

SUNDAY OF THE PRODIGAL SON AT VESPERS

On “Lord I have cried ...,” 10 Stichera, 6 Resurrection Stichera, then.

These 4 Stichera from the Triodion, in Tone I:

I was entrusted with a sinless and living land, * but having sowed with sin, I have reaped with a sickle, the ears of slothfulness; * in thick sheaves I garnered my actions * but winnowed them not on the threshing floor of repentance. * But I pray Thee, O my God, the pre-eternal husbandman, * with the wind of Thy loving-kindness winnow the chaff of my works, * and grant unto my soul the wheat of forgiveness; ** do Thou shut me in Thy heavenly storehouse and save me. (Twice)

Brethren, let us fathom the meaning of this mystery. * For when the Prodigal Son fled back to his father’s home, the good Father came out to meet him and kissed him, * giving to the Prodigal son once again his former glory, * and mystically rejoicing on high, he sacrificed the fatted calf. * Let our lives, then, be worthy of the man-befriending Father Who hath offered sacrifice, ** and of the glorious Victim, the Savior of our souls. (Twice)

Glory ..., in Tone II:

O great are the blessings, which in my wretchedness I have deprived myself! * I have fallen from the kingdom in my misery! * I have wasted the riches given me, * I have transgressed the commandments. * Woe is me O my soul! Thou art henceforth condemned to the eternal fire. * Wherefore before the end cry out to Christ God: ** Receive me as the Prodigal Son, O God, and have mercy on me.

Both now ..., Dogmatic Theotokion, in the Tone of the week.

After the entrance, “O Joyous Light ...”:

The Prokeimenon: “The Lord is King ...,” with its verses.

The Resurrection Aposticha in the Tone of the week. Then:

Glory from the Triodion ..., in Tone VI:

I have wasted the wealth which the Father hath given me, * and in my wretchedness I have fed with the dumb beasts, * Yearning for their food, I remained hungry and without my fill. * But I now return to the compassionate Father and cry out with tears: * I fall down before Thy loving-kindness, ** receive me as a hired servant and save me.

Both now ..., in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation for our souls!

“Now lettest Thou Thy servant depart ...,” Trisagion. Then, in Tone IV:

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, * for thou hast borne the Savior of our souls. (Thrice)

Blessed be the Name of the Lord, and the rest.

AT MATINS

On “God is the Lord ...,” the usual Troparia, in the Tone of the week:
After the 1st and 2nd readings from the Psalter, The Sessional Hymns of
the Resurrection, in the Tone of the week: Then the Polyeleos with the
addition of the following Psalm, in Tone VI:

PSALM 136

By the waters of Babylon, there we sat down and we wept when we remembered Zion. **Alleluia.** **U**pon the Willows in the midst thereof did we hang our instruments. **Alleluia.** **F**or there, they that had taken us captive asked us for Words of song. **Alleluia.** **A**nd they that had led us away asked us for a hymn, saying: Sing us one of the songs of Zion. **Alleluia.** **H**ow shall we sing the Lord’s song in a strange land? **Alleluia.** **I**f I forget thee, O Jerusalem, let my right hand be forgotten. **Alleluia.** **L**et my tongue cleave to my throat, if I remember thee not, **Alleluia.** **I**f I set not Jerusalem above all other, as at the head of my joy. **Alleluia.** **R**emember, O Lord, the sons of Edom, in the day of Jerusalem, **Alleluia.** **W**ho said: Lay waste, lay waste to her, even to the foundations thereof. **Alleluia.** **O** daughter of Babylon, thou wretched one, blessed shall he be who shall reward thee Wherewith thou hast rewarded us. **Alleluia.** **B**lessed shall he be who shall seize and dash thine infants against the rock. **Alleluia (Thrice)**

Then the Resurrectional Verses: (THE EVLOGITARIA)

Blessed art Thou, O Lord, * teach me Thy statutes; and the rest.

Then the small Litany and the Sessional Hymn, in the Tone of the week.
The Hymns of Ascent, and Prokeimenon, in the Tone of the week: Let every breath ..., The Sunday Resurrection Gospel.

Having beheld the Resurrection of Christ:

Psalm 50. Then the following Hymns of compunction, in Tone VIII:

Glory ..., **T**he gates of repentance, do Thou open unto me, O Giver of Life, * for early in the morning my spirit seeketh Thy holy temple, * bearing the temple of my body all defiled. * But as One who art compassionate * cleanse it by Thy loving-kindness and mercy.

Both now ..., **G**uide me on the paths of salvation, O Theotokos: * for I have polluted my soul with shameful deeds * and wasted all my life in slothfulness. * but by thine intercessions * do thou deliver me from all impurity.

In Tone VI:

Have mercy upon me, O God, * according to Thy great mercy: * and according to the multitude of Thy compassion * blot out my transgressions.

In Tone VIII: **A**s I the wretched one ponder the multitude of evil deeds I have done, * I tremble for fear of the dread day of judgment. * But trusting in Thy compassionate mercy, * like David do I cry unto Thee: * “Have mercy upon me, O God, according to Thy great mercy.”

After which: “O God, save Thy people ...,” and The Canons:

ODE I

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: Taking up the Song of Moses...

Refrain: Have mercy on me, O God, have mercy on me.

O Jesus my God, as the Prodigal Son accept me now in repentance, for I have lived all my life in slothfulness and provoked Thee to anger.

Refrain: Have mercy on me, O God, have mercy on me.

The divine gifts which Thou didst once give me, I have sinfully wasted. I have departed far from Thee and lived Prodigally. O compassionate Father, accept me also who doth return.

Glory ..., **O**pen Thy fatherly embrace now and accept me also as the Prodigal Son O compassionate One, that I may glorify Thee with thanksgiving.

Both now ..., **B**estow upon me O God, the fullness of Thy goodness, and look not upon the multitude of my offenses, but by the holy prayers of Thy Mother be Thou my Benefactor.

Katavasia in Tone II: Taking up the Song of Moses, * cry aloud O my soul: * “A helper and protector for me unto salvation. * hath my God become, * and I glorify Him.”

ODE III

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: My mind hath not brought forth good fruit...

Refrain: Have mercy on me, O God, have mercy on me.

Utterly beside myself, I have clung insanely to the sins suggested to me by the passions. But do Thou accept me, O Christ, as the Prodigal.

Refrain: Have mercy on me, O God, have mercy on me.

With the voice of the Prodigal I cry aloud: I have sinned, O Father; and like him, receive me now in Thine embrace and reject me not.

Glory ..., O pen Thine arms, O Christ, and mercifully receive me as I return from the distant land of sin and the passions.

Both now ..., O fair among women, enrich me with the vision of good things, I who have brought myself to poverty by my many sins, O pure One, that I may glorify thee.

Katavasia: My mind hath not brought forth good fruit, * but do Thou show me to be fruitful * in Thy compassion O God, * Thou husbandman of all good things.

Sessional Hymns from the Triodion, in Tone I:

Make haste to open unto me Thy fatherly embrace, * for I have wasted my life in prodigal living. * In the unfailing wealth of Thy compassion, O Savior, * turn not away from my heart in its poverty, * for with compunction I cry unto Thee, O Lord: ** “O Father, I have sinned against heaven and before Thee.”

Glory ..., Both now ..., in Tone I:

O pure Theotokos Virgin * who hast not known a man, * thou alone art the guardian and protection of the faithful: * deliver from danger and affliction, and every evil circumstance * all who put their trust in thee, O Maiden, ** and save our souls by thy divine intercessions.

ODE IV

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: The prophet foreseeing Thy birth from a virgin...,

Refrain: Have mercy on me, O God, have mercy on me.

The wealth of blessings which Thou gavest me, O heavenly Father, I have wickedly wasted and become a slave of foreign strangers. Wherefore I cry to Thee: I have sinned against Thee; receive me as of old Thou didst receive the Prodigal, and open Thine arms to me.

Refrain: Have mercy on me, O God, have mercy on me.

I have become enslaved to every evil and in my wretchedness I have bowed down before those who provoke the passions; through heedlessness I care not for my well-being, have compassion on me O Savior, heavenly Father, for I flee for refuge to Thine abundant compassions.

Glory ..., I am filled with every shameful thing and dare not look up at the height of heaven, for I have bowed down to sin. But now I return and cry with compunction: I have sinned against Thee; receive me, O King of all.

Both now ..., Thou art the help of all mankind, the sure hope of all Christians, thou refuge O pure one of the saved. Save me by thy maternal intercessions and deem me worthy of the life to come.

Katavasia: The prophet foreseeing Thy birth from a virgin, * prophesied crying aloud: * “I have heard report of Thee, and I was afraid; * For from the South, from the Overshadowed mountain * shalt thou come forth O Christ.”

ODE V

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: The night is far spent, the day is at hand ...,

Refrain: Have mercy on me, O God, have mercy on me.

I have been enslaved to foreign strangers, exiled in the land of corruption, and I am filled with shame. But returning now, O merciful One, I cry to Thee: “I have sinned.”

Refrain: Have mercy on me, O God, have mercy on me.

O heavenly Father, in Thy fatherly compassion accept me now, returning from wickedness, and reject me not in Thine exceedingly great mercy.

Glory ..., I am incapable of looking up to the height of heaven, having angered Thee beyond measure, O Christ, but knowing Thy merciful compassion, I cry: I have sinned against Thee, be Thou merciful to me and save me.

Both now ..., O all-holy Virgin, full of grace, thou who didst bear the redeemer of all, by thy prayers lighten the heavy burden of my sins.

Katavasia: The night is far spent, the day is at hand: * Thy light hath shone upon the world! * Therefore the ranks of angels sing Thy praises, * and all things glorify Thee, O Lord!

ODE VI

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: I am held fast in the depths of sin ...

Refrain: Have mercy on me, O God, have mercy on me.

The depth of sin doth now hold me fast, and the tempest of transgressions doth overwhelm me. Guide me to the safe haven of life, O Christ my God, and save me, O King of glory.

Refrain: Have mercy on me, O God, have mercy on me.

I have wasted in riotous living the riches which the Father hath given me, and am now filled with shame and enslaved to fruitless thoughts. Wherefore I cry unto Thee: “O Lover of mankind be compassionate unto me and save me.”

Glory ..., In hunger I find myself deprived of every blessing, and exiled from Thee O all-good one, be compassionate to me who now return unto Thee, and save me O Christ, who doth praise Thy love for mankind.

Both now ..., O Maiden who didst conceive Christ the Savior and Master, make me, who in poverty lacketh all that is good, worthy of salvation, O pure one, that I may praise thy majesty.

Katavasia: Held fast in the depths of sin O Savior, * I am overwhelmed by the sea of life, * but as Jonah was delivered from the sea-monster, * so also deliver me from the passions, * and save me.

Kontakion from the Triodion, in Tone III:

Foolishly have I fled from Thy glory, O Father, * in wickedness wasting the wealth that Thou hast given me. * Wherefore with the voice of the Prodigal I cry unto Thee: * “I have sinned before Thee, O compassionate Father. ** Accept me who repent, and make me as one of Thy hired servants.”

Ikos: Every day our Savior doth teach us with His own voice: let us therefore hearken to the Scriptures concerning the Prodigal who once again became wise, and with faith let us emulate the good example of his repentance. With humbleness of heart let us cry out to Him Who knoweth the hidden things of all: “We have sinned against Thee, O compassionate Father, and can never be worthy to be called Thy children as we were before. But since Thou art by nature the Lover of mankind, accept me and make me as one of Thy hired servants.”

SYNAXARION READING

Verse: If anyone be a prodigal as I, take courage and turn back;

Verse: For the gates of God’s mercies are opened to all.

On this day we celebrate the Sunday of the Prodigal Son, dedicated as the second service of the Triodion by the divine Fathers for the following reason. There are some who recognize much in themselves that is unbecoming, who live

a life of great dissipation from their youth, whose lives are full of drunkenness and immorality, who having fallen thus into the depths of evil, become despondent, giving birth to pride, from whence they have no desire to advance to any of the virtues, preferring their bondage to evil and falling ever deeper into evil. Having a fatherly love for even these individuals, and desiring to lead them out of their despair, the Holy Fathers prescribed this parable for the second preparatory Sunday in order to tear up the passion of despair by the roots, to lead them to acceptance of the virtues, and to demonstrate to sinners the abundance of God's compassion upon sinners and prodigals in His great goodness and love for mankind. For there is no sin which cannot be overcome by the knowledge of His love for mankind, and this is what is presented in this parable of Christ. Now the sons of man, that is of the Word, God and Man, are two: the righteous and the sinful. It is the eldest who abides ever in God's blessings, following His commandments and remaining always by Him. But the younger son, having become attached to sin and renouncing his closeness to God through shameful deeds, has wasted God's love for mankind and for him and has lived as a prodigal. For having completely rejected Him after whose image he was created, and having followed an evil demon, willingly enslaving himself to this demon's pleasure, he was unable to fulfill his desire. For sin is an unsatisfying thing that becomes an habitual source of temporary pleasure. It may be compared to the husks that are fed to swine. At first it seems that they might be something tasty, but they turn out to be very dry and are much like weeds, which is how sin takes possession. For the Prodigal Son had hardly come to his senses when, perishing from hunger for virtue, he comes to his father, saying, "Father, I have sinned before heaven and before thee, and I am not worthy to be called thy son." Yet the father receives him in repentance, not reproaching him, but embracing him and kissing him in a display of divine and fatherly love. And he clothes him, a symbol of baptism, putting a ring on his finger, a symbol of the grace of the most holy Spirit. He also puts sandals on his feet, not so much as a protection from some serpent or scorpion that might sting him on his path to God, but rather as a means of crushing the heads of those creatures. And then in a tremendous display of joy he slaughters the fatted calf for him, his only-begotten Son, and the Father grants him communion of his body and blood. Now the elder son expresses his amazement at his father's limitless mercy. But the lover of mankind exhorts him to silence with loving and kind words of humility, saying, "Thou art ever with me, and it was meet that we should make merry and be glad, for my son was formerly dead in his sin and is alive again,

having repented of the foolish things he has done. He was lost, since he was far from me in his licentious habits, and he was found by me, suffering in my compassion and calling him back in my mercy.” This parable may be applied to us as well, which is why the holy Fathers have prescribed it for today. We who have sinned as the prodigal are encouraged to weed out despair and fear through repentance, confession and good deeds. For this is a great aid and a powerful weapon against the assaults of the adversary.

In Thine ineffable love for mankind, O Christ our God,
have mercy on us. Amen.

ODE VII

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: Like unto the Cherubim, the Children rejoicing ...

Refrain: Have mercy on me, O God, have mercy on me.

I have bowed down miserably to the pleasures of the flesh and have become wholly enslaved to those who incite the passions; and I have become a stranger to Thee O Lover of mankind. But now I cry with the voice of the Prodigal: “I have sinned, O Christ, despise me not, for Thou alone art merciful.”

Refrain: Have mercy on me, O God, have mercy on me.

I call out, “I have sinned,” and I dare not look up at the height of heaven, O King of all; for foolishly I alone have angered Thee, turning away from Thy commandments. Wherefore, since Thou alone art good, cast me not away from Thy presence.

Glory ..., By the prayers of the apostles, the prophets, the saints, the holy martyrs and the righteous, forgive me all the transgressions, by which I have angered Thy compassionate goodness, that I may hymn Thee throughout all ages.

Both now ..., O Theotokos, thou art more glorious than the cherubim and seraphim and all the heavenly hosts. With them, O all-immaculate one, entreat Him Who took flesh from thee, the divine Word of the beginningless Father, that we all may be found worthy of eternal blessings.

Katavasia: Like unto the Cherubim, the Children rejoicing in the furnace sang: * “Blessed art Thou O God, * for in truth Thou hast brought this judgment upon us * because of our sins, * Thou art supremely praised and glorified throughout all ages.”

ODE VIII

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: Unto Him Who of old prefigured the miracle ...,

Refrain: Have mercy on me, O God, have mercy on me.

O Thou Who didst come down to earth to save the world through Thy voluntary self-emptying and Who, for the sake of Thy great compassion, hath redeemed me who am lacking in all good works, since Thou art merciful, save me.

Refrain: Have mercy on me, O God, have mercy on me.

I have departed far from Thy commandments and, wretch that I am, have wholly enslaved myself to the deceiver. But having now turned back, as did the Prodigal of old, accept me as I fall down before Thee, O heavenly Father.

Refrain: Let us bless the Father, Son, and Holy Spirit, the Lord!

Ruled by corrupting thoughts, I am full of darkness and separated far from Thee, and have lost all care for myself, O compassionate One. Therefore save me as I fall down before Thee in repentance.

Both now ..., O pure Birthgiver of God, the only restoration of the fallen, raise me up who am wholly crushed and humbled by every kind of sin.

Verse: We praise, bless and worship the Lord, chanting and supremely exalting Him throughout all ages.

Katavasia: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

And then we chant the Hymn of the most holy Theotokos (the Magnificat)

ODE IX

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: Who born on Earth hath ever heard of, or beheld ...,

Refrain: Have mercy on me, O God, have mercy on me.

Behold, O Christ, the affliction of my heart; behold my turning back; behold my tears, O Savior, and despise me not. But for the sake of Thy compassion embrace me also once again, that, with the multitude of the saved, I may with thanksgiving sing the praises of Thy mercy.

Refrain: Have mercy on me, O God, have mercy on me.

Like the thief I cry to Thee, “Remember me.” and like the Publican, with eyes cast down to earth, I beat my breast saying, “Be merciful.” Like the Prodigal O compassionate One, deliver me from every evil, O King of all, that I may sing the praises of Thy boundless compassion.

Refrain: Have mercy on me, O God, have mercy on me.

Groan now, O my wretched soul, and cry aloud to Christ: “O Lord Who for my sake didst voluntarily become poor, in my poverty I lack every good work: do Thou enrich me with the abundance of Thy blessings, for Thou alone good and plenteous in mercy.”

Glory ..., **A**s Thou, O Good One, once rejoiced at the voluntary return of the Prodigal: do Thou also rejoice over me, wretched as I am, and open to me Thine honorable embrace, that saved I may sing the praises of Thy boundless compassion.

Both now ..., **B**y thy light-giving intercessions, I pray thee O Virgin, enlighten the eyes of my mind darkened by evil and lead me into the paths of repentance, that I may rightly sing thy praises: for thou hast inexpressibly given birth to the Word in the flesh.

Katavasia: Who born on Earth hath ever heard of, or beheld, * a Virgin miraculously conceiving in her womb, * and painlessly giving birth to a child, * wherefore we magnify thee O pure Virgin.

The small litany:

Then, “Holy is our God ...”: (Thrice)

Exapostilarion for the Resurrection Gospel of the week, then:

Glory ..., from the Triodion, in Tone III:

I have wasted, and in my wretchedness * spent, all the riches which Thou hast given me O Savior, * and having lived prodigally, I have been deceived by the demons. * Wherefore, turn me back, * and accept me as the Prodigal, ** O compassionate Father, and save me.

Both now ..., Theotokion from the Triodion:

O holy Mother and Virgin, * thou great boast of the apostles, martyrs, prophets and venerable saints, * gain the gracious favor of thy Son and Lord towards us thy servants * O Birthgiver of God, * when He shall sit to judge each and every one ** according to their own legacy.

On the Aposticha, 5 Resurrection Stichera, in the Tone of the week:

Then, 3 Stichera from the Triodion, in Tone II:

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

I bring to Thee, O Lord, * the cry of the Prodigal: * “I have sinned in Thy sight, O good One; * I have wasted the riches of Thy gifts. ** But receive me who repent, O Savior, and save me.

Verse: Arise, O Lord my God, let Thy hands be lifted high; * forget not Thy paupers to the end.

In Tone IV: **L**ike the Prodigal Son * I come to Thee, O compassionate One. * I have wasted my whole life in exile; * I have scattered the wealth which Thou hast given me, O Father. * Receive me who repent, O God, ** and have mercy on me.

Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

In Tone VIII: **H**aving lived prodigally, I have wasted the riches which the Father hath given me; * having spent them all I am now destitute, * and dwell in the land of the wicked. * I can no longer bear to live among them, * but turning back I cry unto Thee: * “O merciful Father, I have sinned against heaven and before Thee, * and I am no more worthy to be called Thy son: ** make me as one of Thy hired servants, O God, and have mercy on me.”

Glory ..., in Tone VI:

O Good One, I have departed far from Thee, * but forsake me not, neither reject me from Thy Kingdom. * The evil enemy hath stripped me and taken all of my wealth; * I have squandered, like the Prodigal, the good gifts given to my soul. * But now I have arisen and returned, and to Thee I cry aloud: * “Make me as one of Thy hired servants. * For, for my sake on the Cross Thou didst stretch out Thy sinless hands, * to snatch me from the evil beast * and to clothe me once again in my first raiment ** for Thou alone art plenteous in mercy.

Both now ..., Theotokion, in Tone II:

Most Blessed art Thou, O Virgin Theotokos, * for through Him Who became incarnate of thee is Hades led captive, * Adam recalled, the curse annulled, Eve set free, death slain, * and we are given life. Wherefore, we cry aloud in praise: * Blessed art Thou, O Christ God, * Who hast been thus well-pleased, glory to Thee.

Then the Great Doxology and after it the Resurrection Troparion:

Before 1st Hour is read: Glory ..., Both now ..., Gospel Sticheron for the week.

AT LITURGY

Typika and Beatitudes: 6 in the Tone of the week, and 4 from ODE VI of the Triodion canon.

The depth of sin doth now hold me fast, and the tempest of transgressions doth overwhelm me. Guide me to the safe haven of life, O Christ my God, and save me, O King of glory.

I have wasted in riotous living the riches which the Father hath given me, and am now filled with shame and enslaved to fruitless thoughts. Wherefore I cry unto Thee: “O Lover of mankind be compassionate unto me and save me.”

Glory ..., **I**n hunger I find myself deprived of every blessing, and exiled from Thee O all-good one, be compassionate to me who now return unto Thee, and save me O Christ, who doth praise Thy love for mankind.

Both now ..., **O** Maiden who didst conceive Christ the Savior and Master, make me, who in poverty lacketh all that is good, worthy of salvation, O pure one, that I may praise thy majesty.

Order of Troparia & Kontakia for a temple dedicated to a Saint:

Troparion of the Resurrection

Troparion of the Temple

Glory ..., Kontakion of the Temple

Both now ..., Kontakion from the Triodion, in Tone III.

Foolishly have I run away from Thy glory, O Father, * wasting in sin the wealth that Thou gavest me. * Wherefore with the words of the Prodigal I cry unto Thee: * I have sinned before Thee, compassionate Father. ** Accept me in repentance and make me as one of Thy hired servants.

Prokeimenon in the Tone of the week.

1ST EPISTLE TO THE CORINTHIANS: (I COR 6:12-20)

Brethren: All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Alleluia in the Tone of the week

GOSPEL ACCORDING TO ST. LUKE (15:11-32)

The Lord spake a parable saying: A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as

this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy 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.