

THE 26th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR VENERABLE FATHER ALYPIUS THE STYLITE OF
ADRIANOPOLIS
AT VESPERS

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

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

O all-blessed Alypius, * from thy childhood thou didst offer thy life * to Christ our God, and, strengthened by Him, * thou didst submit the passions of thy flesh to thy mind, * subjecting what is worse to that which is higher. * Wherefore, pray thou * that the Lord grant our souls ** peace and great mercy.

O divinely wise Alypius, * thou wast revealed to be a magnificent beacon, * illumining the earth with the splendors of thy wonders * and thy godly deeds. * Wherefore, after thy repose * the unwaning Light received thee. * Wherefore, pray thou, * that Christ grant to our souls ** peace and great mercy.

Thou wast an immovable pillar for monks, O wise one, * standing higher than thy pillar, * vexed by the heat of day and the cold of night * and by many fasts. * Wherefore, thou didst receive the divine gifts of the Spirit * to heal infirmities and to drive out the most cruel passions. * Pray thou now, that Christ grant our souls ** peace and great mercy.

Glory ..., Both now ..., Theotokion, in the same melody:

Rejoice, O bush unburnt! * Rejoice, thou who alone hast given birth * unto the Angel of Great Counsel! * Rejoice, thou choice of the honored Trinity! * Rejoice, confirmation of mortals! * Rejoice, thou who gavest rise unto the uncultivated Grain of paradise: * the King and Lord, ** Who withereth the shoots of malice!

Or this Stavrotheotokion, in the same melody:

The unblemished ewe-lamb and Lady, * as she beheld her Lamb on the Cross, * bereft of form and beauty, * lamenting, said: Woe is me! * Whither hath Thy beauty set, O Thou Who art most sweet? * Where is Thy splendor? * Where the shining grace of Thine image, ** O my Son most beloved?

Troparion of the venerable one, in Tone I:

Thou wast a pillar of endurance, O venerable one, * emulating the forefathers: * Job in sufferings and Joseph in temptations, * and the life of the incorporeal ones while yet in thy body. * O Alypius, our father, ** entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos. and that of the venerable one, the acrostic whereof is: “Rejoicing, I praise the pangs of Alypius”, the composition of Joseph, in Tone V:

ODE I

Irmos: Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

Full of grace, O Alypius, do thou fill my soul with joy to praise thy life and manner of living, wherein struggling, thou didst fill all the angels with gladness.

God consecrated thee like a second Samuel from thy mother's womb, O blessed Alypius, causing thee, as a divine prophet, to see things to come, O right glorious one.

That God might reveal the splendor which thou didst possess in the latter times O venerable one, as one who would struggle well in a manner transcending understanding, He filled the house with divine light when thou wast born.

Theotokion: The saying of the honored prophet hath come to pass; for, lo! the Virgin hath given birth in the flesh unto God, Who fashioned mankind anew who before was crushed by sins and transgressions.

ODE III

Irmos: By Thy command Thou didst establish the earth upon nothing * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

Set like a candle upon the candlestick of lofty activity, O father, with thy splendid virtues thou hast illumined with pious wisdom every soul which approacheth thee with faith, delivering it from the darkness of sin.

Directing the sacred movements of thy mind toward the keeping of the divine commandments of the Spirit, thou wast revealed to be an angel on earth, leading an angelic way of life in the flesh, O God-bearing father Alypius.

Thou didst wisely show thyself to be a recluse from the tumults of life, O venerable Alypius, eagerly undertaking the contests of the path of fasting, showing thy heart to be a dwelling-place of the Spirit.

Theotokion: O 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 life-creating Wellspring, for I am parched by the burning heat of sin, that I may glorify thee as is meet.

Sessional Hymn of the venerable one, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

By the radiance of faith and the light of spiritual activity wast thou truly revealed to be an equal of the angels on earth, O venerable Alypius; and manfully showing the strength of thy mind, thou didst vanquish all the assaults of the passions through fasting. Wherefore, as thou livest even after thy repose, pray that we be saved.

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

O all-immaculate Virgin * who hast given birth to the transcendent God: * do thou unceasingly entreat Him with the incorporeal ones, * that He grant forgiveness of transgressions * and correction of life before the end, * to us who, as is meet, hymn thee with faith and love, ** O thou who alone art all-hymned.

Stavrotheotokion: **O** most immaculate Virgin, * Mother of Christ God, * a sword pierced thy most holy soul * when thou didst behold thy Son and God * crucified of His own will. * Him do thou never cease to entreat, O blessed one, ** that He grant us the forgiveness of our transgressions.

ODE IV

Irmos: **H**abbakuk, prophetically apprehending * Thy divine self-emptying, **O** Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

Possessed of true love and compassion, steadfast faith and hope, and a guileless manner of life, O father, thou wast a favorite of Christ.

Standing upon thy pillar, unmoved by the assaults of the adversary, thou didst vanquish hordes of demons and wast an immovable foundation for the wavering, O all-blessed one.

Full of divine waters, thou didst bedew souls which were wasting away in the burning heat of grievous sin, O divinely wise and spiritually rich Alypius.

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

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 Bestower of light.

ODE V

Irmos: **O** Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, **O** Christ, * in that Thou alone art compassionate!

Placing thyself wholly in the hands of the Almighty, O father, and suffering greatly in thy standing without shelter for many years, through rain and the heat of day, thou didst earnestly endure.

Training thyself in hymnody and prayer, O venerable one, in thy purity of mind thou didst receive the grace of the radiance of the threefold Sun, emitting the brilliant light of healings.

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

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

ODE VI

Irmos: **Calm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.**

The spirits of wickedness, openly smiting with stones, thee who stood on the pillar like a steadfast stone, were in no wise able to shake thee.

With patience didst thou endure for the Lord, Who gaveth thee true patience and delivered thee from all difficulties.

Most gloriously was a light seen above thy pillar every day, illumining thy spiritual senses, O venerable wonderworker.

Theotokion: **A**ll we who are in sorrow have thee as a mighty consolation, a refuge and a renowned helper, O Theotokos. Save thou thy servants from misfortunes.

Kontakion of the venerable one, in Tone VIII:

Spec. Mel.: "As the first-fruits ...":

Today the Church doth glorify and hymn thee, O Alypius, * as a cause of virtues and the adornment of fasters. * In accordance with thy name thy supplications grant deliverance from grievous transgressions ** unto those who with love honor thy brave deeds and struggles.

Ikos: **C**ome, ye priests and princes, ye monastics and all ye divinely wise people, let us marvel at the godly life of Alypius, which equaled that of the angels, and let us emulate his 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 chanteth a heavenly hymn unto God in accordance with his name.

ODE VII

Irmos: **The supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!**

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

Possessed of a way of life which led thee toward the heights of heaven, thou didst disdain the body as something which was destined for corruption; and when it began to putrefy, thou didst pay no heed to thy pain.

Spurning all love of pleasure, O father, thou didst suffer, contending against winter and the heat of day, chanting whilst exposed to the elements: Blessed is the God of our fathers!

Theotokion: The Unapproachable One received noetic and animate flesh from thee, O Ever-virgin, that He might save those who chant: O God, blessed art Thou!

ODE VIII

Irmos: Unto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.

Thou wast revealed to be like 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 Alypius, the favorite of Christ, be honored, the luminous pillar of the Church, the immovable bulwark, the indestructible rampart of all those who believe in God.

Thou didst sleep well the needful sleep of the just, O father, having first lulled to sleep the multifarious passions by prayers and vigils. Wherefore, we have become rich, having thee now as an ever-vigilant intercessor.

Theotokion: Thine Offspring hath now rendered fruitless the sin engendered by the malice of the serpent, O only Virgin, who hast abolished the curse. Wherefore, we honor thee throughout all ages.

ODE IX

Irmos: O Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

From earliest infancy thy sacred 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, instructor of monastics.

Like a most radiant beacon, thou dost illumine the whole earth, driving away the wicked passions, dispelling the darkness of sin, and enlightening those who hymn thee with the divine splendors of healings.

Contending most diligently like a spiritual athlete, O wise father, thou didst unflaggingly make thy stand upon thy pillar for fifty-three years, vexed by winter, frost and the heat of day.

Thy holy commemoration sanctifieth by the Holy Spirit us who keep it in a sacred manner and hymn thee thereon with faith, O wise father, as the helper and intercessor of our souls.

Theotokion: Do thou grant unto me enlightenment, for I languish in the darkness of the passions, and am wretched and sinful; deliver me from my wicked deeds and from the flame which lieth before me, O most pure Lady, who ever intercedest for those who hymn thee.

Exapostilarion of the venerable one:

Spec. Mel.: “Hearken, ye women ...”:

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, vexed from every quarter, O wise Alypius, and hast now found the goal of all good things, O blessed one.

Theotokion: **T**hou art mine intercessor and steadfast refuge, O pure one; thou art my helper and protection; and, falling down before thee, I cry: deliver me from mine ailments, in that thou art the greatest of all; and from everlasting fire rescue me, who place my hope in thee, O Virgin.

AT LITURGY

Troparion of the venerable one, in Tone I:

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