

The liturgy of this Sunday makes us hear the voice of the prophet Amos. The prophet is someone who speaks on behalf of God. His mission is not to sink the sinner into his evil but to call him to convert. Amos is implacable towards the corrupt society of his time. He criticizes the exploitation of the poor by the rich and the powerful. When law and justice are flouted, the country runs to ruin.

These very harsh words are those of a love that only wants the happiness of his peoples. But, when we love, we sometimes get angry. God cannot stand that a small minority enrich themselves at expenses of the poorest.

It is also a call that we find in today's Gospel. It shows us a rich man who ignores poor Lazarus who remains lying in front of his gate. God cannot tolerate this dramatic situation. He created the world so that all men live together as brothers. He invites us to share the goods he has created in abundance. He cannot stand that a tiny minority has more than of the global wealth.

Let us understand well: wealth is not necessarily bad. But it can lead us to sin when it makes us deaf and blind. The new poor are more and more numerous in our around us. They need material help of course. But they mostly expect us to watch them and talk to them.

The sin of the rich man is that he has not seen. His richness has closed his eyes, plugged his ears and closed the heart. It absolutely dramatic because it is his future that is danger; there will no catch-up session; he will see more clearly because death will have taken away from him all the richness that blinded him. The Gospel speaks to us of a great abyss between him and Lazarus; this impassable abyss, it is he the rich man who dug it. This loneliness in which he finds himself is what he organized himself. He is completely locked up. Now, nobody can do anything for him.

We must receive this Gospel as an urgent call to convert. The lord is counting on us to open our eyes, our ears and especially our hearts to all those who suffer from precariousness, contempt and exclusion. We can't wait for an apparition to come and tell us who Lazarus is and where to find him; he is at our door and he appears to us in many ways. If we do not see him, it is because we are blinded. It becomes urgent to fill the ravines of indifference and tear down the walls of selfishness.

The main priority is to build bridges, draw roads and meet others. Christ is there to accompany us because he knows that it is above our personal strength. His great mission was to reconcile men with the

Father but also with each other. He wants us united to him and us. This is the great commandment he left us: "Love one another as I loved you" (as much as I have loved you). We will never finish to adjusting to his loving gaze on the people around us. It is for all that Christ has delivered his body and shed his blood.

In the second reading, Saint Paul tells us that we will be judged on our actions. Through his disciple Timothy, it is also to each of us that he addresses himself. He invites us to keep the command of the Lord. It is for us to live in faith and love, perseverance and gentleness". The disciples are called to lead "the good fight" and to seize the Eternal life". The coming divine kingdom is already in this fight.

The Eucharist that brings us together announces a world where there will be no more poor people. In this new world, all, rich and poor, will find themselves at the same table; they will share what they have. Nobody will miss the necessary. All will have enough to enter the party. The world that the Eucharist announces is the very one that Christ came to establish. Let us give thanks and listen to him.