**FEBRUARY 28**

**Friday of Cheesefare. Ven. Basil the Confessor, Companion of Ven. Procopius of Decapolis.**

***(at Daily Vespers, Thursday evening)***

**"Lord, I Call..." Tone 3**

Lord, I call upon You, hear me.

Hear me, O Lord.

Lord, I call upon You, hear me.

Receive the voice of my prayer,

when I call upon You.//

Hear me, O Lord.

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice.//

Hear me, O Lord.

*v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

**Tone 3** *(from the Octoechos)*

Although in Your divine nature You are passionless, O Lord,

in Your human nature You endured passion.

You were nailed to the Cross,

and Your side was pierced by a spear,//

pouring forth for me two streams of ineffable mysteries.

*v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.*

Wearing a crown plaited with thorns, O King of all,

You destroyed the penalty of sin:

the cursed earth which brought forth weeds and thorns.

Taking the reed in Your hands,

You inscribed in the book of heaven//

all those who believe in You.

*v. (4) From the morning watch until night, from the morning watch let Israel hope on the Lord.*

The unjust jealousy of the people was boundless;

it was not spent when they had crucified You, O blameless Christ,

nor while they mocked You as a liar, nor when You died,

nor when they craftily sought from Pilate a guard for Your tomb.//

How great is the anger of ruthless mankind!

*v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

**Tone 4** *(from the Menaion, for Venerable Basil) (You have given a sign)*

You desired blessedness past understanding,

so you reckoned abstinence as your food,

poverty to be your wealth,

lack of acquisitiveness as abundant possessions,

and humility as glory, O wondrous one.

Therefore you received your desire

in accordance with your understanding.//

You abide in the tabernacles of the saints, O Basil.

*v. (2) Praise the Lord, all nations! Praise Him, all peoples!*

You steadfastly completed the course of abstinence and kept the faith.

Therefore you have been adorned with the crown of righteousness

which Christ has prepared for you, O Father,

rewarding you in accordance with your worth

and granting you honors and rewards for your struggles.//

O divinely inspired one, beseech Him to save our souls!

*v. (1) For His mercy is abundant towards us; and the truth of the Lord endures forever.*

You cut off all love of pleasure, O divine one,

thus freeing your body from slavery.

You harrowed your senses with the struggles of abstinence

through the terrible conditions in which you lived:

the endurance of temptations and evil situations.

Therefore you have received unending delight,//

everlasting sweetness and ineffable joy.

*Glory to the Father, and to the Son, and to the Holy Spirit,*

  *now and ever, and unto ages of ages. Amen.*

**Tone 4**  *(Cross-Theotokion)*

Beholding Christ, Who loves mankind, crucified,

His side pierced by a spear,

the all-pure one cried out, weeping:

“What is this, O my Son?

What have the thankless people done to You

in return for the good You have done for them?

You make haste to leave me childness, O most Loving One.

I marvel at Your voluntary crucifixion, O Compassionate One!”

**Aposticha**

**Tone 2 Idiomelon**  *(from the Lenten Triodion)*

The Cross of the Lord is ever adored

as the binding of pleasures, the law of Lent.

Those who ceaselessly contemplate the Crucified One

crucify the flesh with its passions and lusts.

Let us also flee from these through a pure fast!

Let us join Him Who joined in the passion, out of love for mankind,

Who granted us a passionless nature,//

and Who possesses great mercy!

*v: I lift up my eyes to You, enthroned in the heavens! Behold, as the eyes of*

*servants look to the hand of their master, as the eyes of a maid to the hand of her mistress, so our eyes look to the Lord our God, till He have mercy upon us. (Ps. 122/123:1-2)*

(Repeat: “The Cross of the Lord …”)

*v: Have mercy upon us, O Lord, have mercy upon us, for we have had more than enough of contempt. Too long our soul has been sated with the scorn of those who are at ease, the contempt of the proud. (Ps. 122/123:3-4)*

**Tone 2** *(for the martyrs)*

Not desiring earthly pleasures,

the victorious martyrs were granted heavenly blessings.

They have become fellow-citizens with the Angels.//

Through their prayers, O Lord, have mercy on us and save us!

*Glory to the Father, and to the Son, and to the Holy Spirit,*

*now and ever, and unto ages of ages. Amen.*

**Tone 2**  *(Cross-Theotokion) (Joseph of Arimathea)*

O pure Virgin, when you beheld suspended on the Tree

the ripe Cluster of grapes Whom you had borne untilled in your womb,

you cried out, lamenting:

“O my Child, Who emits sweetness,

drip down that most sweet wine,

through which all the drunkenness of the passions is abolished,

and through me, who gave You birth,//

be well pleased to show Your compassion, O Benefactor!”

**Tone 8** **The Lenten Troparia**

Rejoice, O Virgin Theotokos, Mary, full of grace: the Lord is with you.

Blessed are you among women, and blessed is the Fruit of your womb; //

for you have borne the Savior of our souls.

Glory to the Father, and to the Son, and to the Holy Spirit,

O Baptiser of Christ, remember us all,

that we may be delivered from our iniquities;//

for to you is given grace to intercede for us!

Now and ever, and unto ages of ages. Amen.

Intercede for us, O holy Apostles and all the saints,

that we may be delivered from perils and sorrows;//

for we have acquired you as fervent intercessors before the Savior!

Beneath your compassion we take refuge, O Theotokos.

Do not despise our supplications in adversity,//

but deliver us from perils, O only pure and only blessed one!

In addition to translations from the Department of Liturgical Music and Translations, liturgical texts for this service represent modified versions of translations provided by Holy Myrrhbearers Monastery, Otego, New York and St. Tikhon’s Monastery, South Canaan, Pa. The Department of Liturgical Music and Translations of the Orthodox Church in America expresses its gratitude to Holy Myrrhbearers Monastery and St. Tikhon’s Monastery and to those translators whose work has been consulted at times in the course of reviewing and modifying these texts to their present form: Metropolitan Kallistos (Ware), Archimandrite Ephrem (Lash), Father Benedict Churchill, Isaac Lambertson, St. Vladimir’s Seminary, and Holy Transfiguration Monastery, among others.