. But when this son of yours comes, who has devoured your wealth with prostitutes; you have killed for him the fattened calf!' But he said to him, 'Son you are always with me, and all that is mine is yours; but we were bound to make merry and rejoice, for this your brother was dead, and has come to life; he was lost and is found.'"

HIRMOS:

Liturgy Book p. 77

KINONIKON:

Liturgy Book p. 83

POST- COMMUNION HYMN:

Liturgy Book p. 89/ p. 90

SAINT JOSEPH CHURCH ANNOUNCEMENTS

Events in February

Monday Evening, February 02

MEETING IN THE TEMPLE

Divine Liturgy: 5:30 p.m.

Blessing of Candles

Saturday Evening, February 07

Saturday of the Dead

Confessions: 3:15 p.m..

Divine Liturgy: 4:00 p.m.

Sunday Morning, February 08

SUNDAY OF LAST JUDGEMENT:

MEATFARE

Confessions

Divine Liturgy: 10:00 a.m.

Last week for Eating Flesh Products

Saturday Evening, February 14

Confessions: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, February 15

SUNDAY OF FORGIVENESS:

CHEESE FARE

Confessions: 9:45 a.m.

Divine Liturgy: 10:00 a.m.

*Potluck and Religious education
after Divine Liturgy,*

PRAYER TO ST. JOSEPH

O St. Joseph, chaste spouse of the Lady Theotokos, head of the Holy Family, we again place ourselves under your patronage. † Through your powerful intercession, bestow up on us every good thing both spiritual and temporal. † Protect this your parish from all spiritual harm and renew in us the spirit of repentance and a fervent desire for the kingdom of heaven. † Make this vineyard flourish with new souls and by an increase of faith, hope and love; may forgiveness, peace and joy reign within our holy fellowship. † In all we do, may the Name of God, the Father, the Son and the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

DIVINE LITURGY INTENTIONS

Feb 8: The Culley Family from the Leflers

Feb 15: The Nickel Family from the Leflers

2026 WEEKLY COLLECTION

January 25

Weekly Offering: \$ 207.00

Candles: \$ 10.00

Total: \$ 217.00

PARABLE OF THE PRODIGAL SON

EVERY YEAR ON THIS SECOND SUNDAY of the Triodion we hear the Lord's

story which we call the Parable of the Prodigal Son. In fact there are three important characters in this parable, recorded in Luke 15: the Prodigal, the loving Father and the older brother.

Some commentators feel that the older brother is the most important figure in the story because of the occasion on which the Lord told this parable. To find this context we must look

at the first verses of the chapter which precede it, which are not read this Sunday:

"Now the tax collectors and sinners were all drawing near to hear Him. And the Pharisees and the scribes murmured, saying, 'This man receives sinners and eats with them.' So He told them this parable..." (Lk 15:1-3).

The Lord then tells not one but three parables about the joy over a repentant sinner: the parables of the lost sheep and the lost coin and the story of the Prodigal. The Lord's aim in each of them is to confront the self-righteousness of the Pharisees and scribes who saw themselves as properly observant Jews in contrast to those who collaborated with the Roman occupiers (the tax collectors) or those who ignored the precepts of the Law (the sinners). Thus each of the characters in the parable represents one of figures in the above three verses. We have the Rebel son, who represents the sinners, the Conformist son, who embodies the respect for the Law and tradition which characterizes the scribes and Pharisees, and the welcoming Father who is Christ Himself. The Rebel is truly a prodigal, disrespecting his father by demanding what would come to him at his father's death – in effect, saying "I wish you were dead." As we know, he goes off and eventually loses everything. Finally he decides to return to his father, who receives him with love.

The Second Brother

The focus of the tale now turns to the Conformist brother who has done everything by the book but is every bit as lost as his brother ever was. As Fr Henri Nouwen tells us in his reflection, *The Return of the Prodigal Son*, (1992, p. 71): "Outwardly the elder son was faultless. But when he confronted his father's joy at the return of his younger brother, a dark power erupts in him and boils to the surface. Suddenly there becomes glaringly visible a resentful, proud, unkind selfish person, one that had remained deeply hidden." Without realizing it, the older brother has gone off to a "strange land" just like the Rebel. He was no longer the faithful son of his father everyone thought he was. As his father's eldest son, his place would be at the center of the festive gathering, seeing that everyone was welcomed and cared for. Hospitality was – and remains to this day – one of the most important activities in a Middle Eastern household. Refusing to take part made the Conformist the exact opposite of what he appeared to be: the faithful image of his father. He had no cause to look down on his brother; he too had fallen victim to "the tyranny of the passions" (St. Maximos the Confessor) and publicly insulted his father by his actions. He not