

**Orthodox Mission of Alliance, as part of Orthodox Campus Fellowship
at University of Mount Union, Dewald Chapel
Divine Liturgy, 9:00 am.**

**Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)
Rev. Protodeacon James Gresh, Mission Administrator (OCA)**

March 3, 2013: Sunday of the Prodigal Son/Martyr Eutropius of Amasea



Tone 6 Troparion (Resurrection)

The angelic powers were at Your tomb; the guards became as dead men.
Mary stood by Your grave, seeking Your most pure body.
You took hell captive,// not being tempted by it.
You came to the Virgin, granting life.//
O Lord, Who rose from the dead, glory to You.

Tone 4 Troparion (St. Nikolai Velimirovich)

In truth you were revealed to your flock as a rule of faith, an image of humility and a teacher of abstinence; your humility exalted you; your poverty enriched you. Hierarch Father Nikolai, entreat Christ our God that our souls may be saved.

Glory to the Father and to the Son and to the Holy Spirit

Tone 3 Kontakion (from the Lenten Triodion)

I have recklessly forgotten Your glory, O Father;
and among sinners I have scattered the riches which You gave me.
And now I cry to You as the Prodigal:
“I have sinned before You, O merciful Father; receive me a penitent,
and make me as one of Your hired servants!”

Now and ever and unto ages of ages. Amen.

Tone 3 Kontakion (St. Nikolai Velimirovich)

Born at Lelich in Serbia, you served as archpastor at the church of Saint Nahum in Ochrid.

You presided on the throne of Saint Sava at Zhicha, teaching the people of God and enlightening them with the Gospel, bringing them to repentance and love for Christ.

And for His sake you endured suffering at Dachau.

Therefore, Nikolai, we glorify you as one newly well pleasing to God.

Epistle: 1 Corinthians 6:12-20

Tone 6 Prokeimenon

O Lord, save Your people, and bless Your inheritance!

v: To You, O Lord, will I call. O my God, be not silent to me!

Tone 6 Alleluia, Alleluia, Alleluia!

v: He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

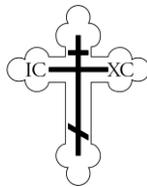
v: He will say to the Lord: "My Protector and my Refuge; my God, in Whom I trust."

Gospel: Luke 15:11-32

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest!

Alleluia, Alleluia, Alleluia!



Procedure for receiving Holy Communion: In the Orthodox Church, Holy Communion is reserved only for Orthodox Christians who have prepared themselves through prayer, fasting and regular confession. Those who have done so should approach the chalice with their arms crossed over their chest. Do not make the sign of the cross while standing in front of the chalice; state your baptismal first name; open your mouth wide (do not stick out your tongue), tilt your head back and allow the priest to deposit the holy gifts into your mouth (no need to close your mouth on the holy spoon).

Welcome to our non-Orthodox visitors: As stated above, Holy Communion is reserved only for prepared Orthodox Christians. We invite all visitors to introduce yourself to Fr. Joe and Fr. Deacon James at the end of the liturgy and to come forward to receive a piece of the blessed bread (which is given "instead of Holy Communion," especially to those Orthodox not prepared to receive the Eucharist and to those who are not Chrismated Orthodox). We look forward to seeing you again and encourage you to learn more about the historic Orthodox Christian Faith.

Donations: For those desiring to make a contribution to this missionary effort, please make your check payable to "Orthodox Mission of Alliance."

Coffee Social: Will take place following the Divine Liturgy, in the fellowship room on the left side, down the hall from the chapel; please join us.

Blessing of Homes: Anyone wishing to have your home blessed, please contact Father to make an appointment.

Meatfare Sunday: A dinner will be provided with gratitude for the Orthodox Christian Fellowship (OCF) students of University of Mount Union and all those celebrating the Divine Liturgy following services on Sunday, March 10.

Thought for the day: In the words of our Lord, we learn three things through today's parable of the Prodigal Son: the condition of the sinner, the role of repentance, and the greatness of God's compassion. This parable shows us our own sinful condition, so that 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. Our Heavenly Father is patiently and lovingly waiting for our return. There is no sin that can overcome His love for us.

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 our life. It is a world of disjointed pursuits, of misleading ambitions, of temporal cravings that do not bring lasting fulfillment. A world where so much that preoccupies us ultimately makes little sense; 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, Jesus Christ and His Holy 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 harsh environment. This is why in the Slavic tradition of the Orthodox Church the reading of Psalm 137 is added to the Matins service for this Sunday and throughout Lent. This Psalm was sung by the Hebrews in exile in the Old Testament, while Israel was in captivity in Babylon. "By the rivers of Babylon, There we sat down, yes we wept When we remembered Zion. We hung our harps Upon the willows...How shall we sing the Lord's song In a foreign land" (1,2,4). In the Orthodox Christian usage, it is prayed by the community to reflect being in exile in this world.

Here we can see the challenge of life in this world and the alienation from God that can happen when sin rules 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 (heaven), our real life (with God). In true repentance, we realize this, and we resolve to return to our Father, to recover what has been lost. On this day the Church reminds us of what we have abandoned and lost, and calls us to find the desire and strength to return. Our Heavenly Father is waiting and ready to receive us with His loving forgiveness and His saving embrace.

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