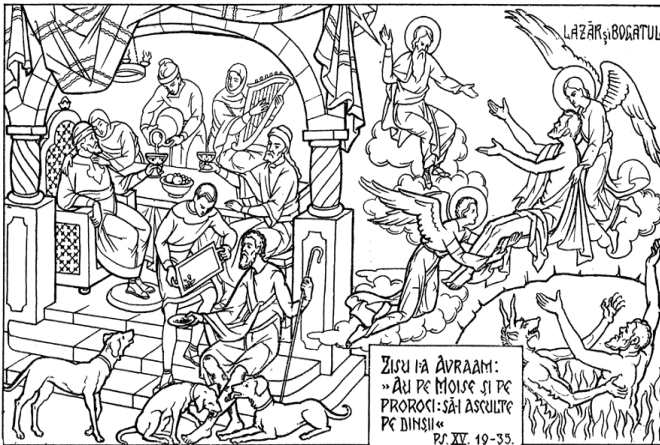


Nov. 1, 2015: The 22nd Sunday after Pentecost (The rich man and poor Lazarus)

Epistle: Gal. 6:11-18:

See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Gospel: Luke 16:19-31:



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.'"

The central theme of the Sunday gospel readings during the month of November (with two exceptions) is **material wealth**.

As we embark on our discussion about this subject matter, we should be reminded of the fact that **wealth in itself or lack thereof does not determine one's fate in the life hereafter**. The determining factor as to where one spends eternity is how one acquires and uses the material wealth or how one conducts himself (herself) while at the other end of the spectrum.

In the parable of the rich man and poor Lazarus, our Lord and Savior emphasizes what we've just stated above, on one hand, and, gives us a glimpse into eternal life, mainly, the two states (conditions) which await us: eternal happiness or eternal torment, on the other.

By using his wealth exclusively for his own benefit ("*There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day*"), the rich man ignored the needs of his fellow human beings, contributing thus to the creation of the unsurpassable gulf (chasm) between him and them ("*between us and you there is a great gulf fixed*"), which will come to haunt him into eternity.

Speaking of eternity, the gospel reading is telling us that after death, there will be a personal/private judgment, based on which everyone will receive their reward: eternal happiness in paradise (*Abraham's bosom*) or eternal torment (*in Hades*).

Another thing worth noticing is that after death the soul has to capacity to know (recognize) other people: "*And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.*"

The overall message of this gospel reading is that it is here and now, in this life, that we must acquire the good deeds of mercy, compassion and Christian love in order to spend eternity in paradise (Abraham's bosom) instead of the place of torment (Hades).

Fr. George Bazgan

Sunday Fellowship

**The following families are scheduled to look after
this Sunday's fellowship:**

**Ionescu Costel & Vasilica
Ciocan Viorel & Veronica
Lăcătușu Petrică & Gina**

Thank you all very much!

PEROGY SUPPER

On Friday, October 30, 2015, the Ladies Auxiliary will organize a Perogy Supper at the Romanian Center, between 4:30 – 7:30 PM.

Daylight saving time ends

This coming Saturday, the daylight saving time ends and we return to the regular time.

So, before you go to bed, on Saturday, Oct. 31, set your watch one hour back.

Sunday School Meeting

On November the 1st, following the Divine Liturgy, the parents of all Sunday School students are invited to attend a meeting with the Sunday School Teachers, the Parish Priest and the President of the Church Board!

On the Agenda:

- Updating the registration forms.**
- Discussions regarding the language used for religious instruction.**
- Other issues of interest.**

PLEASE, PLAN TO ATTEND!

MEMBERSHIP

The Board of Directors extends a warm appeal to all supporters of our parish, asking them **to pay their membership as soon as possible.** This way we can ensure that we have the necessary funds to fulfill our financial obligations for the rest of the year.

Keep in mind that \$35 of each membership goes to the Archdiocese.

THANK YOU VERY MUCH!

NEW YEAR'S PARTY

Would you like to celebrate the arrival of 2016 at the Romanian Center, in a traditional Romanian atmosphere?

Then contact Viorel Ciocan, on Sundays, at the church, for tickets (\$100/adults and \$20/children 7-14) and additional details.

A Christian's conduct in Church

Before I begin to address the topic of „church conduct,” it is important to address the question „Why do we come to church?”

We come to church on Sundays (the Day of the Lord) in order to reaffirm our vocation as liturgical beings, to continue our spiritual growth and to strengthen our communion with Christ and His Church which began when we were accepted into the community of the faithful through the Sacraments of Christian Initiation: Baptism, Chrismation and Holy Eucharist (Communion).

For an Orthodox Christian, attending the Divine Liturgy is not only a privilege but an obligation as well. It is a privilege in as much as we, as members of the visible Church are called to bring the Eucharistic elements (bread and wine), be part of their transformation into the Body and Blood of Christ and then, partake of them in the form of the Holy Eucharist, all this in the context of the Divine Liturgy, the highest form of prayer we can offer to God. It is also our obligation to attend the Divine Liturgy, obeying thus one of the commandments of the Church.

In order to benefit the most from our presence in Church we must keep in mind a few rules:

- 1. Come to Church on time (before 10:00) in order to participate in the entire Divine Liturgy.**
- 2. If the service is already in progress, you must stop and see what is going on. If you came in during the Scripture readings (Epistle or the Gospel), you should wait at the back of the church until the reading is over and then, quietly, take your seat.**
- 3. Pick up the liturgical book and follow closely the service, reading all of the prayers.**
- 4. During the Divine Liturgy you are not allowed to talk to other people. You can do that at the end, during the fellowship.**