

The 17th Day of March

Our Venerable Father, Alexei (Aleksy), Man of God.

Vespers

At “Lord, I call...,” 3 stichera, in Tone 1: *To the melody, “O all-praised martyrs....”*

We know thee to be a man of God, /
Both in calling and in name; /
For thou didst shine forth with the virtues, /
While acquiring poverty here on earth; /
Thou didst confirm the faithful with thy miracles ///
Therefore intercede that our souls may be granted peace and great mercy.

Thou didst quench the burning desires of the flesh /
With the dew of love, O Alexei; /
Thou didst exchange the sweet corporeal pleasures /
For the divine likeness of the angels; /
Together with them, intercede with Christ God ///
That our souls may be granted peace and great mercy.

Thou didst dwell by the very gates of your holy parents’ house for a long time, /
Unrecognized and unknown; /
Bearing the insults of thine own servants, /
But after death, wast thou revealed /
By the many miraculous wonders thou didst perform: ///
Expelling demons and healing diseases.

Note: *If it be a Saturday or a Sunday (i.e., Friday or Saturday evening), we sing:*

Glory..., in Tone 2:

Loving thy meek, silent, guileless and tranquil life /
O blessed Alexei, /
Christ hath shone thee as a beacon to the entire world /
Shining brighter than the sun /
For thou didst disdain the wealth and pleasures of thy parent’s house /
Remaining unknown beside their gate /
Desiring to love only Christ. /
Standing now before the throne of Christ, the King and God of all ///
Cease not, O venerable one, to pray for us, thy servants.

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Otherwise,

Glory..., now and ever..., Theotokion, in Tone 1: *To the melody, "O all-praised martyrs...."*

Heal my soul, O most-pure Virgin, /
Which is being cruelly seized with sickness by evil passions, /
O thou, who gave birth to Christ, the Healer and Savior of all, /
Who heals the wounds inflicted by the malicious and evil thoughts of the devil, ///
And Who delivers us from death.

Or the Stavrotheotokion:

As she beheld her Lamb upon the Cross, /
Bereft of form or comeliness, /
The unblemished ewe-lamb, the sovereign Lady, cried lamenting: /
Woe is me! Where hath Thy beauty fled? /
Where is Thy splendor, O most Sweet One? ///
Where is the radiant grace of Thine image, O my most belovèd Son?

Or Dogmatic Theotokion if a Resurrection service.

The Troparion of Saint Alexei, in Tone 4:

Having ascended to the heights of virtue and having cleansed thy mind, /
Thou didst attain thy heart's desire: /
Thou didst adorn thy life with dispassion, /
And didst embark upon the way of fasting with a conscience clean; /
In prayer thou didst become as like unto angels /
And shone forth brighter than sun upon the earth, ///
O most blessèd Alexei.

Matins

The Canon for the Martyr, in Tone 2

having the acrostic "I praise thee, O blessèd man of God" the composition of Joseph

Ode 1

***Irmos:** In days of old a mighty force sent the armies of Pharaoh into the deep sea; the Word Incarnate hath destroyed pernicious sin; the most glorious Lord hath been greatly glorified.*

Refrain: Venerable father Alexei, pray to God for us!

Thou didst traverse the most narrow way while passing the course of thine immaculate and venerable life, O wise Alexei. Therefore, expand now the

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narrowness of my mind, that I may worthily praise thee, O thou, who abidest in the spacious realm of paradise.

Having offered thyself wholly unto God, O blessed one, thou didst transcend thy body and the world. Thou prefer what is heavenly and abiding to the fleeting riches of this world, and didst long for the everlasting city of Sion which hath been promised to the faithful.

Thou didst loose the barrenness of thy mother's womb as did Samuel, O most spiritually rich father, and having conceived in the womb of thy heart awe of the divine virtues, thou didst give birth to the spirit of salvation through thy faith.

Theotokion: **T**he co-eternal Son chose thee, O Virgin, as the means by which He assumed our likeness; for He found thee, O pure Lady, to be more pure than all of creation. Therefore, do all the generations of mankind praise and bless thee.

Ode 3

Irmos: *The Church of the Gentiles was like a desert, barren in its pagan ways, but now it hath blossomed by Thy coming, O Lord; in that same coming is my heart confirmed.*

Pierced with longing to attain to purity, thou didst exchange a bridal chamber on earth for one in heaven, and the love of a wife on earth for the sweet angelic habit.

Thou didst forsake the tumult of life and the burden of wealth, and became a sojourner and pilgrim in thine own homeland, O blessed Alexei, emulating the poverty of Christ.

Thou didst earnestly search for the light of knowledge with tears and abstinence, O all-wise one, imparting true dispassion to thy heart.

Theotokion: **H**e that sitteth on high unseen even by the angels is seen below, a Perfect Man born of thee, O most pure Lady, renewing the world which hath fallen into corruption.

Sessional Hymn, in Tone 3: *To the melody, "The beauty of virginity...."*

Thou didst forsake the beauty of the world, O father Alexei, /
Exchanging earthly wealth for that which is eternal. /
Therefore, we glorify thee together with all the saints, /
And we joyously radiantly celebrate thy holy mem'ry, O blessed one ///
Asking that we may obtain great mercy through thy holy prayers.

Glory..., now and ever..., Theotokion, in the same Tone: (and melody)

Beyond all human thought and understanding, /

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Is the unapproachable dread mystery that God hath wrought in thee, /
O divinely joyous Sovereign Lady; /
For having conceived the infinite One in thy womb,
Thou didst give birth to Him clad in the flesh taken from thy most pure blood. /
Entreat Him who is thy Son, O most-pure Lady, ///
That our souls may be saved.

Or this Stavrotheotokion, in the same Tone:

When Thy unwedded Mother beheld Thee, O Christ, /
Hanging dead upon the Cross, /
She cried out weeping maternally: /
How has the ungrateful assembly repaid Thy many great wonders, /
Thou, who hast filled them with many gifts? ///
But I glorify Thy ineffable condescension, O Master!’

Ode 4

Irmos: Thou hast come from a Virgin, not as a minister nor an angel, but as the Lord Himself incarnate; to me a human, Thou hast brought salvation; so I cry to Thee: Glory to Thy power, O Lord!

Thou didst endure poverty living as a beggar, as poor as was Lazarus, and thy earnest desire for salvation truly comforted thy heart which longed for the riches of heaven, O blessed father Alexei.

Eating food but once a week, O father Alexei, and living a life of serenity, thou wast totally devoid of grief, desiring with longing only the eternal bliss which awaited thee.

Seeking to make thine heart into a temple for God, O glorious one, thou didst love to sit in the house of the Mother of God and contemplate the beauties of heaven.

Theotokion: **O** Virgin who, willingly and with divine compunction, nourished the Giver of Nourishment at thy breast, we entreat thee: fill our distressed hearts which hunger and thirst for nourishment.

Ode 5

Irmos: Thou didst come as a mediator between God and man, O Christ our God, for through Thee, O Master, we have found the way from the darkness of ignorance to Thy Father, the source of light.

Watering thy soul with streams of thy holy tears, thou didst truly produce a hundredfold harvest of grain, storing it up for the immortal Husbandman.

Thou didst emulate on earth the life of the bodiless angels, O right wondrous father,

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by thy great abstinence and the true sincerity of thy prayers, through which thou wast illumined with the divine light.

With the fire of thy prayers thou didst consume the fuel of sin, O wise one; and by standing in nightly vigils thou didst put comfort to rest; so that at thy earthly repose, thou didst pass on to thy rest in the place of unwaning splendor.

Theotokion: **H**e that dwelleth in unwaning light made His abode in thy holy womb, O pure Lady, fashioning anew the world which had perished through the darkness of ignorance. Beseech thou Him, that He may enlighten all who hymn and praise thee.

Ode 6

Irmos: *Compassed about in the depths of sin, I entreat the unfathomable depth of compassion; bring me out of corruption, O Lord.*

As the living temple of God, O venerable Alexei, she, who kneweth not wedlock, revealed thee to be a true dwelling place of Christ, and she glorified thee who sought to hide himself from any notice.

Thy prayers were as pleasing to God as incense, O blessed father. Therefore the example of thy life hast taught countless minds of the faithful the fragrant grace of the Spirit.

Christ hath returned thee once again to thy native land, though thou didst not desire this, having forsaken both it and fleeting glory to become adorned only with a sacred and holy life, O glorious father Alexei.

Theotokion: **T**he Creator who hath fashioned creation anew, O pure and sovereign Lady, hath ineffably been born from thee in accordance with the laws of nature; and in His boundless mercy He hath deified all mankind.

The Kontakion of Saint Alexei, in Tone 2:

Looking upon thy parents' home as a foreign land /
Thou didst come to dwell therein in the guise of a pauper; /
And receiving upon thy repose the crown of glory, /
Thou wast revealed as being wondrous here on earth, ///
O Alexei, Man of God, joy of both the angels and mankind.

Ikos: **T**hou hast adorned thy life and words, and hast magnified the Church of Christ by thy life, causing thy earthly father and mother, the emperor, and the people to celebrate and preserve the image of God that was wrought by thee by thy deeds, O venerable Alexei; for thou didst shine forth in the world in thy purity and chastity. Therefore, the grace of thy virtues doth illumine all who celebrate thy holy memory with faith, O

father, for thou hast been revealed to be the joy of both the angels and of mankind.

Ode 7

Irmos: The profane command of a lawless tyrant made the flames to rise exceedingly, but Christ sent the dew of the Spirit to the godly youths; blessed is He and most glorious.

O venerable father Alexei, thou didst endure hunger and privation, sitting unknown at thy parents' gates, bearing in thy great poverty, the cruel mockery of thy servants.

Having slain the pride of thy flesh, O venerable one, on seeing thy parents and not being recognized by them, thou didst overcome the impulses of nature, and endured the disdain of the heartless servants who afflicted thee.

O, the wonder! How didst thou, O poor and humble Alexei, come to abide amidst the boundless riches of humility? How didst thou endure the mockery and contempt of thy servants who knew not life, O most wise and venerable one?

Theotokion: **T**hou wast the minister of the great mystery, O all-immaculate Lady; for thou gavest flesh to God who hath delivered us from great evils, and we magnify thee, O pure, most bless'd and divinely favored one.

Ode 8

Irmos: In Babylon of old by the command of God, the fiery furnace worked in a double way: it burned the Chaldeans while it refreshed the faithful who sang: Bless the Lord, all you works of the Lord!

Unknown even by thy parents, but revealed at the hour of thy repose, thou didst disclose to them thy secret, unto the glory of our God who hath greatly and fittingly glorified thee, O greatly glorious one.

With a great voice did the Church of the Lord reveal thee to all Rome as a hidden treasure, which had lain in the guise of poverty enriching all who came to thee in faith with the gifts of healing, O most spiritually rich father.

Kings and princes, priests and people all came to bury thee at God's behest, O blessed one; and, beholding the magnificent sight, everyone marveled at the wonders which thou didst work through the divine power of the Spirit.

Let us bless the Father, Son, and Holy Spirit, the Lord.

Theotokion: **T**he Lover of mankind was incorruptibly made incarnate from thine incorrupt womb, O all pure Lady, renewing us who of old became corrupt through the transgression of God's commandment; and He hath delivered all from the corruption of sin, O most pure Bride of God.

We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.

Katavasia

Ode 9

Irmos: *The Son of the eternal Father, God the Lord incarnate of the Virgin, hath appeared to us to give light to those in darkness and to gather those who had gone astray; so we magnify thee, O Theotokos.*

God hath truly glorified thee, O blessed father; for, when being carried to thy grave, thou didst pour forth healings, and the blind perceived light and they who were mute received the power of speech, O all-glorious Alexei.

Borne to thy burial and laid out upon thy bier, O father, thou wast seen to be like the sun, gloriously emitting rays of healing, driving away dark passions, burning the demons, and giving enlightening to the wise.

The first among the patriarchs came to bury thee, and the Christ-loving emperor, the princes, senators and all the people, together with the choirs of monastics, were sanctified by thy touch, O blessed one, at the behest of God.

Thou wast borne aloft on a chariot of the virtues, and thou hast come to rest now among the ranks of the venerable saints, and the assemblies of the apostles, martyrs, patriarchs and all the righteous. With them remember us who honor thee, O Alexei, out father.

Theotokion: **We** offer thee the cry of Gabriel, O all pure Lady, saying: Rejoice, O fertile and un-ploughed field! Rejoice, O annulment of the curse! Rejoice, thou fount of Living water, and boast of all the venerable saints! Rejoice, O Ever-virgin Lady Theotokos!

Liturgy

The Troparion of Saint Alexei, in Tone 4:

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