

## The 1<sup>st</sup> Day of January

⊕ **The Circumcision in the Flesh of our Lord and Savior Jesus Christ; And the Commemoration of our Father among the Saints, Basil the Great, Archbishop of Cæsarea in Cappadocia.**

### Small Vespers

*Taken from the Octoechos, except as indicated.*

#### At “Lord, I call...,” 4 stichera, in Tone 3:

**H**aving taken in Christ, the well-spring of life, /  
To dwell in thy soul by the purity of thy life, /  
Thou hast poured forth rivers of godly teachings upon the whole world. /  
Drinking of these waters, the faithful people of the Church /  
Acknowledge the fruit of thy lips and offer actions of grace to the Lord, ///  
Who hath thus glorified thy mem’ry forever. *(twice)*

**T**he myrrh of grace anointed thee, /  
To minister the Gospel of the kingdom, O Basil, revealer of things divine. /  
Thou hast filled all the earth with the sweet savor of Christ /  
And with the fragrance of the knowledge of Him. /  
Therefore, accept the voices of us, thy servants, ///  
And entreat Him to grant great mercy for those who honor thee.

*(in the same Tone, by Byzantius):*

**C**lothed in thy priestly vestments, O Basil, /  
Thou, champ’ion of the Holy Trinity, /  
Thou didst stand before the judgment seat /  
Braving great dangers for the faith. /  
And having shown the strength of a mighty warrior /  
Thou didst put to shame the anger of the prelate, emboldened by power of the  
enemy. /  
And willingly accepting the suffering that he was threatening, /  
Thou didst become a martyr by thine own will /  
Thus earning for thyself a crown of victory ///  
From Christ, who hath great mercy.

#### Glory..., Tone 2:

**D**iscerning the nature of all earthly things /  
And accounting them as being worthless /  
Thou didst attain the One that is priceless, /  
The pre-eternal Creator of all, /

And spurning all else, thou didst devote thyself completely to Him. ///  
Pray that we too may acquire this divine desire, O holy hierarch Basil.

**Now and ever..., of the Feast, in Tone 8:**

**D**escending to the human race, /  
The Savior deigned to be wrapped in swaddling clothes, /  
And as an infant of eight-days born of His Mother /  
And without beginning of His Father, /  
Willingly, He accepted circumcision in the flesh. /  
So let us, the faithful, cry aloud to Him: ///  
Thou art our God, have mercy on us.

**At the Aposticha, these stichera, in Tone 2: To the melody, "O House of Ephratha...."**

**T**hou art like a three-fold sun, /  
Shining down upon us ///  
As our souls delight in thy words, O father Basil.

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

**T**hy voice, O holy father, /  
Sounds forth like a trumpet from heaven, /  
And the fire of thy words, O hierarch Basil, ///  
Destroys all the teachings of heresy.

*Verse:* The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

**T**hou didst defend the unity /  
Of the undivided Trinity, /  
And with the light of the Three-fold Sun, ///  
Thou didst destroy the teachings of Sabellius and Arius.

**Glory..., now and ever..., in the same Tone:**

**We** celebrate today /  
The circumcision in the flesh of God the Word as man, /  
And we honor the Theotokos, ///  
And we commemorate our father Basil, whom we call Great.

**After the Prayer of St. Symeon, the Trisagion through the Lord's Prayer.  
Then:**

CIRCUMCISION OF OUR LORD; COMMEMORATION OF  
ST. BASIL THE GREAT

**The Troparion of the Saint, in Tone 1:**

Thy voice hath gone out into all the world /  
And thy word hath been received. /  
Thou didst teach divinely concerning the nature of things /  
And thou hast adorned the ways of mankind. /  
O father Basil, of the royal priesthood, ///  
Entreat Christ God that our souls may be saved.

**Glory..., now and ever...,**

**The Troparion of the Feast, in the same Tone: (Greek usage)**

**M**ost compassionate Lord, being God by nature /  
Thou didst without change take on the form of man; /  
And fulfilling the law didst accept to be circumcised in the flesh /  
That Thou mightiest overcome the darkness /  
And roll away the veil of our passions: /  
Glory to Thy goodness; /  
Glory to Thy compassion; ///  
Glory to Thine ineffable condescension, O Lord!

**The Troparion of the Feast, in the same Tone: (Slav usage)**

**S**eated upon a fiery throne in the heavens /  
Together with the pre-eternal Father and the Holy Spirit, /  
Thou wast pleased to be born on earth of a Mother /  
A Maiden who knew not wedlock. /  
Therefore, thou hast been circumcised on the eighth day like a man. /  
Glory to Thine all-glorious counsel; /  
Glory to Thy dispensation; ///  
Glory to Thy condescension, O only Lover of mankind!

**Great Vespers**

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 6 stichera,

**3 stichera of the Feast, in Tone 8:**

**D**escending to the human race, /  
The Savior deigned to be wrapped in swaddling clothes, /  
And as an infant of eight-days born of His Mother /

And without beginning of His Father, /  
Willingly, He accepted circumcision in the flesh. /  
So let us, the faithful, cry aloud to Him: ///  
Thou art our God, have mercy on us. (*twice*)

**T**he All-good God was not ashamed to be circumcised in the flesh /  
But provided Himself as an example to all /  
And as a pattern for salvation. /  
For the Maker of the Law fulfills the law, /  
And the sayings of the prophets concerning Him. /  
And He, who holdest all things in the palm of His hand ///  
Is wrapped in swaddling clothes. Glory to Thee!

**And 3 stichera of the Saint, in Tone 4: To the melody, "Called from on high...."**

**T**hou wast given the name Basil, /  
Which means 'the royal one.' /  
And having tended with loving wisdom the royal priesthood, the peple of Christ, /  
The King of kings and the Lord of all, /  
The Son united perfectly with the Father and co-eternal with Him /  
Adorned thee with the crown of the kingdom. ///  
Pray to Him to save and enlighten our souls.

**A**dorned in hierarchal vestments, O Basil, /  
Joyfully didst thou proclaim the gospel of the kingdom /  
Pouring forth the teachings of Orthodoxy for the Church. /  
And being now illumined by them we confess and glorify one Godhead — /  
The Almighty Father, the Only-begotten Word of God and the Holy Spirit, /  
Three Persons undivided! ///  
Entreat the Trinity, to save and enlighten our souls.

**L**iving the life of the bodiless angels, /  
While dwelling here on the earth /  
Thou didst emulate their shining purity, /  
O father Basil, /  
And now abiding with them among the choirs of heaven. /  
Pray Christ God that we who delight in thy divinely-inspired teachings. /  
Be saved from the perils of darkness and ignorance, ///  
And that He may save and enlighten our souls.

**Glory..., in Tone 8: (by Anatolius)**

CIRCUMCISION OF OUR LORD; COMMEMORATION OF  
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**T**hou didst become a lover of wisdom, O ven'rable one, /  
Preferring the life with God to all possessions, /  
And contemplating death thou didst rightly forsake the riches of earth. /  
Thou didst strip from thyself all the passions of the flesh /  
Through the strict practice of abstinence; /  
By the practicing the divine law thou didst preserve the freedom of thy soul; /  
And by the riches of virtue thou didst fully subject the flesh to the spirit. /  
So, having disposed of the flesh, and the prince of the world, ///  
Standing now before Christ, entreat Him to grant great mercy for our souls.

**Now and ever..., of the Feast, in Tone 8:**

**D**escending to the human race, /  
The Savior deigned to be wrapped in swaddling clothes, /  
And as an infant of eight-days born of His Mother /  
And without beginning of His Father, /  
Willingly, He accepted circumcision in the flesh. /  
So let us, the faithful, cry aloud to Him: ///  
Thou art our God, have mercy on us.

*Or, on Friday or Saturday Evening, the Dogmatic Theotokion in the Tone of the Week.*

**The Entrance and the Prokeimenon of the day.**

**Three Readings:**

**The Reading from Genesis (Composite from Ch. 17:1-2,5-7,9,11,10,12,14):**

<sup>17:1</sup>...**A**nd the Lord appeared to Abram and said unto him, "I am thy God. Be thou well pleasing before Me, and be thou blameless. <sup>2</sup>And I will establish My covenant between Me and thee, and I will multiply thee exceedingly." And thou shalt be a father of a multitude of nations. <sup>5</sup>Neither shall thy name any more be called Abram, but thy name shall be Abraham, for I have made thee a father of many nations. <sup>6</sup>And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee. <sup>7</sup>And I will establish My covenant between Me and thee and thy seed after thee to their generations for an everlasting covenant; and I will be a God to them." *And Abraham fell down on his face and worshipped the Lord.* <sup>9</sup>And God said unto Abraham, "Thou also shalt keep My covenant, thou and thy seed after thee for their generations: <sup>11</sup>ye shall be circumcised in the flesh of your foreskin, and it shall be for a token of a covenant betwixt Me and you. <sup>10</sup>And

this is the covenant which thou shalt keep, between Me and you and betwixt thy seed after thee unto their generations. <sup>12</sup>And the newborn babe of eight days shall be circumcised among you, every man-child throughout your generations ... <sup>14</sup>and the uncircumcised

man child which shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his kindred for he hath broken My covenant.”

### **The Reading from Proverbs (8:22-30):**

**T**hus saith the Lord Almighty: <sup>8:22</sup>The Lord made Me the beginning of His ways for His works. <sup>23</sup>He established Me before the age in the beginning, before He made the earth, <sup>24</sup>even before He made the deeps, before the fountains of water came forth; <sup>25</sup>before the mountains were settled and before all hills, He had begotten Me. <sup>26</sup>The Lord made countries and uninhabitable places and the highest habitable parts of

the world. He prepared the heaven, I was present with Him, and when He set apart His throne upon the winds, <sup>28</sup>and when He strengthened the clouds above, and when He secured the fountains of the earth, <sup>29</sup>and when He strengthened the foundations of the earth, <sup>30</sup>then I was by Him arranging all things; I was that wherein He took delight, and daily rejoiced I in His presence continually.

### **The Reading from Proverbs (10:31-11:12):**

**T**hus saith the Lord Almighty: <sup>10:31</sup>The mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. <sup>32</sup>The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. <sup>11:1</sup>False balances are an abomination to the Lord, but a just weight is acceptable to Him. <sup>2</sup>Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. <sup>3</sup>When a righteous man dieth, he leaveth regret, but the destruction of the ungodly is hard at hand, and bringeth joy. <sup>4</sup>The integrity of the righteous shall guide them, but the perverseness of transgressors shall destroy them. <sup>4a</sup>Riches shall not profit in the day of wrath, but righteousness delivereth from death.

<sup>5</sup>The virtue of the righteous makes straight their paths, but unrighteousness leadeth to deceit. <sup>6</sup>The righteousness of the upright delivereth them, but transgressors are caught in their own destruction. <sup>7</sup>When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. <sup>8</sup>A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. <sup>9</sup>A hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the righteous be delivered. <sup>10</sup>In the prosperity of the righteous a city *doth prosper*, <sup>11</sup>but it is overthrown by the mouth of the ungodly. <sup>12</sup>A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

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**At the Litya, one sticheron of the temple, then these two stichera of the Saint, in  
Tone 3: (by Germanus)**

**H**aving taken in Christ, the Well-spring of life, /  
To dwell in thy soul by the purity of thy life, /  
Thou hast poured forth rivers of godly teachings upon the whole world. /  
Drinking of these waters, the faithful people of the Church /  
Acknowledge the fruit of thy lips and offer actions of grace to the Lord, ///  
Who hath thus glorified thy mem'ry forever.

**T**he myrrh of grace anointed thee, /  
To minister the Gospel of the kingdom, O Basil, revealer of things divine. /  
Thou hast filled all the earth with the sweet savor of Christ /  
And with the fragrance of the knowledge of Him. /  
Therefore, accept the voices of us, thy servants, ///  
And entreat Him to grant great mercy for those who honor thee.

**And this sticheron, in the same Tone: (by Byzantius)**

**C**lothed in thy priestly vestments, O Basil, /  
Thou champ'ion of the Holy Trinity, /  
Thou didst stand before the judgment seat /  
Braving great dangers for the faith. /  
And having shown the strength of a mighty warrior /  
Thou didst put to shame the anger of the prelate, emboldened by power of  
the enemy. /  
And willingly accepting the suffering that he was threatening, /  
Thou didst become a martyr by thine own will /  
Thus earning for thyself a crown of victory ///  
From Christ, who hath great mercy.

**Glory..., in Tone 6:**

**G**race poured forth from thy lip, O righteous father, /  
And thou didst become a shepherd for the Church of Christ, /  
Teaching the reasoning sheep to believe ///  
In the Consubstantial Trinity in One Godhead.

**Now and ever..., of the Feast, in Tone 8:**

**D**escending to the human race, /  
The Savior deigned to be wrapped in swaddling clothes, /



And as an infant of eight-days born of His Mother /  
And without beginning of His Father, /  
Willingly, He accepted circumcision in the flesh. /  
So let us, the faithful, cry aloud to Him: ///  
Thou art our God, have mercy on us.

**At the Aposticha, these stichera of the Saint, in Tone 1: (by Byzantius)**

**O** most-blessèd Basil, /  
Thou didst arm thyself with the sting of divine love /  
And like a divine and noble bee of the Church of Christ, /  
Thou didst sting the blasphemies of the impious heresies, /  
And didst store the sweet honey of piety. /  
So having passed into the divine and pristine gardens of paradise, ///  
Remember us when thou standest before the Consubstantial Trinity.

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

*(in the same Tone, by Basil the Monk):*

**F**rom all the saints, O father Basil, /  
Thou hast gathered virtues — /  
Meekness from Moses, zeal from Elijah, /  
The art of confessing from Peter, theology from John. /  
As Paul, thou dost never cease to cry aloud: /  
‘Who is weak and I am not weak? /  
Who is offended and I burn not?’ ///  
Therefore dwelling with them pray that our souls may be saved.

*Verse:* The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

*(in the same Tone, by the Monk John of Damascus):*

**D**iscerning the nature of all earthly things /  
And accounting them as being worthless /  
Thou didst attain the One that is priceless, /  
The pre-eternal Creator of all, /  
And spurning all else, thou didst devote thyself completely to Him. ///  
Pray that we too may acquire this divine desire, O holy hierarch Basil.

**Glory..., in Tone 6:**

**H**aving received the grace of working miracles from heaven /  
And held up the error of idols to public scorn by thy teachings, /  
Thou, all-blessèd Basil, art the glory and confirmation of hierarchs, /



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And an example for the instruction of all the fathers. ///

Now, having boldness before God, pray that our souls may be saved.

**Now and ever..., of the Feast, in Tone 8:**

The All-good God was not ashamed to be circumcised in the flesh /  
But provided Himself as an example to all /  
And as a pattern for salvation. /  
For the Maker of the law fulfills the law, /  
And the sayings of the prophets concerning Him. /  
And He, who holdest all things in the palm of His hand ///  
Is wrapped in swaddling clothes. Glory to Thee!

**After the blessing of the loaves, the Troparion of the Saint, in Tone 1:**

Thy voice hath gone out into all the world /  
And thy word hath been received. /  
Thou didst teach divinely concerning the nature of things /  
And thou hast adorned the ways of mankind. /  
O father Basil, of the royal priesthood, ///  
Entreat Christ God that our souls may be saved.

**Glory..., now and ever..., of the Troparion of the Feast, in the same Tone:**

Seated upon a fiery throne in the heavens /  
Together with the pre-eternal Father and the Holy Spirit, /  
Thou wast pleased to be born on earth of a Mother /  
A Maiden who knew not wedlock. /  
Therefore, thou hast been circumcised on the eighth day like a man. /  
Glory to Thine all-glorious counsel; /  
Glory to Thy dispensation; ///  
Glory to Thy condescension, O only Lover of mankind!

**And the Dismissal.**

*Note:* At Compline we sing the Kontakion of the Saint, “Thou didst become an unshakeable pillar of the Church...,” (*see below*); **Glory..., now and ever..., and the Kontakion of the Feast**, “The Lord of all endureth circumcision ...,” (*see below*).

**Matins**

**At “God is the Lord...” the Troparion of the Feast, twice**, “Seated upon a fiery throne in the heavens...” ; **Glory..., Saint**, “Thy voice hath gone out into all the world...”;

Now and ever..., Feast.

**After the 1<sup>st</sup> Kathisma, the Sessional Hymn, in Tone 5:** *To the melody: “The co-unoriginate Word...”*

**L**et us praise Basil as the royal adornment of the Church, /  
As the inexhaustible treasury of teachings, /  
For through them he hath taught us to honor the Holy Trinity, ///  
United in essence and Persons undivided.

**Glory..., in Tone 1:** *To the melody, “Thy tomb, O Savior....”*

**S**tanding now before the Trinity, O Basil the wise, /  
Pray for us who sing thy praises /  
And who honor thy holy memory, /  
That we may receive the grace of mercy and the cleansing of our offenses /  
On the Day of judgement, ///  
That with our mouths and hearts we may glorify the only Lover of mankind.

**Now and ever..., in the same Tone:**

**T**he Creator and Master of the world /  
Who is on-high with the Father and the Spirit /  
Is circumcised as an eight-day infant on earth. /  
Thy works are truly divine and wonderful: /  
For Thou, the Master, hast been circumcised for our sake, ///  
In the fulfillment of the law.

***Note:** Here we read St. Basil’s Instruction to Monks.*

**After the 2<sup>nd</sup> Kathisma, the Sessional Hymn, in Tone 8:** *To the melody, “Of Wisdom....”*

**H**aving drawn from the wealth of ineffable and divine wisdom /  
Thou didst collect the refreshing waters of Orthodoxy /  
Bringing joy to all the faithful /  
But drowning instead, the teachings of heresy. /  
Thus through thy pious labors, O holy hierarch, father Basil, /  
Thou wast shown to be a champ’ion of the Trinity. ///  
Entreat Christ God that he grant remission of sins to those who celebrate  
with love thy holy memory.

**Glory..., in Tone 3:** *To the melody, “The faith divine....”*

**H**aving quenched the thirst of the universe /

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With the waters of thy dogmatic teachings and piety, /  
Truly thou hast pleased the Source of life, Himself, O father Basil. /  
So having attained great boldness before Him, O divinely-inspired one, ///  
Entreat Him now to grant great mercy to our souls.

**Now and ever..., in Tone 4:**

**T**oday we behold Him who is invisible by nature, /  
The Word before the ages who was born of the Virgin /  
Being circumcised as an infant of eight-days /  
According to the law for our sake. ///  
Him do we worship as our Savior.

**Polyeley and Magnification:**

**We** magnify thee, // O holy hierarch father Basil, and we honor thy holy memory,  
for thou dost pray to Christ our God for us!

*Selected Psalm verses:*

**H**ear this, all nations! Give ear, all inhabitants of the earth!  
**M**y mouth shall speak wisdom and the meditation of my heart shall be  
understanding.

**After the Polyeley, the Sessional hymn, in Tone 8: *To the melody, "Of Wisdom...."***

**B**y the strength of thy divine words /  
Thou hast buried the dark heresies of Arius, /  
And drowned the teachings of Eunomius.  
Thou hast destroyed the teachings of Nestor and Sabellius, /  
And by stretching forth thy hands and proclaiming God the Spirit to mortal men, /  
Thou didst slay the enemy. /  
O holy hierarch, father Basil, /  
Intercede, with Christ God that He grant the remission of sins ///  
To those who festively celebrate of thy holy memory.

**Glory...,**

**T**he grace of thy divine words /  
And the mystical heights of thy doctrines /  
Are for us a divine ladder of ascent. /  
For like a trumpet, thou didst herald the teaching of the Spirit. /  
And having reposed in the place of sweetness /  
Thou didst receive the reward of thy labors. /  
O holy hierarch, father Basil, /

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Intercede, with Christ God that He grant the remission of sins ///  
To those who celebrate with love thy holy memory,

**Now and ever..., Theotokion in the same Tone:**

**W**hen the Creator and Master of all /  
Who took flesh from thy most pure womb /  
He revealed thee as the Mediatrix for all mankind. /  
For this cause we run to thee, O most-pure Lady /  
Asking for the cleansing of our sins, /  
And that we be spared the torments of the prince of this world. /  
Therefore, we cry aloud to thee: /  
Entreat thy Son and God /  
That He may grant the remission of sins ///  
To those who with faith worship Him who was born of thee.

***Note:** Here we read St. Gregory the Theologian's *Funeral Oration on St. Basil the Great*, in four parts.*

**1<sup>st</sup> Antiphon of the 4<sup>th</sup> Tone (The Song of Ascents), "From my youth..."**

**Prokeimenon, in Tone 4:**

My mouth shall speak wisdom and the meditation of my heart shall be understanding. *Verse:* Hear this, all nations! Give ear, all inhabitants of the earth!

**Let every breath...**

**Gospel: (36) John 10:9-16**

**After Psalm 50 (51), the Post-Gospel sticheron, to the Saint, in Tone 6:**

**G**race poured forth from thy lip, O righteous father, /  
And thou didst become a shepherd for the Church of Christ, /  
Teaching the reasoning sheep to believe ///  
In the Consubstantial Trinity in One Godhead.

### **The Canon**

**One Canon of the Feast, with 3 Troparia, including the Irmos,  
and one Canon of the holy Hierarch, with 8 Troparia, including the Irmos.**

#### **Ode 1**

#### **Canon of the Feast, Tone 2**

*the composition of Stephen.*

***Irmos:** O come, ye people, let us sing a song to Christ our God who parted the sea*

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*and through it led his people whom He had brought out of the bondage of Egypt: for He hath been glorified!*

**Refrain:** Glory to Thee, O God, glory to Thee!

**T**he eighth day was a symbol of the things that were to come to pass, made bright and sanctified by thy voluntary humility, O Christ, for on this day Thou hast been circumcised in the flesh according to the law.

**C**hrist accepts circumcision on the eighth day after His birth, and on that day, the Light of the new grace dawns and the shadow flees away.

**Canon of the Saint, in the same Tone**

*and having the same Irmosi,*

*the composition of the Monk John of Damascus.*

**Irmos:** *O come, ye people.... O come, ye people, let us sing a song to Christ our God who parted the sea and through it led his people whom He had brought out of the bondage of Egypt: for He hath been glorified!*

**Refrain:** O holy hierarch father Basil, pray to God for us!

**I**t would be fitting for the sound of thy voice to be with us to help in singing thy praises, but, as thou art indulgent, O father, grant us thy grace abundantly.

**H**aving trod the thorny path of virtues, thou hast reached the smooth and undisturbed way leading up to heave and hast been shown as an example for all to follow, O father Basil.

**W**ith the sword of the Spirit, O father Basil, thou hast smitten the passions of thy soul and body, offering thyself as a sacrifice to the Master.

**T**hou hast disciplined the passionate yearnings of thy flesh in thy love of wisdom, O father Basil. Therefore, thou dwellest now in the everlasting kingdom.

**G**lory...,

**T**hou art an initiate of the ineffable mysteries, O Basil, bringing us all to the Christ's mystical kingdom by the radiant Light of the Holy Trinity.

**N**ow, and ever...,

**Theotokion:** **W**ho shall be able to tell in fitting words of thy conceiving beyond words, O most-pure Lady? For thou hast borne God in the flesh, the Savior and Lord of all, who appeared to us.

**Katavasia (from the Canon of the Theophany):** **T**he Lord, mighty in battle uncovered the foundations of the deep: and led His servants on dry ground, but He covered

*their adversaries with the waters, for He hath been glorified.*

*Second Katavasia:* Israel passed through the storm-tossed deep of the sea that God had turned into dry land; but the dark waters completely covered the chief captains of Egypt in a watery grave through the mighty strength of the right hand of the Master.

### Ode 3

#### Canon of the Feast

*Irmos:* Establish us in Thee, O Lord, who by the wood of the Cross didst put sin to death, and didst implant the fear of Thee in our hearts as we sing praises to Thee.

Having taken flesh, the transcendent Word was circumcised to the fulfillment of the law. Thus, He gave us the divine first fruits of grace and life everlasting.

Christ incarnate showed Himself to be the fulfiller of the law, and not being contrary to God, and He deigned willingly to be circumcised on the eight day.

#### Canon of the Saint

*Irmos:* Establish us in Thee....

Thy radiant festival, O father, is celebrated in the season of the Nativity of Christ, whose ineffable mystery thou didst reveal to us through thy teachings.

Instructed in the fear of God, which is the beginning of wisdom, thou didst soar aloft upon wings of the highest wisdom, which thou so loved, O father Basil.

Being filled with great knowledge, not only of the things here below, but also of the things on-High, thou didst appear as a beacon of its Light.

Thou, O Basil, hast wisely ascended by action to the contemplation of God, and clearly, thou hast attained the knowledge of all that is.

*Theotokion:* Without seed thou didst conceive God within thy womb, and thou hast ineffably borne Him made flesh, upon whom the hosts of heaven dare not gaze, O pure ever-Virgin Mother.

*Katavasia (from the Canon of the Theophany):* The Lord who gives strength to our kings, and exalts the horn of His anointed is born of a Virgin and comes to be baptized. So let us, the faithful cry aloud: None is holy as our God, and none is righteous save Thee, O God.

*Second Katavasia:* From the ancient snares have we all been set loose, and the jaws of the devouring lions have been broken; let us then rejoice exceedingly and open wide our mouths, weaving with words a melody to the

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*Word whose delight it is to bestow gifts upon us.*

**The Kontakion of the Feast, in Tone 3:** *To the melody, “Today the Virgin gives birth....”*

The Lord of all endureth circumcision; /  
His flesh is being cut for the sins of mankind, /  
For He is good and grants salvation to the world /  
While Basil, the Creator’s high-priest is clothed with light, ///  
As he rejoices in the heavens.

**The Sessional Hymn of the Saint, in Tone 8:** *To the melody, “Of Wisdom....”*

Having drawn from the wealth of ineffable and divine wisdom /  
Thou didst collect the refreshing waters of Orthodoxy /  
Bringing joy to all the faithful /  
But drowning instead, the teachings of heresy. /  
Thus through thy pious labors, O holy hierarch, father Basil, /  
Thou wast shown to be a champ’ion of the Trinity. ///  
Entreat Christ God that he grant remission of sins to those who celebrate  
with love thy holy memory. *(twice)*

**Glory..., now and ever..., the Sessional Hymn of the Feast, in Tone 4:** *To the melody, “Thou hast appeared today....”*

As Thou doth possess an unfathomable depth of love for mankind /  
Thou didst deign to clothe Thyself in the garment of a servant /  
And wast circumcised in the flesh, O Master, ///  
Granting us all great mercy.

**Ode 4**

**Canon of the Feast**

***Irmos:*** *I have heard, O Lord, the news of Thy dispensation, and I have glorified  
Thee who alone lovest mankind.*

The requirement of circumcision hath ceased since Christ was circumcised of His own will, giving all the nations remission of sins, and saving them by grace.

The eighth day on which Christ the Master was circumcised in the flesh gives us perfect picture of the perpetual life of the age to come.

**Canon of the Saint**

***Irmos:*** *I have heard....*

The Church is adorned like a bride by the birth of the Christ Child and by the



commemoration of thy feast, O all-blessèd father Basil.

**T**hou didst fight for God without surrendering, O Basil, but submitted thyself in all things to all His commands.

**O** all-blessèd Basil, thou hast been given to the Church as a fortress and a mighty wall.

**O** all-blessèd father Basil, to the enemies of God thou art a slashing battle-axe and a deceit-consuming fire.

*Theotokion:* **W**e pray thee, O Lady, who conceived God without seed to intercede for us, thy servants.

*Katavasia (from the Canon of the Theophany):* **H**e whom Thou hast called, O Lord, the voice of one crying in the wilderness, heard Thy voice when Thou hadst thundered upon many waters bearing witness to Thy Son, wholly filled with the Spirit that had come, he cried aloud: 'Thou art Christ, the Wisdom and the power of God.

*Second Katavasia:* Cleansed by the fire of the mystic vision of God, the prophet sang of the renewal of mortal man, and moved by the Spirit, he raised his voice to announce the ineffable incarnation of the Word, who hath shattered the dominion of the mighty.

## Ode 5

### Canon of the Feast

*Irmos:* O Lord, bestower of light and Creator of the ages, by the light of Thine ordinances guide Thou us, for we know no other God but Thee.

**T**hou, O Lord, hast come forth ineffably from a Virgin Mother and not thought it unworthy to put on the form of a mortal man, but as an infant, Thou hast fulfilled the law according to the law.

**L**oving the shadow of the Law, Israel dwelt in darkness, but from thee, O Mother, hast Christ, the Light of the world come forth.

### Canon of the Saint

*Irmos:* O Lord, bestower of light....

**T**ruly the Church today celebrates a twofold Feast — the Circumcision of the Master who appeared on earth as a newborn Babe, and the memorial of His wise and thrice-blessèd servant.

**C**hrist, the unapproachable Light came to dwell in thee, O venerable one, and He

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showed thee forth to the world as a radiant lamp. Therefore we praise thy memory, O Basil.

**T**hou hast clearly explained the shrouded events on Mount Saini as told by Moses, making plain the divine Mysteries for all to see, O most-blessèd Basil.

**N**either Moses who received the law nor Joseph who dispensed bread before the law, dispensed nourishment as thee, O Basil, for as a celebrant at the altar thou breakest the Body of Christ for the nourishment of all.

*Theotokion:* **T**o thee, O Virgin who gavest birth to Christ, we cry aloud: Rejoice, O most-pure Lady! Rejoice, thou, who hast made the Light to dawn for us! Rejoice, thou, who hast contained the infinite God within thy womb!

*Katavasia (from the Canon of the Theophany):* **J**esus the Prince of Life has come to set loose from condemnation Adam the first-formed man, and though as God He needs no cleansing, yet for the sake of fallen man He is cleansed in the Jordan, in its streams He defeats the enmity and grants the peace that passes all human understanding.

*Second Katavasia:* **B**y the cleansing of the Spirit have we been washed from the poison of the dark and unclean enemy, and we have set out upon a new path free from error, that leadeth to gladness of heart past all attainment, which only they attain whom God hath reconciled unto Himself.

**Ode 6**

**Canon of the Feast**

*Irmos:* **A**n abyss of sins has finally encompassed me; but, O Lord, lead my life up from corruption as Thou hast lead Joseph.

**C**hrist, having become a Child is the fulfillment of the law, and so the law hath come to its end. By accepting circumcision under the law, He hath redeemed us from the curse of the law.

**B**y His coming, Christ hath brought the Sabbaths and circumcisions to an end, and the springtime of grace hath shone forth.

**Canon of the Saint**

*Irmos:* **A**n abyss of sins....

**T**hou, O Basil, hast satisfied the souls of the poor consumed by hunger and hast filled the hearts of the famished with the divine gladness.

**T**hou hast fed the souls of the hungry with heavenly food, for thy words, O Basil, is

the bread of the angels with which thou nourishest us all.

**L**aboring like a bee thou hast gathered together the nectar from every flower of the virtues, and practicing them all, thou hast attained sanctification.

**T**hou didst hasten to break away from the world and live with God, O father. Therefore, renouncing the transient and corrupt, thou didst wisely acquire that which endureth forever.

***Theotokion:*** Save us, thy servants, from every misfortune, O Theotokos, for after God, we have no other help save thee, our invincible protectress and defender.

***Katavasia (from the Canon of the Theophany):*** The voice of the Word, the candlestick of the Light, the morning star and forerunner of the Son, cried in the wilderness to all the people: 'Repent and be cleansed while there is yet time, for lo! Christ is at hand delivering the world from corruption.'

***Second Katavasia:*** With His blessed voice, the Father proclaims His beloved, whom He had begotten from the Virgin's womb, and He proclaims to her: 'Verily,' I say, 'this is My Consubstantial Son! Radiantly hath He come forth in the flesh, My living Word, who by My providence is made a mortal man.'

#### **The Kontakion of the Saint, in Tone 4:**

**T**hou didst become an unshakeable pillar of the Church, /  
A harbor and refuge /  
Distributing to all mankind thy teachings /  
O venerable father Basil, ///  
Who dost reveal mysteries of heaven.

***Ikos:*** Basil the Great is a chalice of chastity, the mouth of wisdom, and a paradigm of teaching, that shines forth with spiritual light upon all mankind! Come then, O people, and let us stand in the house of God and ardently contemplate his miraculous deeds; and illumined by the splendor of his life and refreshed by his pure spirit, let us imitate his faith, his fervor, and humility; for through these has he become the dwelling-place of God. Let us praise him and cry out: O venerable father Basil, thou truly revealest to us the mysteries of heaven!

#### **Ode 7**

#### **Canon of the Feast**

***Irmos:*** The three children trampled upon the ungodly command to adore the golden idol on the field of Dura, and besprinkled with dew in the midst of the fire sang: Blessed art Thou, O Lord God of our fathers.

**M**anifesting to us the mystery of the regeneration of mankind, the Nativity of Christ

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is resplendent in all its glory, for the Savior is circumcised according to the law — not as God, but as a mortal man in fulfillment of the law.

**T**oday the Creator of the law is voluntarily circumcised, thus fulfilling the law and circum-cising the winter of our sins, and we sing: Blessèd art Thou, O Lord God of our fathers!

**Canon of the Saint**

*Irmos: The three children....*

**T**he Son hath appeared as an image of the Father, and the Spirit, as an image of the Son, and thou, O luminary Basil, art the dwelling-place of the Trinity. Blessèd is thy memory, and may they who glorify it, in their turn be glorified themselves.

**D**elving with thy mind into the incomprehensible mysteries of God and having obtained the most precious pearl of knowledge, thou hast enriched the world with wisdom, and taught us all to cry aloud: Blessèd art Thou, O Lord God of our fathers!

**O** Saint Basil and Saint Gregory, you inspired holy duo, sharing a single mind, and joined in spirit, united steadfastly by the love of God, pray ye now to Christ for us, your flock.

**O** father of orphans and champion of widows, wealth of the needy and comfort of the infirm, thou art also revealed as the compass of the wealthy and the staff that supports the old; O Basil, thou instructor of the young, and model of virtue for the monastics.

**H**aving cleansed thy mind of all defilement, thou hast studied the things of the Spirit by means of the Spirit whom thou so loved. Therefore, singing the praises of the Trinity, with boldness thou didst cry aloud: Blessèd art Thou, O Lord God of our fathers!

*Theotokion:* **O**n Mount Sinai, Moses foresaw thee, O pure Virgin, as the burning bush, receiving, unconsumed the unbearable brightness of the ineffable One who was united in thee by the fabric of our flesh, yet remaining One God in three Persons.

*Katavasia (from the Canon of the Theophany):* **T**he breath of the wind heavy with dew, and the descent of the angel of God preserved the holy children from all harm as they walked in the fiery furnace; refreshed with dew in the flames they sang in thanksgiving: Blessed art Thou and praised above all, O Lord, God of our fathers.

*Second Katavasia:* He who stilled the heat of the flames in the furnace surrounding the three godly children, burnt the heads of the dragons in the streams of the Jordan; and with the dew of the Spirit, He washes away the obstinate stubbornness of our sins.

**Ode 8**

**Canon of the Feast**

***Irmos:** The Word of God in His wisdom has brought all things from nothingness into being. O all ye works of the Lord, praise the Lord unto all ages.*

**O**n the eighth day, the Master is circumcised and receives the name Jesus, for He is the Savior and Lord of all the world.

**T**his eighth day is also glorious commemoration of the holy hierarch Basil. Honoring it with faith, we sing the praises of the Lord unto all ages.

**Canon of the Saint**

***Irmos:** The Word of God....*

**I**n His ineffable providence, He hath given us Basil in this world as a light of faith and a trumpet of theology making clear for us the knowledge of God. O all ye works of the Lord, praise the Lord unto all ages.

**T**he abundant power of action came to dwell in the wise father Basil. Therefore, let all ye works of the Lord, praise the Lord unto all ages.

**W**e delight without ceasing in thy divine words, O Basil, and praising thy memory, we cry aloud: O all ye works of the Lord, praise the Lord unto all ages.

**O** Basil, thou didst shed forth the rays of thy brilliant words upon the world, guiding us with their light to worship the One Nature of the Trinity, and so we sing: O all ye works of the Lord, praise the Lord unto all ages.

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

***Theotokion:** O Virgin! God the Word, pre-eternal and timeless, proceeded from the Father, and in these latter days came forth from the Virgin! O all ye works of the Lord, praise the Lord unto all ages.*

***We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.***

***Katavasia (from the Canon of the Theophany):** The Babylonian furnace as it poured forth dew foreshadowed a marvelous mystery, how Jordan should receive in its streams the immaterial fire and should encompass the Creator when He was baptized in the flesh. Let us exalt Him above all forever.*

***Second Katavasia:** Creation finds itself set free, and those who sat in darkness are now made sons of light. Alone the Prince of darkness groans. Let all the inheritance of the nations now earnestly bless Him, who hath wrought such things.*

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**Ode 9**

**Canon of the Feast**

The Magnificat is not sung, but the following Megalynaria of the Feast is sung instead:

**M**agnify, O my soul, her greater in honor than the heavenly hosts.

*Irmos:* The Light that was before the sun, the God who shown forth and came in the body to dwell with us; to Him hast thou, all-pure and blessed, ineffably given flesh from thy virgin womb. O Theotokos, we magnify thee!

*Ref.:* Magnify, O my soul, Him who received circumcision on the eight day.

**C**hrist surpassed the bounds of the entire nature of mankind. Beyond nature was He born of a Virgin and He who clearly direct the letter of the law is circumcised in the flesh and shown as the fulfillment of the law.

*Ref.:* Today the Master is circumcised in the flesh fulfilling the law as an infant.

*Repeat above:* Christ surpassed the bounds....

*Ref.:* Today the Master is circumcised in the flesh and is named Jesus.

**L**et us come and keep solemn feast, celebrating holy things: that is the glorious naming of Christ the Master. For Jesus as is divinely fitting is called today by His name. We also magnify together with these happenings the memorial of the holy bishop.

**The Canon of the Saint**

**M**agnify, O my soul, Basil, great among holy bishops.

*Irmos:* The Light that was before the sun....

*Ref.:* Magnify, O my soul, Basil, the Great from Cæsarea.

**O** Basil, faithful sheep of the Chief Shepherd Christ, thou hast followed in His footsteps that make men live. For, all blessed father, thou hast given thy soul up to the tyrant, nobly braving dangers where the Church is concerned.

*Ref.:* Magnify, O my soul, the bright luminary of the inhabited earth.

*Repeat above:* O Basil, faithful sheep....

*Ref.:* Magnify, O my soul, the adorer of the Church of Christ.

**B**eholding the all-holy Church of Christ adorned by thee as Bishop, O wise Basil,



the tyrant, utterly destructive, fell as struck by thunder. For he could not bear the radiance of the Spirit that was in thee.

*Ref.:* Magnify, O my soul, the power of the Godhead in three Persons and undivided.

**O** Basil, thou hast been counted worthy of the apostolic throne, the choirs of the martyrs of Christ, the mansions of the patriarchs, and the company of the prophets. For thou hast been a friend of the Theotokos and a servant of the Trinity.

*Ref.:* Magnify, O my soul, her who is greater in honor than the heavenly hosts.

*Theotokion:* **T**he only Lord, He who built His chambers above the high waters, who put a boundary to the seas and makes the earth to quake, took flesh from thy womb, O pure Virgin, and hastens from Bethlēhem to the Jordan to be baptized in the flesh.

*Ref.:* Magnify, O my soul, her who delivered us from the curse.

*Katavasia (from the Canon of the Theophany):* *No tongue is able to praise thee worthily; the angelic mind is overawed in exalting thee, O Theotokos, but accept our faith, since thou art gracious and knowest our divine love. Thou art the protectress of Christians, and we magnify thee.*

*Ref.:* Magnify, O my soul, her greater in honor than the heavenly hosts.

*Second Katavasia:* *O most-pure Bride, O blessed Mother, the wonders of thy birth-giving pass all under-standing. Through thee we have obtained salvation in all things, and, as is meet and right, we rejoice before thee, our benefactress, bearing as a gift this song of thanksgiving.*

### **Exapostilarion of the Saint:**

**In** thy love of wisdom, hast thou circumcised that which had covered thy soul, O father; by miracles hast thou shone forth as a sun illuminating the understanding of the faithful, O godly-minded Basil, divinely-inspired minister of the Holy Trinity and servant of the Theotokos. *(twice)*

### **Glory..., now and ever..., Exapostilarion of the Feast:**

The Creator of the ages, who holds all things fast by His boundless strength, is swathed in swaddling clothes and fed on milk like a mortal man, and as an infant eight-days old, He is circumcised in the flesh in accordance to the law.

**At the Praises, 4 stichera<sup>1</sup>, in Tone 5: To the melody, “Rejoice....”**

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<sup>1</sup> The Slav Menaion indicates six stichera are to be sung.



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**T**he Word, ineffably begotten of the Father, /  
Without separation or corruption /  
Endureth circumcision in the flesh; /  
As God from God, He dwells eternally in the changeless Godhead.  
He who is above the law by coming under the law /  
Delivers all from the curse of the law /  
And He grants us His blessing from on-High. /  
Therefore, praising His infinitely gracious condescension, /  
We sing and glorify Him with thanksgiving, ///  
Entreating Him to grant our souls great mercy.

**H**aving become a child of God through grace /  
By the regeneration of divine baptism, O ven'rable one, /  
Thou didst confess that in essence and truth, the pre-eternal Son and Word of God /  
As consubstantial and equally without beginning with the Father, /  
And with the brilliance of thy words thou hast shut the gaping mouths of the  
heretics. /  
Therefore, thou hast gone to dwell in the kingdom on-High, /  
Reigning together with Christ ///  
Who rules all by nature and richly grants the world great mercy.

**T**hou didst enter the holy temple as a sacred priest, O ven'erable one, /  
Vested with the practice of the virtues and the knowledge of wisdom; /  
And now, celebrating the immaterial liturgy before God at the altar on-High /  
Mercifully remember, O most-blessèd Basil, /  
Those who celebrate thy sacred and honorable memory ///  
Entreating Christ to grant the world great mercy.

**W**holly consecrated to God and dedicated to Him from childhood in every way /  
Illuminated by the rays of wisdom divine /  
Thou hast made clear the understanding of all that exists, /  
Speaking plainly and being guided in knowledge by it /  
Thou didst reveal the order of nature /  
That all may perceive the work of God. /  
Therefore, we proclaim thee as a divine preacher and teacher /  
And a radiant beacon of the Church ///  
Ever praying to Christ that He may grant the world great mercy.

**Glory..., in Tone 6:**

**G**race poured forth from thy lip, O righteous father, /  
And thou didst become a shepherd for the Church of Christ, /  
Teaching the reasoning sheep to believe ///  
In the Consubstantial Trinity in One Godhead.

**Now and ever..., of the Feast, in Tone 8:**

**D**escending to the human race, /  
The Savior deigned to be wrapped in swaddling clothes, /  
And as an infant of eight-days born of His Mother /  
And without beginning of His Father, /  
Willingly, He accepted circumcision in the flesh. /  
So let us, the faithful, cry aloud to Him: ///  
Thou art our God, have mercy on us.

**The Great Doxology; Glory..., the Troparion of the Saint; Now and ever..., the Troparion of the Feast; usual litanies, Dismissal, and the First Hour.**

**Liturgy of St. Basil the Great**

**At the Beatitudes, 6 Troparia: 2 from the third Ode of the Canon of the Feast, and 4 from the sixth Ode of the Canon of the Saint.**

- 1.** Having taken flesh, the transcendent Word was circumcised to the fulfillment of the law. Thus, He gave us the divine first fruits of grace and life everlasting.
- 2.** Christ incarnate showed Himself to be the fulfiller of the law, and not being contrary to God, and He deigned willingly to be circumcised on the eight day.
- 3.** Thou, O Basil, hast satisfied the souls of the poor consumed by hunger and hast filled the hearts of the famished with the divine gladness.
- 4.** Thou hast fed the souls of the hungry with heavenly food, for thy words, O Basil, is the bread of the angels with which thou nourishest us all.
- 5.** Laboring like a bee thou hast gathered together the nectar from every flower of the virtues, and practicing them all, thou hast attained sanctification.
- 6.** Thou didst hasten to break away from the world and live with God, O father. Therefore, renouncing the transient and corrupt, thou didst wisely acquire that which endureth forever.

**At the Entrance:** O Son of God, who was circumcised in the flesh ....

**The Troparion of the Feast, in Tone 1: (*Slav usage*)**

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Seated upon a fiery throne in the heavens /  
Together with the pre-eternal Father and the Holy Spirit, /  
Thou wast pleased to be born on earth of a Mother /  
A Maiden who knew not wedlock. /  
Therefore, thou hast been circumcised on the eighth day like a man. /  
Glory to Thine all-glorious counsel; /  
Glory to Thy dispensation; ///  
Glory to Thy condescension, O only Lover of mankind!

**The Troparion of St. Basil, in Tone 1:**

Thy voice hath gone out into all the world /  
And thy word hath been received. /  
Thou didst teach divinely concerning the nature of things /  
And thou hast adorned the ways of mankind. /  
O father Basil, of the royal priesthood, ///  
Entreat Christ God that our souls may be saved.

**The Kontakion of St. Basil, in Tone 4:**

Thou didst become an unshakeable pillar of the Church, /  
A harbor and refuge /  
Distributing to all mankind thy teachings /  
O venerable father Basil, ///  
Who dost reveal mysteries of heaven.

**The Kontakion of the Feast, in Tone 3:** *To the melody, "Today the Virgin gives birth...."*

The Lord of all endureth circumcision; /  
His flesh is being cut for the sins of mankind, /  
For He is good and grants salvation to the world /  
While Basil, the Creator's high-priest is clothed with light, ///  
As he rejoices in the heavens.

**The Prokeimenon of the Feast, in Tone 6:** O Lord, save Thy people and bless Thine inheritance. *Verse:* To Thee, O Lord will I call. O my God, be not silent to me.

**And the Prokeimenon of the Saint, in Tone 1:** My mouth shall speak wisdom and the meditation of my heart shall be understanding.

**The Epistle, of the Feast:** (254) Colossians 2:8-12

**And of the Saint:** (318) Ephesians 7:26-8:2

**The Alleluia of the Feast, in Tone 8:** Give ear, O Shepherd of Israel Thou who leadest Joseph like a flock. *Verse:* The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

**The Gospel:** (6) Luke 2:20-21,40-52

**And of the Saint:** (24) Luke 6:17-23

**Instead of** “It is truly meet...,” **we sing:** “In thee rejoiceth all creation....”

**Communion Hymn:** Praise the Lord from the heavens..., The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

After the Divine Liturgy, a Molieben is sung for the New Civil Year. In some places, the usual practice is to serve this Molieben the day before, after All-night Vigil.

The brethren shall retire to the Dining Hall with great joy.

**Note: If the Circumcision of the Lord and the Commemoration of St. Basil the Great should fall on a Sunday, then at the All-night Vigil:**

**Small Vespers:** the stichera are for the Resurrection, as usual. At the Aposticha, one sticheron for the Resurrection, and the stichera of the Saint from the Great Vespers Aposticha, in Tone 1, together with their verses. Glory., in Tone 6: Having received the grace..., Now and ever..., of the Feast, in Tone 8: The All-good God was not ashamed.... After the Trisagion, the Troparia: Resurrection; Glory..., Saint; Now and ever..., Feast. And the Dismissal.

**Great Vespers:** At “**Lord, I call...**,” stichera on 10: Resurrection—3, Feast—3, St. Basil—4, Glory..., St. Basil, “Thou didst become a lover of wisdom...”; Now and ever..., Dogmatic in the Tone of the Week. **Entrance with the censer, Prokeimenon of the Day and 3 Readings. Litya:** 1 sticheron (of the church or monastery), and the rest to St. Basil; Glory..., St. Basil, in Tone 6, Now and ever..., of the Feast in Tone 8. **Aposticha:** All Resurrection. Glory... St. Basil in Tone 6, Now and ever... Feast in Tone 8. At the blessing of the loaves, the troparia: St. Basil (twice) and “Rejoice, O Virgin Theotokos...” (once).

**Matins:** At “God is the Lord...,” the troparia: Resurrection (twice), Glory... St. Basil, Now and ever..., Feast. **Usual Kathismas.** Kathisma Hymns: Resurrection. Before the Second Kathisma reading, we read St. Basil’s *Instruction to Monks*. **Polyeley and Magnification:** Then “Blessèd art Thou, O Lord...” **Ypakoe: Resurrection. Kathisma Hymns:** All St. Basil (from after the Kathismas). Glory... (from after the Polyeley); Now and ever... Feast. Now, we read St. Gregory the Theologian’s

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*Funeral Oration on St. Basil the Great.* **Antiphons: Resurrection.** **Prokeimenon**, in the Tone of the Week; “Let every breath...” **The Matins Gospel**; “Having beheld the Resurrection of Christ...” and Psalm 50 and the after-Gospel stichera. **The Canons:** Resurrection—4; Circumcision—4; St. Basil—6. **Irmos:** Resurrection. **Katavasia:** Irmosi of both Canons of Theophany: “The Lord, mighty in battle...” and “Israel passed through the storm-tossed deep of the sea...” **After the 3<sup>rd</sup> Ode:** Kontakion—Feast; Kathisma Hymns: St. Basil and Feast. **After the 6<sup>th</sup> Ode:** Kontakion and Ikos—St. Basil. **The Magnificat is sung.** **After the 9<sup>th</sup> Ode, the Exapostilaria:** Resurrection—6; Glory... St. Basil; Now and ever... Feast. **Praises:** in the Tone of the Week, stichera on 8: Resurrection—4 and Saint—4. Glory... Gospel sticheron—6; Now and ever... “Thou art most-blessèd...” (as usual).. **Great Doxology** and the appropriate troparion. Then the usual Litanies and the Resurrectional Dismissal.

**Hours:** the Troparia: Resurrection. Glory... Feast and St. Basil (to be said alternately). The Kontakia: Feast and St. Basil (to be said alternately).

**The Divine Liturgy of St. Basil:** At the **Beatitudes**, four troparia for the Resurrection; four for the Feast from the third Ode, and four for St. Basil from the sixth Ode. **After the Entrance:** Troparia: Resurrection, Feast and St. Basil; Glory... Kontakion—St. Basil; Now and ever... Kontakion—Feast. **Prokeimenon**, in Tone 6 (Sunday Before Theophany): “O Lord, save Thy people and bless Thine inheritance” verse: “To Thee, O Lord will I call. O my God, be not silent to me,” and that of the Saint, in Tone 1: “My mouth shall speak wisdom...” **The Epistles:** (298) 2 Tim. 4:5-8 (for the Sunday Before Theophany) and (254) Col. 2:8-12 (for the Feast). The **Alleluia**, in Tone 8 (for the Sunday Before Theophany): “O God, be bountiful to us and bless us, show the light of Thy countenance upon us, and have mercy on us” verse: “That we may know Thy way upon the earth, and Thy salvation among all nations. And another, in Tone 1 (to St. Basil): “Give ear, O Shepherd of Israel, Thou who leadest Joseph like a flock.” **The Gospels:** (1) Mark 1:1-8 (for the Sunday Before Theophany) and (6) Luke 2:20-21,40-52 (for the Feast). **Instead of** “It is truly meet...” we sing, “In thee rejoices all creation...” **The Communion Hymns:** “Praise the Lord from the heavens.... The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

**Note:** If the day should fall on the Saturday before Theophany, then at the **Liturgy:** the **Epistle:** (284) 1 Timothy 3:14-4:5 (for the Saturday Before). The **Gospel:** (5) Mark 3:1-11 (for the Saturday Before).

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