

**January 1: Circumcision of our Lord; St. Basil the Great (on a Weekday)  
Great Vespers**

**Stichera on "Lord I have cried"  
Tone 8, Kievan**

(8) *Reader:* Out of the depths have I cried unto Thee, O Lord;

II-chant melody

O Lord hear my voice.

I-descant

+ Des-cend-ing un-to the hu-man race, the Savior deigned to be wrapped in

swad - dling-bands, and He did not refuse to be cir-cum - cised in the flesh

as an eight - day old infant born of His Mo - ther, but with - out

English text: "The Menaion of the Orthodox Church", Vol V, translated by Isaac E. Lambertsen, St. John of Kronstadt Press, ©2000. The entire service text may be purchased through: [sjkp.org](http://sjkp.org)

beginning according to His Fa - - - ther. To Him, O ye

faith - ful, — let us cry: Thou art our God! Have mercy up - on — us!

(7) *Reader:* Let thine ears be attentive

To the voice of my sup - pli - ca - - - - - tion.

<= *Repeat 1st Sticheron:* "Descending unto the human race..." =>

(6) *Reader:* If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is for - give - - - - - ness.

*2nd Sticheron:* "The all-good God was not ashamed..." =>

✦ The all - good God was not ashamed to be cir - cum - cised

with the cir - cum - cis - ion of the flesh, but for their sal - va - tion

provided Himself as an example and pat - tern for all; for the

Creator of the law fulfilleth the pre - scrip - tions of the law

and the predictions of the pro - phets con - cern - ing Him - self.



### *Stichera of St. Basil*

(4) *Reader:* In the **4th Tone**, From the morning watch until night, from the morning watch

II-chant melody

Let Is - ra - el hope in the Lord.

I-descant

✙ O father who art the namesake of king-ship, when thou, the royal priesthood,

didst shepherd the holy Christian na - tion with skill and love of wis-dom,

then the Lord of all, the King of kings, the Son Who is one

and equally everlasting and without be - gin - - - - ning

with Him Who be - gat Him, crowned thee with the crown of His king - dom.

Him do thou beseech, that He save and en - light - en our souls.

(3) *Reader:* For with the Lord there is mercy, and with Him is plenteous redemption;

And He shall redeem Israel out of all his in - i - - - - qui - ties.

<= *Repeat Sticheron: "O father who art the namesake of kingship..."*

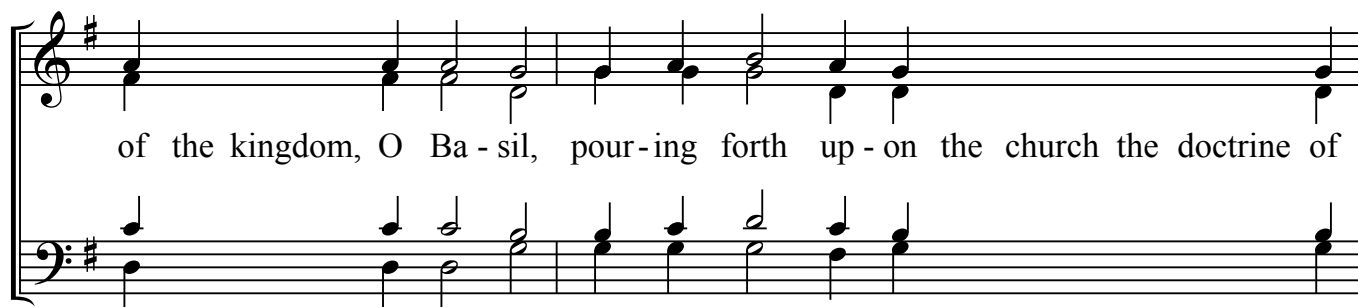
(2) Reader: O praise the Lord, all ye nations;



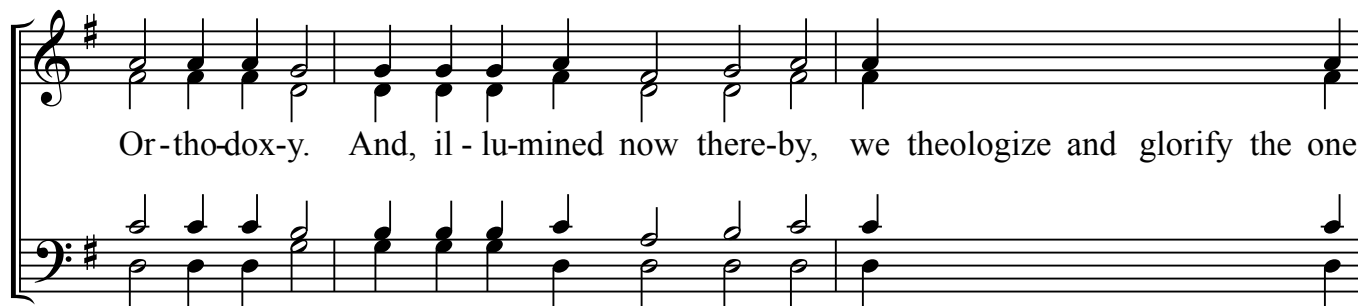
Praise Him all — ye peo - - - - ples.



A-dorned with hi - er-arch-al ves-ture, rejoicing, thou didst preach the Gospel



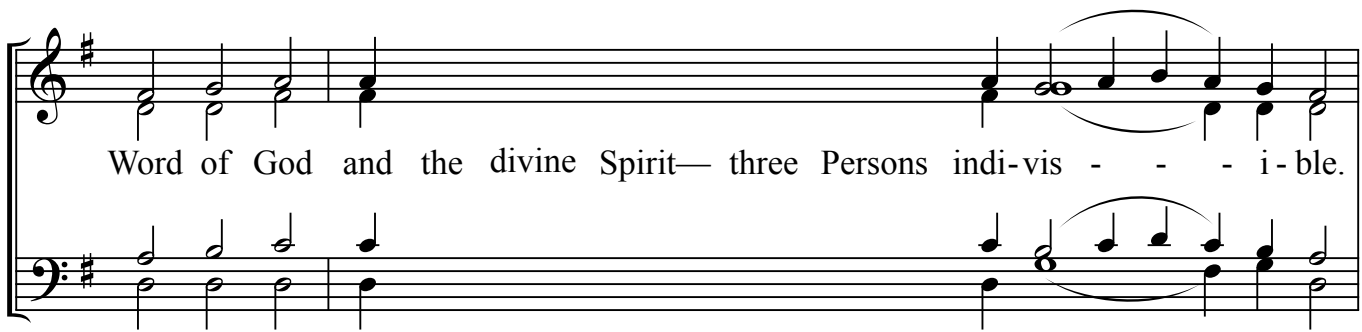
of the kingdom, O Ba - sil, pour-ing forth up - on the church the doctrine of



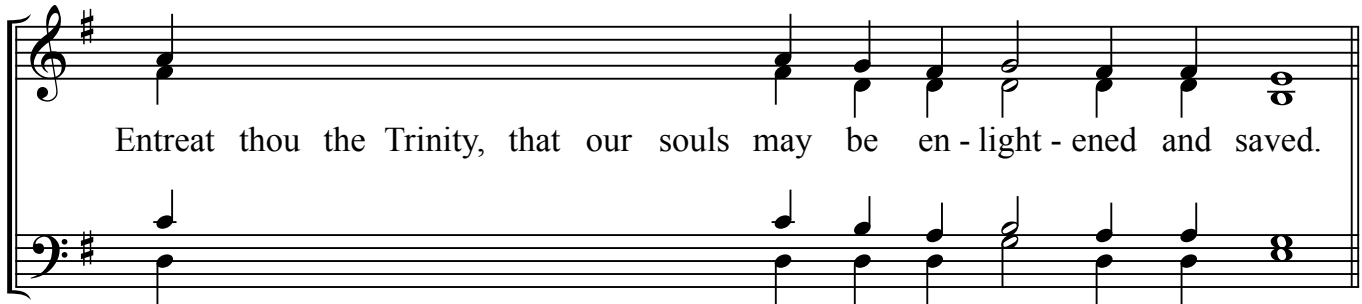
Or-tho-dox-y. And, il - lu-mined now there-by, we theologize and glorify the one



God - - - head: in the Fa-ther Al-might-y, the on - ly - be-got-ten

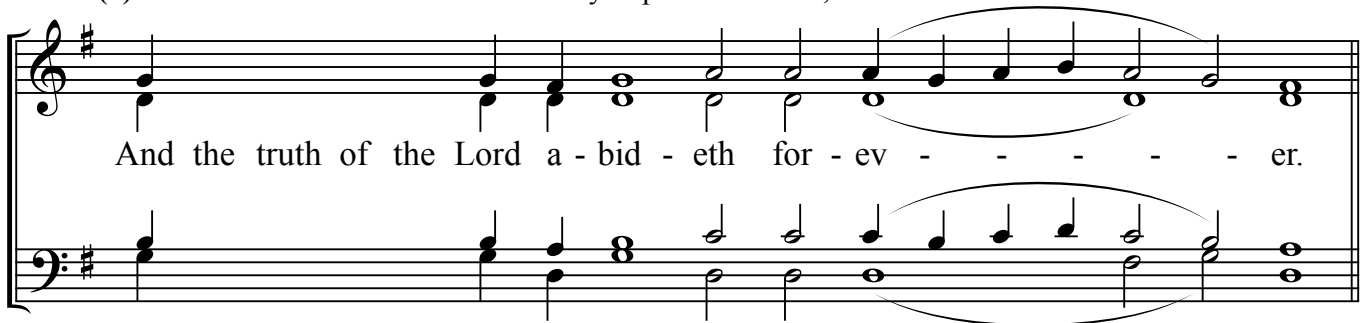


Word of God and the divine Spirit— three Persons indi-vis - - - i - ble.



Entreat thou the Trinity, that our souls may be en - light - ened and saved.

(1) *Reader:* For He hath made His mercy to prevail over us,



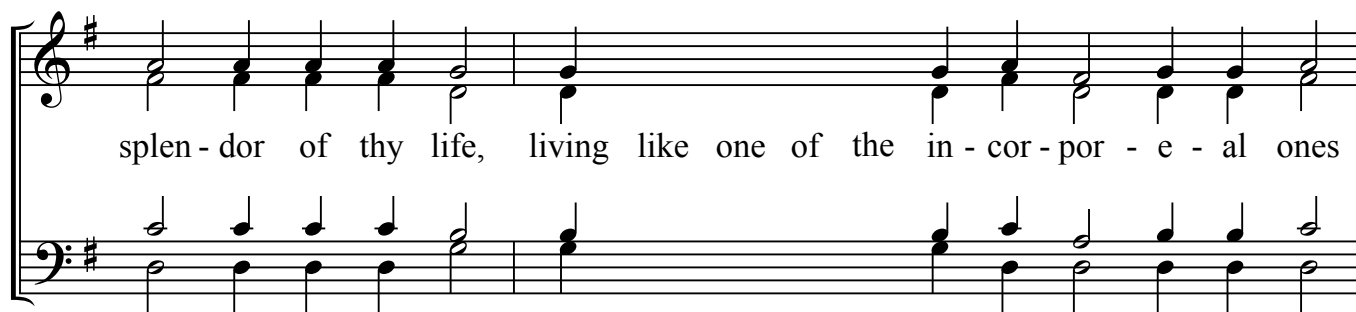
And the truth of the Lord a - bid - eth for - ev - - - - er.



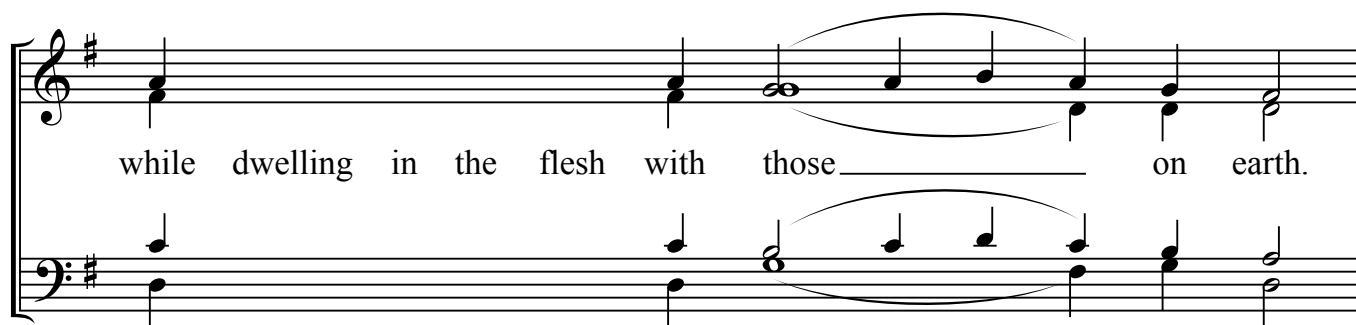
Abiding with the choirs of hea - ven and having thy dwelling with them,



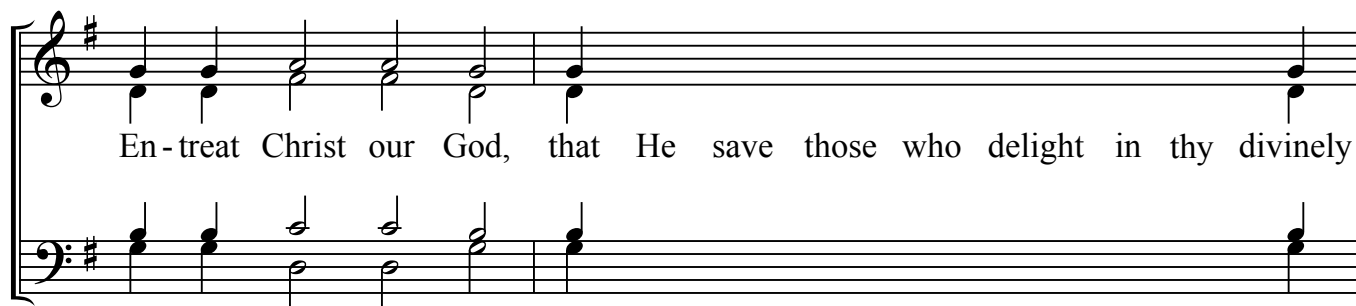
O fa - ther Ba - sil, thou didst em - u - late their love by the pure



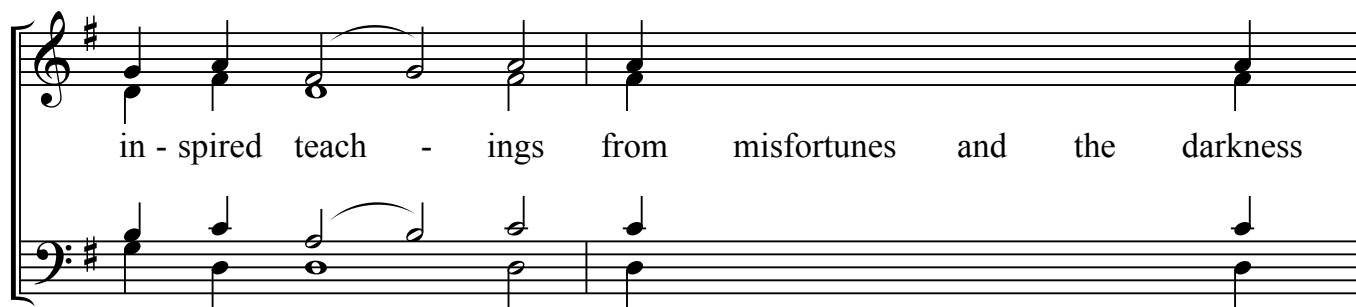
splen - dor of thy life, living like one of the in - cor - por - e - al ones



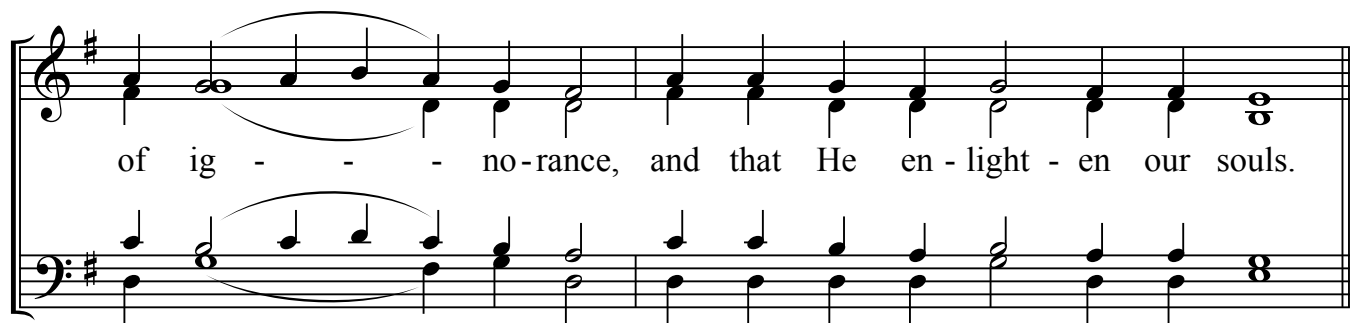
while dwelling in the flesh with those on earth.



En - treat Christ our God, that He save those who delight in thy divinely

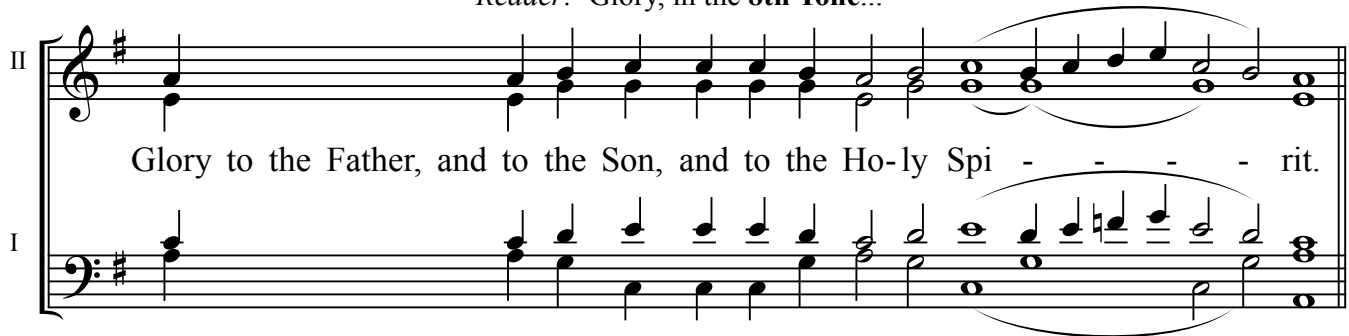


in - spired teach - ings from misfortunes and the darkness

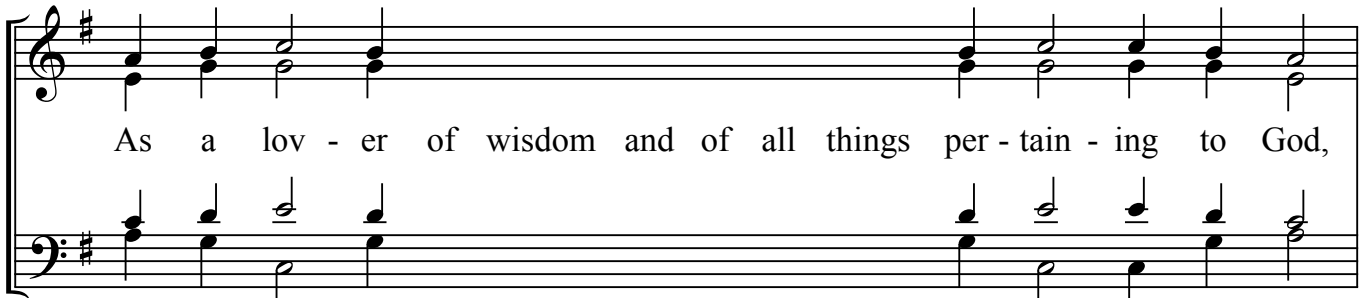


of ig - - no - rance, and that He en - light - en our souls.

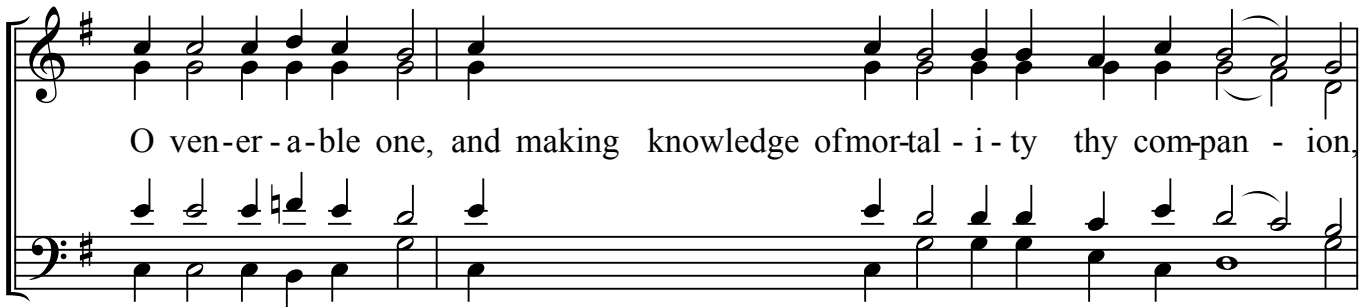
Reader: Glory, in the 8th Tone...



Glory to the Father, and to the Son, and to the Ho-ly Spi - - - rit.



As a lov - er of wisdom and of all things per - tain - ing to God,

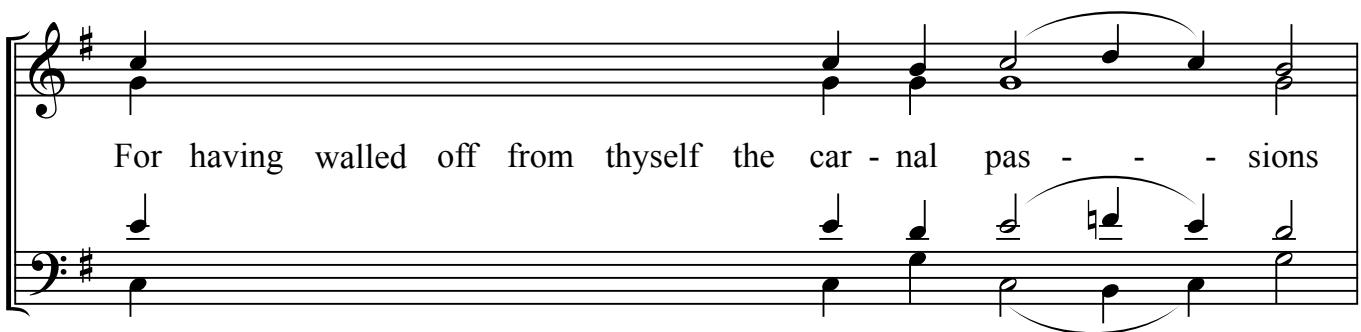


O ven-er-a-ble one, and making knowledge of mortal - i - ty thy com-pan - ion,

80



thou didst live an ex - em - pla - ry life.



For having walled off from thyself the car - nal pas - - - sions

with mighty ramparts of abstinence and the law of di - vine teach - ing,

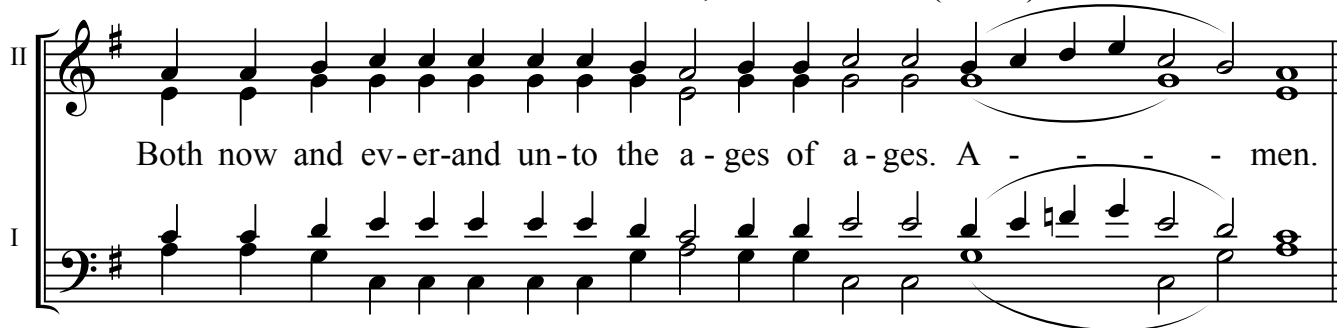
thou didst preserve the state of thy soul un - en-slaved, and with the riches

of vir - tue didst make all carnal-mindedness sub-ject to thy spi - rit.

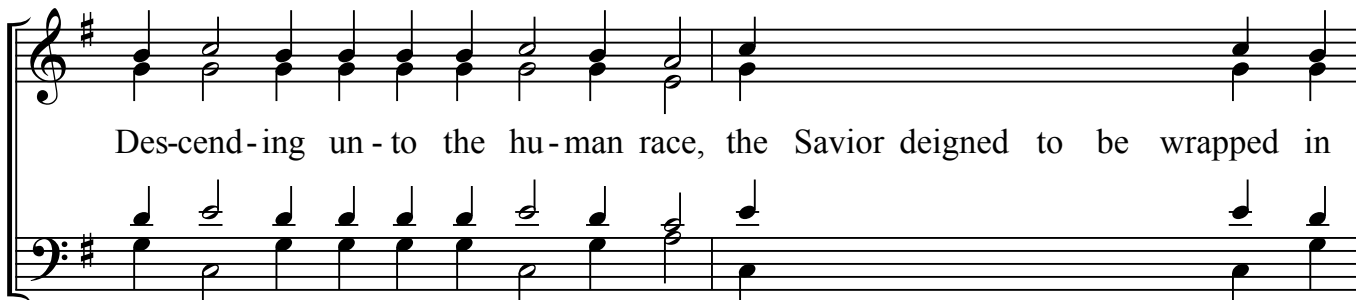
Wherefore, having hated the flesh, the world and the rul - er of this world,

as thou standest before Christ ask great mer - cy for our souls.

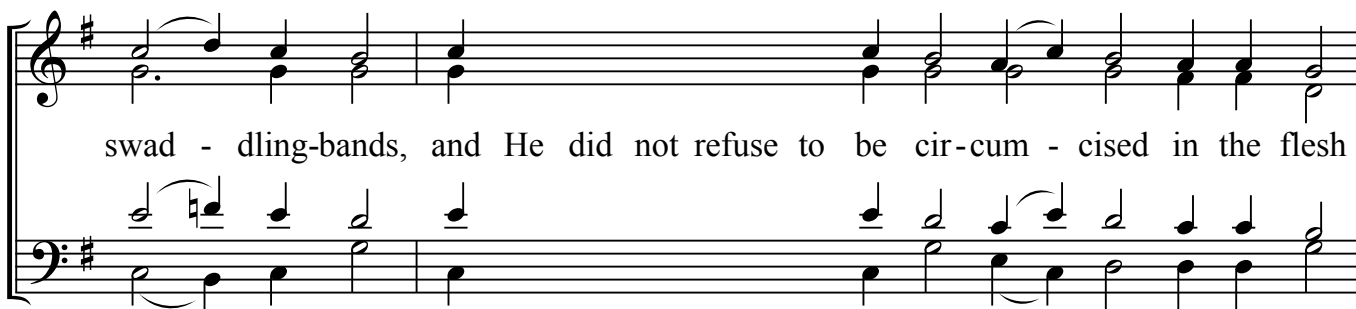
*Reader:* Both now and ever, in the same tone. **(Tone 8)**



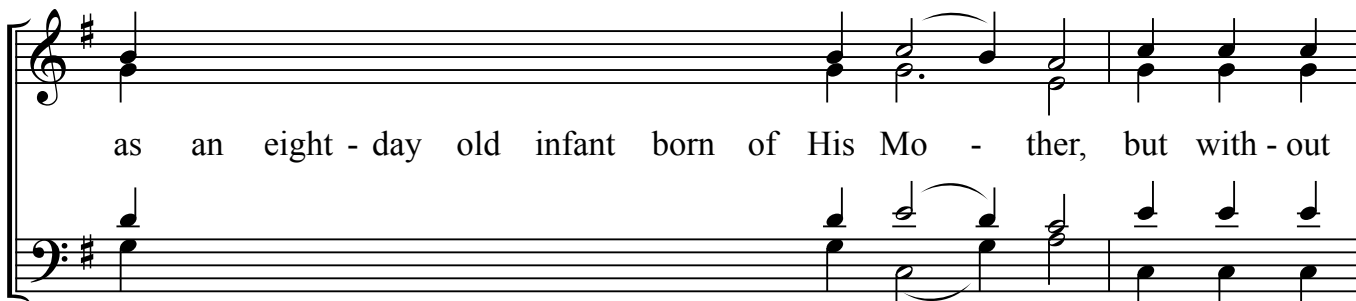
Both now and ev-er-and un-to the a-ges of a-ges. A - - - - men.



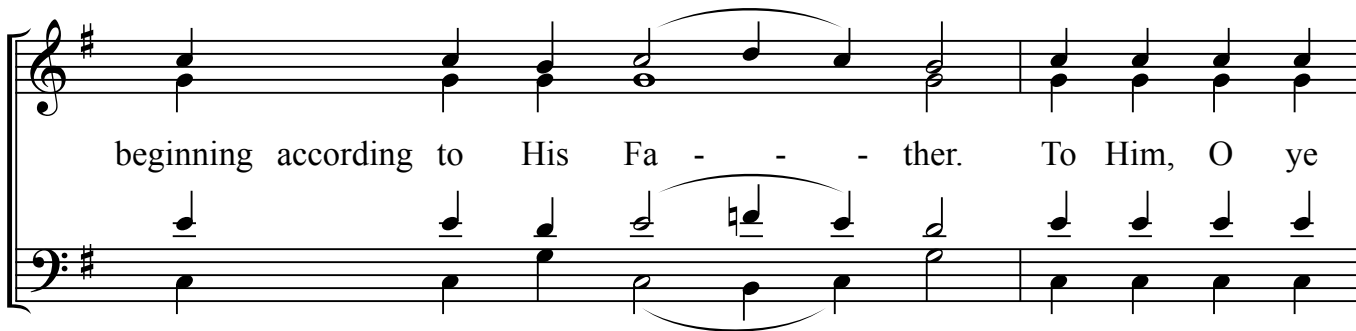
Des-cend-ing un-to the hu-man race, the Savior deigned to be wrapped in



swad-dling-bands, and He did not refuse to be cir-cum-cised in the flesh



as an eight-day old infant born of His Mo-ther, but with-out



beginning according to His Fa-ther. To Him, O ye

faith - ful, \_ let us cry: Thou art our God! Have mercy up - on \_ us!

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed between the two staves, with a horizontal line under the words 'faith - ful, \_ let us cry: Thou art our God! Have mercy up - on \_ us!'.

*Entrance. Prokeimenon of the day. Three readings:*

### **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 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 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 Proverbs**

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 be 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 exaltation. 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.

# Stichera of the Litia

January 1: (Weekday)

Great Vespers

Page 15

Reader: In the **3rd Tone**, Having caused Christ, the Well-spring of life...

I-chant  
melody  
II-descant

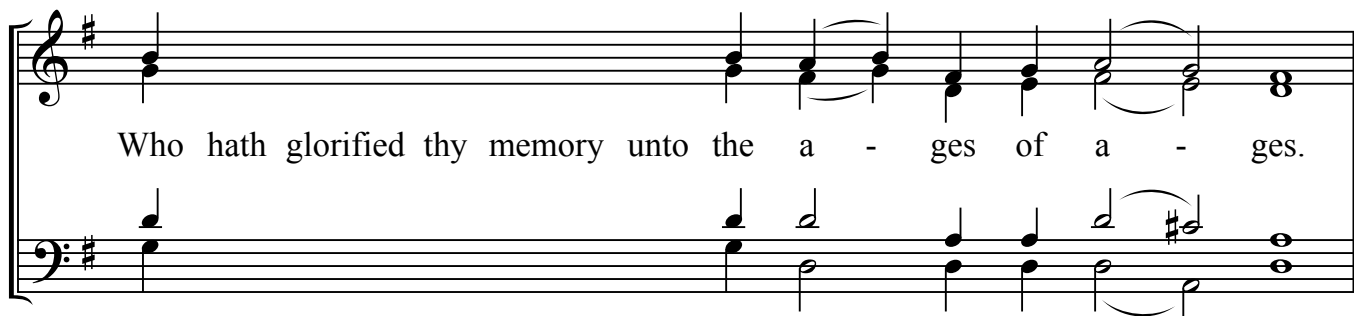
Hav - ing caused Christ, the Well - spring of life, to dwell in thy soul

by thy pure — life, O Ba - sil man - i - fest in sanc - ti - ty,

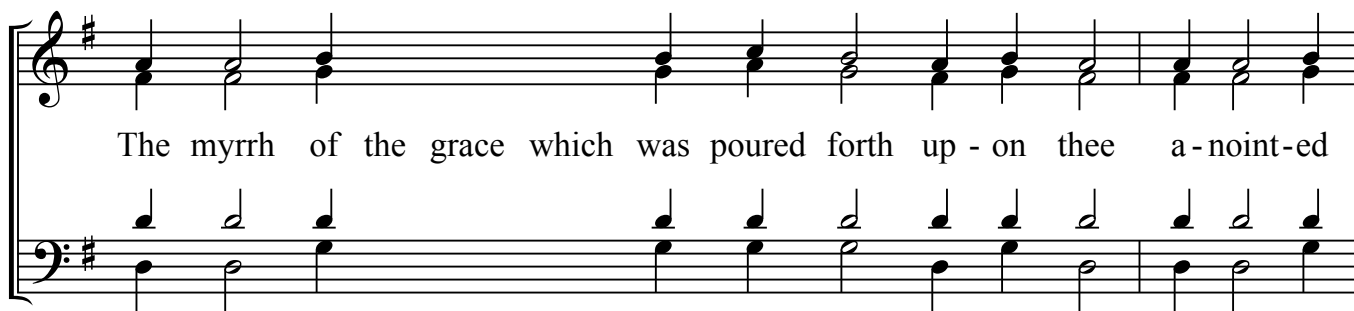
thou didst pour forth rivers of the teachings of piety upon the whole — world;

and wa - tered thereby, the faith - ful peo - ple of the Church,

*//ending*  
the fruits of the con - fes - sion of thy lips, offer grace to Him



Who hath glorified thy memory unto the a - ges of a - ges.



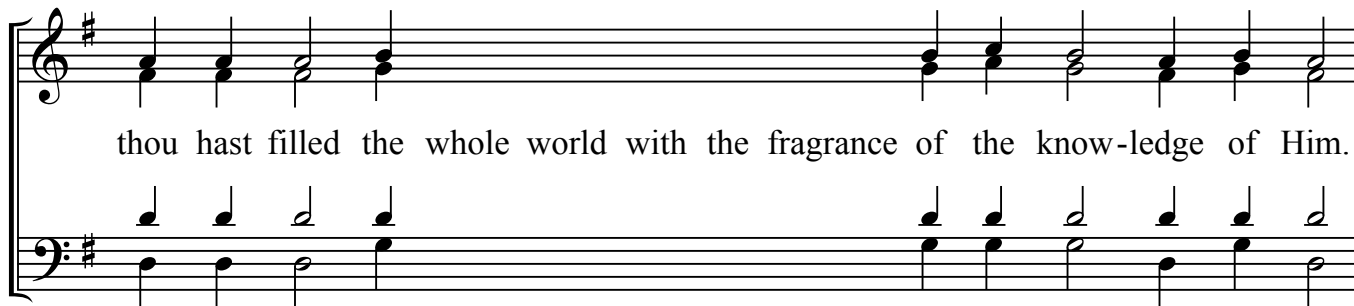
The myrrh of the grace which was poured forth up - on thee a-noint-ed



thee to act as priest of the Gos - pel of the king - dom of hea-ven,



O divinely re-vealed Ba - - - sil, and as the sweet sa - vor of Christ



thou hast filled the whole world with the fragrance of the know-ledge of Him.

Where - fore, graciously accepting the pleas of thy ser - vants,

//ending

ask thou great mercy for us who hon - or thee.

Ar-rayed in hi - er - arch - al ves - ture, O Ba - sil, cham - pi - on

of the Tri - ni - ty, thou didst stand be - fore the seat of the judge,

ac - cept - ing tri - bu - la - tion for the Faith; and show - ing forth

an ath - lete's prow - ess, thou didst put to shame the wrath

of the gov - er - nor, who raged with the might of un - god - li - ness

and threat - ened thee with pitiless dis - mem - ber - ment;

yet reas - oning zealously, and becoming a mar - tyr by in - tent, thou didst

receive a crown of victory from Christ, Who hath great mer - cy.

*Reader: Glory, in the 6th tone.*

II  
I

Glory to the Father, and to the Son, and to the Ho - ly Spi - - rit.

Detailed description: This system contains the first two staves of the Gloria. The upper staff (II) is in treble clef and the lower staff (I) is in bass clef. Both are in the key of D major (one sharp). The music is written in a style typical of Byzantine chant, with notes often beamed together and some notes having a fermata. The lyrics are: "Glory to the Father, and to the Son, and to the Ho - ly Spi - - rit."

Grace was poured forth in thy lips, O ven - er - a - ble fa - - ther,

Detailed description: This system contains the next two staves of the Gloria. The upper staff (II) is in treble clef and the lower staff (I) is in bass clef. Both are in the key of D major. The music continues with the lyrics: "Grace was poured forth in thy lips, O ven - er - a - ble fa - - ther,"

and thou wast a shepherd of the Church of Christ, teach-ing the rea-son

Detailed description: This system contains the next two staves of the Gloria. The upper staff (II) is in treble clef and the lower staff (I) is in bass clef. Both are in the key of D major. The music continues with the lyrics: "and thou wast a shepherd of the Church of Christ, teach-ing the rea-son"

//ending

en-dowed sheep to believe in the consubstantial Trinity, in the one\_ God - head.

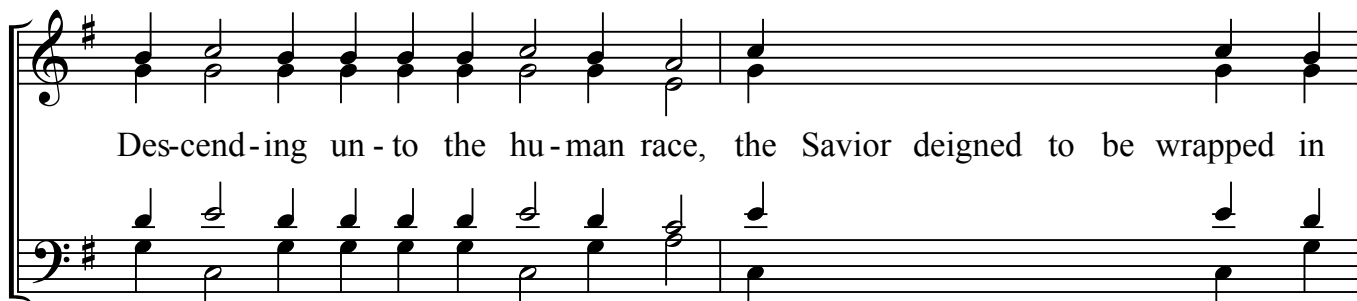
Detailed description: This system contains the final two staves of the Gloria. The upper staff (II) is in treble clef and the lower staff (I) is in bass clef. Both are in the key of D major. The music concludes with the lyrics: "en-dowed sheep to believe in the consubstantial Trinity, in the one\_ God - head."

*Reader: Both now and ever, in the 8th Tone.*

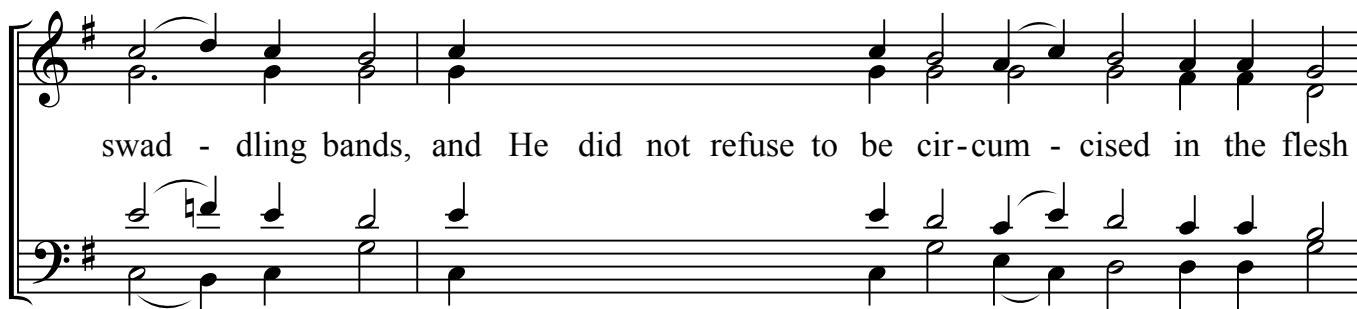
II  
I

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

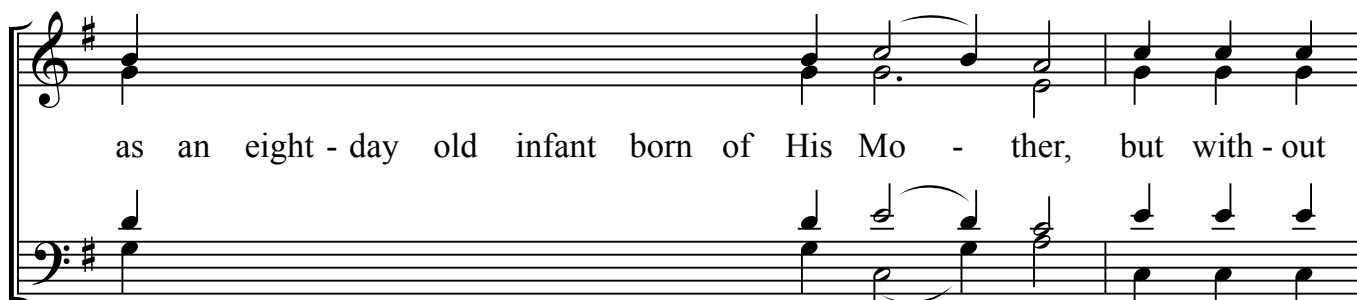
Detailed description: This system contains the two staves of the Gloria in the 8th tone. The upper staff (II) is in treble clef and the lower staff (I) is in bass clef. Both are in the key of D major. The music is written in a style typical of Byzantine chant, with notes often beamed together and some notes having a fermata. The lyrics are: "Both now and ev-er and un-to the a - ges of a - ges. A - - - - men."



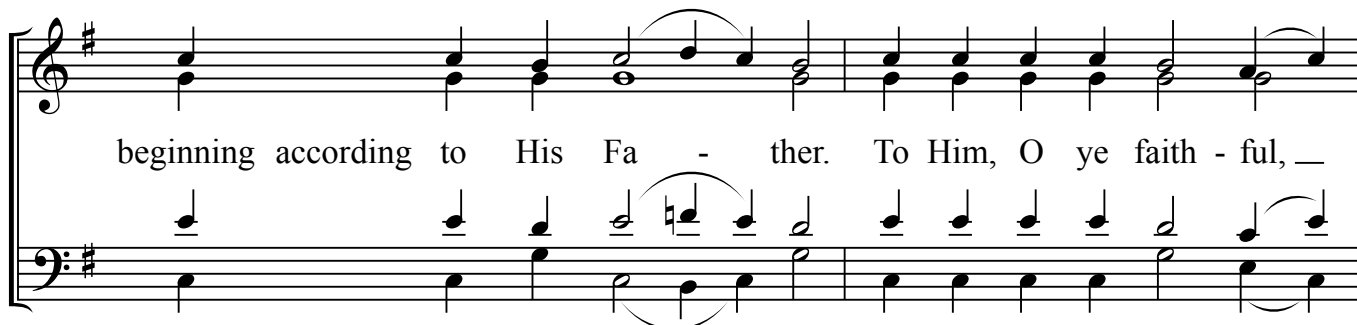
Des-cend-ing un-to the hu-man race, the Savior deigned to be wrapped in



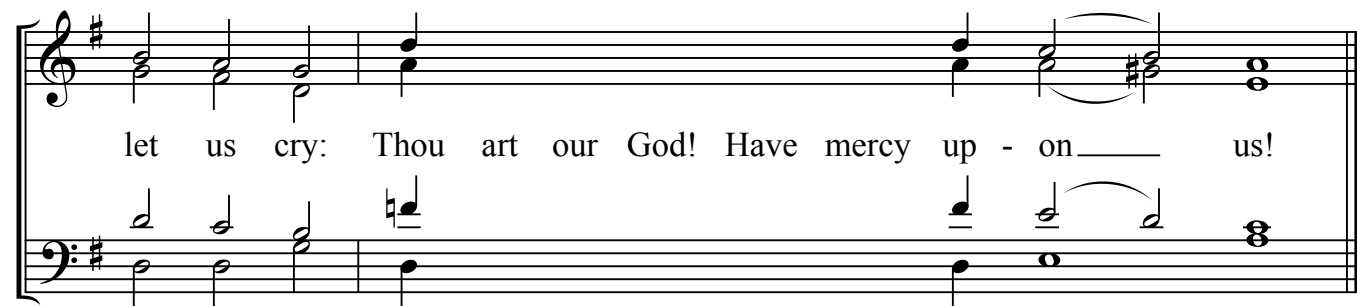
swad-dling bands, and He did not refuse to be cir-cum-cised in the flesh



as an eight-day old infant born of His Mo-ther, but with-out



beginning according to His Fa-ther. To Him, O ye faith-ful,—



let us cry: Thou art our God! Have mercy up-on us!

# The Aposticha

January 1: (Weekday)

Great Vespers

Page 21

Reader: In the 1st tone, O most blessed Basil...

II-chant  
melody

O most— bless-ed Ba - sil, thou divine and sacred bee of the

I-descant

Detailed description: This block contains the first system of musical notation. It features two staves: a treble clef staff for the 'II-chant melody' and a bass clef staff for the 'I-descant'. The key signature is one sharp (F#). The lyrics are 'O most— bless-ed Ba - sil, thou divine and sacred bee of the'.

Church of Christ! Hav - ing armed thyself with the sting of di-vine de-sire,

Detailed description: This block contains the second system of musical notation. It features two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The lyrics are 'Church of Christ! Hav - ing armed thyself with the sting of di-vine de-sire,'.

thou didst wound the blasphemies of a-bom - i - na - ble her - e - sies,

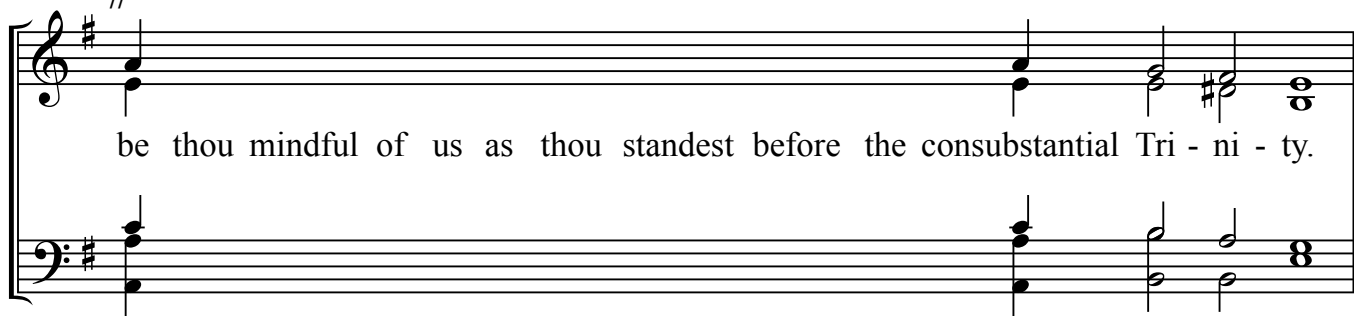
Detailed description: This block contains the third system of musical notation. It features two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The lyrics are 'thou didst wound the blasphemies of a-bom - i - na - ble her - e - sies,'.

and didst store— up the sweetness of piety for the souls of the faith - ful.

Detailed description: This block contains the fourth system of musical notation. It features two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The lyrics are 'and didst store— up the sweetness of piety for the souls of the faith - ful.'.

And now, passing over the incorrupt pastures of the divine garden of par - a - dise,

Detailed description: This block contains the fifth system of musical notation. It features two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The lyrics are 'And now, passing over the incorrupt pastures of the divine garden of par - a - dise,'.

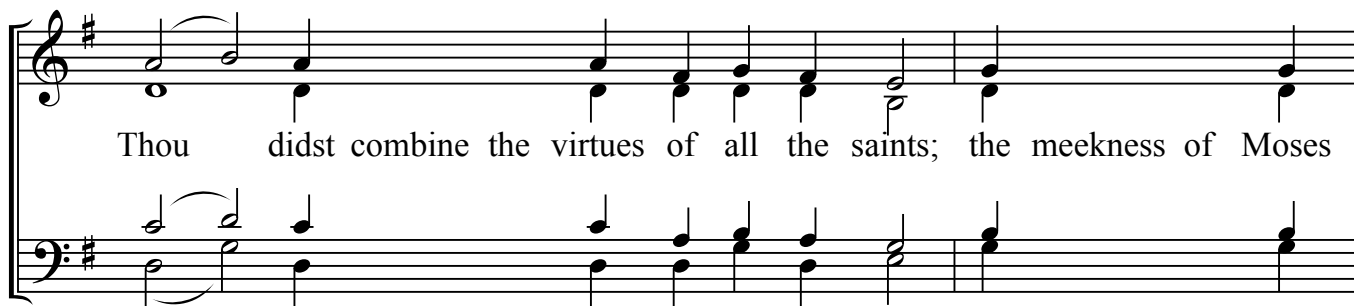


be thou mindful of us as thou standest before the consubstantial Tri - ni - ty.

*Stichos:* My mouth shall speak wisdom,



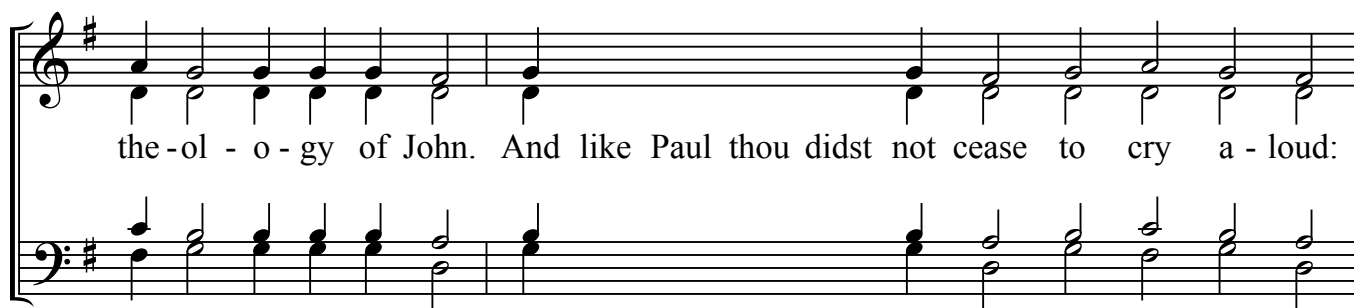
And the meditation of my heart shall be of un - der - stand - - - ing.



Thou didst combine the virtues of all the saints; the meekness of Moses



and the zeal of E - li - jah, the con - fes - sion of Peter and the



the - ol - o - gy of John. And like Paul thou didst not cease to cry a - loud:

"Who is weak, and I am not weak? Who is offended, and

I am not a-shamed?" Wherefore, making thine abode with them,

pray thou, that our souls be saved.

*Stichos:* In the **2nd Tone**, The mouth of the righteous shall meditate wisdom,

II-chant melody  
I-descant  
And his tongue shall speak of judgment.

Hav - ing stud - ied thor - ough - ly the na - ture of things,

and perceived the in - con - stan - cy of all, thou didst find one thing

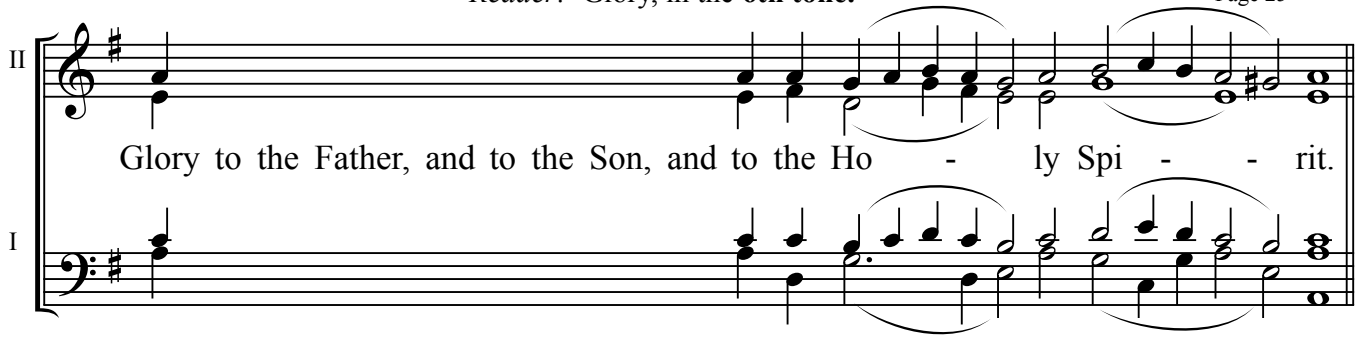
unshakable: the transcendent Creator of all that ex - ist - eth;

and cleaving unto Him, thou didst cast aside all desire for oth - er things.

Pray thou, O Basil who art manifest in sanc - ti - ty,

that we also may receive our di - vine de - sire.

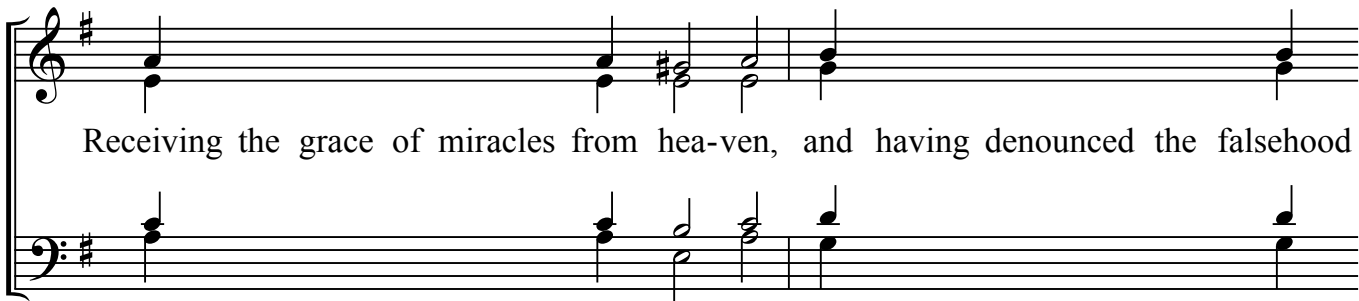
Reader: Glory, in the 6th tone.



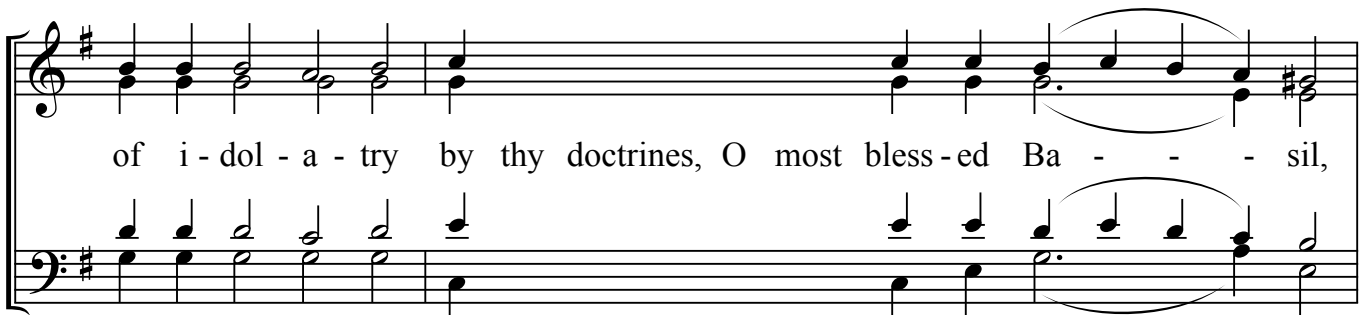
II

I

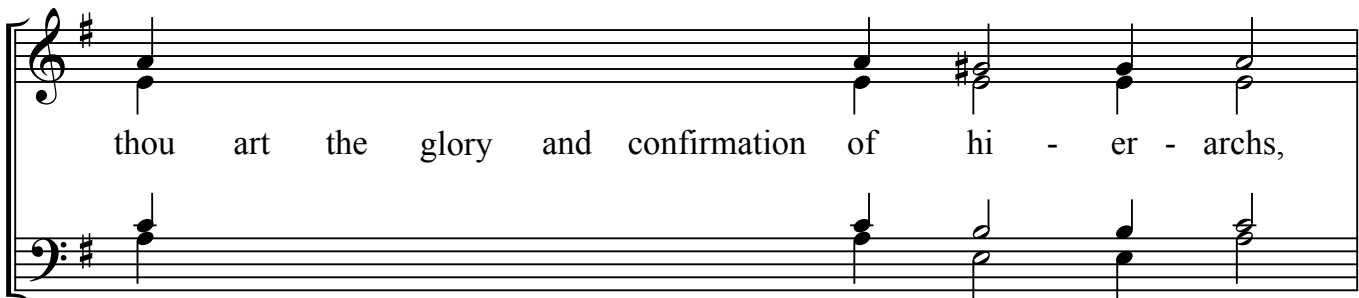
Glory to the Father, and to the Son, and to the Ho - ly Spi - - rit.



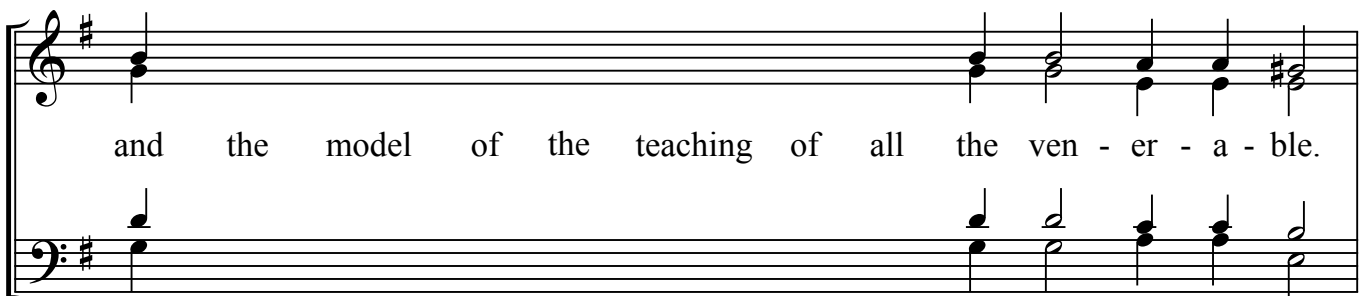
Receiving the grace of miracles from hea-ven, and having denounced the falsehood



of i - dol - a - try by thy doctrines, O most bless - ed Ba - - - sil,



thou art the glory and confirmation of hi - er - archs,

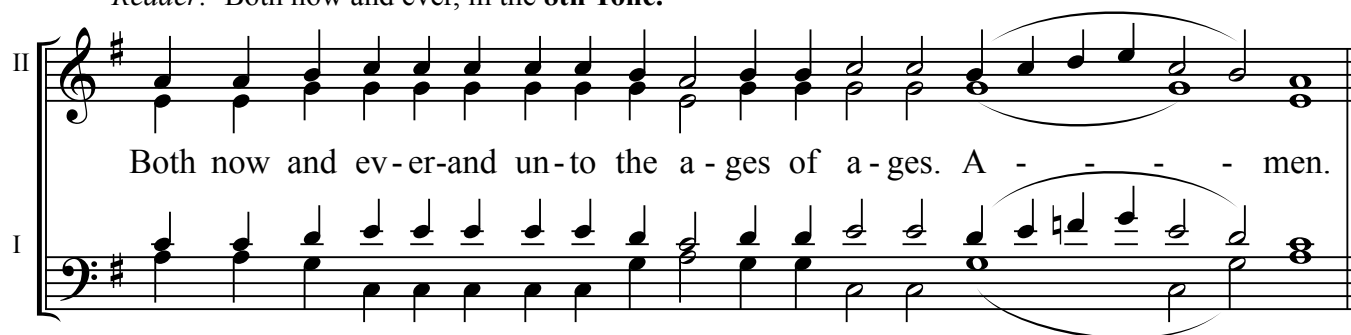


and the model of the teaching of all the ven - er - a - ble.

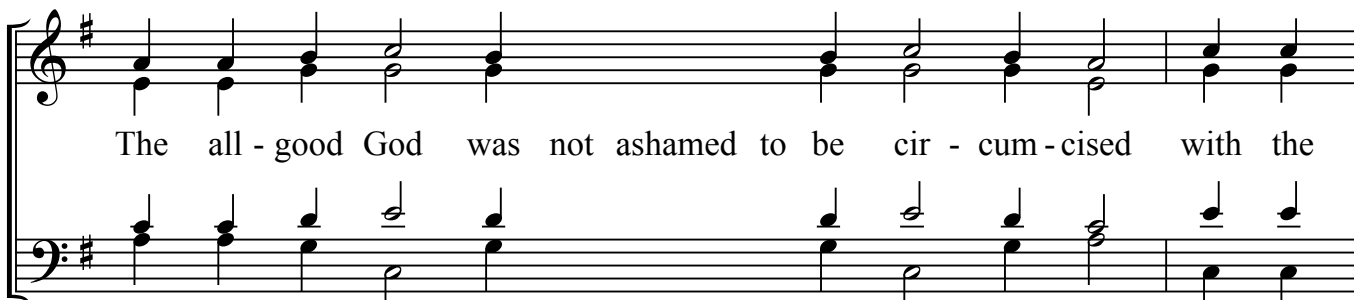


As thou hast boldness before God, en-treat Him that our souls be saved.

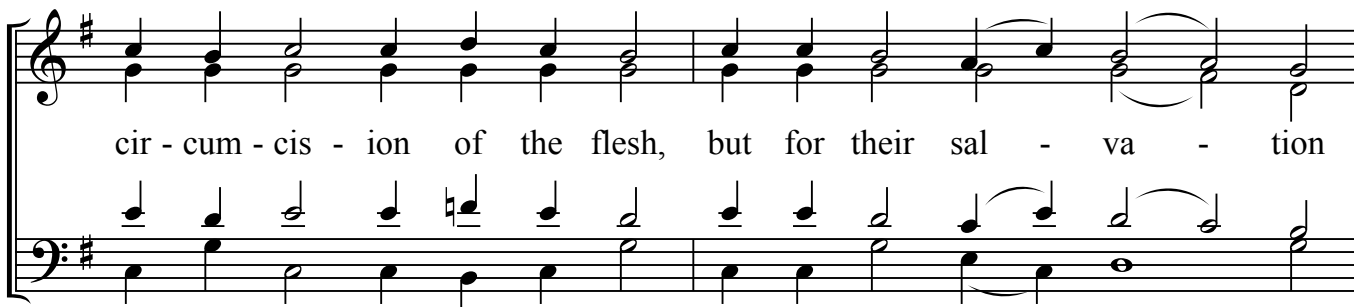
*Reader:* Both now and ever, in the **8th Tone**.



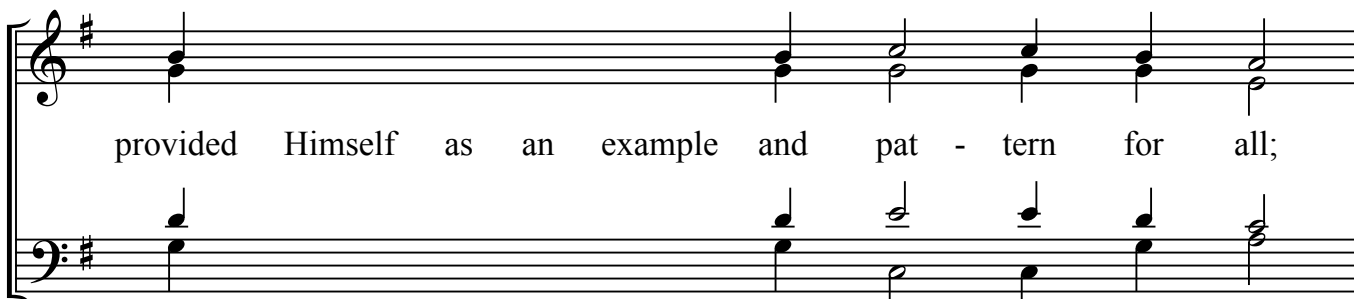
Both now and ev-er-and un-to the a-ges of a-ges. A - - - - men.



The all-good God was not ashamed to be cir-cum-cised with the



cir-cum-cis-ion of the flesh, but for their sal-va-tion



provided Himself as an example and pat-tern for all;

for the Creator of the law fulfilleth the pre - scrip - tions of the law

and the predictions of the pro - phets con - cern - ing Him - self.

O Lord Who holdest all things in the palm of Thy hand,

and wast wrapped in swad - dling clothes, glo - ry be to Thee!

*Now lettest Thou Thy servant...*

*Trisagion Prayers*

*At the Blessing of the Loaves, the troparion of the Hierarch, 2x, and Circumcision, 1x.*

*If Great Vespers is served alone, (not part of a Vigil):*

*Troparion of the Hierarch; Glory...Both Now... Troparion of the Circumcision.*

English translation by Isaac E. Lambertsen, ©2000, "The Menaion of the Orthodox Church", Vol. V.,  
St. John of Kronstadt Press. The complete service text may be purchased through: [sjkp.org](http://sjkp.org)