

Use this Menaion in concert with the Byzantine Vesper Project by Kazan.

If this Feast falls on a Sunday, then the Service of the Resurrection, the Service of the Circumcision, and the Service of St. Basil the Great are chanted together.

After the reading of the "Sunset Psalm" (Bless the Lord, O my soul ...), then read the three (3) Psalms beginning with Psalm 1, "Blessed is the man, etc." through Psalm 3, "Why, O Lord, are they multiplied that afflict me...", as on pages 66-68 in the Divine Prayers and Services by Nassar.

Then, on "O Lord, to thee have I cried," sing the Idiomela, four (4) for the Feast in Tone 8 and four (4) to the Saint in Tone 4, as on pages 2-8 of this book. Then sing the Glory and "O righteous one," in Tone 8, as on the bottom of page 8 to page 10; followed by Both Now and "When the Saviour condescended," in Tone 8, from the bottom of page 10 to page 11.

Then sing "O Gladsome Light," followed by the Prokeimenon of the day, and the Old Testament Readings, as on pages 418-421 of Nassar.

Continue with the Litanies of the Vesper Service until the Aposticha. Then sing the Aposticha (the first two stichera in Tone 1, and the third one in Tone 2), as on pages 12-15 of this book, followed by the Glory in Tone 6, on pages 15-16, and Both Now in Tone 8, on pages 16-17 of this book.

Following St. Simeon's Prayer and "Holy God...," sing the Troparion of St. Basil in Tone 1, as on page 18 of this book. Then sing "Glory to the Father..." and repeat the Troparion of St. Basil. Then conclude with "Both now and ever," and the Troparion of the Circumcision in Tone 1, as on page 19 of this book.

Verse 1 Fast

If thou O Lord should'st mark in - iq - ui - ties, O Lord,  
Slow  
who shall stand for with thee there is for - give - ness.

Idiomelon 1 and 2

When the Sav - iour con - de - scand - ed for the sake of man - kind, he was will - ing to be wrapped in swad - dling clothes, and he who was eight days old on the side of his Moth - er, and ē - ter - nal on the side of his Fa - ther did not dis - disdain the cir - cum - ci - sion of the flesh. Where - fore, let us cry un - to him, O be - liev - ers, Thou art our \_\_\_\_\_

God; have mer - - cy up - on us.

Verse 2 Fast

Be - cause of thy name I have wait - ed for thee

O Lord, my soul hath wait - ed up - on thy word,

Slow

my soul hath hoped in the Lord.

*After Verse 2, REPEAT Idiomelon 1. Then sing Verse 3.*

Verse 3 Fast

From the morn - ing watch un - til night, from the morn - ing watch let

Slow

Is - ra - el trust in the Lord.

Idiomelon 3

The all - good God did not dis - dain to be

cir - cum - cised by the cir - cum - ci - sion of the

flesh; but of - fered him - self a Sign and an Ex -

- em - plar of sal - va - tion to all, for the

Ma - ker of the law doth ful - fill the \_\_\_\_\_

pre - cepts of the law, and the preach - ing of the

Proph - ets con - cern - ing him. Where - fore, O

thou\_\_ who dost con - tain\_\_ all in thy\_\_ grasp, O

thou\_\_ who wast wrapped in swad - dling clothes, O\_\_

Lord, glo - - - ry be\_\_ to\_\_ thee.

Verse 4 Fast - Tone 4

For with the Lord there is mer - cy and with him

is a - bun - dant re - demp - tion, and he will de -

- liv - er Is - ra - el from all his in - iq - ui - ties.

Slow

Idiomelon 4 - Tone 4

Special melody: *Thou who wast called from on high*

O thou, whose name cor - re - spond - eth to the

name of the king - dom, when thou didst

lead in thy king - ly rank the ho - ly peo - ple of

Christ in wis - dom and knowl-edge, O Fa - ther, then the

King of kings and Lord of all, the Son ū -

- nit - ed ev - er - last - ing with the Fa - - - ther,

and co - ē - ter - nal with him, did a -

- dorn - thee with the crown - of the king - dom.

Where - - fore, plead with him to save.

and il - lu - min - ate our souls.

## Vespers - Menaion Verses and Idiomela of the Saints

6

January 1  
The Circumcision  
Basil Kazan

Fast

Slow

Praise the Lord, all ye na - tions, praise him, all ye peo - ple.

O thou \_\_\_\_ who art a - dorned \_\_ with the vest-ments of a

Bish - op, thou didst preach, O Ba - sil, the Gos-pel of the king-dom

glad - ly, and didst pour out for the Church the

teach - ings of Or - tho - dox - y, where - with \_\_\_\_

be - ing light - ed, we speak di - vine - ly and

glo - ri - fy                  the        one \_\_\_\_      God        -        head,        al - might - y

Fa - - ther - on - ly Word \_\_\_\_ of God. and di - vine \_\_\_\_

Spir- it in three Ber- sons in di- vis- i- ble

Where - fore im - plore him to save and en - light - en our souls

Verse Fast

For his mer - cy is great t'ward us, and the

Slow

truth\_\_\_\_ of the Lord en - dur - eth for - ev - er.

Idiomelon 6

O thou who\_\_\_\_ art in the ranks\_\_\_\_ of the heav'n - ly

or - ders, O thou Fa - ther Ba - sil who

dwell - est a - mong\_\_\_\_ them, em - u - la - ting their way

with the hu - mil - i - ty of

thine\_\_\_\_ all - re - splen - dent way,\_\_\_\_ ver - i - ly,

when thou wast\_\_\_\_ in the flesh, thou didst dwell a - mong\_\_\_\_

men as one with - out\_\_\_\_ flesh.

Where - fore, plead thou with Christ our \_\_\_\_

God \_\_\_\_\_ in be - half \_\_\_\_\_ of us, who de -

- light in thy God - in - spired teach - ings, to

save \_\_\_\_\_ us from dan - gers and dark - ness of

fol - ly, and to light - - en our \_\_\_\_ souls.

Glory Tone 8

Glo - ry to the Fa - ther and

to the Son and to the

Ho - ly Spir - it.

Slow

O Righteous one, thou didst become a lover of wisdom, preferring the life with God to all possessions; and by thy contemplation of death thou didst forsake wealth, as is meet; for by the hardships of abstinence thou didst strip from thyself the passion of the flesh; by thy study of divine law thou didst preserve the rank of thy soul unsupernatural; and by

rich - ness of vir - tue thou didst whol - ly sub -  
- ject the pas - sion of the flesh to the  
spir - - it. Where - fore, hav - ing dis - posed the  
flesh, the world, and the chief of the world,  
stand - ing be - fore Christ, seek thou for  
our souls the great mer - - cy.

Both now Tone 8

Both now and ev - - er, and un - to  
a - - - ges of a - - - ges. A - men.  
When the Sav - iour con - de - scand - ed for the  
sake of man - - kind, he was will - ing to be

wrapped in swad - dling clothes, and  
he who was eight days old on the  
side of his Moth - er, and ē - ter - - -  
- nal on the side of his Fa - ther  
did not dis - disdain the cir - cum - cl - sion of the flesh.  
Where - fore, let us cry un - to him, O be -  
- liev - ers, Thou art our God; have  
mer - cy up - on us.

*Then sing "Gladsome Light" and the Prokeimenon of the day.  
Then the OT readings on pages 418-421 in the Divine Prayers & Services by Nassar.  
Continue from the Vesper Service Book until the Aposticha, then the following pages.*

Stichera 1

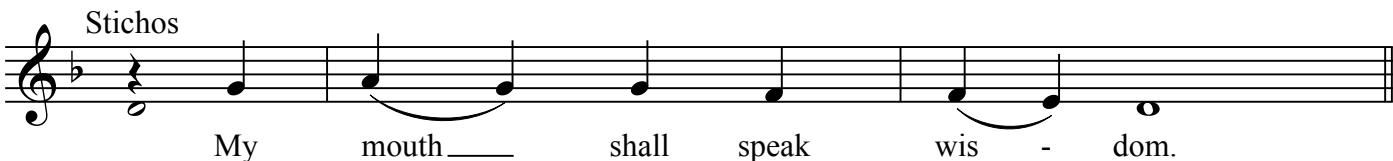
O what a di - vine and no - ble bee of the  
Church of Christ, thou all - be - at - i - fied Ba - sil;  
for when thou didst arm thy - self with the  
sting of di - vine pas - sion, thou didst wound the blas-phe-mies of  
God - trans - gress-ing her - e - sies; and didst store in the  
souls of be - liev - ers the sweet - ness of  
true wor - ship. Where - fore, hav - ing now ar -  
- rived at the rest - ing place of the ev - er -  
- last - ing di - vine pas - tures re -  
- mem - ber us when thou stand - est be - fore the

con - sub - stan - tial      Trin - i - ty.



Stichos

My mouth \_\_\_\_\_ shall speak wis - dom.

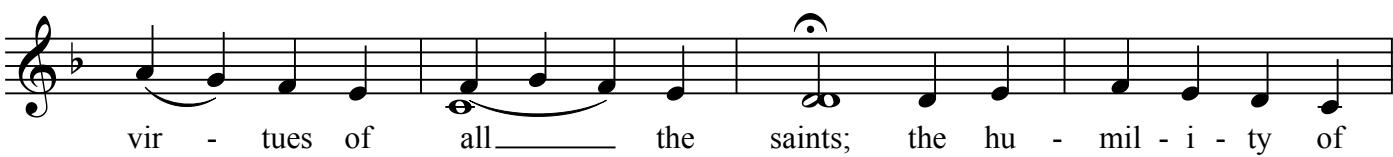


Stichera 2

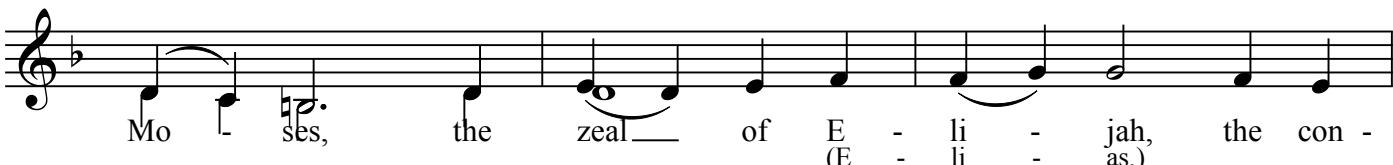
Thou hast ac - quired, our Fa - ther Ba - sil, the



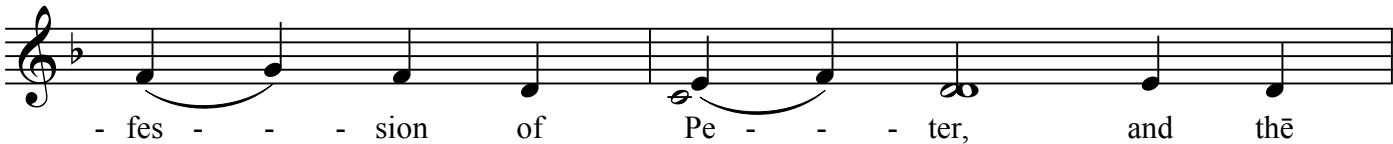
vir - tues of all \_\_\_\_\_ the saints; the hu - mil - i - ty of



Mo ses, the zeal of E (E - li - jah, the con -



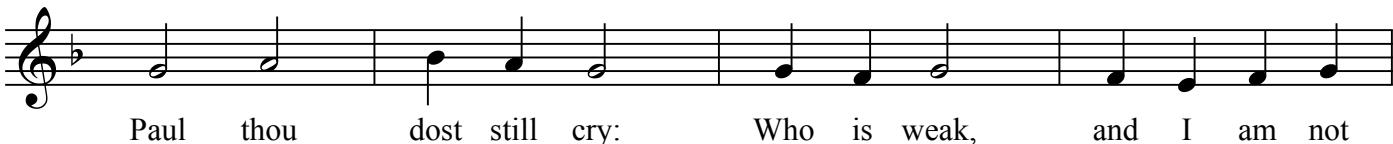
- fes - - - sion of Pe - - - ter, and thē



el - o - quence of John \_\_\_\_\_ in the - ol - o - gy. And like



Paul thou dost still cry: Who is weak, and I am not



weak? Who is of - fend - ed, and I burn - not?



Where - fore, since thou \_\_\_\_\_ dwell - est with them,



plead \_\_\_\_\_ for the sal - va - tion of souls.

Stichos - Tone 2

The mouth of the just shall bring forth wis - dom.

O Ba - - sil, the re - veal - - er of

no - ble things, hav - ing ver - i - ly stu - died the

na - ture of crea - tures and con - tem - plat - ed the un - sta -

- bil - i - ty of all things, thou didst find but One who is

sta - - - ble, the Tran - scen - - - dent in

es - sence, the Cre - a - - - tor of all, to

whom \_\_\_\_\_ as thou didst the more in - cline,

thou didst the more cast off de - sire \_\_\_\_\_ of things tran - sient.

Where - fore, in - ter - cede for us that we may at -  
- tain our di - vine de - sire.

Tone 6

Glo - ry to the Fa - ther and

to the Son and to the

Ho - ly Spir - it.

Slow

O thou all - be - a - ti - fied Ba - sil, who did re -

- ceive the grace of won - ders from heav - en,

who didst ex - pose the er - rors of the hea - then

by thy doc - - - trines, thou art the

glo - ry of Chief Priests, their cor - ner-stone, and ex -

- em - plar of the teach - - - ings of  
all the Fa - - - thers. Hav - ing,  
there - fore, re - ceived fa - vour with Christ, plead \_\_\_\_\_ with  
him for the sal - va - tion of our souls.

Both Now - Tone 8

Both now and ev - - - er, and un - to  
a - - - ges of a - - - ges. A men.  
Thē all - good God did not disdain to be  
cir - cum - cised by the cir - cum - ci - sion of the  
flesh; but of - fered him - self a Sign and an Ex -  
- em - plar of sal - va - tion to all, for the

Ma - ker of the law doth ful - fill the pre - cepts of the  
law, and the preach-ing of the Proph - ets con - cern - ing him.

Where - fore, O thou who dost con - tain all in thy

grasp, O thou who wast wrapped in swad-dling clothes, O Lord,

glo - ry be to thee.

*Continue on with St. Simeon's Prayer, Holy God, etc., and the troparia on pages 18-19. Sing the Troparion of St. Basil on page 18 in Tone 1, then sing Glory to the Father, and repeat the Troparion of St. Basil, followed by Both now and ever, and the Troparion of the Circumcision in Tone 1 on page 19.*

The musical notation consists of eight staves of Gregorian chant in G clef, B-flat key signature, and common time. The notes are primarily quarter notes and eighth notes. The lyrics are written below each staff. The notation uses various musical markings such as slurs, ties, and fermatas.

In all the earth that re - ceived thy say - ings, thy

mel - o - dy did re - sound, O right - eous Fa - -

-ther, through which thou didst go a - bout and pro - claim, as

wor - thy of God, the na - ture of crea - tures,

cul - ti - vat - ing the char - ac - ter of man - kind, O

thou \_\_\_\_\_ of king - ly Priest - hood, Ba - - - sil.

Where - - - fore, plead thou with Christ \_\_\_\_\_ God to

save \_\_\_\_\_ our \_\_\_\_\_ souls.

*Now sing "Glory to the Father," and repeat the Troparion of St. Basil above.  
Then sing "Both now and ever," and the Troparion of the Circumcision on page 19.*

Special melody: *While Gabriel was saying*

O most com - pas - sion - ate Lord, while yet God af - ter  
thine es - sence, thou didst take hu - man like - ness with - out  
tran - sub - stan - ti - a - tion; and hav - ing ful - filled the law  
38 thou didst ac - cept will - ing - ly cir - cum - ci - sion in the  
flesh, that thou might - est an - nul the shad - - ow - y  
signs and re - move the veil\_\_\_\_ of our pas - - sions.  
Glo - - ry to thy\_\_\_\_ good - ness, glo - - ry to  
thy com - pas - sion, glo - ry to thine in - ef - fa - ble con - de -  
- scen - - sion, O Word.

Begin in the Byzantine Matins Project by Kazan, singing or reading everything up to and including "God is the Lord..." in Tone 1 on page 8. Then sing the Troparion of St. Basil twice, "In all the earth that received thy sayings ...", as on page 18 of this book, with "Glory to the Father" in between, followed by "Both now and ever..." and the Troparion of the Circumcision, "O most compassionate Lord ...", as on page 19 of this book.

Now read the Kathismata on pages 424 and 425 of the Divine Prayers and Services by Nassar. Continue with "From my youth up..." on page 63 of the Byzantine Matins Project, followed by the Prokeimenon, as on page 21 of this book. Then the Gospel will be read, followed by the reading of Psalm 50. Then sing "Glory" and "Through the intercessions...", as on the bottom of page 21 of this Menaion, and that which follows on page 22, concluding with the Idiomelon in the 6th Tone, "Grace is poured upon thy lips...", on pages 22-23 of this Menaion.

Now sing the Katabasiae of Epiphany, as on pages 24-28 of this Menaion, and the Magnifications of the Circumcision and St. Basil, as on pages 28-33, concluding with the final two Katabasiae of Epiphany, as on pages 34-35. Follow this with the Exaposteilaria, as on pages 36 and 37 of this book.

Then sing the Praises, as on pages 38-45 of this book. Now sing the "Glory...", in Tone 6, and "Grace is poured unto thy lips...", as on page 46. Then "Both now...", in Tone 8, and the Idiomelon "When the Saviour condescended...", as on page 47.

Continue with the Great Doxology in Tone 8, as on pages 235-238 in the Byzantine Matins Project by Kazan, excluding page 239. Then sing the Troparion of St. Basil in Tone 1, as on page 48 of this Menaion.

NOTE: On page 49 at the end of this Matins Service for The Circumcision are two arrangements from the Divine Liturgy. One is an arrangement for the Second Antiphon and the other is for the "Entrance".

Refrain

My mouth shall speak wisdom. Hear these things, all ye nations.

Third time

My mouth shall speak wisdom. Hear these things, all ye nations.

*THE MATINS GOSPEL is taken from John 10:1-9.*

*After Psalm 50, sing the GLORY and "Through the intercessions of the Bishop..." as below.*

Glory - Tone 2

Glo - ry to the Fa - ther and to the Son and to the  
Ho - ly Spir - it. Through the in - ter - ces - sions of the Bish - op  
Bas - il, O thou who art mer - ci - ful, blot out all the  
mul - ti - tudes of our trans-gres - sions.

Both Now - Tone 2

Both now and ev - er, and un - to a - ges of  
a - ges. A - men. Through the in - ter - ces-sions of the The - o -  
- to - kos, O thou who art mer - ci - ful,  
blot out all the mul - ti - tudes of our trans-gres - - - sions.

Tone 6 - Fast

Have mer - cy up - on me, O God, ac - cord - ing to thy  
lov - ing kind - ness, ac - cord - ing to the mul - ti - tude of thy  
ten - der mer - cies, blot out my trans - gres - - - sions.

Grace is poured up - on thy lips, O right-eous Fa - - - -

- ther, and thou didst be - come a shep - herd to the

Church of Christ, teach - ing the sheep en - dowed with

speech to be - lieve in a con - sub - stan - tial Trin - i - ty of

one God - - - - head.

NOTE: Both canons are in Tone 2;  
however, the first follows the hard chromatic scale of Tone 6,  
and the second follows the regular Tone 2 heirmologic scale.

Ode 1-First Canon

The musical notation consists of four staves of music in G clef, common time, and a hard chromatic scale. The lyrics are written below the notes. The lyrics are:

The Lord might - y in wars un - cov - ered the bot - tom of the  
sea, and drew his own to dry land; and with  
it he sub - merged his ad - ver - sar - ies; for  
he \_\_\_\_\_ hath been glo - ri - fied.

Ode 1-Second Canon

The musical notation consists of eight staves of music in G clef, common time, and a regular Tone 2 heirmologic scale. The lyrics are written below the notes. The lyrics are:

Ison  
Ver - i - ly, Is - ra - el past the tem - pest of the tu - mul - tu - ous  
sea, hav - ing ap - peared to him a - gain as dry \_\_\_\_  
land. But the tri - speared E - gyp - tians were lost whol -  
ly by the dark - ness of the deep, as a  
grave - yard swept by wa - ters, by the pow - er of the pre - cious  
right \_\_\_\_ hand of the Mas - - - ter.

Ode 3-First Canon

The Lord \_\_\_\_\_ that grant - eth po - wer to our kings, and  
who \_\_ rais - eth those \_\_ born of his a - noint - ed ones, was  
born \_\_ of the Vir - - gin, and com - - eth to bap - tis - m.  
Where - fore, let us be - liev - ers shout, There is none ho - ly like our  
God, and there is none just ex - cept thee, O Lord.

Ode 3-Second Canon

O ye who were de - liv - ered from thē an - - cient snares, since the  
tusks of de - devour - ing li - ons had been crushed. Where - fore, let  
us re - joyce and o - pen wide our mouths, in - dit - ing to the Word  
say - - ings of praise for his ben - e - fac - tions grant - - ed to  
us; for he \_\_\_\_\_ is pleased there - by.

Ode 4-First Canon

He of whom thou didst say, O Lord, that he is a voice  
cry-ing in the wil-der-ness, heard thy voice when thou didst  
thun-der on the ma-ny wa-ters, test-i-fy-ing to thy  
Son. And hav-ing been filled whol-ly by the pre-sence of the  
Spir-it, he shout-ed say-ing, Thou art Christ, the  
Wis-dom of God and his Pow'r.

Ode 4-Second Canon

The Proph-et hav-ing been cleansed by the fire of mys-ti-cal  
vi-sion, prais-ing the re-new-al of man-kind, sang with a  
great voice, moved by the Spir-it, re-reveal-ing the in-  
ef-fa-ble In-car-na-tion, the In-car-na-tion of the

Word, by which the might of the mighty hath been crushed.

Ode 5-First Canon

Ver - i - ly Je - sus, thē O - rig - i - na - tor of life,  
com - eth to un - rav - el the fall of Ad - am, the first of cre -  
- a - tion; and he who need - eth not pu - ri - fi - ca - tion, since  
he is God, grant - eth to the fal - len one pu - ri - fi - ca - tion in the  
Jor - dan. And as he a - bol - ish - eth in him thē en - mi - ty,  
he there - by grant - eth safe - ty tran - scend - ing all in - tel - li - gence.

Ode 5-Second Canon

We who have been washed by the pu - ri - fi - ca - tion of the  
Spir - it from the dark, mire-de - filed ven - om of the en - e - my, have  
come up - on a new way, not mis - lead - ing, but

lead - ing to a bliss un - ap - proach - a - ble ex - cept by  
those who have been re - con - ciled to God.

Ode 6-First Canon

Ver - i - ly the voice of the Word, the lamp of the Light, the  
mys - ti - cal star and Fore - run - ner of the Sun, doth  
cry - out in the wil - der - ness, say - ing to all the peo -  
- ple, Re - pent and be pu - ri - fied; for Christ - hath  
come to de - liv - er the world from cor - rup - tion.

Ode 6-Second Canon

Him whom the Fa - - - ther had caused to o - ver - flow from the  
bel - ly, in his all - bliss - ful voice he pro - claimed be - lov - ed,  
say - ing, Yea, this is my Son con - sub - stan - tial with

me; the Ra-diance of my light hath been born of man - kind. And  
he \_\_\_\_\_ him - self is my liv - ing Word and Man  
at the same\_ time, for his own\_ dis - pen - sa - tion.

Ode 7-First Canon

The youths of true wor - ship when they were cast in the  
fur - nace of fire, were kept from harm by the gen-tle dew - y beeze  
and by the de - scent of the di - vine an - gel. Where - fore, when they were  
moist-ened by the flames, they\_ sang with grat - i - tude, shout - ing,  
Bless-ed art thou, O Lord, tran - scend-ing praise, the God of our fa - thers.

Ode 7-Second Canon

Ver - i - ly, he who quenched the flam - ing fire of the  
fur - - - - nace con - tain - ing the youths of true

wor - ship, hath burned the heads of drag - ons in the cours - es of  
wa - ter; and by the dew of the Spir - it hath  
cleansed thē a - bys - mal dark - ness re - sult - ing from sin.

Ode 8-First Canon

We praise, we bless, and we wor - ship the Lord.

Ver - i - ly, the fur - nace of Bab - y - lon re - vealed a strange

se - cret when it o - ver - flowed with dew. But Jor - dan was a -

- bout to re - ceive in its cours - es thē im - ma -

- te - ri - al Fire, and was to con - tain the Cre -

- a - tor bap - tized in the flesh, whom the na - tions bless and ex -

- alt yet more un - to the end of a - ges.

Ode 8-Second Canon

The prince of dark - - - ness sigh - eth to him - self be - cause cre -  
- a - tion hath been freed, and those who were of old in dark - ness have be -  
278 - come sons of the Light. Where - fore, all the na - - tions of the  
281 Gen - tiles that be - fore had been wretch - ed, now  
cease - less - ly bless Christ the Cause.

*And immediately, instead of "More Honorable..."  
sing the following Ninth Ode in the Second Tone (with the Magnifications).*

Ode 9-For the Circumcision

Mag - ni - fy, O my soul, her who is more hon' - ra - ble, and more ex -  
- al - - ted in glo - ry than the heav'n - ly hosts.  
O thou bless - ed and all - pure\_ one, in whose  
womb was in - car - nate in an in - ef - fa - ble man - ner,

the God ris - ing be - fore the sun, com - ing to

us in the flesh, thee, O The - o - to - kos, do we mag - ni - fy.

Mag - ni - fy, O my soul, him who ac -

- cept - ed cir - cum - ci - sion on the eighth day.

Ver - i - ly, Christ hav - ing passed all the bounds of hu - man

na - ture, was born of the Vir - gin in a su - per -

- nat - u - ral man - ner and was cir - cum - cised in the

flesh, ful - fil - - - ling the law.

To - day the Lord is cir - cum - cised in the

flesh and his name was called Je - sus.

Come, let us cel - e - brate in hol - i - ness the glo - - ri - ous  
nam - ing of Christ; for he was called to - day\_\_ Je - sus, as  
worth - ly of God, and with all let us  
mag - ni - fy the mem - o - ry of the Bish - - op.

Ode 9-For St. Basil

Mag-ni - fy, O my soul, Bas - il, the Great\_\_ a - mongst Bish - ops.  
O Fa - ther Ba - sil, thou didst fol - low in the  
life - bear - ing steps, the steps of Christ, faith - ful Head of  
shep - herds, for thou\_\_ didst go forth and of - fer thy -  
- self to the ū - surp - - er, val - iant - ly en -  
- dan - ger - ing thy self - for the Church, O most be - at - i - fied.

Note: The following magnification and 2nd stichera of Basil was omitted by Kazan by mistake, but added here by Holwey.

The musical score consists of ten staves of Gregorian chant notation in common time. The key signature varies throughout the piece. The lyrics are written below each staff. The music is in a melodic line style with some rhythmic patterns indicated by note values and rests. The lyrics describe the magnification of St. Basil the Great and his assembly.

Mag - ni - fy, O my soul,  
Bas - il, the Great of Caes - a - re - a.  
Ver - i - ly, the ū - surp - er, hav - ing seen the all - sanc - ti - fied as -  
- sem - bly, the as - sem-bly of the Church of Christ, a - dorning by the  
pres - i - den - cy of thy Priest - hood, O wise one, was con - found - ed and  
fell down, ut - ter - ly per - ish - ing, not be - ing  
a - ble to bear the ra - di - ance of the spir - it that  
was in thee, O Bas - - - - il.  
Glo - ry to the Fa - - - - ther and to the  
Son and to the Ho - ly Spir - - - - it.

The musical notation consists of ten staves of Gregorian chant in G clef, common time, with various accidentals. The lyrics are written below each staff.

Mag - ni - fy, O my soul, the might of the three -

- per - soned and in - di - vi - si - ble Trin - i - ty.

Thou hast be-come wor - thy, O Bas - il, of the throne of thē A -

- pos - tles, of the rank of the striv - ers for Christ, of the par-a - dise of the

right - eous, and of thē as - sem - bly of the Proph - ets; for

thou wast an in - i - ti - ate of the The-o - to - kos and a ser-vant of the

Trin - - - - i - - - ty.

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

Glo - ri - fy, O my soul, the Maid - en who de -

- liv - - - - ered us from the curse.

The musical notation consists of five staves of music in G clef, common time, and a mix of major and minor keys indicated by sharps and flats. The lyrics are integrated into the music, with each staff containing a line of text corresponding to the melody. The lyrics describe the Lord's actions and birth.

Ver - i - ly, the Lord, who a - lone roofed with wa - ters his high cham - bers,  
bri - dled the sea and dried up the waves, and was in -  
- car - nate of thee, O pure one,  
doth come down from Beth - le - hem to the Jor - dan  
to be bap - tized in the flesh.

*Although Kazan included the Magnification here, it does not have to be done.  
You can start with "Verily, all tongues are at a loss..."*

Mag - n - fy, O my — soul, her who is more hon' - ra - ble, and more ex -  
- alt - - ed in glo - ry than the heav' - ly hosts.

Ver - i - ly, all tongues are at a loss to praise thee — prop - er - ly;

and ev' - ry mind, ev - en though tran - scand - ing the world, is dis -  
- tract - - ed in thy — praise, O The - o - - to - kos. But be - cause

thou — art — good, ac - cept our faith, hav - ing known our di -  
- vine\_ long - ing. Where - fore, since thou — art the aid - er of

Chris - tians, we — do — mag - ni - - fy — thee.

*Now conclude with the final 9th Ode of the Second Canon of Epiphany.*

The musical score consists of five staves of music in G clef, common time, and a mix of quarter and eighth note rhythms. The lyrics are written below each staff, aligned with the notes. The music features several melodic lines, some with sustained notes and others with more complex patterns. The lyrics describe the wonder and purity of the divine birth, the offering of gifts, and the gratitude expressed through song.

O the won - der of thy \_\_ sup - er - in - tel - li - gent Na -  
- tiv - i - ty, thou all - pure\_\_ bride the bless - ed  
Moth - er, to whom hav - ing re - ceived there - from per - fect sal -  
- va - tion, we in - dite a fit - ting song, of - fer - ing as a gift the  
song \_\_\_\_ of grat - - - i - - tude.

Special melody: *While standing in the Temples' courts*

The musical score consists of eight staves of Gregorian chant notation. Each staff begins with a G clef and a common time signature. The lyrics are written below each staff, aligned with the notes. The music features various note values (eighth and sixteenth notes), rests, and slurs. The lyrics describe the circumcision of Basil and his wisdom.

Thou hast circumcised, O wise Father  
Basil, the uncircumcision of thyself  
with the love of philosophy; and by thy  
wonders thou didst appear to the world like the  
sun, lighting the minds of believers,  
O thou of divine mind, O  
servant of the Trinity andinity and in-  
- i- tiate of the The o - to - kos.

The Cre - a - tor of á - ges who ful -  
- filled the law is cir - cum - cised in the  
flesh like an eight - day old child, is wrapped in  
swad - dling clothes like a man, and is  
fed with milk, he who is the  
all - con - trol - ler through his bound - less  
might, since he is God, and the  
Ma - ker of the law in flesh.

Slow

Let ev' ry-thing that hath breath praise the Lord. Praise ye the Lord from the heav - - - ens. Praise ye him in the heights, to thee O God is due our song.

Praise ye him all his an - - - gels. Praise ye him all his hosts, to thee O God is due our song.

Verse 1 Fast

Musical notation for "Praise God in his sanc - tu - ar - y, praise him in the firm - a - ment of his pow'r." The notation consists of two staves of music in G clef, B-flat key signature, and common time. The first staff starts with a quarter note followed by eighth notes. The second staff starts with a half note followed by eighth notes.

Praise God in his sanc - tu - ar - y,  
praise him in the firm - a - ment of his pow'r.

Prosomion 1

Special melody: *Rejoice*

Musical notation for the Prosomion 1 melody, "Rejoice". The notation consists of nine staves of music in G clef, B-flat key signature, and common time. The melody is continuous across the staves, with lyrics provided below each staff. The lyrics are: "Ver - i - ly, he who was be - got - ten of the Fa - ther in an in - ex - pli - ca - ble man - ner, free of di - vis - ion or change, since he is the Word and God\_\_\_\_ of God, doth bear cir - cum - ci - sion in\_\_ the flesh, re - main - ing still un - changed in\_\_ his Di - vin - i - ty. And he who is a - bove the law hath sub - mit - ted to\_\_ it,"

A musical score for a hymn or chant. The music is written in G clef, common time, and consists of eight staves of music. The lyrics are integrated with the music, placed below each staff. The lyrics are as follows:

grant - ing the bless - - - - ing, grant - ing the  
bless - ing from \_\_ on \_\_ high. Where - fore, let us ex - tol \_\_ him,  
prais - ing his \_\_ con - de - scen - sion of tran - - - - scand-ent  
good - ness, and glo - - - ri - fy \_\_ him  
grate - - - ful - ly, be - seech - - ing \_\_  
him to grant \_\_ our \_\_ souls, to  
grant \_\_ our souls \_\_ the great \_\_ mer - - cy.

Musical notation for Prosomion 2. The music is in common time with a key signature of one flat. It consists of two measures. The first measure contains six notes: a whole note (C), a half note (D), a quarter note (E), a half note (D), a quarter note (C), and a half note (B). The second measure contains five notes: a quarter note (A), a half note (G), a quarter note (F), a half note (E), and a quarter note (D). Below the staff, the lyrics are written in a cursive hand: "When thou didst be - come, O right - eous one," with a small dash between "be" and "come".

the a - dopt - ed son of God \_\_\_\_\_ by re - birth,  
that \_\_\_\_\_ is di - vine Bap - tis - m, thou \_\_\_\_\_ didst con -  
- fess \_\_\_\_\_ him who by na - ture and \_\_\_\_\_ truth \_\_\_\_\_  
is \_\_\_\_\_ the \_\_\_\_\_ Son be - fore \_\_\_\_\_ the  
a - ges, the Word, of \_\_\_\_\_ God, \_\_\_\_\_ con - sub -  
- stan - - - - tial and co - e - ter - nal with the Fa - ther.  
And \_\_\_\_\_ by the splen - dor of \_\_\_\_\_ thy \_\_\_\_\_  
say - ings thou \_\_\_\_\_ didst stop the o - pen mouths of  
her - i - tics. Where - fore. thou \_\_\_\_\_ didst \_\_\_\_\_  
dwell in the ce - les - tial \_\_\_\_\_ king - doms, reign - ing with

him who is a - lone King by na - - ture

Christ, who dis - trib - ut - eth bount - i - ful - ly

to the world the Great Mer - - - cy.

Verse 3 Fast Slow

Praise him with the sound of the trump - et,

praise him with the psal - ter - y and harp.

Prosomion 3

O all - be - at - i - fied Bas - il, the

right - eous, thou didst step with - in the heavn' - ly tem - ple, as

pure chief, of Priests, en-wrapped by

prac - tice and the - o - ry in the two

prin - ci - ples of wis - - - dom, as

The musical notation consists of eight staves of music in G clef, 2/4 time. The lyrics are integrated directly into the music, with each word aligned with its corresponding note. The lyrics describe a priestly vestment, the altar, God, celestial celebration, divine service, remembrance, those who, and the noble all-revered memory.

in a ho - ly vest - ment. And now that\_\_\_ thou\_\_\_ art a  
Priest to the heavn' - ly Al - - - tar, stand - ing be -  
- fore God and cel - e - brat -  
- ing thē im - ma - ter i - al ser - vice, re -  
- mem - ber, O all - com - pas - sion - ate one, those who\_\_\_  
cel - e - brate, those\_\_\_ who\_\_\_ cel - e - brate  
thy no - ble all - - - re - vered\_\_\_ mem - o - ry,  
plead - ing with\_\_\_ Christ, who  
grant - eth \*the world the Great Mer - cy.

\*According to the Arabic Menaion, this is the proper ending for this stichera. Nassar has "the world" missing.

Verse 4 Fast

Praise him with the tim - brel and dance, praise him

Slow

with the stringed — in - stru - ments and or - gans.

Prosomion 4

Since thou art whol - ly con - se - - crat - ed to

God, and in all thy con - di - tion

con - - - se - - crat - - - ed un - to him, un - to

him from thy youth, \*thou wast en - light - ened

in the wis - dom tran - scand - ing wis - dom, un -

- fold - - ing the know - ledge of cre - a - - - tion, in -

- ter - pret - ing it bril - liant - ly, and con - vers - - ing there -

\*The proper phrase here reflects that St. Basil was enlightened with a divine wisdom. Nassar's phrase is incorrect.

- of \_\_\_\_ in the ears\_\_\_\_ wise - ly, mak - ing of in -  
- struc - tion a prop - o - si - tion of di - vine\_\_\_\_ know - ledge.

Where-fore, do we\_\_\_\_ pro - claim thee as\_\_\_\_ the - - o -  
lo - gian, and di - vine teach - - er, a ra - diance -

bear - ing star\_\_\_\_ of the Church,\_\_\_\_ prais - ing Christ who  
grant - eth \*the world the Great\_\_\_\_ Mer - cy.

\*According to the Arabic Menaion, this is the proper ending for this stichera. Nassar has "the world" missing.

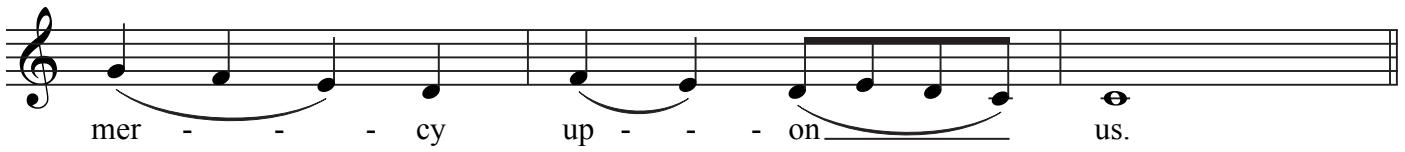
The musical notation consists of eight staves of music in G major (two sharps) and common time. The notes are primarily quarter notes and eighth notes, with some sixteenth-note patterns. The lyrics are written below each staff, corresponding to the musical phrases. The notation uses a mix of standard musical symbols like stems and accidentals, along with traditional Orthodox church music notation elements like ligatures and specific note heads.

O glo - ry to the Fa - ther and  
to the Son and to the  
Ho - ly Spir - it.  
Grace is poured up - on thy lips, O right - eous  
Fa - ther, and thou didst be - come a shep -  
- herd to the Church of Christ, teach - ing the  
sheep en - dowed with speech to be - lieve in a  
con - sub - stan - tial Trin - i - ty of one  
God - head.



Both now and ev - er, and un - to a - ges of a - ges. Amen.

When the Sav - iour con - de - scand - ed for the sake of man - - kind, he was will - ing to be wrapped in swad - dling clothes, and he who was eight days old on the side of his Moth - er, and e - ter - - - - nal on the side of his Fa - ther, did not dis - disdain the cir - cum - ci - sion of the flesh. Where - fore, let us cry un - to him, O be - liev - ers, thou art our God: have



*Now sing the Great Doxology in Tone 8, on pages 235-238 of the Byzantine Matins Project by Kazan, and then sing the Troparion of the Saint as below.*

Musical notation for the Great Doxology and Troparion of the Saint. The notation is presented in seven staves of music on a treble clef staff. The lyrics for the Great Doxology are:

In all the earth that re - ceived thy say - - - ings, thy  
mel - o - dy did re-sound, O right-eous Fa - - ther, through which

thou didst go a - bout\_\_ and pro - claim, as worth - y of

God, the na - ture of crea - tures, cul - ti - vat - ing the

char - ac - ter of man - kind, O thou\_\_\_\_\_ of king - ly

Priest-hood Bas - - il. Where - fore plead thou with Christ\_\_

God to save\_\_ our\_\_\_\_ souls.

Save us O Son of God, who wast circumcised in the flesh, as we sing to thee, Alleluia.

ENTRANCE HYMN

O come, let us worship and fall down before Christ. Save us O Son of God, who wast circumcised in the flesh, as we sing to thee, Alleluia.