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MASS TIMES: SATURDAY 4PM, SUNDAY 9AM & 11AM, MONDAY-THURSDAY 12:10PM



26TH SUNDAY IN ORDINARY TIME

Last week and this week we've read from the 16th chapter of Luke which revolves around the topic of wealth. Jesus will present two parables and two sets of teachings. First, I think it's fair to say that having wealth is not in itself a mark of immorality. You don't need to be rich or poor to be greedy, just as you don't need to be rich or poor to be benevolent. Last week, Jesus told us that we cannot serve God and wealth/mammon. The question is one of devotion. Will I dedicate my life to acquiring money and possessions along with the accompanying sense of security that they may seem to come with them? Or will I devote myself and my resources to God which is marked by a radical concern for others?

It's good to note that in last week's Gospel story of the dishonest steward and in this week's Gospel, two different characters share the same name: he is a "rich man", literally "a man who was a rich man" (In Greek anthropos...tis hayn plousios). I think that this distinction is helpful. In the construction, he is a man (or "human being", as anthropos can mean either) first, and his wealth is something merely appended to him. Everyday he enjoyed his wealth and ate good food. Outside his home is Lazarus and while he is simply called "a poor man" (Gk: ptōchos), unlike the rich man he is given a name. He is hungry and he is covered in sores. While the humanity of the rich man is emphasized by his designation as anthropos, his inhumanity is manifest in his neglect for Lazarus. It's not inconsequential that Jesus gives the poor man a name. So often, poverty can be a concept and the poor can be a faceless mass. Jesus demands that his listeners know that the anonymous poor that people encounter everyday have a name and their name is known to him. If they are known by him then the least we can do is to get to know the names of people who are most in need, to see them as people and not as a nuisance to our comfort.

The beginning of the parable is marked by the vast difference between the rich man and Lazarus. The rich man wears fine clothing. Not so with Lazarus. The rich man eats a feast at his table. Lazarus lays at his door, longing for his table scraps. The rich man is well-fed and in seemingly good health. Lazarus is covered in sores. To our eyes the disparity couldn't be more clear. And yet when they both die, the gap between them widens. In a total reversal, Lazarus is taken up by angels to "Abraham's bosom" while the rich man is consigned to Hades and to torment. While fate had dealt them one hand in life, in death their roles are reversed. The gap between them is widened further and while in life the rich man would have needed only to reach down to Lazarus as he passed him everyday, in death a "great chasm" exists between them. The rich man can no longer change the direction of his life and Lazarus will not be removed from consolation in the afterlife.

This begs the question. Why is this man in Hades? I do not think it is merely a question of his being a rich man but rather what those riches were meant for. Like the antagonist in last Sunday's Gospel reading, the rich man is an actuality a steward rather than the master he might imagine himself to be. If his wealth is simply his right and if it marks his identity, then his greed or his benevolence is a matter of disposition. What does he feel like doing? From this perspective, the choice to be greedy or giving is the choice of one who sees himself as a master. But if he is a steward, if he has been charged with this wealth at the behest of a gracious God (who is himself Lord and master), then it is his obligation to do with the wealth what the master desires.

I find the final matters of the parable to be the most devastating. The rich man wakes up to his errors while in torment and begs Abraham to send Lazarus to his brothers to warn them to change their ways. This tells us that the rich man's entire family was aware of Lazarus and his suffering. Their plight would be the same as the rich man's if they do not change their ways. Abraham rejects his plea, telling the rich man (rather coolly) "They have Moses and the prophets. Let them listen to them." The man pleads further that his brothers would surely listen to the testimony of a ghostly Lazarus and then change their ways. Abraham's counters "If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead."

Abraham here is speaking to us. Most of us have been told for our entire lives the message of Moses and the prophets. We've heard it so often that our minds wander when we hear familiar passages from Scripture. The fear is that it has all become so commonplace. Scripture loses its ability to cut into our hearts and wound us with its words. It no longer lifts those same hearts back to God in adoration and submission. When you get the chance, re-read our first reading from the prophet Amos (better still, revisit the book). Amos' words were undoubtedly read to the rich man in the Gospel throughout his life: "Woe to the complacent", those who eat well and relax in leisure, getting drunk and having the best in this life while their neighbors starve and suffer. What does Amos say of their fate? They "shall be the first to go into exile". The rich man's fate was declared some 8 centuries prior...he just didn't listen.

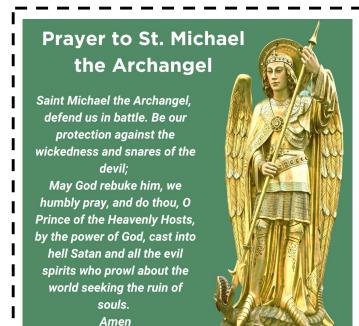
This message we proclaim in the Church is vital and relevant and it should cut through our complacency. Abraham's response tells us that Scripture (and its guardian the Church) shows us the road to life, to true riches and God's goodness.

FAITH FORMATION REGISTRATION

GREAT NEWS: If you were active in our program last year YOU ARE ALREADY REGISTERED FOR 2022-2023! Please let us know as soon as you can if your info has changed or you plan on NOT coming back this year.

If you need to register a new student, please visit www.stambroselatham.com/ff.
We've got a great year planned for the whole family!

Book pick-up times will be sent out via Flocknote (our e-mail and text update system). If you aren't subscribed to our Faith Formation updates, please let Tom know! WE INVITE YOU TO CUT OUT THIS PRAYER & PUT IN A PLACE OF PROMINENCE SO YOU CAN PRAY IT DAILY





KEEP IN TOUCH

Website: www.stambroselatham.com Facebook: @stambrosechurch Email: salatham@rcda.org

Are you receiving text and email notifications from St. Ambrose? Text the word ambrose to 84576 to opt in.



answering the call!





Volunteer With Us!

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Questions?

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ioineny@redcross.org



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Support morning & afternoon blood drives **NOW** in: Downtown Albany **♦**Cohoes **♦**Coeymans **▲** Latham **▲** Délmar



American Red Cross Contact: joineny@redcross.org

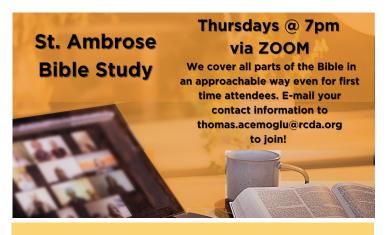


BIBLE STUMPER

Which of these men DID NOT become a follower of Jesus?

> A) Caiaphas **B) Nicodemus** C) Joseph of Arimathea D) Peter

Source: The Complete Book of Bible Basics by Mark D. Taylor, 2005.



Answer: A) Calaphas

There will be NO CONFESSION on Saturday 10/1 or Wednesday 10/5. There will be communion services in place of Daily Masses, 10/3 - 10/6.

MUSIC IN THE CHURCH BY BILL HAYES

<u>Psalm 146</u>

Today, is the 26th Sunday in Ordinary Time, Year C. The designated Responsorial Psalm is Psalm 146 with the response: "Praise the Lord, my soul".

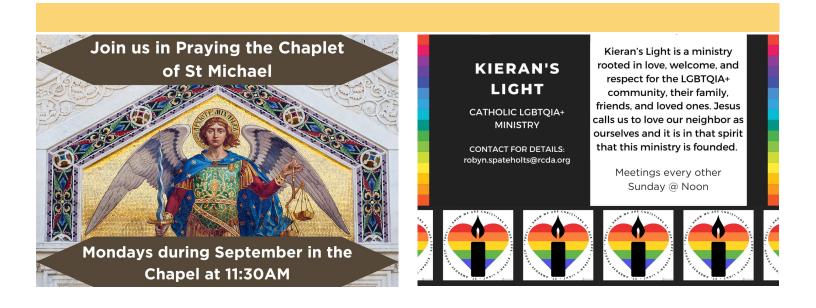
The last five psalms in the Book of Psalms (#146-#150) are known as the Hallelujah psalms, as they all begin and end with the Hebrew word YHWH (pronounced "Yahweh"), or translated, "Praise the Lord."

We rely on God, not on the powerful and the strong. For eventually, they too, will perish and return as dust to the earth. (Ps. 146: 2) The Lord will show his strength throughout our lives.

Response: Praise the Lord, my soul.

- 1) Blessed is he who keeps faith forever, secures justice for the oppressed, gives food to the hungry. The Lord sets captives free.
 - 2) The Lord gives sight to the blind, the Lord raises up those who were bowed down.

 The Lord loves the just; the Lord protects strangers.
- 3) The fatherless and the widow he sustains, but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, through all generations.



MASS INTENTIONS

<u>Saturday, September 24th — 4pm</u> <u>Fr. Kelly</u>

Helen & Peter Falasco Stephen P. Falasco Stacey Roberts Joseph & Rose Lento Tom & Charlotte Mulready Viola Smith Brown

<u>Sunday, September 25th — 9am</u> <u>Fr. Kelly</u>

Anne Smoczynski

<u>Sunday, September 25th — 11am</u> <u>Fr. Kelly</u>

Vittorio Renda The Deceased Members of the King Family Robert F. Smith Karen Judge-Cummings

<u>Monday, September 26th — 12:10pm</u> <u>Fr. Kelly</u>

The People of St. Ambrose

<u>Tuesday, September 27th — 12:10pm</u> <u>Fr. Kelly</u>

Kenneth & Jane Blakley Intentions of Deacon Frank Intentions of Pauline Kubizne

<u>Wednesday, September 28th — 12:10pm</u> Fr. Kelly

Mary K. Zangrando Family

<u>Thursday, September 29th — 12:10pm</u> <u>Fr. Kelly</u>

Jerry Minihane Suzie Mansfield Intentions of Marilyn Frantsov

WHO'S PRESIDING NEXT WEEKEND?

<u>Saturday, October 1st — 4pm</u> <u>Fr. Kelly</u>

<u>Sunday, October 2nd — 9am</u> <u>Fr. Bellafiore</u>

<u>Sunday, October 2nd — 11am</u> <u>Fr. Kelly</u>

OFFERTORY

Current Year

Previous Year

9/11/2022:

9/12/2021:

\$14,093.07

\$17,128.75



Always forgetting your envelopes? Switch to online giving: stambroselatham.com/egiving

Walk to End Alzheimer's – Albany Saturday, October 1, 2022



To register, scan or visit act.alz.org/neny





HAILEY'S CORNER



If no one is going to share their leftovers with me, then maybe they shouldn't call them "doggie bags"!