

THE 17th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR VENERABLE FATHER ALEXIS
THE MAN OF GOD
AT VESPERS

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

Spec. Mel.: “O all-praised martyrs ...”:

We know thee to be * a man of God, * both in title and in deed; * for thou didst shine forth in the virtues, * having endured boundless poverty * and difficult circumstances on earth; * and having made the faithful ** steadfast by thy miracles.

With a desire which bedewed the flesh * thou didst quench the burning carnal passions, O Alexis, * piously exchanging thy chamber for a hut, * and bodily delight, * for the divine likeness of the angels. * With them do thou pray, * that peace and great mercy ** be granted to our souls.

Thou didst remain unrecognized and distressed, O wise one, * at the gates of thy sacred parents, * as the servants of the household mocked thee * in thy time of need. * And dying, thou wast revealed * through the wonders wrought by thee, * healing infirmities ** and expelling evil spirits.

And if it be Saturday or Sunday, we chant: Glory ..., in Tone II:

Christ God, loving thy calm, silent, guileless and meek life, O most blessed Alexis, hath revealed thee to be a beacon to the whole world, shining more brightly than the sun; for thou didst count thy wife and fleeting wealth as but dust, remaining unknown in thy father’s house, desiring Christ alone Who is beloved of thee. Yet remember thou thy servants at the throne of God, King of all, O venerable father, and cease not to pray for thy servants.

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

Spec. Mel.: “O all-praised martyrs ...”:

My soul, which is grievously afflicted by evil passions, do thou heal, O most holy birth-giver of Christ, the Healer and Savior of all, Who healeth every wound, Who was wounded by the devil’s malevolence and hath rescued us from death.

Or this Stavrotheotokion: **T**he unblemished Ewe-lamb and Sovereign Lady, beholding her Lamb upon the Cross, having neither form nor comeliness, cried out lamenting: Woe is me! Where hath Thy beauty set, O most sweet One? Where is Thy splendor? Where is the radiant grace of Thy form, O my Son most beloved?

Troparion of the venerable one, in Tone IV:

Having mounted upon the virtues, * and having cleansed thy mind, * thou didst attain unto that which was thine ultimate desire; * and having adorned thy life with dispassion * and taken up exemplary fasting with a pure conscience, * remaining in prayer like one of the bodiless ones, * thou didst shine forth upon the world like the sun, ** O most blessed Alexis.

AT MATINS

Canon of the venerable one, the acrostic whereof is: “Thee, the Man of God, do I praise, O blessed One,” the composition of St. Joseph, in Tone II:

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh’s whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

In passing thine immaculate and venerable life, O wise one, thou didst traverse the most narrow way. Wherefore, expand thou the narrowness of my mind, that I may praise thee, O Alexis, who abidest in the spaciousness of paradise.

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

Thou didst loose the barrenness of thy mother’s womb, being born like Samuel, O most noetically rich father. And having conceived in the womb of thy heart pure fear, in the divine virtues thou didst through faith give birth unto the spirit of salvation.

Theotokion: The co-beginningless Son had thee, O Virgin, as the means by which He assumed our likeness, for He found thee alone, O pure one, to be more pure than all of creation. Wherefore, all we, the generations of mankind, hymn and bless thee.

ODE III

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

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

Thou didst forsake the tumult of life and the burden of wealth, becoming a sojourner in thy homeland, O blessed Alexis, emulating the poverty of Christ.

With tears and pangs and abstinence, O all-wise one, didst thou search when the light of knowledge came, imparting dispassion to thy heart.

Theotokion: He that on High is unseen by the angels is seen below, a perfect man born of thee, O pure one, renewing the world which perisheth.

Sessional Hymn, in Tone III:

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

Thou didst forsake the beauty of the world, exchanging transitory wealth for what is manifestly abiding and inviolable, O Alexis. Wherefore, we glorify thee with all the saints, and we radiantly celebrate on the day of thy commemoration, asking that through thy prayers we obtain great mercy, O blessed one.

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: **T**hy 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: **F**rom a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * **Glory to Thy power, O Lord!**

A beggar, as poor as was Lazarus, thou didst endure poverty; for divine desire comforted thy heart which longed for the riches of Heaven, O blessed one.

Eating but once a week, O Alexis, a life serene and devoid of grief didst thou desire with longing for the eternal bliss which awaited thee.

Seeking to make thine heart 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 nurtured the Giver of milk at thy breast, with all knowledge and divine compunction, I entreat thee to now fill my heart which doth hunger and is distressed.

ODE V

Irmos: **O** Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

Ever watering thy soul with the sacred streams of thy tears, thou didst truly produce grain an hundredfold, storing it up for the immortal Husbandman.

Thou wast seen on earth, O right wondrous father, emulating the life of the bodiless ones in thy great abstinence and in the care thou didst take in thy prayers, whereby thou wast illumined with the divine light.

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

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

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

As the living temple of God, she who kneweth not wedlock hath revealed thee to be a dwelling place of Christ, and she glorified thee who hid and sought to conceal thyself.

Thy prayers were as pleasing to God as incense, O blessed one; wherefore by thy life thou hast rendered the minds of the faithful fragrant through the grace of the Spirit.

To thy native land hath Christ given thee back again, though thou didst not desire this, having forsaken fleeting glory and become adorned with a sacred life, O glorious one.

Theotokion: The Creator Who hath fashioned creation anew, O pure Sovereign Lady, hath ineffably been born from thee in accordance with the laws of nature; and in His boundless mercy He hath deified me.

Kontakion of the venerable one, in Tone II:

Having the house of thy parents as a foreign land, * thou didst dwell therein in the guise of a pauper; * and receiving after thy repose a crown of glory, * thou wast revealed as wondrous on earth, ** O Alexis, Man of God, thou joy of angels and mankind!

Ikos: Thou wast adorned by thy life and words, and hast magnified the Church of Christ by thy life, causing thy father and mother, the emperor and the people to hold festival, preserving that which is in the image of God by thy deeds, O venerable Alexis, for thou didst shine forth in the world in thy chastity. Wherefore, the grace of thy virtues doth illumine all who celebrate thy memory with faith, O father, for thou hast been revealed to be the joy of angels and mankind.

ODE VII

Irmos: The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

O venerable one, thou didst endure want, sitting before thy parents' gates all unknown, bearing the mockery of the servants, cruelly taunted, and afflicted by great poverty.

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 artless servants who afflicted thee.

O, the wonder! How didst thou, O Alexis, impoverished, ever abide in the riches of boundless humility? How didst thou endure the mockery and contempt of thy servants who knew not thy life, O most wise one?

Theotokion: **T**hou wast the minister of the great mystery, O all-immaculate one; for thou gavest flesh unto God Who from great evils hath delivered us who magnify thee, O pure, blessed and divinely favored one.

ODE VIII

Irmos: **I**n Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * **Bless ye the Lord, all ye works of the Lord!**

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

With a great voice the Lord revealed thee to all Rome as a hidden treasure, lying in the guise of poverty and enriching with gifts of healing all who have recourse unto thee with faith, O most noetically rich father.

The kings and princes and priests of the people went down to bury thee at God's behest, O blessed one; and, beholding the magnificent sight, they marveled at the wonders which thou didst work through the divine power of the Spirit.

Theotokion: **T**he Lover of mankind was incorruptibly incarnate from thine incorrupt womb, O all-immaculate one, 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 Bride of God.

ODE IX

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

God doth glorify thee, O blessed one; for, when carried to the grave, thou didst pour forth healings, and the blind perceived light and they who were mute received the power of speech, O all-glorious Alexis.

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

The first among the patriarchs came to bury thee, and the most Christ-loving emperor, the princes, senators and young men, and choirs of monastics, sanctified by thy touch, O blessed one, at the behest of God.

Thou wast borne aloft on a chariot of the virtues, resting now among the ranks of the venerable and the assembly of the apostles and martyrs, patriarchs and all the righteous. With them remember us who honor thee, O Alexis.

Theotokion: We offer thee the cry of Gabriel, O all-immaculate one, saying: Rejoice, O un-ploughed field! Rejoice, annulment of the curse! Rejoice, fount of living water, boast of the venerable, O Ever-virgin Theotokos!

AT LITURGY

Troparion of the venerable one, in Tone IV:

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