

The 26th Day of November

Commemoration of our Venerable Father Alypius the Stylite;

Also, the commemoration of the Dedication of the Church of the Greatmartyr George at Kiev; and the Commemoration of the Repose of St. Innokenty (Innocent), first Bishop of Irkutsk, which services follow after this. — incomplete

as of 11/2017

Vespers

At “Lord, I call...,” 3 stichera from the Octoechos or for the Theotokos, and 3 stichera of the Saint, in Tone 1: *To the melody, “O all-praised martyrs....”*

O most blessed Alypius /

From thy youth thou didst offer thy life to Christ our God, /

And being strengthened by Him, thou didst submit /

The passions of thy body to the will of the spirit /

Thus, subjecting that which is lower to that which is higher, ///

Therefore, entreat the Lord that He grant our souls peace and great mercy.

O Alypius, wise in God /

Thou wast, indeed, like a shining star /

Illumining the entire world /

With the splendor of thy wonders and godly deeds. /

Thus, at thy repose, thou wast received into the presence of the never setting Sun. ///

Therefore, entreat Him now that He grant our souls peace and great mercy.

O wise father Alypius, /

Thou wast truly the example of an immovable pillar to all monastics /

For high upon thy pillar, thou didst stand in vigilant prayer /

Enduring both the heat of the day and the freezing of the night. /

Thus, thou didst receive the divine gifts of the Spirit to heal infirmities and drive
evil passions away. ///

Therefore, entreat the Lord that He grant our souls peace and great mercy.

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

Rejoice, thou burning bush that remains unconsumed! /

Rejoice, Mother of the Great Counselor who grants us peace! /

Rejoice, thou chosen of the honored Trinity! /

Rejoice, thou confirmation of all mankind! /

Rejoice, thou cultivation of the divine stamen and staff, the King and Lord, ///

By whom the shoots of malice are all withered away.

Or the Stavrotheotokion. in the same Tone: (and melody)

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 beloved Son?

Or the Dogmatic Theotokion in the Tone of the Week if a Resurrection service.

The Troparion of the Saint, in Tone 1:

Thou wast a pillar of patient endurance /
Emulating the forefathers, O venerable one, /
Job in suffering and Joseph in temptations. /
And thou didst live on earth as a bodiless angel, O our father Alypius. ///
Therefore, pray Christ God that our souls may be saved.

Matins

After the usual readings from the Psalter, both Canons from the Octoechos
and that of the Venerable Saint,
having the acrostic: "I rejoice and praise the sufferings of Alypius," the composition of Joseph.

Ode 1

The Canon of the Saint, in Tone 5

Irmos: Christ hath destroyed the armies with His upraised hand; He hath thrown into the Red Sea
the horsemen and rider, while He saved Israel, who sang a song of victory.

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

O father Alypius full of grace, fill thou my soul with joy that I may to praise thy life
and worthy struggles, by which thou didst fill all the angels with joy.

God consecrated thee like a second Samuel from thy mother's womb, O glorious
father Alypius, and as a divine prophet, thou didst behold things that were to come.

God filled the house where thou wast born with divine light that He might reveal thy
splendor, O venerable one, and prefigure the great struggles thou wouldst endure.

Theotokion: The saying of the prophet hath come to pass; for, lo! The Virgin hath
given birth to God in the flesh who hath fashioned mankind, which once had been
crushed by sins and transgressions, anew.

Katavasia as prescribed by the Typicon.

Ode 3

Irmos: By Thy command, Thou didst plant the earth upon nothing, suspending its impossible weight; establish Thy Church, O Christ, on the firm rock of Thy commandments, O only Good One and Lover of mankind.

Set like a candle atop the candlestick of lofty action, O venerable father, thou dost illumine with thy splendid virtues and pious wisdom, every soul coming to thee with faith, delivering it from the darkness of sin.

Directing the hallowed thoughts of thy mind toward keeping the divine commandments of the Spirit, thou wast revealed as an angel on earth, leading an angelic life in the flesh, O God-bearing father Alypius.

Thou didst wisely withdraw thyself from the tumults of life, O venerable Alypius, eagerly undertaking the way of fasting, thus revealing thy heart to be a dwelling-place of the Spirit.

Theotokion: O most pure Virgin, thou palace of the Word, show my soul to be a habitation of the Spirit, and grant me to drink of the water of the Wellspring of life, for I am parched by the burning heat of sin, that I may rightly praise and glorify thee.

Katavasia.

The Sessional Hymn of the Saint, in Tone 4: *To the melody, “Quickly go before...”*

Thou wast truly revealed to be an equal of the angels, /
By the radiance of faith and the light of spiritual activity here on earth, /
O ven’rable Alypius; /
And thou didst courageously show the strength of thy spirit and mind, /
By vanquishing all the assaults of the passions through fasting and prayer. //
Therefore, as thou dost live now after thy repose, pray that we may be saved.

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

O all-immaculate and all-praised Virgin /
Who hast given birth to the transcendent God: /
Do thou ceaselessly entreat Him together with the bodiless angels /
That He may grant the forgiveness of sins /
And the correction of life before the coming of the end, ///
To us who rightfully praise and glorify thee with faith and love

Or this Stavrotheotokion, in the same Tone:

When thou didst behold thy Son and God /
O most immaculate Virgin, Mother of Christ God, /
Crucified of His own will, /
A sword pierced thy most holy soul. /
Never cease to entreat Him, O blessed Lady, ///
That He may grant us the forgiveness of our sins.

Ode 4

Irmos: Habakkuk understood prophetically Thy divine emptying, O Christ, and in great fear he cried to Thee: Thou hast come to save Thy anointed people.

Possessed of true love and compassion, being steadfast faith and hope, and living a pure and honorable life, O ven'erable father, thou wast a true favorite of Christ.

Standing firm upon thy pillar unmoved by the assaults of the adversary, thou didst vanquish the hordes of demons and wast an immovable fortress giving strength to those weak in heart, O all-blessèd father Alypius.

Full of the divine waters of heaven, thou didst shower the souls which were wasting away in the burning heat of grievous sin with the dew of the Spirit, O divinely wise and spiritually rich father Alypius.

Thou wast truly dreadful and unapproachable to all the demons, O father Alypius, driving them all far away by inflicting upon them wounds by thy sacred prayers.

Theotokion: **H**eal thou the sufferings of my soul and illumine my mind and heart, O Lady, who hast given birth unto the supremely good God, Christ the Giver of light.

Ode 5

Irmos: O Thou who clothest Thyself with light as with a garment, for Thee I wait, and to Thee I cry: Illumine my darkened soul, O Christ, since Thou alone art compassionate.

Placing thyself wholly in the hands of the Almighty, O father, thou didst endure great suffering by standing in the natural elements without any shelter for many years.

Training thyself in hymnody and prayer, O venerable one, and having achieved purity of mind, thou didst receive the radiant grace of the threefold Sun, and thyself didst emit the brilliant light of healings.

Confining thy body to life atop thy pillar, thou didst permit thyself to pass unhindered to Him whom thou didst most desire. O father, full of light.

Theotokion: **T**hou hast given birth, O holy Maiden, to our holy God, who, in His tender compassion, became man and sanctified those who, with trembling, hallow Him with faith and love.

Ode 6

Irmos: *Calm the sea of passions, O Master Christ, for it rages with a tempest which destroys the soul; lead me up out of corruption, since Thou art compassionate.*

The wicked spirits, openly smiting thee with stones while thou didst stand atop the pillar, thyself a steadfast stone, were unable to disturb or shake thee.

Patiently didst thou endure for the sake of the Lord, who gaveth thee true patience and delivered thee from every difficulty and trial.

A most glorious light was seen above thy pillar every day, illumining thy spiritual nature, O venerable wonderworking father.

Theotokion: **W**e who are in sorrow have thee as a mighty consolation, an impenetrable fortress, and a fervent intercessor, O Lady Theotokos. Save thou thy servants from calamity and misfortune.

Katavasia.

The Kontakion of the Venerable Saint, in Tone 8:

Today the Church hymns and glorifies thee, O father Alypius, /
As a boast of monastics and perfect exemplar of the virtues. /
And in accordance with thy given name, thy supplications grant the remission
of sins ///
To all who lovingly honor thy struggles and thy great deeds.

Ikos: **C**ome, O ye priests and princes, ye monastics and all ye divinely wise faithful, and let us marvel at the godly life of Alypius, which equaled that of the angels, and let us emulate his holy deeds, that by his prayers we may be deemed worthy of his portion, O ye who love the feasts of the Church; for he happily sings heavenly hymns of praise to God in accordance with his name.

Ode 7

Irmos: *The Lord, exalted by the fathers, hath quenched the flame and hath sprinkled with dew the young men who sang with one voice: Blessèd art Thou, O God.*

The patient and mighty Alypius, tormented by winter for many years, was gloriously warmed by the fervor of the Spirit.

Living a life leading toward the heights of heaven, thou didst disdain the body for it was destined for corruption; and when it began to decay, thou didst pay no heed to thy pain.

Spurning the love of pleasure, O father, thou didst suffer while exposed to the

elements, contending against both the cold of winter and the heat of the summer day and constantly singing the hymn: Blessèd art Thou, O God of our fathers!

Theotokion: **T**he Unapproachable One received noetic and living flesh from thee, O Ever-virgin, that He might save those who sing: Blessèd art Thou, O God of our fathers!

Ode 8

Irmos: *To Thee, the Maker of all, the young men formed a choir and sang in the furnace: Praise the Lord, O ye works, sing and exalt Him throughout all ages.*

Thou wast revealed to be a new Samuel, O father Alypius, foreseeing the future with purity of mind and foretelling to all, as a prophet of God, the things revealed to thee by the Lord.

Let us honor Alypius, the favorite of Christ; the luminous pillar of the Church; the immovable bulwark; and the indestructible fortress of all those who believe in God.

Well didst thou sleep the needful sleep of the just, O father, for having first lulled to sleep the many evil passions by thy vigils and prayers, thou hast made us rich, for we have thee now as our ever-vigilant intercessor.

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

Theotokion: **T**hine Offspring hath rendered fruitless the sin engendered by the malice of the serpent, O only Ever-virgin, who hast abolished the curse. Therefore, we all honor thee throughout all ages

Now and ever...

Katavasia.

Ode 9

Irmos: *Rejoice, O Isaiah, a Virgin is with child and shall bear a Son, Emmanuel, who is both God and man; and Orient is His name, magnifying Him we call the Virgin blessèd.*

From the earliest days of thine infancy thy holy life was revealed to Christ, shining with the light of the virtues, O blessed one; and thy death was precious in the sight of God, O father Alypius, thou instructor of monastics.

Thou dost illumine the whole earth like a radiant beacon, O venerable father, driving the wicked passions away, dispelling the darkness of sin, and enlightening with the divine splendor of thy healings, all who praise thee with faith and love.

Striving diligently like a spiritual athlete, O most wise father, thou didst make thy stand upon thy pillar without wavering for fifty-three years, constantly vexed by winter, frost and the heat of day.

Thy holy commemoration doth sanctify, by the grace of the Holy Spirit, us who keep thy sacred memory and praise thee with faith, O our wise father Alypius, as the helper and intercessor of our souls.

Theotokion: **D**o thou grant unto us enlightenment, for we languish in the darkness of the passions, and are most wretched and sinful; deliver us from all our wicked deeds and from the flames of Gehenna which lie before me, O most pure Lady, who dost ever intercede for those who praise thee.

Katavasia.

Exapostilarion of the Saint:

By the power of Christ thou didst pass through struggles exceeding the power of human nature, O venerable one; for thou didst stand for fifty three years upon thy pillar, tormented from every quarter, and hast now found the goal of all good things, O blessed and most wise father Alypius.

Theotokion:

Thou art my help and mighty refuge, O all-pure Lady; thou art my intercessor and my protection; and I fall down before thee crying: Deliver me from all my sorrows in that thou hast given birth to Joy, and rescue me from the everlasting flames, O Virgin, for I have set my hope on thee.

Liturgy

The Troparion of the Saint, in Tone 1:

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Emulating the forefathers, O ven'erable one, /
Job in suffering and Joseph in temptations. /
And thou didst live on earth as a bodiless angel, O our father Alypius. ///
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Kontakion of the Saint, in Tone 8:

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