

A reading from the book of the prophet Amos.

Pause - and look up at the assembly

Thus says the Lord, the God of hosts:
“Alas for those who are at ease in Zion,
and for those who feel secure on Mount Samaria!
Alas for those who lie on beds of ivory,
and relax on their couches,
and eat lambs from the flock,
and calves from the stall;
who sing foolish songs to the sound of the harp,
and like David improvise on instruments of music;
who drink wine from bowls,
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!
Therefore they shall now be the first to go into exile,
and the revelry of those who lie in ease shall pass away.”

PAUSE for **THREE** seconds
then look up at the people
and say SLOWLY:



The WORD of the LORD.

Thanks be to God.

A reading from the first letter of Saint Paul to Timothy.

Pause – and look up at the assembly

As for you, man of God;
pursue righteousness, godliness, faith,
love, endurance, gentleness.
Fight the good fight of the faith;
take hold of the eternal life, to which you were called
and for which you made the good confession
in the presence of many witnesses.
In the presence of God, who gives life to all things,
and of Christ Jesus,
who in his testimony before Pontius Pilate made the good confession,
I command you to keep the commandment without spot or blame
until the manifestation of our Lord Jesus Christ,
which he will bring about at the right time.
He is the blessed and only Sovereign,
the King of kings and Lord of lords.
It is he alone who has immortality
and dwells in unapproachable light,
whom no human being has ever seen or can see;
to him be honour and eternal dominion. Amen.



PAUSE for **THREE** seconds
then look up at the people
and say SLOWLY:

The WORD of the LORD.

Thanks be to God.

GOSPEL READING – C 26

The Lord be with you.

And with your spirit.

A reading from the holy gospel according to Luke.

Glory to you, O Lord.

Jesus told this parable
to those among the Pharisees who loved money:
“There was a rich man who was dressed in purple and fine linen
and who feasted sumptuously every day.
And at his gate lay a poor man named Lazarus, covered with sores,
who longed to satisfy his hunger
with what fell from the rich man’s table;
even the dogs would come and lick his sores.
The poor man died
and was carried away by the angels to be with Abraham.
The rich man also died and was buried.
In Hades, where he was being tormented,
he looked up and saw Abraham far away
with Lazarus by his side.
He called out,
‘Father Abraham, have mercy on me,
and send Lazarus to dip the tip of his finger in water
and cool my tongue;
for I am in agony in these flames.’
But Abraham said,
‘Child, remember that during your lifetime
you received your good things,
and Lazarus in like manner evil things;
but now he is comforted here,
and you are in agony.
Besides all this,
between you and us a great gap has been fixed,
so that those who might want to pass from here to you
cannot do so,
and no one can cross from there to us.’
The man who had been rich said,
‘Then, father, I beg you to send Lazarus to my father’s house –
for I have five brothers –
that he may warn them,
so that they will not also come into this place of torment.’



Abraham replied,
‘They have Moses and the prophets;
they should listen to them.’
He said,
‘No, father Abraham;
but if someone goes to them from the dead,
they will repent.’
Abraham said to him,
‘If they do not listen to Moses and the prophets,
neither will they be convinced
even if someone rises from the dead.’”



The gospel of the Lord.

Praise to you, Lord Jesus Christ.

SCRIPTURES IN DEPTH

Reading I: Amos 6:1a, 4-7

Last Sunday's Old Testament reading dealt with the question of social injustice. Today's reading is a denunciation of private luxury. It forms a fitting companion reading for the parable of Dives and Lazarus, which is the gospel of the day.

Responsorial Psalm: 146:7, 8-9, 9-10

This psalm initiates the last group of Alleluia psalms in the psalter, all of them hymns of praise to YHWH for his mighty acts. Again, this psalm is highly fitting for this Sunday.

Verses 9-10 echo the denunciation of the rich in the first reading and God's concern for the poor, the hungry, and the oppressed. It thus looks forward to the gospel.

Reading II: 1 Timothy 6:11-16

This passage from 1 Timothy 6 has been interpreted as an ordination charge (H. Käsemann). In this charge the ordinand is reminded of the confession of faith made at baptism. The ordained minister has to teach this faith to others.

This suggests an important relation between ordination and baptism. Ordination is the form that the fulfillment of their baptismal vocation takes for some.

The "commandment" may be the actual ordination charge (see Moses' charge to Joshua at his ordination in Nm 27:19), an Old Testament type that provided both the synagogue and the early Church (see Hippolytus' ordinal) with the model for their ordination practices.

Gospel: Luke 16:19-31

The first part of the parable of Dives and Lazarus is a well-known folk tale relating the reversal of fortunes in the next world. It is a conventional piece of moralizing.

As so often with the Gospel parables, however, there is a surprise at the end—the dialogue between Dives and Abraham. This is where the real point of the parable lies.

The rich man asks that Lazarus be allowed to convey a special warning to his five brothers, who are still alive. The answer is that they have the word of Scripture, and that is sufficient. Those who are unmoved by the message of Scripture will not be convinced by a miracle either, even by a resurrection.

Such, presumably, was Jesus' point in telling the parable.

By placing the parable after the string of sayings on the right use of wealth, which follows the parable of the unjust steward, Luke (and evidently the compilers of the Lectionary)

calls attention to the conventional part of the story—the reversal of the fortune of the rich and the poor in the next world.

Since the first part of the parable is conventional, it would be wrong to build up a doctrine of the next life on the reference to Abraham's bosom.

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