

HOMILY TWENTY-SIXTH SUNDAY IN ORDINARY TIME

How does God view the glaring inequalities that cause so many of his children to suffer? What does God think of those who settle into a life of comfort and do not care about the fate of their brothers and sisters?

The texts of this Sunday's liturgy seek to answer these questions. They make it clear that God's plan for the world and for humankind does not include injustice, exploitation, or the appropriation by a few of goods that belong to all. God wants a dignified, full, and happy life for all his children.

In the first reading, the prophet Amos violently denounces the selfishness of the rich and powerful, who cling to a life of luxury and waste and are indifferent to the fate of the little ones and the poor. The prophet warns that God is not willing to tolerate a situation that contrasts with the plan He dreamed of for the world and for mankind. If Israel insists on continuing on this path, it will suffer the consequences of its selfish choices. Its wealth will not protect it from adversity. It too will suffer the punishment of exile and see the destruction of its power and glory.

In the second reading, St. Paul shows us the path we must follow to be “men of God”: “practice justice and piety, faith and charity, perseverance and gentleness. Fight the good fight of faith, win eternal life, to which we have been called.” The “man of God” is thus in stark contrast to the selfish, materialistic, ambitious, and unjust man described in the first reading and the Gospel. The “man of God” is one who, fulfilling the commitments he made at

his baptism, becomes a living sign of God among his brothers and sisters, always setting eternal life as the ultimate goal of his existence, which we already experience now on earth if we live God's love in us, loving our brothers and sisters, being in solidarity with the poor, living in the ways of justice, goodness, and peace.

In the Gospel, Jesus, through the parable of the rich man and poor Lazarus, tells us that it is a bad choice to base one's life on money, well-being, comfort, and selfish interests, without reaching out to the poor, sharing bread with those who have none. The poor always have a name for God, which is why in this parable the poor man has a name: Lazarus. We do not even know the name of the rich man; we are only told that he was rich, living a selfish, lavish life, without the slightest concern for his poor brothers and sisters. And what good did his wealth do him at the end of his life? Did he buy eternal life with it? No, he ended up condemned to death, to emptiness, to hell. Those who are only concerned with enjoying life and are indifferent to the suffering of their brothers and sisters completely miss the meaning of existence. When they do their final reckoning, they will realize that their life was useless. Let us be concerned with using our goods to buy eternal dwellings. We know that this is only possible if we live detached from our possessions, using them to do good, to share bread with the poor, to build paths of justice, dignity for all, and peace.

Let us ask ourselves: how do I live my life? Am I in solidarity with my poor brothers and sisters? Do I use my possessions to do GOOD for them? "Go, sell what you have and give the money to

the poor, and you will acquire a treasure in Heaven that nothing can destroy,” Jesus said to the rich young man. May the poor Lazaruses always find a place at our tables to share our daily bread with us.