

1 / 14 January 2018
SUNDAY BEFORE THEOPHANY
THE CIRCUMCISION IN THE FLESH OF OUR LORD JESUS CHRIST
Commemoration of our Father Among the Saints, Basil the Great

GREAT VESPERS

Deacon: Arise! O Lord, bless!

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Clergy: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

O come, let us worship and fall down before Him.

Then the chanters chant the following selected verses from the 103rd Psalm:

Psalm 103
(Selected Verses)

Bless the Lord, O my soul. Blessed art Thou, O Lord.
Bless the Lord, O my soul. O Lord my God, Thou hast been magnified exceedingly.

Refrain: Blessed art Thou, O Lord.

Confession and majesty hast Thou put on.

Refrain: Blessed art Thou, O Lord.

Upon the mountains shall the waters stand.

Refrain: Wondrous are Thy works, O Lord.

Between the mountains will the waters run.

Refrain: Wondrous are Thy works, O Lord.

In wisdom hast Thou made them all, hast Thou made them all.

Refrain: Glory to Thee, O Lord, Who hast made them all, Who hast made them all.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God.
Thrice.

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travelers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

READING OF THE PSALTER

Then the First Kathisma of the Psalter (Psalms 1-8), 'Blessed is the man...' is read in three stases, with a little litany after each stasis. In current parish practice, only selected verses from the first stasis of the first kathisma are sung:

Blessed is the Man *(Selected Verses)*

Blessed is the man that hath not walked in the counsel of the ungodly. Alleluia, alleluia, alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia, alleluia, alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia, alleluia, alleluia.

Blessed are all that have put their trust in Him. Alleluia, alleluia, alleluia.

Arise, O Lord, save me, O my God. Alleluia, alleluia, alleluia.

Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

LORD I HAVE CRIED...

Canonarch: In the Seventh Tone: Lord, I have cried unto Thee, hearken unto me.

Then immediately we chant 'Lord, I have cried...' (Psalms 140, 141, 129, and 116).

Psalm 140

Chanters: Lord, I have cried unto Thee, hearken unto me. * Harken unto me, O Lord. * Lord, I have cried unto Thee, hearken unto me; * attend to the voice of my supplication, * when I cry unto Thee. * Harken unto me, O Lord.

Let my prayer be set forth * as incense before Thee, * the lifting up of my hands * as an evening sacrifice. * Harken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

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The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

Psalm 141

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera at 'Lord I have cried...'

10 Stichera: 3 of the Resurrection from the Octoechos; 3 for the Circumcision, and 4 for the holy hierarch from the Menaion.

The Resurrection Stichera, in Tone VII —

Stichos 10: Bring my soul out of prison * that I may confess Thy name.

Come, let us rejoice in the Lord Who hath broken the might of death and enlightened the human race; and let us cry out with the incorporeal ones: O our Creator and Saviour, glory be to Thee!

Stichos 9: The righteous shall wait patiently for me * until Thou shalt reward me.

For our sake, O Saviour, Thou didst endure the Cross and burial. And as God Thou didst slay death by death. Wherefore, we bow down before Thy rising on the third day. O Lord, glory be to Thee!

Psalm 129

Stichos 8: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Beholding Thy resurrection, the apostles marvelled, chanting angelic praise. This is the glory of the Church! These are the riches of the kingdom! O Lord Who suffered for our sake, glory be to Thee!

And 3 stichera of the circumcision, idiomela, in Tone VIII —

Stichos 7: Let Thine ears be attentive * to the voice of my supplication.

Descending unto the human race, the Saviour deigned to be wrapped in swaddling-bands, nor did He refuse to be circumcised in the flesh as an eight-day-old infant born of His Mother, but without beginning according to His Father. To Him, O ye faithful, let us cry: Thou art our God! Have mercy on us!

Stichos 6: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

The foregoing sticheron is repeated.

Stichos 5: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

The all-good God was not ashamed to be circumcised with the circumcision of the flesh, but provided Himself as an example and pattern for all for their salvation; for the Creator of the law fulfilleth the prescriptions of the law and the predictions of the prophets concerning Himself. O Lord Who holdest all things in the palm of Thy hand, and wast wrapped in swaddling clothes, glory be to Thee!

And 4 stichera of the holy hierarch, in Tone IV, Special Melody: 'Called from on high...' —

Stichos 4: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

O father who art the namesake of kingship, when thou, the royal priesthood, didst shepherd the holy Christian nation with skill and love of wisdom, then the Lord of all, the King of kings, the Son Who is one and equally everlasting and without beginning with Him Who begat Him, crowned thee with the crown of His kingdom. Him do thou beseech, that He save and

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enlighten our souls.

Stichos 3: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Psalm 116

Stichos 2: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Adorned with hierarchal vesture, rejoicing, thou didst preach the Gospel of the kingdom, O Basil, pouring forth upon the Church the doctrine of Orthodoxy. And, illumined now thereby, we theologize and glorify the one Godhead — in the Father Almighty, the only-begotten Word of God and the divine Spirit — three Persons indivisible. Entreat thou the Trinity that our souls may be enlightened and saved.

Stichos 1: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Abiding with the choirs of heaven and having thy dwelling with them, O father Basil, thou didst imitate their love by the pure splendour of thy life, living like one of the incorporeal ones while dwelling in the flesh with those on earth. Entreat Christ our God that He save from misfortunes and the darkness of ignorance those who delight in thy divinely inspired teachings, and that He enlighten our souls.

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

Doxasticon for the holy hierarch, the composition of Anatolius, Tone VIII —

As a lover of wisdom and of all things pertaining to God, O venerable one, and accounting mortal knowledge thy companion, thou didst live an exemplary life. For, having walled off from thyself the carnal passions with mighty ramparts of abstinence and the law of divine teaching, thou didst preserve the state of thy soul unenslaved, and with the riches of virtue didst make all carnal-mindedness subject to thy spirit. Wherefore, having hated the flesh, the world, and the ruler of this world, as thou standest before Christ ask great mercy for our souls.

Both now and ever, and unto the ages of ages. Amen.

Dogmatic Theotokion, Tone VII —

Thou hast been known to have become a Mother in supernatural manner, O Theotokos, and hast remained a Virgin in manner past recounting and understanding; and no tongue can describe the wonder of thy

birthgiving. For as thy conceiving is all-glorious, so is the manner of thy birthgiving beyond comprehension; for where God so willeth, the order of nature is overruled. Wherefore, knowing thee to be the Mother of God, we all earnestly entreat thee: Pray thou that our souls be saved!

The Entrance

At the concluding sticheron (at ‘Both now and ever, and unto the ages of ages. Amen.’) the holy doors are opened for the Entry. The priest and deacon, bow twice before the Holy Table, kiss the Gospel and the corner of the Holy Table respectively, and bow a third time. The deacon taketh up the censer and presenteth it the priest to bless it. The deacon leadeth the priest out of the altar by way of the high place and the north door.

As they approach the holy doors, the deacon saith quietly:

Deacon: Let us pray to the Lord.

The priest saith this prayer quietly:

Priest: Evening, morning, and noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray Thee, O Master of all: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all that hunt after our souls; for unto Thee, O Lord, O Lord, are our eyes, and in Thee have we hoped, let us not be put to shame, O our God.

For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The deacon censeth the entrance, the icons of Christ and the Mother of God, and the priest. He then standeth at a right angle to the priest (facing north), transfereth the censer to his left hand, and taking his orarion in his right hand and pointing toward the holy place, saith to the priest quietly:

Deacon: Bless, master, the holy entry.

And the priest, blessing, quietly saith:

Priest: Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.

Deacon: Amen.

The deacon again censeth the priest and, turning to the east, standeth at the entrance and waiteth.

When the sticheron is ended, the deacon maketh the sign of the Cross with the censer and exclaimeth:

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O Gentle Light

Deacon: Wisdom! Aright!

We chant the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: * Having come to the setting of the sun, having beheld the evening light, * we praise the Father, the Son, and the Holy Spirit: God. * Meet it is for Thee at all times to be praised with reverent voices, * O Son of God, Giver of life. * Wherefore, the world doth glorify Thee.

THE VESPERS PROKEIMENON

Saturday Vespers Prokeimenon, Tone VI

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Sixth Tone:

The Lord is King, He is clothed with majesty.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* The Lord is clothed with strength and He hath girt Himself.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* For He established the world which shall not be shaken.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* Holiness becometh Thy house, O Lord, unto length of days.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: The Lord is King:

Chanters: He is clothed with majesty.

THE PARAMIA

Two readings for the feast:

Deacon: Wisdom!

Reader: The Reading from Genesis.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Genesis

[Genesis 17:1-7, 9-12, 14]

God appeared unto Abram and said to him: 'I am thy God. Be well-pleasing before Me, and be blameless. And I will establish My covenant between Me and thee, and I will multiply thee exceedingly. Thou shalt be the father of a multitude of nations. And thy name shall no more be called Abram, but thy name shall be Abraham, for I have made thee a father of many nations. And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between thee and thy seed after thee, to their generations, for an everlasting covenant, to be thy God, and the God of thy seed after thee.' And Abraham fell upon his face, and worshipped the Lord. And the Lord said unto Abraham: 'Thou shalt also fully keep My covenant, thou and thy seed after thee for their generations. And this is the covenant which thou shalt fully keep between Me and you, and between thy seed after thee for their generations: every male of you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant between me and you, and between thy seed after thee for their generations. And the child of eight days old shall be circumcised by you, every male throughout your generations. And the uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, he shall be utterly destroyed from his family, for he hath broken My covenant.'

Deacon: Wisdom!

Reader: The Reading from Proverbs.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Proverbs

[Proverbs 8:22-30]

The Lord made me the beginning of His ways for His works. He established me before time was, in the beginning, before He made the earth: even before He made the depths; before the fountains of water came forth, before the mountains were settled, and before all the hills, He begat Me. The Lord made countries and uninhabited tracts, and the highest inhabited parts of the world. When He prepared heaven, I was present with Him; and when He prepared His throne upon the winds, and when He strengthened the clouds above, and when He secured the fountains of the earth, and when He strengthened the foundations of the earth: I was like unto Him. I was that wherein He took delight, and daily I rejoiced in His presence continually.

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And one reading for the Saint:

Deacon: Wisdom!

Reader: The Reading from Proverbs.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Proverbs

[Proverbs 10:31-11:12]

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

THE AUGMENTED ECTENIA

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery: this holy monastery*): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery: this holy monastery*).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

VOUCHSAFE, O LORD

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our

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fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit

ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee the terrible judge and Lover of mankind have Thy servants bowed their heads, and submitted their necks, not expecting help from man, but awaiting Thy mercy and looking for Thy salvation; keep them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Then the priest exclaimeth:

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITIA

After the exclamation, the clergy go forth in procession to the narthex of the church as the Litia stichera are chanted by the chanters.

Stichera at the Litia

We chant the sticheron of the temple, then these stichera of the holy hierarch, in Tone III —

Chanters: *The composition of Germanus:* Having caused Christ, the Well-spring of life, to dwell in thy

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soul by thy pure life, O Basil manifest in sanctity, thou didst pour forth rivers of the teachings of piety upon the whole world; and watered thereby, the faithful people of the Church, the fruits of the confession of thy lips, offer grace to Him Who hath glorified thy memory unto the ages of ages.

The myrrh of the grace which was poured forth upon thee anointed thee to act as priest of the Gospel of the kingdom of heaven, O divinely revealed Basil, and as the sweet savour of Christ thou hast filled the whole world with the fragrance of the knowledge of Him. Wherefore, graciously accepting the pleas of thy servants, ask thou great mercy for us who honour thee.

The composition of Byzantium: Arrayed in hierarchal vesture, O Basil, champion of the Trinity, thou didst stand before the seat of the judge, accepting tribulation for the Faith; and showing forth an athlete's prowess, thou didst put to shame the wrath of the governor, who raged with the might of ungodliness and threatened thee with pitiless dismemberment; yet reasoning zealously, and becoming a martyr by intent, thou didst receive a crown of victory from Christ, Who hath great mercy.

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

Doxasticon for the holy hierarch, in Tone VI —

Grace was poured forth in thy lips, O venerable father, and thou wast a shepherd of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in the one Godhead.

Both now and ever, and unto the ages of ages. Amen.

Idiomelon for the feast, in Tone VIII —

Descending unto the human race, the Saviour deigned to be wrapped in swaddling-bands, nor did He refuse to be circumcised in the flesh as an eight-day-old infant born of His Mother, but without beginning according to His Father. To Him, O ye faithful, let us cry: Thou art our God! Have mercy on us!

After the usual prayers, we enter the church proper, chanting the Aposticha stichera.

THE APOSTICHA

Canonarch: In the Seventh Tone: 'Thou didst rise from the tomb, O Saviour of the world ...'

We chant the Resurrection stichera in Tone VII —

Chanters: Thou didst rise from the tomb, O Saviour of the world, and with Thy flesh didst raise men up. Glory be to Thee, O Lord!

Stichos: The Lord is King * He is clothed with majesty.

Come, let us worship Him Who hath risen from the dead and enlightened all; for He hath freed us from the tyranny of hades, and by His resurrection on the third day hath granted us life and great mercy.

Stichos: For He established the world * which shall not be shaken.

Thou didst descend into hades and make death captive, O Christ; and rising on the third day, Thou didst raise up with Thyself those who glorified Thine almighty arising, O Lord Who lovest mankind.

Stichos: Holiness becometh Thy house, O Lord, * unto length of days.

Awesome wast Thou, lying in the tomb as one asleep, O Lord; and rising on the third day as One mighty, Thou didst raise up Adam, who cried: Glory to Thy resurrection, O Thou Who alone lovest mankind!

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

Doxasticon for the holy hierarch, in Tone VI —

Receiving the grace of miracles from heaven, and having denounced the falsehood of idolatry by thy doctrines, O most blessed Basil, thou art the glory and confirmation of hierarchs, and the model of the teaching of all the venerable. As thou hast boldness before God, entreat Him, that our souls be saved.

Both now and ever, and unto the ages of ages. Amen.

Idiomelon for the feast, in Tone VIII —

The all-good God was not ashamed to be circumcised with the circumcision of the flesh, but provided Himself as an example and pattern for all for their salvation; for the Creator of the law fulfilleth the prescriptions of the law and the predictions of the prophets concerning Himself. O Lord Who holdest all things in the palm of Thy hand, and wast wrapped in swaddling-clothes, glory be to Thee!

The Prayer of St Symeon

Reader or Canonarch: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a

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light of revelation for the Gentiles, and the glory of Thy people Israel.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Dismissal Troparia

Troparion of St Basil the Great, in Tone I—

Thy fame hath gone forth into all the earth, * which hath received thy word. * Thereby thou hast divinely taught the Faith; * thou hast made manifest the nature of created things; * thou hast made the moral life of men a royal priesthood. * O Basil, our righteous father, intercede with Christ God that our souls be saved. *Twice.*

And we chant the troparion 'O Theotokos and Virgin, rejoice...' in Tone IV—

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, * for thou hast borne the Saviour of our souls. *Once.*

If there hath been a Litia, there follows the blessing of the loaves.

Chanters: Blessed be the name of the Lord from henceforth and for evermore. *Thrice.*

And the first ten verses of the 33rd Psalm are chanted:

Psalm 33:1-10

Chanters: I will bless the Lord at all times, * His praise shall continually be in my mouth.

In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together.

I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them.

O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him.

Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Here endeth Great Vespers

MATINS

THE SIX PSALMS

We begin the Six Psalms, with each one listening in silence and compunction (standing, with no moving about). And the reader, with reverence and fear of God, saith:

Glory to God in the highest, and on earth peace, good will among men. *Thrice.*

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice.*

Psalm 3

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O Lord, why are they multiplied that afflict me?
Many rise up against me.

Many say unto my soul: There is no salvation for him
in his God.

But Thou, O Lord, art my helper, my glory, and the
lifter up of my head.

I cried unto the Lord with my voice, and He heard me
out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will
help me.

I will not be afraid of ten thousands of people that set
themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast
smitten all who without cause are mine enemies; the
teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon
Thy people.

And again: I laid me down and slept; I awoke, for the
Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten
me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast
laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy
wrath; and there is no peace in my bones in the face of
my sins.

For mine iniquities are risen higher than my head; as
a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the
face of my folly.

I have been wretched and utterly bowed down until
the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no
healing in my flesh.

I am afflicted and humbled exceedingly, I have
roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my
groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and
the light of mine eyes, even this is not with me.

My friends and my neighbors drew nigh over against
me and stood, and my nearest of kin stood afar off.

And they that sought after my soul used violence; and
they that sought evils for me spake vain things, and
craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and
was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath
in his mouth no reproofs.

For in Thee have I hoped, O Lord; Thou wilt hearken
unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me;
yea, when my feet were shaken, those men spake
boastful words against me.

For I am ready for scourges, and my sorrow is
continually before me.

For I will declare mine iniquity, and I will take heed
concerning my sin.

But mine enemies live and are made stronger than I,
and they that hated me unjustly are multiplied.

They that render me evil for good slandered me,
because I pursued goodness.

Forsake me not, O Lord my God, depart not from me.
Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart
not from me. Be attentive unto my help, O Lord of my
salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My
soul hath thirsted for Thee; how often hath my flesh
longed after Thee in a land barren and untrodden and
unwatered.

So in the sanctuary have I appeared before Thee to
see Thy power and Thy glory.

For Thy mercy is better than lives; my lips shall
praise Thee.

So shall I bless Thee in my life, and in Thy name will
I lift up my hands.

As with marrow and fatness let my soul be filled, and
with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I
meditated on Thee.

For Thou art become my helper; in the shelter of Thy
wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath
been quick to help me.

But as for these, in vain have they sought after my
soul; they shall go into the nethermost parts of the
earth, they shall be surrendered unto the edge of the
sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be
praised that sweareth by Him; for the mouth of them is
stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For
Thou art become my helper; in the shelter of Thy
wings will I rejoice. My soul hath cleaved after Thee,
Thy right hand hath been quick to help me.

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Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord. have mercy. *Thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And the priest cometh out of the altar, and saith the morning prayers secretly, i.e. silently, while standing with uncovered head before the holy doors.

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead.

Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

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 that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

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Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgement with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: Hearken unto me, O Lord, in Thy righteousness, and enter not into judgement with Thy servant. *Twice.*

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travelers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

GOD IS THE LORD

Deacon: In the Seventh Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 2:* Surrounding me they compassed me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 3:* I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 4:* The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvelous in our

eyes.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Troparia at 'God is the Lord...'

Troparion of the Resurrection, twice; Glory... Troparion of the Hierarchy; Both now... Troparion of the Circumcision

Troparion of the Resurrection, in Tone VII—

Thou didst destroy death by Thy Cross, * Thou didst open paradise to the thief. * Thou didst change the lamentation of the Myrrh-bearers, * and Thou didst command Thine Apostles * to proclaim that Thou didst arise, O Christ God, * and grantest to the world great mercy. *Twice.*

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

Troparion of St Basil the Great, in Tone I—

Thy fame hath gone forth into all the earth, * which hath received thy word. * Thereby thou hast divinely taught the Faith; * thou hast made manifest the nature of created things; * thou hast made the moral life of men a royal priesthood. * O Basil, our righteous father, intercede with Christ God that our souls be saved.

Both now and ever, and unto the ages of ages. Amen.

Troparion of the Feast of the Circumcision of the Lord, in Tone I—

Thou Who sittest with the Eternal Father * on a fiery throne in the heights, * wast pleased through the Divine Spirit to be born on earth * of a Virgin Maiden, Thy Mother, O Jesus. * Wherefore, Thou wast circumcised as a man on the eighth day. * Glory to Thine all-gracious will. * Glory to Thy providence. * Glory to Thy condescension, O only Lover of mankind.

Then two readings from the Psalter are appointed for Sunday Matins, each being followed by its little litany and its sessional hymns.

READINGS OF THE PSALTER

Chanters: Lord, have mercy. *Thrice.*

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

Reader: Both now and ever, and unto the ages of ages. Amen.

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And he readeth the first stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

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

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

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

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and

Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

After the First Reading of the Psalter:

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

After the Second Reading of the Psalter:

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymns

After the first reading of the Psalter, these sessional hymns, in Tone VII —

Life lay in the tomb, and the seal lay upon the stone. The soldiers guarded Christ as they would a sleeping king, and the angels glorified Him as immortal God. And the women cried aloud: The Lord hath risen, granting great mercy to the world!

Stichos: Arise, O Lord my God, let Thy hands be lifted on high; forget not Thy paupers to the end.

O Christ God, Who by Thy burial madest death captive, Who by Thine arising raised up man who had become corrupt: Glory to Thee, in that Thou lovest mankind!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Resurrectional Dismissal Theotokion, in Tone VII —

As thou art the treasury of our resurrection, O all-hymned one, lead up from the pit and abyss of transgression those who trust in thee, for thou who gavest birth to our Salvation hast saved those who are subject to sin. O thou who before giving birth wast Virgin, and during thy birthgiving wast virgin, thou remainest a Virgin even after giving birth.

After the second reading of the Psalter, these sessional hymns, in Tone VII —

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While the tomb was sealed, Thou didst shine forth life from the grave, O Christ God; and while the doors were shut, Thou, the Resurrection of all, didst stand before the disciples, through them renewing an upright spirit for us, according to Thy great mercy.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

The women ran to Thy tomb, bearing myrrh and tears; and while the soldiers were keeping watch over Thee, the King of all, they said to themselves: ‘Who will roll away the stone for us?’ But the Angel of great Counsel had arisen, trampling down death. O Lord almighty, glory be to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion —

Rejoice, O Virgin Theotokos full of grace, haven and intercession for the human race, for of thee did the Deliverer of the world become incarnate, for thou alone art both Mother and Virgin, ever blessed and all-glorious. Entreat Christ God, that He grant peace to all the world.

THE POLYELEOS

Psalms 134 & 135

(Selected Verses)

Chanters: Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.

Praise ye the Lord, for the Lord is good; chant unto His name, for it is good. Alleluia.

Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of gods. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the Lord of lords. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of heaven. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

Magnification

After the Polyelos, this magnification of the holy hierarch —

Clergy: We magnify thee, * O Basil, thou holy hierarch of Christ, * who didst piously preserve * the

Church of Christ immaculate.

The chanters sing the following selected Psalm Verses with the above magnification after each verse, using as many verses as necessary while the priest censens the church —

1st Choir: Hear this, all ye nations; give ear, all ye that inhabit the world. *(Psalm 48:1)*

We magnify thee, * O Basil, thou holy hierarch of Christ, * who didst piously preserve * the Church of Christ immaculate.

2nd Choir: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding. *(Psalm 48:3)*

We magnify thee, * O Basil, thou holy hierarch of Christ, * who didst piously preserve * the Church of Christ immaculate.

1st Choir: Come ye children, hearken unto me; I will teach you the fear of the Lord. *(Psalm 33:11)*

We magnify thee, * O Basil, thou holy hierarch of Christ, * who didst piously preserve * the Church of Christ immaculate.

2nd Choir: I have proclaimed the good tidings of Thy righteousness in the great congregation. *(Psalm 39:12)*

We magnify thee, * O Basil, thou holy hierarch of Christ, * who didst piously preserve * the Church of Christ immaculate.

After the final psalm verse and repetition of the Magnification, ‘Glory... Both now... Alleluia, Alleluia, Alleluia are not sung; but immediately the resurrectional Evlogitaria are sung.

The Evlogitaria of the Resurrection

Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Saviour, * destroying the stronghold of death, * and with Thyself raising up Adam, * and freeing all from hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, * for the Saviour is risen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

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Very early the myrrh-bearing women * hastened unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, * weep not, but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Saviour, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God He is risen from the tomb.

Glory to the Father, and to the Son, and to the Holy Spirit. *

Let us worship the Father, * and His Son, * and the Holy Spirit, * the Holy Trinity, one in essence, crying with the Seraphim: * Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto the ages of ages. Amen. *

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve instead of sorrow; * and those fallen from life * have thereunto been restored, * by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Chanters: Amen.

The Hypakoë

The hypakoë of the resurrection, in Tone VII —

O Christ God, Who assumed our form and endured the Cross in the flesh, save me by Thy resurrection, in that Thou lovest mankind.

Sessional Hymns of the Menaion

Sessional hymn of the saint, in Tone V, Special Melody: ‘The Word Who with the Father and the Spirit is equally without beginning...’ —

Let us all praise Basil as the royal adornment of the Church, an inexhaustible treasury of doctrines; for thereby he hath taught us to worship the Holy Trinity, which is united in essence but distinguished as to hypostasis.

Another sessional hymn of the saint, in Tone I, Special Melody: ‘Thy tomb, O Saviour...’ —

O all-wise Basil, as thou standest before the Trinity, pray that we who hymn thee and honour thy memory may receive grace, mercy, and the washing away of our transgressions on the day of judgement, that with mouth and heart we may glorify Him Who alone loveth mankind.

Sessional hymn of the saint, in Tone VIII: Special Melody: ‘Of the Wisdom...’ —

Thou didst divinely draw forth the mystic riches of ineffable wisdom, and upon all hast poured forth the waters of Orthodoxy which divinely gladden the hearts of the faithful and fittingly drown the commands of the infidels. Wherefore, in both thou hast been shown to be an invincible champion of the Trinity by the sweat of thy works of piety, O holy hierarch Basil. Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory.

Another sessional hymn of the saint, in Tone III, Special Melody: ‘Of the divine Faith...’ —

To the whole world hast thou given to drink thy doctrines, the collected dogmas of piety, as though they were water; for the Wellspring of life truly dwelt within thee, O Basil. As thou hast acquired boldness, O divinely inspired one, beseech Him to grant us great mercy.

Sessional hymn of the holy hierarch, in Tone VIII, Special Melody: ‘Of the Wisdom...’ —

By the power of thy divine words, thou didst cast down dark heresies: thou didst drown all the insolence of Eunomius, for thou didst preach that the Spirit is God, and thou didst slay the enemy with the work of

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thy hands; and thou didst drive away all the ministry of Sabellius and didst set at nought all the reasonings of Nestorius. O holy hierarch Basil, entreat Christ God that He grant remission of transgressions unto those who with love celebrate thy holy memory.

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

Another sessional hymn of the holy hierarch, in the same melody —

The grace of thy divine discourses and the mystic heights of thy dogmas have become for us a ladder of divine ascent: for having acquired the clarion of the Spirit, O father, thou didst therewith proclaim divine doctrines. Wherefore thou hast made thine abode in a place of verdure, receiving the reward for thy struggles. O venerable hierarch Basil, entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory.

Both now and ever, and unto the ages of ages. Amen.

Sessional hymn of the feast, in Tone I, Special Melody: 'Thy tomb, O Saviour...' —

The Creator of all and Master of the world, though He is on high with the Father and the Spirit, is circumcised on earth as a babe eight days of age. Truly divine and wondrous are Thy works! For Thou, O Master, Who art the Fulfillment of the law, wast circumcised for our sake.

THE HYMNS OF ASCENT

Seventh Tone

Antiphon I

O Saviour Who turned the captivity of Sion away from falsehood, grant life unto me, rescuing from me enslaving passions.

He who with tears soweth the afflictions of fasting in the south shall reap sheaves of joy and everlasting life.

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

Through the Holy Spirit cometh the well-spring of divine treasures: from Him are wisdom, understanding and fear, and to Him is due praise and glory, honour and dominion.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon II

If the Lord buildeth not the house of the soul, in vain do we labour; for without Him is no work or word made perfect.

Moved by the Spirit, the saints, made true children through adoption by the Son, have transmitted the teachings of the Father.

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

Through the Holy Spirit doth everything come into being; for, from before the beginning of time, He hath been the God of all, the Lord of all, the unapproachable Light, and the Life of all.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon III

Having found the paths of life, they who fear the Lord are blessed, now and forever, with incorruptible glory.

Seeing Thine offspring like the trunks of trees round about Thy table, rejoice and be glad, leading them to Christ, the Chief Shepherd.

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

From the Holy Spirit come an abyss of gifts, a wealth of glory and great depths of judgement; for, equal in glory with the Father and the Son, He is worshiped with Them.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

THE MATINS PROKEIMENON

Sunday Matins Prokeimenon, Tone VII

Deacon: Let us attend. Wisdom. Let us attend. The Prokeimenon in the Seventh Tone:

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Chanters: Arise, O Lord my God, let Thy hand be lifted high; * forget not Thy paupers to the end.

Deacon: *Stichos:* I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Chanters: Arise, O Lord my God, let Thy hand be lifted high; * forget not Thy paupers to the end.

Deacon: Arise, O Lord my God, let Thy hand be lifted high:

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Chanters: Forget not Thy paupers to the end.

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: For holy art Thou, our God, and Thou restest in the saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Let Every Breath Praise the Lord

Deacon: Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

Deacon: *Stichos:* Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon: Let every breath:

Chanters: Praise the Lord.

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading from the Holy Gospel according to John.

Chanters: Glory to Thee, O Lord, glory to Thee.

TENTH RESURRECTIONAL GOSPEL

Holy Gospel according to John, § 66 [20:1-14]

At that time, Jesus showed Himself to the disciples at the Sea of Tiberias, and in this way showed He Himself: There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter said unto them, 'I am going fishing.' They said unto him, 'We also go with thee.' They went forth and entered into a boat immediately;

and that night they caught nothing. But when the morning had now come, Jesus stood on the shore, but the disciples knew not that it was Jesus. Then Jesus said unto them, 'Children, have ye any meat?' And they answered Him, 'No.' And He said unto them, 'Cast the net on the right side of the boat, and ye shall find.' They cast therefore, and now they were not able to draw it in for the multitude of fishes. Therefore that disciple whom Jesus loved said unto Peter, 'It is the Lord!' Now when Simon Peter heard that it was the Lord, he girded his fisher's coat unto him (for he was naked) and cast himself into the sea. And the other disciples came in a little boat (for they were not far from land, but, as it were, two hundred cubits), dragging the net with fishes. As soon then as they had come to land, they saw a fire of coals there, and fish laid thereon and bread. Jesus said unto them, 'Bring of the fish which ye have now caught.' Simon Peter went up and drew the net to land, full of great fishes, a hundred and fifty three; and though there were so many, yet the net was not broken. Jesus said unto them, 'Come and dine.' And none of the disciples dared ask Him, 'Who art Thou?' knowing that it was the Lord. Jesus then came and took bread and gave it to them, and fish likewise. This is now the third time that Jesus showed Himself to His disciples after He was risen from the dead.

Chanters: Glory to Thee, O Lord, glory to Thee.

Having Beheld the Resurrection of Christ

And we sing this resurrectional hymn, in Tone VI —

Chanters: Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, * He hath destroyed death by death.

Psalm 50

Reader: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

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For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Troparia after Psalm 50

After Psalm 50, we chant in Tone VI—

Chanters: Glory to the Father, and to the Son, and the Holy Spirit.

Through the prayers of the Apostles, * O Merciful One, * blot out the multitude of our transgressions.

Both now and ever, and unto the ages of ages. Amen.

Through the prayers of the Theotokos, * O Merciful One, * blot out the multitude of our transgressions.

In Tone VI: Have mercy on me, O God, * according

to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

Then this sticheron:

Jesus having risen from the grave * as He foretold, hath given us life eternal, * and great mercy.

SAVE, O GOD, THY PEOPLE

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles; (*if there be commemorated one of the twelve apostles or evangelists, there is said:* of the holy Apostles (and Evangelists) *N.*, and the other holy, glorious, and all-praised apostles); of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of all Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitrim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosoph, and all the new hieromartyrs and confessors of the Russian Church; of the holy glorious, and victorious martyrs: the holy glorious Great-martyr, Trophy-bearer and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New

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Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai and San Francisco; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times.*

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and Good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Three Canons: that of the Resurrection from the Octoechos, with 4 troparia, including the irmos; that of the Circumcision, with 4 troparia; and that of the hierarch, with 6 troparia Double Katavasia of Theophany.

THE CANONS

Ode I

Canon of the Resurrection, in Tone VII

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

Refrain: Glory to Thy holy resurrection, O Lord.

By the Tree was the tyranny of death overthrown, when Thou wast condemned to an unjust death, O Lord; thus, utterly unable to vanquish Thee, the prince of darkness was rightly banished.

Refrain: Glory to Thy holy resurrection, O Lord.

Hades drew nigh to Thee, but his fangs were unable to rend Thy body, and his jaws were broken; wherefore, having destroyed the pangs of death, O Saviour, Thou didst arise on the third day.

Refrain: Most Holy Theotokos save us.

Theotokion: The pangs of our first mother Eve have been eased, for, eluding pain, thou gavest birth without knowing man. Wherefore, clearly knowing thee to be the Theotokos, O all-pure one, we all glorify thee.

Canon of the Feast, in Tone II

Refrain: Glory to Thee, our God, glory to Thee.

The eighth day, which is a foretype of that which is to come, is by Thy voluntary abasement made luminous and sanctified, O Christ; for thereon Thou wast circumcised in the flesh in accordance with the law.

Refrain: Glory to Thee, our God, glory to Thee.

Christ receiveth circumcision on the eighth day after His nativity, and the shadow of that day withdraweth, the light of the new grace shining forth.

Canon of the Holy Hierarch, in Tone II

Refrain: Holy Hierarch Father Basil, pray to God for us.

It hath been fitting that thy voice come unto those desiring to sing thy praises, O father Basil. Accepting their entreaty, grant us grace in abundance.

Refrain: Holy Hierarch Father Basil, pray to God for us.

Thou didst tread the hard path of the virtues, didst attain unto the smooth and pleasant entry to heaven, O Basil, and hast shown thyself to be a model for all.

Refrain: Holy Hierarch Father Basil, pray to God for us.

By thy desire for the love of wisdom thou didst suppress the uprising of the passions which vexeth the flesh; wherefore, thou dwellest in the incorrupt mansions of heaven, O father Basil.

Refrain: Holy Hierarch Father Basil, pray to God for us.

With the sword of the Spirit thou didst right profitably cut down the passions of both soul and body, O Basil; and thou didst bring thyself to the Master as a sacrifice.

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

As an initiate of the ineffable mysteries, O sacred father Basil, thou didst manifestly instruct the Church of Christ in His mysteries and hast shone upon us the light of the Trinity.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Who can fittingly describe thy conceiving, which is beyond words? For thou hast given birth in the flesh to God Who hath shown Himself to be our Saviour and Lord, O most pure one.

Katavasia: The irmoi of both canons of the feast of

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the Theophany.

Katavasia, Tone 2: The Lord, mighty in battles, uncovered the bed of the deep and led His people across dry land; overwhelming the adversary in the sea, for He hath been glorified.

Katavasia Tone 2: Israel traversed the stormy depths of the sea, which straightway become as dry land; but the dark waters covered all the chief captains of Egypt together in a watery grave, through the mighty power of the right hand of the Master.

Ode III

Canon of the Resurrection, in Tone VII

Irmos: O Lord and Saviour, Who in the beginning established the heavens by Thine omnipotent Word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Refrain: Glory to Thy holy resurrection, O Lord.

Having ascended the Tree, O compassionate Saviour, of Thine own will Thou didst experience pain for our sake and didst endure the wounding which won reconciliation and salvation for the faithful. And thereby have we all been reconciled with Thy Father, O Merciful One.

Refrain: Glory to Thy holy resurrection, O Lord.

Having cleansed of sores me who was wounded by the sting of the serpent, O Christ, Thou didst show forth light unto me who from of old have lain in darkness and corruption; for having descended into hades through the Cross, Thou didst raise me up with Thyself.

Refrain: Most Holy Theotokos save us.

Theotokion: Through the entreaties of Thy Mother who knew not man, O Saviour, grant peace to the world, and vouchsafe Thine ineffable glory unto those who glorify Thee.

Canon of the Feast, in Tone II

Refrain: Glory to Thee, our God, glory to Thee.

The transcendent Word Who became incarnate hath been circumcised, that the law might cease; and He hath given us the beginning of divine grace and life incorruptible.

Refrain: Glory to Thee, our God, glory to Thee.

As the Fulfiller of the law, and not as One opposed to God, Christ showed Himself to be incarnate, and hath deigned of His own will to be circumcised on the

eighth day.

Canon of the Holy Hierarch, in Tone II

Refrain: Holy Hierarch Father Basil, pray to God for us.

Thy memorial hath arrived and shone forth at the same time as the nativity of Christ, the ineffable mystery whereof thou didst manifestly reveal by thy teachings.

Refrain: Holy Hierarch Father Basil, pray to God for us.

Made steadfast in the fear of God, in that it is the beginning of wisdom, thou didst soar aloft in the highest love of wisdom, O Basil.

Refrain: Holy Hierarch Father Basil, pray to God for us.

Full of all instruction, O Basil, thou wast shown to be a light unto the world, not only that which is below and is trodden upon by our feet, but that which is higher.

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

O all-wise Basil, thou hast shown contemplation to be the entry into vision most divine, and by such activity thou didst enter therein; and thou hast manifestly taught the understanding of all that existeth.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Without seed thou didst conceive in thy womb, and didst ineffably give birth to God incarnate, upon Whom the hosts of heaven dare not gaze, O pure Ever-Virgin.

Katavasia, Tone 2: The Lord, Who giveth might unto our kings and exalteth the horn of His anointed ones, is born of the Virgin and cometh to baptism. O ye faithful, let us cry aloud unto Him: There is none as holy as our God!

Katavasia Tone 2: From the ancient snares have we all been set loose, and the teeth of the lions have been broken in their mouths. Let us then rejoice with great joy and open wide our mouths, weaving with words a sweet hymn to the Word, Who delighteth to bestow gifts upon us.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

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Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art our God, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of the Feast of the Circumcision of the Lord, in Tone III, Special Melody: 'Today the Virgin ...' —

The Lord of all undergoeth circumcision, * and in His goodness hath circumcised the sins of mortals. * On this day, He giveth the world salvation. * And Basil, the hierarch, * the Creator's light-bearer and Christ's divine mystic, rejoiceth in the highest.

[No Ikos]

Sessional Hymns

Sessional Hymn of the saint, in Tone VIII, Special Melody: 'Of the Wisdom...' —

Having learned the wisdom of the Word and set aside the writings of the law, thou didst proclaim unto all the word of grace, and by thy words thou didst erase the tablets of men's souls, and thereon didst inscribe divine doctrines, Wherefore, passing through the darkness, a cloud protecting thy body, thou didst shine forth in the Spirit, O holy hierarch Basil, Entreat Christ God, that He grant remission of sins unto those who with faith honour thy holy memory. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Sessional hymn of the feast, in Tone IV, Special Melody: 'Thou hast appeared today...' —

As Thou art an abyss of love for mankind, O Master, Thou didst assume the appearance of a servant and wast circumcised in the flesh, granting Thy great mercy unto all men.

Ode IV

Canon of the Resurrection, in Tone VII

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Refrain: Glory to Thy holy resurrection, O Lord.

Giving His shoulders over to stripes, the innocent Master, Who was incarnate of the Virgin, was beaten by a most sinful servant, loosing mine offenses.

Refrain: Glory to Thy holy resurrection, O Lord.

Standing before the tribunal of iniquitous judges, the Judge is examined as one indicted; and He Who judgeth the earth with righteousness and as God formed man is smitten by a hand of clay.

Refrain: Most Holy Theotokos save us.

Theotokion: In that thou art truly the Mother of God, entreat thy Creator and Son, O most immaculate one, that He guide me to the saving haven of His glorious will.

Canon of the Feast, in Tone II

Refrain: Glory to Thee, our God, glory to Thee.

Circumcision hath ceased since Christ was circumcised of His own will, saving a multitude of the nations by grace.

Refrain: Glory to Thee, our God, glory to Thee.

The eighth day, whereon the Master was circumcised in the flesh, is an image of the everlasting life of the age to come.

Canon of the Holy Hierarch, in Tone II

Refrain: Holy Hierarch Father Basil, pray to God for us.

As the Church of Christ is adorned like a bride by His nativity, so is it also adorned by thy memorial, O most blessed one.

Refrain: Holy Hierarch Father Basil, pray to God for us.

Doing battle for God, thou wast shown to be invincible, O Basil, making all subject to His precepts.

Refrain: Holy Hierarch Father Basil, pray to God for us.

Thou hast been given to the Church by God as a firm rampart and bulwark, O most blessed Basil.

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

O father Basil, thou hast been shown to be a scythe cutting down the adversary, and a fire consuming falsehood.

Both now and ever, and unto the ages of ages. Amen.

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Theotokion: We beseech thee, O pure one who didst conceive God without seed: Pray thou ever for thy servants.

Katavasia, Tone 2: He whom Thou didst call a Voice crying in the wilderness hath heard Thy voice, O Lord; for Thou didst thunder forth over many waters, bearing witness unto Thy Son. And having been wholly filled with the descending Spirit, he cried out: 'Thou art Christ, the Wisdom and Power of God!'

Katavasia Tone 2: Purified by the fire of a mystical vision, the prophet praiseth of the restoration of mortal men; and, filled with the inspiration of the Spirit, he lifteth up his voice to reveal the incarnation of the ineffable Word, Who hath broken the dominion of the mighty.

Ode V

Canon of the Resurrection, in Tone VII

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

Refrain: Glory to Thy holy resurrection, O Lord.

For Thy servants art Thou betrayed, and Thou endurest blows to Thy cheeks, which win freedom for those who chant: I rise early unto Thee and hymn Thy divinity!

Refrain: Glory to Thy holy resurrection, O Lord.

By Thy divine power, O Christ, Thou didst cast down the mighty one with Thy weak human flesh, and by Thy resurrection thou hast shown me to be a victor over death, O Saviour.

Refrain: Most Holy Theotokos save us.

Theotokion: O pure Mother, Thou gavest birth unto God, Who as God became incarnate of thee, O most hymned one; and though thou hadst no concourse with the male gender, yet dost thou give birth through the Holy Spirit.

Canon of the Feast, in Tone II

Refrain: Glory to Thee, our God, glory to Thee.

Issuing forth ineffably from the Virgin Mother, O Lord, thou didst not refuse to clothe Thyself in human form as a babe, and in accordance with the law didst fulfill the law.

Refrain: Glory to Thee, our God, glory to Thee.

Israel, loving the shadow of the law, became like the night, giving rise to Christ, Who hath appeared, shining

forth therefrom as the Light of the world.

Canon of the Holy Hierarch, in Tone II

Refrain: Holy Hierarch Father Basil, pray to God for us.

Today the Church doth truly introduce a twofold feast: that of the Master Who hath appeared on earth as a babe, and the memorial of His wise and thrice-blessed servant.

Refrain: Holy Hierarch Father Basil, pray to God for us.

Christ, the Light unapproachable, resting in thee, O venerable one, hath shown thee to be a radiant lamp unto the world; wherefore we hymn thy memory, O Basil.

Refrain: Holy Hierarch Father Basil, pray to God for us.

The Genesis described by Moses on Sinai amid great darkness hast thou described for all, giving utterance from the storehouses of divine wisdom, O all-blessed Basil.

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

Neither Moses the law-giver, nor Joseph, the chief of pharaoh's granaries, who lived before the law, were like unto thee; for thou, O Basil, didst show thyself to break the Flesh of God.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: To thee, who gavest birth to Christ, the Creator of all, do we cry: Rejoice, O pure one! Rejoice, O thou who hast shone forth upon us the Light! Rejoice, O thou who didst contain the uncontainable God!

Katavasia, Tone 2: Jesus, the Author of life, cometh to lift the condemnation of Adam the first-created, and though as God He requireth no cleansing, He cleanseth the fallen one in the Jordan. And having slain enmity therein, He granteth peace which passeth all understanding.

Katavasia Tone 2: Washed clean of the poison of the dark and vile enemy by the cleansing of the Spirit, we have set out upon a new path which leadeth to joy inaccessible, which only they attain whom God hath reconciled with Himself.

Ode VI

Canon of the Resurrection, in Tone VII

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

Refrain: Glory to Thy holy resurrection, O Lord.

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The souls of the righteous imprisoned in hades and left there, remembered Thee and besought salvation of Thee, which through the Cross Thou didst grant to the nether regions, O Christ, having come there full of loving-kindness.

Refrain: Glory to Thy holy resurrection, O Lord.

The choir of the apostles despaired of ever seeing again Thine animate temple not made by man, which was destroyed by Thy sufferings; yet, beyond hope, they worshipped Thee and everywhere proclaimed Thee risen.

Refrain: Most Holy Theotokos save us.

Theotokion: Who among men can explain the manner of thine ineffable birthgiving which took place for our sake, O Virgin Bride of God? For God the Word, Who is uncircumscribable, uniting Himself to thee, became flesh through thee.

Canon of the Feast, in Tone II

Refrain: Glory to Thee, our God, glory to Thee.

The law hath come to an end since Christ, Who is the Fulfiller of the law, hath become a babe, receiving circumcision. He hath annulled the curse of the law.

Refrain: Glory to Thee, our God, glory to Thee.

The keeping of the sabbath, circumcision, and the arrogance of the Jews ceased at the behest of Christ Who hath appeared, and the springtime of grace hath shone forth.

Canon of the Holy Hierarch, in Tone II

Refrain: Holy Hierarch Father Basil, pray to God for us.

Thou didst abundantly feed the souls of the poor tormented by starvation, O Basil, and didst fill the hearts of the hungry with all divine gladness.

Refrain: Holy Hierarch Father Basil, pray to God for us.

Thou didst richly feed the hungry with heavenly food; for thy discourse is angelic bread, O Basil, and thou becamest an excellent issuer of the grain thereof.

Refrain: Holy Hierarch Father Basil, pray to God for us.

Like a bee thou didst industriously gather honey from the flowers of all the virtues, O Basil, and as a wise man thou art blessed therein.

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

Thou didst yearn to depart this world and to live with God; wherefore, forsaking things inconstant and corrupt, O most blessed Basil, as a wise man thou hast acquired things which are abiding.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Save thy servants from misfortunes, O Theotokos, for after God it is to thee that we flee as to an impregnable rampart and intercession.

Katavasia, Tone 2: The voice of the Word, the candlestick of the Light, the morning-star of the Sun, the Forerunner, crieth out to all the people in the wilderness: Repent, and be ye cleansed beforehand! For lo! the Christ is at hand, delivering the world from corruption!

Katavasia Tone 2: With a most blessed voice the Father made manifest His Beloved Whom He had begotten from the womb. Verily, He saith, this, the splendid Son, of the same nature as Myself: hath come forth from the human race. He is My living Word, Who by My providence is become a man.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art the King of peace, and the Saviour of our souls, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of St Basil the Great, in Tone IV, Special Melody: 'Thou hast appeared today ...' —

Thou didst prove to be an unshakable foundation of the church, * giving to all mortals an inviolate lordship, * and sealing it with thy doctrines, * O righteous Basil, * revealer of heavenly things.

Ikos: Basil the Great, the cup of chastity, the mouth of wisdom, the foundation of doctrines, shineth forth

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noetically upon all. Come ye, therefore, and let us stand in the house of God, gazing upon him with fervour, adorning ourselves with his miracles, having been illumined by the splendour of his life, and been cooled by his pure spirit, imitating his faith, ardour, and humility, whereby he became a habitation of the essence of God; and crying aloud unto him, we chant: O venerable Basil who revealest heavenly things!

Ode VII

Canon of the Resurrection, in Tone VII

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious is the God of our fathers!

Refrain: Glory to Thy holy resurrection, O Lord.

Through a tree death came to Adam, who of his own will committed disobedience; but through the obedience of Christ is he restored. For my sake is the all-glorious Son of God crucified.

Refrain: Glory to Thy holy resurrection, O Lord.

All creation hath hymned Thee, O Christ, Who rose from the tomb; for Thou didst cause life to blossom forth for those in hades, and resurrection for the dead, and light for those in darkness, O All-glorious One.

Refrain: Most Holy Theotokos save us.

Theotokion: Rejoice, daughter of corrupt Adam! Rejoice, only Bride of God! Rejoice, O thou who gavest birth to God, and through whom corruption was driven off! Him do thou beseech, O pure one, that we all be saved.

Canon of the Feast, in Tone II

Refrain: Glory to Thee, our God, glory to Thee.

Radiant and most splendid is the nativity of Christ, which today hath depicted the mystery of the restoration which is to come! For the Saviour is circumcised in lawful manner, not as God, but as man, the Fulfillment of the law.

Refrain: Glory to Thee, our God, glory to Thee.

Fulfilling the law, the Creator of the law today is of His own will circumcised in the flesh, cutting off the winter of sin, granting that all may cry: Blessed art Thou, O God of our fathers!

Canon of the Holy Hierarch, in Tone II

Refrain: Holy Hierarch Father Basil, pray to God for us.

The Son is the image of the Father, and the Spirit is

the image of the Son; and thou, O Basil, art the pure reflection of the Spirit and the abode of the whole Trinity. Blessed is thy memory, and those who glorify it are themselves glorified!

Refrain: Holy Hierarch Father Basil, pray to God for us.

Having plunged thy mind into the unfathomable depths of God and gathered precious pearls of understanding, thou didst fill the world with wisdom, and didst teach it to cry: Blessed art Thou, O God of our fathers!

Refrain: Holy Hierarch Father Basil, pray to God for us.

O the single inspiration of mind of the sacred twain! For, united in divine desire, Basil was in Gregory, and Gregory in Basil, like a single soul, inseparable, in two bodies. Entreat Christ now in behalf of your flock.

Refrain: Holy Hierarch Father Basil, pray to God for us.

The father of orphans and defender of widows, the riches of the poor, the consolation of the sick, the guidance of the wealthy, the staff of old age and instruction of youth, and the rule of virtue for monastics wast thou shown to be, O Basil.

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

Having purified thy mind of all filthy defilement, O Basil, thou didst examine spiritual things with the Spirit Whom thou didst desire; wherefore, hymning the Trinity, with boldness thou didst cry out: Blessed art Thou, O God of our fathers!

Both now and ever, and unto the ages of ages. Amen.

Theotokion: On Mount Sinai Moses foresaw as a bush which burned with fire thee who received, without being consumed, the unbearable Effulgence of the ineffable Essence, Who united Himself to the coarseness of the flesh, He being One of the holy Hypostases.

Katavasia, Tone 2: The dew-laden, whistling wind and the descent of the Angel of God preserved unharmed the pious youths who communed together in the fiery furnace. Wherefore, bedewed in the flame, they raised a hymn in thanksgiving: O all-hymned Lord and God of our fathers, blessed art Thou!

Katavasia Tone 2: He Who cooled the lofty flame that encircled the pious youths in the furnace, hath burnt the heads of the dragons in the waters; and with the dew of the Spirit He washeth away all the unbearable gloom of sin.

Ode VIII

Canon of the Resurrection, in Tone VII

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Irmos: The bush on Sinai, which partook of fire without being consumed, revealed God unto Moses, who was slow of speech and spake with difficulty; and the zeal of God showed forth the three children in the fire as invincible, who chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Refrain: Glory to Thy holy resurrection, O Lord.

Slaughtered for the world, the all-pure Lamb brought an end to the sacrifices offered in accordance with the law, in that He is God, purifying it of transgressions, that it may ever cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Refrain: Glory to Thy holy resurrection, O Lord.

Our flesh, which was assumed by the Creator, was not incorrupt before His suffering; but after His suffering and resurrection it was rendered untouchable by corruption, and restoreth mortals, who cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Refrain: Most Holy Theotokos save us.

Theotokion: Thy pure and most unblemished state hath purified the vile and abominable state of the whole world, O Virgin; and thou becamest the cause of our reconciliation with God. Wherefore, O all-pure Virgin, all of us, His works, bless and exalt thee supremely for all ages.

Canon of the Feast, in Tone II

Refrain: Glory to Thee, our God, glory to Thee.

On the eighth day Jesus the Master was circumcised as a babe; and He receiveth His name, in that He is the Saviour and Lord of the world.

Refrain: Glory to Thee, our God, glory to Thee.

To the nativity of Christ we join the eighth day, the most glorious memorial of the holy hierarch; and honouring it with faith, let us hymn the Lord and exalt Him supremely forever.

Canon of the Holy Hierarch, in Tone II

Refrain: Holy Hierarch Father Basil, pray to God for us.

O ye works of the Lord, bless ye the Lord Who, in His ineffable providence, hath given Basil to the world as a light of piety and clarion of theology!

Refrain: Holy Hierarch Father Basil, pray to God for us.

O ye works of the Lord, bless ye the Lord Who, in His rich activity, made His abode within the wise Basil, and through Him piously gave utterance to theology.

Refrain: Holy Hierarch Father Basil, pray to God for us.

Delighting in thy divine discourses, O Basil, and reveling unceasingly in thy memory, we cry aloud: Bless the Lord, ye works of the Lord!

Let us bless the Father, the Son, and the Holy Spirit, the Lord.

O Basil, thou hast emitted thy discourses upon the world like brilliant rays which by light instruct all to worship the single Essence of the Trinity, crying: Bless the Lord, ye works of the Lord!

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O ye works of the Lord, bless ye the Lord, the timeless Word of God, Who issued forth from the Father before time began, and shone forth from the Virgin in latter times.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia, Tone 2: The Babylonian furnace which poured forth dew showed forth a most glorious mystery: how the Jordan was to receive the immaterial Fire in its streams, and embrace the Creator baptised in the flesh. Him do the peoples bless and exalt supremely for all ages.

Katavasia, Tone 2: Creation is seen to be fire, and those who before were in darkness to be children of the light. The prince of darkness alone groaneth. Let the inheritance of all the nations which before was accursed now fervently bless Him Who hath brought these things to pass!

At Ode IX, we sing the Magnificat. The refrains of the Circumcision and of the Hierarch are not chanted.

The Song of the Most Holy Theotokos

Deacon: The Theotokos and Mother of the Light let us magnify in song.

And we sing the Song of the Most Holy Theotokos (the Magnificat).

Chanters: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Saviour.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

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For He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For the Mighty One hath done great things to me, and holy is His name; * and His mercy is on them that fear Him unto generation and generation.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath put down the mighty from their seat, and exalted them of low degree; * He hath filled the hungry with good things, and the rich He hath sent empty away.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath holpen His servant Israel in remembrance of His mercy, * as He spake to our fathers, to Abraham and his seed forever.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Ode IX

Canon of the Resurrection, in Tone VII

Irmos: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom nought can resist and dwelling-place of the Infinite: thee do we magnify.

Refrain: Glory to Thy holy resurrection, O Lord.

O all ye of alien mind, who assume that the Divinity suffered, stop your mouths; for we magnify the Lord of

glory crucified in the flesh, but not crucified in His divine essence, for He is One in two natures.

Refrain: Glory to Thy holy resurrection, O Lord.

O ye who believe not in the resurrection of the body, come ye to the tomb of Christ and learn; for the flesh of the Bestower of life was dead and rose again, to assure us of the final resurrection, wherein we hope.

Refrain: Most Holy Trinity, Our God, Glory be to Thee!

Triadicon: Worshipping a Trinity of Hypostases, not of Godheads, an Oneness of divinity, not of Persons, we cut off those who divide It; moreover, we confound those who dare to confuse that which we magnify.

Canon of the Feast, in Tone II

Refrain: Glory to Thee, our God, glory to Thee.

Transcending the bounds of all human nature, Christ was supernaturally born of the Virgin; and as the writing of the law commandeth, He is circumcised in the flesh and shown to be the Fulfiller of the law.

Refrain: Glory to Thee, our God, glory to Thee.

Come, and in holiness let us celebrate the glorious names of Christ the Master; for in godly manner He hath been named Jesus today. And with them let us also magnify the memory of the holy hierarch.

Canon of the Holy Hierarch, in Tone II

Refrain: Holy Hierarch Father Basil, pray to God for us.

O Basil, like a sheep faithful to Christ, the Chief Shepherd, thou didst follow His life-bearing steps; for thou didst bare thy soul to the tyrant, O most blessed father, valiantly braving danger for the sake of the Church.

Refrain: Holy Hierarch Father Basil, pray to God for us.

Beholding the most sacred unity of the Church of Christ, which was adorned by thine episcopate, O wise one, the tyrannical destroyer of all fell as though struck by a bolt of thunder; for he was unable to endure the radiance of the Spirit which was within thee, O Basil.

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

O Basil, thou wast vouchsafed an apostolic see, a place in the choir of the athletes of Christ, the tabernacle of the patriarchs, the delight of the righteous and the joy of the prophets; for thou wast a servant of the Theotokos and an initiate of the mysteries of the Trinity.

Both now and ever, and unto the ages of ages. Amen.

The Lord Who alone covereth the chambers with

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waters, Who restraineth the sea and drieth up the depths, and Who received flesh of thee, O pure one, doth hasten from Bethlehem to the Jordan, to be baptized in the flesh.

Katavasia, Tone 2: Every tongue is at a loss how to praise thee as is meet: and even an intelligence from above the world is in doubt how to hymn thee, O Theotokos; yet as thou art good, accept our faith, for thou knowest our longing inspired by God, for thou art the intercessor of Christians, and we magnify thee.

Katavasia, Tone 2: O most pure Bride, O blessed Mother! The wonders of Thy birthgiving pass all understanding. Having received most perfect salvation through thee, we praise our Benefactor as is meet and right, offering a hymn of thanksgiving unto Him as a gift.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For all the Hosts of Heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Holy is the Lord

Deacon: Holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* For holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* Above all peoples is our God.

Chanters: Holy is the Lord our God.

EXAPOSTILARIA

The Tenth Gospel Exapostilarion —

On the Sea of Tiberias of old, the sons of Zebedee, with Nathaniel and Peter, Thomas and two other disciples, were in a boat; and having cast their net on the right side as Christ commanded, they drew in a great draught of fishes. And Peter, recognizing Him, cast himself forth to come to Him. This was His third appearance; and He showed them bread and fish upon burning coals.

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

Exapostilarion of the hierarch, Special Melody: ‘By the Spirit in the sanctuary...’ —

With the desire of love of wisdom * thou didst cut away that which covered thy soul, O father, * and in thy miracles wast shown to the world to be like the sun; * and thou hast illumined the thoughts of the faithful, * O divinely wise Basil, * initiate of the mysteries of the Trinity and servant of the Theotokos.

Both now and ever, and unto the ages of ages. Amen.

Exapostilarion of the feast —

The Creator of the ages, Who hath fulfilled the law, * is circumcised in the flesh as a babe eight days of age; * He is wrapped in swaddling-bands as a man; * He is fed with milk Who, as God, * sustaineth all things by His infinite might * and holdeth all things in His hand.

NB: The theotokion of the exapostilarion of the resurrection is not recited, but rather that of the forefathers' exapostilarion.

THE LAUDS (THE PRAISES)

Canonarch: In the Seventh Tone, Let every breath praise the Lord.

Then immediately we chant Lauds (Psalms 148, 149, and 150) —

Psalm 148

Chanters: Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

Praise Him, all ye His angels; * praise Him, all ye His hosts. * To Thee is due praise, O God.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted.

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Praise Him, O sun and moon; praise Him all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word.

The mountains and all the hills, fruitful trees, and all cedars.

The beasts and all the cattle, creeping things and wingéd birds.

Kings of the earth, and all peoples, princes and all the judges of the earth.

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples.

To bind their kings with fetters, and their nobles with manacles of iron.

Stichera at the Praises

8 stichera: 4 stichera of the Resurrection, and 4 of the Hierarchy.

The Resurrection Stichera, in Tone VII —

Stichos: To do among them the judgement that is written. * This glory shall be to all His saints.

Christ hath risen from the dead, bursting the bonds of death! O earth, proclaim great joy! Ye heavens, sing the glory of God!

Psalm 150

Stichos: Praise ye God in His saints, * praise Him in the firmament of His power.

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, Who alone is sinless.

Stichos: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Let us not cease worshipping the resurrection of Christ; for the holy Lord Jesus, revealing His resurrection, hath saved us from our iniquities.

Stichos: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

What shall we render unto the Lord for all that He hath rendered unto us? God the Word, for the sake of us and our corrupted nature, took flesh, and dwelt among us men. To the thankless He came as Benefactor; to the captive as Liberator; to those sitting in darkness as the Sun of righteousness. On the Cross, He was dispassionate; in hades, He was Light; in death He was life and resurrection for the sake of the fallen. Let us cry aloud to Him: O our God, glory be to Thee!

These stichera of the holy hierarch, in Tone V, Special Melody: 'Rejoice...' —

Stichos: Praise Him with timbrel and dance, * praise Him with strings and flute.

Having become a child of God through grace, by the regeneration of divine baptism, O venerable one, in essence and truth thou didst confess the preëternal Son and Word of God, as consubstantial with the Father and equally without beginning; and with the brilliance of thy words thou didst shut the gaping mouths of the heretics. Wherefore thou hast made thine abode in the kingdom on high, reigning together with Christ, Who ruleth alone and naturally, and doth richly accord great mercy unto the world.

Stichos: Praise Him with tuneful cymbals; praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Through contemplation and vision thou didst enter within the temple of heaven as a sacred priest, vested in the principles of wisdom as with holy vesture. And now, serving as priest at the altar of heaven, O venerable one, and standing before God, performing the immaterial service, mercifully remember those who

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celebrate thy sacred and most honoured memory, O most blessed Basil, entreating Christ Who granteth the world great mercy.

Stichos: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Wholly consecrated to God and dedicated to Him from childhood in every way, shining forth with the rays of wisdom all-divine thou hast made clear the understanding of those things which exist, speaking plainly and holding forth in wisdom, revealing the order of nature, that all may recognize the work of God. Wherefore we proclaim thee to be a divinely eloquent and godly teacher and a radiant beacon of the Church, who prayeth to Christ, Who granteth the world great mercy.

And this Idiomelon for the holy hierarch, in Tone VI—

Stichos: The mouth of the righteous shall meditate wisdom * and his tongue shall speak of judgement.

Grace was poured forth in thy lips, O venerable father, and thou wast a shepherd of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in the one Godhead.

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

Tenth Gospel Sticheron, Tone VI—

Grieving, as was meet, over parting from Thee, O Christ, after Thy descent into hades and Thy resurrection from the dead, Thy disciples returned again to their trade, to their boats and nets; yet nowhere did they catch fish. But Thou, O Saviour, showing Thyself to be a Master of all, didst command them to cast the nets on the right side. And straightway Thy word became reality, and there was a great multitude of fishes, and Thou didst prepare a strange meal on the shore. Of that which Thy disciples then partook, do Thou vouchsafe that we now enjoy noetically, O Lord Who lovest mankind!

Both now and ever, and unto the ages of ages. Amen.

Theotokion, in Tone II—

Most blessed art Thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

Priest: Glory to Thee Who hast showed us the light.

And we chant the Great Doxology:

Chanters: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed are Thou, O Lord, teach me Thy statutes. *Thrice.*

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Resurrectional Troparion

After the Great Doxology, the Resurrectional Troparion, in Tone I—

Today is salvation come unto the world; let us sing praises to Him that arose from the tomb, and is the

THE GREAT DOXOLOGY

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Author of our life. For, having destroyed death by death, He hath given us the victory and great mercy.

THE AUGMENTED ECTENIA

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: To Thee, O Lord.

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

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Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things.

He exclaimeth:

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

The Dismissal

Deacon: Wisdom!

Chanters: Father bless!

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord have mercy. *Thrice.* Father, bless.

Priest: May Christ our true God, Who arose from the dead, through the intercessions of His most pure Mother; of the holy and glorious apostles; and Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s) N.(N.) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

The Polychronion

Our great lord and father, His Holiness *N.* * the Patriarch of Moscow and All Russia; * our lord the Very Most Reverend *N.*; * Metropolitan of Eastern America and New York, First Hierarchy of the Russian Church Abroad, * and our lord the Most Reverend Archbishop (*or* Bishop) *N.*; * the brotherhood of this holy temple, and all Orthodox Christians: * preserve, O Lord, for many years.

Here endeth Matins

Then the reader immediately begins the first hour

THE FIRST HOUR

Reader: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wildest iniquity art Thou.

He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

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O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them.

And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

Lord, Thou hast been our refuge in generation and generation.

Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowliness; yea, Thou hast said: Turn back ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Psalm 100

Of mercy and judgement will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbor did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*

Lord, have mercy. *Thrice.*

Troparia

He readeth the Troparion of the Resurrection —

Thou didst destroy death by Thy Cross, Thou didst open paradise to the thief. Thou didst change the lamentation of the Myrrh-bearers, and Thou didst command Thine Apostles to proclaim that Thou didst arise, O Christ God, and grantest to the world great mercy.

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

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He readeth the Troparion of the Circumcision of the Lord —

Thou Who sittest with the Eternal Father on a fiery throne in the heights, wast pleased through the Divine Spirit to be born on earth of a Virgin Maiden, Thy Mother, O Jesus. Wherefore, Thou wast circumcised as a man on the eighth day. Glory to Thine all-gracious will. Glory to Thy providence. Glory to Thy condescension, O only Lover of mankind.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

My Steps Do Thou Direct

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Reader: Amen.

Kontakion

He readeth the Kontakion of the Circumcision of the Lord —

The Lord of all undergoeth circumcision, and in His goodness hath circumcised the sins of mortals. On this day, He giveth the world salvation. And Basil, the hierarch, the Creator's light-bearer and Christ's divine mystic, rejoiceth in the highest.

Then:

Lord, have mercy. *Forty times.*

Prayer of the Hours

Reader: Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Prayer of the First Hour

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Then the priest reads the Prayer of the First Hour in front of the holy doors:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

To Thee, the Champion Leader

Chanters: To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

The Dismissal

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, {Who arose from the dead,) through the intercessions of His most pure Mother; of our holy and God-bearing fathers; and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Here endeth the First Hour

AT THE HOURS

At the 1st & 6th Hours:

Troparion of the Resurrection (Tone 7)

Thou didst destroy death by Thy Cross, Thou didst open paradise to the thief. Thou didst change the lamentation of the Myrrh-bearers, and Thou didst command Thine Apostles to proclaim that Thou didst arise, O Christ God, and grantest to the world great mercy.

Troparion of the Circumcision of the Lord (Tone 1)

Thou Who sittest with the Eternal Father on a fiery throne in the heights, wast pleased through the Divine Spirit to be born on earth of a Virgin Maiden, Thy Mother, O Jesus. Wherefore, Thou wast circumcised as a man on the eighth day. Glory to Thine all-gracious will. Glory to Thy providence. Glory to Thy condescension, O only Lover of mankind.

Kontakion of the Circumcision of the Lord (Tone 3)

The Lord of all undergoeth circumcision, and in His goodness hath circumcised the sins of mortals. On this day, He giveth the world salvation. And Basil, the hierarch, the Creator's light-bearer and Christ's divine mystic, rejoiceth in the highest.

At the 3rd & 9th Hours:

Troparion of the Resurrection (Tone 7)

Thou didst destroy death by Thy Cross, Thou didst open paradise to the thief. Thou didst change the lamentation of the Myrrh-bearers, and Thou didst command Thine Apostles to proclaim that Thou didst arise, O Christ God, and grantest to the world great mercy.

Troparion of St Basil the Great (Tone 1)

Thy fame hath gone forth into all the earth, which hath received thy word. Thereby thou hast divinely taught the Faith; thou hast made manifest the nature of created things; thou hast made the moral life of men a royal priesthood. O Basil, our righteous father, intercede with Christ God that our souls be saved.

Kontakion of St Basil the Great (Tone 4)

Thou didst prove to be an unshakable foundation of the church, giving to all mortals an inviolate lordship, and sealing it with thy doctrines, O righteous Basil, revealer of heavenly things.

AT THE DIVINE LITURGY

The Third Antiphon (The Beatitudes)

12 Troparia: 4 from the Octoechos; 4 from Ode III of the canon of the Circumcision; and 4 troparia from Ode VI the canon of the Hierarch after 'Blessed are the poor in spirit, for theirs is the Kingdom of heaven.'

1. The fruit, which slew me, was beautiful and good to eat; but Christ is the Tree of life, and eating of Him, I do not die, but cry out with the thief: Remember me, O Lord, in Thy kingdom!

2. O Compassionate One, Who wast lifted up upon the Cross, Thou hast erased the record of Adam's

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ancient sin, and hast saved the whole human race from deception. Wherefore, we hymn Thee, O Lord and Benefactor.

3. Thou didst nail our sins to the Cross, O compassionate Christ, and by Thy death Thou didst slay death, O Thou who didst raise up the dead from among the dead. Wherefore, we worship Thy holy resurrection.

4. The serpent once poured its venom into the ears of Eve; but on the tree of the Cross Christ poured forth the sweetness of life upon the world. Wherefore, we cry out: Remember us, O Lord, in Thy kingdom!

5 & 6. The transcendent Word Who became incarnate hath been circumcised, that the law might cease; and He hath given us the beginning of divine grace and life incorruptible.

7 & 8. As the Fulfiller of the law, and not as One opposed to God, Christ showed Himself to be incarnate, and hath deigned of His own will to be circumcised on the eighth day.

9. Thou didst abundantly feed the souls of the poor tormented by starvation, O Basil, and didst fill the hearts of the hungry with all divine gladness.

10. Thou didst richly feed the hungry with heavenly food; for thy discourse is angelic bread, O Basil, and thou becamest an excellent issuer of the grain thereof.

11. Like a bee thou didst industriously gather honey from the flowers of all the virtues, O Basil, and as a wise man thou art blessed therein.

12. *Theotokion*: Save thy servants from misfortunes, O Theotokos, for after God it is to thee that we flee as to an impregnable rampart and intercession.

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 chant unto Thee: Alleluia, Alleluia, Alleluia.

After the Small Entry, we sing the following troparia and kontakia:

Troparion of the Resurrection (Tone 7)

Thou didst destroy death by Thy Cross, * Thou didst open paradise to the thief. * Thou didst change the lamentation of the Myrrh-bearers, * and Thou didst command Thine Apostles * to proclaim that Thou didst arise, O Christ God, * and grantest to the world great mercy.

Troparion of the Circumcision of the Lord (Tone 1)

Thou Who sittest with the Eternal Father * on a fiery throne in the heights, * wast pleased through the Divine Spirit to be born on earth * of a Virgin Maiden, Thy Mother, O Jesus. * Wherefore, Thou wast circumcised as a man on the eighth day. * Glory to Thine all-gracious will. * Glory to Thy providence. * Glory to Thy condescension, O only Lover of mankind.

Troparion of St Basil the Great (Tone 1)

Thy fame hath gone forth into all the earth, * which hath received thy word. * Thereby thou hast divinely taught the Faith; * thou hast made manifest the nature of created things; * thou hast made the moral life of men a royal priesthood. * O Basil, our righteous father, intercede with Christ God that our souls be saved.

Glory...

Kontakion of St Basil the Great (Tone 4)

Thou didst prove to be an unshakable foundation of the church, * giving to all mortals an inviolate lordship, * and sealing it with thy doctrines, * O righteous Basil, * revealer of heavenly things.

Both now...

Kontakion of the Circumcision of the Lord (Tone 3)

The Lord of all undergoeth circumcision, * and in His goodness hath circumcised the sins of mortals. * On this day, He giveth the world salvation. * And Basil, the hierarch, * the Creator's light-bearer and Christ's divine mystic, rejoiceth in the highest.

Prokeimena: Sunday before Theophany and the Saint:

The Prokeimenon in the Sixth Tone: Save, O Lord, Thy people * and bless Thine inheritance. (*Psalm 27:9*)

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me. (*Psalm 27:1*)

And in the First Tone: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding. (*Psalm 48: 3*)

Epistles: Sunday before Theophany, 31st Sunday after Pentecost, and the Feast of the Circumcision:

The Reading from the Second

Epistle of the Holy Apostle Paul to Timothy, §298 [II Tim. 4:5-8]

Timothy my child: Watch thou in all things, endure afflictions, do the work of an evangelist, fulfill thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of

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righteousness which the Lord, the righteous Judge, shall give me on that Day -- and not to me only, but unto all those also who love His appearing.

Epistle of the Holy Apostle Paul to Timothy, **§280a [1:15-17]**

Timothy my child: This is a faithful saying and worthy of all acceptance: that Christ Jesus came into the world to save sinners, of whom I am chief. Nonetheless, for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering as a pattern for those who should hereafter believe in Him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Epistle of the Holy Apostle Paul to the Colossians, **§254 [2:8-12]**

Brethren: Beware lest any man spoil you through philosophy and vain deceit, following the tradition of men according to the rudiments of the world, and not in accordance with Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, who is the head of all principality and power, and in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Ye are buried with Him in baptism, wherein ye also are risen with Him through the faith wrought by the operation of God, who hath raised Him from the dead.

N.B. Because there can be no more than three Epistle Readings, the Epistle of the saint is omitted this year.

Alleluia: Sunday before Theophany and the Saint:

Alleluia in the Eighth Tone:

Stichos: God be gracious unto us and bless us. (*Psalm 66:1*)

Stichos: May He cause His face to shine upon us and have mercy on us. (*Psalm 66:1*)

And in the Eighth Tone:

Stichos: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep. (*Psalm 79:1*)

Gospels: Sunday before Theophany, 31st Sunday after Pentecost, and the Feast of the Circumcision:

The Reading from the Holy Gospel according to Mark, § 1 [1:1-8]

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in the Prophets: 'Behold, I send My messenger before Thy face, who shall prepare Thy

way before Thee. The voice of one crying in the wilderness: 'Prepare ye the way of the Lord, make His paths straight.'" John baptized in the wilderness and preached the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea and those of Jerusalem; and they were all baptized by him in the River Jordan, confessing their sins. And John was clothed with camel's hair and with a girdle of a skin about his loins, and he ate locusts and wild honey. And he preached, saying, 'There cometh after me One mightier than I, the strap of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water, but He shall baptize you with the Holy Ghost.'

Holy Gospel according to Luke, **§93 [18:35-43]**

At that time, as Jesus came nigh unto Jericho, a certain blind man sat by the wayside begging. And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth was passing by. And he cried, saying, 'Jesus, Thou Son of David, have mercy on me!' And those who went before rebuked him, that he should hold his peace, but he cried out all the more, 'Thou Son of David, have mercy on me!' And Jesus stood and commanded him to be brought unto Him. And when he had come near, He asked him, saying, 'What wilt thou that I shall do unto thee?' And he said, 'Lord, that I may receive my sight.' And Jesus said unto him, 'Receive thy sight; thy faith hath saved thee.' And immediately he received his sight and followed Him, glorifying God. And all the people, when they saw it, gave praise unto God.

Holy Gospel according to Luke, **§6 [2:20-21,40-52]**

At that time, the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the Child, His name was called JESUS, who was so named by the angel before He was conceived in the womb. [...] And the Child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him. Now His parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years old, they went up to Jerusalem according to the custom of the Feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintances. And when they found Him

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not, they turned back again to Jerusalem, seeking Him. And it came to pass that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all who heard Him were astonished at His understanding and answers. And when they saw Him they were amazed, and His mother said unto Him, 'Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.' And He said unto them, 'How is it that ye sought Me? Knew ye not that I must be about My Father's business?' And they understood not the saying which He spoke unto them. And He went down with them and came to Nazareth, and was subject unto them. But His mother kept all these things in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

N.B. Because there can be no more than three Gospel Readings, the Gospel of the saint is omitted this year.

Instead of 'It is truly meet...' we sing:

In thee rejoiceth, O thou who art full of grace, all creation, the angelic assembly and the race of man; O sanctified temple and noetical paradise, praise of virgins, of whom God was incarnate, and became a child, He that was before the ages, even our God; for of thy body a throne He made, and thy womb more spacious than the heavens did He form. In thee rejoiceth, O thou who art full of grace, all creation: glory to thee.

Communion Verse: Praise the Lord in the heavens, praise him in the highest.

Another: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings Alleluia! Alleluia! Alleluia!

After the Divine Liturgy: the Moleben for the New Year. However, some do this service after the Vigil at midnight.

Alternatively, in some traditions, the service of the blessing of Vasilopita (St Basil's Bread) is served after the Divine Liturgy in church or in the homes of the faithful.

THE BLESSING OF VASILOPITA

The Vasilopita is placed on a table on which are placed two lighted candles, and the Cross.

Deacon: Bless, Master.

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen.

Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Troparia

Troparion of St Basil the Great, in Tone I—

Thy fame hath gone forth into all the earth, * which hath received thy word. * Thereby thou hast divinely taught the Faith; * thou hast made manifest the nature of created things; * thou hast made the moral life of men a royal priesthood. * O Basil, our righteous father, intercede with Christ God that our souls be saved.

Troparion of the Cross, in Tone I—

O Lord, save Thy people * and bless Thine inheritance. * Grant Thou victory unto Orthodox

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Christians * over their adversaries, * and by the power of Thy Cross * do Thou preserve Thy commonwealth.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Troparion of the Feast of the Circumcision of the Lord, in Tone I —

Thou Who sittest with the Eternal Father * on a fiery throne in the heights, * wast pleased through the Divine Spirit to be born on earth * of a Virgin Maiden, Thy Mother, O Jesus. * Wherefore, Thou wast circumcised as a man on the eighth day. * Glory to Thine all-gracious will. * Glory to Thy providence. * Glory to Thy condescension, O only Lover of mankind.

The Augmented Ectenia

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this holy temple (*or* habitation) and all those gathered herein.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for help from on high, protection and comfort for our brothers and sisters: the

poor, the sick and the disabled, those in captivity and slavery and all those in need and in danger.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray that the Lord our God will hearken unto the supplication of us sinners and have mercy on us.

Chanters: Lord, have mercy. *Thrice.*

Priest: Hearken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for a merciful God art Thou; and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer for the Blessing of the Vasilopita

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: O Lord our God, who hast appointed times and seasons by Thine own power, do Thou Thyself bless this new year of the time begun and redeemed by the manifestation of Thine Only-begotten Son: and grant unto us, Thine unworthy servants who in the Holy Spirit are gathered together in one place, a peaceful life, health and all our petitions which are unto salvation. Strengthen the aged, educate the young, bring together those who are scattered, bring back those who have gone astray, defend the orphans, protect the widows, deliver the captives, compass about with Thy divine power those who labour on the seas and in the mines; and all of us who call upon Thy divine authority, do Thou guide to the understanding of Thy commandments, to do Thy will and to love Thy people in humility and simplicity of heart. Do Thou also bless this bread which hath been brought and prepared by Thy servants for Thy glory, and that of our Father among the Saints Basil the Great; and preserve in health and peace all those who partake of it.

For Thou art the Giver of all good things and to Thee we give thanks, to the Father and the Son and the Holy Spirit, now and ever and to the ages of ages.

Chanters: Amen.

The priest now blesses the Vasilopita and, taking the knife, makes the sign of the Cross over it, saying:

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Priest: May the year of our Lord ____ be happy, healthy and peaceful, bringing all good things for our Church, the country in which we dwell and for all of us.

The priest cuts portions of the holy Vasilopita. The portions are distributed as follows: The first portion is cut in remembrance of our Lord and Saviour, Jesus Christ; the second is for the Holy Mother of our Lord, the Most-Holy Theotokos and Ever-Virgin Mary; the third is for St. Basil the Great; the other portions are cut for the members of the family including the Church, house, for the traveler, the visitor, and the poor.

In one of those portions is a coin and whoever receives that coin, is believed to have a special blessing for the New Year.

The Dismissal

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Father (Master), Bless.

Priest: May Christ our true God, Who deigned to be circumcised in the flesh on the eighth day for our salvation, through the intercessions of His most pure Mother, of our father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia, of our holy and God-bearing fathers, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Lambertsen translation:

Troparion of the Holy Fathers (Tone 2)

Great are the accomplishments of faith! * In the fountain of flame, as in refreshing water, * the three holy youths exulted; * and the prophet Daniel was shown to be a shepherd of lions, as of sheep. * By their supplications, O Christ God, save our souls!

Kontakion of the Holy Forefathers (Tone 6)

O thrice-blessed ones * who did not honour an image wrought by hands * but were defended by the indescribable Essence, * ye were glorified in your ordeal by fire; * and standing in the midst of unbearable flame, * ye called upon God, saying: * Speed Thou and make haste to our aid, O Compassionate One, in that Thou art merciful; * for what Thou wiltest, Thou canst do!

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The Horologion texts are taken from *The Unabbreviated Horologion*, Second Edition, translated from the Church Slavonic by Rassaphore Monk Lawrence [later Monk John] (Campbell), and published by Holy Trinity Monastery, Jordanville, New York, in 1999.

The texts of the Octoechos are from *The Octoechos: The Hymns of the Cycle of the Eight Tones for Sundays and Weekdays*, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 4 volumes by the St John of Kronstadt Press in 1999-2000.

The Menaion texts are from *The Menaion of the Orthodox Church*, Second Edition, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 12 volumes by the St John of Kronstadt Press in 2003-2012.

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The translation used for Epistle and Gospel Readings is taken from *The Third Millennium Bible: New Authorized Version of the Holy Bible*, published by Third Millennium Publications, A division of Deuel Enterprises, Inc., of Gary, South Dakota. The Third Millennium Bible (TMB) is a 1998 minor update of the Authorised (King James) Version of the Bible. Unlike the New King James Version, it does not alter the language significantly from the 1611 version, retaining Jacobean grammar, but it does attempt to replace some of the vocabulary which no longer would make sense to a modern reader.