

SUNDAY OF THE PRODIGAL SON



Icon of the Prodigal Son

February 13, 2022: Sunday of the Prodigal Son		
Epistle: 1 Cor. 6: 12-20		Gospel: Lk. 15: 11-32
Mon., Feb. 14	9:00	+ Daniel Telep, Sr. (Daughter, Lauren Telep)
Tues., Feb. 15	9:00	+ Andrew & Ronald Benio (Rosemarie Sember)
Wed., Feb. 16	9:00	+ Elaine & Robert (Father Nestor)
Thurs., Feb. 17	9:00	+ Karen Jablonski (Sister, Gloria)
Fri., Feb. 18	9:00	+ Joseph Berta (Jacqueline Hunt & Family)
Sat., Feb. 19	No Morning Divine Liturgy. 2:00 pm Confessions 4:00 pm For Our Parishioners	
Sun., Feb. 20	10:00	+ Patrick Marcinko, Jr. (Wife, Glenda)

SUNDAY OF THE PRODIGAL SON

Introduction

The Sunday of the Prodigal Son is the second Sunday of a three-week period prior to the commencement of Great Lent. As with the Sunday of the Publican and the Pharisee, the theme of this Sunday is repentance, and the focus on the parable of the Prodigal Son leads us to contemplate the necessity of repentance in our relationship with our Heavenly Father.

Biblical Story

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 15:11-32. The parable is the story of a man and his

two sons. The youngest of the sons asks his father to give him his inheritance. The father does this, and soon after the son leaves and journeys to a distant country.

After the younger son arrives, he squanders all of his possessions with “prodigal” living. Within a short period of time, he wastes everything. A severe famine comes, but he has nothing and falls into great need (vv. 13-14).

He is able to find work feeding swine, but this does not improve his situation. The Scriptures say, “He would gladly have filled his stomach with the pods that the swine ate, but no one gave him anything” (vv. 15-16).

The parable says that in the midst of his dire conditions, he came to himself. He realized that his father's hired servants have enough to eat and food to spare, while he perishes with hunger. He says, "I will arise and go to my father and will say to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants'" (vv. 17-19).

He arose and returned to his father. But as he approached, his father saw him at a great distance. The father had compassion on his son, ran to meet him, embraced him, and kissed him. The son admitted his sinfulness and his unworthiness to be called a son, but in his joy at the return of his son, the father called his servants to bring the best robe, a ring for his son's finger, and sandals for his feet. He also called for the fatted calf to be killed for a feast. He exclaimed, "For this my son was dead and is alive again; he was lost and is found" (vv. 20-24).

While they were feasting and celebrating the return of the prodigal son, the older son comes and inquires about what is happening. He is told that his brother had returned and that his father has received him with a feast. The older brother becomes angry and will not go in to the feast. The father comes out and pleads with him, but the older son

answers by saying he has been faithful to his father for many years and yet the father never gave him the opportunity for such feasting. He expresses his anger and jealousy over his brother who was received in such a manner after he squandered his inheritance (vv. 25-30).

The father responds by telling his oldest son, "You are always with me, and all that I have is yours. 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" (vv. 31-32).

The parable of the Prodigal Son forms an exact icon of repentance at its different stages. Sin is exile, enslavement to strangers, hunger. Repentance is the return from exile to our true home; it is to receive back our inheritance and freedom in the Father's house. But repentance implies action: "I will rise up and go..." (v. 18). To repent is not just to feel dissatisfied, but to make a decision and to act upon it.

In the words of our Lord, we also learn of three things through this parable: the condition of the sinner, the rule of repentance, and the greatness of God's compassion. The reading of this parable follows the Sunday of the Publican and the Pharisee so that, seeing in the person of the Prodigal Son our own sinful condition, we might come to our

senses and return to God through repentance. For those who have fallen into great despair over their sins thinking that there is no forgiveness, this parable offers hope. The Heavenly Father is patiently and lovingly waiting for our return. There is no sin that can overcome His love for us.

Finally, this parable offers us insight into the world in which we live. It is a world where the activities of people are disconnected and not ordered toward the fulfillment of God's divine purpose for life. It is a world of incoherent pursuits, of illusory strivings, of craving for foods and drinks that do not satisfy, a world where nothing ultimately makes sense, and a world engulfed in untruth, deceit and sin. It is the exact opposite of the world as created by God and potentially recreated by his Son and Spirit. There is no cure for the evils of our age unless we return to God. The world in which we live is not a normal world, but a wasteland. This is why in the Slavic

tradition of the Eastern Church the reading of Psalm 137 is added to the Matins service for this and the following two Sundays. This nostalgic lament of the Hebrew exiles states: "By the streams of Babylon we sat and wept as we remembered Zion. On the willows we hung our harps, for how could we sing the Lord's song in a strange land" (Psalm 137).

Here we can see the challenge of life in this world and the alienation from God that can happen when sin reigns in our lives. As a result of sin in our lives, we lose the joy of communion with God, we defile and lose our spiritual beauty, and we find ourselves far away from our real home, our real life. In true repentance, we realize this, and we express a deep desire to return, to recover what has been lost. On this day the Church reminds us of what we have abandoned and lost, and beckons us to find the desire and power to return. Our Heavenly Father is waiting and ready to receive us with His loving forgiveness and His saving embrace.

PRAYER FOR UKRAINE

O Lord of Heaven and Earth! You sent your Only Begotten Son, Jesus Christ, to bring peace and harmony to your people on earth. Hear our prayer, we beseech You, for the gift of peace for our brothers and sisters in Ukraine who

struggle to make their voices heard for a better political, economic and social future. Help them stop the violence and blood shed as they struggle for their democratic rights in peace and Christian charity.

God of our Ancestors! Protect your Holy Church in our ancestral land. After many years of underground existence and secular control, grant that the Church leaders may continue to profess their faith publically, standing with the people in prayer on the streets and squares of the nation. Help your Church proclaim to all that indeed: "God is with us!"

Heavenly King! Pour forth your gift of holy wisdom upon the people of Ukraine so that after many years of subjugation

by outside powers, they can continue their journey down the road to self-determination, guided by honest political leaders. Together may they build the just society that our people long for. By your grace, and through the intercession of the Holy Mother of God and all the saints of Ukraine, may the people of Ukraine find pride and joy in their nation so that they may give You unending praise: Father, Son and Holy Spirit, now and forever and ever. Amen!

IDENTITY - PART 1

All of us know the date of our birth, but how many us know the date of our Baptism. It is obviously very important to know the date of our birth, but it is also if not more important to know the date of our Baptism.

Why? At the moment of conception and birth we become creatures of our Creator, but at Baptism, we become adoptive children, adoptive sons and daughters of Our Creator and Father.

At birth, August 12, 1936 I was born Walter, at Baptism, August 23, 1936, I was born an adoptive child, an adoptive son of God the Father. I was born a Jesus person anointed and baptized in Jesus. I became no more just Walter, but Jesus Walter an identity that can never be taken away from me. And so it is with all of us

who have been anointed and baptized in Jesus. It is important to know the date you were anointed and baptized in Jesus and celebrate it accordingly.

At Baptism, a beautiful and meaningful rite of anointing is performed in which our whole being is anointed in Jesus. We are set aside to be a Jesus person in the world around us. The priest performs this rite of anointing before the moment of Baptism. This rite is extremely meaningful because in the Old Testament only three types of people were anointed: a Prophet, a Priest, and a King which means that in our anointing, we in some way become a Prophet, a Priest, and a king.

*by Fr. Walter J. Wysochansky
Part 1 of 5*

CHANGE IN TIME FOR THE DIVINE LITURGY ON SUNDAYS

As of March 1, 2022, I will be assigned a second Parish: Ss. Peter and Paul Church in Simpson, PA. In order for me to be able to accomidate both Parishes, ti is necessary to adjust the time of the Divine Liturgy in Olyphant. **AS OF SUNDAY, MARCH 6, 2020 THE**

DIVINE LITURGY WILL BE AT 10:30 INSTEAD OF 10:00 AM. This change is necessary to ensure coverage of all Parishes due to the current clergy shortage. Please continue to pray for vocations.

2021 TAX REPORTS

Parishioners who want a 2021end of year donation report for tax purposes

are asked to contact the Parish Office at 570-291-4451.

LENTEN FOOD SALE

This year's menu has some additional delicious options: pizza from Roseanna's and pierogy from Little Spuds. Soups prepared by the chef of Bistro on the Hudson restaurant. BellaRose Food Truck will be offering several menu items. The flyer is attached to the bulletin. Due to the prohibitive

cost of postage, we will not be mailing the flyers, but are asking everyone to help distribute them. Please take some flyers to give to neighbors, take some to your workplace, your beautician's shop, dentist's/doctor's office, etc. With everyone's help, we can make this a very successful fundraiser.

SOME COLOR IN CHURCH

When you came to Church today, you may have noticed some new colors in Church. Several bouquets of flowers are now by the Main Altar and the small

Side Altars. We wish to thank Ann Nonymous and Dee Onnors for their generous donations in beautifying our Church. It is greatly appreiated!

UKRAINIAN EASTER EGG WORKSHOP

Ss. Cyril and Methodius Ukrainian

Catholic Church in Olyphant will again

be offering Pysanky Classes. At this time there will be three dates, March 6, March 27 & April 3, 2022, from 2:00 p.m. to 4:00 p.m. The beginner class is approximately two hours long. The cost will be \$20 and includes the

supplies needed to make your egg. For more information or to sign up for the class, please call Sonia Maslar at 570-489-9608 or Tammy Budnovitch at 570-766-1919 (after 5 pm).

DIVINE LITURGY ATTENDANCE ON SNOWY DAYS

It is very rare that the Divine Liturgy is canceled, especially on a Sunday. I want to encourage those of you who must walk further or more importantly, who drive to church, to PLEASE USE COMMON SENSE, when making a determination about attending the Divine Liturgy on the snowy, icy,

inclement weekend or even more so on the weekday. If attendance means putting yourself and others at risk, I am sure the Lord understands if you should decide to pray at home. Please use common sense and a well-informed conscience when making such a decision.

ANNUAL SPAGHETTI DINNER

The Annual Spaghetti Dinner sponsored by Eureka Hose Company No. 4 will be held Saturday March 5th at the Fire Station, 717 East Grant St., Olyphant. The Dinner will consist of pasta, meatballs, salad, dessert, bread and butter. As of now the Dinner will be

take out only due to Covid-19. Dinner will be served from 3:00 to 7:00 pm. Tickets are \$10.00 and can be obtained from any member or at the door the day of the Event. Proceeds will help offset expenses and firefighting equipment.

COLLECTION PROCESSING TEAM...

The Collection Processing Team for the month of February 2022 is Team #2: Eugene Zinsky, John Turko,

Jr., Leonard Mitchko, and Michael Shumek.

Sunday Collection for Feb. 5 & 6, 2022: \$

Ss. Cyril & Methodius Ukrainian Catholic Church

135 River St., Olyphant, PA 18447-1435

Telephone: 570-291-4451 Fax: 570-489-6918

Web Site: stcyrils.weconnect.com

E-Mail: sscyrilandmethodius@comcast.net



Rev. Nestor Iwasiw, Pastor

Who Art in Heaven

These words I think have a very deep meaning. They remind us of the homeland we have abandoned, of the citizenship we have lost. In the parable of the young man who left his father's house, went off the rails and was reduced to living with pigs, the Word of God shows us human wretchedness. That young man did not find his one-time happiness again until he had realized his moral degradation, had looked into his own heart and had pronounced the words of confession. These words almost agree with the Lord's Prayer, because the prodigal son says: "Father, I have sinned against heaven and against you." [Luke 15:21] He would not confess himself to be a sinner against heaven

if he were not convinced that the homeland he had left at the time of his going astray were not in actual fact heaven.

By this confession of his he makes himself worthy once again to stand in the presence of his father who runs towards him, embraces him, and kisses him. The conclusion is this. To return to heaven there is only one route and that is to admit one's sinfulness and seek to avoid it. To make the decision to avoid it is already to be perfecting one's likeness to God.

*St. Gregory of Nyssa
On the Lord's Prayer*