

THE 28th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER BASIL THE CONFESSOR,
FELLOW FASTER OF THE HOLY PROCOPIUS
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the venerable one, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Desiring a blessedness transcending understanding, * thou didst reckon abstinence to be food, * poverty to be wealth, * lack of acquisitiveness to be abundant possessions, * and humility to be glory, O wondrous one. * Wherefore, having received thy desire * in accordance with thine understanding, * thou dost abide ** in the tabernacles of the saints, O Basil.

Thou didst complete * the immutable course of abstinence, * and didst keep the Faith. * Wherefore, thou hast been adorned with a crown of righteousness, O father, * which Christ hath prepared for thee, * awarding thee recompense in accordance with thy merits, * and bestowing upon thee honors and rewards for thy pangs. * Him do thou beseech, O divinely inspired one, ** that He save our souls.

All love of pleasure which enslaved thy body * didst thou cast off, O divinely wise one, * harrowing thy senses with the pangs of abstinence, * with terrible living conditions, * the endurance of temptations, * and the withstanding of evil circumstances; * and thereby thou hast received never-ending delight, * everlasting sweetness ** and ineffable joy.

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

Have compassion upon me, O Sovereign-Lady, * who am brought low by the assaults of the demons, * and have been cast down into the pit of destruction; * and set me firmly upon the rock of the virtues, * subduing the attacks of the enemy. * Vouchsafe that I may obey the commandments * of thy Son and our God, * that I may receive forgiveness ** on the Day of Judgment.

Stavrotheotokion: **T**he most pure one, * beholding Christ, the lover of mankind, crucified, * His side pierced by a lance, * cried out, lamenting: * “What is this, O my Son? * How have these thankless people rewarded Thee * for the good things Thou hast done for them? * Dost Thou hasten to leave me childless, O most Beloved? ** I marvel, O Compassionate One, at Thy voluntary crucifixion!”

Troparion of the venerable father, in Tone I:

Thou wast a desert dweller, an angel in the flesh, and a wonderworker, * O our God-bearing father Basil. * Receiving heavenly gifts through fasting, vigil and prayer, * thou healest the sicknesses and souls of those who with faith have recourse unto thee. * Glory to Him Who hath given thee strength! * Glory to Him Who hath crowned thee! ** Glory to Him Who worketh healings for all through thee!

AT MATINS

Canon, the acrostic whereof is: “I know thee to be a foundation of the faith, O father”, the composition of Theophanes, in Tone IV:

ODE I

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Having grounded thine ascent upon the rock of faith, O father, thou didst not fear the assaults of temptations; but as a champion of virtue, a namesake of the kingdom, thou didst remain unshaken.

The grace of the most holy Spirit, strengthened thee, and made thee firm to endure painful wounds, showing thee to be a victor over the vain-minded tyrant.

By thy virtues, O father, thou didst receive a wise fellow athlete and warrior who was ever victorious; and rejoicing with him, O most noetically rich confessor, by torment thou didst pass the contest of suffering.

Theotokion: O all-praised Theotokos, I offer thee, who hast given birth to God, the Benefactor of all creation, as the intercessor for my life, the mediatrix of my salvation, and an undefeatable bulwark.

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Thou didst zealously direct thy heart toward God, O venerable one, shining forth in the grace of fasting and confession.

Taking up military discipline and the armor of the Cross, thou didst vanquish the noetic serpent and the tangible lion, O father.

Having piously preserved in your souls that which is in accordance with the image of God, O venerable ones, ye suffered for venerating the most pure image of Christ.

Theotokion: Through thee the original curse was turned to blessing, O pure one, and our nature, held fast by corruption, hath received incorruption.

Sessional Hymn, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

Having put away corruptible wealth and fleeting glory, thou didst receive heavenly riches and truly everlasting glory, O blessed father. Wherefore, we bless thy holy repose, and commemorating it, we cry out to thee: Remember us, O Basil, who hast boldness before God!

Glory ..., Both now ..., Theotokion, in Tone III:

Beyond understanding and unapproachable is the dread mystery of God wrought in thee, O divinely joyous Sovereign Lady; for having conceived the Infinite One, thou didst give birth to Him, clad in the flesh taken from thy most pure blood. Him do thou ever entreat as thy Son, O pure one, that our souls be saved.

Stavrotheotokion: Thy pure unwedded Mother, O Christ, * upon seeing Thee hanging dead upon the Cross, * said, weeping maternally: * “How hath the iniquitous and thankless council of the Jews * repaid Thy many and great wonders, O my Son, * Thou Who filled them with Thy gifts? ** I hymn Thy divine condescension!”

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

Thine endurance was beautiful, O all-blessed and venerable one, showing forth a youthful firmness in thine old age; and therein thou didst cry out: Glory to Thy power, O Lord!

United by love to thy Master, and clothed with His strength, thou didst not feel the pangs of the flesh, but, crying aloud, thou didst chant: Glory to Thy power, O Lord!

As the namesake of the kingdom of heaven, and treading the path that leads to it, thou didst find Procopius to be a companion who cried aloud: Glory to Thy power, O Lord!

Theotokion: Thou hast given birth without knowing wedlock, O Virgin, and wast shown to be a Virgin even after giving birth. Wherefore, with unwavering faith we unceasingly cry aloud to thee: Rejoice!

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Struggling splendidly, O venerable Basil, thou didst tame the unrestrained ferocity of the lion and the character of the foolish.

Thou didst find Procopius to be of equal strength in struggles; and didst finish the contest, divinely crowned with many successes.

Thou dost now noetically behold Christ Whom thou didst desire, and Whose manifestations thou didst truly see from afar, O most blessed and most sacred one.

Theotokion: We present thee as an invincible weapon against the enemy, O Bride of God, and have acquired thee as the confirmation and hope of our salvation.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * ‘I will sacrifice unto Thee with a voice of praise’ * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.

Having received the kingdom on high by love, O God-bearer, thou didst valiantly disdain the senseless character, orders and commands of the emperor. **(Twice)**

Stripped bare of earthly things, thou didst struggle wisely; and invested with divine power, wast shown to be crowned, having prevailed over the animosity of the godless tyrants.

Theotokion: Lo!, the proclamations of the prophets were fulfilled when thou didst give birth unto Him Whom the prophets of old foretold, and Who, by the grace of the Spirit, hath fulfilled the prophecies.

Kontakion of the venerable father, in Tone II:

Spec. Mel.: “Seeking the highest ...”:

Receiving divine revelation from on high, * thou didst withdraw from the midst of the tumult, O wise one; * and having venerably lived the monastic life, * thou didst receive the power to work miracles and to heal diseases by grace, ** O all-blessed and sacred Basil.

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Strengthened by divine power, O father, thou didst denounce as utterly mindless all who cast away the precious image of Christ, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord! **(Twice)**

Christ found thee ploughed and rendered clean by abstinence and shining patiently with fasting, O father, who criest: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: All of us, the faithful, hymn thee as the pure Theotokos and Queen of all creation; and we cry out to thee: Rejoice! Blessed art thou among women, O all-immaculate Sovereign Lady!

ODE VIII

Irmos: Having spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

As a sacrifice made perfect by the fire of confession, and consumed by the flame of wounds, thou didst offer thy body and mind unto Christ as a wholeburnt offering, crying aloud: Bless the Lord, all ye works of the Lord!

Pursuing thine enemies even while tortured, thou didst cast them down, O venerable father, trampling upon the foolishness of the arrogant one, looking upon the savage ones who tormented thee, and crying aloud: Bless the Lord, all ye works of the Lord!

Thou hast appeared to us as an artist excellent in teaching, O most noetically rich confessor; for most courageously turning the abstinence which thou first endured, into the suffering of torments, thou didst inspire Procopius as thy fellow athlete, to cry aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **W**e have thee as a radiant gateway to heaven, through which God hath passed, He Who was previously incorporeal, yet consubstantial with the Father, hath become incarnate. To Him we cry aloud: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Having transcended all the senses, and rejoicing with love, thou hast passed on to the Master, O father, receiving the riches of thy labors; angelic beauty and the everlasting sweetness of paradise.

Receiving the hope of the blessed and everlasting blessedness with thy disciple and fellow athlete, O God-bearer, watch over those who celebrate your feast.

Having passed from the earth to the delight of heaven, where the assemblies of the saints and the divine armies of the angels are, O crowned ones, by your supplications save the company of your disciples.

Theotokion: **U**proot the tares of the transgressions of those who hymn thee, O Mother of God; subdue the assaults of temptations; quell the tumult of sin, and still the tempest of tribulations, O Virgin Mother.

AT LITURGY

Troparion of the venerable father, in Tone I:

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