**18 SEPTEMBER – XXV SUNDAY O.T. [C]**

**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.**

**Let us ask: why is this dishonest steward commended by his master? He is commended because he sees him prudent, very prudent. He sees him capable of creating his future of good with the possessions that are not his ones. Let us apply this truth to us. No possession is ours. Everything is of God. Even our life is not ours. It is of God. What does Jesus ask us? He asks us to use every gift of God, putting it at the service of his light, of his Gospel, of the true charity and hope, of the righteousness, of the mercy, of the piety, of the alms toward every other man, so that we may gain our eternal life. As this dishonest steward has gained a dignified a good eternal future putting both the spiritual and the material goods at the disposal and at the service of the others. No one be deluded, or let himself be deceived. The eternal future of beatitude is a gift of God, but it is also a fruit of the man. How does one produce this fruit? Putting all the goods that the Lord daily bestows on us at the service of charity, of hope, of faith, at the service of Christ the Lord. Today, in a particular way, all the gifts of God must be put at the service of Christ the Lord, to ensure that He reigns in every heart. Today the poorest of the poor of earth is Jesus the Lord. One is divesting Him of all He is, but one is also nailing Him on the cross of the thoughts of the world. What is the alms or the charity that one must give Him? Actually, it is not about charity, but of great righteousness: giving him back all the goods that are only his and of no one else by divine nature, by incarnation, by crucifixion, by death on the cross, by glorious resurrection.**

**Let us read the text of Lk 16,1-13**

**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. 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."**

**We cannot serve God and mammon for the heart of man is one. If it is at the service of God, it cannot be at the service of mammon. Neither can he be at the service of God for one moment and at the service of mammon another moment. Neither is this given. One cannot plant a tree a minute earlier and in another soil a minute later. This is for man. He is planted either in God’s heart or in the heart of mammon. He is planted either in the Holy Spirit of Christ Jesus or in the spirit of the world. He is planted either in the glorious Gospel of Jesus the Lord or in the false gospels, in the false oracles, in the false prophecies of the world. Today the Christian has decided to think according to the world. He might never think according to Christ Jesus. Today one is going infinitively beyond the service of the world. Today one has decided to turn the entire thought of the world into thought of God and attributed to Him with satanic ability. Have we not deprived the Church of its most pure truth today? Have we not reduced the Holy Spirit to earthily and sinful wisdom, to justifying wisdom of each of our falsity, each of our foolishness, each crime and misdeed committed by us? Have we not deprived the human nature of its most holy morality? And, thus, we pretend to be servants of Christ, while we are only actually servants of the prince of the world, enslaved to his thought and to his lies about God, about Christ, about the Holy Spirit, about the Church, about the Gospel, about man, about time, about eternity, about life and about death. Ours is a dark time. It is always dark when a ministry of the light turns himself into a ministry of darkness wearing the garments of light, though, the garments of love and of mercy, the garments of the dignity of man.** **Mother of God, do not let us take possession of the gifts of the Lord. Let them be all put at the service of the sake of Jesus for the triumph of his Gospel and of his truth and also to show the world the beauty of his Church.**