

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.

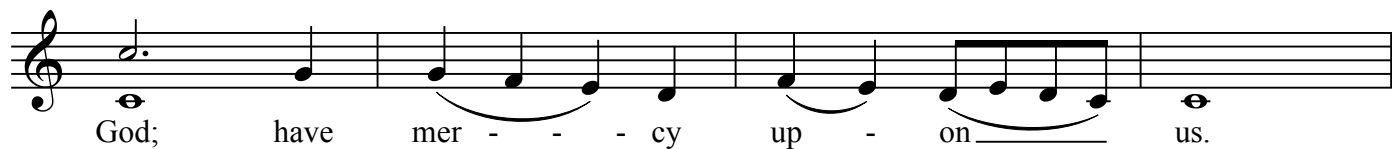
Following St. Simeon's Prayer and "Holy God...", sing the Troparion of St. Basil in Tone 1, as on page 18 of this book. Then sing "Glory to the Father..." and repeat the Troparion of St. Basil. Then conclude with "Both now and ever," and the Troparion of the Circumcision in Tone 1, as on page 19 of this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

Verse 1 Fast

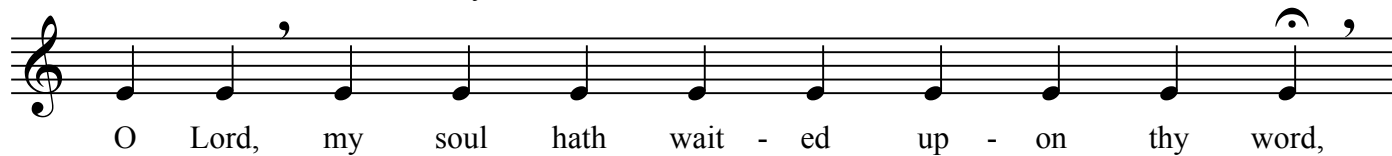
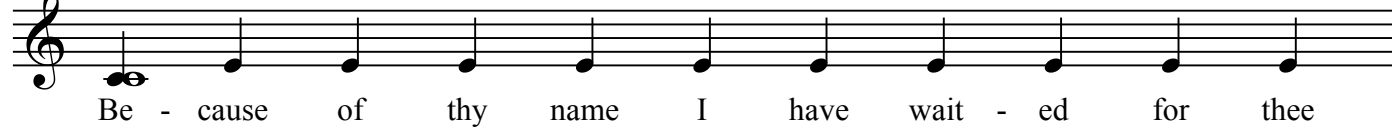
Ison If thou O Lord should'st mark in - iq - ui - ties, O Lord,
who shall stand for with thee there is for - give - ness.

Idiomelon 1 and 2

When the Sav - iour con - de - scend - 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 - dain the cir - cum - ci - sion of the
flesh. Where - fore, let us cry un - to him, O be -
- liev - - - ers, Thou art our



Verse 2 Fast

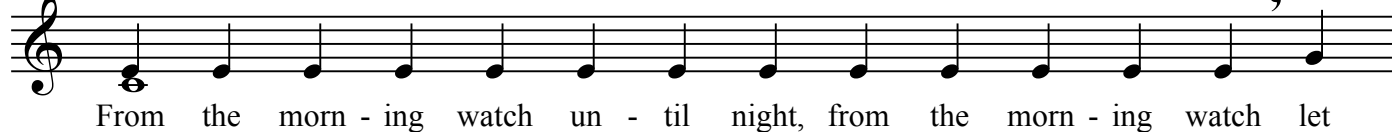


Slow



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

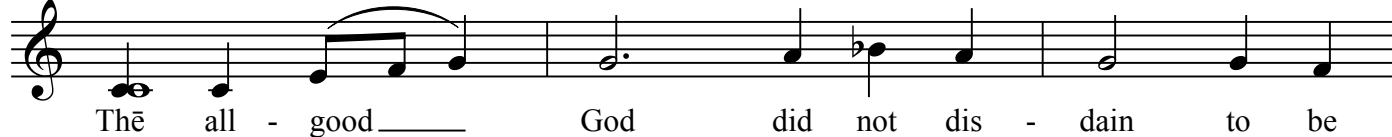
Verse 3 Fast



Slow



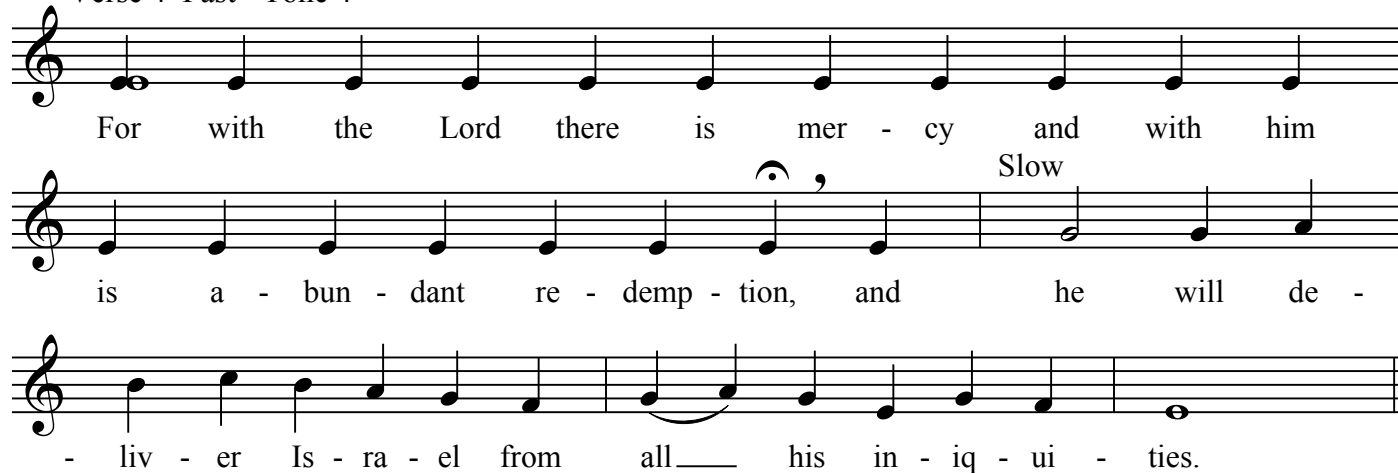
Idiomelon 3





- 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.

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 knowledge, 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.

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

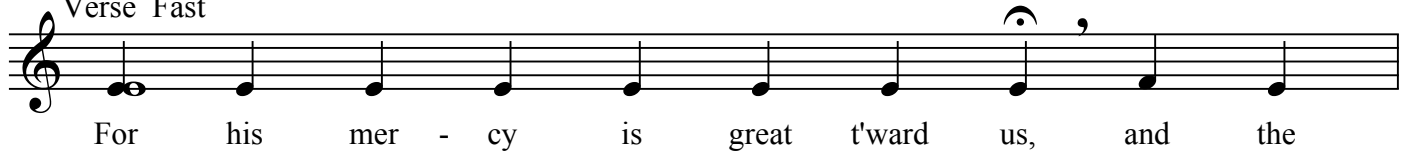
glo - ri - fy the one — God - head, al - might - y

Fa - ther, on - ly Word — of God, and di - vine —

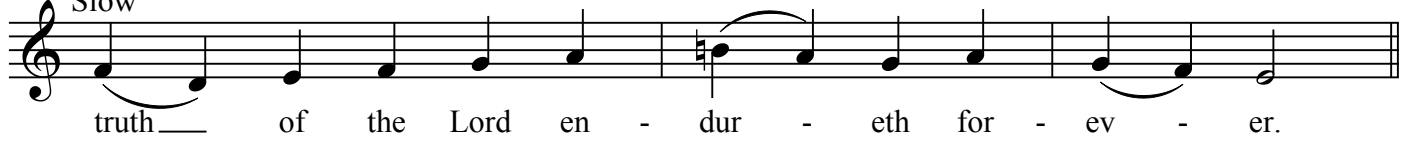
Spir - it, in three Per - sons, in - di - vis - i - ble.

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

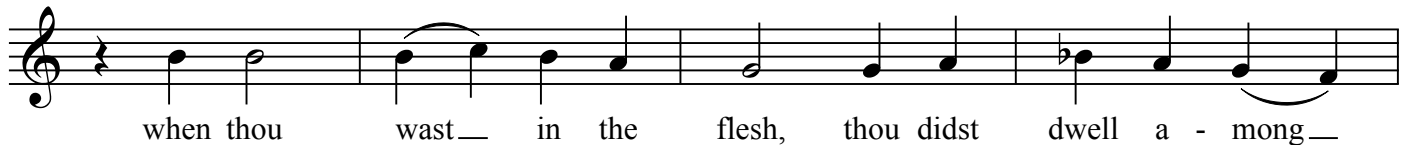
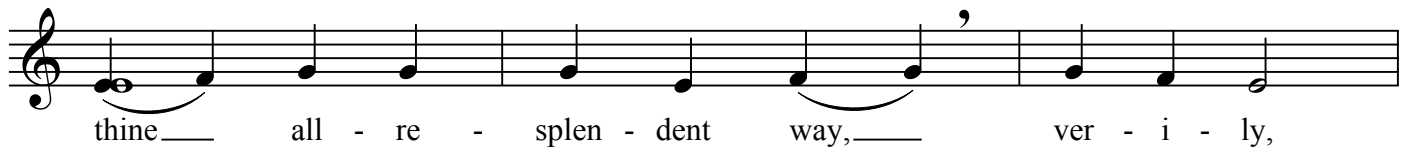
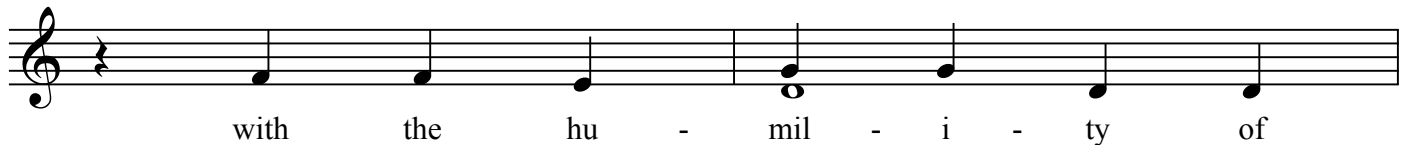
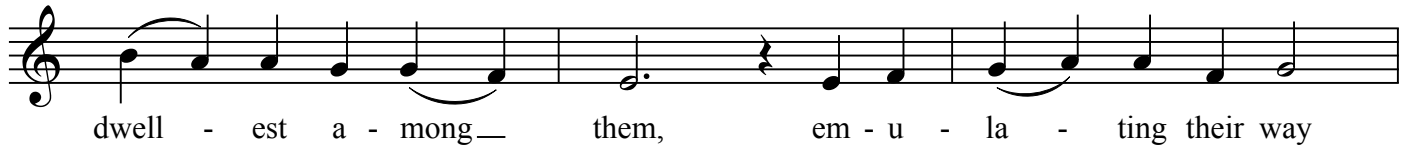
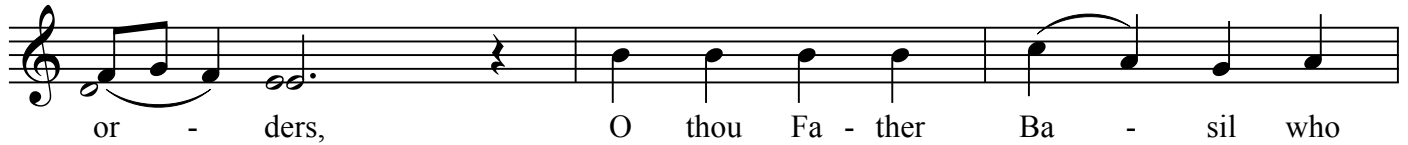
Verse Fast



Slow



Idiomelon 6



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

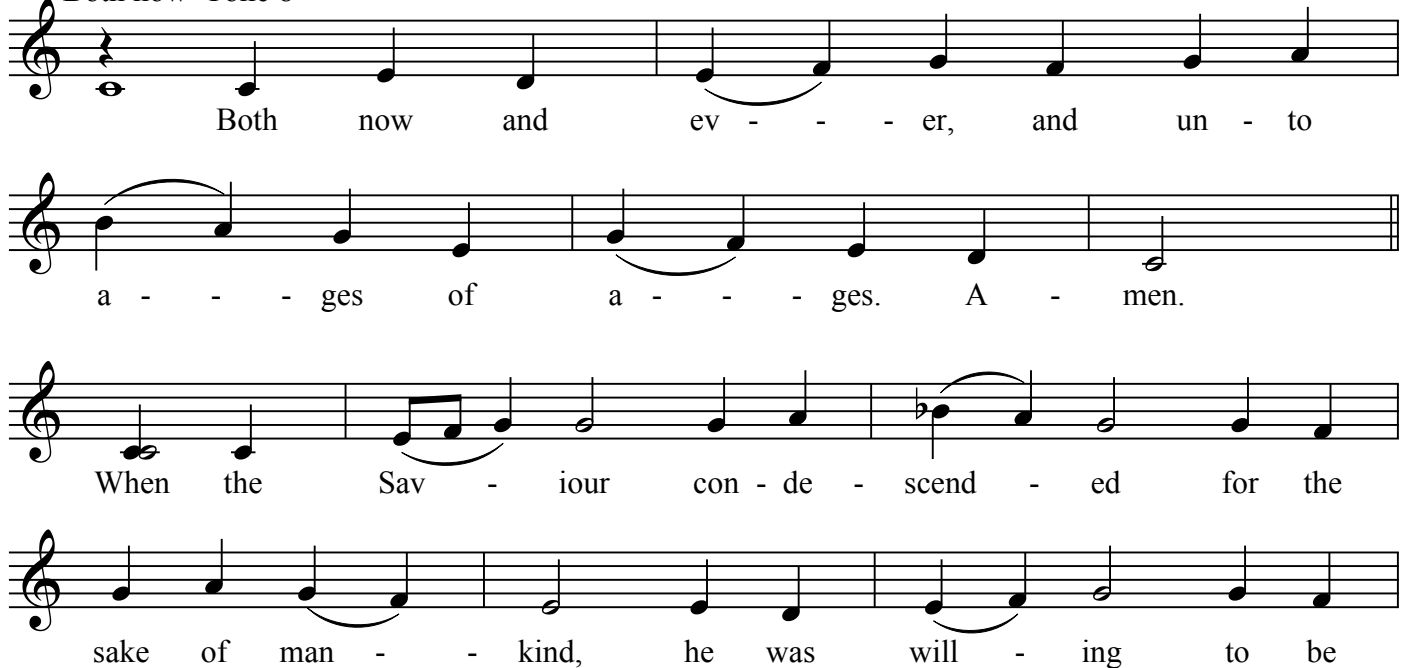


O Right - - - eous one, thou didst be - come a
lo - ver of wis - dom, pre - fer - ring the life with
God to all pos - ses - - sions; and by
thy con - tem - pla - - - tion of death
thou didst for - sake wealth, as is
meet; for by the hard - ships of ab - sti - nence
thou didst strip from thy - self the pas - sion of
the flesh; by thy stu - dy of di - vine law
thou didst pre - serve the rank of thy soul un -
- sub - ju - - - gat - - - ed; 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 - scend - 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 - dain the cir - cum - ci - sion of the flesh.

Where - fore, let us cry un - to him, O be -

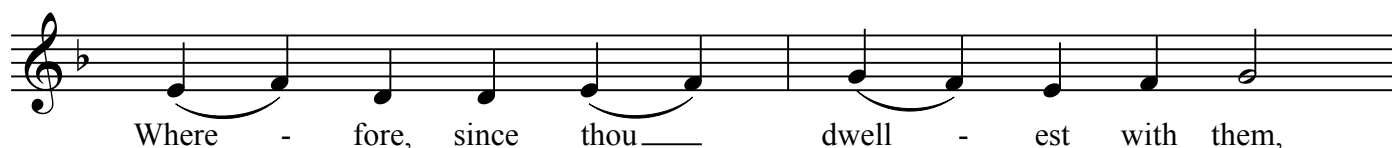
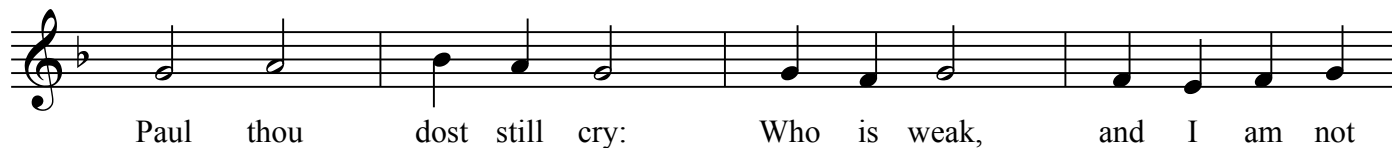
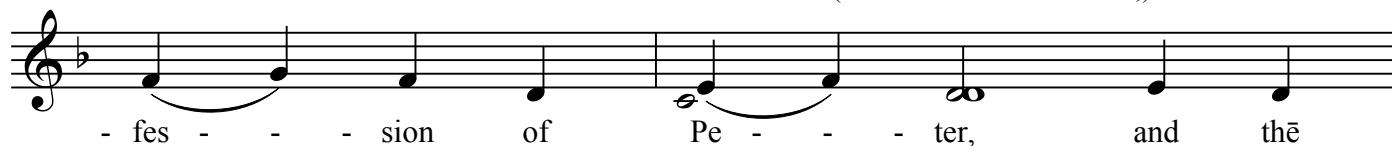
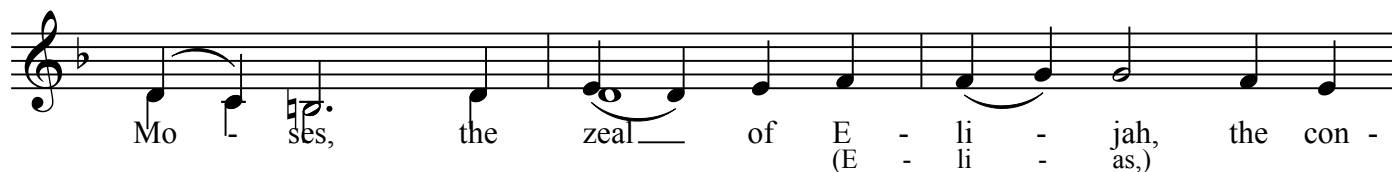
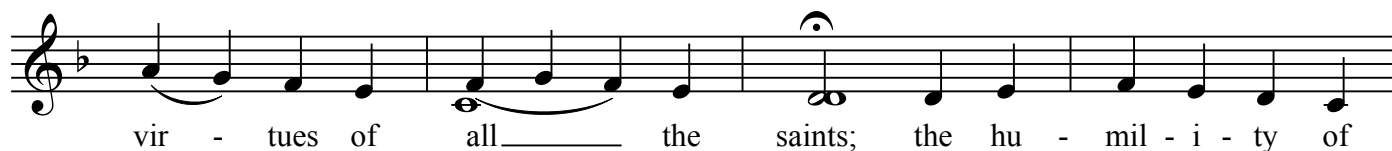
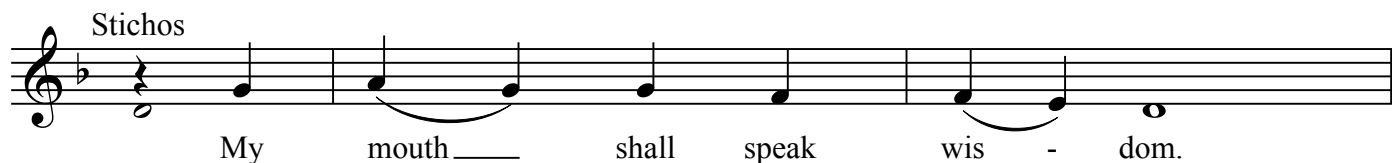
- liev - ers, Thou art our God; have

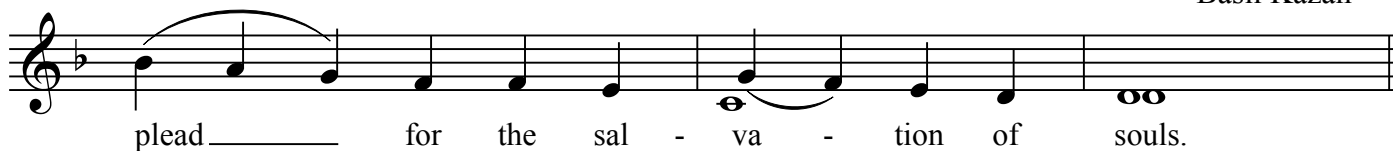
mer - cy up - on us.

*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.*

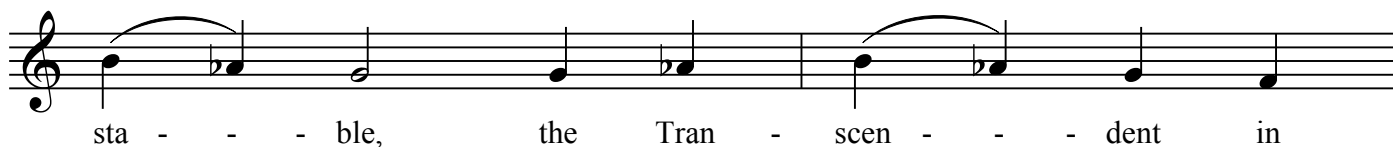
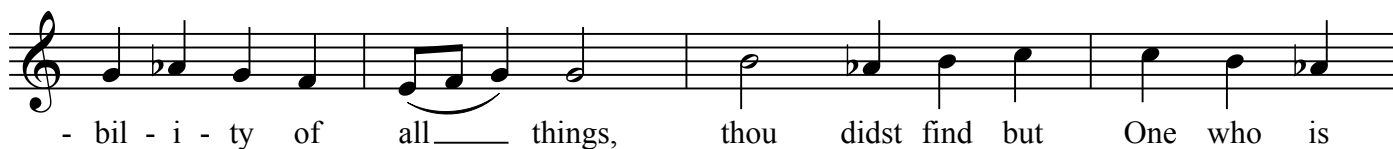
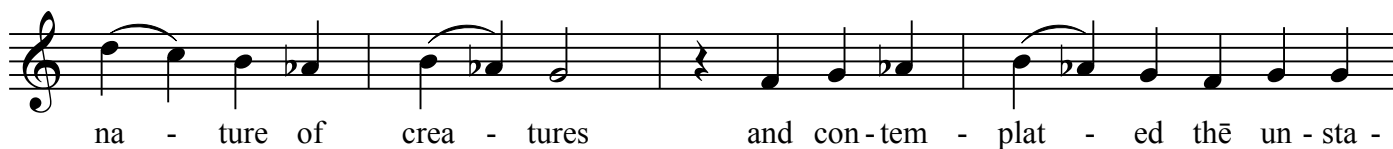
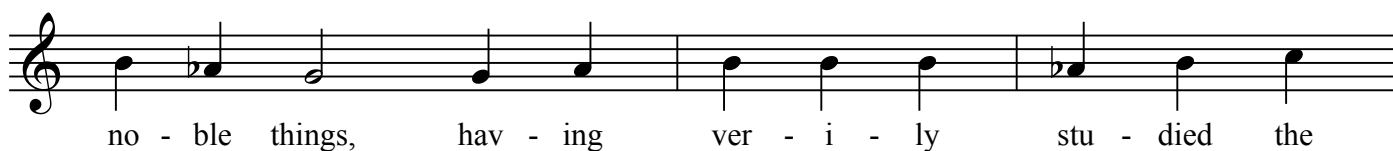
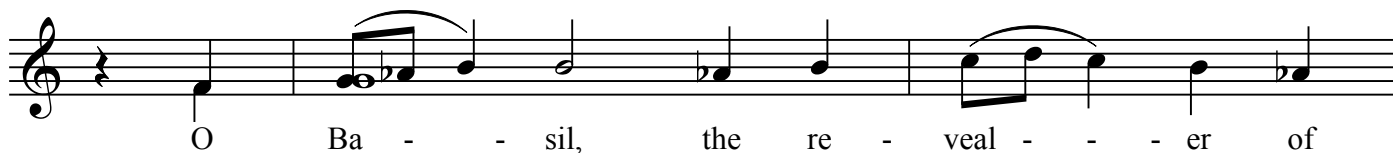
Stichera 1

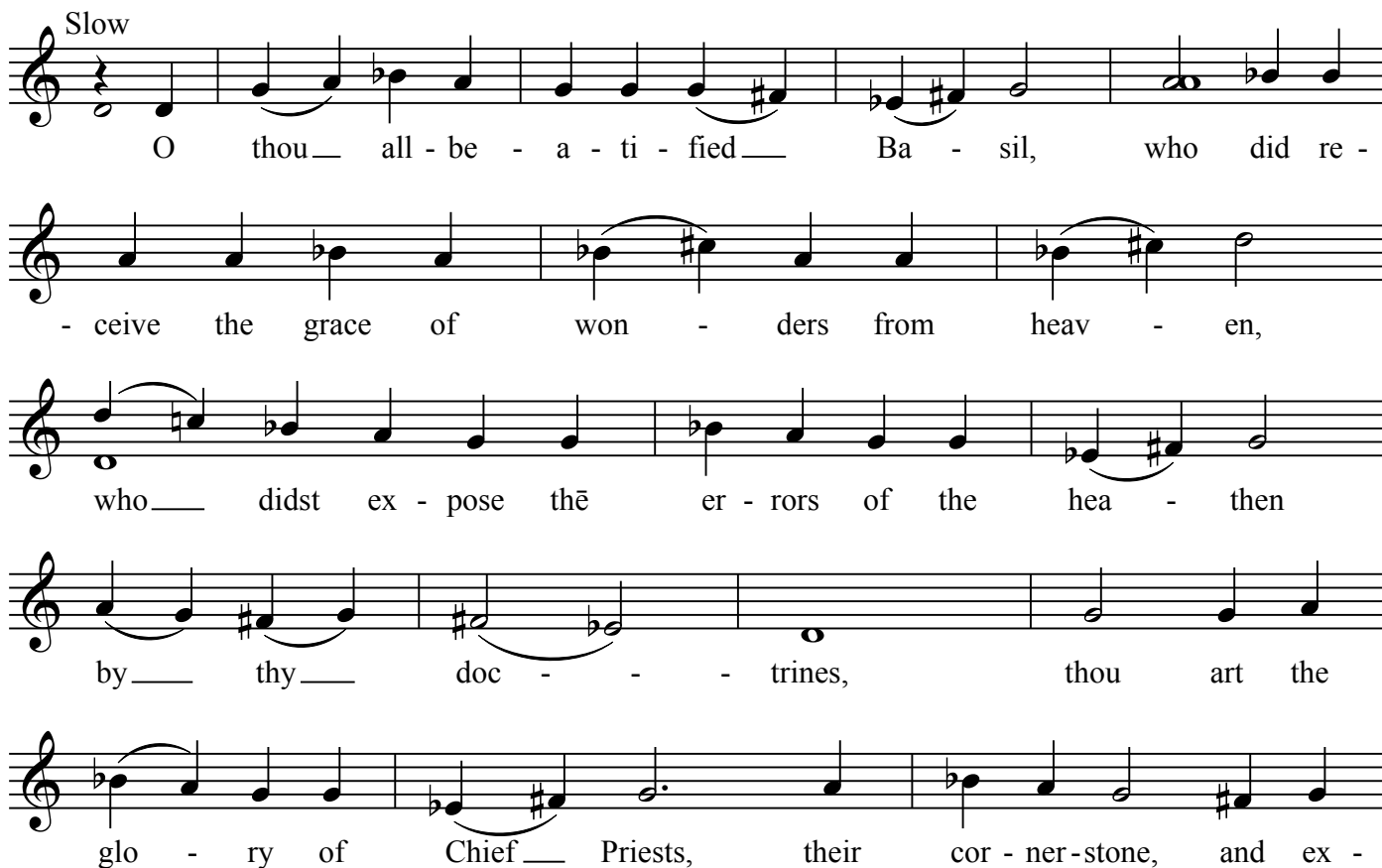
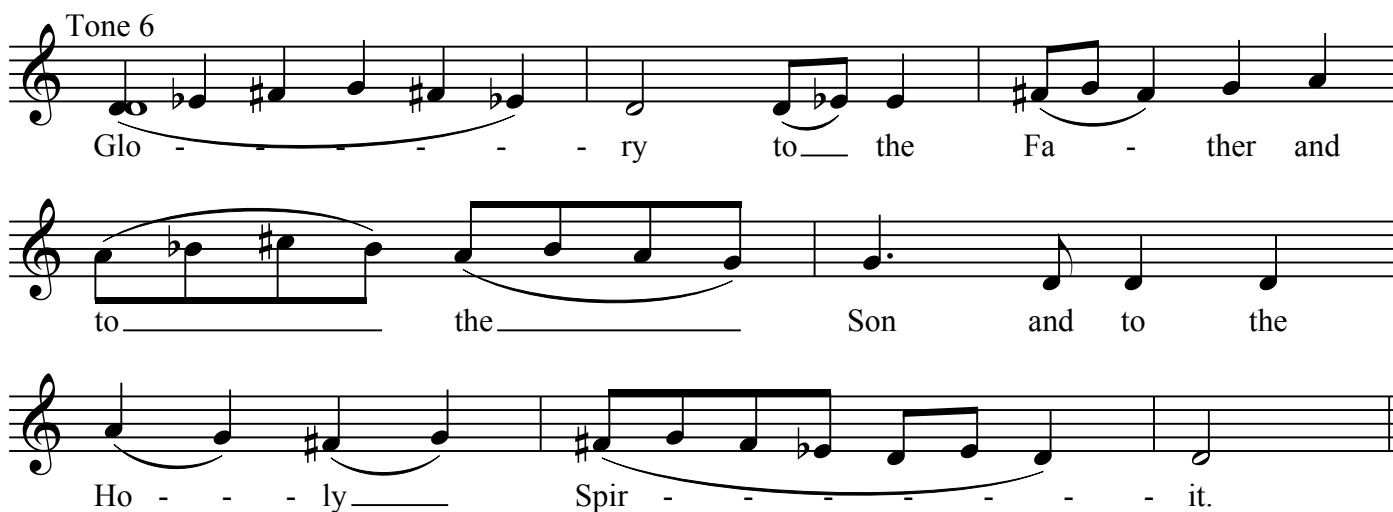
O what a di - vine and no - ble bee of the
Church of Christ, thou all - be - at - i - fied Ba - sil;
for when thou didst arm thy - self with the
sting of di - vine pas - sion, thou didst wound the blas-phemies of
God - trans - gress-ing her - e - sies; and didst store in the
souls of be - liev - ers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

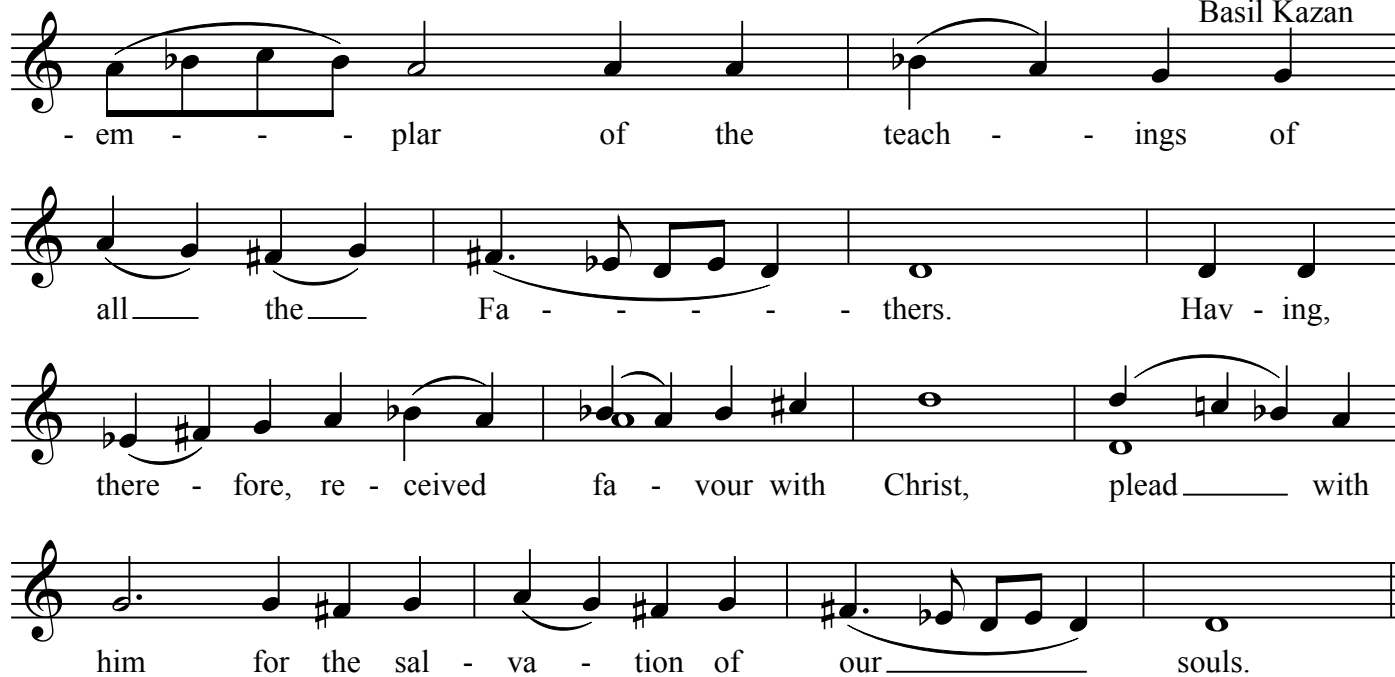




Stichos - Tone 2

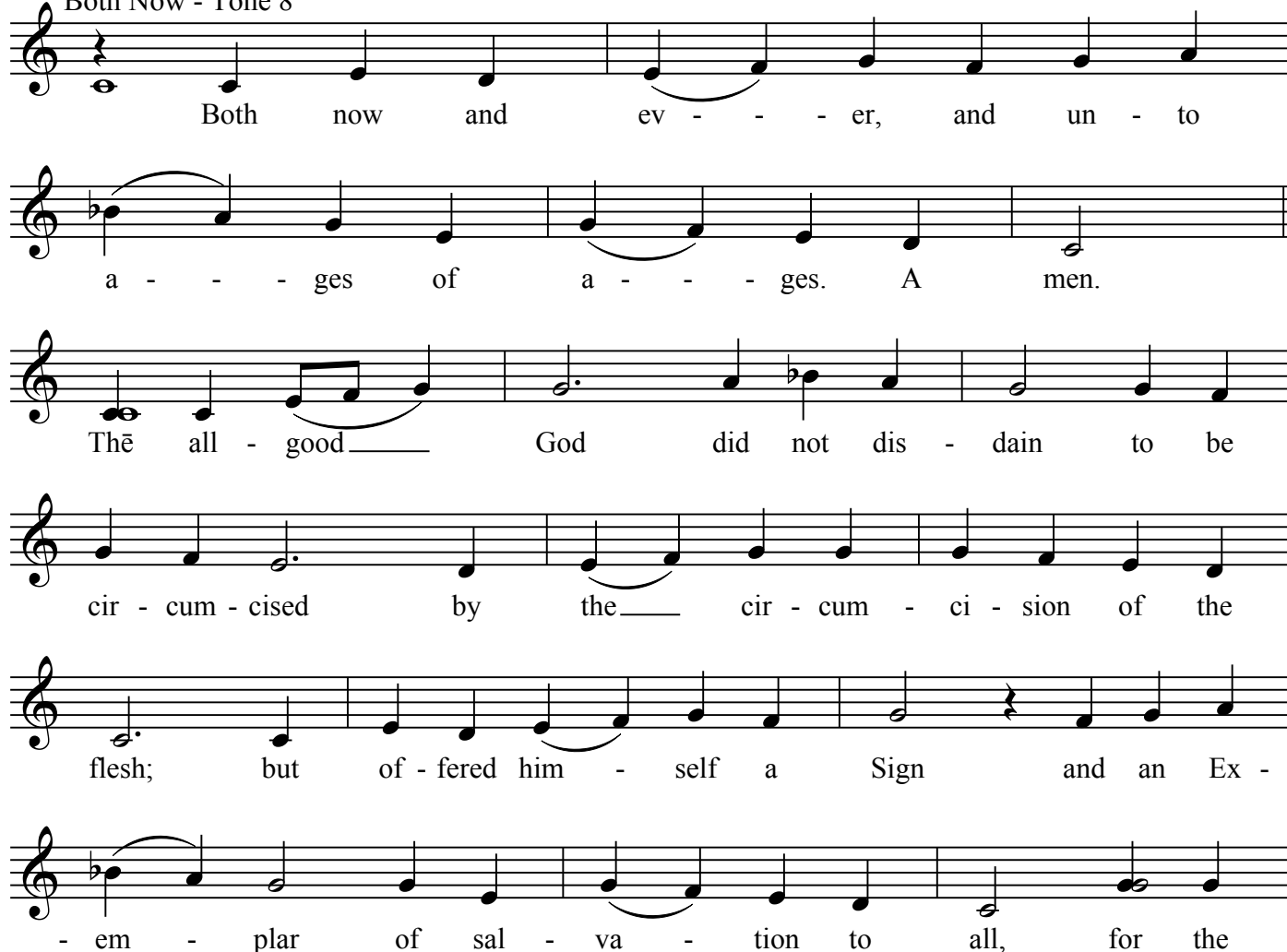






- em - - - plar of the teach - - ings of
all the Fa - - - - - thers. Hav - ing,
there - fore, re - ceived fa - vour with Christ, plead with
him for the sal - va - tion of our souls.

Both Now - Tone 8



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

*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.*

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.

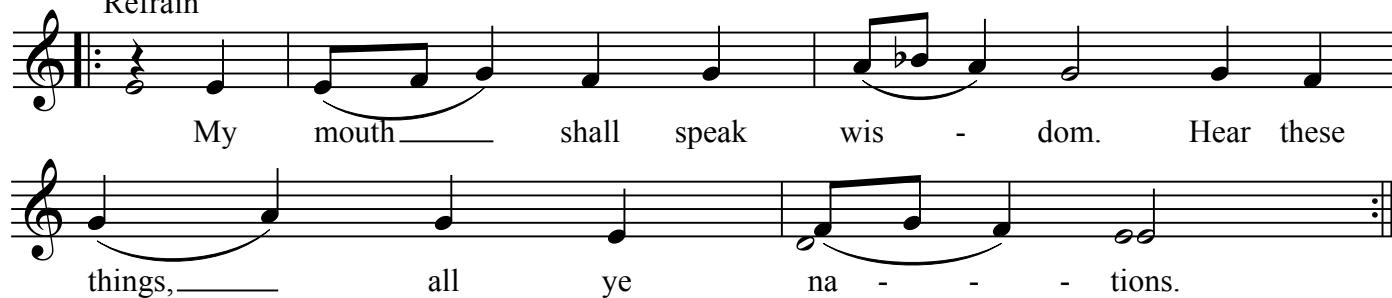
Now sing the Katabasiae of Epiphany, as on pages 24-28 of this Menaion, and the Magnifications of the Circumcision and St. Basil, as on pages 28-33, concluding with the final two Katabasiae of Epiphany, as on pages 34-35. Follow this with the Exaposteilaria, as on pages 36 and 37 of this book.

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.

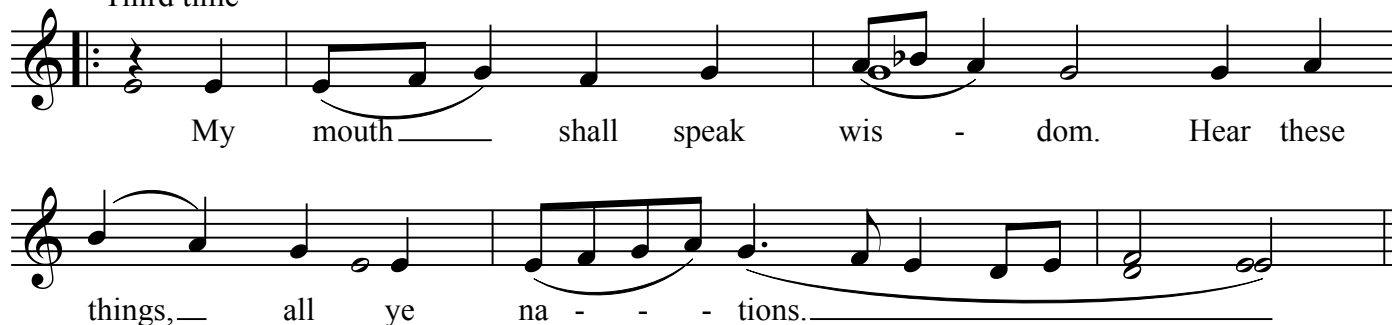
Continue with the Great Doxology in Tone 8, as on pages 235-238 in the Byzantine Matins Project by Kazan, excluding page 239. Then sing the Troparion of St. Basil in Tone 1, as on page 48 of this Menaion.

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



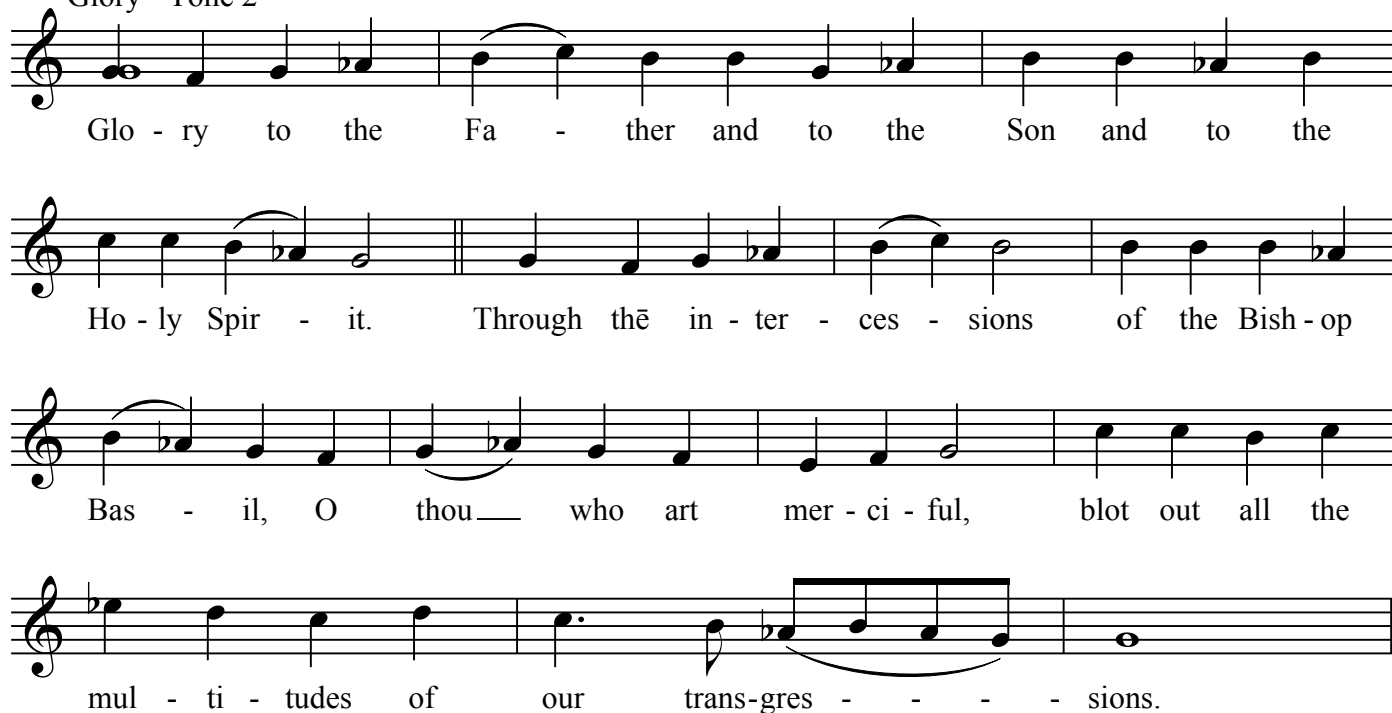
Third time



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



Both Now - Tone 2

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

This musical score is written on four staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, with some phrases connected by slurs. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and includes a double bar line. The third and fourth staves complete the piece, ending with a final note and a repeat sign.

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.

This musical score is written on three staves. The first staff begins with a treble clef and a key signature of two sharps (D major). The melody is composed of eighth and quarter notes, with some phrases connected by slurs. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and includes a fermata over a note. The third staff completes the piece, ending with a final note and a repeat sign.

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

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

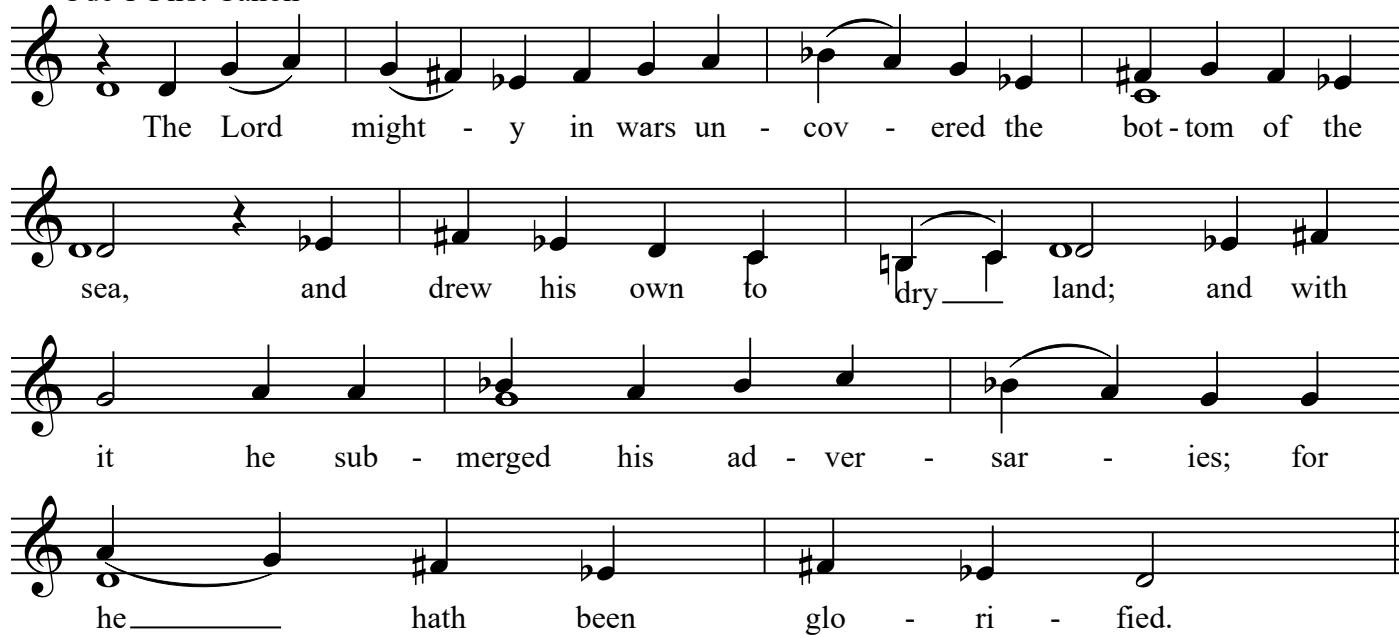
Church — of Christ, — teach - ing the sheep en - dowed with

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

one — God - - - head. —

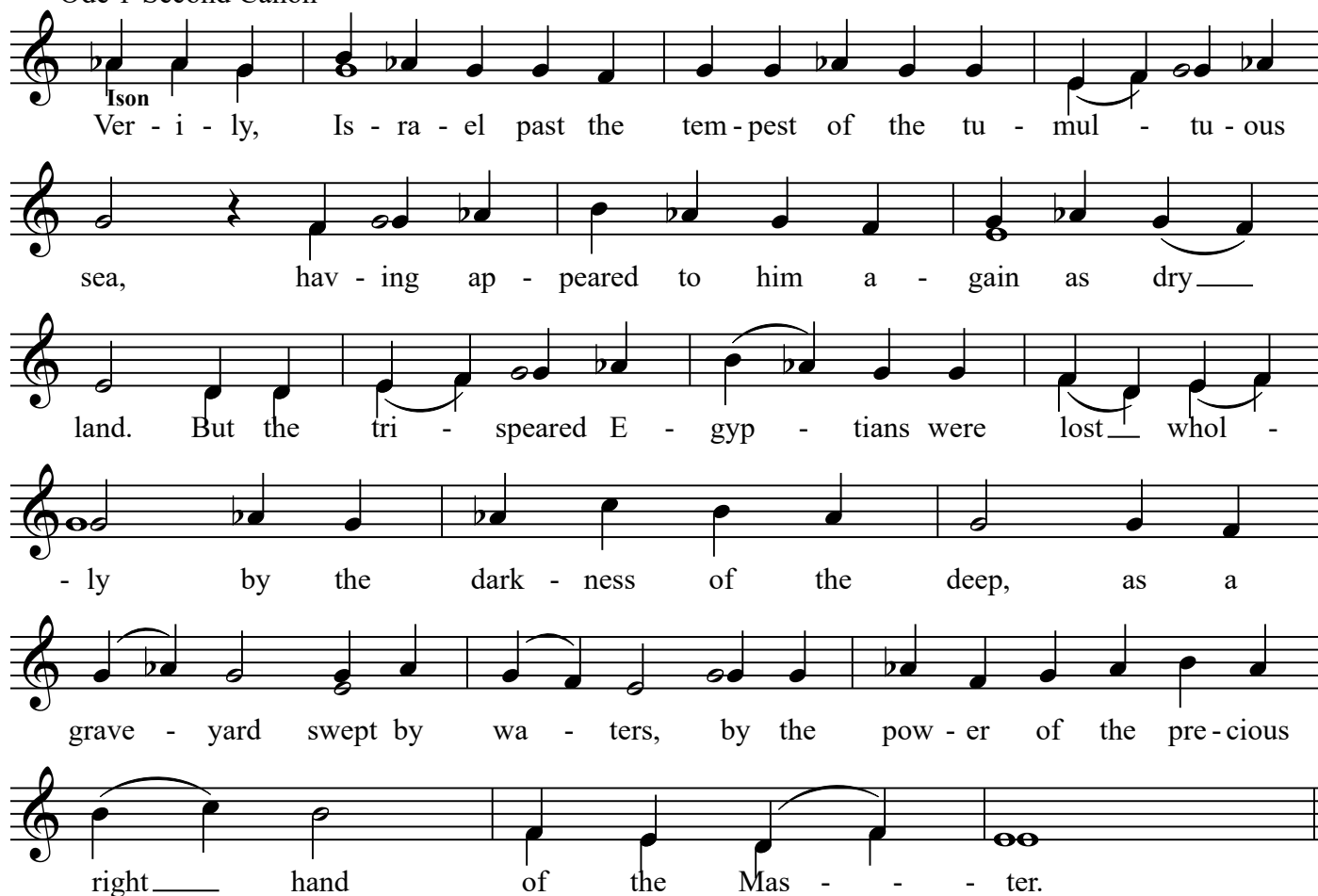
*NOTE: Both canons are in Tone 2;
however, the first follows the hard chromatic scale of Tone 6,
and the second follows the regular Tone 2 heirmologic scale.*

Ode 1-First Canon




The 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




^{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



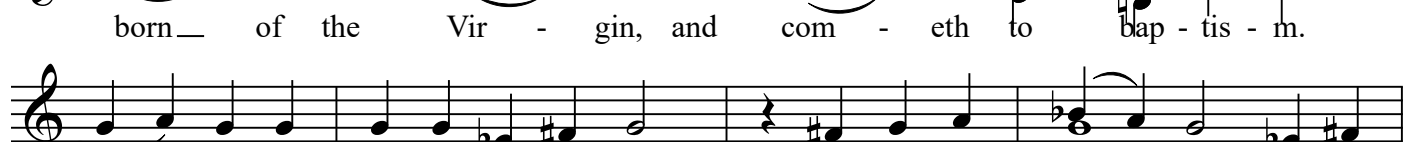
The Lord _____ that grant - eth po - wer to our kings, and



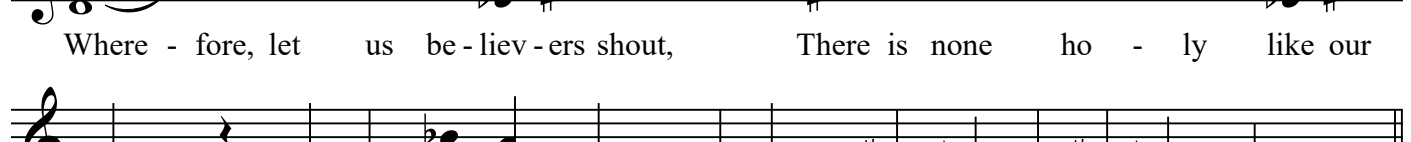
who _____ rais - eth those _____ born of his a - noint - ed ones, was



born _____ of the Vir - gin, and com - eth to bap - tis - m.

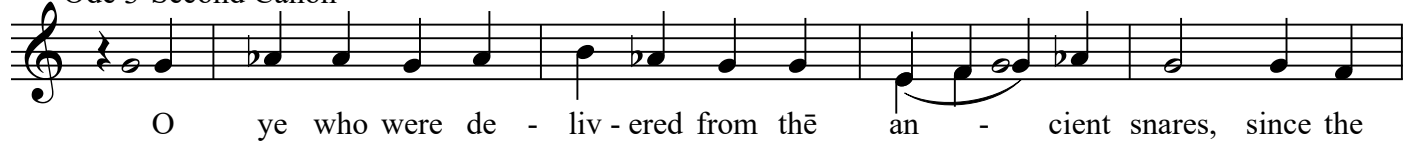


Where - fore, let us be - liev - ers shout, There is none ho - ly like our




God, and there is none just ex - cept thee, O Lord.

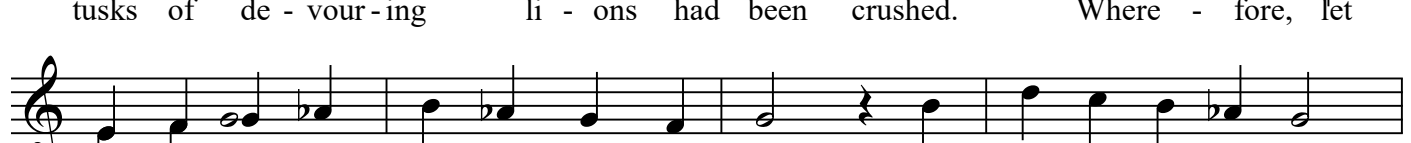
Ode 3-Second Canon



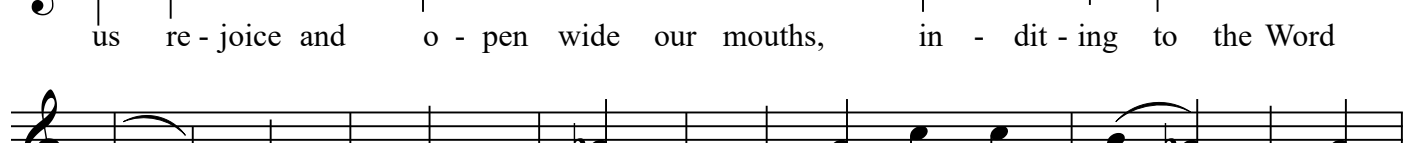
O ye who were de - liv - ered from thē an - cient snares, since the



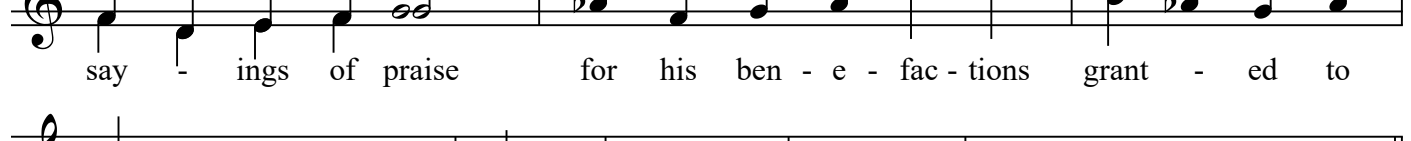
tusks of de - vour - ing li - ons had been crushed. Where - fore, let



us re - joice 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



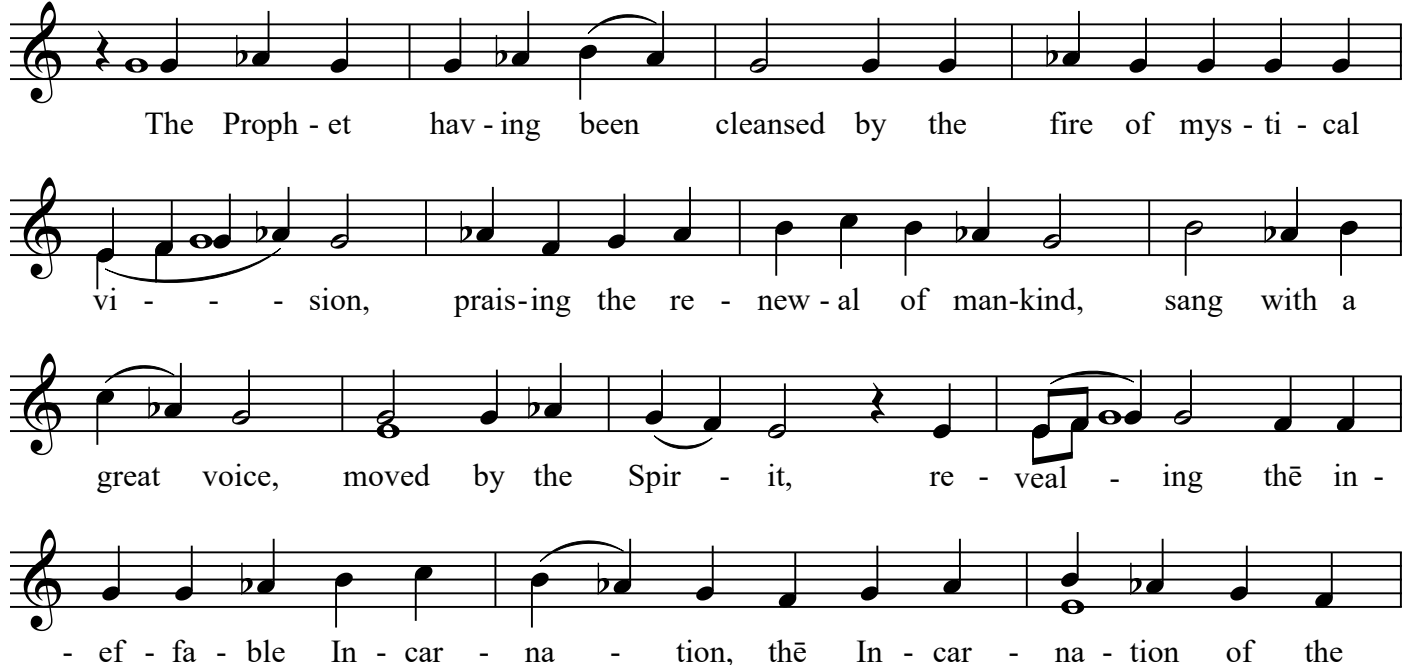
us; for he _____ is pleased there - by.

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.

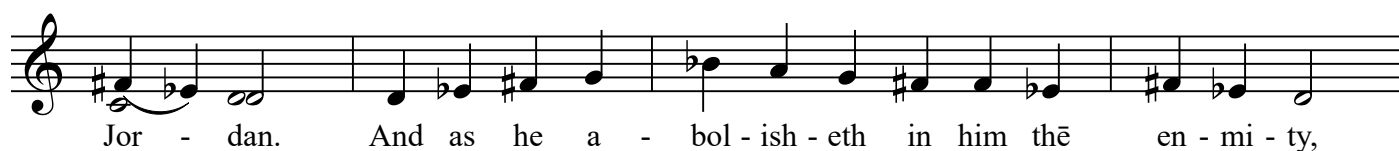
Ode 4-Second Canon



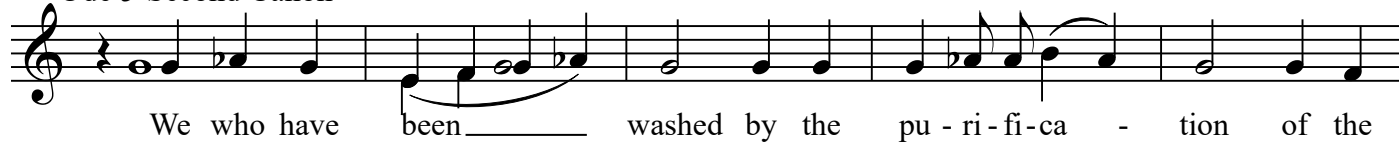
The Proph - et hav - ing been cleansed by the fire of mys - ti - cal
vi - - - sion, prais - ing the re - new - al of man - kind, sang with a
great voice, moved by the Spir - it, re - veal - ing thē in -
- ef - fa - ble In - car - na - tion, thē In - car - na - tion of the

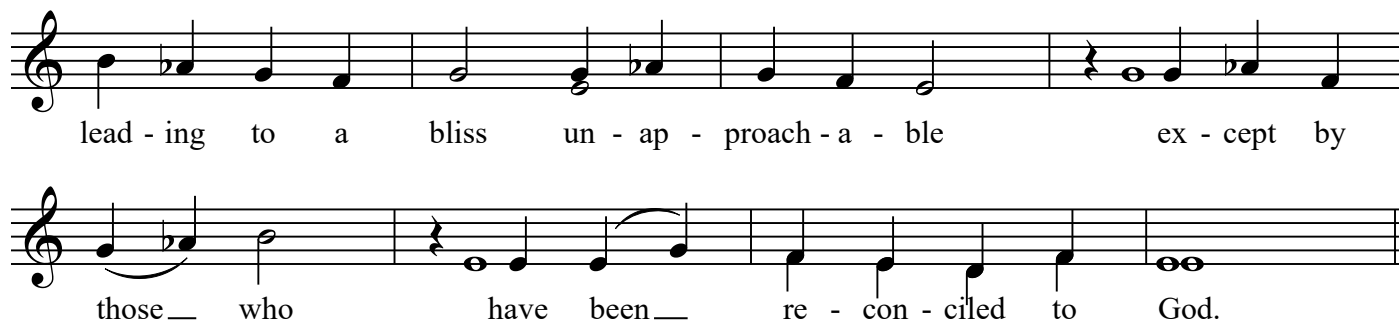


Ode 5-First Canon

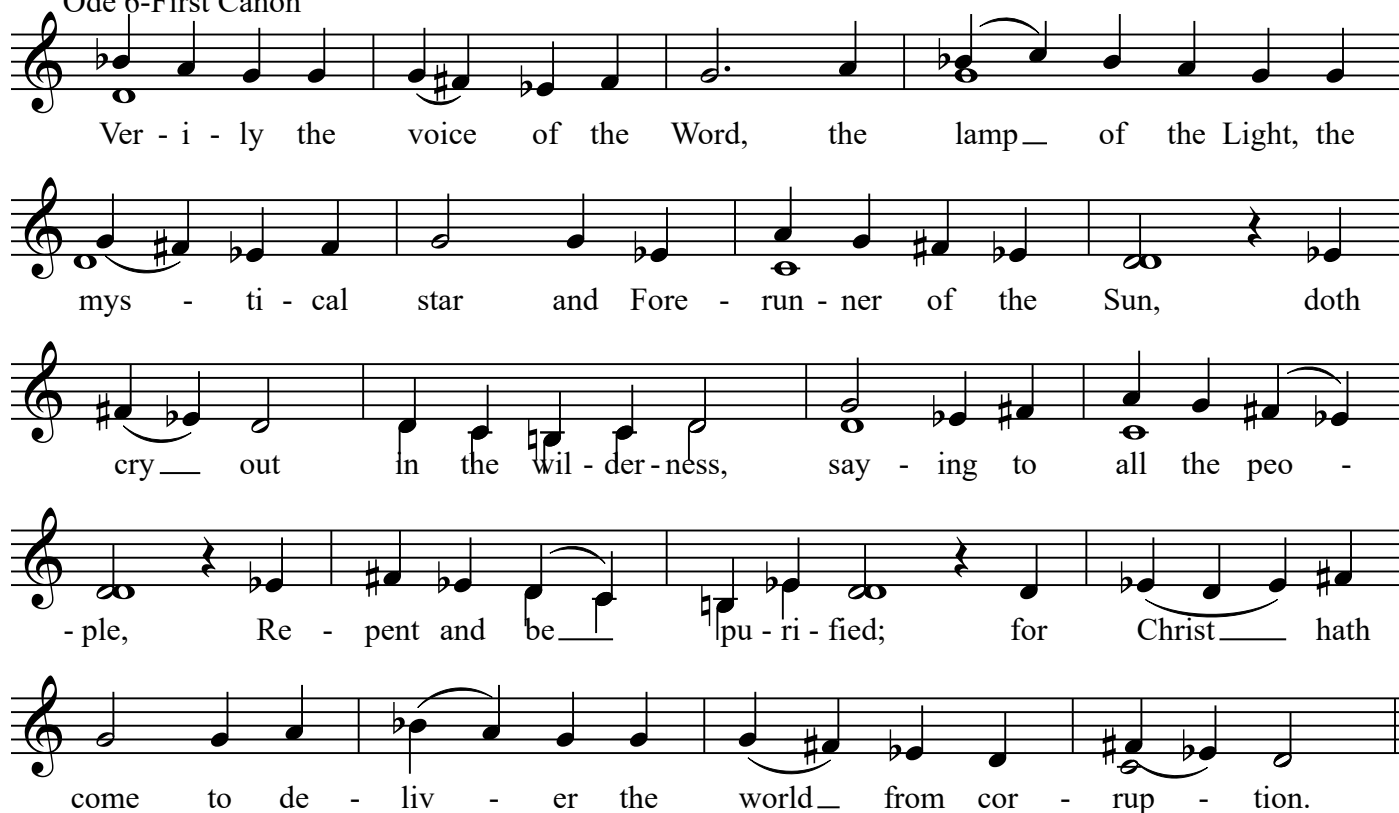


Ode 5-Second Canon

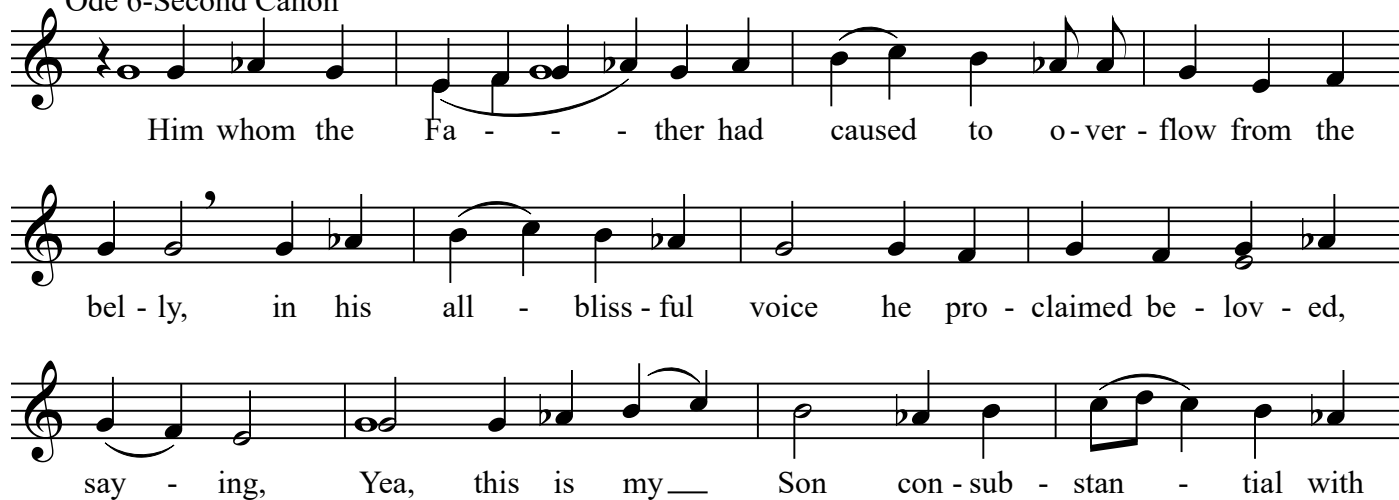





Ode 6-First Canon



Ode 6-Second Canon





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

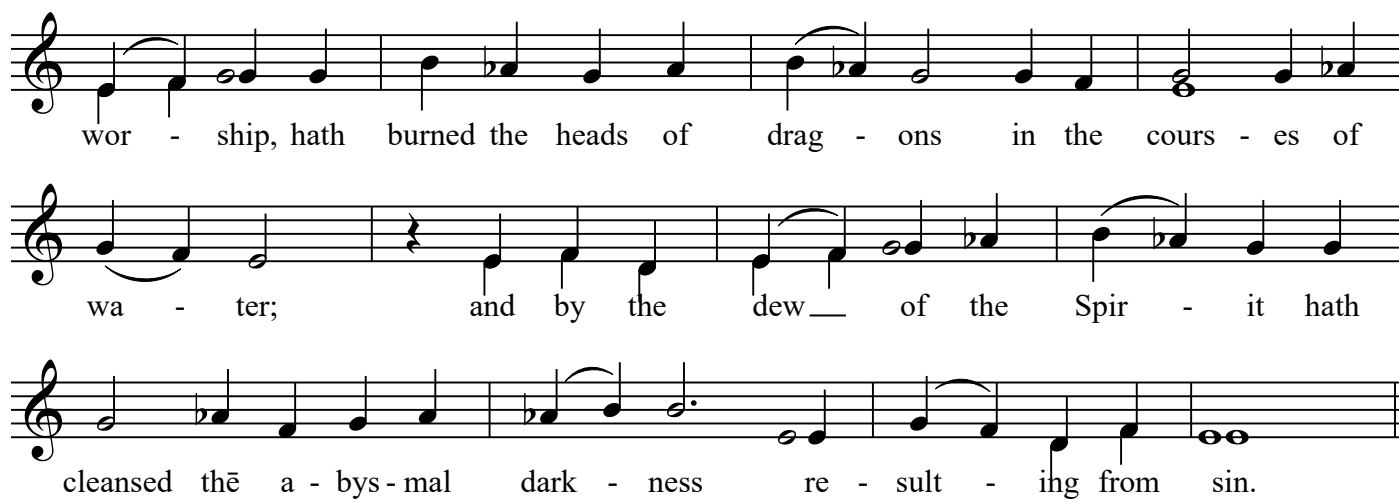


The youths of true wor - ship when they were cast in the
fur - nace of fire, were kept from harm by the gen - tle dew - y beeze
and by the de - scent of the di - vine an - gel. Where - fore, when they were
moist-ened by the flames, they sang with grat - i - tude, shout - ing,
Bless-ed art thou, O Lord,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

Ode 7-Second Canon



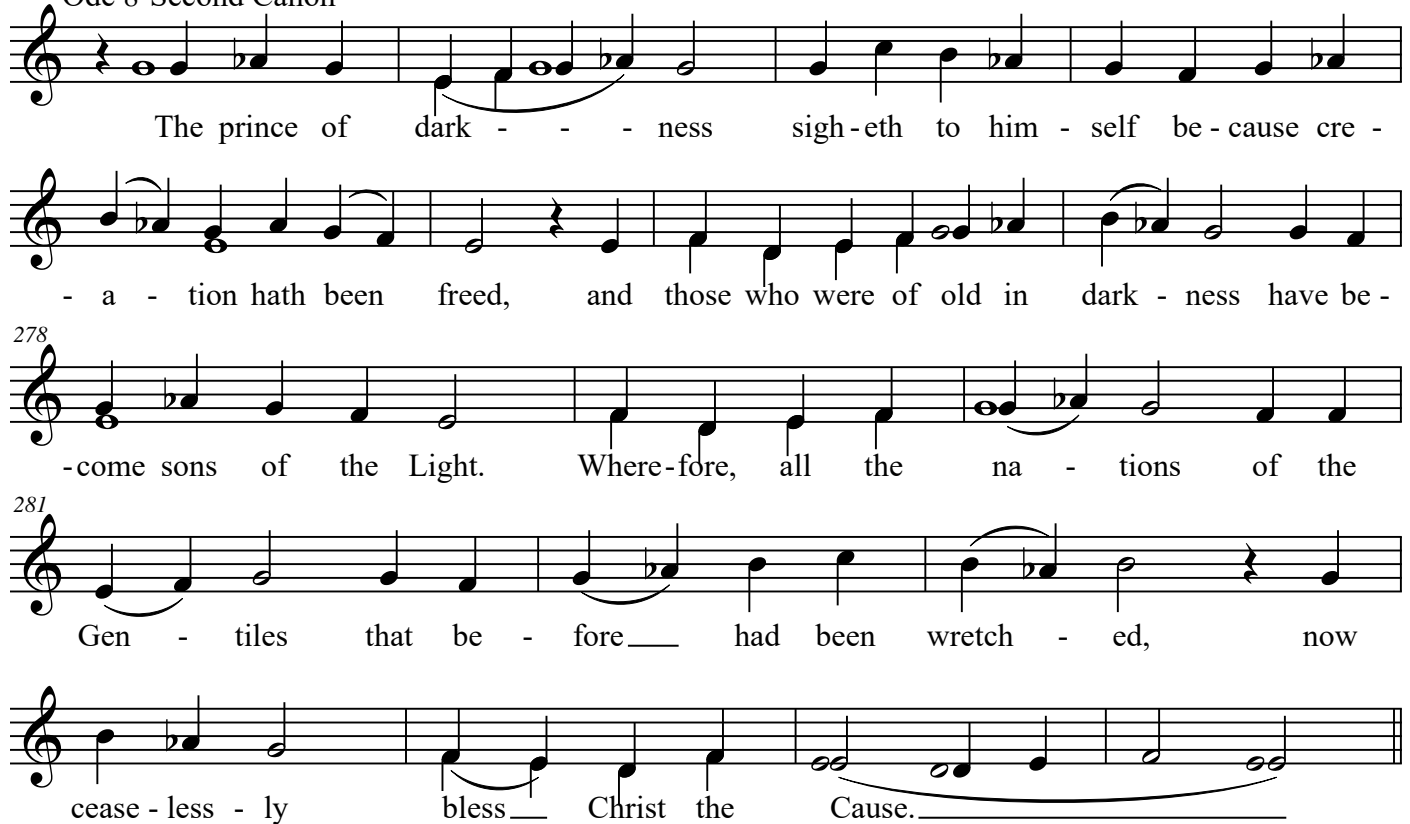
Ver - i - ly, he who quenched the flam - ing fire of the
fur - nace con - tain - ing the youths of true



Ode 8-First Canon



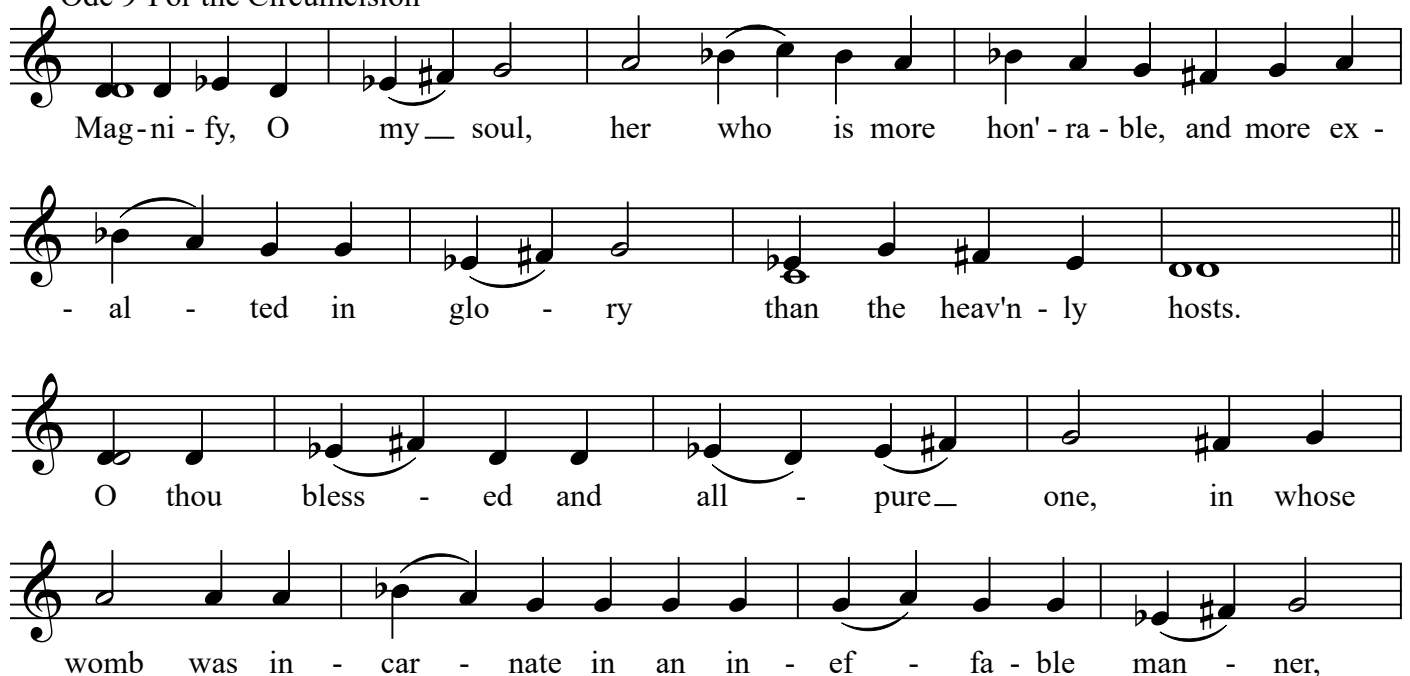
Ode 8-Second Canon



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._____

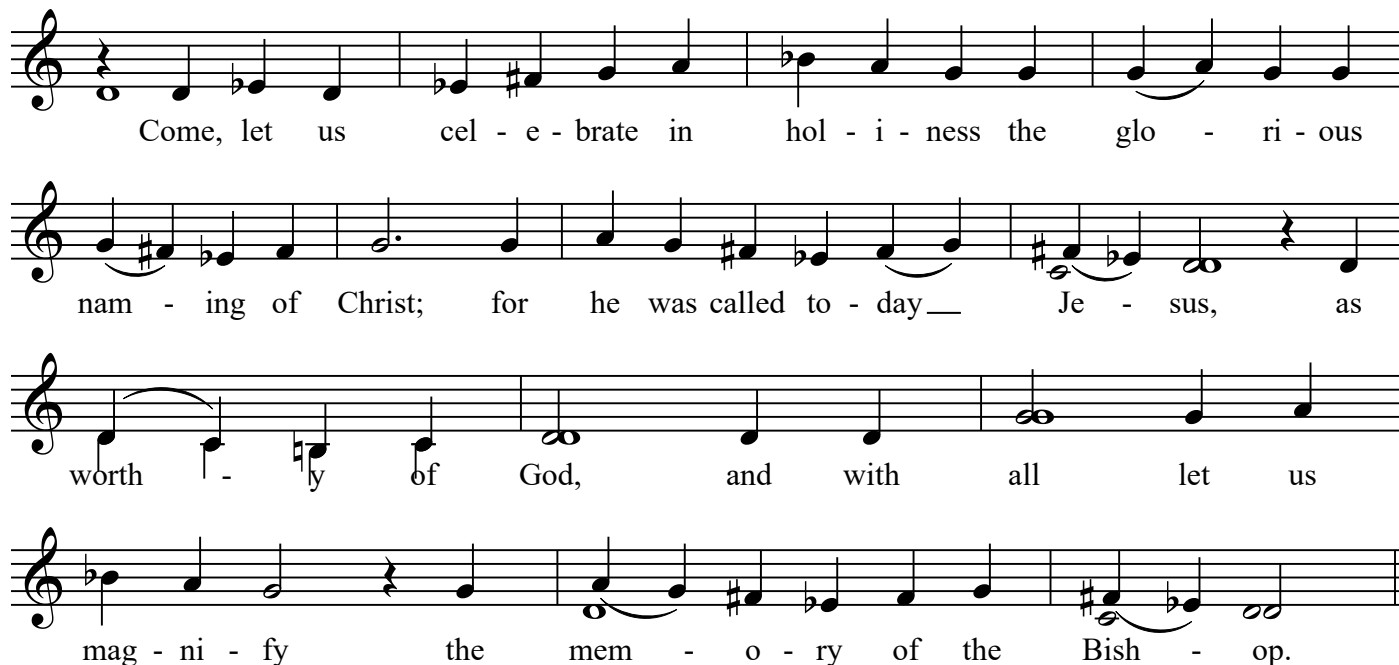
*And immediately, instead of "More Honorable..."
sing the following Ninth Ode in the Second Tone (with the Magnifications).*

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 ũ - 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.

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 thē all - sanc - ti - fied as -

- sem - bly, thē as - sem-bly of the Church of Christ, a - dorned 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.

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.

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 - scend - 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.

O the won - der of thy sūp - 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*

Thou — hast — cir - cum - cised, — O wise Fa - ther

Bas - il, thē un - cir - cum - ci - sion of thy - self

with the love of — phi - los - o - phy; and by — thy

won - ders thou didst ap - pear to the world like — the

sun, light - ing the minds of be - liev -

- ers, — O thou of di - vine — mind, O

ser - vant of — the Trin - i - ty and in -

- i - tiate of the The - o - to - kos.

The Cre - a - tor of ā - 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

Slow

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

Prosimion 1

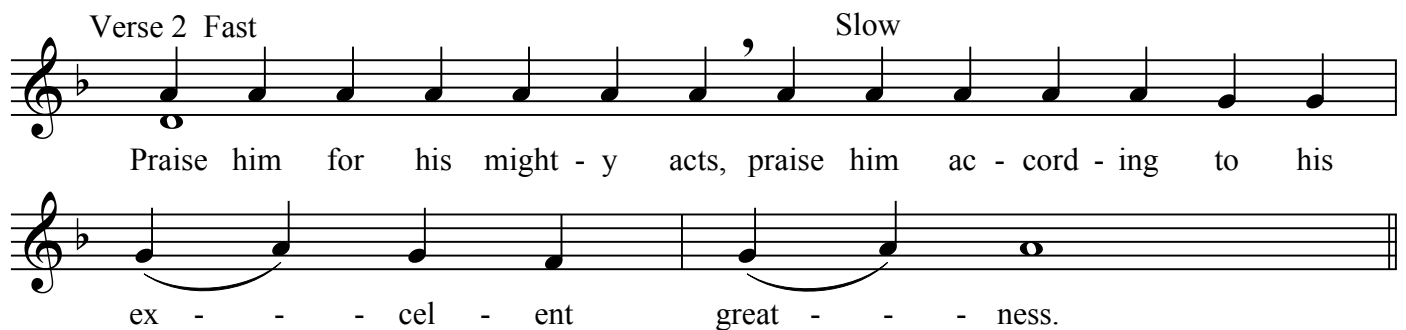
Special melody: *Rejoice*

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,



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 - - - scend - 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.

Verse 2 Fast Slow



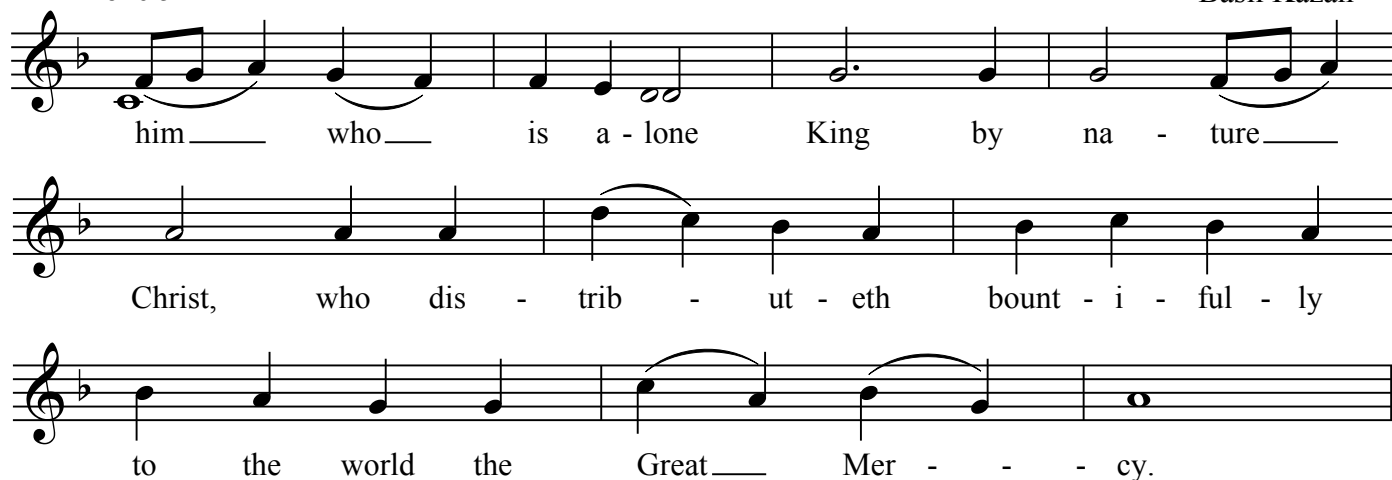
Praise him for his might - y acts, praise him ac - cord - ing to his
ex - - - cel - ent great - - - ness.

Prosomeion 2



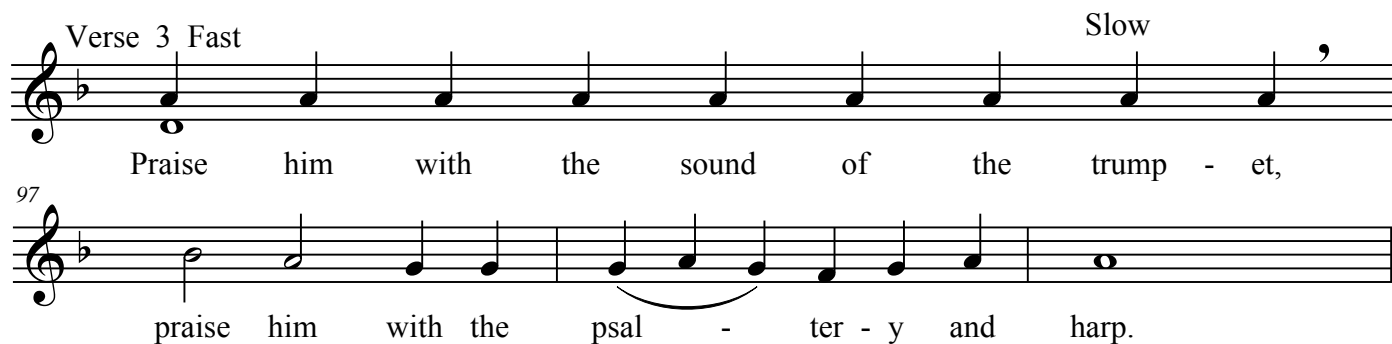
When thou didst be - come, O right - eous one,

thē 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 _____ thē
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 thē o - pen mouths of
her - i - tics. Where - fore. thou _____ didst _____
dwell in the ce - les - tial _____ king - doms, reign - ing with



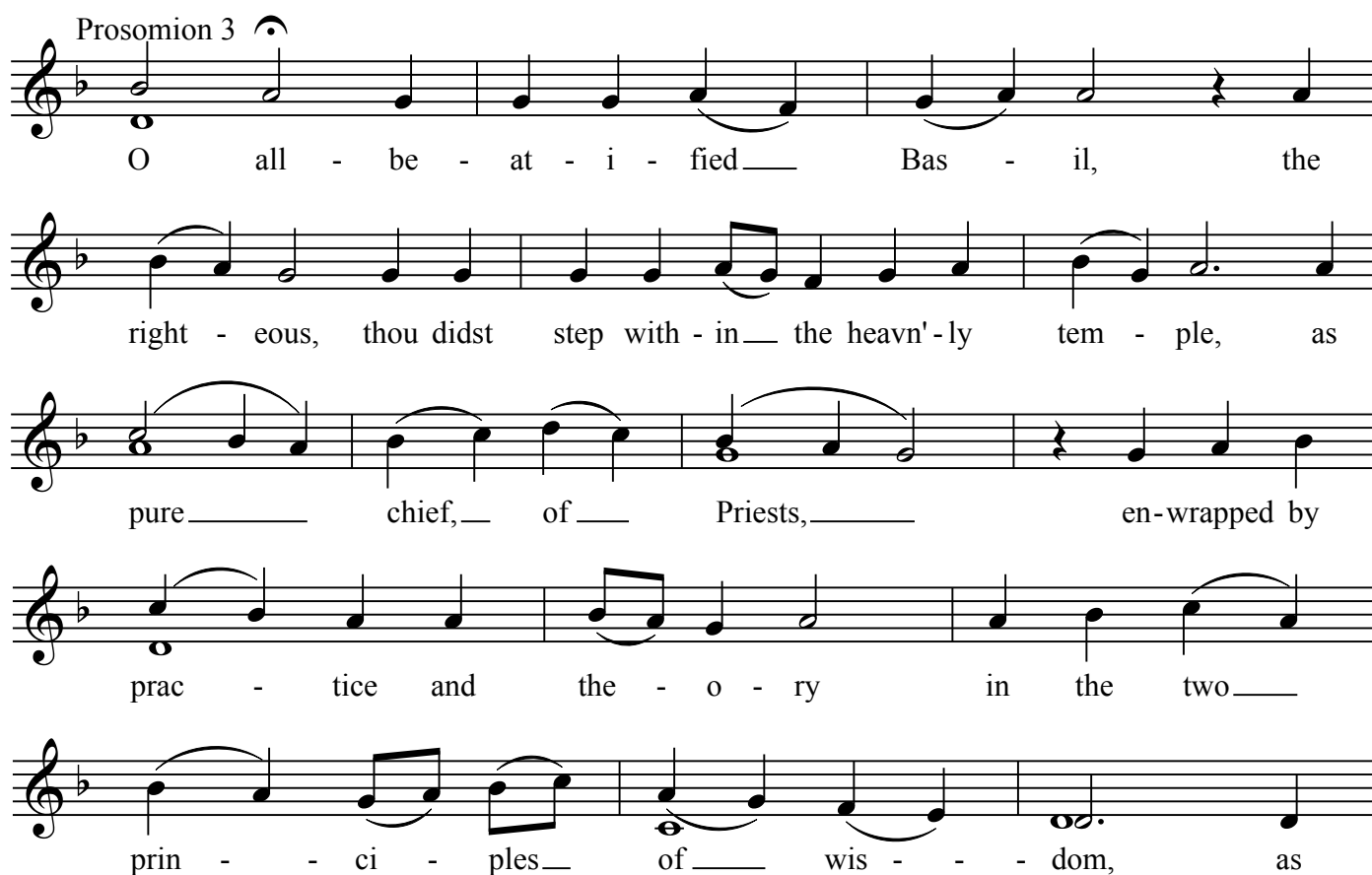
him — who — is a - lone King by na - ture —
Christ, who dis - trib - ut - eth bount - i - ful - ly
to the world the Great — Mer - - - cy.

Verse 3 Fast Slow



Praise him with the sound of the trump - et,
97 praise him with the psal - ter - y and harp.

Prosomion 3

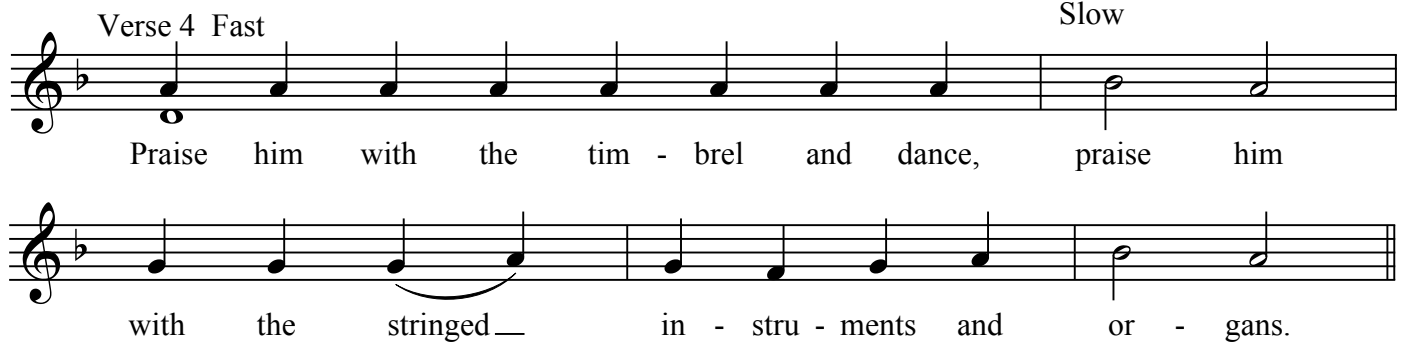


O all - be - at - i - fied — Bas - il, the
right - eous, thou didst step with - in — the heavn' - ly tem - ple, as
pure — chief, — of — Priests, — en-wrapped by
prac - tice and the - o - ry in the two —
prin - - ci - ples — of — wis - - - dom, as

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 Slow



Praise him with the tim - brel and dance, praise him
with the stringed in - stru - ments and or - gans.

Prosimion 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 - scend - 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.*



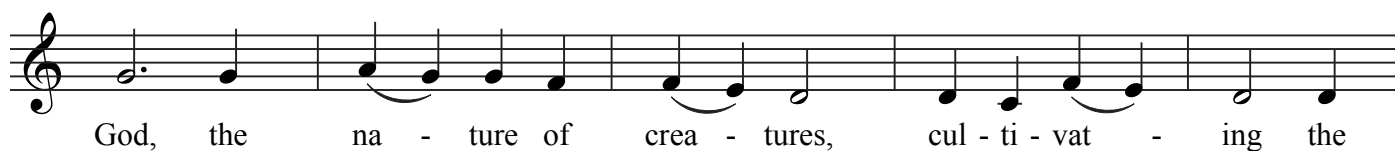
O glo - - - ry to the Fa - ther and
to the Son and to the
Ho - - ly Spir - - - it.
Grace is poured up - on thy lips, O right - eous
Fa - - - ther, and thou didst be - come a shep -
- herd to the Church of Christ, teach - ing the
sheep en - dowed with speech to be - lieve in a
con - sub - stan - tial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

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

When the Sav - iour con - de - scend - 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 - dain 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.



Save us O Son of God, who wast cir - cum -
- cised in the flesh, as we sing to
thee, Al - le - lu - i - a.

ENTRANCE HYMN

O come, let us wor - ship and fall
down be - fore Christ. Save us O
Son of God, who wast cir - cum - cised in the
flesh, as we sing to
thee, Al - le - lu - i - a.