

THE ORDER FOR THE TYPIKA SERVICE WHEN WE ARE UNABLE TO ATTEND CHURCH

SUNDAY OCTOBER 24, 2021

18th SUNDAY AFTER PENTECOST – Tone 1. Martyr Arethas and 4,299 Martyrs with him (523). Ven. Arethus (12th c.), Sisoë (13th c.), and Theóphil (Theophilus) – (12th-13th c.), Recluses, of the Kiev Caves (Near Caves). Bl. Elesbaan, King of Ethiopia (ca. 553-555). Martyr Syncletica and her two daughters (6th c.). St. Athanasius, Patriarch of Constantinople (1311). “Joy of All Who Sorrow” Icon of the Mother of God (1688).

THE SERVICE TAKES PLACE IN FRONT OF OUR ICON CORNER

EVERYONE: O, God cleanse me a sinner and have mercy on me! (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Amen. O, Heavenly King, the Comforter the Spirit of Truth, Who art everywhere present and fillest all things. Treasury of Blessings and Giver of Life. Come and abide in us and cleanse us from every impurity and save our souls, O Good One!

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3 times)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for Thy Name’s sake.

Lord have mercy. Lord have mercy. Lord have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the Singing of the First Antiphon.

Bless the Lord, O my soul! Blessed are Thou, O Lord! Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits. Who forgives all your iniquity, who heals all your diseases. The Lord is compassionate and merciful, long suffering and of great goodness. Bless the Lord, O my soul, and all that is within me, bless His holy name. Blessed art Thou, O Lord!

THE LITTLE LITANY is not said in the absence of a Priest or Deacon. The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Second Antiphon.

Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being. Put not your trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth, on that very day his plans perish. The Lord will reign forever; Your God, O Zion, to all generation.

Now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change didst become man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

THE LITTLE LITANY is not said in the absence of a Priest or Deacon. The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Third Antiphon.

In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven.

Followed by the singing of the appointed Troparia for the day:

Troparion for The Resurrection – Tone 1

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: “Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! // Glory to Thy dispensation, O Thou Who lovest mankind!”

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Troparion for The Holy Martyr Arethas – Tone 1

Through the sufferings which Thy holy martyrs Arethas and his companions endured for Thy sake, O Lord, we beseech Thee, O Lover of ^mankind: // “Heal all of our infirmities!”

THE EPISTLE LESSON

READER: The Prokeimenon is in the 1st Tone:

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee!

CHOIR: Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee!

READER: Rejoice in the Lord, O you righteous! Praise befits the just!

CHOIR: Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee!

READER: Let Thy mercy, O Lord, be upon us!

CHOIR: As we have set our hope on Thee!

READER: THE READING IS FROM THE SECOND EPISTLE OF THE HOLY APOSTLE PAUL TO THE CORINTHIANS.

READER: 2 Corinthians 9:6-11

BRETHREN:

But this I say: “He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.” So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

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. As it is written: “He has dispersed abroad, He has given to the poor; His righteousness endures forever.”

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, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

READER: And to your spirit: Alleluia! Alleluia! ^

CHOIR: Alleluia! Alleluia! Alleluia!

READER: God gives vengeance unto me, and subdues people under me.

CHOIR: Alleluia! Alleluia! Alleluia!

READER: He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.

CHOIR: Alleluia! Alleluia! Alleluia

THE GOSPEL LESSON

READER: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

EVERYONE: Lord have mercy (3x)

READER: Let us listen to the Holy Gospel. The Reading is from the Holy Gospel according to Saint Luke.

EVERYONE: Glory to Thee, O Lord, glory to Thee.

READER: *Luke 16:19-31*

Let us Attend!

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

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. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. 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.'

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. 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.'

Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.'

Abraham said to him, 'They have Moses and the prophets; let them hear them.'

And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' 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.'"

EVERYONE: Glory to Thee, O Lord, glory to Thee.

**READER: Remember us, O Lord, when Thou comest into Thy Kingdom.
Remember us, O Master, when Thou comest into Thy Kingdom.
Remember us, O Holy One, when Thou comest into Thy Kingdom.**

**THE LITANY OF FERVENT SUPPLICATION is not said
in the absence of a Priest or Deacon. The reader continues:**

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen.

**READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth;
Heaven and earth are full of Thy glory.**

READER: Draw nigh unto Him, and be enlightened; and your faces shall not be put to shame.

**READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth;
Heaven and earth are full of Thy glory.**

**READER: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of
ages. Amen.**

**READER: The Choir of Holy Angels and Archangels, with all the Powers of Heaven, sings Thy praises
and cries out: Holy, Holy, Holy Lord of Sabaoth, Heaven and earth are full of Thy glory.**

THE SYMBOL OF FAITH (THE NICENE CREED)

**EVERYONE: I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things
visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the
Father before all ages. Light of light; true God of true God, begotten, not made; of one essence with the
Father, by Whom all things were made. Who for us men and for our salvation came down from Heaven,
and was incarnate of the Holy Spirit and the Virgin Mary and became man. And He was crucified for us
under Pontius Pilate, and suffered, and was buried. And the third day He arose again, according to the
Scriptures, and ascended into Heaven, and sits at the right hand of the Father; And He shall come again
with glory to judge the living and the dead. Whose kingdom shall have no end.**

**And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father
and the Son together is worshipped and glorified, Who spoke by the prophets.**

**In One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look
for the Resurrection of the dead, and the life of the world to come. Amen.**

**THE LITANY OF SUPPLICATION is not said
in the absence of a Priest or Deacon. The reader continues:**

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

**EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be
done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we
forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.**

READER: Through the prayers of our Holy Fathers, O Lord Jesus Christ, Son of God, have mercy on us and save us.

EVERYONE: Amen. (Followed by the singing of the appointed Kontakia)

Kontakion for The Resurrection – Tone 1

As God, Thou didst rise from the tomb in glory, raising the world with Thyself. Human nature praises Thee as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to Thee://

“Thou art the Giver of Resurrection to all, O Christ!”

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Steadfast Protectress Tone 6 (Hymn to the Theotokos)

Steadfast Protectress of Christians, constant advocate before the Creator. Despise not the entreating cry of us sinners, but in Your Goodness come speedily to help us who call on You in faith! Hasten to hear our petition and to intercede for us, O Theotokos!! For You always protect those who honor You!

READER: Lord have mercy (12x)

O All-Holy Trinity, Consubstantial Power, Undivided Kingdom, Origin of all Good: be graciously inclined unto me, a sinner. Make steadfast my heart and give it understanding, and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, and say: One is Holy, One is the Lord Jesus Christ, to the glory of God the Father. Amen.

Blessed be the Name of the Lord, henceforth and forevermore. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

PSALM 34

READER: I will bless the Lord at all times; His praise shall be continually in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The Angel of the Lord will encamp around those who fear Him, and will deliver them.

O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing. Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cried, and the Lord hear them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit.

Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

READER: More honorable than the Cherubim and more glorious beyond than the Seraphim, without defilement, You gave birth to God the Word, True Theotokos, we magnify You.

CHOIR: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy, Lord have mercy, Lord have mercy. Lord, Bless!

READER: May He, Who rose from the dead, Christ our True God, through the Prayers of our Holy Fathers, through the Prayers of the Most Holy Theotokos and Ever-Virgin Mary, by the Power of the Precious and Life-Creating Cross, through the protection of the Bodiless Powers of Heaven, through the prayers of the Holy Glorious Prophet, Forerunner and Baptist John, through the prayers of the holy glorious and all-laudable Apostles, through the Prayers of all the North American Saints, through the prayers of _____ the patron of this Holy Temple, of the Martyr Arethas and 4,299 Martyrs with him whom we commemorate today, of the holy and righteous Ancestors of God, Joachim and Anna, and of all the saints, O Lord Jesus Christ Our God, have mercy on us and save us.

CHOIR: Amen.

(The faithful now come up and venerate the
Precious Cross and Icons in our Icon Corner.)

READER: Through the Prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us!

CHOIR: Amen. Lord have mercy! Lord have mercy! Lord have mercy!



MEMORIAL SATURDAY OF ST. DEMETRIUS

OCTOBER 23

In the spiritual experience of the Russian Church, veneration of the holy Great Martyr Demetrius of Thessalonica is closely linked with the memory of the defense of the nation and Church by the Great Prince of Moscow, Demetrius of the Don (May 19).

Saint Demetrius of the Don smashed the military might of the Golden Horde at the Battle of Kulikovo Field on September 8, 1380 (the Feast of the Nativity of the Most Holy Theotokos), set between the Rivers Don and Nepryadva. The Battle of Kulikovo, for which the nation calls him Demetrius of the Don, became the first Russian national deed, rallying the spiritual power of the Russian nation around Moscow. The

“Zadonschina,” an inspiring historic poem written by the priest Sophronius of Ryazem (1381), is devoted to this event.

Prince Demetrius of the Don was greatly devoted to the holy Great Martyr Demetrius. In 1380, on the eve of the Battle of Kulikovo, he solemnly transferred from Vladimir to Moscow the most holy object in the Dimitriev cathedral of Vladimir: the icon of the Great Martyr Demetrius of Thessalonica, painted on a piece of wood from the saint’s grave. A chapel in honor of the Great Martyr Demetrius was built at Moscow’s Dormition Cathedral.

The Saint Demetrius Memorial Saturday was established for the churchwide remembrance of the soldiers who fell in the Battle of Kulikovo. This memorial service was held for the first time at the Trinity-Saint Sergius monastery on October 20, 1380 by Saint Sergius of Radonezh, in the presence of Great Prince Demetrius of the Don. It is an annual remembrance of the heroes of the Battle of Kulikovo, among whom are the schemamonks Alexander (Peresvet) and Andrew (Oslyab).

THE HOLY MARTYR ARETHAS AND THOSE WITH HIM

OCTOBER 24

The Martyr Arethas and with him 4299 Martyrs suffered for the Lord Jesus Christ in the sixth century. Arethas was prefect of the Christian city of Negran in Arabia. The Arabian (or Omirite) king, Dunaan, who was Jewish, decided to eliminate Christianity from the land. He issued an edict that all followers of Christ were to be put to death.

Because the inhabitants of Negran remained faithful to the Lord, Dunaan came with a large army to destroy the city. At the city walls of Negran the king’s heralds announced that Dunaan would only spare those who renounced Christ and referred to His Cross as a “sign of malediction.”

Not daring to assault the Christian city by force, Dunaan resorted to a ruse. Dunaan swore an oath that he would not force the Christians into Judaism, but would merely collect a tribute from Negran. The inhabitants of the city would not heed the advice of Saint Arethas, and putting their trust in Dunaan, they opened the city gates.

The very next day Dunaan gave orders to light an immense fire and throw all the clergy of the city into it in order to frighten the rest of the Christians. 427 men were burned. He also threw the prefect Arethas and the other chief men into prison. Then the oppressor sent his messengers through the city to convert the Christians to Judaism. Dunaan himself conversed with those inhabitants brought from the prisons, saying, “I do not demand that you should renounce the God of heaven and earth, nor do I want you to worship idols, I want merely that you do not believe in Jesus Christ, since the Crucified One was a man, and not God.”

The holy martyrs replied that Jesus is God the Word, the Second Person of the Holy Trinity, Who for the salvation of mankind was incarnate of the Holy Spirit and the Virgin Mary. Those suffering said, “We shall not abjure Christ, since He is Life for us. To die for Him is to find Life.”

More than four thousand Christians, men, women, both the aged and children, from the city of Negran and surrounding villages suffered martyrdom for Christ.

The Parable of the Rich Man and Lazarus

Luke 16:19-31

From The Explanation of the Gospel of St. Luke

by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

19-22. And there was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain poor man named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the poor man died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

These words follow closely upon what was said before. Because the Lord first taught, above [Lk. 16:1-13], how we are to be good stewards of wealth, now He appropriately adds this parable which teaches the same thing through the example of the rich man. This is a parable and not, as some have foolishly imagined, something which actually occurred. For good things have not yet been allotted to the righteous, nor punishments to the sinners. The Lord, then, fashioned this story to teach those who show no mercy and give no alms what punishments await them, and to teach the suffering what good things they will enjoy on account of the sufferings they patiently endure in this life.

The Lord gave no name to the rich man in this parable, because such a man is not worthy to be remembered by God by name. As the Lord says, through the prophet, *nor will I make remembrance of their names through My lips*. [Ps. 15:3] But the Lord mentions the poor man by name, for the names of the righteous are inscribed in the Book of Life. There is a story, according to the tradition of the Hebrews, of a certain Lazarus who lived at that time in Jerusalem, whose lot was one of extreme poverty and sickness. Because he was so well known in the city, the Lord uses his name in the parable. The rich man was awash in wealth, so much so that he clothed himself in purple and costly linen. Not only this, but he also luxuriated in every other kind of luxury. For it says that *he fared sumptuously*, not now and then, but *everyday*, and not in moderation, but *sumptuously*, meaning, extravagantly and at great cost. But Lazarus was destitute and grievously diseased, for it says that he was *full of sores*. It is one thing to be ill; it is another thing to be covered with open sores. But the evil which he suffered goes even further: lying at the gate of the rich man, he had the added torment of seeing others feasting to excess while he himself starved. He desired to be fed, not with their costly foods, but with the crumbs of these foods, the same crumbs which the dogs ate. He was also destitute of any help, for *the dogs licked his sores*, and he had no one to drive them away. Lazarus suffered such terrible things. Did he then blaspheme? Did he revile the luxury of the rich man? Did he condemn his callousness? Did he accuse the Divine Providence? He did none of these things, even in thought; rather, he bravely and wisely endured all. How do we know this? From the fact that the angels took him when he died. If he had been a grumbler and blasphemer, he would not have been deemed worthy of such an honor – to be escorted by angels. *The rich man also died, and was buried*. In truth, while he still lived his soul had been buried alive, entombed within his flesh. Therefore, when he died, his soul was not led away by the angels but was instead borne downwards into hades. He who has never had a single lofty or heavenly thought deserves the lowest place. Thus by saying that he *was buried*, the Lord implies that the rich man's soul received its portion in the lowest and darkest place.

23-26. And in hades he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And 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. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

When the Lord cast Adam out of paradise He settled him in a place just opposite, so that the continuous sight of paradise before his eyes would keep fresh in his mind the calamity that had befallen him and would arouse in him a sharper sense of his fall from good things. In like manner the Lord condemned the rich man to a place just opposite Lazarus, so that the sight of him in such a blessed state might awaken in the rich man the realization of the good things he lost because of his cruelty. Why was it that he saw Lazarus in the bosom of *Abraham*, and not of any other of the righteous? Because Abraham showed hospitality to strangers. The rich man sees Lazarus with Abraham as a reproof of his own in hospitality. Abraham used to draw into his own house even those who were just passing by, while the rich man overlooked a man who was lying every day within his very courtyard. And why does the rich man address his words to Abraham, and not to Lazarus? Perhaps he was ashamed. It may be that he judged Lazarus to be no different than himself and therefore assumed that Lazarus would bear a grudge for past wrongs. "If I, while enjoying such great prosperity, overlooked him while he was suffering such great afflictions, and did not even give him the crumbs from my table, how much more will he who was thus despised now remember those past wrongs and refuse to grant me any favor?" This is why he addresses his words to Abraham, thinking that the patriarch would be unaware of what had happened. How then does Abraham respond? Does he say, "O cruel and heartless man! Are you not ashamed? Only now do you remember compassion?" Not this, but rather, *Son*. Behold a compassionate and holy soul! A certain wise man has said, "Trouble not a soul that has been brought low." This is why Abraham says, *Son*. By this he also intimates that it is within his power only to speak to him gently, but more than this he is not permitted to do. "That which I have to give, I give you – a voice of compassion. But to go from here to there I cannot, for all things have been shut. And you have received your good things, and in like manner Lazarus evil things." Why does he use the [Greek] word *apelabes*, *thou receivedst*, and not the [simpler Greek] word *elabes*? We say [in Greek] that a recipient *receives* [*apolambanei*] those things which are his due. What then do we learn? That even if a man is utterly defiled and has reached the last degree of wickedness, perhaps he has done at least one or two good things. So that even such a man may have some good things, as when he obtains prosperity in this life as his reward, and thus it may be said that he has received these things as his due. Likewise Lazarus received evil things as his due. For perhaps he also did one or two evil things, and he received as his merited reward for these evil things the suffering which he endured in this life. Therefore now he is comforted, while you are in torment. The chasm indicates the separation and the difference that exists between the righteous and the sinners. Just as their choices were far different in this life, so too their dwelling places in the next life are separated by a great distance, each one receiving as his due the reward appropriate to his choices in this life.

Mark here a conclusion to be drawn against the Origenists who say that there will be a time when there is an end to hell, that the sinners will be united with the righteous and with God, and thus that God will become all in all. Let us hear what Abraham says, that they who would pass from hence to you, or from thence to us, cannot. Therefore it is impossible for anyone to go from the place apportioned to the righteous to the place of the sinners, and likewise, Abraham teaches us, it is impossible to go from the place of punishment to the place of the righteous. And Abraham, I presume, is more trustworthy than Origen. (1) What is hades? Some say that it is a place of darkness beneath the earth; others have said that hades is the departure of the soul from that which is seen to that which is unseen and invisible. While the soul is in the body, it is manifest through its own energies [which animate the body], but when the soul has departed from the body it becomes invisible. (2) This is hades, they say. *The bosom of Abraham* is the enclosure within which are stored up the good things that await the righteous, who after the storm have found the heavenly haven. We use the same word to name those bodies of water on the sea which are shaped like harbors and havens. (3) Mark this as well – on the day of judgment the man who did wrong will see the one he wronged in the glory that is his, and the man who was wronged will likewise see the

one who wronged him in that condemnation which befalls him, just as here in this parable the rich man sees Lazarus, and Lazarus, the rich man.

27-31. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The miserable rich man, having failed in his request for himself, now makes supplication on behalf of others. See how punishment has led him to awareness. He who before had overlooked Lazarus as he lay at his feet now thinks of others who are absent, and begs that Lazarus be sent from the dead to his fathers house. He asks that not just anyone of the dead, but Lazarus in particular, be sent, so that the rich mans brothers might see him crowned with health and glory. They who once saw him in sickness and in dishonor and were witnesses of his poverty, would be witnesses of his glory. From this it is clear that Lazarus would have appeared to them in glory, had it been necessary to send him as a believable messenger. How then does Abraham reply? *They have Moses.* "You do not take care of your brothers," he is saying, "as well as He Who created them, God Himself. For He has appointed ten thousand teachers for them." But the rich man answers, *Nay, father.* Since he himself had heard the Scriptures and did not believe, considering the readings to be myths, he suspected that it was the same for his brothers. Judging them by what he knew to be true of himself, he said that they gave no more heed to the Scriptures than he had, but that if one should rise from the dead, then they would believe. There are those even now who say the same: "Who knows what is in hades? Who has ever come from there to tell us?" But let them hear Abraham who says that if we do not give heed to the Scriptures, we will not believe even those who come from hades. The Jews showed this to be true. Because they gave no heed to the Scriptures, they did not believe when they saw the dead resurrected, but even attempted to slay that other Lazarus who was four days dead. Many of the dead arose at the Lord's Crucifixion, yet this only intensified the Jews murderous assault against the Apostles. If raising the dead would truly help us to believe, the Lord would do this often. But there is no help so great as the close study of the Scriptures. For the devil by trickery has appeared to raise the dead and by this means has deceived the foolish; and, concerning those in hades, he spreads doctrines worthy of his own wickedness. But no such trickery can prevail against those who make wise study of the Scriptures. For the Scriptures are a lamp and a light [see Prov. 6:23], and when light shines, the thief appears and is discovered. Therefore, let us believe the Scriptures and not seek out resurrections from the dead.

The parable may also be understood in a more figurative sense. The rich man represents the Hebrew people. Of old this people was rich in all knowledge and wisdom, and in the words of God which are more precious than gold and many costly stones. And this people was clothed in purple and fine linen, having both kingship and priesthood, being a *royal priesthood* to God [Ex. 19:6]. The purple signifies kingship and the fine linen priesthood, for the Levites used fine linen cloth for the priestly vestments. The Hebrews *fared sumptuously everyday.* Everyday, morning and evening, they offered sacrifice, which was called the *constant offering* [*endelechismos*, Ex. 29:38, 42]. Lazarus represents the people from among the Gentiles, destitute of divine grace and wisdom, lying before the gates. For the Gentiles were not permitted to enter the house of God; this was considered a defilement, as when, in the Book of Acts, an outcry was made against Paul for bringing Gentiles into the temple and defiling that holy place [Acts 21]. The Gentiles were covered with the sores of festering sin, on which impudent dogs, the demons, were feeding. For our sores are pleasure to the demons. And the Gentiles longed for the crumbs which fell from the table of the rich man. They had no share at all of that *bread* which *strengtheneth man's heart* [Ps. 103:17], and they were in need of those most subtle and refined particles of the rational food, like the Canaanite woman who desired to be fed from the crumbs, even though she was a Gentile [Mt. 15] What then? The Hebrew people died to God, and their

bones, which made no movement towards the good, became stiff in death. But Lazarus, the Gentile people, died to sin, and the Jews, who died in their sins, burn with the flame of spite. They are envious, as the Apostle says, that the Gentiles have been accepted unto faith [see Rm. 11:11], and that the people of the nations, who before were destitute and dishonored, are now in the bosom of Abraham, the father of the nations, and rightly so. For Abraham, himself a Gentile, believed in God, and changed from idolatry to the knowledge of God. Therefore it is right that those who share in his change and in his faith should also find rest in his bosom, and inherit his same portion, dwelling place, and store of good things. The Jew desires just one drop of the old sprinklings and purifications of the law in order to cool his tongue, that he might have the boldness to say to us that the law is still in effect. But he does not obtain his desire. For the law was until John the Forerunner and from then *sacrifice and offering hast Thou not desired*, as the prophet foretold [Ps. 39:9] And Daniel foretold that *the anointing [chrisma] shall be destroyed* [Dan. 9:26], and prophecy shall be sealed [Dan. 12:4, 9], meaning, that prophecy shall cease and be closed. But you, O reader, must also understand the moral meaning of this parable: do not be rich in wickedness and overlook your mind which is starved and cast down, although it was created to be borne aloft. Do not let it wander outside, nor let it lie idly on the ground, but lead it within and let it act. Then there will be in you the working of the mind and the spirit, and not merely the feasting of the flesh. Likewise, there are other elements of this parable which may easily be understood for your moral benefit.

LET ALL THAT YOU DO BE DONE IN LOVE. 1 Cor.16:14

YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. Matt. 22:37

YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39

LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU. Matt. 5:44

LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED. 1Cor. 13:4

LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS! 1Cor. 13:7,8

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== = Scriptural Readings for the Week = = =

Monday	Philippians 1:1-7	Luke 10:22-24
Tuesday	Philippians 1:8-14	Luke 11:1-10
Wednesday	Philippians 1:12-20	Luke 11:9-13
Thursday	Philippians 1:20-27	Luke 11:14-23
Friday	Philippians 1:27-2:4	Luke 11:23-26
Saturday	1 Corinthians 15:58-16:3	Luke 8:16-21
Sunday	2 Corinthians 11:31-12:9	Luke 8:26-39

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