

THE 26th DAY OF THE MONTH OF APRIL
COMMEMORATION OF THE HOLY HIEROMARTYR BASIL, BISHOP OF AMASEA
AT VESPERS

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

Spec. Mel.: “As one valiant among the martyrs ...”:

Made steadfast by the law of God, * O blessed and glorious one, * thou didst achieve control over all the passions, * and having manifestly made thy mind * the ruler thereof, * hast become a divine intercessor, * thou didst receive holy anointing as is meet, * and wast a guide for the reason-endowed flock, ** O adornment of hierarchs and martyrs.

The iniquitous emperor * separated thee from thy flock like a sheep, * O most blessed Basil, * for thou didst preach Christ God, our King, * Who was slaughtered like a lamb; * and he unjustly slew thee * and commanded that thou be cast in to the sea, * thus obtaining for thee the kingdom of heaven ** and everlasting glory.

Most gloriously didst thou set the steps of thy feet into the waters, * O glorious Basil; * for thy body, cast forth after thine end, * as thou didst foretell, * mightily traversed it, * and hath now been honorably entrusted to thy city of Amasea, * to be for it an unashamed advocate, * a river of healings, ** and the cleansing of divers ailments.

Glory ..., Both now ..., Doxasticon from the Pentecostarion;
or this Theotokion, in Tone IV and the same melody:

O all-pure one, * who hath contained the infinite God in thy womb * Who, in His love for mankind, hath become a man, * and hath received our substance from thee, * deifying it: * disdain me not who am now sorrowing, * but quickly take pity * and free me from divers enemies ** and the malice of the evil one.

Stavrotheotokion: **U**pon beholding Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who bore Thee lamented, * and maternally exclaimed to Thee: * “O most desired Son, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thine arms and legs are nailed * by the iniquitous ones, O long-suffering Word, ** and that Thou hast shed Thy blood, O Master?”

AT MATINS

Canon of the holy hieromartyr, with 4 Troparia, in Tone IV:

ODE I

Irmos: **I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.**

By thy supplications, O glorious one, grant wisdom and discourse of understanding unto me who long to hymn thee and to praise thy divine struggles, for the sake of the love of Christ which thou didst mightily show forth.

Having been anointed with the chrism of grace, thou didst show thyself to be a holy hierarch, O sacred one, worthily offering up to Christ un-bloody sacrifices, and thyself as a pure sacrifice through martyrdom.

Arrayed in a purple robe because of the victory of thy sufferings, and adorned with a crown of blood, thou wast shown to have achieved control over the passions, O holy hierarch; and having driven falsehood away, thou reignest with Christ.

Theotokion: **H**e Who of old created mankind on earth was incarnate in thy womb and became a perfect man. Wherefore, we know Him to be perfect in two natures, O most immaculate Theotokos.

ODE III

Irmos: **Not in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.**

Thou didst bring thyself to Christ as an unblemished sacrifice, O wise one, wholly consumed by the fire of thy conscience and by suffering. *(Twice)*

With discourse of wisdom Christ established thee unshakably as upon a foundation of rock, O glorious Basil, and He hath raised thee up as a wise pastor.

Theotokion: **B**y thy birthgiving, O most pure one, the race of mortals hath truly been released from the ancient curse. Wherefore, we honor the likeness of thy divine countenance, O Sovereign Lady.

Sessional Hymn, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Enlightened by the divine Spirit, with pastoral boldness and high wisdom thou didst put the pride of the tyrant to shame; and having traversed the abyss of falsehood, thou didst attain to the divine harbor. O venerable father, entreat Christ God, that He grant us great mercy.

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

Thou wast the divine tabernacle of the Word, * O only most pure Virgin Mother, * who hast surpassed the angels in purity. * With the divine waters of thy supplications cleanse me, * who more than all others am dust and defiled * by carnal transgressions, O pure one, ** and grant me great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, * the incorrupt Virgin Mother, * beholding Him Who sprang forth from her without pain * suspended upon the Cross, cried out, maternally lamenting: * “Woe is me, O my Child! * How is it that Thou dost suffer willingly, * desiring to redeem mankind ** from the indignity of the passions?”

ODE IV

Irmos: **P**erceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * **Glory to Thy power, O Lord!**

With the staff of thy teachings, O wise and most blessed Basil, thou didst guide the flock of Christ by the living water of the divine wellsprings and the pasturage of grace.

With divinely wise words thou didst right boldly denounce the mindlessness of the iniquitous and infamous Lycinius, who was abominable to God, O martyr of Christ, and thou wast crowned with the trophy of honor.

Thou didst lay an immovable foundation upon the rock of Faith, O wise hieromartyr, mightily enduring the threefold waves of the delusion of idolatry, destroying it by the power of Christ.

Theotokion: **O** all-immaculate Mother of God, heal thou the broken state of human nature, in that thou hast given birth to the beginningless Word in two inseparable natures, the likeness of Whose flesh we venerate.

ODE V

Irmos: **A**ll creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Strengthened by Christ, O glorious and holy hierarch, thou didst denounce the delusion of idolatry, and didst mock the high priest thereof as a filthy bird, O wise martyr, mightily finishing the race of faith. **(Twice)**

Like another Moses, thou didst manifestly part the sea of impiety with the staff of Faith, O most blessed Basil, leading the new Israel to the promised land, the light of divine knowledge.

Theotokion: **P**ossessing the divine likeness of thy countenance for veneration, O pure and most immaculate Theotokos, and rendered radiant by thine entreaties and help, with reason we all ever drive away the assemblies of the heretics.

ODE VI

Irmos: **P**refiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * **Deliver me from corruption * O Jesus Thou King of hosts.**

The devil, the cruel and iniquitous tyrant, was unable to endure the boldness of thy words, O glorious martyr, and he wickedly set Lucinius against thee. (Twice)

Thinking to soften thy firmness and boldness with alluring promises, O holy martyr, the malicious tyrant was disappointed in his expectation, being mightily trampled beneath thy feet.

Theotokion: By thy birth giving Eve hath been delivered from her pangs, O Theotokos; for thou hast given birth to the Redeemer of mankind, O most pure Sovereign Lady, our sole adornment.

Kontakion of the holy hieromartyr, in Tone IV:

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

Having spurned the imperial edict, O Basil, * thou didst receive the kingdom of heaven; * and joining the chorus therein, * be thou mindful of us ** who honor thy memory, O hieromartyr.

ODE VII

Irmos: Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O God of our fathers, * supremely praised, and blessed art Thou O Lord.

The haughty enemy, who boasted greatly that he would destroy the earth as though it were the nest of a bird, was mightily vanquished by thine opposition, and manifestly fell headlong beneath thy sacred feet, O hieromartyr.

Thou didst manifestly dispel the gloom of idolatry with the light of the Faith, O wise and blessed one, chanting praises to Christ, as the children did of old: O God of our fathers, blessed art Thou!

Neither alluring promises, nor threats in any way softened the firmness and strength of thy soul, O glorious hierarch Basil, and, unwounded, thou didst bear tribulations as though they were flowers.

Theotokion: Thou didst transcend the laws of birthgiving, O pure one, having manifestly given birth to the Author of all creation. Wherefore, O most hymned one, we, the faithful, now most piously confess thee to be the true Theotokos.

ODE VIII

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Having felled deception beneath thy feet with arrows of wisdom, O most blessed hierarch, thou wast crowned by the divine Spirit with wreaths of victory as a most glorious champion of the Faith, crying aloud: Hymn ye the Lord, ye works, and supremely exalt Him throughout all ages!

Thou didst sever the neck of falsehood with the sword of faith when thy head was cut off, O glorious one, and thou hast received from Christ the crown of victory, crying: Bless the Lord, all ye works, and supremely exalt Him throughout all ages!

Thy body was broken, and thy head was most gloriously severed, O blessed one; and by the guidance of the Spirit of God thou didst traverse the immeasurable abyss. And now, dancing with the angels, thou didst glorify the Father, the Son and the divine Spirit.

Theotokion: **B**y thy birthgiving thou didst cut off the venom of the serpent who poisoned Eve, O most pure one, having given birth to the hypostatic Word in the flesh, awesomely uniting the hypostatic Word of the Father to thy womb, wherefore we venerate the likeness of His flesh.

ODE IX

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Manifestly hastening to the safe harbor, O most glorious one, thou didst traverse the threefold waves of the storm of idolatry by the guidance of the Spirit; and as thou joinest chorus with the hosts on high, O blessed one, be thou mindful of those who honor thee. **(Twice)**

Divinely joining chorus with the angels to rejoice in victory before the throne of the God and Master of all, O glorious Basil, thou dost mercifully watch over us who hymn thee, as a pastor and hierarch.

Theotokion: **I**n seedlessly giving birth to the beginningless Son and Word of God, O Virgin Mother, thou hast restored our whole nature which had grown old through the transgression of disobedience. Wherefore, we magnify thee unceasingly, O Sovereign Lady.