**FRIDAY NOVEMBER 05 – XXXI WEEK O.T. [B]**

**And the master commended that dishonest steward for acting prudently. "For the children of this world are more prudent in dealing with their own generation than are the children of light.**

**In this teaching of Jesus, it is revealed to us that both the future in time and that in eternity are the fruit of our actions of today. This truth must first be put in our heart and, from ours, into every other heart. No one can put this truth in the heart of another one, if we are deprived of it. Faith is given to others, if, first of all, it rules our life and in this way it is also of truth, of wisdom, of justice, of light. Here is what Jesus teaches: "A rich man had a steward who was reported to him for squandering his property.” This man lives a present of dishonesty at the expenses of his master. Dishonesty does not produces any good. One can be dishonest for many days, many months, many years, but it brings the check at the end. The life of a man is similar to a tree. If the tree is good, the fruits will be good. If the tree is evil, the fruits will be evil, too.**

**The moment to pay the check presented by dishonesty comes. The master summons him and says, 'What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.' Here is the first fruit. Dishonesty does not last too long. Even because we have a Word of the Lord attesting it with eternal truth. The one who has no honest soul, who is impious, will always succumb. While the righteous will live for his faith. Whoever has faith in this eternal truth acts accordingly. He knows that evil will make him succumb, while his faith will lead him to a safe salvation. Saint Paul reveals us that the righteous lives from faith to faith. He walks from truth to truth.**

**First, the steward thought about his future and not about his present. Now he no longer has a present to build his future. Every future thought by him does not align with his heart, his mind, his current history. Here is what he thinks about his future: 'What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg.” First truth: dishonesty does not lead you into a better future. It gives no advantages. In fact, the steward does not think about another more lucrative stewardship. From steward, he descends to the level of workers. But he is not made to dig. How to live, then. Will he beg? He is ashamed. Second truth: by then, his dishonesty has become a vice of nature. The vice for him is connatural by then. He is not able to think about a solution of virtue, honesty, truth, justice, holiness. Dishonesty is his law of life and he will be ruled by it.**

**As dishonest, he cannot think but from dishonesty. His decision: ‘I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.' Let us reflect upon his decision. What does he desire? Not digging. Not begging. Being welcomed by someone in his house. However, no one gives something freely. What will he give to be welcomed in someone’s house? How will he relieve the debt? What will he invent? It occurs that his dishonesty comes to his rescue. Not being honest, he might never think from his honesty. Once one used to say in Moral that evil thinks wicked things. Evil cannot think the good. This truth is of Jesus. It is right that no one forgets it. Whoever wants to think the good must become good, with the grace of the Lord. Whoever remains evil will think wicked things. The tree produces according to his nature. The evil tree will produce evil fruits.**

**First, the dishonesty of this man consisted in administering the possessions of the master dishonestly. Once again, his dishonesty deals with the possessions of the master. There are no other possibilities to create a future according to his expectations. “He called in his master's debtors one by one. To the first he said, 'How much do you owe my master?' Apparently, it may seem that he finally converted and wishes to leave the stewardship in a correct way. However, we already know that it will be not like this. In this man there is an evil will that will lead him to act according to his interests. This man is only concerned about one only thing: his future. The possessions of the master will have to be exploited for this goal.**

**His dishonesty is very subtle. He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' This style of administering changes forms and modalities. When dishonesty is in the heart, one will always invent new forms. To remedy, one immediately writes some Laws. However, one ignores that no human Law changes the heart of man. A dishonest heart remains dishonest. A dishonest heart also has a dishonest intelligence and he will always invent new forms and modalities. When man will realise the dishonesty, it will be too late by then. New and invisible forms have been created. The one who wants the transformation of a society must transform the heart. But only one can transform the heart: Jesus the Lord and the grace and the truth coming from Him. One removes Christ Jesus, one is deprived of grace and truth. One remains dishonest.**

**The steward does not stop before the first debtor. He convocates everyone. Then to another he said, 'And you, how much do you owe?' He replied, 'One hundred kors of wheat.' He said to him, 'Here is your promissory note; write one for eighty.” Perfect methodology. Dishonesty is not just in subtracting to his master. But also in the agreement with debtors to have his own part. Morally speaking, if the debtor has previously received a dishonest proposal, he is also responsible. Everyone is obliges to interrupt the chain of dishonesty since the very first moment. This is perfect moral law. It is obligation of sound morality not to allow that dishonesty rules us, neither actively nor passively.**

**Let us read the text of Lk 16,1-8**

**Then he also said to his disciples, "A rich man had a steward who was reported to him for squandering his property. He summoned him and said, 'What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.' The steward said to himself, 'What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg. I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.' He called in his master's debtors one by one. To the first he said, 'How much do you owe my master?' He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' Then to another he said, 'And you, how much do you owe?' He replied, 'One hundred kors of wheat.' He said to him, 'Here is your promissory note; write one for eighty.' And the master commended that dishonest steward for acting prudently. "For the children of this world are more prudent in dealing with their own generation than are the children of light.**

**The master observes all things and commends that dishonest steward. He does not commend him for his dishonesty. He commends him because he knows how to handle. In evil, he is shrewd. He know his way around. He know how to do and how to act. He knows how to care about his things. Jesus concludes his reasoning in this way: "For the children of this world are more prudent in dealing with their own generation than are the children of light.” What does Jesus want to teach us making this comparison of shrewdness between the children of the world and the children of light? He wants to teach us that, if we, his disciples, used such shrewdness for the things of God as the children of darkness use it for their things, the light of the Gospel would be spread all over the world. On the contrary, none of that. The children of light often let themselves be overwhelmed by spiritual sloth and mental sleep. They revealed to be unable of any initiative. Habit is an essence, truth an accident, grace a useless surrogate, prayer an accessory. This man, true son of dishonesty, knows how to lead the business of his master, by orienting them toward a personal profit. He does not prepare the future with his possessions, with those honestly earned, but with those of his master. Faithful Virgin, obtain for us the grace of the highest faithfulness to Christ Jesus.**