

DIVINE LITURGY VARIABLES ON JANUARY 01
FEASTS OF CIRCUMCISION OF CHRIST & BASIL THE GREAT

NEW-MARTYR PETER OF THE PELOPONNESOS

DIVINE LITURGY OF ST. BASIL THE GREAT	قُدَّاسُ الْقَدِيسِ بَاسِيلِيُوسَ الْكَبِيرِ
THE FIRST ANTIPHON	الْأَنْتِيفُونَا الْأُولَى
<p>Shout with jubilation unto the Lord all the earth. Chant ye unto His name, give glory in praise of Him.</p> <p>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</p> <p>Say unto God: How awesome are Thy works! In the multitude of Thy power, shall Thine enemies be proved false unto Thee. (Refrain)</p> <p>Glory... Both now... (Refrain)</p>	<p>هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتَّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لَتَسْبِحَتِهِ.</p> <p>الْلازِمَةُ: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>قُولُوا لِلَّهِ: مَا أَرْهَبَ أَعْمَالُكَ! أَعْدَاؤُكَ يَتَزَلَّفُونَ إِلَيْكَ مِنْ أَجْلِ عَظَمَةِ قُوَّتِكَ. (الْلازِمَةُ)</p> <p>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ. (الْلازِمَةُ)</p>
THE SECOND ANTIPHON	الْأَنْتِيفُونَا الثَّانِيَّةُ
<p>Let the heavens be glad and let the earth rejoice. Sing unto the Lord; chant unto His Name.</p> <p>Refrain: Save us, O Son of God, <u>Who wast circumcised in the flesh</u>; who sing to Thee. Alleluia.</p> <p>Out of Zion is the magnificence of His comeliness. (Refrain)</p> <p>Our God is in heaven and on earth; whatsoever He hath willed, He hath done. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>لِتَفْرَحِ السَّمَاءُ وَلِتَتَهَلَّلِ الْأَرْضُ. هَلِّلُوا لِلَّهِ، رَتَّلُوا لِاسْمِهِ.</p> <p>الْلازِمَةُ: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ اخْتَتَنَ بِالْجَسَدِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا.</p> <p>مِنْ صِهْيُونَ بَهَاءَ جَمَالِهِ. (الْلازِمَةُ)</p> <p>إِلَهُنَا فِي السَّمَاءِ وَعَلَى الْأَرْضِ، كُلُّ مَا شَاءَ صَنَعَ. (الْلازِمَةُ)</p> <p>الْمَجْدُ ... الْآنَ وَكُلَّ ... يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ ...</p>
THE THIRD ANTIPHON	الْأَنْتِيفُونَا الثَّلَاثَةُ
<p>I will sing of Thy mercies, O Lord, forever. With my mouth will I tell of Thy truth. Thou hast loved righteousness, and hated iniquity.</p>	<p>لِمَرَاحِمِكَ يَا رَبُّ أَرْنَمُ إِلَى الْأَبَدِ. أُعْلِنُ حَقَّكَ بِفَمِي إِلَى جِيلٍ فَجِيلٍ. أَحْبَبْتَ الْعَدْلَ وَأَبْغَضْتَ الْإِثْمَ.</p>
<p>• During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Circumcision. Then, the following:</p>	

<p align="center">THE EISODIKON (ENTRANCE HYMN) OF THE CIRCUMCISION</p>	<p align="center">إيصوديكون (ترنيمَةُ الدخول) لِلخِتَانِ</p>
<p>Come, let us worship, and fall down before Christ. Save us, O Son of God, <u>Who was circumcised in the flesh</u>; who sing to Thee. Alleluia.</p>	<p>هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ اخْتَتَنَ بِالْجَسَدِ، نَحْنُ الْمُرْتَلِينَ لَكَ. هَلِّلُويَا.</p>
<p align="center">• After the Little Entrance (Eisodos), sing these hymns in the following order.</p>	
<p align="center">APOLYTIKION OF CIRCUMCISION OF CHRIST IN TONE ONE (*While Gabriel was saying*)</p>	<p align="center">أبوليتيكيون خِتَانَةِ الْمَسِيحِ بِاللَّحْنِ الْأَوَّلِ</p>
<p>Our human form hast Thou taken on Thyself without change, * O greatly-compassionate Master, though being God by nature; * fulfilling the Law, Thou willingly * receivest circumcision in the flesh, * that Thou mightest end the shadow and roll away * the veil of our sinful passions. * Glory be to Thy goodness unto us. * Glory be to Thy compassion. * Glory, O Word, to Thine inexpressible condescension.</p>	<p>أَيُّهَا الرَّبُّ الْجَزِيلُ التَّحَنُّنِ، إِنَّكَ وَأَنْتَ إِلَهٌ بِحَسَبِ الْجَوْهَرِ، قَدْ اتَّخَذْتَ صُورَةَ بَشَرِيَّةٍ بِدُونِ اسْتِحَالَةٍ. وَإِذْ أَنْتَمَمْتَ الشَّرِيعَةَ، قَبَلْتَ بِاخْتِيَارِكَ خِتَانًا بَشَرِيًّا لِكَيْ تَنْسَخَ الرُّسُومَ الظِّلِّيَّةَ، وَتُزِيلَ قِنَاعَ أَهْوَانِنَا. فَالْمَجْدُ لِصَلَاحِكَ، الْمَجْدُ لِحَنَانِكَ، الْمَجْدُ لِتَنَازُلِكَ الَّذِي لَا يُوَصِّفُ، أَيُّهَا الْكَلِمَةُ.</p>
<p align="center">APOLYTIKION OF ST. BASIL THE GREAT IN TONE ONE</p>	<p align="center">أبوليتيكيون القديس باسيليوس الكبير باللحن الأول</p>
<p>Thy sound hath gone forth into all the earth, which hath received thy word. Thereby thou hast divinely taught the Faith; thou hast made manifest the nature of all things that be; thou hast adorned the ways of man. O namesake of the royal priesthood, our righteous Father Basil, intercede with Christ God that our souls be saved.</p>	<p>إِلَى كُلِّ الْأَرْضِ الْقَابِلَةِ أَقْوَالِكَ، أَيُّهَا الْأَبُّ الْبَارُّ ذَهَبَ صَوْتُكَ الَّذِي بِهِ حَدَّدْتَ الْعَقَائِدَ تَحْدِيدًا يَلِيْقُ بِاللَّهِ، وَأَعْلَنْتَ طَبِيعَةَ الْكَائِنَاتِ، وَتَقَفَّتْ أَخْلَاقُ الْبَشَرِ، يَا ذَا الْكَهَنُوتِ الْمُلُوكِيِّ بَاسِيلْيُوسَ. فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.</p>
<p align="center">APOLYTIKION OF ST. GEORGE</p>	
<p>As deliverer of captives and defender of the poor, healer of the infirm, champion of Kings, Victorious Great Martyr George interceded with Christ our God, for our souls' salvation!</p>	<p>بِمَا أَنْكَ لِلْمَاسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسَ الْبَلْبَسِ الظَّفَرِ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.</p>

<p>KONTAKION OF CIRCUMCISION OF CHRIST IN TONE THREE (**On this day the Virgin**)</p>	<p>قِندَاقِ خِتَانَةِ الْمَسِيحِ بِاللَّحْنِ الثَّالِثِ</p>
<p>Now the Lord of all that is * doth undergo circumcision, * in His goodness cutting off * the sins and failings of mortals. * He this day doth give salvation * unto the whole world; * and the hierarch and bright daystar of the Creator * now rejoiceth in the highest, * Basil the wise and * divine initiate of Christ.</p>	<p>إِنَّ سَيِّدَ الْكُلِّ، بِاحْتِمَالِهِ الْإِهَانَةِ، يَحْسُمُ وَزَرَ الْبَشَرِ، وَبِالصَّلَاحِ وَالْجُودِ، يَمْنَحُ الْيَوْمَ الْخَلَاصَ لِكُلِّ الْعَالَمِ، وَيُسَرُّ فِي الْأَعَالِي النَّجْمُ اللَّامِعُ، رَأْسُ كَهَنَةِ الْخَالِقِ، وَمُسَارُّ الْمَسِيحِ بَاسِيلْيُوسَ.</p>
<p>THE EPISTLE</p>	<p>الرسالة</p>
<p><i>My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.</i> <i>Hear this, all ye people.</i> The reading from the Epistle of St. Paul to the Colossians. (2:8-12) Brethren, see to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in Him the whole fullness of the Godhead dwells bodily, and you have come to fullness of life in Him, Who is the head of all rule and authority. In Him also you were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ; and you were buried with Him in baptism, in which you were also raised with Him through faith in the working of God, Who raised Him from the dead.</p>	<p>فَمَي يَتَكَلَّمُ بِالْحِكْمَةِ، وَقَلْبِي يَهْدُ بِالْفَهْمِ. إِسْمَعُوا هَذَا يَا جَمِيعَ الْأُمَمِ. فَصَلِّ مِنْ رِسَالَةِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ كُولُوسِي. (12-8:2) يَا إِخْوَةَ، انظُرُوا أَنْ لَا يَسْلِبَكُمْ أَحَدٌ بِالْفَلْسَفَةِ وَالْعُرُورِ الْبَاطِلِ حَسَبَ تَقْلِيدِ النَّاسِ عَلَى مُقْتَضَى أَرْكَانِ الْعَالَمِ لَا عَلَى مُقْتَضَى الْمَسِيحِ. فَإِنَّهُ فِيهِ يَجِلُّ كُلُّ مِلءِ اللَّاهُوتِ جَسَدِيًّا. وَأَنْتُمْ مَمْلُوءُونَ فِيهِ، وَهُوَ رَأْسُ كُلِّ رِئَاسَةٍ وَسُلْطَانٍ. وَفِيهِ خُتِنْتُمْ خِتَانًا لَيْسَ مِنْ عَمَلِ الْإَيْدِي، بَلْ بِجَلْعِ جِسْمِ خَطَايَا الْبَشَرِيَّةِ عَنْكُمْ بِخِتَانِ الْمَسِيحِ. مَدْفُونِينَ مَعَهُ فِي الْمَعْمُودِيَّةِ، الَّتِي فِيهَا أَيْضًا أُقِمْتُمْ مَعَهُ بِإِيمَانِكُمْ، بِعَمَلِ اللَّهِ الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ.</p>
<p>THE GOSPEL</p>	<p>الإنجيل</p>
<p>The reading from the Holy Gospel according to St. Luke. (2:20-21, 40-52) And it came to pass that the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. And at the end of eight days, when He was circumcised, He was called Jesus, the name given by the angel before He was</p>	<p>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِي الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ. (52-21، 40-20:2) فِي ذَلِكَ الزَّمَانِ، رَجَعَ الرُّعَاةُ وَهُمْ يُمَجِّدُونَ اللَّهَ وَيُسَبِّحُونَهُ عَلَى كُلِّ مَا سَمِعُوا، وَعَايَنُوا كَمَا قِيلَ لَهُمْ. وَلَمَّا تَمَّتْ ثَمَانِيَةٌ أَيَّامٍ لِيُخْتَنَ الصَّبِيُّ، سُمِّيَ</p>

conceived in the womb. And the child grew and became strong, filled with wisdom; and the favor 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 according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing Him to be in the company they went a day's journey, and they sought Him among their kinsfolk and acquaintances; and when they did not find Him, they returned to Jerusalem, seeking Him. After three days they found Him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard Him were amazed at His understanding and His answers. And when they saw Him they were astonished; and His mother said to Him, "Son, why hast Thou treated us so? Behold, Thy father and I have been looking for Thee anxiously." And Jesus said to them, "How is it that you sought Me? Did you not know that I must be in My Father's house?" And they did not understand the saying which He spoke to them. And He went down with them and came to Nazareth, and was obedient to them; and His mother kept all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and man.

يَسُوعَ كَمَا سَمَّاهُ الْمَلَائِكَةُ قَبْلَ أَنْ يُحْبَلَ بِهِ فِي الْبَطْنِ. وَكَانَ الصَّبِيُّ يَنْمُو وَيَتَقَوَّى بِالرُّوحِ مُمْتَلِئًا حِكْمَةً، وَكَانَتْ نِعْمَةُ اللَّهِ عَلَيْهِ. وَكَانَ أَبُوهُ يَذْهَبَانِ إِلَى أُورُشَلِيمَ كُلَّ سَنَةٍ فِي عِيدِ الْفِصْحِ. فَلَمَّا بَلَغَ اثْنَتَيْ عَشْرَةَ سَنَةً، صَعِدَا إِلَى أُورُشَلِيمَ كَعَادَةِ الْعِيدِ. وَلَمَّا أَتَمَّا الْأَيَّامَ، بَقِيَ عِنْدَ رُجُوعِهِمَا الصَّبِيُّ يَسُوعُ فِي أُورُشَلِيمَ، وَيُوسُفُ وَأُمُّهُ لَا يَعْلَمَانِ. وَإِذْ كَانَا يَطْلُبَانِ أَنَّهُ مَعَ الرُّفْقَةِ، سَافِرَا مَسِيرَةَ يَوْمٍ، وَكَانَا يَطْلُبَانِهِ بَيْنَ الْأَقْرَابِ وَالْمَعَارِفِ. وَإِذْ لَمْ يَجِدَاهُ، رَجَعَا إِلَى أُورُشَلِيمَ يَطْلُبَانِهِ. وَبَعْدَ ثَلَاثَةِ أَيَّامٍ، وَجَدَاهُ فِي الْهَيْكَلِ، جَالِسًا فِيمَا بَيْنَ الْمُعَلِّمِينَ، يَسْمَعُهُمْ وَيَسْأَلُهُمْ. وَكَانَ جَمِيعُ الَّذِينَ يَسْمَعُونَهُ مُنْذَهَشِينَ مِنْ فَهْمِهِ وَأَجْوِبَتِهِ، فَلَمَّا نَظَرَاهُ بُهْتَا. فَقَالَتْ لَهُ أُمُّهُ: يَا ابْنِي، لِمَ صَنَعْتَ بِنَا هَكَذَا؟ هَا إِنْنَا أَنَا وَأَبَاكَ كُنَّا نَطْلُبُكَ مُتَوَجِّعِينَ! فَقَالَ لَهُمَا: لِمَاذَا تَطْلُبَانِنِي؟ أَلَمْ تَعْلَمَا أَنَّهُ يَنْبَغِي لِي أَنْ أَكُونَ فِيمَا هُوَ لِأَبِي؟ فَلَمْ يَفْهَمَا هُمَا الْكَلَامَ الَّذِي قَالَ لَهُمَا. ثُمَّ نَزَلَ مَعَهُمَا، وَاتَى النَّاصِرَةَ، وَكَانَ خَاضِعًا لَهُمَا. وَكَانَتْ أُمُّهُ تَحْفَظُ ذَلِكَ الْكَلَامَ كُلَّهُ فِي قَلْبِهَا. وَأَمَّا يَسُوعُ فَكَانَ يَتَقَدَّمُ فِي الْحِكْمَةِ وَالسِّنِّ وَالنِّعْمَةِ عِنْدَ اللَّهِ وَالنَّاسِ.

ST. BASIL LITURGY MEGALYNARION

تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

إِنَّ الْبَرَائِيَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلُ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخْرُ الْبَتُولِيَّةِ مَرِيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلًا. وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدَّهْرِ. لِأَنَّهُ جَعَلَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً نِعْمَةً، تَفْرَحُ بِكَ جَمِيعُ الْبَرَائِيَا وَتُمَجِّدُكَ.

KOINONIKON (COMMUNION HYMN)

كِينُونِيكُون (تَرْنِيمَةُ الْمُنَاوَلَةِ) لِلْعِيدِ بِاللَّحْنِ الثَّامِنِ

FOR THE FEAST IN TONE EIGHT	
Praise the Lord from the heavens. Praise Him in the highest. Alleluia.	سَبِّحُوا اللَّهَ مِنْ السَّمَاوَاتِ، سَبِّحُوهُ فِي الْأَعَالِي. هَلِّلُوِيَا.
<ul style="list-style-type: none"> • After Communion, instead of singing “We have seen the true light”, sing the Apolytikion of the Circumcision in Tone One. • <u>PRIESTS</u>: Use the St. Basil Liturgy Priest’s Prayer Behind the Amvon: “O Thou Who for a sacrifice...” (cf. Liturgikon, P. 299, right column; Archdiocesan Service Book, P. 146-7). • Following “Blessed be the Name of the Lord”, parishes may offer “The Doxology Service on the First Day of the New Year” (cf. Liturgikon P. 420). 	
THE DISMISSAL	الختم
<p>Priest: May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia, whose memory and Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, for as much as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِهْنَا الْحَقِيقِي، يَا مَنْ قَبْلَ أَنْ يَخْتَنَ بِالْجَسَدِ فِي الْيَوْمِ الثَّامِنِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَةِ وَالِدَةِ الْإِلَهَةِ الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ، وَبِقُوَّةِ الصَّلَيبِ الْكَرِيمِ الْمُخَيِّ، وَبِطَلْبَاتِ الْقَدِيسِينَ الْمَكْرَمِينَ الْعَادِمِي الْأَجْسَادِ، وَتَضَرُّعَاتِ النَّبِيِّ الْمَجِيدِ السَّابِقِ يُوْحَنَا الْمَعْمَدَانِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ أَسْقَفِ الْقَيْصَرِيَّةِ وَكَبَادُوكْيَا الَّذِي نُقِيمُ تَذْكَارَهُ الْيَوْمَ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (شَفِيعَةَ) هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهَةِ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِهْنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p style="text-align: center;"><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i></p> <p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	