

THE CATHOLIC COMMUNITIES OF
ST. PIO OF PIETRELCINA

REVEREND JEREMIAH N. MURASSO, PH.D., ED.D., PSY.D., PASTOR
REVEREND PATRICK KANE, PAROCHIAL VICAR



26TH SUNDAY IN ORDINARY TIME



“Abraham replied, ‘My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented.’” - Lk 16:25

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

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26th Sunday in Ordinary Time
September 25, 2022

Mass Intentions for the Week

SATURDAY, September 24 - Vigil – 26th Sunday in Ordinary Time

- 4:00pm OLOP + Lucien & Hortence Langezine
by Daughters
4:00pm ST. B + Robert Gilson
by Family
4:30pm SVDP + Michael Ranfone
by Mom, Patricia

SUNDAY, September 25 – 26th Sunday in Ordinary Time

- 8:00am OLOP + Anna Vecchio
by Husband & Family
9:00am ST. B + Jerry Redenti by Wife, Diane
Eileen Morgillo by Family
9:30am SVDP + John Finkle
by Lucille, Jim & John
10:00am OLOP + Bridget F. McCarthy
by Family
11:15am SVDP + Living & Deceased Members of St. Pio
11:45am OLOP + Anita Muro
by Husband & Family

MONDAY, September 26 - Sts. Cosmas & Damian

- 8:00am OLOP + Cora & Harold Hall, Sr.
by Marianne Hall

8:00am SVDP + Laura Anderson

TUESDAY, September 27 – St. Vincent de Paul

- 8:00am OLOP + Betty DeCapua
by Maselli Family
8:00am SVDP + Alex Papa
by Lunney & Elliott Families

WEDNESDAY, September 28 - St. Wenceslaus

- 8:00am OLOP + Amelia & Luke Piscitelli
by Family
8:00am SVDP + Marie Sparano
by Porto Funeral Home

THURSDAY, September 29 - Sts. Michael, Gabriel & Raphael

- 8:00am OLOP + Linda Nuzzo
by Porto Funeral Home
8:00am ST. B + Edward Bernard
by Porto Funeral Home

FRIDAY, September 30 - St. Jerome

- 8:00am ST. B + Blanca Carabello Ruiz
by Porto Funeral Home

SATURDAY, October 1 - Vigil – 27th Sunday in Ordinary Time

- 4:00pm OLOP + Vincent & Ann Costanzo
by Daughter, Roma
4:30pm SVDP + Living & Deceased Members of St. Pio

SUNDAY, October 2 – 27th Sunday in Ordinary Time

- 8:00am OLOP + William DeLeone
by Family
9:00am ST. B + Annette Talbot by Family
+ Ida Ricciardi by Family
10:00am OLOP + Carol Esposito
by Family
11:15am SVDP + Jason Sagnella
by Mom, Brother, Sister & Nieces

STEWARDSHIP

Regular Collection \$10,057.00
Online Giving \$746.69
October 1 & 2 Second Collection:
Monthly

SCRIPTURE READINGS

Sunday: Am 6:1a, 4-7/Ps 146:7, 8-9, 9-10 [1b]/1 Tm
6:11-16/Lk 16:19-31
Monday: Jb 1:6-22/Ps 17:1bcd, 2-3, 6-7/Lk 9:46-50
Tuesday: Jb 3:1-3, 11-17, 20-23/Ps 88:2-3, 4-5, 6, 7-
8/Lk 9:51-56
Wednesday: Jb 9:1-12, 14-16/Ps 88:10bc-11, 12-13, 14-
15/Lk 9:57-62
Thursday: Dan 7:9-10, 13-14 or Rv 12:7-12a/Ps 138:1
-2ab, 2cde-3, 4-5/Jn 1:47-51
Friday: Jb 38:1, 12-21; 40:3-5/Ps 139:1-3, 7-8, 9-
10, 13-14ab/Lk 10:13-16
Saturday: Jb 42:1-3, 5-6, 12-17/Ps 119:66, 71, 75, 91,
125, 130/Lk 10:17-24

CONFESSION SCHEDULE:

St. Bernadette & Our Lady of Pompeii:
Saturday at 3:00-3:30pm

St. Vincent de Paul: Saturday at 3:30-4:00pm

SILENCE.

Please, be mindful that many parishioners arrive early prior to the start of Mass in order to sit reflectively with the LORD in prayer. Please, be mindful of the level of your voice and that voices carry from the back of the church to the front. Please, maintain a subdued tone when speaking so that other's quiet time is not disturbed.



Holy Hour
Come spend time in
the presence of Jesus.

Every Monday, immediately following morning Mass at Our Lady of Pompeii, there is one hour of **Exposition of the Blessed Sacrament**. This *Holy Hour* is also streamed for those who cannot join us. Go to <https://www.stpioofpietrelcinaeh.com>

St. Pio of Pietrelcina Parish

Address: 355 Foxon Road, East Haven, CT 06513
Phone Number: (203) 469-0764

Office Hours:

Foxon Road: Mon-Fri 8:00-12:00 & 1:00-3:00
Taylor Avenue: Mon. & Fri. 10:00-2:00

E-Mail: stpioofpietrelcina@gmail.com

MINISTRY & EVENT CALENDAR

<p>SUNDAY, SEPTEMBER 25 NO EVENTS OR ACTIVITIES SCHEDULED</p>	<p>SUNDAY, OCTOBER 2 SVDP Family Mass & Welcome Back Picnic</p>
<p>MONDAY, SEPTEMBER 26 Holy Hour - 8:30-9:30am in Our Lady of Pompeii Church Fr. Patrick Prayer Class - 2:00pm at SVDP Parish Office Bible Study - 7:00pm on Zoom Contact Christine Sandford at 203-469-7823</p>	<p>MONDAY, OCTOBER 3 Holy Hour - 8:30-9:30am in Our Lady of Pompeii Church Fr. Patrick Prayer Class - 2:00pm at SVDP Parish Office Bible Study - 7:00pm on Zoom Contact Christine Sandford at 203-469-7823</p>
<p>TUESDAY, SEPTEMBER 27 Fr. Patrick Prayer Class - 6:30pm at SVDP Parish Office Rosary Group - 8:00 pm on Zoom Contact Sally Mucka at 203-469-0764 ext. 8</p>	<p>TUESDAY, OCTOBER 4 Fr. Patrick Prayer Class - 6:30pm at SVDP Parish Office Rosary Group - 8:00 pm on Zoom Contact Sally Mucka at 203-469-0764 ext. 8</p>
<p>WEDNESDAY, SEPTEMBER 28 Bible Study - 6:30pm at SVDP Parish Office Contact Marie Connors at 203-468-1184 Rosary Group - 8:00 pm on Zoom Contact Sally Mucka at 203-469-0764 ext. 8</p>	<p>WEDNESDAY, OCTOBER 5 Bible Study - 6:30pm at SVDP Parish Office Contact Marie Connors at 203-468-1184 Rosary Group - 8:00 pm on Zoom Contact Sally Mucka at 203-469-0764 ext. 8</p>
<p>THURSDAY, SEPTEMBER 29 Scriptural Rosary - 6:00pm at OLOP Chapel Contact Sally Mucka at 203-469-0764 ext. 8</p>	<p>THURSDAY, OCTOBER 6 Scriptural Rosary - 6:00pm at OLOP Chapel Contact Sally Mucka at 203-469-0764 ext. 8</p>
<p>FRIDAY, SEPTEMBER 30 Rosary Group - 8:00 pm on Zoom Contact Sally Mucka at 203-469-0764 ext. 8</p>	<p>FRIDAY, OCTOBER 7 Rosary Group - 8:00 pm on Zoom Contact Sally Mucka at 203-469-0764 ext. 8</p>
<p>SATURDAY, OCTOBER 1 Divine Mercy - 11:00am at Our Lady of Pompeii Chapel Blessing of the Animals - 2:00pm at Our Lady of Pompeii Rosary Group - 8:00 pm on Zoom Contact Sally Mucka at 203-469-0764 ext. 8</p>	<p>SATURDAY, OCTOBER 8 Divine Mercy - 11:00am at Our Lady of Pompeii Chapel Rosary Group - 8:00 pm on Zoom Contact Sally Mucka at 203-469-0764 ext. 8</p>



Lord, make me an instrument of your peace.
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.
O Divine Master, grant that I may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.
Amen.

—*St. Francis of Assisi*

The Candles burn this week for these special intentions:

Our Lady of Pompeii Candles

Sanctuary Lamp (Right Side) ~ In Memory of Billy Richmond & For All the Souls in Purgatory

Sanctuary Lamp (Left Side) ~ In Memory of the Mauro & Elko Families

Chapel ~ Bridget F. McCarthy

Sacred Heart of Jesus ~

Our Lady of Perpetual Help Icon ~

Our Lady of Pompeii Picture ~

St. Vincent de Paul Candles

Sanctuary Lamp (Right Side) ~ In Memory of the Balzano & Avitable Families

Sanctuary Lamp (Left Side) - In Memory of

Ronald Paolillo

Our Lady's Altar ~

St. Joseph's Altar ~

St. Bernadette Candles

Sanctuary Lamp (Right Side) ~

Sanctuary Lamp (Left Side) ~

PRAY FOR THE SICK OF OUR PARISH

Nick Vessicchio, Sally Ann Fallon, Lynette Ely, David T. Boyle, Richard Lucibello, Carmel Ferretti, Bryan Surprenant, Sharon Spadacenta, Marie & Charles Zambrano, Helen Langello, Brian Savo, Gerry Andrea, Alan Poirier, Connie Rasimas, Jane Pyka, Harry Clark, Lou DiNola, Geraldine Licciardi, Joanne Cretella, Joseph Anyzeski, Fran Sofo, Elizabeth Kuen, Deborah Sanning, Paula Ferrara, Patricia Brasile, Tina Marie Fionia, Elizabeth Nucolo, Joseph Parise, Frank DelGREGO, Moira Ferguson, Danielle Joubert, Frances Polaski, Pauline Condon, Rose Anna Izzo, Angelo DeMatteo, Patricia Aulenti, Michael Pascale, Alyce Richmond, Catherine Leach, Mark Schettino, Patty DiMilo, Rose Rogalski, Elaine Smith, Karen Rescigno, Virginia Pisano, DJ DiVincenzo, Sgt. Anthony Rybaruk, Philip & Sally DeMilo, Anna Concelmo, Anna Marie Nappi, Brian Higney, Rich Tortora, Frances Randi, Denise Bailey, Joseph Peterson, Marion Mahl, Paula Ruddock, Pamela Willis, Laura Luzzi, Brian Wilson, Maureen Redmond, Kristianne Argentino, Shirley Perrelli, Bill Izzo, Andrew & Catherine Criscuolo, Patricia Miles, Joe Coscia, Deborah Verab, Dona Marie, Louis Messina, Christina Meoli, Michelle Smith, Ron Mattei, Angela Riccio, Charlene Tantalo, Al Forgione, Gabriella Garrity, Beverly Fucci, W.D. Merkle, Phyllis Anastasio, Cheryl Barbara, Carmine DelBasso, Laura-Phyllis Esposito, Diana Vitelli O'Brien, Meghan Keeney, Gennaro Milone, Jo Vuolo, Felicia DeRoche, Marilyn Kozin, Mike Barnett, Richard Costanzo, Carole & Frank Casapulla, Gerrie Amendola, Michael Bowen, Linda Montone, Mary Diamante, Carol Esposito, Fred & Barbara Brow, Christopher Farrell, Roberta Sanders-Gray, Jeannette Winston, Marilyn Sisson, Ryder Feeley, Theodore Siwinski, Michael Enders, Nicholas Cerillo, Edwina Cinque, John Soleski, Rudolph Pohlman, Linda Esposito, Renee Flynn, The Cooper Family, Rosemary Riccitelli, Marie Riccitelli, Lynn Ely, Ethan Roche, Frances Graney, Barbara Kapusta, Megan Maturo, Rose Paula Dzedulonis, Roma Criscuolo, Lucille Ready, Ron Rosarbo, Taras Mychajlowskyj, Denise Steiner, Mary Ann Anastasio, Guy Brasile, Gloribeth R., Stacie Bouchard, Daija Diaz, Al Sappinetti, Guy Racino, Michael Polaski, Martha Catel, Eddie Villecco, Isaiah Colville, Marie Monico, Jennie Nazario, Joan Proto, Caitlin Rustic, Michael Fillion, Joanne Gondek, John Torello, Mauro Antonio Bezanilla, Matteo Criscuolo, Robert Fillion, Lucy Carbone, Dorene Izzo, Lucille Palange, Carmine Riccitelli, Sr., Louise Amato, Mark Houston, Avery Bye, Mark Palmisano, Alex Bernaitis, Vincent Pisano

Please send prayer requests to stpiofpietrelcina@gmail.com so that our parishioners and friends can be remembered in our prayers.

**Midnight Run
Taylor Avenue Campus**

The Midnight Run for **October** is the **2nd Monday**, which is **October 10th**. Donations of brown bag lunches, water, juice boxes and toiletries are appreciated. These donations can be dropped off to Sue Stacey's home, 82 Forbes Place, up until 7pm on **Monday, October 10th**. At this time, because of Covid, clothing and blankets can not be accepted. Thank you and God bless you for all donations. Stay safe & well. ***MIDNIGHT RUN FOR AUGUST IS POSTPONED UNTIL SEPTEMBER***

**Midnight Run
Foxon Road Campus**

On the last Monday of each month, we bring 75 bagged lunches to the Columbus House Overflow Shelter.

Donations Needed:

ShopRite Gift Cards or

Gallon Size Ziploc Bags

Quart Size Ziploc Bags

Peanut Butter & Jelly

Juice Pouches

Raisin Boxes

Fruit Cups & Pudding Cups

Granola Bars

Individual Packaged Cookies, Crackers or Chips

We are also looking for small amounts or full skeins of yarn, it will be used to make hats and scarves for the midnight run. Please leave your donations at any entrance of the church. Thank you.

Midnight Run is the **LAST** Monday of **EVERY** month from Our Lady of Pompeii Church from 6-7 pm. Thank-you for being so generous!



St. Bernadette Food Pantry located at the East Shore Senior Center is open every Saturday from 10:00am-11:00am. We are always in need of non-perishable foods. Top choices are, canned: tomatoes, tomato sauce, vegetables, tuna fish, soups and fruits. Pasta, mac & cheese and peanut butter. Consumption guidelines provided to us from the CT

Food Bank: Expiration/Code Date Extensions past expiration: high acid foods (i.e. tomatoes) 12-18 months. Low acid foods (canned meat, most vegetables) 2-5 years. Food in jars, 12 months past expiration, dry cereal 6-12 months, rice/pasta (dry) 1 year. Questions, please contact Deb or Rico at 203-468-7489



THE EAST HAVEN FOOD PANTRY is asking for mac and cheese, pasta sides and cereal the month of September. Please leave your donations of food at the church entrances.

*Starting October 1, the Food Pantry will be open from 9:00am-11:00am on Saturdays & Tuesdays. Help needed on some Saturdays.

For more info call Christine Sandford 203-469-7823

From the Pen of Fr. M.

Reverend Jeremiah N. Murasso, Ph.D., Ed.D., Psy.D.

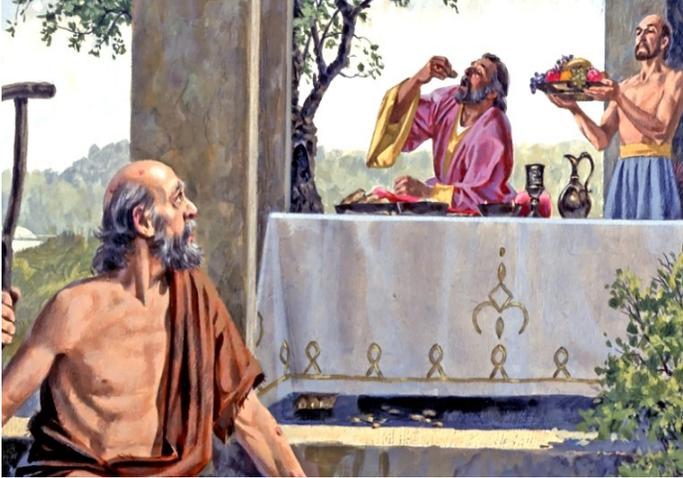
The Rich Man and Lazarus
St. Luke 16:19-31

&

The Book of Amos 8:4-7; 6:1a, 4-7

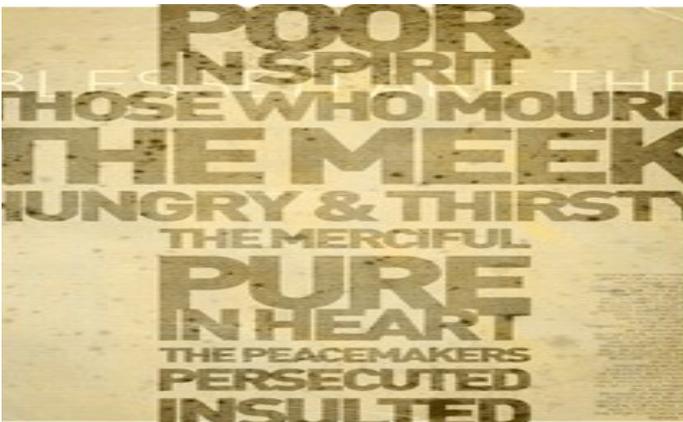
The Rich Man & Lazarus

This weekend, the twenty-six Sunday in ordinary time, the Church focuses on St. Luke's account of the rich man and Lazarus. This parable has a fascinating, yet, daunting message that focuses on the notion that man's behaviors speak volumes about his spiritual life and his relationship with God. In other words, the choices that each of us makes in this life will have consequences, even ramifications in the next life.



This gospel account is about a rich man who, while living in the world experienced all the benefits of luxury and leisure that money could buy, while at the same time ignoring the poor in his midst. One wonders just how many times the rich man passed the poor beggar without paying him much attention. However, when the rich man enters into the afterlife, all of this is reversed. The poor man, who Luke identifies as Lazarus, lived his life as a beggar; poor and destitute. However, when he enters into the afterlife, he receives everything that he was deprived of while living in the world. The rich man is doomed to spend all eternity in the underworld.

Luke's Sermon on the Plain



As is true with all of the stories and parables that comprise the third gospel account, Luke wants the reader to remember everything that came before: Luke would expect that the reader would have knowledge of Jesus' *Sermon on the Plain* 6:20-26. It is interesting to note that the word that Luke uses to describe the *poor man* in this parable is the same Greek word that he uses in his first *Beatitude*:

"Blessed are you poor (from the Greek, *ptochos*) the reign of God is yours. Blessed are you who hunger; you shall be filled." The Greek word, *ptochos*, describes individuals who are so very poor that they are reduced to begging day and night from everyone and anyone. In other words, such individuals become driven, obsessed with trying to find food in order to exist.

We have all seen such individuals, who walk the streets, maybe approach us and ask for money or food or even a small job in order to earn money enough for their next meal. These are the individuals who are present as Jesus delivers his *Sermon on the Plain*.

"But woe to you who are rich, for you have received your consolation. Woe to you who are full now for you will be hungry."

The rich want for nothing; all their needs are being met. However, their continual feasting and comfort become an obstacle for entrance into and the experience of the kingdom of God. Man will not enter into the kingdom until he realizes his spiritual poverty and how spiritual poverty translates into a life lived in such a way that he becomes sensitive to the needs of others.



Neither the *Sermon on the Plain* nor the present parable of the rich man and Lazarus are meant as a criticism of people with *means*. It is, however, an attack on those who have the *means*, yet refuse to share their blessings with others, especially with the less fortunate. I also think that it is fair to say that Jesus is *not* necessarily speaking about the wealthy. He is addressing both these teachings to people who experience some level of comfort in their lives and who know where their next meal is coming from.

Such individuals are among those who can walk into a supermarket and purchase food, put gas into their cars and who have a few extra dollars for whatever it is that they *think* they need. This is an indictment for those individuals who continue to share from their *surplus*, instead of sharing from their *want*. The teaching of this parable goes on to imply that there are consequences for all of man's behaviors. These consequences will be imposed upon man in the afterlife, particularly for man's lack of generosity.

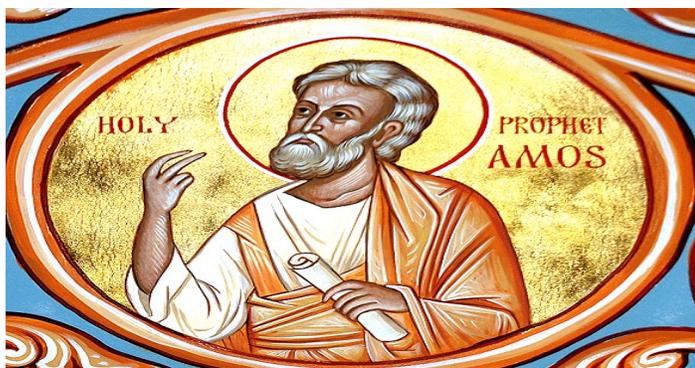
Perhaps, this is what Pope Francis means when he says, "*The Church must become poor, for the poor.*" Becoming poor does *not* mean that we become homeless and take up residency in a cardboard box on the town green. It *does* mean, however, that as Christian disciples, each must live his life sensitive to the needs of others; not only to one's financial needs, but emotional, psychological, physical and spiritual as well. Only then, can the disciple of Jesus Christ experience the kingdom in this life and in the life to come.

The Book of the Prophet Amos 8:1-7

Last weekend, the twenty-fifth Sunday in ordinary time we were introduced to the writings of the prophet Amos. His prophetic message parallels the parable of the rich man and Lazarus because the wealthy Israelites to whom Amos directs his criticism, characterizes the behavior and the life style of the rich man that Luke tells us about in the gospel account for this Sunday. In addition, both Amos and Luke's accounts are quite pertinent to our twenty-first century society, as they direct their teachings to a society where materialism and secularism have eroded the long-standing Judo-Christian values, which once were the *hallmark* and bedrock of American society.

It is appropriate that we continue to reflect on the prophet's message in order to gain an understanding and further insight into the themes of eight century B.C. when Amos lived, and those same themes that not only parallel our American society, but point to the present climate that continues to characterize our postmodern culture.

Who is Amos?



Amos lived in the eighth century, from 782 to 745 B.C. He was a wealthy businessman, a shepherd and a grower of fig trees. Although he was quite wealthy, Amos lived among the poor in the area around Judah. After King David's death, his kingdom was divided as a result of a civil war. Israel was located in the north with Bethel as the center, which was the heart of trade. Judah was located in the south with Jerusalem as its center.

Amos was a businessman and a tradesman who freely traveled to the north to sell his goods. In doing so, he became extremely disenchanted and utterly outraged at the injustices that were levied against the poor by the wealthy landowners. The poor people became slaves working the fields of the rich and were treated with disdain and disregard, and actually cheated out of a life lived in dignity and respect.

Amos reacted to this social injustice on the part of the Israelites, not only directing his disgust and condemnation to the political leadership, but also to the church. The religious leaders were turning their heads as well as turning a deaf ear to the plight of the poor at the hands of the wealthy. He admonished the clergy for their shallow leadership and their inability to convey the love and compassion of God. The clergy, too, became pawns in the hands of the rich as they acquiesced to their every demand. And for doing so, they were well paid.

The Message of Amos

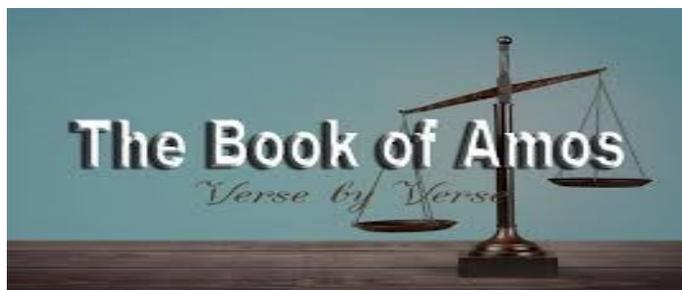
Amos protested against the social injustice, which prevailed in Israel under the reign of Jeroboam II. The prophet spoke against the principles of justice and social righteousness that were being ignored and violated by the wealthy Israelites. He predicted that this behavior; the indifference toward the destitute and the needy would result in ruin and decay because God would not be influenced any longer by the prayers and hollow supplications of the wealthy due to their refusal to repent from their callous and deceitful ways.

Amos 8:1-7

"This is what the Lord Yahweh showed me: a basket of ripe fruit" (v.1). Amos received seven visions in which Yahweh instructed him what to do and what to say to the rich, callous Israelites who were making money at the expense of slave-labor and who continued to live a life of leisure and extravagance.

"What do you see, Amos? He asked. 'A basket of ripe fruit,' I said. Then Yahweh said, 'The time is ripe for my people Israel; I will not continue to overlook their offenses'" (v. 2). The people put their produce from the harvest into baskets. *"Ripe fruit"* refers to the end. God has run out of patience; thus, He will now send punishment to Israel due to their greed and cold-hearted ways.

"That day, the palace songs will turn to howls, declares the Lord Yahweh. The corpses will be many that are thrown down everywhere. 'Keep silent'" (v.3). The people ordinarily praise God for their abundant harvest. However, there will be no more songs of thanks at the harvest. Only sad songs. People will no longer laugh. Rather, they will weep and silence will prevail: the silence of death.



"Here this, you who trample upon the needy and destroy the poor of the land" (v. 4). Those who *"crush the needy"* are the rich. In the times that Amos lived, the middle class was shrinking; thus, society was producing a two-class society: the very wealthy and the poor. (*Does this sound familiar?*). The rich were taking advantage of the government's decisions and at the same time, they were mistreating the poor while they prospered. Worse still: they did not care.

"When will the new moon be over," you ask, "that we may see our grain, and the Sabbath, that we may display the wheat? We will diminish the ephah, add to the shekel, and fix our scales for cheating" (v.5). The *"New Moon"* was a holiday that was instituted by Moses that celebrated the covenant relationship between Yahweh and His chosen people. The Mosaic Law indicated that the people could not work on this special holiday, nor could they engage in work on the Sabbath. The rich landowners resented any holidays as well as the Sabbath because they wanted to conduct business. Consequently, they forced the laborer to work on these days, and in so doing, they forced them to violate the Law. The worker had no choice, because if he did not work when the wealthy landowner ordered him to work, he would lose his job; thus, he would have no means of supporting his family.

"We will buy the lowly for silver, and the poor for a pair of sandals; even the refuse of the wheat we will sell" (v. 6). The wealthy landowners watered down their produce so that their profits would increase. They mixed rubbish and, in some cases, sewage with the wheat. The wealthy would sell anything at the expense of the poorer class simply because the slaves had no other choice but to pay their price even if what they purchased was of poor quality.

"The Lord has sworn by the pride of Jacob: 'Never will I forget a thing they have done'" (v. 7). The *"pride of Jacob"* refers to the esteem that the Israelites had for their God and to the promises that Yahweh had for His people. God will come to rescue His chosen.



“Will not the earth tremble for this and all who live on it lament, as it all rises together like the Nile in Egypt, it swells and then subsides like the Egyptian Nile” (v.8). Amos is predicting an earthquake. Even nature will rebel against the evil that is being perpetuated against God’s chosen. The earth will tremble and shake, the earth will burn with out-of-control fire, buildings will tumble and the rivers will rise consuming the wicked. Israel will become a society where death is perpetuated. However, when the waters subside, a new day will dawn.

Amos 6:1a, 4-7

“Thus says the Lord of hosts: woe to the complacent in Zion” (v.1a). Although Amos speaks primarily to Israel, here the prophet is speaking to Judah. He refers to Judah as Zion.

“Lying upon beds of ivory, stretched comfortably on their couches, they eat lambs taken from the flock, and calves from the stall” (v.4). This verse is similar to the description that Luke gives of the rich man who unlike Lazarus lived a life of leisure and comfort.

In the above verse, Amos criticizes the wealthy landowners because they are lazy, spending their days on things of little value. *“Beds of ivory”* refer to plush furnishings which added to the overindulgent lifestyles and exaggerated comfort that characterize the lives of the rich. In addition, most Israelites (common people) ate very little meat, only on special occasions. However, the wealthy ate lots of meat while indifferent to the famine around them.

“Improvising to the music of the harp, like David, they devise their own accompaniments” (v.5). The rich amused themselves by playing music. They appear to have an abundance of leisure time, which is spent relaxing and enjoying all kinds of entertainment.

“They drink wine from bowls and anoint themselves with the best oils; yet they are not made ill by the collapse of Joseph” (v.6). The wealthy drank so much wine that they became intoxicated. They drink their wine *“from bowls,”* which is another way of saying that they drank their wine from very large goblets. Also, in Amos’ day, people used oils to keep clean, as water was not in abundance. In the case of the wealthy, they purchased very expensive oils, even though it was not necessary to purchase costly oils. They were indifferent to the needs of their fellow man and to the needs of their country. They did not care that they were contributing to the collapse of their country. Their greed blinded them to the needs of their fellowman.

“Therefore, now they shall be first to go into exile, and their wanton revelry shall be done away with” (v.7). The wealthy will continue to be first. Money is power. Ironically, they will be the first to go into exile (the New Jerusalem Bible calls it *“captivity”*). Even when their enemies destroy their country, they will continue to be at the front, however, their reliance on wealth and comfort is coming to an end.

The 21st Century Climate

Amos preached on the inequality that existed in his day. He criticized the disproportion of wealth and the extent to which the wealthy class compromised the dignity of the poorer classes by treating them like slaves in the service of their immoral and lavish appetites.

Excessive wealth and the rich man’s indifference toward the plight of the poor became for the prophet Amos, a crusade for social righteousness. Yet, very little has changed with regard to man’s inhumanity toward man throughout the ages, even to the present. Perhaps this is the reason that Luke, like Amos feels the need to warn perspective disciples that following the Son of God demands sacrifices and responsibilities.



Moreover, two thousand years after Jesus, it appears that the self-serving climate of Jesus’ day continues unchanged; evidenced in our American society, which appears to resemble the type of economic and spiritual neglect about which both Amos and Luke speak:

The crash of our American economy (the Depression years), was followed by an era of prosperity; an era that has been characterized as several decades of greed. The rich in some case became wealthy at the expense of the middle class; thus, creating a larger poorer class.

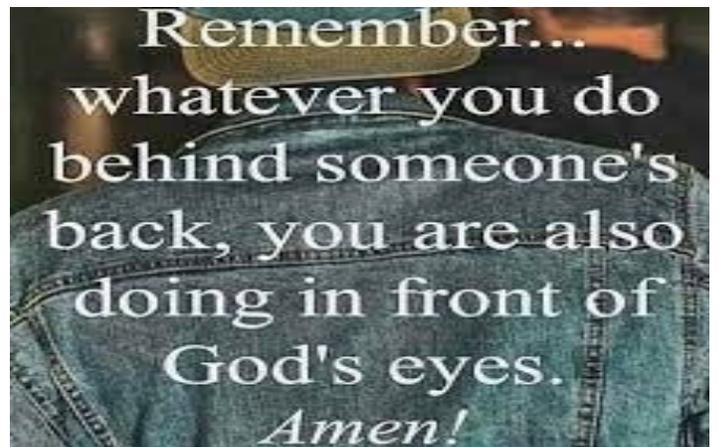
The past two, possibly three decades have seen the escalation of greed and self-serving business practices in which large corporations lied about their financial stability. This resulted in *“bail-outs”* at the expense of the working/shrinking middle class.

Presently, the working middle class continues to bear the brunt of a perpetuating financial spiral. And the poor continue to be stuck in a society that keeps them poor.

Banks loaning money to people that they knew could not repay. Who pays?

Amos predicted that if collective greed was not reversed, there would be a two-class system: the very rich and the poor. Are we as an American society heading toward the fulfillment of Amos’ prophesy?

Luke tells us that greed and indifference toward those in need have its consequences in the afterlife. Will we as a people, individually and as a nation, collectively be accountable to God? Will we experience the consequences that the rich man experienced in Luke’s account in this week’s Gospel?



Amos describes the religious practice of his day as being devoid of meaning. People merely went through the motions with no real desire to either glorify God or repent of their sins. He indicates that the clergy submitted to the societal demands of the rich because they profited from meeting the indulgent and immoral needs of the affluent.

Amos says that the rituals were shallow, leaving the poor spiritually undernourished. In our 21st century world, sociologists are calling these present times, the “*post-Christian age*” due to a decline in Judeo-Christo-centric faith.

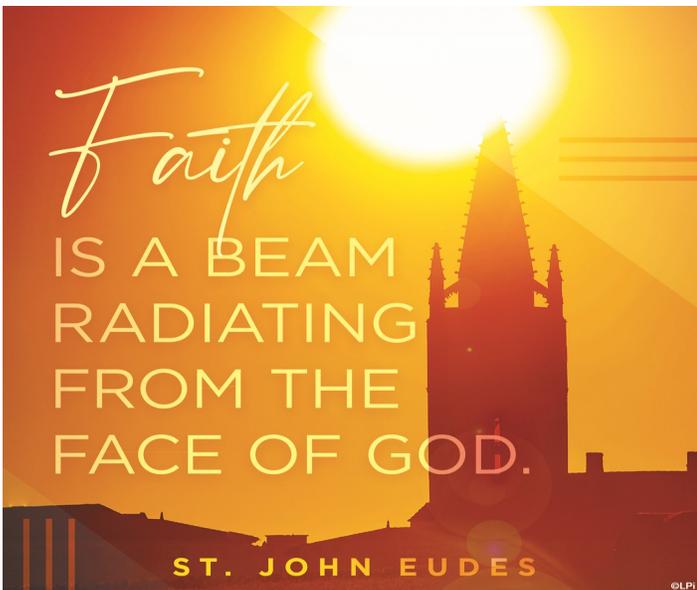
The Old Testament prophets prophesied, “*Where there is no vision, the people perish.*” Are we a people in decline, due to our lack of faith? Have we forgotten that we are “*One nation under God?*”

Our salvation as well as our integrity as a people and as a Church is rooted in our *ability* to become the “*Church of the poor, for the poor.*” This means assuming a worldview that is rooted in spiritual poverty; a poverty that permits man to recognize, that he is dependent on a Supreme Being from whom all goodness and all truth emanate.

The Book of the prophet Amos and Luke’s account of the rich man and Lazarus has as its focus *Discipleship* and what it means to embrace God’s *Word*. The condemnation by the prophet Amos with regard to the waywardness of the Israelites provides a wake-up call for 21st century disciples to take seriously Jesus’ words, “*Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God*” (Luke 9:62, The New Jerusalem Bible).



Man’s generosity and charity, or his indifference to others will have consequences in the afterlife. The scriptures provide each of us with an invitation to place one’s hands on the plough and to look forward to the goal: *Jesus is the Goal*. Embracing God’s *Word* provides insight and direction as to how the disciple must live his/her life in the here and now. **JNM**



Parish Nurse Ministry



From the Pen of the *Parish Nurse*
Kimberly Petrillo, R.N.

MISLEADING FOOD LABELS

Did you know that companies use slogans as “*word play*” often to deceive or mislead the consumer into purchasing their products? Most of these products are unhealthy and have added ingredients. For example, often times, the grocery store aisles claim to have “*whole grain*” and “*all natural foods*” as a way of enticing the consumer to think the food is healthy. It is important for the consumer to be informed with regard to the fact that some foods that claim to be “*natural*” are actually packed with sugar, fat, salt or artificial flavors; thus, they are therefore, not considered healthy.



Food manufacturers will use every possible *word* or *phrase* to magnify the desirability of a product so the consumer will purchase it. Food and health claims on the labeling of food products are often not correct as they do not accurately reflect the actual ingredients of the product. The consumer must be informed and not allow himself/herself to be misled by “*words*” used as a marketing ploy for the consumer to buy the product. Terms like “*fat-free*” or “*all natural*” are placed on a food item that may not be healthy all at. It is important that the consumer not be misled because the words “*all natural*” often serve as a marketing ploy; thus, misleading the consumer.



The Food and Drug Administration does not define it although food makers will not get in trouble as long as the food label does not contain added colors, artificial flavors, or synthetic substances. This means that there is room for interpretation. Foods labeled “*natural*” may contain preservatives or be injected with sodium, as in the case of raw chicken and turkey. It is important to remember that “*Natural*” **does not mean a food is healthy or organic**. In fact, some experts say that government agencies, like the FDA, should have tougher standards for these terms or ban them altogether.

It is important for consumers to read the ingredient list of every food purchased to assess it for added sugars, trans fats or other ingredients that must be eaten sparingly. Some natural products will contain high fructose corn syrup and companies will argue that it comes from corn. High fructose is a sugar and is used in many juices that *claim* to be natural. This type of sugar is not good for the overall health of the body. Keep in mind the best source of fruit is fresh, whole fruit such as: apples, bananas or grapes. These contain healthy, filling fiber as well as all of a fruit’s original nutrients.

Reading the Labels

It is important, as previously stated that prior to purchase you read the label. For example, what does a label mean when it says: “*made with whole grains?*” Grains (wheat, barley, and oats) have three parts: bran, endosperm, and germ. Sometimes manufactures remove some of these parts during processing. But grains that keep all three are called “*whole grain*” and they are better for the heart, weight and health.



“*Made with whole grains*” does not mean a food has only whole grains. It might have processed kinds as well. That is why it is important to choose bread, pasta, cereal, and tortillas that are labeled “*100 % whole grain*” or “*100 % whole wheat*.” Oatmeal, brown rice, wild rice and popcorn are always whole grains. The key word to look for is “*whole*.” When a food label reads “*refined*” it means that the product has gone through a process that strips away the healthiest portions of the grain. Do not be fooled by color alone. For example, some darker breads and crackers have an added *caramel coloring*; thus, they are no healthier than highly refined white breads.

Watch out for Sugar

What do sugar content claims mean?

According to the FDA, nutrient content claims describe the level of a nutrient (sugar) in the product using terms such as “*free* and “*low*” or compare the level of a nutrient in a product to that of another product using terms such as “*reduced*” and “*less*.”



Sugar Free – One serving contains less than 0.5 grams of sugar, both natural and added. (Also: free of sugar, sugarless, no sugar, zero sugar, or trivial source of sugar.)

Reduced Sugar – Has at least 25% less sugars than the regular version of the product. (Also: less sugar, low in sugar or lower sugar.)

No Added Sugar – No sugar or ingredient containing sugar was added during processing or packaging. (Also: without added sugar or no sugar added.) Products with sugar claims often contain a *sugar substitute* or a low-calorie sweetener. This is how they contain fewer sugars. Yet, at the same time, they maintain the sweetness expected in the food or drink.

Be careful of the words: “*reduced sugar*” or “*lightly sweetened*.” Lightly sweetened is a meaningless, unregulated term. This can fool health-conscious shoppers into thinking it is a better choice.

Sugar Alcohol - The term “*sugar alcohol*” is misleading because it is neither sugar nor alcohol. “*Sugar alcohols*” are a type of carbohydrate and have a chemical structure that is similar to sugar. Food manufactures use “*sugar alcohols*” to sweeten products while reducing calories. “*Sugar alcohol*” stimulates the tongue’s sweet taste buds, adding flavor without extra sugar or calories.

Common sugar alcohols include:

- ◆ Xylitol
- ◆ Erythritol
- ◆ Sorbitol
- ◆ Maltitol

Artificial Sweeteners

“*Artificial sweeteners*” and “*sugar alcohols*” are both manufactured. Both should be consumed in small amounts. The body is unable to fully digest sugar alcohol; therefore, unpleasant GI symptoms such as diarrhea can occur after ingested.



Free-Range is a general term that means that the chicken, for example, has exposure to the outdoors. The US Department of Agriculture does define the words free range; however, there are no requirements for the amount, duration and quality of outdoor access the chicken may have. The name, “free-range” can be misleading as it leads the consumer to believe the chickens are out running in a field. Not so! It just means the chicken has exposure to the outdoors. *Free-range* eggs are more expensive to buy and mislead the consumer by the wording that they use for marketing the product.

Fat-Free is another misleading term. Packages that are “fat free” are often times loaded with sugar, flour, thickeners and salt. This can add calories to the food. “Fat-free” foods must have less than 0.5 gram of fat per serving. *Low-fat* foods must have 3 grams of fat or less per serving. *Reduced fat* foods must have at least 25% less fat than regular versions of those foods. *Light* foods must have either 1/3 fewer calories or 50% less fat. (Webmd.com).

Organic Foods

There is much talk about *organic foods* and the need to buy “organic.” What exactly is organic food?



The term “organic” refers to how certain foods are produced. Organic foods have been grown or farmed without the use of: artificial chemicals, hormones or antibiotics, i.e., genetically modified organisms (GMOs).

In order to be labeled organic, a food product must be free of artificial food additives. This includes artificial sweeteners, preservatives, coloring, flavoring, and monosodium glutamate (MSG). Organically grown crops tend to use natural fertilizers like manure to improve plant growth. Animals raised organically are not given antibiotics or hormones. Organic foods are produced through farming practices that only use natural substances.



In an attempt to crack down on misleading claims, lawmakers recently introduced legislation called the *Food Labeling Modernization Act 2021*, which would require and standardize a front-of- package labeling system that tells consumers if the product is healthy or not.

Bottom Line

The shorter the ingredient list, the better the food is for the body. Be a healthy shopper and stay away from the middle aisles of the grocery store. This is where most processed foods (junk food) are found. Be smart, do not be deceived by misleading labels, and do *not* buy food that is high in calories, having poor nutritional value for the body. KP

Parish nurse can be contacted via email kimp51@comcast.net or mobile 203-980-0931.

FROM THE PASTOR’S PEN

The Family in Perspective



Despite all of our *time-saving* gadgets, we *still* have less leisure and family time. To solve this dilemma, our society has created what I like to refer to as the *Myth of Quality Time*; time spent with family, while still thinking of work, still looking at the watch or cell phone. In other words, our body may be with family; yet, our mind and heart are with the “*the things that I need to do*” or with the “*job*.”

The next time you go to a restaurant, take note of all those around you who are sitting with family at the table and look to see if there is active conversation going on around the table. Or is something else happening around the dinner table? Like silence!



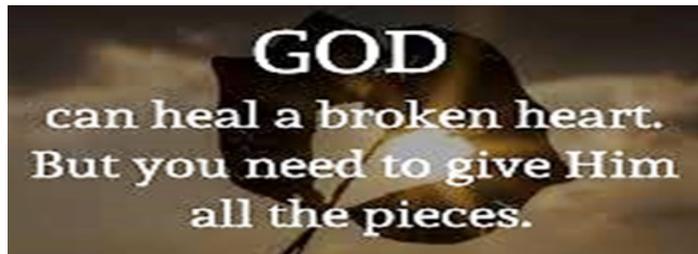
How often I have noticed families or even couples sitting at a table, yet, not one word is being exchanged because they are looking at cell phones. And not a peep can be heard around the table except, of course, the soft clicking of the cell phone. I wonder what this says about our: society? our culture? our priorities? I often wonder what there is that could be so important that people cannot put the cell phone down and engage in conversation. Communication is key for solving problems and strengthening relationships.

*“Remember that wherever
your heart is,
there you will find
your treasure.”*

Ask yourself, *“How much time did I spend this past week with loved-ones?”* Perhaps, family, an aging, ill parent whose time in this world is fleeting, a homebound family member; a parent or relative in a nursing home who sits alone *day in and day out?*



When was the last time you had a *meaningful* conversation with your spouse, your parent, your child, a sibling, a relative, a neighbor or a colleague? Affirming words, i.e., words that are positive, encouraging and healing can *nourish* another's *soul*. Positive conversations give hope, create possibilities, repair misconceptions and heal broken hearts.



In Luke's Gospel last weekend, Jesus teaches that we cannot serve two masters and expect to be happy or experience real peace: *“No one can be a servant of two masters; he will either hate the first and love the second, or be attached to the first and despise the second. You cannot be the servant of both God and money”* (Luke 16:13).

**HE WHO SERVES
TWO MASTERS
HAS TO LIE TO ONE**

Beginning this week, *turn over a new leaf*, dedicate more time to family or friends who may need to be with you.

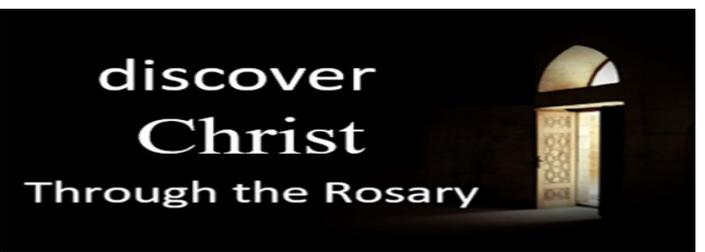
Nobody, in their final hours on this earth ever regretted *not* spending more time at work. However, how many *yearn* to spend a mere *moment* more with a parent or loved-one who has passed? Something to ponder! JNM



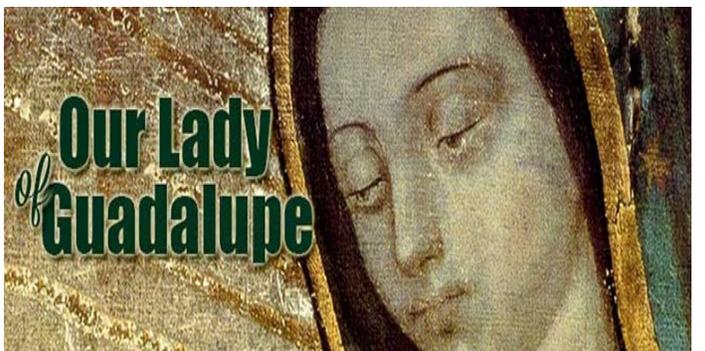
Pray the *Divine Mercy* with Us
Every Saturday at 11:00am
Our Lady of Pompeii Chapel
For the Sake of His Sorrowful Passion
Have Mercy on us and on the whole world
Now is the Time for Mercy



Pray the Rosary
Every Thursday 6:00 PM
Our Lady of Pompeii Chapel
Evenings 8:00 PM on ZOOM
Contact: Sally Mucka @ 203-415-2710



Pilgrim Image of Our Lady of Guadalupe



The image will travel to a different home in our parish each week for Devotion/Blessings

**Call or Text: Jennie Llanos
(203) 627-6097**

to request a visit from our Mother

BLESSING OF THE ANIMALS



Father Patrick will conduct the *Blessing of the Animals* in honor of Saint Francis of Assisi on Saturday, October 1, at 2:00 at Our Lady of Pompeii Church campus.

Knights of Columbus Rodrigo Council #44

Knights of Columbus Rodrigo Council #44
September 300 Club Winners

- 1st - Diana Murray (#192)- \$150.00
 - 2nd - David Lockwood (#194) - \$100.00
 - 3rd - Leola Surprenant (#172) - \$75.00
 - 4th - St. Clare Festival Account (#276) - \$50.00
- *****

Annual Fall Clothing Drive

Now until Saturday, October 29

All donations must be in by 12:00pm on the last day.

To arrange early drop off, please contact,

Mike Fimiani at 203-627-9216
Sal Decola at 203-641-1857

Ladies Guild

St. Pio of Pietrelcina Ladies' Guild

Our Ladies' Guild provides fellowship to all women of the parish at our monthly meetings and fun activities throughout the year. We also provide service to the parish and local agencies in need. Our work deepens our commitment to our parish community at large.

Inviting all ladies of St. Pio of Pietrelcina Parish to come with ideas and suggestions for the upcoming year.

UPCOMING EVENT

Ladies' Guild Tea
Sunday, October 9
1:00pm
Our Lady of Pompeii Church Hall

Knights of Columbus Our Lady of the Rosary Council #3300

UPCOMING EVENTS

COAT DRIVE
Envelopes will be available this weekend
New & Gently Used coats will also be accepted

questions please contact, Tim Anderson at
203-999-0400



FAITH FORMATION
Lifelong & Ongoing

DO YOU KNOW SOMEONE WHO... ?

Has expressed an interest in becoming Catholic?
Has a child over the age of seven who has not been baptized?
Was baptized Catholic as a child, but has not celebrated the Sacraments of Confirmation and Eucharist?
Wants to learn more about our faith and help spread the good news?

For more information, contact: Sally Mucka at 203-415-2710 or 203-469-0764 ext. 8 or email, saintpio.rcia@gmail.com



Save the Date....to celebrate....

Sunday, October 2 11:15 Religious Education/Youth Ministry Family Mass followed by a welcome back Family Picnic with food, fun, games and entertainment.

MORE INFORMATION TO FOLLOW

Our Lady of Guadalupe

“PATRONESS OF THE AMERICAS”



October 8th - 10th

The Missionary Image of Our Lady will visit St. Pio at **St. Vincent De Paul Church**
80 Taylor Ave. East Haven
and

Our Lady of Pompeii
355 Foxon Rd. East Haven

The Missionary Image is a life size (4' X 6') replica of the original Miraculous Image of Our Lady that she left on St. Juan Diego's cloak (tilma).

Devotion times are:

Saturday October 8 from 1:00pm – 6:00pm SVDP

Rosary at 3:30 pm with Mass 4:30 pm SVDP

Sunday October 9 from 10:00 am - 2:00pm SVDP

Rosary at 10:30 with Mass 11:15am SVDP

Monday October 10 from 8:00am 2:00pm OLOP

Mass 8:00am followed by Exposition of the Blessed Sacrament

The image was blessed at the Basilica of Our Lady of Guadalupe in Mexico by the Rector of the Basilica to bring conversions, reverence for life, sanctity of the family and solidarity of the Church in America. It has journeyed on Visitations in the *New Evangelization* throughout the world. The image has visited each state of the United States in over one thousand parishes and has received the veneration of hundreds of thousands of people. There have been hundreds of Masses, Confessions, hours of adoration before the Blessed Sacrament and Rosaries in the presence of the Image. Many signs, wonders, conversions, healings, reconciliations and graces have been reported.

MISSION: Pope John Paul II asked Our Lady of Guadalupe “to visit” as a “*pilgrim of faith*” each diocese, parish, and family in America in a *New Evangelization*. The United States bishops entrusted this evangelization to Our Lady of Guadalupe. They said, “We entrust our commitment to giving birth with new fervor to the life of the Gospel in our hemisphere, to Our Lady of Guadalupe, *Patroness of the Americas*. She truly was the first Christ-bearer, by her maternal intercession, may her faithful sons and daughters be renewed and discover afresh the joy and splendor and promise of being bearers of the good news.”

CONGRATULATIONS TO OUR RAFFLE WINNERS!

		Ticket #	Winner's Name
Grand Prize	\$10,000	06473	Nicholas Colavolpe
2nd Prize	\$2,000	11226	Ryan Celentano
3rd Prize	\$500	11395	MaryAnn Biagiarelli
4th Prize	\$1,000 Ferraro's Gift Card	08861	SallyAnn Hopkins
5th Prize	\$300 John & Maria's Gift Card	07373	Anna Marie Craven
6th Prize	\$300 Capotorto's Gift Card	08981	Joseph Piscitelli
7th Prize	\$300 ShopRite Gift Card	09499	Geoffrey Marottolo
8th Prize	\$200 Luce's Gift Card	00308	Robert Perrotti
9th Prize	\$200 Brazi's Gift Card	02371	Isabel Florez
10th Prize	\$200 Forbes Gift Card	11764	Joseph Bittner

IMPORTANT UPDATE!

FINAL MASS SCHEDULE EFFECTIVE OCTOBER 1 & 2

Continuing to adhere to the mandates coming from the pastoral planning committee of the Archdiocese, and in view of the fact that parishioners are not returning to Mass, it is necessary that we act immediately in the continued evaluation and reduction of the weekend Mass schedule.

Several weeks ago, it was indicated in the bulletin that our Mass schedule would be re-evaluated as we moved closer to the new year; however, it is necessary that we act presently to reduce our schedule of Masses as Mass participation does not seem to be increasing.

Fr. Patrick and I have put our heads together in discussion and in prayer with regard to the reduction of the weekend Masses.

The following schedule of Masses will be effective on the weekend of October 1 & 2:

Saturday Vigil Masses

OLOP: 4:00pm

SVDP: 4:30pm

SB: 4:00pm will be eliminated

Sunday Masses

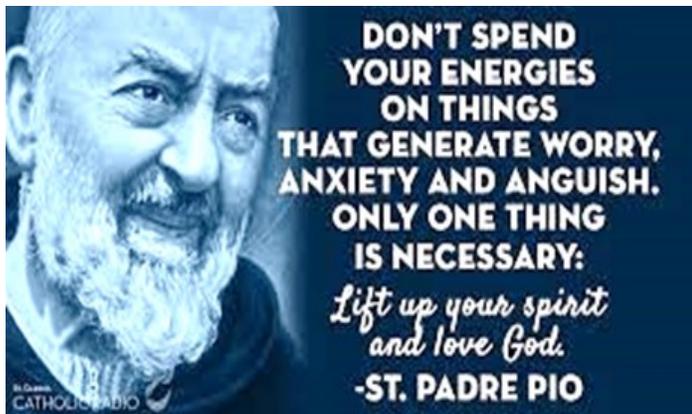
OLOP: 8:00am & 10:00am

SVDP: 11:15am (9:00am will be eliminated)

SB: 9:00am

As was indicated in previous bulletins, each of our 3 churches has a seating capacity of 400 plus. Although, 100 to 150 or 175 participants appear to be classified as a "well-attended" Mass, it is less than one-half of the seating capacity.

We ask you not to lose sight that we are a parish of three beautiful churches. In addition, parishioners are very blessed with two very dedicated priests who continue to do the best that we can in meeting the needs of our parishioners. Like other parishes throughout the Archdiocese, we too must adhere to the pastoral plan that has been set in motion by the Archdiocese.



Mass Schedule

September 24 & 25, 2022

4:00pm OLOP: Fr. Murasso

4:00pm SB: Fr. Meehan

4:30pm SVDP: Fr. Patrick

8:00am OLOP: Msgr. Walker

9:00am SB: Fr. Borino

9:30am SVDP: Fr. Murasso

10:00am OLOP: Fr. Patrick

11:15am SVDP: Fr. Murasso

11:45am OLOP: Fr. Patrick

October 1 & 2, 2022

4:00pm OLOP: Fr. Patrick

4:30pm SVDP: Fr. Murasso

8:00am OLOP: Fr. Patrick

9:00am SB: Fr. Borino

10:00am OLOP: Fr. Murasso

11:15am SVDP: Fr. Patrick

October 8 & 9, 2022

4:00pm OLOP: Fr. Murasso

4:30pm SVDP: Fr. Patrick

8:00am OLOP: Fr. Murasso

9:00am SB: Fr. Borino

10:00am OLOP: Fr. Murasso

11:15am SVDP: Fr. Patrick

October 15 & 16, 2022

4:00pm OLOP: Msgr. Walker

4:30pm SVDP: Fr. Murasso

8:00am OLOP: Msgr. Walker

9:00am SB: Fr. Patrick

10:00am OLOP: Fr. Borino

11:15am SVDP: Fr. Murasso

FR. MURASSO'S MESSAGE BOARD

Making Weekly Contributions by Check

In writing out a check for your weekly contributions, please put the name of the parish on the line that reads: *Pay to the Order of*: St. Pio Parish or St. Pio of Pietrelcina Parish.

If you wish, you may, also use the individual name of the church AFTER St. Pio of Pietrelcina. **For example:**

- St. Pio of Pietrelcina Parish/St. Bernadette Church, or
- St. Pio of Pietrelcina parish/St. Vincent de Paul, or
- St. Pio of Pietrelcina, Our Lady of Pompeii.

YOU NEED NOT SPELL OUT PIETRELCINA. St. Pio is fine also.

Up to this point, the banks have given us some flexibility, however, they are asking that the legal title of our parish be used before the individual church name.