

PSALM 102

Of David.

1. My soul, bless the Lord, and all that is within me bless His holy name.
2. Bless the Lord, O my soul, and do not fail to remember all His gifts.
3. Who compassionately forgives all your injustices, who heals all your infirmities.
 4. Who redeems your life from corruption,
who garlands you with mercy and compassion.
5. Who fulfills with goodness your desire, your youth renewed like an eagle.
6. The Lord grants mercy and judgment for all that are wronged.
7. He made known His ways unto Moses, His desires unto the children of Israel.
8. The Lord is compassionate and merciful, long-suffering and full of mercy.
 9. He will not be angry to the end; nor will He be wrathful forever.
 10. He hath not dealt with us according to our sins,
nor is His retribution commensurate to our iniquities.
11. For as high as heaven is above the earth, so the Lord hath extended
His mercy over them that fear Him.
12. As far as the east is from the west, so hath He distanced our iniquities from us.
 13. Just as a father has compassion for his progeny,
so has the Lord compassion for those who fear Him.
14. For He knows of what we were made, He remembers that we are dust of the earth.
 15. As for man's days, they are as the grass;
as a flower of the field, thus shall he blossom.
 16. For when the wind passes over it, it shall be gone,
and no longer will its location be known.
17. But the mercy of the Lord is everlasting upon those who fear Him,
and His righteousness will be upon the children's children,
18. of those who honor His covenant, and remember to observe His commandments.
19. The Lord hath prepared His throne in heaven, and His kingdom rules over all.
 20. Bless the Lord, all His angels who are mighty in strength, who
act upon His word; who understand the sound of His words.
21. Bless ye the Lord, all His hosts; His attendants that carry out His desires.
 22. Bless the Lord, all of His creation, in all places of His
dominion. Bless the Lord, O my soul.

Glory. Both now. Alleluia.

SAINT SOPHIA GREEK ORTHODOX CATHEDRAL

Ἁγίας Σοφίας τοῦ Θεοῦ

Washington, D.C.

January 31, 2010

Sunday of the Prodigal Son

The Tone for this day is - One

The Morning Gospel of the Orthros is - One

Matthew 28:16-20

At that time the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him, but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Compiled by John P. Nasou, M.D.

PROKEIMENON:

**Let Thy mercy be upon us, O Lord
Rejoice in the Lord you righteous Psalm 32:22 + 1**

The Epistle is from St. Paul's First Letter to the Corinthians 6:12-20

BRETHREN, "all things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. "Food is meant for the stomach and the stomach for food" -- and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body and in your spirit which belong to God.

The Gospel Lesson is from Luke 15:11-32

THE LORD SAID THIS PARABLE "There was a man who 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 living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him 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, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive 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 and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

What did Saint John Chrysostom have to say about the Prodigal Son?

Now the Scripture says that the father divided equally between his two sons his substance, that is, the knowledge of good and evil, which is a true and everlasting possession to the soul that uses it well. The substance of reason which flows from God to men at their earliest birth, is given equally to all who come into this world, but after the intercourse that follows, each one is found to possess more or less of the substance; since one believing that which he has received to be from his father, preserves it as his patrimony, another abuses it as something that may be wasted away, by the liberty of his own possession. But the freedom of will is shown in that the father neither kept back the son who wished to depart, nor forced the other to go that desired to remain, lest he should seem to be the author of the evil that followed. But the youngest son went afar off, not by changing his place, but by turning aside his heart.

Kontakion of the Prodigal Son

(We sing to the Lord God of our own sins.)

**I have recklessly thrown aside your paternal glory,
and among sinners I have dissipated the wealth which You gave to me.
Therefore I cry to You with the voice of the Prodigal:
I have sinned before You, O Merciful Father,
receive me, a penitent, and make me as one of Your hired servants.**

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Psalm 102 is to be found on Page 4 – Below are the comments regarding it.

This is the second psalm within the 15th Kathisma. It is the fifth in the order of the six psalms of the Sunday Orthros. It also is one of the Typica (The name "Typica" refers to the "Typical Psalms" i.e. Psalm 102, Psalm 145, and the Beatitudes which *typically* serve as the Antiphons of the Divine Liturgy on certain occasions). This and Psalm 145 are those which praise God for what He has provided mankind and are not supplicant prayers. As such they are perfect prayers to offer to our Lord. The presence of the word "angels" in verse 20 makes this a favored psalm on those days when we commemorate angels.