

THE 21ST DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR VENERABLE FATHER HILARION THE GREAT
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

Being meek of soul and heart, * when thou wast wounded with divine love * and didst submit to withdraw from the tumults of life * through sacred ascents, * then, armed with the power of the Cross, * thou didst advance upon the demons * waging battle, O most blessed one, * and didst fashion for thyself a diadem of victory; * and now thou dwellest in the splendors of the saints. * With them ask for us * enlightenment and peace, * and deliverance from offenses. (Twice)

With the luminous beams * of thy healings * thou didst all-gloriously enlighten the world, * O right glorious father, * dispelling the most profound darkness of infirmities. * Wherefore, we all acknowledge thee * to be another sun, * the confirmation of monastics, * who by the divine Spirit guidest those who are saved. * And we now celebrate * thy radiant and saving memory, O Hilarion, * receiving remission of transgressions through thee. (Twice)

By abstinence, O father, * thou didst make the carnal passions * subject to thy reason endued soul, * and, adorned with wings of dispassion, O venerable one, * thou hast received the grace to heal, * to expel evils spirits * and to save those who have recourse to thee. * Wherefore, the choirs of monastics bless thee, * O right glorious one, * and all creation doth honor thy struggles, * O Hilarion. (Twice)

Glory ..., the composition of Anatolius, in Tone II:

Bearing the wisdom of perfection from thy youth, and taking upon thyself the yoke of Christ, O Hilarion, thou didst emulate the life of the godly Anthony, imitating his virtue in divers ways; and thou didst cause to wither up the flesh which leapt about like a colt, for it was needful that thy soul tame it, finishing the race of fasting. O most blessed father and miraculous God-bearer, ask thou cleansing and great mercy for those who celebrate thy memory with love.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

Beholding Thee nailed to the tree of the Cross, O Jesus, she who knew not wedlock said, weeping: "O my sweet Child, why hast Thou left me alone who gave Thee birth? O unapproachable Light of the all-unoriginate Father, haste Thou and glorify Thyself, that those who glorify Thy divine sufferings may receive divine glory!"

At the Aposticha, the stichera from the Oktoechos; and, Glory ..., in Tone VIII:

Filled with the Holy Spirit, the venerable Hilarion set at nought the wiles of the demons; for, armed with the Cross, and being of good cheer therein, by his word he healed all sicknesses, the passions of the soul and every bodily infirmity. Through his supplications, O Christ, send down peace upon us, in that Thou lovest mankind.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

The unblemished heifer, * beholding her Bullock * nailed to the Tree of His own will, * cried out, lamenting piteously: * "Woe is me, * o most beloved Child! * How hath the thankless assembly of the Jews * recompensed Thee, * desiring to leave me bereft of Thee, my Child, O most Beloved?"

Troparion, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Hilarion our father, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without the martyria;
And that of the venerable one, with 6 troparia.

ODE I

Canon of the venerable one, the acrostic whereof is: "I hymn the splendor of thy miracles, O most blessed one", the composition of Theophanes, in Tone II:

Irmos: Once, the almighty power engulfed the whole army of Pharaoh in the deep, and the incarnate Word abolished pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

With the serenity of thy splendor illumine me who am eager to praise most joyously thy luminous and radiant life, O blessed father, and drive away from me the despondency of sin.

Removed from the flesh and the world, O blessed one, rejoicing, thou didst cleave to God with all thy being; and through abstinence thou didst preserve thy mind untroubled and steadfast, joining thyself to Him with the divine dispassion which cometh from Him.

Illumined with the splendid rays of the unoriginate and uncreated Godhead, thou didst not choose the false belief of thy father, but, turning away from his tumultuous ignorance, didst unite thyself to the Trinity alone.

Theotokion: The invisible Sun Who shone forth from the Father before time began and through thee became all-gloriously circumscribed by a visible body, O Ever-virgin Mother, hath illumined men with the light of piety.

ODE III

Irmos: Having established me upon the rock of faith, thou hast enlarged my mouth against mine enemies; for my spirit hath rejoiced to sing: There is none as holy as our God, and none more righteous than Thee, O Lord!

The uprisings of the poisonous passions didst thou dry up, restraining them with the medicine of fasting, O ever-memorable one, and crying aloud: There is none as holy as our God, and none more righteous than Thee, O Lord!

Having cut away garments of mortal skin with the knife of abstinence, thou didst fashion a robe of salvation, crying out to thy Creator: Thou art our God, and there is none more holy than Thee, O Lord!

Strengthened by hope of things eternal, and brought to God by the hands of the divinely wise Anthony, O venerable God-bearer, emulating him thou becamest a beacon, shedding the rays of all-glorious miracles.

Theotokion: He Who formed all things by His divine desire deigned to form Himself into a man, taking form In thy womb, O Theotokos. To Him do we now cry out: Thou art our God, and there is none more righteous than Thee, O Lord!

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Spiritually emulating the virtuous life of the godly Anthony, thou didst take the Cross of thy Lord on thy shoulders, forsaking all the care of life; and, having mortified the passions, thou didst live thy life in the Spirit. Wherefore, thou hast filled creation with all-glorious miracles through the grace of the Spirit. O venerable Hilarion our father, entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love. **(Twice)**

Glory ..., Now & ever ..., Theotokion:

All we, the generations of mankind, bless thee who without seed gavest birth to God in the flesh, as her who alone among women wast Virgin; for the fire of the Godhead made its abode within thee, and thou didst give suck unto our Lord and Creator as a babe. Wherefore, we, the race of angels and of men, glorify thine all-holy birth giving as is meet, and with one accord cry out to thee: Entreat Christ God, that He grant remission of transgressions unto them that with faith worship thine all-holy birthgiving.

Stavrotheotokion: **B**eholding the Lamb, Shepherd and Deliverer upon the Cross, the ewe-lamb exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb is in pain, beholding the crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, abyss and inexhaustible wellspring of mercy, take pity, and grant remission of offenses unto those who with faith hymn thy divine sufferings!"

ODE IV

Irmos: I hymn Thee, O Lord, for I have heard report of Thee and was afraid; for Thou comest to me, seeking me who have gone astray. Wherefore, I glorify Thy surpassing condescension toward me, O greatly Merciful One.

Having mortified the wisdom of thy flesh, O venerable father, escaping the torrent of the tumult of iniquity and the wiles of the demons, thou hast found rest with the righteous in thee serenity of the divine Spirit.

Irrigated by the watery torrents of thy tears, O venerable father, through the husbandry of the Savior thou didst manifestly show the meadow of thy soul to be most fertile, increasing the companies of fasters.

Strengthened by the communion of the Holy Spirit, O God-bearer, thou didst cast down evil spirits, and healest men's infirmities with the power of Christ, enriching them with the purity of prophecy.

Theotokion: O blessed Mother of God, we understand thee to be the animate temple and bridal-chamber, the noetic table and lampstand, from whence the Light, the Effulgence of the Father's essence, hath shone forth upon those in darkness.

ODE V

Irmos: **O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing, I rise early unto Thee. O King of peace, illumine me with Thy radiance, for I know none other God than Thee.**

Illuminated with the light of piety, O divinely blessed one, thou drivest away the prince of darkness, shining forth in the world like lightning, emulating the incorporeal ones in thy purity of life and manner of living.

Resplendent with all manner of miracles and illumined by the grace of God, O divinely wise one, thou becamest known as a treasury of healings unto all who love thee, O God-pleasing father, who art known to be as another prophet of God.

With the splendor of thy meek corrections, o father, thou didst drive away the dark hosts of the enemy; and rescuing from their rage those who have recourse to thee, thou hast lighted their way toward the Faith by thy divine teachings.

Theotokion: **T**hou alone, O blessed one, gavest birth ineffably for us to God, God the Word, the one visible Hypostasis in two natures, Who became incarnate in His ineffable mercy. Wherefore, pray thou, that He preserve those who hymn Thee.

ODE VI

Irmos: **Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!**

Serving the Godhead of the unoriginate Divinity, thou didst denounce polytheism, setting the impiety of idolatry at nought by grace, O wise one.

Springing forth, thou didst flourish in the Church like a palm-tree, O divinely wise and most blessed father, gladdening the fullness of the faithful with the sweetness of thy fruits.

Thou wast shown to be an invincible conqueror of the evil spirits, O most glorious and blessed one, having received rich gifts from Christ.

Theotokion: **W**ithout knowing man, thou gavest birth, O Virgin, yet remainest forever virgin, revealing the true Divinity, thy Son and God, through images.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Assembling today, in hymns we praise thee as a never-waning luminary of the noetic Sun; for thou hast shone forth upon those in the darkness of ignorance, guiding all up to the divine heights, O Hilarion. Wherefore, we cry out: Rejoice, O father, thou foundation of all fasters!

Ikos: Loving the divine commandments of Christ, and hating the pleasures of all the world, thou didst zealously go to Him, and becamest a luminary, enlightening all the ends of the earth with the radiance of the Spirit. Wherefore, falling down, I entreat thee: Enlighten also the eyes of my soul, that I may hymn the struggles which thou didst undertake on earth for the sake of the life to come. Enjoying them now, be thou mindful of those who cry out to thee: Rejoice, O father, thou foundation of all fasters!

ODE VII

Irmos: The God-opposing command of the iniquitous tyrant raised up a lofty flame, but Christ spread a spiritual dew upon the youths Who worshiped God, Who is blessed and all-glorious.

The sound of thy words and the divine grace of thy miracles hath gone forth into all the earth, O most blessed one, shining forth the serenity of miracles with the radiance of piety upon ail with faith.

Protected by the Cross of the Savior, thou wast unshaken when the savagery of the demons mindlessly assaulted thee, O most wise one; for God Most High knoweth how to preserve His favored ones.

Through fasting thou didst show thyself to be an unshakable pillar reaching to the heavens, an immovable rampart, shining with miracles, bestowing healings and pouring forth divine dogmas from the ever-flowing wellspring of divinely inspired writings.

Theotokion: Remaining a virgin, the Virgin, the cloud, gave birth to the Sun of righteousness Who shared in the coarseness of the flesh, becoming man in His compassion and condescension. Him do we hymn as all-glorious.

ODE VIII

Irmos: Once, in Babylon, the fiery furnace divided its activity, consuming the Chaldeans by the command of God, but bedewing the faithful who cry out: Bless the Lord, all ye works of the Lord!

Illumined by divine understanding, thou wast truly a throne of sensibility; and guided with divine wisdom by the command of God, thou didst shine forth in virtue, crying: Bless the Lord, all ye works of the Lord!

By the splendor of thy words, the manifestation of miracles and the purity of thy life thou wast shown to be a mystic chariot bearing the name of the Lord, O venerable one, crying: Bless the Lord, all ye works of the Lord!

Adopted by divine grace, thou becamest a fellow heir with Christ and hast received the riches of heaven and the kingdom which will never be superseded, O divinely eloquent one, crying: Bless the Lord, all ye works of the Lord!

Theotokion: **O** Virgin, thou didst bear in thy womb the Son, the noetic Myrrh poured forth, perfuming mortals with the incense of divinity and delivering from corruption those who cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **G**od the Lord, the Son of the unoriginate Father, hath appeared, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the most hymned Theotokos.

Having reached the end of thy holy life, thou wast vouchsafed to pass over the habitations of the saints; and, the thrice-radiant Light having shone upon thee who art righteous, thou hast received from Him twofold gladness.

Receiving from Christ the reward of thy labors, having manifestly partaken of everlasting life and having past understanding become most excellent in the beauties of splendor, O father, pray thou to the Master for those who hymn Thee.

Exalted in virtue like a lofty cedar, O God-bearer, thou wast planted in the courts of God, and thou hast been shown to be like a walled orchard, like a right flourishing garden of paradise, like a well-spring pouring forth gifts of healings.

Theotokion: **T**hou wast the bridal-chamber of the Word Who, in manner past understanding, became incarnate, O Virgin Theotokos who art clothed and adorned with the glory of the virtues. Wherefore, O most immaculate one, we declare thee to be the Theotokos.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Thou didst avoid attachment to the world as passionate, and having caused thy flesh to wither away by not eating, thou dost restore those who hold bit and bridle and hast enriched them with glory, working most excellent miracles, O God-pleasing Hilarion, summit of chief shepherds.

Theotokion: **O** most immaculate Virgin Mother of God, thou didst ineffably give birth to God in two natures and wills, but in a single hypostasis, Who for our sake hath abased Himself even to taking upon Himself the Cross of His own will, and hath given us the riches of divinity.

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone II

Beholding thy life as tranquil and pure, meek and quiet, O father, Christ made His dwelling within thee, and thou becomest a divine habitation. Wherefore, thou abidest with the angels in the heavens, O blessed one.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

When the unblemished ewe-lamb beheld her Lamb led to the slaughter as a man of His own will, she said, weeping: "Dost Thou hasten to leave me childless who gave Thee birth, O Christ? What is this that Thou hast done, O Deliverer of all? Yet will I hymn and glorify Thine extreme goodness which passeth understanding and recounting, O Thou Who lovest mankind!"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos; and 4 from Ode III of the canon of the venerable one.

The uprisings of the poisonous passions didst thou dry up, restraining them with the medicine of fasting, O ever-memorable one, and crying aloud: There is none as holy as our God, and none more righteous than Thee, O Lord!

Having cut away garments of mortal skin with the knife of abstinence, thou didst fashion a robe of salvation, crying out to thy Creator: Thou art our God, and there is none more holy than Thee, O Lord!

Strengthened by hope of things eternal, and brought to God by the hands of the divinely wise Anthony, O venerable God-bearer, emulating him thou becamest a beacon, shedding the rays of all-glorious miracles.

Theotokion: **H**e Who formed all things by His divine desire deigned to form Himself into a man, taking form In thy womb, O Theotokos. To Him do we now cry out: Thou art our God, and there is none more righteous than Thee, O Lord!

Troparion, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Hilarion our father, entreat Christ God, that our souls be saved.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Assembling today, in hymns we praise thee as a never-waning luminary of the noetic Sun; for thou hast shone forth upon those in the darkness of ignorance, guiding all up to the divine heights, O Hilarion. Wherefore, we cry out: Rejoice, O father, thou foundation of all fasters!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE CORINTHIANS, § 185 [II COR. 9: 6-11]

Brethren: He who soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower

both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

At that time, Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.