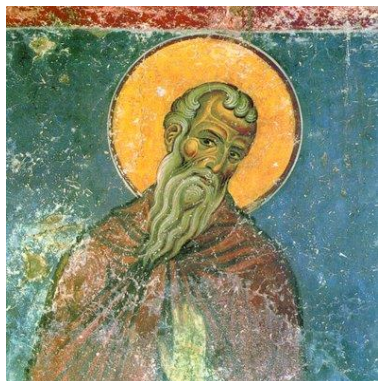


**3. NOVEMBER. 2019. 20-th. SUNDAY AFTER PENTECOST. TONE - 3.  
VENERABLE ILARION THE GREAT OF PALESTINE. (371).  
VEN. ILARION OF THE KYIVAN CAVES (1067). VEN. ILARION, METR. OF KYIV (16-th.C.).**

**3. ЛИСТОПАД. 2019. НЕДІЛЯ 20-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 3-ий.  
ПРЕП. ІЛАРІОНА ВЕЛИКОГО. ( 371 ). ПРП. ІЛАРІОНА, МИТР. КИЇВСЬКОГО. ( XVI ).  
ПРП. ІЛАРІОНА, СХИМНИКА ПЕЧЕРСЬКОГО, В ДАЛЬНІХ ПЕЧЕРАХ. ( 1067 ).**



Saint Hilarion the Great was born in 291 in the Palestinian settlement called Tabatha. He was sent to Alexandria to study science. In Alexandria he got acquainted with a group of Christians and was baptized afterwards. When St. Hilarion learned about the pious living of St. Anthony the Great, he decided to visit the Saint so that he could teach him how to please God. Shortly he came back to his native settlement. He learned that his parents had died. St. Hilarion took a decision to hand out all the property he got from his parents to his living relatives and to the poor. Then he settled down in the desert near the city of Mayuma. Saint Hilarion was fighting against constant impure wishes, torturing his mind and body. However, he managed to cope with them with the help of strict fasting and wholehearted prayer. The devil tried to frighten St. Hilarion and sent different ghosts and visions to disturb him.

#### **TROPAR OF SUNDAY IN TONE – 3.**

Let the heavens rejoice. Let earth be glad. For the Lord has shown strength with His arm. He has trampled down death by death. He has become the First-Born of the Dead. He has delivered us from the depths of hades and has granted to the world great mercy.

During prayer the Saint heard children weeping, women mourning and wild beasts roaring. St. Hilarion knew that all that horror was caused by the demons in order to make him leave the desert. That is why he prevailed over his fear with the help of prayer.

Once, a group of robbers fell upon St. Hilarion. The Saint managed to persuade them to forsake their life of crime just with the power of his own word. Soon the Holy Ascetic became well-known all over Palestine. The Lord granted to St. Hilarion the power to cast out evil spirits and demons. That gift of God let the Saint help many of the afflicted people. The sick came to him for healing, and the Saint cured them for free. As he said by himself, “the grace of God is not for sale”.

By the smell of someone’s clothing, St. Hilarion could find out which passions afflicted his soul. People came to him and asked for help and guidance to save their souls. With the blessing of St. Hilarion, many monasteries were opened throughout the land of Palestine. The Saint went from one monastery to another and preached an ascetic way of life. Seven years before his death (371-372), St. Hilarion came back to Cyprus, where he settled in a quiet place and lived there until the Lord summoned his soul.

*Translated from:*  
<http://www.patriarchia.ru/db/text/913222.html>

#### **ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 3-ий.**

Нехай веселяться небесні, нехай радуються земнії, бо сотворив державу силою Своєю Господь, подолав смертю смерть, первістком мертвих став, із безодні аду визволив нас і подав світові велику милість.

**TROPAR OF THE TEMPLE (ST. ELIA) IN TONE - 4.**

An angel incarnate, the foundation of prophets and second forerunner of the coming of Christ, glorious Elias sent grace from on high to Elisha to cast out sickness and cleanse lepers. Therefore he pours forth healing for all who honour him.

**TROPAR OF VENERABLE FATHER IN TONE - 8.**

You did irrigate the barren desert with your tears, and with sighs from the depths of your soul you made it to bear fruit an hundredfold. You were a beacon to the whole world, radiating miracles. O Ilarion our father, pray to Christ God, that our souls be saved.

**KONDAK OF SUNDAY IN TONE-3.** Today You arose from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices. Together with the prophets and patriarchs they unceasingly praise the divine might of Your Power.

**KONDAK OF TEMPLE (ST. ELIA) IN TONE-2.** O greatly renowned Prophet Elias, who foresaw the great deeds of our God; you stopped the rains of heaven by your command. Intercede for us with the only Lover of mankind.

**GLORY** to the Father and to the Son and to the Holy Spirit.

**KONDAK OF VENERABLE FATHER IN TONE-3.** As never waning rays of the Sun of wisdom, we gathered today to hymn you O father Ilarion, you have shone forth upon those in the darkness of ignorance, and did guide all up to the divine heights. Therefore, we cry out, rejoice, father the foundation of all fasters. **NOW AND FOREVER** and to the ages of ages. Amen.

**THEOTOKION IN TONE – 6.**

O Protection of Christians that cannot be put to shame, unchanging mediation unto the Creator, do not despise the suppliant voices of sinners, but be quick to come to our aid, O Good One, who in faith cry out to You: hasten to intercession and come quickly to make supplication, for You, O Theotokos, always protect those who honour You.

**ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий.**

У тілі ангел, пророків основа, другий предтеча пришествия Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

**ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 8-ий.**

Сліз своїх потоками неродючість оживив, а зітханнями із глибини серця стократними трудами збагатив її, і був ти світилом для світу, сяючи чудодійствами, Іларіоне, отче наш, моли Христа Бога, щоб спасти нам душі наші.

**КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 3-ий.**

Воскрес Ти днесь із гробу, Щедрий, і нас вивів Ти із врат смертних, сьогодні Адам торжесвує, і радується Єва, а разом пророки з патріярхами безперестанно оспівують Божественну могутність Твоєї влади.

**КОНДАК ХРАМУ ( СВ. ІЛЛІ ) НА ГОЛОС 2-ий.**

Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістунням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця.

**СЛАВА** Отцю і Сину і Святому Духові.

**КОНДАК ПРЕПОДОБНОМУ НА ГОЛОС 3-ий.**

Як зорю ненахідну, сонце розуму, ми зібравшиися нині, в піснях прославляємо тебе, Іларіоне, що засіяв тим, хто був в темряві незнання, і всіх привів до висоти розуміння Божого, а тому і співаємо, Радуйся, отче, усіх постячих осново.

**І НИНІ** і повсякчас і на віки вічні, Амінь.

**БОГОРОДИЧНИЙ НА ГОЛОС 6-ий.** Заступнице християн усердная, молитвенниця до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая, на поміч нам, що з вірою взиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

**READER :** “ **PROKIMEN IN TONE – 3.** Sing praises to our God, sing praises. Sing praises to our King, sing praises.”

**CHOIR :** “ Sing praises to our God, sing praises. Sing praises to our King, sing praises.”

**READER :** “ Clap your hands, all you peoples. Shout to God with a joyful voice.”

**CHOIR :** “ Sing praises to our God, sing praises. Sing praises to our King, sing praises.”

**READER :** “ **ANOTHER PROKIMEN IN TONE - 7.** Precious in the sight of the Lord is the death of His Saints.”

**CHOIR :** “ Precious in the sight of the Lord is the death of His Saints.”

**ЧИТ. :** “ **ПРОКИМЕН НА ГОЛОС 3-ий.** Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.”

**ХОР. :** “ Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.”

**ЧИТ. : (СТИХ)** “ Всі народи, заплещіть руками, кликніть до Бога голосом радості.”

**ХОР. :** “ Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.”

**ЧИТ. :** “ **ПРОКИМЕН НА ГОЛОС 7-ий.** Чесна перед Господом смерть преподобних Його.”

**ХОР. :** “ Чесна перед Господом смерть преподобних Його.”

## THE EPISTLE

### Galatians 1 : 11- 19.

<sup>11</sup> But I make known to you, brethren, that the gospel which was preached by me is not according to man. <sup>12</sup> For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ.

<sup>13</sup> For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it. <sup>14</sup> And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

<sup>15</sup> But when it pleased God, who separated me from my mother's womb and called *me* through His grace, <sup>16</sup> to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.

<sup>18</sup> Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.

<sup>19</sup> But I saw none of the other apostles except James, the Lord's brother.

**II Corinthians: 9 : 6 - 11.**

<sup>6</sup> But this *I say*: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. <sup>7</sup> *So let* each one *give* as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. <sup>8</sup> And God *is* able to make all grace abound toward you, that you, always having all sufficiency in all *things*, may have an abundance for every good work. <sup>9</sup> As it is written:

“He has dispersed abroad,  
He has given to the poor;  
His righteousness endures forever.”

<sup>10</sup> Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have *sown* and increase the fruits of your righteousness, <sup>11</sup> while *you are* enriched in everything for all liberality, which causes thanksgiving through us to God.

**READER** : “ **ALLELUIA IN TONE – 3.** I have hoped in You O Lord; let me never be put to shame. Alleluia.”

**CHOIR** : “ Alleluia, Alleluia, Alleluia.”

**READER** : “ Be a God of protection for me, a house of refuge, to save me. Alleluia.”

**CHOIR** : “ Alleluia, Alleluia, Alleluia.”

**READER** : “ **ANOTHER ALLELUIA IN TONE - 6.**

Blessed is the man who fears the Lord, who greatly delights in His commandments. Alleluia.”

**CHOIR** : “ Alleluia, Alleluia, Alleluia.”

**ЧИТ.** : “ **АЛИЛУЯ НА ГОЛОС 3-ий.** На Тебе, Господи, уповаю, щоб не осоромитися повік.Алилуя.” **ХОР.** : “ Алилуя, Алилуя, Алилуя.”

**ЧИТ.** : “ Будь мені Богом, оборонцем, і домом пристановища, щоб спасти мене. Алилуя.”

**ХОР.** : “ Алилуя, Алилуя, Алилуя.”

**ЧИТ.** : “ **АЛИЛУЯ НА ГОЛОС 6-ий.** Блажен муж, що боїться Господа, заповіді Його дуже любі йому. Алилуя.”

**ХОР.** : “ Алилуя, Алилуя, Алилуя.”

**GOSPEL: Luke 16 : 19 - 31.**

<sup>19</sup> “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. <sup>20</sup> But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, <sup>21</sup> desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores. <sup>22</sup> So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. <sup>23</sup> And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

<sup>24</sup> “Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’ <sup>25</sup> But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. <sup>26</sup> And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

<sup>27</sup> “Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, <sup>28</sup> for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ <sup>29</sup> Abraham said to him, ‘They have Moses and the prophets; let them hear them.’ <sup>30</sup> And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ <sup>31</sup> But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’ ”

**Luke. 6 : 17 - 23.**

<sup>17</sup> And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, <sup>18</sup> as well as those who were tormented with unclean spirits. And they were healed. <sup>19</sup> And the whole multitude sought to touch Him, for power went out from Him and healed *them* all.

<sup>20</sup> Then He lifted up His eyes toward His disciples, and said:

“Blessed *are you* poor, For yours is the kingdom of God.

<sup>21</sup> Blessed *are you* who hunger now, For you shall be filled.

Blessed *are you* who weep now, For you shall laugh.

<sup>22</sup> Blessed are you when men hate you, And when they exclude you,

And revile *you*, and cast out your name as evil, For the Son of Man’s sake.

<sup>23</sup> Rejoice in that day and leap for joy! For indeed your reward *is* great in heaven, For in like manner their fathers did to the prophets.

**COMMUNION VERSE:**

“ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

“ The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.”

**ПРИЧАСНИЙ.** “ Хвалить Господа з небес, хвалить його в небі. Алилуя.”

“ В пам’ять вічну буде праведник. Лихої слави він не убоїться. Алилуя.”



**Hilarion or Ilarion of the Kyivan Caves** was the first non-Greek Metropolitan of Kyiv and all Rus in Medieval Kievan Rus. He held the metropolitan post before or

during the ongoing 11th century East–West Schism. While there is not much verifiable information regarding Hilarion's biography, there are several aspects of his life which have come to be generally accepted. According to the *Primary Chronicle* Hilarion served as a presbyter in a princely residence of Berestove (today in Kyiv). He acquired the reputation of well-educated scholar and upon the death of Metropolitan Theopemptus in 1049, Hilarion was proclaimed the metropolitan of Kyiv by council of local bishops on proposition of the Grand prince of Kiev Yaroslav the Wise who thus challenged the old Byzantine

tradition of placing Greeks on the episcopal sees. Hilarion's appointment met with stiff opposition from Luka Zhidiata, Bishop of Novgorod (r. 1035-1060). Zhidyata openly opposed probably because it was the prerogative of the Patriarch of Constantinople to appoint the Kyivan metropolitan and thus Hilarion's appointment was uncanonical. For his opposition, Luka was confined in the

Kyivan Caves Monastery for three years until his death. It appears as though Hilarion did not serve an extended term as the Kyivan metropolitan, as some chronicles began mentioning Metropolitan Yefrem in 1055. Nevertheless, Hilarion remains the best known of all the ancient Kyivan metropolitans, not only because he was the first native to ascend to that position, but also because of his writings.



### **Lay People Celebrate Liturgy Too** *Posted on [November 2, 2019](#) / by [John Nichiporuk](#)*

One can often hear that priests and deacons celebrate the Liturgy, while laypeople pray during it, or even, as it is colloquially said, “I went to church and stood through the service”. Is this attitude to participation in the Liturgy correct? Are lay people just devout spectators who reverently make the sign of the cross from time to time and try not to be distracted? Does the rite of the Eucharist assign a special role in worship to the laity?

**1.** It is important to acknowledge that the laity are full members of the Church, the redeemed Nation of God. The word “laity” itself is not entirely correct in its application to ordinary members of the Church. The correct name for ordinary believers is the faithful, that is, the members of the Christian community. Laypeople have all necessary degrees of initiation into the ranks of God’s people – the Sacrament of Baptism and the Sacrament of Chrismation, which traditionally was administered only to kings and priests. In fact, all Christians are kings and priests, as the apostle Peter, the first apostle, asserts, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people” (1 Peter 2:9). This is why the Savior came down to make us “unto our God kings and priests” (Revelation 5:10). Therefore, priestly dignity belongs to all Christians. All are kings, for every faithful person must reign over his or her nature and be the image of the King of Heaven. All are priests, for from now on all are called to submit their lives to God and offer praise to Him. All must become prophets, for God has poured out His Spirit into our hearts so that we may know and proclaim His will.

**2.** Speaking of the universal priesthood of all Christians, we do not in any way abolish the hierarchy of the Church or the priestly office, which, through consecration, has received a special privilege to carry out teaching and pastoral services in the Church, as well as the God-given authority to act in the holy place and lead church congregations. This structure of the Church is also well expressed in the divine service, in particular in the structure of the Liturgy, which has a pronounced character of a dialog between the priest and the congregation in their joint service to God. The very name “Liturgy” means a common cause, which indicates the shared participation of both the clergy and the faithful.