

This coming week:

Monday, February 9: **Daily Vespers**, 6:30 p.m. – 7:00 p.m.
Tuesday, February 10: **Daily Matins**, 6:00 a.m. – a:00 p.m.
Wednesday, February 11: **Daily Vespers**, 6:30 p.m. – 7:00 p.m.
Thursday, February 12: **Daily Matins**, 6:00 a.m. – 7:00 a.m.
Friday, February 13: **Daily Vespers**, 6:30 p.m. – 7:30 p.m.
Saturday, February 14: **Vigil**, 6:00 p.m. – 8:00 p.m.
Sunday, February 15: **Divine Liturgy**, 10:00 a.m.

**Confessions: Sundays 9:00 a.m. and
Saturdays after Vigil 5:00 – 5:45 p.m. and 8:00-8:45 p.m.**



Flowers: Do you have a special occasion or want to honor a loved one? Flowers may be brought anytime to beautify our sanctuary. Contact Nikki at NicoleMyles@gmail.com

Gift Cards. These make perfect gifts as well as daily use. Consider supporting our parish by purchasing cards where you shop. We make a small profit from each card. If there is somewhere you shop and do not see a card for that store, contact Diane. 402-499-6818

Youtube Link! Use either this QR code or the link below to connect to the older kid/adult catechesis classes.
<https://www.youtube.com/@stjohnkronstadtlincoln>



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St. John of Kronstadt Orthodox Church

February 8, 2026
Sunday of the Prodigal Son
Afterfeast of the Meeting in the Temple

The Divine Liturgy of St. John Chrysostom

11 The Great Litany

14 First Antiphon – Bless the Lord O my soul: Blessed art Thou O Lord. Bless the Lord O my soul: and all that is within me bless His Holy name. Bless the Lord O my soul: and forget not all His benefits. Who forgives all your iniquities, who heals all your diseases. The Lord is compassionate and merciful, longsuffering and of great goodness. Bless the Lord O my soul: Blessed art Thou O Lord.

17 Second Antiphon – Glory to the Father, and to the Son, and to the Holy Spirit. Praise the Lord O my soul, I will praise the Lord as long as I live I will sing praises to my God while I have by being. Put not your trust in princes in sons of men in whom there is no salvation. When his breath departs he returns to his earth. On that very day his plans perish. The Lord will reign forever: Thy God O Zion to all generations.

19 Only Begotten Son – Both now and ever unto the ages of ages, Amen. Only begotten Son and immortal Word of God. Who for our salvation didst will to be incarnate. Of the holy Theotokos and ever Virgin Mary. Who without change didst become man and was crucified. O Christ our God, trampling down death by death. Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

22 The Beatitudes – In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness sake, for theirs is the Kingdom of heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad for great is your reward in heaven.



Entrance Hymn – O come, let us worship and fall down before Christ O Son of God, Who didst rise from the dead save us who sing to Thee. Alleluia.
(Continued on next page)



30 Resurrectional Troparion, Tone 2 – When Thou didst descend to death, O Life Immortal, Thou didst slay Hell with the splendor of Thy God Head! And when from the depths Thou didst raise the dead, all the powers of heaven cried out: O Giver of Life, Christ our God, glory to Thee!

Choir – Meeting in the Temple Troparion

Choir – The Prodigal son Kontakion

Choir – Meeting in the Temple Kontakion

48 Trisagion Hymn – Holy God, Holy Mighty, Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us!

52 Prokeimenon, Tone 2 – The Lord is my strength and my song; He has become my salvation.

Verse: The Lord has chastened me sorely, but He has not given me over to death.

198 Festal Prokeimenon, Tone 3

 **Reading of the Epistle: 1 Corinthians 6:12-20**

199 Festal Alleluia, Tone 8

 **Reading of the Gospel: Luke 15:11-32**

 **Sermon**

58 The Litany of Fervent Supplication

60 The Litany for the Catechumens

***** **Holy Eucharist** *****

Choir – Cherubic Hymn

63 The Great Entrance

65 Cherubic Hymn continued – That we may receive the King of all, Who comes invisibly up-borne by the angelic hosts. Alleluia, Alleluia, Alleluia.

69 Litany of Supplication

73 The Peace

(Luke Reading continued)

I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

And he said to him, '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.'"



Prophet Zachariah

The Prophet Zachariah the Sickle-Seer the eleventh of the twelve Minor Prophets. He was descended from the tribe of Levi, and seems to have been a priest (Nehemiah 12:4,16). He was called to prophetic service at a young age and became, in the wondrous expression of church hymnology, "a spectator of supra-worldly visions."

The Book of the Prophet Zachariah contains inspired details about the coming of the Messiah (Zach 6:12); about the last days of the Savior's earthly life, about the Entry of the Lord into Jerusalem on a young donkey (Zach 9:9); about the betrayal of the Lord for thirty pieces of silver and the purchase of the potter's field with them (Zach 11:12-13); about the piercing of the Savior's side (Zach 12:10); about the scattering of the apostles from the Garden of Gethsemane (Zach 13:7); about the eclipse of the sun at the time of the Crucifixion (Zach 14:6-7).

"Enlightened by dawns all above," the Prophet Zachariah, "saw the future as it were the present." According to Tradition, this "most true God-proclaimer" lived to old age and was buried near Jerusalem, beside his illustrious contemporary and companion, the Prophet Haggai (December 16). The title "Sickle-Seer" given Zachariah comes from a vision in which he saw a sickle flying in the air, destroying thieves and perjurors (Zach 5:1-3).

The holy Prophet Zachariah died around 520 B.C. His tomb was discovered in 415 in a village near Eleutheropolis (Sozomen, Hist. Eccles. VI:32, IX:17). At the prophet's feet was the body of a child dressed in royal accoutrements. His holy relics were transferred to the church of Saint James the Brother of the Lord (October 23) in Constantinople.



Saint Sava II, Archbishop of Serbia

Born Predislav Nemanjic, the son of Saint-King Stephen Prvovencani the First-Crowned (September 24) and the nephew of Saint Savva I, the first Archbishop of Serbia (January 14), Saint Savva II distinguished himself in monastic life by his ascetic practices, in imitation of his sainted uncle. He succeeded Saint Arsenius (October 28) as Archbishop of Serbia in 1266. He guided the Church with great love and dedication until his repose, variously dated as 1268, 1269 and 1271. His holy relics are at Pec, the site of the ancient Serbian Patriarchate.

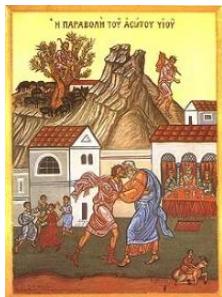


Have you given your tithe today?

The second is this: ‘Love your neighbor as yourself.; There is no commandment greater than these.’ “Well said, teacher,” the man replied. “You are right in saying that god is one and there is no other but him. To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices”

When Jesus saw that he had answered wisely, he said to him, “You are not far from the kingdom of God”

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<https://stjohnkronstadtchurch.org/donate>



Sunday of the Prodigal Son

The Sunday after the Sunday of the Publican and the Pharisee is the Sunday of the Prodigal Son. This parable of God’s forgiveness calls us to “come to ourselves” as did the prodigal son, to see ourselves as being “in a far country” far from the Father’s house, and to make the journey of return to God. We are given every assurance by the Master that our heavenly Father will receive us with joy and gladness. We must only

“arise and go,” confessing our self-inflicted and sinful separation from that “home” where we truly belong (Luke 15:11-24).

After the Polyeleion at Matins, we first hear the lenten hymn “By the Waters of Babylon.” It will be sung for the next two Sundays before Lent begins, and it serves to reinforce the theme of exile in today’s Gospel.

Starting tomorrow, the weekday readings summarize the events of Holy Week. On Monday we read Saint Mark’s account of the Entry into Jerusalem. On Tuesday we read how Judas went to the chief priests and offered to betray the Lord. On the night before His death Christ tells His disciples that one of them will betray Him. He also predicts that they will desert Him, and that Peter will deny Him three times. On Wednesday the Gospel describes how Judas betrayed the Savior with a kiss. Thursday’s Gospel tells how Jesus was questioned by Pilate. On Friday we read the narrative of Christ’s crucifixion and death.

Other Saints of the day: Greatmartyr Theodore Stratelates “the General”; Blessed Liubov (Sukhanovskaya) of Ryazan, Fool for Christ.

To read about all or any of go to: <https://www.oca.org/saints/lives/2026/02/08>

(The Peace continued).



74 The Creed: The Symbol of Faith

I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all ages. Light of light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the scriptures. And ascended into Heaven and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets. In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead and the life of the world to come. Amen.

77 Anaphora – A mercy of peace, a sacrifice of praise.

82 The Byzantine Anaphora

200 Festal Theotokion

95 Commemoration and Blessing

96 Litany before the Lord’s Prayer



98 The Lord’s Prayer

 Children line up for Communion.

104 I believe, O Lord, and I confess.....

201 Festal Communion Hymn



105 Receive the Body of Christ – Receive the Body of Christ, taste the fountain of immortality. Receive the body of Christ, taste fountain of immortality. Receive the Body of Christ, taste the fountain of immortality.

109 The Litany of Thanksgiving

112 Dismissal

114 Psalm 33



Ivérion Icon of the Mother of God

Commemorated February 12

During the reign of Emperor Theophilos (829-842) the Byzantine Empire was in turmoil because of the heresy of iconoclasm. In accordance with the Emperor's orders, thousands of soldiers scoured the Empire, searching in every corner, city, and village for any hidden icons. A pious widow living near the city of Nicaea had concealed an Icon of the Most Holy Theotokos in her home. Before long, the soldiers found it, and one of them stabbed it with his spear. By God's grace this terrible deed was overshadowed by a miracle: blood began to flow from the wounded face of the Mother of God. The frightened soldiers ran away after witnessing this. The widow spent the entire night keeping vigil and praying before the Icon of the Most Holy Theotokos. In the morning, by God's will, she took the Icon to the sea and cast it upon the water. The holy Icon stood upright on the waves and began to drift westward. Time passed, and one evening (circa 1004), the monks of Ivérion Monastery on Mount Athos noticed a pillar of light, shining upon the sea like the sun. This miraculous sign lasted for several days, while the Fathers of the Holy Mountain gathered together and marveled. Finally they went down to the edge of the sea, where they beheld the pillar of light standing over the Icon of the Theotokos. When they approached, however, the Icon moved farther out to sea. At that time a Georgian monk named Gabriel was living at the Ivérion (Georgian) Monastery. The Theotokos appeared to the Athonite Fathers and told them that only Father Gabriel was worthy to retrieve the holy Icon from the sea. She also appeared to Father Gabriel and told him, "Go into the sea, and walk upon the waves with faith, and everyone shall witness my love and mercy for your Monastery." The monks found Father Gabriel and led him down to the sea, chanting hymns, and censing with holy incense. Father Gabriel walked upon the water as if it were dry land, and taking the Icon in his hands, he carried it back to shore. This miracle occurred on Bright Tuesday.

While the monks were celebrating a Service of thanksgiving, a cold, sweet spring miraculously gushed forth from the ground where the Icon was standing. Afterward, they took it into the church and placed in the sanctuary with great reverence. The next morning one of the monks went to light the lamps in church and discovered that the Icon was no longer where they had put it; now it was on the wall near the entry gate. The monks took it down and returned it to the sanctuary, but the next day the Icon was found once again at the Monastery gate. This miracle recurred several times, until the All-Holy Virgin appeared to Father Gabriel, saying, "Inform the brethren that from now on they must not carry me away. For what I desire is not to be protected by you; but instead I shall protect you, both in this life, and in the age to come. As long as my Icon remains in the Monastery, the grace and mercy of my Son shall never be lacking!" Filled with great joy, the monks built a small church near the Monastery gate in honor of the Mother of God, and placed the wonderworking Icon inside. This holy Icon came to be known as the "Ivérion Mother of God" or Πλοποτίσσα in Greek.¹ Through the intercession of the Most Holy Theotokos, many miracles have taken place and continue to take place throughout the world.

Readings

2 1 Corinthians 6:12-20, All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

L uke 15:11-32, Then He said: "A certain man had two sons. And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach 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, and I perish with hunger! 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."'" And he arose and came to his father. But when he was still 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 to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here 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 older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to his father, 'Lo, these many years I have been serving you;

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