

# November 26

## *F. Our Ven. Father Alypius the Stylite*

Born in Adrianople, Phrygia, Alypius at first practiced asceticism in a single tomb outside the city. Then, the holy ascetic ascended a pillar and, undergoing heat and cold, hail and rain, spent 53 years on the pillar, conquering "armies of passion". Having reached a high degree of moral perfection and "called to the angelic inheritance", Ven. Alypius was revealed "terrible and unapproachable demons". The holy ascetic died during the reign of Emperor Heraclius (610-641). The head of Ven. Alypius is in the Koutloumousiou Monastery on Mount Athos.

*Troparion*, see Sept. 1 for the Ven. Simeon.

### *Kontakion, tone 8*

**Like virtue to a fault, and as catalyst for a faster,  
Today the church glorifies and sings to you, O Alypius.  
With your prayers grant those honoring your virtue and effort with love  
Deliverance from fierce transgressions on your names-day.**

### *Consecration of the Church of the Holy Great Martyr George by the Golden Gate in Kiev*

This temple was built by the Great Prince Iaroslav in 1037 and was consecrated on November 26 by Metropolitan Hilarion. The day of consecration is established throughout all Russia as an annual feast in honor of St. George and his knights.

### *Troparion, tone 4*

**Today the ends of the world bless you  
Who were filled with divine wonders,  
And the earth rejoices,  
Soaking up your blood.  
O Christ-named people of the city of Kiev,  
By the consecration of your divine temple,  
Having been glad with joy,  
O Passion-bearer George,**

**Selected vessel of the Holy Spirit, Pleaser of Christ,  
Pray to Him, with faith and petitions  
For those who enter your holy temple,  
To grant cleansing of sins, peace to the world and to save our souls.**

*Kontakion, tone 2*

**Let us praise the divine and crown bearing Great Martyr of Christ George,  
Vanquishing the proud with victory over enemies,  
Having assembled in faith in the consecrated temple,  
Which God Alone blessed to construct in your name,  
For you repose among the saints.**

**His service is sung wherever his temple exists.**

**Paramoëa:** see Feb. 4. **Matins Gospel:** see Apr. 23. **Epistle:** see Jan. 3.  
**Gospel:** see Feb. 17.

*Ven. Jacob (James) the Hermit*

He practiced asceticism in Syria in the 5th century. While yet in his young years he enrolled with Ven. Zebinas, under whose direction he laid the first beginnings of asceticism, and then transferred to the holy hermit Maron, with whom he spent a few years, adopting his ascetical paradigm of self sacrifice. Having decided to practice asceticism in complete solitude, he settled in a little house alone, where he practiced asceticism for a few years in full solitude, inuring his soul for the self-deepening meditation on God. Feeling already sufficiently blossomed in asceticism, Ven. James reached for the maximum ascetic effort. Having settled on a small barren and uninhabited mountain which is located about 20 stadia (12,140 ft = 2.3 miles) from the city of Cyrus; he spent the remainder of his life here in severe ascetic effort and revealed himself to be an extraordinary ascetic and beneficial man. Dwelling on this mountain, the great ascetic had neither huts, nor tents, nor caves, nor even some kind of wall or plating which would protect him. He lived and practiced asceticism under the open sky, day and night, constantly exposed to varied influence of weather changes. First he was soaked with heavy rain, then cooled with snow and frost and then scorched and burned by the rays of the sun. In winter the hermit especially suffered and was tormented. Frequently for 3 days and nights he spent under the snow, which, during prayer, covered him so that no little shred of his clothing was visible. Sometimes neighbors, shoveling the snow

with spades and shovels, found the elder laying under the snow and lifted him up. The hermit attached to this unusual ascetic effort also the usual labors of ascetics, such as continuous prayer, reading of the divine books, meditation on God, abstinence and so forth. His abstinence was amazing. It went so far as completely refusing the use of fire and he did not eat anything cooked. His food consisted of barley moistened in water, and not eaten every day. They were astonished also by the chains, which he carried all the time of his life on the mountain. They were such a device that constantly held the holy ascetic in a bent position and interfered with the freedom of his movement. It caused him constant pain. But he long-sufferingly endured it, with the living thought of Christ the Savior, for Whose sake he took up such an amazing ascetical effort. As the great ascetic, Ven. James was exposed to heavy temptation on the part of evil spirits. But his victory deflected all their attacks. Extraordinary asceticism of suffering evil and the patience of Ven. James pleased God and he was vouchsafed with great gifts of grace: the gift of wonders, the gift of visions and revelations. By the power of his prayer he accomplished various wonderful actions: he cured illnesses, expelled impure spirits from those who possessed them, raised the dead, and even water blessed by him was effective in action and with healing. The glory of his ascetic efforts was spread over all the East and people of all learning and estate came to him for blessing, advice and healing. He died later than 457.

*Memory of the Repose of Hierarch Innocent, First Bishop of Irkutsk*

Born of the nobleman Kuljchitsky, he received his formation in the Kievan Brotherhood School. In the Laura of the Caves in Kiev, he accepted monasticism and the rank of priesthood.

In 1721 he was installed as the Bishop of Pereiaslav, and then appointed to the Russian Peking mission. But he was not received by the Chinese government and spent 3 years in Selenginsk, laboring in preaching the word of God to foreigners.

In 1727 he was called to be Bishop of Irkutsk and labored hard for the conversion to Christianity and the enlightenment of the pagan Buryats and Tungus and the training of catechumens in the Law of God and in the Russian language. The severe climate of Siberia, the zealous labor in behalf of the Church and various sorts of misfortune soon cracked the health of St. Innocent. He died on November 27, 1731 and was buried about 5 versts (3.3 miles) from the Irkutsk Ascension Monastery, under the Tikhvin Church.

About 1766, while working in the church, under which the hierarch was buried, his relics were found uncorrupted and now repose in that same Ascension monastery (see Irkutsk Diocese). They were glorified for miracles and healings.

The opening of the relics of St. Innocent followed in 1804 with the establishment of its celebration on November 26th, because on November 27 (the day of his repose) the feast of the Sign of the Most Holy Theotokos is solemnly celebrated in the Ascension monastery. In the Irkutsk Diocese the memory of St. Innocent is still celebrated on January 15, in thankful commemoration of the opening of this diocese on January 15, 1727. There is a special service and Akathist to St. Innocent.

*Ven. Nikon Metanoite (that means the repentant)*

Born in Pontus, in his youth he accepted monasticism in the Monastery "the Golden Stone" and practiced asceticism there for 12 years. Then, with the blessing of the Hegumen, he went to preach repentance to Armenia. Ven. Nikon went about preaching repentance on the island of Crete, Achaia, Epirus, Peloponnesus and died in Lacedaemon in 988.

*New Martyr George of Chios*

Born on the island of Chios, he suffered from the Turks in 1807 in Kydonies.

*S. V. Bulgakov, Handbook for Church Servers, 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp 0431-0433  
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