

Mercy and Forgiveness

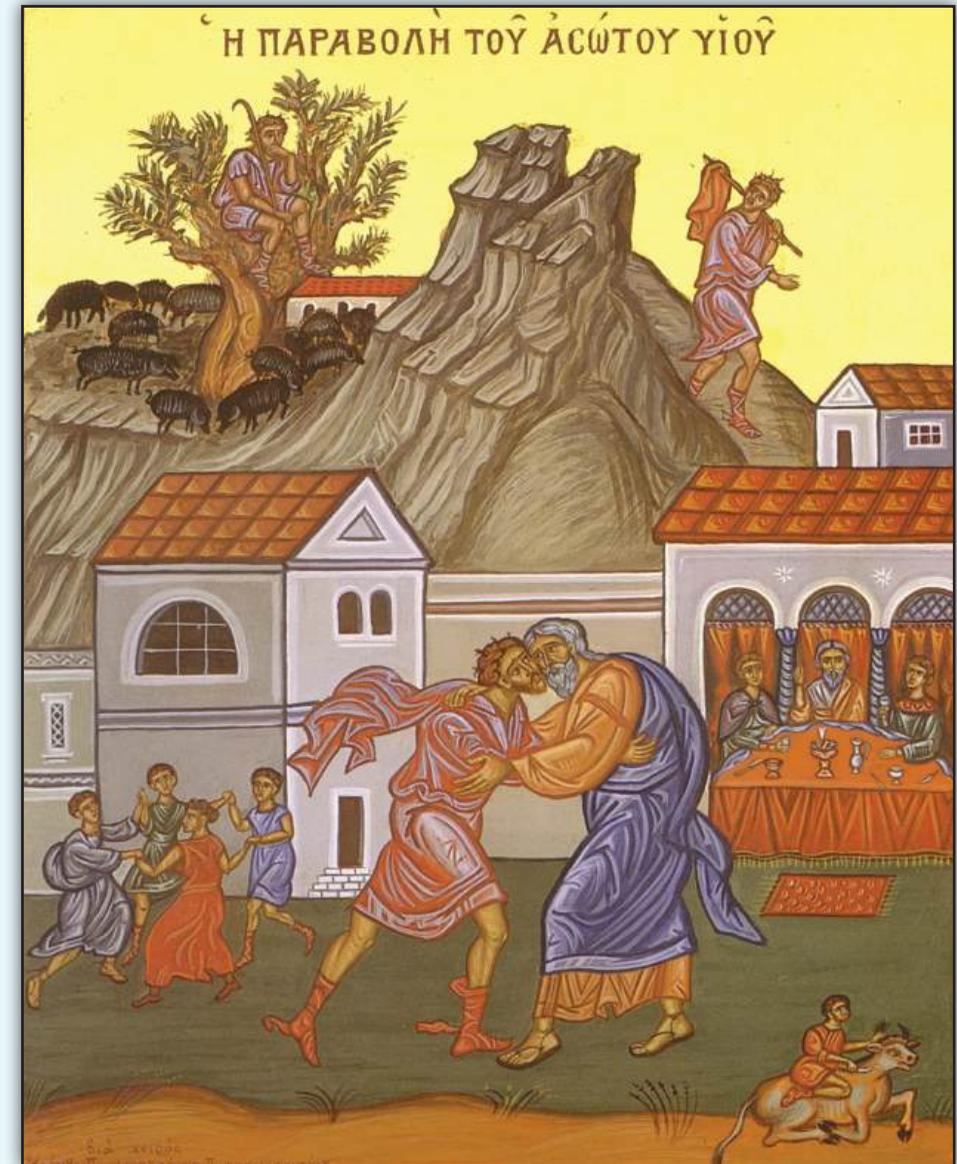
All that God looks for from us is the slightest opening and He forgives a multitude of sins. ... There were two brothers: they divided their father's goods between them and one stayed home, while the other went away to a foreign country, wasted all he had been given, and then could not bear the shame of his poverty. The son who went away represents those who fall after baptism. This is clear from the fact that he is called a son, since no one is called a son unless he is baptized. Also, he lived in his father's house and took a share of all his father's goods. Before baptism no one receives the Father's goods or enters upon the inheritance. We can therefore take all this as signifying the state of believers.

What does he say after falling into the depths of evil? I will return to my father. The reason the father let him go and did not prevent his departure for a foreign land was so that he might learn well by experience what good things are enjoyed by the one who stays at home. For when words would

not convince us God often leaves us to learn from the things that happen to us. When the dissolute returned after going to a foreign country and finding out by experience what a great sin it is to leave the father's house, the father did not remember past injuries but welcomed him with open arms. Why? Because he was a father and not a judge. And there were dances and festivities and banquets and the whole house was full of joy and gladness.

Are you asking: "Is this what he gets for his wickedness?" Not for his wickedness, but for his return home; not for sin, but for repentance; not for evil, but for being converted. What is more, when the elder son was angry at this the father gently won him over, saying: You were always with me, but he was lost and has been found; he was dead and has come back to life. "When someone who was lost has to be saved," says the father, "it is not the time for passing judgment or making minute inquiries, but only for mercy and forgiveness."

SUNDAY OF THE PRODIGAL SON



Icon of the Prodigal Son (Luke 15:11-32)



Українська Греко-Католицька Церква Парафія Святих Йоакима та Анни
SAINTS JOACHIM AND ANNA UKRAINIAN CATHOLIC CHURCH

A Mission Parish of the Ukrainian Catholic Archeparchy of Philadelphia. All are welcome!
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Fr Robert Hitchens, Administrator Fr Mykola Dziurakh, Parochial Vicar
 Subdeacon Kyle Hayes Subdeacon David Wallace

Christ is born! Glorify Him! Христос Рождається! Славимо Його!

Reader Great Vespers: 2nd & 4th Saturdays, 5:00pm

Divine Liturgy in English, Sundays 10:30am

Holy Mystery of Repentance (Confession): Sundays, 9:45am

Weekday Divine Liturgy: Wednesdays, 6:00pm (check bulletin & social media)

FEBRUARY 1, 2026 – SUNDAY OF THE PRODIGAL SON (TONE 1);

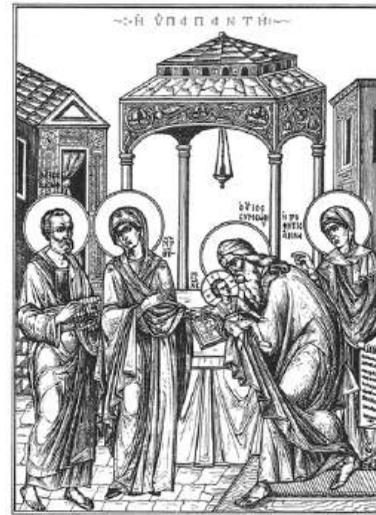
☪ FORE-FEAST OF THE ENCOUNTER; HOLY MARTYR TRYPHON OF CAMPSADA

GIVING REPORT - The in-pew collection for Sunday, January 25 was \$1,880.01.

☪ **The Encounter of Our Lord, God and Savior Jesus Christ** - Divine Liturgy for this Great Feast on Monday, February 2, 6:00pm, followed by blessing of candles.

FAMILY CATECHESIS - On Wed, **February 11**, after the 6pm Divine Liturgy, Subdeacon David will continue his series on the *ABCs of Ukrainian Catholic Worship*. All are invited. We'll have a potluck supper. This time, we'll review of the Liturgy of the Presanctified Gifts as we prepare for our Lenten services.

PLEASE PREPARE YOUR SOROKOUSTY (list of your beloved deceased) - We will have our remembrances of the dead on each of the Fridays after the Lenten Liturgy of the Presanctified Gifts, beginning Feb 20. Because the Saviour rested in the tomb on Great and Holy Saturday, awaiting the Resurrection, Saturday became for Christians the day for commemorating the deceased, who await the resurrection on the last day. Because of our circumstances, we will commemorate them on Fridays. Our beloved dead hope for our prayers; and in turn, they pray for us. Please complete a remembrance form found in the narthex.



Forty days after Christ was born, He was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well His mother Mary underwent the ritual purification and offered the sacrifices as prescribed in the Law. Thus, forty days after Christmas, on the second of February, the Church celebrates the feast of the presentation called the Encounter (or Presentation or Reception) of the Lord. The meeting of Christ by the elder Simeon and the prophetess Anna (Lk 2:22–36) is the main event of the feast of Christ's presentation in the Temple. It was "revealed to Simeon by the Holy Spirit that he would not see death before he had seen the Lord's Christ" (Lk 2:26) and, inspired by the same Spirit, he came to the Temple where he met the new-born Messiah, took Him in his arms and said the words which are now chanted each evening at the end of the Vespers service: *Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for the revelation to the Gentiles, and for glory to Thy people Israel* (Lk 2:29–32). At this time as well, Simeon predicted that Jesus would be the "sign which is spoken against" and that He would cause "the fall and the rising of many in Israel." He also foretold Mary's sufferings because of her son (Luke 22:34–35). Anna also was present and, giving thanks to God "she spoke of Jesus to all who were looking for the redemption of Jerusalem" (Lk 2:38). In the service of the feast of the Meeting of the Lord, the fact emphasized is that Christ, the Son and Word of God through Whom the world was created, now is held as an infant in Simeon's hands; this same Son of God, the Giver of the Law, now Himself fulfills the Law, carried in arms as a human child. The celebration of the Encounter of the Lord in the church is not merely a historical commemoration. Inspired by the same Holy Spirit as Simeon, and led by the same Spirit into the Church of the Messiah, the members of the Church also can claim their own "meeting" with the Lord, and so also can witness that they too can "depart in peace" since their eyes have seen the salvation of God in the person of his Christ.

Upcoming: *Great Lent begins on Monday, February 16. Please consider attending the Liturgy of the Presanctified Gifts at 6:00pm, and on each Wed and Fri of the 40 days.*

PLEASE PRAY FOR: Nancy & Jon Anderson, Julie, Lisa Behnke, Alison Bernhoft, Yevhenia Borys, Robert Matthew, Carrie Chuff, Arthur Dhanagom, Elizabeth Deegan, Clara Anne Duda, Fr Michael Duesterhaus, Robert Dulaine, Pat Fagan, Danylo (Neyko) Fedoryka, Fr Mark Fesniak, Emma Flournoy, Katie Flynn, Lilian Garland, Jerry Gawron, CR Gaush, Samuel Gaush, Josie Hacker, Brigid and Marlena Hess, Ellen Hitchens, Janet Hitchens, Oksana Horszynska, Ihor Hulawjy, Sarah Kelt, Dixie Lane, Catherine Luckey, Destiny Makins, Michael Marshner & Family, Bridget McDonald, Laura McMahon, Vince McLaughlin, Thomas Pavick, Phillip Rexrode, Ivanna Richardson & Family, Chris Saboe, Betsy Sayre, Truman L Sayre, Jr, CJ & Theresa Sidrow, Amy Smith, Karena Tapsak, and Fr George Worschak. *Teresa Fedoryka is our prayer coordinator; please email bulletin prayer requests to ssjoachimandannaucc@gmail.com.*

Sunday of the Prodigal Son (*Use the Typica Psalms and Beatitudes*)

Troparion, Tone 1 (p. 329). Though the stone was sealed by the Judeans,* and soldiers guarded Your most pure body,* You arose, O Saviour, on the third day,* and gave life to the world.* And so the heavenly powers cried out to You, O Giver of Life:* Glory to Your resurrection, O Christ!* Glory to Your kingdom!* Glory to Your saving plan,* O only Lover of mankind. **Kontakion, Tone 3 (p. 604).** *Glory be...Now...Amen.* Foolishly have I fled from Your glory, O Father,* wasting the wealth You gave me on vices.* Therefore, I offer You the words of the Prodigal:* Loving Father, I have sinned before You.* Take me, for I repent, and make me as one of Your hired hands.

Prokeimenon, Tone 1 (p. 332). Let Your mercy, O Lord, be upon us, as we have hoped in You. *verse:* Rejoice in the Lord, O you just; praise befits the righteous.

Epistle: 1 Corinthians 6:12–20. Brothers and Sisters, “All things are lawful for me,” but not all things are beneficial. “All things are lawful for me,” but I will not be dominated 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 meant not for fornication but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, “The two shall be one flesh.” But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.

Alleluia, Tone 1 (p. 332). *verse 1:* God gives me vindication, and has subdued people under me. | *verse 2:* Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever.

Gospel: Luke 15:11–32. The Lord spoke this parable: “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property

between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up 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 like one of your hired hands.”’ So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then 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 slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate. “Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

Communion Verse. Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia.

Alternate ambo prayer, p. 606.