

February 2: The Meeting of our Lord Sunday of the Prodigal Son

Great Vespers

Psalm 103; Great Litany; and "Blessed is the Man"

*At "Lord I have cried", we sing 3 stichera from the Octoechos,
then 3 stichera of the Triodion:*

(7) *Reader:* In the **1st Tone**— Let thine ears be attentive

I-descant
II-chant
melody

To the voice of my sup - pli - ca - - - - tion.

I was entrusted with a sinless and living land, /
but I sowed the ground with sin /
and reaped with a sickle the ears of slothfulness; /
in thick sheaves I garnered my actions, /
but winnowed them not on the threshing floor of repentance. /
But I beg Thee, my God, the preeternal husbandman, /
with the wind of Thy loving-kindness winnow the chaff of my works, /
and grant to my soul the corn of forgiveness; //
shut me in Thy heavenly storehouse and save me.

"Lord I have cried" (*continued*)

(6) *Reader:* If thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "For with Thee there is for - give - - - - - ness." The word "for" is on the first note, "give" is on the eighth note, and "ness" is on the final note. There are several rests and ties throughout the piece.

I was entrusted with a sinless and living land, /
but I sowed the ground with sin /
and reaped with a sickle the ears of slothfulness; /
in thick sheaves I garnered my actions, /
but winnowed them not on the threshing floor of repentance. /
But I beg Thee, my God, the preeternal husbandman, /
with the wind of Thy loving-kindness winnow the chaff of my works, /
and grant to my soul the corn of forgiveness; //
shut me in Thy heavenly storehouse and save me.

"Lord I have cried" (*continued*)

(5) *Reader*: For Thy name's sake have I patiently waited for Thee, O Lord,
my soul hath waited patiently for Thy word,

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major (one sharp). The melody is written in the treble clef and features a series of chords and single notes. The lyrics are written below the treble staff: "My ___ soul hath ___ hoped in ___ the ___ Lord." The bass staff provides a simple accompaniment with long notes.

Brethren, let us learn the meaning of this mystery. /

For when the Prodigal Son ran back from sin to his Father's house, /

his loving Father came out to meet him and kissed him. /

He restored to the Prodigal the tokens of his proper glory, /

and mystically He made glad on high, /

sacrificing the fatted calf. /

Let our lives, then, be worthy /

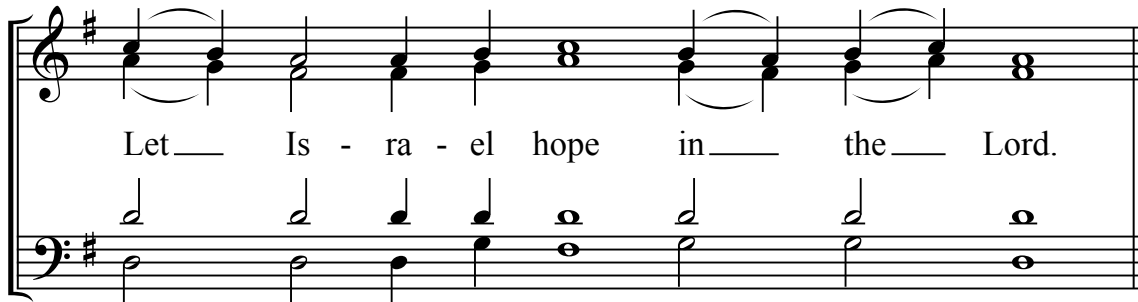
of the loving Father Who has offered sacrifice, //

and of the glorious Victim Who is the Savior of our souls.

"Lord I have cried" (*continued*)

4 stichera of the Feast

(4) *Reader:* In the same tone— From the morning watch until night, from the morning watch



Let — Is - ra - el hope in — the — Lord.

Tell us, O Symeon: /

Whom bearest thou into the temple in thine arms, rejoicing? /

To Whom dost thou cry aloud: /

"Now have I been freed, for I have beheld my Savior! " /

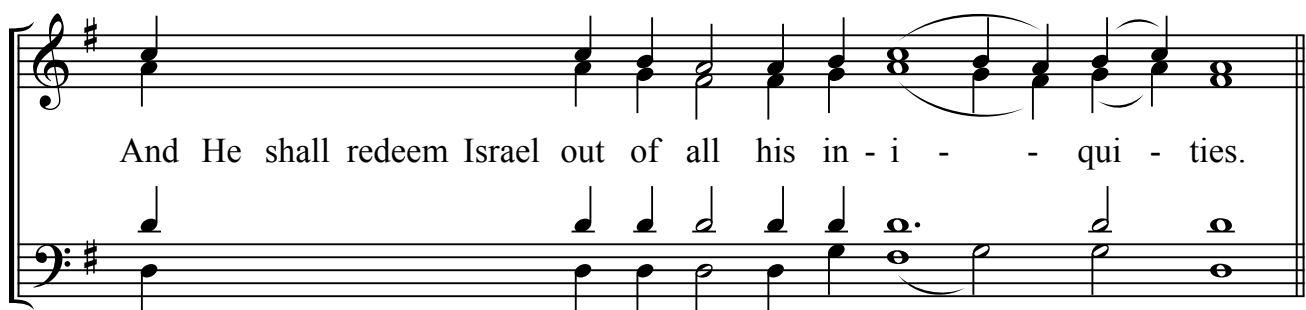
"He is the One Who is born of the Virgin! /

He is God the Word, /

Who from God became incarnate for our sake and saveth man! //

Let us worship Him!"

(3) *Reader:* For with the Lord there is mercy, and with Him is plenteous redemption;



And He shall redeem Israel out of all his in - i - - qui - ties.

Repeat: "Tell us, O Symeon..."

"Lord I have cried" (*continued*)

(2) *Reader:* O praise the Lord, all ye nations;

The musical score consists of two staves, a treble clef staff on top and a bass clef staff on the bottom, both in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Praise Him all ye — peo - - - ples." The word "ye" is followed by a long horizontal line, and "peo" is followed by three dashes. The melody features a mix of quarter and eighth notes, with some notes beamed together. The bass line provides a simple accompaniment with mostly quarter notes.

Receive, O Symeon, /

Him Whom Moses beheld in the gloom on Sinai giving the law, /

and Who hath become a babe, submitting to the law. /

He is the One Who speaketh through the law; /

He is the One spoken of by the prophets, /

Who for our sake hath become incarnate and saveth man. //

Let us worship Him!

"Lord I have cried" (*continued*)

(1) *Reader:* For He hath made His mercy to prevail over us,

And the truth of the Lord a - bi - deth for ev - - - er.

Let us come and greet Christ with divine hymns, /

and let us receive Him /

Whom Symeon perceived as our salvation. /

He is the One Whom David proclaimed beforehand; /

He is the One spoken of in the prophets, /

Who for our sake hath become incarnate and speaketh through the law. //

Let us worship Him.

"Lord I have cried" (*continued*)

Reader: Glory, in the **2nd Tone**—

(*Triodion*)

Glory to the Father, and to the Son, and to the Ho-ly Spi - rit.

The image shows a musical score for a Gloria. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written on the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff. The text is: "Glory to the Father, and to the Son, and to the Ho-ly Spi - rit." The word "Spi" is followed by a hyphen and "rit.", which likely indicates a ritardando. The music ends with a double bar line and a fermata over the final note.

Of what great blessings in my wretchedness have I deprived myself! /

From what a kingdom in my misery have I fallen! /

I have wasted the riches that were given to me. /

I have transgressed the commandment. /

Alas, unhappy soul! Thou art henceforth condemned to the eternal fire. /

Therefore before the end cry out to Christ our God: //

receive me as the Prodigal Son, O God, and have mercy upon me. ~

"Lord I have cried" (*continued*)

Reader: Both now and ever, in the **6th Tone**—

(Feast)

The musical score is written on two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#). The melody is primarily on the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are: "Both now and ever, and unto the a - ges of a - ges. A-men." The word "ages" is split across two notes in the treble staff. The piece concludes with a final chord on the bass staff.

Let the gates of heaven be opened today; /
for the unoriginate Word of the Father, /
receiving a beginning under time, without abandoning His divinity, /
is of His own will borne by His Virgin Mother /
into the temple of the law as a babe forty days old. /
And Symeon taketh Him in his arms, crying: /
'Let Thy servant depart, O Master, /
for mine eyes have seen Thy salvation! /
O Lord Who hast come into the world to save the human race, //
glory be to Thee!"

Entrance. Prokimenon of the day. 3 Readings:

Reader: A Reading from Exodus—

And the Lord spake to Moses in that day that He brought out the children of Israel from the land of Egypt, saying: "Sanctify to Me every firstborn, first-produced, opening every womb among the children of Israel." And Moses went, and gathered all the people together, and said: "Remember this day in which ye came forth out of the land of Egypt, out of the house of bondage, for with a strong hand the Lord brought you forth from thence. And preserve ye His law. And it shall come to pass when the Lord thy God shall bring thee into the land of the Canaanites, as He promised to thy fathers, and thou shalt set apart every firstborn opening the womb, the males to the Lord. And if thy son should ask thee hereafter, saying: 'What is this?' then thou shalt say to him: 'With a strong hand the Lord brought us out of Egypt, out of the house of bondage. And when Pharaoh hardened his heart so as not to send us away, he slew every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore do I sacrifice to the Lord every offspring that openeth the womb, the males to the Lord, and ever firstborn of my sons I will redeem. And it shall be for a sign unto thy hand, and immovable before thine eyes.' For thus said the Lord God Almighty: 'The firstborn of thy sons thou shalt give to Me. And whosoever shall have borne a male child, on the eighth day she shall circumcise the flesh of his foreskin. And for thirty-three days she shall not enter the sanctuary, unto the priest, until the days of her purification be fulfilled. And thereafter she shall bring a lamb of a year old without blemish for a whole-burnt offering, and a young pigeon or turtle-dove to the door of the tabernacle of witness, to the priest. And if she cannot afford a lamb, then shall she take two turtle-doves or two young pigeons, and the priest shall pray for him. For these are given to Me for a present out of the midst of the children of Israel: I have taken them, and have sanctified them to Myself instead of the firstborn of the Egyptians, in the day in which I smote every firstborn in the land of Egypt, whether of man or beast,'" said God Most High, the Holy One of Israel.

Reader: A Reading from the Prophecy of Isaiah—

And it came to pass in the year in which King Uzziah died, that I saw the Lord sitting on a high and exalted throne, and the house was full of His glory. And seraphim stood round about Him: each one had six wings: and with two they covered their face, and with two they covered their feet, and with two they flew. And one cried to the other, and they said: "Holy, holy, holy, is the Lord of hosts! The whole earth is full of His glory!" And the lintel shook at the voice they uttered, and the house was filled with smoke. And I said: "Woe is me! for I am pricked to the heart; for being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the King, the Lord of hosts!" And there was sent to me one of the seraphim, and he had in his hand an ember, which he had taken off the altar with the tongs: and he touched my mouth, and said: "Behold, this hath touched thy lips, and will take away thine iniquities, and will purge away thy sins." And I heard the voice of the Lord, saying: "Whom should I send, and who will go to this people?" And I said: "Behold, I am here, send me!" And He said: "Go, and say to this people: 'Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive.' For the heart of this people hath become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them." And I said: "How long, O Lord?" And He said: "Until the cities be deserted by reason of their not being inhabited, and the houses by reason of there being no men, and the land shall be left desolate. And after this God shall remove the men far off, and they that are left upon the land shall be multiplied."

Reader: A Reading from the Prophecy of Isaiah—

Behold, the Lord sitteth on a light cloud, and shall come to Egypt: and the idols of Egypt shall be moved at His presence, and their heart shall faint within them. And their spirit shall be troubled within them; and I will frustrate their counsel. And I will deliver Egypt into hands of men, of cruel lords: for the Lord and Master, the Holy One of Sabaoth, saith these things. And the Egyptians shall drink water that is by the sea, but the river shall fail, and be dried up. These things saith the Lord: "Where are now thy wise men? And let them declare to thee, and say: 'What hath the Lord of hosts purposed upon Egypt?'" But in that day the Egyptians shall be in fear and trembling, because of the hand of the Lord of Sabaoth, which He shall bring upon them. In that day there shall be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord by its border. And it shall be for a sign to the Lord forever in the land of Egypt: for they shall presently cry to the Lord, and the Lord shall send them a Man who shall save them. The Lord shall be known to the Egyptians, and the Egyptians shall know the Lord in that day; and they shall offer sacrifices, and shall vow vows to the Lord.

Stichera at the Litia

Reader: In the **1st Tone**—

The ancient of days, Who of old gave the law to Moses, on Sinai,

Choir: The Ancient of days, Who of old gave the law to Moses on Sinai, /

is seen today as a babe, /

and as the Creator of the law, /

under the law and fulfilling the law, /

He is borne into the temple and given to the elder. /

And the righteous Symeon, receiving Him /

and seeing the utter fulfillment of the promises, cried out with joy: /

"Mine eyes have seen the mystery hidden from before time, /

which hath been revealed in these latter days: /

the Light illumining the darkness of the unbelieving nations, /

giving glory to the newly-chosen Israel! /

Wherefore, release Thy servant from the bonds of this flesh /

to the wondrous life which ageeth not /

and is without end, //

granting the world great mercy!

(same tone)

Today, He Who gave the law to Moses on Sinai /

submitteth to the commands of the law, /

having become like us for our sake, /

in that He is full of loving-kindness. /

Now our pure God, as a holy Infant, /

having opened the womb of the pure one, /

is offered to Himself, as God, //

freeing our souls from the curse of the law and enlightening them.

Litia (continued)

In Tone 2:

Him to Whom the ministers on high pray with trembling, /
Symeon now taketh into his material arms here below. /
He announced that God hath united Himself to men, /
and, seeing God as a heavenly man, /
cried out with joy at being separated from those on earth: /
"O Lord Who revealest the never-waning light to those in darkness, //
glory be to Thee! "

Triodion Stichera (from the Praises):

Tone 2:

I come before Thee, O Lord, with the cry of the Prodigal: /
I have sinned in Thy sight, gracious Master; /
I have wasted the riches of Thy gifts of grace. //
But receive me in repentance, O Savior, and save me.

Tone 8:

As the Prodigal I have wasted the riches /
which the Father gave me; /
I have spent them all and now am destitute, /
dwelling in the land of evil citizens. /
No longer can I bear to live among them, /
but turning back I cry to Thee, merciful Father: /
I have sinned against heaven and before Thee, /
and I am not worthy to be called Thy son: /
make me as one of Thy hired servants, O God, and have mercy on me.

Litia (continued)

Reader: Glory, in the 4th Tone.

(Triodion)

Glory to the Father, and to the Son, and to the Ho - ly Spi - - - rit.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in a simple, homophonic style with a steady rhythm. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes.

As the Prodigal Son I come to Thee, merciful Lord. /
I have wasted my whole life in a foreign land; /
I have scattered the wealth which Thou gavest me, O Father. /
Receive me in repentance, O God, //
and have mercy on me.

Reader: Both now and ever, in the 5th Tone.

(Feast)

Both now and ever, and unto the a-ges of a - - - ges. A-men.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in a simple, homophonic style with a steady rhythm. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes.

The ancient of days, having become a babe, /
is borne into the temple by the Virgin Mother, /
fulfilling the prescription of His own law; /
and, receiving Him, Symeon said: /
"Now lettest Thou Thy servant depart in peace, according to Thy word; //
for mine eyes have seen Thy salvation, O Holy One!"

Aposticha

The Aposticha stichera in the Tone of the week from the Octoechos, then:

Reader: Glory, in the **6th Tone**.

(Triodion)

Glory to the Father, and to the Son, and to the Ho - ly Spi - rit.

I have wasted the wealth which the Father gave to me, /

and in my wretchedness I have fed with the dumb beasts. /

Yearning after their food I remained hungry and could not eat my fill. /

But now I return to the compassionate Father /

and cry out with tears: /

I fall down before Thy loving-kindness, //

receive me as a hired servant and save me.

Aposticha (continued)

Reader: Both now and ever, in the **8th Tone**.

(Feast)

Both now and ev-er and un-to the a-ges of a-ges. A - - - men.

He Who is borne upon the cherubim /
and is hymned by the seraphim, /
borne into the temple of God today in accordance with the law, /
sitteth in the arms of the elder as on a throne, /
and as God receiveth gifts from Joseph: a pair of turtledoves — /
the undefiled Church and the people newly-chosen from among the gentiles; /
and two young pigeons — the beginning of the Old and the New. /
And Symeon, finally receiving the fulfillment of the promise made to him /
and blessing the Virgin Mary, the Theotokos, /
foretold in imagery the sufferings she would endure /
and asked from God deliverance, crying out: /
"Now let me depart, O Master, /
as Thou didst tell me before; /
for I have seen Thee, the preeternal Light, //
the Savior and Lord of the Christian people!"

"Now lettest Thou Thy servant..."; Trisagion Prayers; and the Troparion of the Feast (3x).