

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 of the venerable one, 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 all-blessed one, * fashioning 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 most 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 sins 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, * and expel evil 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 many ways; and thou didst cause the flesh to wither up, 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.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: **B**eholding Thee nailed to the Tree of the Cross, O Jesus, * she that kneweth not wedlock said weeping: * “O sweet Child, * why hast Thou abandoned me * who alone gave birth to Thee, * O unapproachable Light of the beginningless Father? * Hasten Thou, and glorify Thyself, * that those who glorify Thy divine sufferings ** may receive divine glory!”

On the Aposticha, the Stichera from the Oktoechos, and:

Glory ..., in Tone VIII:

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

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

The unblemished heifer, * beholding her Bullock * willingly nailed upon the Tree, * cried out aloud, * lamenting piteously: * “Woe is me, O my most beloved Child! * How hath the ungrateful assembly of the Jews rewarded Thee, * desiring to leave me childless and bereft of Thee, ** O my most beloved Child?”

Troparion of the venerable one, 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, * becoming 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 all-blessed one”, the composition of Theophanes, in Tone II:

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.

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 far 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 preserved thy mind untroubled and steadfast, joining thyself to Him with the divine dispassion which cometh from Him.

Illumined with the splendid rays of the beginningless and uncreated Godhead, thou didst choose to reject the false belief of thy father, and turning away from his tumultuous ignorance, united thyself to the Trinity alone.

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

ODE III

Irmos: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

Thou didst dry up the uprisings of the poisonous passions, 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 didst become a beacon, shedding rays of the most 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!

Sessional Hymn of the venerable one, 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 upon thy shoulders, forsaking all the cares of life; and, having mortified the passions, thou didst live thy life in the Spirit. Wherefore, thou hast filled creation with most 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 ..., Both now ..., Theotokion, in Tone VIII:

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: I hymn Thee, O Lord, for I have heard report of Thee, * and I was afraid; * for Thou comest to me, seeking me who am lost. * Wherefore, I glorify Thy great condescension towards 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 the 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 reveal 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, healing the infirmities of all by 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, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

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

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

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

Theotokion: Thou alone, O blessed one, hast ineffably given birth to God for us, 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 appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

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

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

Thou wast revealed to be an invincible conqueror of evil spirits, O all-glorious and blessed one, having received rich gifts from Christ.

Theotokion: Without knowing a man, thou hast given birth, O Virgin, yet remaining forever virgin, revealing the true Divinity in images of thy Son and God.

Kontakion of the venerable one, 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 all the pleasures of the world, thou didst zealously go to Him, and become 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 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.**

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

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

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

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

ODE VIII

Irmos: **In 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!**

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 revealed to be a mystic chariot bearing the name of the Lord, O venerable one, crying aloud: Bless the Lord, all ye works of the Lord!

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

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

ODE IX

Irmos: **The 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**

Having reached the end of thy holy life, thou wast deemed worthy to pass over to the habitations of the saints; and the thrice-radiant Light having shone upon thee who art righteous, granted thee a twofold gladness.

Receiving from Christ the reward of thy labors, and having manifestly partaken of everlasting life, and beyond understanding having become most excellent in the splendors of virtue, O father, pray thou to the Master on behalf of those who hymn Thee.

Exalted in virtue like a lofty cedar, O God-bearer, thou wast planted in the courts of God, and revealed 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 a manner past understanding, became incarnate, O Virgin Birthgiver of God who art clothed and adorned with the glory of the virtues. Wherefore, O all-immaculate one, we declare thee to be the Theotokos.

Exapostilarion of the venerable one:

Spec. Mel.: “Hearken, ye women ...”:

Thou didst avoid attachment to the world as passionate, and having caused thy flesh to wither away by abstinence from food, thou dost restore those who hold bit and bridle and enriched them with glory, working most excellent miracles, O God-pleasing Hilarion, summit of chief shepherds.

Theotokion: **O** all-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 abased Himself even to taking the Cross upon Himself of His own will, and thereby granted us the riches of divinity.

On 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 didst become a divine habitation. Wherefore, thou abidest with the angels in the heavens, O blessed one.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: **W**hen the unblemished ewe-lamb beheld her Lamb * willingly led as a man to the slaughter, * she said, weeping: * “Dost Thou now hasten to leave me childless * who gave Thee birth O Christ,² * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness, * which is beyond understanding and all telling, ** O Lover of mankind!”

AT LITURGY

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

Thou didst dry up the uprisings of the poisonous passions, 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!

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

Verse: 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.

Verse: 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.