**SATURDAY NOVEMBER 06 – XXXI WEEK O.T. [B]**

**No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon."**

**Who are friends and what is the dishonest wealth? Friends are the poor in spirit of this world. How does one make these friends? Giving them the most. What exceeds. Wealth is dishonest as it is accumulated with dishonest actions, not holy, in the transgression of the Commandments of God. This wealth must be given back to the legitimate owners. We can make no friends with this wealth. No one can use the wealth accumulated unjustly to carry out good works. First, one gives back what is fruit of injustice to the legitimate owners. Then, we carry out the good with our wealth, those justly earned. Wealth is dishonest when it is kept for us, instead of being shared. Why is it dishonest wealth? Because every good given to us by the Lord through any way, it is given for us and for the others. Keeping accumulating is dishonest wealth. It is dishonest not in the accumulation, namely in its origin, but in its goal. The dishonest goal makes wealth dishonest. Wealth is good only for alms. Two truths, one of the Old Testament and one of the New help us understand well what the use of wealth is. Given with joy, it give us an immeasurable glory in the eternal heaven. Alms is an asset for eternity.**

**Blessed is the man who turns his wealth into alms. He will have the eternal possessions of heaven as reward. His days will be blessed by the Lord on earth, as well. His alms will come back to him as blessing. Here is the true meaning of the teaching of Jesus. Possessions are of God since everything is of God and even man is of God. If we give God his possessions, by giving alms to his poor, the Lord will give himself to us in turn.**

**Jesus announces a principle of universal order: “The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones.” The nature of man is one. Not only is it one, but it is always the same. It is not by moving the nature from a place to another one that it is changed or modified. If small matters are entrusted to a man and he is trustworthy, it is sign that his nature lives of trustworthiness. Even in great matters, his nature will show itself. He is trustworthy in small matters, he will be trustworthy in the great ones. Instead, if the nature is dishonest in small matters, it will be dishonest in great matters. The nature is one, not two. It is not even divisible in two. Whoever wants to modify his acting must modify his nature. Only the Holy Spirit can modify the nature from animal nature, from nature of flesh to nature of spirit. The Spirit transforms it through the sacraments of the Church.**

**Another truth taught by Jesus: the wealth that belongs to another entrusted to us must be administered according to rules of strict justice. Instead, our wealth according to rules of justice and of most high charity. If we are untrustworthy in the one we will always be untrustworthy. If the wealth of another is wasted, even our wealth will be wasted. The principle of the unity of nature always comes back. One is the nature. In small and great things. In the wealth of another and in ours. It is one and not divisible. Here is the usefulness of Christ the Lord, of the Holy Spirit, of the Church, of the sacraments, of the ordered ministries. Everything is given to us so that our nature is transformed from nature according to Adam to nature according to the Holy Spirit.**

**Let us read the text of Lk 16,9-15**

**I tell you, make friends for yourselves with dishonest wealth, so that when it fails, you will be welcomed into eternal dwellings. The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones. If, therefore, you are not trustworthy with dishonest wealth, who will trust you with true wealth? If you are not trustworthy with what belongs to another, who will give you what is yours? No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon." The Pharisees, who loved money, heard all these things and sneered at him. And he said to them, "You justify yourselves in the sight of others, but God knows your hearts; for what is of human esteem is an abomination in the sight of God.”**

**Now Jesus passes from the nature that is one to the heart that is one. No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon." One only nature. One only heart. Nature is not divisible. Not even the heart might be divisible. “You cannot serve God and mammon." They are two diametrically opposed and contrary services. Whoever serves God serves alms. Whoever serves mammon serves accumulation. Whoever serves God serves the poor of earth with the possessions of the Lord. Whoever serves wealth serves himself in vices and licentiousness. However, it is urgent to distinguish: using the wealth according to God and serving the wealth as one’s true God. Jesus does not condemn wealth. He condemns his dishonest use. Accumulating it is always dishonest use. Also because one accumulates it for thieves, deceivers, liars, people with no scruples who devour it in one moment. Today one often accumulates it for brokers with no conscience. Many people are into bankrupt because they have entrusted their wealth to make other wealth to people who invested it throwing it into a fiery furnace.**

**The Pharisees are hearing. They are people who love money. Can the one who lives according to flesh conceive statements according to the Spirit? “The Pharisees, who loved money, heard all these things and sneered at him.” The heart walking according to flesh also has thoughts according to flesh. He might never receive thoughts according to the Spirit. Since Jesus speaks according to the Spirit, they sneer at Him. They consider Him a person out of the world. Jesus is truly a person out of the world. He is out of the world of sin, of dishonesty, of injustice, of untrustworthiness, of disobedience, of falsity, of idolatry and every other transgression of the Law of his Father. Whoever sneers at Jesus attests that he lives in another world. But not in the world of the revealed truth, but in that of flesh and of sin. Jesus says it: “And blessed is the one who takes no offense at me. What I say is most pure truth."**

**There is a justice before men and there is a justice before God. The two justices are diametrically opposed. One is justice of darkness and of sin. The other is justice of truth and light. Light and darkness are opposed, they repel each other. Jesus says to the Pharisees: "You justify yourselves in the sight of others, but God knows your hearts; for what is of human esteem is an abomination in the sight of God.” What does Jesus want to teach the entire world? Whoever wants to measure the truth of his justice will necessarily have to do it by the trustworthiness to the Law of the Lord, to his Statutes, to his Prescriptions. For us Christians, the truth of justice is given by the faithful obedience to the Gospel.**

**For men, darkness are light, sin holiness, injustice justice, falsity truth, disobedience obedience, idolatry religiosity. The confrontation with man might never attest the truth of the justice. Instead, one takes one only Word of the Lord, one questions himself about it. Does one obey it? Before this Word one is just. But there are other thousands Words of the Lord. Even before them we must be just. The disciples of Jesus are warned to beware. One only Commandment transgressed does not make us unjust before that Commandment. We are declared unjust before the entire Law of the Lord. Today, before men, by law of men, abortion, divorce, euthanasia, same-sex marriage, wombs for rent, surrogacy, heterologous fertilization and other thousands things are the good. For the Lord these are abominations. Mother of God, the Woman who entirely handed herself over her Lord, help us. We also want to be entirely of our God, in Christ Jesus, through the work of the Holy Spirit.**