

**UKRAINIAN RESOURCES FOR THE DOMESTIC CHURCH
TWENTY-SECOND SUNDAY AFTER PENTECOST**

THE TRISAGION PRAYERS

Parents: In the name of the Father, and of the Son, and of the Holy Spirit.
Amen. *(Three times)*

Response: Glory be to you, our God, glory be to You.

Parents: Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of Life, come and dwell within us; cleanse us of all that defiles us, and O Good One, save our souls.

Children: Holy ✠ God, Holy and Mighty, Holy and Immortal, have mercy on us. *(Three times)*

Glory be to the Father ✠ and to the Son and to the Holy Spirit, now and ever and forever. Amen.

Trinity most Holy, have mercy on us. Cleanse us of our sins, O Lord; Pardon our transgressions, O master; look upon our weaknesses and heal them, O Holy One; for the sake of Your name.

Lord, have mercy! *(Three times)*

Glory be to the Father ✠ and to the Son and to the Holy Spirit, now and ever and forever. Amen.

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. Amen.

RESURRECTIONAL TROPARION - TONE 5

Let us the faithful acclaim and worship the Word,
co-eternal with the Father and the Spirit,
and born of the Virgin for our salvation.

For He willed to be lifted up on the cross in the flesh,
to suffer death and to raise the dead by His glorious resurrection.

EPISTLE: GALATIANS 6:11 - 18

Brethren, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites.

But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God's Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen. ¹

GOSPEL: LUKE 16:19 - 31

At that time, the Lord told this parable; "there was certain rich man who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. And there was certain poor man, named Lazarus, who lay at his gate, covered with sores, and longing to be filled with the crumbs that fell from the rich man's table; even the dogs would come and lick his sores.

And it came to pass that the poor man died and was borne away by the angels into Abraham's bosom; but the rich man also died and was buried in hell. And lifting up his eyes, being in torments, he saw Abraham far off and Lazarus in his bosom. And he cried out and said, 'Father Abraham have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.'

But Abraham said to him, 'Son, remember you in your lifetime have received your good things, and Lazarus in like manner evil things; but now here he is comforted whereas you are tormented. And besides all that, between us and you a great gulf is fixed, so that those who wish to pass over from this side to you cannot, and they cannot cross from your side to us.'

And he said, 'Then, father, I pray you to send him to my father's house, for I have five brothers, that he may testify to them, lest they too come into this place of torments.'

And Abraham said to him, 'They have Moses and the Prophets; let them listen to them.'

¹ Epistle Book, English (Apostolos): Bishop Joseph Raya, Alleluia Press, 1980

But he answered, 'No father Abraham, but if someone from the dead goes to them, they will repent.'

But he said to him, 'If they do not listen to Moses and the Prophets, they will not believe even if someone rises from the dead.'²

CATECHETICAL SUMMARY

In the Gospel today we are reminded (and warned) that the way we live in this life will have everything to do with how we live in the next. While some may use this Gospel to condemn money or riches in general, this is a misuse of the text. The Gospel reminds us that it is not the **“good things”** which are evil but what we do with what we have that matters. While the “rich man” was blessed to have many good things, he refused to share these blessings with those around him.

In the end it is Lazarus who is remembered by name and whose virtue is proclaimed in the Church today while the “rich man” remains nameless. He who made a name for himself on this earth is forgotten by the very ones he wanted to impress while the one who was counted lower than the dogs on this earth is elevated today by public proclamation in every church throughout the world.

PRACTICAL QUESTIONS:

1. What was so evil about the rich man's life that he was sent to hell?
2. What was so virtuous about Lazarus' life that we gained life eternal?
3. If eternal life is the life of God, what kind of life must we live if we hope to live forever?
4. How does the life of Lazarus conform to God's life?

PASSAGE FOR FURTHER CONSIDERATION:

Tobit 4:7 “Do not turn your face away from any poor man, and the face of God will not be turned away from you.”

² Gospel Book, English: Bishop Joseph Raya, Alleluia Press, 1978