

Today's Gospel presents us a parable and then a series of warnings that comment on the use of richness and what has been entrusted to us. How cannot we see in this earthly owner our Lord, to whom all the earth belongs? How cannot we see in this unfaithful administrator each of us who, instead of being custodians of creation and all that has been entrusted to us?

Instead of making us administrators of divine Providence towards the most needy, we make ourselves dishonest owners. How much we see in this story so many politicians who, instead of seeking the common good seek their interests with a corruption that has reached very high level with us? This is not only applied to politicians but to each one of us. God has entrusted us with gifts, people, goods and what are we doing with it?

In the Gospel the first scene of this dialogue between the administrator and his master ends with a dismissal: "You can no longer be an administrator". The Lord can dismiss us, he can take away from us what he has entrusted to us and that we have dealt with the common good, but only to enrich ourselves. Here in the Gospel, the administrator does not say anything. He basically knows that he is missing all things.

How to fix it? He does not give up; immediately, he thinks about how he can secure his future. And so, he addressed to all debtors starting with the first: "How much do you owe? He replied," One hundred measures of olive oil. He said to him, "Take your receipt and write eighty." The conclusion of all this embarrasses us; "The master praised that dishonest administrator because he had acted with cunning". Does Jesus here approve and encourage corruption. Of course not. The parable tells a truth about the teaching that it wants to give and about what it wants to enhance but not the whole story.

That man, in front of the situation,, showed extreme determination and great cunning. He acted promptly and intelligently even though he was not honest. This is basically what Jesus is telling us. You stole. Haven't you been busy? Have you not been part of your gifts, your time, of your time, of your goods to others? Get busy while you are on time! Not only as regards this life but also and above all for eternal life. "Life is given to anyone in possession, but to all in administration". We are therefore administrators, not masters. The Lord will ask us to account for our life.

The Gospel, after having told of how the administrator tried to remedy it, continues as follows, "Well, I say to you, procure yourselves friends with dishonest wealth, for when they fail, they will welcome you to eternal dwellings. How to say: "Do as that administrator; make friends those who one day, when you are in need, can help you".

This highlights two important facts. Make friends. The lord tells us that people are worth more than money, more than possession. How true is this affirmation today! This reminds us of how we are administering our life, our faith, our goods that are not ours in reality but have been entrusted to us. Saint Paul says," Who so give you this privilege? What do you have that you have not received it, why do you boast about it as if you had not received it?"

Let us therefore make new friends, powerful friends, the poor, the needy who are as Saint Augustine said," Our couriers, porters: those who allow us to transfer our goods into the house from you from now on, that is being built for us in the afterlife."