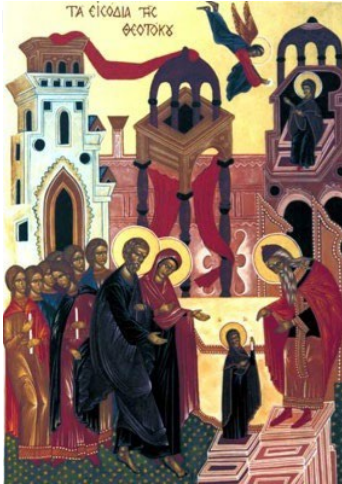


Ort



Entrance of the Theotokos into the Temple

306 W. Main Street Emmitsburg, MD
21727

<http://EntranceMission.org>

717-817-0084

The V. Rev. Elias Yelovich,
Rector

The Rev. Anthony Duvall,
Assistant

The Acceptable Time is Now
November 2, 2025

Glory to Jesus Christ! Glory Forever!

The Parable of the Rich Man and Lazarus

- Only in Luke, the Gospel of Compassion
- A story filled with poignant images; if we have a heart that is not stone cold, it invokes our deepest empathy
 - For Lazarus, to be sure
 - A beggar at the gates of a rich man, eating scraps thrown from the table to the dogs
 - Like Job, he suffers from a skin disease; only the dogs come and lick his wounds; no other relief for him.
 - The Rich man is apparently oblivious to Lazarus' suffering
 - He forgets to clear teaching of Moses:
 - Leviticus 19: [18] ... you shall love your neighbor as yourself: I am the LORD!
 - He forgets the warnings of the Holy Prophets who came before:
 - Amos 5: [11] Therefore because you trample upon the poor and take from him exactions of wheat, you have built houses of hewn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you

shall not drink their wine. [12] For I know how many are your transgressions, and how great are your sins -- you who afflict the righteous, who [trample on the poor] who take a bribe, and turn aside the needy in the gate.

- Micah 6: [8] He has showed you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?
- Isaiah 1: [17] learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow.
- Isaiah 58: [6] "Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? [7] Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?
- Lazarus dies and his spirit goes to the bosom of Abraham in paradise.
- The rich man dies and is in torment. Even then, thinking of himself, he treats Lazarus as if he were his own personal slave and calls for Lazarus to come assuage his torment with a drop of water.
- But that is not to be. Abraham says there is a chasm between the two: those in paradise are protected from the mistreatment of those in hades.
- Then, showing perhaps the first bit of compassion in his attitude for many a year, he asks for Lazarus to go and warn his family, his brothers
- But that request too is denied. Abraham observes:
 - They have Moses and the Prophets. How we are to treat one another is no secret. Leviticus makes service to our neighbor connected to the Holy Shema. Amos, Isaiah, Jeremiah, Micah – all the prophets in one way or another - speak quite clearly of our responsibility for the poor and the suffering.
 - The rich man's time for doing so is over. He's dead; his body is buried; his spirit has no access to the living on earth. It's too late.
- St. Paul in one of his letters to the Corinthians reiterates the same teaching:
 - 2 Corinthians 6: [2] For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation.
- The time for helping others is now. The time to take notice of the needs of our neighbors is now. The time for action against injustice and abuse of others is now.
- This is not merely a call to individual action, but corporate action to be sure.

- Each of us is called to do our part and to support those in the big picture who would do so collectively.
- We find a million reasons not to. It would cost too much money and disrupt the health of our economy. Or, it would diminish the quality of life we want for ourselves to share more with those in need. Or, those in need have only themselves to blame, etc., etc., etc.
- But the parable negates all of those objections quite firmly.
- The day will come when it is too late to help others. Once our souls are ripped away from our bodies, we cannot do so. Only now is the time of salvation, only now is the age of compassion.
- What will happen to those of us like the rich man?
 - Mercy to be sure; but only after there is a change in whatever heart remains on the soul. And that will certainly take quite some time!

Fr. Elias

Orthodox Church of the Entrance of the Theotokos into the Temple
 306 West Main Street
 Emmitsburg, MD 21727
<https://EntranceMission.org>