**SATURDAY NOVEMBER 05 – XXXI WEEK O.T. [C]**

**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.**

**It is eternal truth. No one can ever serve two masters: God and mammon. One eliminate each other. God eliminates mammon. Mammon eliminates God. Why this elimination each other? Because the heart of man is one. If it is given to God, it must not be given to mammon necessarily. The properties of this world must all be lived according to the will of God. Even mammon must be lived according to the will of God, making a holy use of it. What is the holy use of mammon? Using it to obtain a great glory in eternal heaven. One obtains this glory if we generously give of what is ours to the one who neither has the necessary to live. Serving us Christ Jesus in the poor and in the wretched of this world, He will serve us in eternity in the hall of the eternal kingdom. Here is then that the Word of Jesus must be righteously understood. There is an abyss between serving mammon – and one serves mammon when one raises it before our eyes as our God and Lord, namely making it the God and the Lord of our life and we consume our days for it – and using mammon. Using mammon is not a sin. In the same way, producing mammon is not a sin. On the condition, though, that both using mammon and its production happen according to the will of the Lord our God. This means that no production of mammon is according to God, where man is exploited, threaten and an animal, forced to work for an entire day for a miserable salary. But also no production of mammon is according to God, if the work that produces it demands the sacrifice of human lives or the loss of health. Man’s life comes before mammon. Man’s life must be put before the earning. Many are the things that do not respect the will of God in the acquisition of mammon. The Apostle James thunders against the exploitation of workers. His are words of fire: “Come now, you rich, weep and wail over your impending miseries. Your wealth has rotted away, your clothes have become moth-eaten, your gold and silver have corroded, and that corrosion will be a testimony against you; it will devour your flesh like a fire. You have stored up treasure for the last days. Behold, the wages you withheld from the workers who harvested your fields are crying aloud, and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on earth in luxury and pleasure; you have fattened your hearts for the day of slaughter.** **You have condemned; you have murdered the righteous one; he offers you no resistance.” (Jm 5,1-6). While the Apostle Paul recommends Timothy to teach the rich as mammon must be lived according to the will of God: “Tell the rich in the present age not to be proud and not to rely on so uncertain a thing as wealth but rather on God, who richly provides us with all things for our enjoyment. Tell them to do good, to be rich in good works, to be generous, ready to share, thus accumulating as treasure a good foundation for the future, so as to win the life that is true life.” (1Tm 6,17-19) Here is the true aim in the use of mammon.**

**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.**

**A word about the use of mammon according to God must be said for the administrators of public affairs, too. Tomorrow they must give account even of a cent squandered or not used according to the rules of the strictest justice both commutative and retributive. They must give account to the Lord their God of all the cathedrals in the desert built and then abandoned by them, of all the works started and not completed, of every cost increase for a personal earning, of every thieving, of every misappropriation, of every vain or useless or not necessary work, of every undue bestowing, of every promise for the purpose of obtaining votes, of every unjust tax. They have not administered the common welfare according to his will. Morality is not saying that taxes must be paid. Morality is also saying that one commits a true theft for every unjust tax. One sins against the seventh commandment. And every tax that is imposed without having first eliminated every source of waste of public money is unjust. Since the sources of waste are numberless, if they are not first eliminated, every tax one imposes is unjust. One raises taxes to increase the waste of public money. Money is blood and it must be threaten with utmost respect. May the Mother of Jesus make us true servant of the Lord our God.**