



# SUNDAY, SEPTEMBER 25—OCTOBER 1

TIME AFTER PENTECOST — LECTIONARY 26

## FIRST READING: Amos 6:1a, 4-7

A reading from Amos.

<sup>1</sup>Alas for those who are at ease in Zion,  
and for those who feel secure on Mount Samaria,  
<sup>4</sup>Alas for those who lie on beds of ivory,  
and lounge on their couches,  
and eat lambs from the flock,  
and calves from the stall;  
<sup>5</sup>who sing idle songs to the sound of the harp,  
and like David improvise on instruments of music;  
<sup>6</sup>who drink wine from bowls,  
and anoint themselves with the finest oils,  
but are not grieved over the ruin of Joseph!  
<sup>7</sup>Therefore they shall now be the first to go into exile,  
and the revelry of the loungers shall pass away.

The word of the Lord.            *or*            Word of God, word of life.

## PSALMODY: Psalm 146

## SECOND READING: 1 Timothy 6:6-19

A reading from First Timothy:

<sup>6</sup>Of course, there is great gain  
in godliness combined with contentment;  
<sup>7</sup>for we brought nothing into the world,  
so that we can take nothing out of it;  
<sup>8</sup>but if we have food and clothing,  
we will be content with these.  
<sup>9</sup>But those who want to be rich fall into temptation  
and are trapped by many senseless and harmful desires  
that plunge people into ruin and destruction. ▶

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### FIRST READING

The tone is one of foreboding. It is not, "Woe is me" but rather, "Woe to you!" Woe to those who have replaced almighty God as the center of their existence with luxury and idleness; who are not sick over the mass rejection of the Lord throughout the people of promise. The reader must communicate the utter seriousness of the prophecy.

### SECOND READING

This straightforward instruction to Timothy is practically a commentary on the first reading. It is a lesson of critical importance to so many of us, "rich in things but poor in soul." An excellent reading will not be hurried. It demands the voice of authority. Make the message stick.

<sup>10</sup>For the love of money is a root of all kinds of evil,  
and in their eagerness to be rich  
some have wandered away from the faith  
and pierced themselves with many pains.

<sup>11</sup>But as for you, man of God, shun all this;  
pursue righteousness, godliness, faith, love, endurance, gentleness.

<sup>12</sup>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.

<sup>13</sup>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 charge you <sup>14</sup>to keep the commandment without spot or blame  
until the manifestation of our Lord Jesus Christ,  
<sup>15</sup>which he will bring about at the right time—  
he who is the blessed and only Sovereign,  
the King of kings and Lord of lords.

<sup>16</sup>It is he alone who has immortality and dwells in unapproachable light,  
whom no one has ever seen or can see;  
to him be honor and eternal dominion. Amen.

<sup>17</sup>As for those who in the present age are rich,  
command them not to be haughty,  
or to set their hopes on the uncertainty of riches,  
but rather on God  
who richly provides us with everything for our enjoyment.

<sup>18</sup>They are to do good, to be rich in good works,  
generous, and ready to share,

<sup>19</sup>thus storing up for themselves  
the treasure of a good foundation for the future,  
so that they may take hold of the life that really is life.

The word of the Lord.            *or*            Word of God, word of life.

## **GOSPEL: Luke 16:19-31**

The holy gospel according to Luke.

Jesus said:

<sup>19</sup>“There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day.

<sup>20</sup>And at his gate lay a poor man named Lazarus, covered with sores,

<sup>21</sup>who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores.

<sup>22</sup>The poor man died

and was carried away by the angels to be with Abraham.

The rich man also died and was buried.

<sup>23</sup>In Hades, where he was being tormented,

he looked up and saw Abraham far away with Lazarus by his side.

<sup>24</sup>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.’

<sup>25</sup>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.

<sup>26</sup>Besides all this, between you and us a great chasm 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.’

<sup>27</sup>He said, ‘Then, father, I beg you to send him to my father’s house—

<sup>28</sup>for I have five brothers—that he may warn them,

so that they will not also come into this place of torment.’

<sup>29</sup>Abraham replied, ‘They have Moses and the prophets; they should listen to them.’

<sup>30</sup>He said, ‘No, father Abraham;

but if someone goes to them from the dead, they will repent.’

<sup>31</sup>He 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.

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### **GOSPEL**

Clarity in reading to the assembly requires continued careful attention to the initial, interior, and ending consonants of each word. Words and phrases such as “sumptuously,” “longed to satisfy,” and “a great chasm has been fixed” easily dissolve into mush in the ear of the hearer unless the reader is careful to enunciate every syllable by clipping the consonants. What will initially sound exaggerated in the ear of the reader will translate as clarity in the ear of the hearer.