

Return

And the prodigal takes the return road back. Before he even arrives home, the father, who lived the mystery of waiting, sees him from afar and runs. Without telling him anything, he falls completely into his embrace and hugs and kisses him. The father's acceptance of the son proves in practice to be complete and unconditional. Because he was always with his child. What we should pay attention to is that the first word of his confession is not "forgive me", but "father". It is the name of the father that rises from the depths of his being and gives him the courage to hope. That is why the prodigal does not propose a solution for his future, but entrusts himself entirely to his father.

Our return

We don't know how much of a relationship each of us has with the father and the youngest son. But what we all know, is that we can return to our Father and to our sacred homeland, because He is life, the validation of our dignity, the rediscovery of our humanity. It is enough that holy humility chastens us, and God's mercy surrounds us.

Archim. E. L

SUNDAY, MARCH 03, 2024 SUNDAY OF THE PRODIGAL

SON, *The Holy Martyrs Eutropius, Cleonicus, and Basiliscus*,
Theodoretos the Holy Martyr of Antioch, Nonnita, mother of Saint David

EPISTLE READING: St. Paul's First Letter to the Corinthians 6:12-20

GOSPEL READING : *Luke 15:11-32*

TONE OF THE WEEK: *Plagal Second Tone*

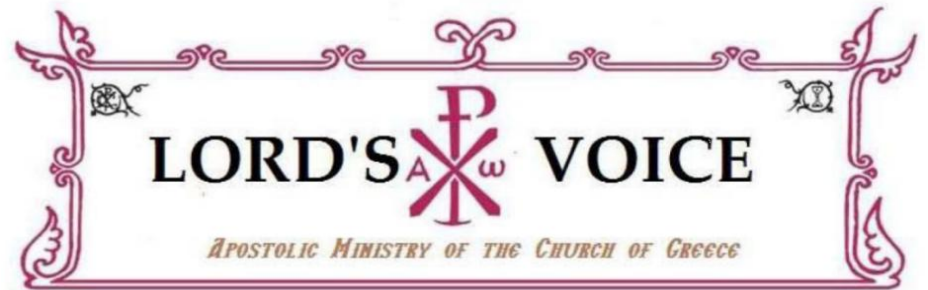
EOTHINON *Sixth Eothinon*

SUNDAY, MARCH 10, 2024 SUNDAY OF THE PRODIGAL

SON, *The Holy Martyrs Eutropius, Cleonicus, and Basiliscus*,
Theodoretos the Holy Martyr of Antioch, Nonnita, mother of Saint David

EPISTLE READING: St. Paul's First Letter to the Corinthians 6:12-20

GOSPEL READING : *Luke 15:11-32*



72ST YEAR MARCH 3 2024 PAMPHLET # 9 (3692)

RETURN TO THE FATHER

The gospel parable of the Prodigal is the most excellent theological essay on the manner of God's "adoption" of people, the "gospel's gospel". A man has two sons. The youngest son violates the institutions, challenges his father's authority, and essentially denies his own existence, since he asks for use of his share of the property, as if his father were dead. But this piece, cut off from the whole of the truth of the father's life cannot live, cannot bear fruit. This piece, when we take it dynastically, arbitrarily, as and when we want, does not lead us to life, but to despair and destruction.

The love of the Father

However, the father does not object or reject his son's request, as he was entitled to. On the contrary, he gives him the required part of the property, which he asks for. The father's love goes further than his son's rebellion is able to go. For this reason, he does not teach him with words. Now he must allow him to wander, to suffer, to personally experience the falsehood and the meaningless deceptions. The issue is not for the father to keep his son by force close to him, but to give him the possibility to create the

GOSPEL READING : 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 filled his belly with 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.'"

presuppositions, so that he himself would come to him. The whole life of the Christian is formed mystically with the cooperation of God's Grace and man's will and with the real acceptance of the life of Christ. But this cooperation is entirely based on man's free decision to accept the Grace of God as an accomplice.

Life away from God

And the prodigal leaves. He goes to live in a foreign country, where everything is spent without being renewed. But after a while, he remains alone. His friends stayed with him as long as his wealth lasted. He begins to experience decline and impoverishment. And when he goes to ask for help, they push him lower. They send him out to pasture pigs, to shepherd the passions. He is not simply breaking the law, but he falls into a permanent state of lawlessness.

The trials that he undergoes, become a cause for him to bring back the good memory of the father, a memory which he had previously killed. So he begins to come to himself, to self-criticize. With one Word, the son repents, and his repentance is the starting point for him to be led from despair to salvation, from physical and spiritual death to the physical and spiritual life.