

THE 1ST DAY OF THE MONTH OF JANUARY
THE CIRCUMCISION IN THE FLESH OF OUR LORD JESUS CHRIST
COMMEMORATION OF OUR FATHER AMONG THE SAINTS BASIL THE GREAT,
ARCHBISHOP OF CAESAREA IN CAPPADOCIA
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera of the holy hierarch, in Tone III:

Having caused Christ, the Well-spring of life, to dwell in thy soul by thy pure life, O divinely revealed Basil, thou didst pour forth rivers of the teachings of piety upon the whole world; and thereby watered the faithful people of the Church. The fruits of the confession of thy lips, offer grace unto Him Who hath glorified thy memory unto the ages of ages. (Twice)

O divinely revealed Basil, the myrrh of the grace which was poured forth upon thee anointed thee to be a priest of the Gospel of the kingdom of heaven, and with the sweet savor of Christ thou hast filled the world with the fragrance of the knowledge of Him. Wherefore, graciously accepting the pleas of thy servants, ask thou great mercy on behalf of us who honor thee.

The composition of Byzantium: Arrayed in the vesture of a hierarch, O Basil, thou champion of the Trinity, thou didst stand before the governor’s tribunal, accepting tribulation for the Faith; and like unto one with the prowess of an athlete, thou didst put to shame the wrath of the governor, who mightily raged with ungodliness, threatening thee with merciless dismemberment; but by zealously reasoning, and becoming a martyr by intent, thou didst receive a crown of victory from Christ, Who hath great mercy.

Glory ..., in Tone II:

Having thoroughly examined the nature of things, * and perceiving the inconstancy of all that is, * thou didst find one thing to be unshakeable: * the transcendent Fashioner of all creation; * and cleaving unto Him, thou didst cast aside all desire for transient things. * Pray thou, O divinely manifest Basil, ** that we also may receive our divine desire.

Both now ..., of the feast, in Tone VIII:

The Savior, having descended unto the race of mankind, * was wrapped in swaddling-bands, * and refused not to be circumcised in the flesh, * being an eight-day old infant born of His Mother, * but beginningless according to His Father. * To Him, O ye faithful, let us cry aloud: ** Thou art our God! Have mercy upon us!

On the Aposticha, these Stichera of the holy hierarch, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

As a most radiant temple * of the light of the threefold Sun, * thou hast illumined the souls * of those nurtured ** by thy discourses, O Basil.

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

The sound of thy voice * is like a trumpet from heaven, * and thy teachings, O Basil, * are like a fire, utterly consuming ** all the teachings of the heretics.

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

Distinguishing the thrice-radiant Light * as one according to Hypostasis, * and as a Unity * according to essence, O Basil, ** thou didst cast down Arius and Sabellius.

Glory ..., Both now ..., Theotokion, in the same melody:

Honoring the circumcision * of the Word and God-man * according to the flesh, * and the memory of Basil the Great, ** we venerate the Theotokos.

Troparion of the holy hierarch, in Tone I:

Thy sound hath gone forth into all the earth, * which hath received thy discourse O venerable father, * whereby thou hast divinely taught and made clear * the nature of created things, * and having adorned the customs of mankind and the royal priesthood, ** entreat Christ God, that our souls be saved.

Glory ..., Both now ..., Troparion of the feast, in Tone I:

O Jesus, Thou Who art seated with Thy beginningless Father, and the divine Spirit * upon a fiery throne in the highest, * Thou wast well-pleased to be born on earth of Thine unwedded Mother, * wherefore, thou wast circumcised as a babe eight days of age. * Glory to Thy supremely good counsel! * Glory to Thy dispensation! ** Glory to Thy condescension, O only Lover of mankind!

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 4 of the circumcision, in Tone VIII:

The Savior, having descended unto the race of mankind, * was wrapped in swaddling-bands, * and refused not to be circumcised in the flesh, * being an eight-day old infant born of His Mother, * but beginningless according to His Father. * To Him, O ye faithful, let us cry aloud: ** Thou art our God! Have mercy upon us! (Twice)

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

And 4 Stichera of the holy hierarch, in Tone IV:

Spec. Mel.: “Called from on high ...”:

O father, thou royal priesthood * and namesake of kingship, * when thou didst shepherd the holy Christian nation * with skill and love of wisdom, * the Lord of all, the King of kings, * the Son Who is one * and equally everlasting and co-beginningless * with Him Who begat Him, * crowned thee with the crown of His kingdom. * Him do thou beseech, ** that He save and enlighten our souls. (Twice)

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

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

Glory ..., the composition of Anatolius, in Tone VIII:

O venerable one, as a lover of wisdom and all things that pertain to God, * and counting secular knowledge as thy companion, * thou didst live a magnificent life. * For, having walled off from thyself the carnal passions * with the mighty ramparts of abstinence * and the laws of divine teachings, * thou didst preserve the state of thy soul unenslaved, * and by the riches of virtue didst make thy flesh subject to thy rational spirit. * Wherefore, having hated the flesh, this world, and its ruler, * standing now before Christ ** ask great mercy for our souls.

Both now ..., of the feast, in Tone VIII:

The Savior, having descended unto the race of mankind, * was wrapped in swaddling-bands, * and refused not to be circumcised in the flesh, * being an eight-day old infant born of His Mother, * but beginningless according to His Father. * To Him, O ye faithful, let us cry aloud: ** Thou art our God! Have mercy upon us!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM GENESIS

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

A READING FROM PROVERBS

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

A READING FROM THE WISDOM OF SOLOMON

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

At Litiya, the Sticheron of the temple;

And these Stichera of the holy hierarch, in Tone III:

The composition of Germanus: **H**aving caused Christ, the Well-spring of life, to dwell in thy soul by thy pure life, O divinely manifest Basil, thou didst pour forth rivers of the teachings of piety upon the whole world; and watered thereby, the faithful people of the Church, the fruits of the confession of thy lips, offer grace unto Him Who hath glorified thy memory unto the ages of ages.

O divinely revealed Basil, the myrrh of the grace which was poured forth upon thee anointed thee to be a priest of the Gospel of the kingdom of heaven, and with the sweet savor of Christ thou hast filled the ecumene with the fragrance of the knowledge of Him. Wherefore, graciously accepting the pleas of thy servants, ask thou great mercy on behalf of us who honor thee.

The composition of Byzantius: **A**rarrayed in the vesture of a hierarch, O Basil, thou champion of the Trinity, thou didst stand before the governor's tribunal, accepting tribulation for the Faith; and like unto one with the prowess of an athlete, thou didst put to shame the wrath of the governor, who mightily raged with ungodliness, threatening thee with merciless dismemberment; but by zealously reasoning, and becoming a martyr by intent, thou didst receive a crown of victory from Christ, Who hath great mercy.

Glory ..., in Tone VI:

Grace poured forth from thy lips, * O venerable father, * whereby thou didst shepherd the Church of Christ, * teaching the reason-endowed sheep * to believe in the consubstantial Trinity, ** in the one Godhead.

Both now ..., of the feast, in Tone VIII:

The Savior, having descended unto the race of mankind, * was wrapped in swaddling-bands, * and refused not to be circumcised in the flesh, * being an eight-day old infant born of His Mother, * but beginningless according to His Father. * To Him, O ye faithful, let us cry aloud: ** Thou art our God! Have mercy upon us!

On the Aposticha, these Stichera of the holy hierarch, in Tone I:

The composition of Byzantium: O all-blessed Basil, * thou divine and sacred bee of the Church of Christ! * Having armed thyself with the sting of divine desire, * thou didst wound the blasphemies of abominable heresies, * storing up the sweetness of piety * on behalf of the souls of the faithful. * And now, having passed over * to the incorrupt pastures of the divine garden of paradise, * do thou remember us ** as thou standest before the consubstantial Trinity.

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

The composition of Basil the Monk: Thou didst combine the virtues of all the saints: * the meekness of Moses and the zeal of Elijah, * the confession of Peter and the theologizing of John. * And like Paul thou didst not cease to cry aloud: * “Who is weak, and I am not weak? * Who is offended, and I am not ashamed?” * Wherefore, making thine abode with them, ** pray thou, that our souls be saved.

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

The composition of John the Monk, in Tone II: Having thoroughly examined the nature of things, * and perceiving the inconstancy of all that is, * thou didst find one thing to be unshakeable: * the transcendent Fashioner of all creation; * and cleaving unto Him, thou didst cast aside all desire for transient things. * Pray thou, O divinely manifest Basil, ** that we also may receive our divine desire.

Glory ..., in Tone VI:

Receiving the grace of miracles from heaven, * and having denounced the delusion of idolatry by thy doctrines, * O all-blessed Basil, * thou hast been revealed as the glory and confirmation of hierarchs, * and an example of the teaching of all the venerable. * Possessing boldness before God, ** entreat Him, that our souls be saved.

Both now ..., in Tone VIII:

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

Troparion of the holy hierarch, in Tone I:

Thy sound hath gone forth into all the earth, * which hath received thy discourse
O venerable father, * whereby thou hast divinely taught and made clear * the nature
of created things, * and having adorned the customs of mankind and the royal
priesthood, ** entreat Christ God, that our souls be saved.

Glory ..., Both now ..., Troparion of the feast, in the same tone:

O Jesus, Thou Who art seated with Thy beginningless Father, and the divine Spirit
* upon a fiery throne in the highest, * Thou wast well-pleased to be born on earth of
Thine unwedded Mother, * wherefore, thou wast circumcised as a babe eight days of
age. * Glory to Thy supremely good counsel! * Glory to Thy dispensation! ** Glory
to Thy condescension, O only Lover of mankind!

AT MATINS

On “God, is the Lord ...,” the Troparion of the feast, in Tone I:

O Jesus, Thou Who art seated with Thy beginningless Father, and the divine Spirit * upon a fiery throne in the highest, * Thou wast well-pleased to be born on earth of Thine unwedded Mother, * wherefore, thou wast circumcised as a babe eight days of age. * Glory to Thy supremely good counsel! * Glory to Thy dispensation! ** Glory to Thy condescension, O only Lover of mankind! (Twice)

Glory ..., Troparion of the holy hierarch, in Tone I:

Thy sound hath gone forth into all the earth, * which hath received thy discourse O venerable father, * whereby thou hast divinely taught and made clear * the nature of created things, * and having adorned the customs of mankind and the royal priesthood, ** entreat Christ God, that our souls be saved.

Both now ..., that of the feast (Once).

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone V:

Spec. Mel.: “The co-beginningless Word ...”:

Let us all praise Basil * as the royal adornment of the Church, * an inexhaustible treasury of doctrines, * for he hath thereby taught us * to worship the Holy Trinity, * united in essence, ** but separate in Hypostasis.

Glory ..., another Sessional Hymn, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

O most wise Basil, * as thou standest before the Trinity, * pray that we who hymn thee * and honor thy memory * may receive grace, mercy and the cleansing of our transgressions * on the day of judgment, * that with our heart and lips we may glorify Him ** Who alone is the Lover of mankind.

Both now ..., Sessional Hymn of the feast, in the same melody:

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

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “of the Wisdom ...”:

Divinely drawing forth * the mystic riches of ineffable wisdom, * thou hast poured forth upon all the waters of Orthodoxy, * divinely gladdening the hearts of the faithful * and rightly drowning the commands of the infidels. * Wherefore by the sweat of thy works of piety, * O holy hierarch Basil, * thou hast been revealed in both as an invincible champion of the Trinity. * Entreat Christ God, that He grant forgiveness of sins * unto those who with love ** celebrate thy holy memory.

Glory ..., another Sessional Hymn, in Tone III:

Spec. Mel.: “Of the divine Faith ...”:

Thou hast granted the whole world * to drink as though water, * thy doctrines and collected dogmas of piety; * for the Well-spring of life truly resided within thee, * O Basil. * Since thou hast acquired boldness, * O divinely inspired one, ** beseech Him to grant us great mercy.

Both now ..., Sessional Hymn of the feast, in Tone IV:

He Who is invisible in essence * hath now become visible in the flesh; * the uncreated Word hath now taketh form, * born of the pure Virgin. * Wherefore, following the law for the sake of mankind, * He hath been circumcised as a babe * eight days of age. ** Let us therefore worship Him as our Savior.

Polyeleos, and this magnification: We magnify Thee, O Basil, thou holy hierarch of Christ, who didst piously preserve the Church of Christ immaculate.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

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

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

But if the church be dedicated to the Circumcision of the Lord:

This magnification is chanted: We magnify Thee, O Christ, Bestower of life, and we honor the circumcision of Thy most pure flesh, which Thou didst deign to endure in accordance with the law.

Selected Psalm verses:

A: Judge them, O God, that do me injustice; war against them that war against me.

B: Take hold of weapon and shield, and arise unto my help.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

By the power of thy divine words thou didst cast down dark heresies: drowning all the insolence of Eunomius, for thou didst preach that the Spirit is God, thereby slaying the enemy by the work of thy hands; and driving away all the ministry of Sabellius, thou didst also set at naught all the reasonings of Nestorius. O holy hierarch Basil, entreat Christ God, that He grant forgiveness of sins unto those who with love celebrate thy holy memory.

Glory ..., another Sessional Hymn, in the same melody:

The grace of thy divine discourses and the mystic heights of thy dogmas are like a ladder of divine ascent for us; for having acquired the trumpet of the Spirit, O father, thou didst proclaim divine doctrines. Wherefore, having made thine abode in a place of verdure, thou hast received the reward for thy struggles. O venerable hierarch Basil, entreat Christ God, that He grant forgiveness of sins unto those who with love celebrate thy holy memory.

Both now ..., Theotokion, in the same melody:

The Master and Creator of all, * having received flesh from thy most pure womb, * hath shown thee to be an intercessor on behalf of mankind, * O all-immaculate one; * wherefore, we all flee to thee, * asking to be cleansed of our transgressions, O Sovereign Lady, * and to be delivered from everlasting torments * and all the oppression of the evil prince of this world. * Wherefore we cry unto thee: * Entreat thy Son and God, * that He grant remission of sins * unto those who with faith worship ** thine all-holy birthgiving.

Song of Ascents, the first antiphon of Tone IV.

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

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. JOHN §36 (10:9-16).

The Lord said to the Jews who came to Him: I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

After Psalm 50, this Sticheron, in Tone VI:

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

Canon of the feast, the Irmos whereof is chanted twice, the Troparia repeated to make up 4 in number, and that of the holy hierarch, with 8 Troparia.

ODE I

Canon of the feast, the composition of Stephen, in Tone II:

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

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

Christ receiveth circumcision on the eighth day after His nativity, and the shadow of that day doth withdraw, the light of the new grace having shone forth.

Canon of the holy hierarch, with 8 Troparia.

The composition of John of Damascus, in Tone II:

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

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

Thou didst tread the difficult path of the virtues, and attaining unto the smooth and pleasant entry into heaven, O Basil, thou hast shown thyself to be an example for all.

Through thy desire for the love of wisdom thou didst restrain the uprising of the passions which torment the flesh; wherefore, thou dost dwell in the incorrupt mansions of heaven, O father Basil.

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

As an initiate of the ineffable mysteries, O sacred father Basil, thou didst instruct the Church of Christ concerning them, shining upon us the light of the Trinity.

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

Katavasia I in Tone II: The Lord mighty in battle * uncovered the foundation of the deep * and led His servants on dry ground; * but He covered their adversaries with the waters, ** for He hath been glorified.

Katavasia II in Tone II: Israel traversed the stormy depths of the sea, * which had straightway become as dry land; * but the dark waters engulfed the chief captains of Egypt * in a watery grave, ** by the mighty power of the right hand of the Master.

ODE III

Canon of the feast

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

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

As the Fulfiller of the law, and One in nowise opposed to God, Christ showed Himself to be incarnate, and hath deigned of His own will to be circumcised on the eighth day.

Canon of the holy hierarch

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

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

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

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

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

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

Katavasia I: The Lord who granteth strength unto our kings, * and exalteth the horn of His anointed, * is born of a Virgin and cometh unto baptism. * Therefore let us, the faithful, cry aloud: * None is as holy as our God and none is righteous save Thee, O Lord

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

Kontakion of the feast, in Tone III:

Spec. Mel.: “Today the Virgin ...”:

In suffering circumcision, * the Lord of all, since He is good, * hath circumcised the sins of mankind, * granting salvation to the world. * And the Hierarch Basil, the Creator’s light-bearer * and seer of Christ’s mysteries, ** rejoiceth in the highest.

Sessional Hymn of the holy hierarch, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Having learned the wisdom of the Word and set aside the writings of the law, thou didst proclaim to all the teachings of grace, and by thy words erasing the tablets of the souls of men, inscribing thereon divine doctrines. Wherefore, passing through the darkness of this age, a divine cloud protecting thee, thou didst shine forth in the Spirit, O holy hierarch Basil. Entreat Christ God, that He grant forgiveness of sins unto those who with faith honor thy holy memory. (Twice)

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

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

ODE IV

Canon of the feast

Irmos: I have heard report of Thy dispensation, O Lord, * and have glorified Thee * Who alone art the Lover of mankind.

Circumcision hath ceased since Christ was willingly circumcised, saving the multitude of nations by grace.

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

Canon of the holy hierarch

Irmos: I have heard report of Thy dispensation, O Lord, * and have glorified Thee * Who alone art the Lover of mankind.

The Church of Christ is adorned like a bride by His nativity, and she is also adorned by thy memorial, O all-blessed one.

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

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

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

Theotokion: We beseech thee, O pure one who didst conceive God seedlessly: Do thou ever pray on behalf of thy servants.

Katavasia I: I heard, O Lord, Thy voice, * which Thou didst call the voice of one crying in the wilderness, * for Thou didst thunder over the multitude of waters, * bearing witness to Thy Son. * And, wholly filled with the Spirit which had descended, * He cried aloud: * Thou art Christ, the Wisdom and Power of God!

Katavasia II: Purified by the fire of a mystical vision, * the prophet praiseth the restoration of mankind; * and, filled with the inspiration of the Spirit, * he lifteth up his voice to reveal the incarnation of the ineffable Word, * by Whom the dominion of the mighty hath been abolished.

ODE V

Canon of the feast

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Thou O Lord, having issued forth ineffably from the Virgin Mother, didst not decline to clothe Thyself in human guise as a babe, and in accordance with the law didst fulfill the law.

Israel, in that she loveth the shadow of the law, hath become like the night, engendering Christ, Who hath appeared, shining forth from her, as the Light of the world.

Canon of the holy hierarch

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

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

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

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

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

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

Katavasia I: Jesus, the Prince of Life, hath come to set loose from condemnation Adam the first-formed man; * and though as God He needeth no cleansing, * yet for the sake of fallen man He is cleansed in the Jordan. * In its streams He slew the enmity * and bestoweth the peace that passeth all understanding.

Katavasia II: Washed clean of the poison of the dark and defiled enemy * by the cleansing of the Spirit, * we have set out upon a new path * which leadeth to unapproachable joy, * to which only they whom God hath reconciled with himself * can draw near.

ODE VI

Canon of the feast

Irmos: The great abyss of sin doth encompass me, * and, emulating the prophet, I cry unto thee: * Lead me up from corruption, O Lord!

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

The keeping of the Sabbath, circumcision and the arrogance of the Jews hath ceased upon the appearance of Christ, Who hath shone forth the springtime of grace.

Canon of the holy hierarch

Irmos: The great abyss of sin doth encompass me, * and, emulating the prophet, I cry unto thee: * Lead me up from corruption, O Lord!

Thou didst abundantly feed the souls of the poor beset by starvation, O Basil, filling the hearts of the hungry with divine gladness.

Thou didst richly feed the hungry with heavenly food; for thy discourse is the angelic bread, O Basil, of which thou wast a supplier of grain.

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

Thou didst yearn to depart this world and to live with God; wherefore, forsaking things transitory and corruptible, O all-blessed Basil, as a wise man thou hast acquired things which are ever-abiding.

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

Katavasia I: The Voice of the Word, the Candlestick of the Light, * the Morning Star and Forerunner of the Sun, * cried in the wilderness to all the peoples: * 'Repent and be cleansed beforehand. * For lo, Christ is at hand, * Who delivereth the world from corruption.

Katavasia II: With a supremely blessed voice * the Father revealed His Beloved One, * Whom He had begotten from the womb. * Verily, saith He, this is the splendid Son, * of the same nature as Myself, * and He hath come forth from the human race. * He is My living Word, * Who by My providence hath become a man.

Kontakion of the holy hierarch, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

Thou hast been shown to be * an unshakeable foundation of the Church, * bestowing upon all mankind an indomitable dominion, * sealing them with thy precepts, ** O divinely revealed and venerable Basil.

Ikos: Basil the Great, the cup of chastity, the mouth of wisdom, the foundation of doctrines, doth noetically shine forth upon all. Come ye, therefore, and let us stand in the house of God, gazing with fervor, adorning ourselves with his miracles, and illumined with the splendor of his life: Refreshed by his pure spirit, and emulating his faith, ardor and humility, whereby he became a receptacle of the essence of God; let us cry aloud unto him, chanting: O divinely revealed and venerable Basil!

ODE VII

Canon of the feast

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

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

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

Canon of the holy hierarch

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

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

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

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

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

Theotokion: **O**n Mount Sinai Moses foresaw thee O pure One, in the bush which burned without being consumed, for having borne the unbearable effulgence of the ineffable Essence, even though He is one of the holy Hypostases, He united Himself to the coarseness of the flesh in thee.

Katavasia I: **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 and supremely praised art Thou, * O Lord God of our fathers.’

Katavasia II: **H**e Who burnt the heads of the dragons in the waters, * cooled the lofty flame * that encircled the pious youths in the furnace; * He it is that doth wash away all the unbearable gloom of sin * by the dew of the Spirit.

ODE VIII

Canon of the feast

Irmos: **G**od the Word, Who in His ineffable wisdom * hath created all things * and brought them from nothingness into being, * O all ye works bless the Lord, * and supremely exalt Him throughout all ages!

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

To the nativity of Christ we join the eighth day, the all-glorious memorial of the holy hierarch; and honoring it with faith, let us hymn the Lord and supremely exalt Him throughout all ages.

Canon of the holy hierarch

Irmos: **G**od the Word, Who in His ineffable wisdom * hath created all things * and brought them from nothingness into being, * O all ye works bless the Lord, * and supremely exalt Him throughout all ages!

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

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

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

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

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

Katavasia I: The Babylonian furnace, as it poured forth dew, * foreshadowed a marvelous mystery: * how the Jordan should receive in its streams the immaterial fire, * and should encompass the Creator, * when He was baptized in the flesh. * Him do ye peoples bless and supremely exalt throughout all ages.

Katavasia II: Creation hath found itself set free, * and those who previously sat in darkness are now sons of light; * alone the prince of darkness moaneth, * wherefore let His inheritance * which was formerly in misery * now bless Him Who hath accomplished this.

At ODE IX we do not sing the Magnificat, but chant instead the refrains of the feast:

Refrain: Magnify, O my soul, the Lord Who hath been circumcised in the flesh in accordance with the law!

ODE IX

Irmos: Thee do we magnify, O blessed and all-pure Theotokos, * who through thy virginal womb ineffably brought forth * God incarnate, * the Luminary Who shone forth before the sun * and hath come to us in the flesh.

Then the second choir likewise chanteth the refrain and Irmos.

The following three refrains are chanted before the Troparia of the canon of the circumcision:

Refrain: Magnify, O my soul, Him Who receiveth circumcision on the eighth day! (Twice)

Refrain: Today the Master is circumcised in the flesh as a babe, fulfilling the law. (Once)

Refrain: Today the Master hath been circumcised in the flesh and been called Jesus. (Once)

Transcending the bounds of all human nature, Christ was supra-naturally born of the Virgin; and in so far as He commanded the writing of the law, He is circumcised and shown to be the Fulfiller of the law.

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

And these refrains of the hierarch are chanted before the Troparia of his canon:

Refrain: Magnify, O my soul, Basil who is great among hierarchs! (Twice)

Refrain: Magnify, O my soul, the most radiant beacon of the whole world! (Twice)

Refrain: Magnify, O my soul, the great Basil of Caesarea! (Twice)

Instead of Glory ..: Magnify, O my soul, him who hath adorned the Church of Christ!

Instead of Both now ..., Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies of heaven!

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

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

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

The Lord Who alone covereth the chambers with waters, Who restraineth the sea and drieth up the depths, and Who received flesh from thee, O pure one, doth hasten from Bethlehem to the Jordan, to be baptized in the flesh.

Then both choirs, descending, chanting the first refrain of the feast, and the Irmos of Canon I. After which they chant the first and second Katavasia of Theophany.

Refrain I: Magnify, O my soul, the Lord Who hath been circumcised in the flesh in accordance with the law!

Irmos: Thee do we magnify, O blessed and all-pure Theotokos, * who through thy virginal womb ineffably brought forth * God incarnate, * the Luminary Who shone forth before the sun * and hath come to us in the flesh.

After which:

Katavasia I: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Katavasia II: The wonders of thy birthgiving pass all understanding, * O all-pure Bride, blessed Mother! * Through thee we have received the most perfect salvation, * wherefore we praise our Benefactor as is meet and right, * bearing a hymn of thanksgiving unto Him as a gift.

Exapostilarion of the holy hierarch:

Spec. Mel.: “By the Spirit in the sanctuary ...”:

With the desire of the love of wisdom thou didst circumcise that which covered thy soul, O father, and in thy miracles wast shown to the world to be like the sun; illumining the thoughts of the faithful, O divinely wise Basil; initiate of the mysteries of the Trinity and servant of the Theotokos. (Twice)

Glory ..., Both now ..., Exapostilarion of the feast:

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

On the Praises, 6 Stichera of the holy hierarch, in Tone V:

Spec. Mel.: “Rejoice ...”:

He Who as the Word was ineffably begotten of the Father without separation or corruption hath endured circumcision in the flesh, and as God begotten by God, He remaineth immutably divine; wherefore, He Who is above the law, by following the law doth deliver all from the curse of the law, granting them blessings from on high. For this cause, praising His supremely good condescension, we hymn and glorify Him in thanksgiving, entreating Him to grant our souls great mercy. (Twice)

Having become a child of God through grace, by the regeneration of divine baptism, O venerable one, thou didst in essence and truth confess the pre-eternal Son and Word of God, as being consubstantial and co-beginningless with the Father; and by the brilliance of thy words thou didst shut the gaping mouths of the heretics. Wherefore, thou hast made thine abode in the kingdom on high, reigning together with Christ, Who ruleth alone and naturally, and doth richly grant great mercy to the world.

Through thine activity and vision thou didst enter within the temple of heaven as a sacred priest, vested in the principles of wisdom as with a holy raiment. And now, serving as priest at the altar of heaven, O venerable one, and standing before God, performing the immaterial service, mercifully remember those who celebrate thy sacred and most honored memory, O all-blessed Basil, entreating Christ, Who granteth the world great mercy.

Wholly consecrated to God and dedicated to Him from childhood in every way, thou didst shine forth with rays of divine wisdom, making clear the understanding of those things which exist; By speaking plainly, and with wisdom, thou didst reveal the order of nature, such that all may recognize in it the handiwork of God. Wherefore, we proclaim thee to be a divinely eloquent and godly teacher, and a radiant beacon of the Church, who prayeth to Christ, that He grant the world great mercy.

Made steadfast by the fear of God, thou didst understand the beginning of wisdom, O Basil. Thou didst overcome fear by the wisdom and uprightness of thy life, O father, and, united to God by love, thou didst become His alone. Wherefore, having learned His divine justifications and judgments, thou didst teach morality to mankind, adorning the minds of the faithful, and rendering the council radiant by thy spiritual laws. Wherefore, entreat Christ God, that He grant great mercy to our souls.

Glory ..., in Tone VI:

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

Both now ..., of the feast, in Tone VIII:

The Savior, having descended unto the race of mankind, * was wrapped in swaddling-bands, * and refused not to be circumcised in the flesh, * being an eight-day old infant born of His Mother, * but beginningless according to His Father. * To Him, O ye faithful, let us cry aloud: ** Thou art our God! Have mercy upon us!

Great Doxology.

Troparion of the holy hierarch, in Tone I:

Thy sound hath gone forth into all the earth, * which hath received thy discourse O venerable father, * whereby thou hast divinely taught and made clear * the nature of created things, * and having adorned the customs of mankind and the royal priesthood, ** entreat Christ God, that our souls be saved.

Glory ..., Both now ..., Troparion of the Circumcision, in Tone I:

O Jesus, Thou Who art seated with Thy beginningless Father, and the divine Spirit * upon a fiery throne in the highest, * Thou wast well-pleased to be born on earth of Thine unwedded Mother, * wherefore, thou wast circumcised as a babe eight days of age. * Glory to Thy supremely good counsel! * Glory to Thy dispensation! ** Glory to Thy condescension, O only Lover of mankind!

Litanies. Dismissal. First Hour.

AT THE LITURGY

On the Beatitudes, 8 Troparia; 4 from ODE III of the canon of the feast, and 4 from ODE VI of the canon of the holy hierarch.

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

As the Fulfiller of the law, and one in nowise opposed to God, Christ showed Himself to be incarnate, and hath deigned of His own will to be circumcised on the eighth day. (Twice)

Thou didst abundantly feed the souls of the poor beset by starvation, O Basil, filling the hearts of the hungry with divine gladness.

Thou didst richly feed the hungry with heavenly food; for thy discourse is the angelic bread, O Basil, of which thou wast a supplier of grain.

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

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

Troparion of the feast, in Tone I:

O Jesus, Thou Who art seated with Thy beginningless Father, and the divine Spirit * upon a fiery throne in the highest, * Thou wast well-pleased to be born on earth of Thine unwedded Mother, * wherefore, thou wast circumcised as a babe eight days of age. * Glory to Thy supremely good counsel! * Glory to Thy dispensation! ** Glory to Thy condescension, O only Lover of mankind!

Troparion of the holy hierarch, in Tone I:

Thy sound hath gone forth into all the earth, * which hath received thy discourse O venerable father, * whereby thou hast divinely taught and made clear * the nature of created things, * and having adorned the customs of mankind and the royal priesthood, ** entreat Christ God, that our souls be saved.

Glory ..., Kontakion of the holy hierarch, in Tone IV:

Thou hast been shown to be * an unshakeable foundation of the Church, * bestowing upon all mankind an indomitable dominion, * sealing them with thy precepts, ** O divinely revealed and venerable Basil.

Both now ..., Kontakion of the feast, in Tone III:

In suffering circumcision, * the Lord of all, since He is good, * hath circumcised the sins of mankind, * granting salvation to the world. * And the Hierarch Basil, the Creator's light-bearer * and seer of Christ's mysteries, ** rejoiceth in the highest.

Prokeimenon of the feast, in Tone VI: Save, O Lord, Thy people; * and bless Thine inheritance.

The Verse: To Thee, O Lord, have I cried; O my God, keep Thou not silent toward me.

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

THE EPISTLE OF ST. PAUL TO THE COLOSSIANS (COL. 2: 8-12)

Brethren: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

THE EPISTLE OF ST. PAUL TO THE HEBREWS (Heb. 7:26- 8:2)

Brethren: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia in Tone VIII: God be gracious unto us and bless us, and cause Thy face to shine upon us, and have mercy on us.

The Verse: O Shepherd of Israel attend, Thou that leadest Joseph like a sheep

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

THE GOSPEL ACCORDING TO ST. LUKE (LK. 2:20-21, 40-52)

At that time: the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And the

child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

THE GOSPEL ACCORDING TO ST. LUKE (LK. 6:17-23)

At that time: Jesus came down, and stood in the plain, and in the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven:

After which the Liturgy of St. Basil is chanted. Instead of "It is truly meet ...," we chant "In thee all creation doth rejoice ..."

Communion Verse of the feast: Praise the Lord in the heavens, praise Him in the highest!

Communion Verse of the saint: In everlasting remembrance shall the righteous be; he shall not fear evil tidings.