RESOURCEFULNESS FOR THE SOUL AND THIRTY PIECES OF SILVER

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Dear faithful, today we hear from the lips of Christ the Lord a difficult parable, because when we listen to what the Lord Jesus says to us today, we begin to wonder whether the Savior praises dishonesty, scheming, fraud. Does the Lord Jesus — who for 30 years of hidden life with the Holy Family worked hard as a carpenter in Nazareth — want to set before us today, as a model to imitate, a dishonest steward? This parable that we hear today is praise of dishonesty, of scheming.

The answers to all these questions that may pile up in our heads we shall find in the very text of today's Gospel. But for us, people so absorbed in temporal things, we who all the time think more in a human way than in a divine way, these answers are very hard to see. Let us therefore look at what constitutes the message, the true message, of this parable of the dishonest steward.

Let us note, my dear ones, that the Savior describes human conduct that is perfectly familiar to us from everyday life. We see, my dear ones, a man who schemes, who wonders what to do when he loses his position, when his stewardship is taken away from him. What will he do with himself then? And we see, my dear ones, how he worked out a plan. And one might say a brilliant plan, for at the very moment when he remits part of the debt that the debtors had incurred with his master, at that very moment those debtors incur a debt of gratitude to him. When he loses his position, when he loses his stewardship, he will be able to turn to them. And somewhere deep in our hearts, perhaps we are ashamed to admit it, but we begin to feel admiration for this dishonest steward. How well he thought it out, how shrewd he is, what a brilliant plan it is that will secure for him a safe, peaceful future.

Dear faithful, in order, however, to understand properly the message of today's Gospel, one must notice that the Lord Jesus calls that dishonest steward a son of this world. A son of this world. And a moment later the Savior adds that the children of this world are wiser than the children of light. And this is a reproach addressed to each one of us. To each one of us.

What, then, does the Lord Jesus mean? Well, my dear ones, through today's Gospel the Lord Jesus wants to call us to this: that we should be able to look after our souls, after our salvation, at least with such resourcefulness, such zeal, such earnestness as we do in the case of temporal matters. May we, my dear ones, devote just as much effort and just as much time and commitment to saving our own souls as we do, my dear ones, in the case of earthly matters.

For we people know perfectly well that if we want to achieve something, we must commit ourselves, we must sacrifice something. If a man wants to buy himself a new house, a nice new car, he can save for months, for years; he will take out a loan from a Jewish bank and pay it off for years. If a woman wants to lose unwanted kilograms, she can go for whole weeks eating almost nothing. If an athlete wants to win some contest, tournament, match, competition, games, he can train hard for whole years, because we know perfectly well that if we want to achieve something, we must commit ourselves, we must sacrifice ourselves.

A SOUL LYING FALLOW

And how is it with our soul? Our soul, my dear ones, so often lies fallow like a field without a farmer. Our soul becomes overgrown with weeds and bears no fruit. Why? Because there is no one to look after it. Because there is no one to look after it. All the time, my dear ones, we pass the Lord Jesus by, every day of our lives. We pass Him by and say to Him: "Lord Jesus, not now, maybe someday I will take You seriously. Lord Jesus, not now. Today I have other plans, other dreams. Leave me in peace."

And yet Christ the Lord did everything He could for us and for our salvation. He assumed human nature, became man, was born of the Virgin Mary in Bethle-

hem, gave us an example of an honest life here on earth. Finally He offered Himself as a propitiatory sacrifice on the altar of the Cross. He shed His most precious Blood in order to redeem us, to pay the debt we incurred toward the Divine Majesty by committing sin. He remained present with us in the Most Blessed Sacrament, He grants us His grace through the seven holy sacraments. And we, my dear ones, we Catholics, are capable of despising all this. We cannot devote time, energy, interest to the salvation of our own soul. This indifference has already brought millions of baptized souls to the fires of hell.

May we, my dear ones — and perhaps this is the last bell that rings in our life — show the same resourcefulness, shrewdness, commitment when it comes to the salvation of our souls, as we are, after all, able to do in everyday life. This, my dear ones, is what Christ the Lord calls us to today. So much, as much as that, only that much the Lord God requires of us: that we take the question of the salvation of our soul seriously. The Lord God gives us, after all, so many gifts here on earth. He gives us talents that we are to multiply. And to what do we put these talents received from the Lord God? We are able, my dear ones, to find our way perfectly in this world. We are able, my dear ones, to face all these absurdities piling up around us. We are able, my dear ones, to take care of our body here on earth. And may we, my dear ones, finally take care of our souls with the same zeal, interest, resourcefulness.

GREED AND TEMPORAL GOODS

Dear faithful, in the context of today's parable another question may also arise. How is it with temporal goods, with wealth? Is it something bad to be a wealthy man? It is not. It is not wealth that is the problem. The problem is human greed. There is nothing wrong with possessing great wealth. The problem is that people, most people, cannot cope with wealth, with affluence. The Lord Jesus said that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. Why? Well, my dear ones, because the Savior, who knows our nature perfectly, for He is its Creator, knows what a problem one of the capital sins is, in the form of greed.

Greed makes a man unable to be content with what he has, makes a man ungrateful to the Lord God for what he receives from God, and he lives all the time in the conviction that he is owed more and more and more. Only this more, more, more has no limits, no limit at all. Greed causes, my dear ones, chaos to appear in human life, disorder to appear. A man cannot put his life in order, arrange it as he ought to. And then this desire for possession becomes for him like shackles, which make it impossible for him to occupy himself with anything else, which make it impossible for him to raise his thoughts and heart upward, toward heaven, toward God, because only what is here and now counts.

And yet, my dear ones, we are perfectly well aware that everything that is here on earth will sooner or later pass away. We came into this world with nothing and with nothing we shall depart from this world. The only things we can take with us are faith and God's grace, which strengthened us here on earth, with which we cooperated and brought forth fruit in the form of good works. That is the only thing you can take with you from this world, and it is the only thing that ultimately matters.

Dear faithful, let us finally take seriously the weed-choked field of our soul. Let us put into our salvation, my dear ones, the same effort that we are able to put into caring for our bodies.

THE MAMMON OF CATHOLICS

My dear ones, one more matter to which I wish to draw your attention. If you take the text of the Gospel of Luke, then after this passage, after this parable of the dishonest steward which Holy Church reads to us today, we find a passage perfectly familiar to us, the words of the Lord Jesus: "One cannot serve two masters. One cannot serve God and mammon."

And this mammon of which Christ the Lord speaks need not mean only wealth, money. This mammon, my dear ones, is every wickedness that draws us away from the Lord God, that causes chaos to appear in our life, disorder coming from the devil. The mammon of contemporary Catholics is the 30 pieces of silver of betrayal. 30 pieces of silver of reconciliation with the

enemies of Jesus Christ. How many souls in recent weeks have let themselves be caught in this satanic trap, in this desire, satanic in its essence, to receive a seal of recognition? But from whom? From people who are not Catholics, from people who are destroying the Catholic Church.

THE SSPX APPEAL

And a surprising piece of news, one might say. The Priestly Society of St. Pius X files a recourse, an appeal against the decree imposing excommunications of the 2nd of July. But to whom does it address this appeal? Well, to those people who have been destroying the Catholic Church for several decades already. In this way the Society of St. Pius X authorizes these spiritual criminals, places itself in their hands, recognizes their jurisdiction and their power to judge. A great, great error. And this, my dear ones, is nothing other than the fruit of pursuing mammon — mammon in the form of those 30 pieces of silver of recognition, of acceptance, so that people would already speak well of us, so that people would not say that we are excommunicated, that we are schismatics.

But, my dear ones, Archbishop Lefebvre already said many times that if you want to keep the Catholic faith, you must cut yourself off from the conciliar church. Lefebvre repeated: if they impose penalties on me, that is proof that I am a Catholic. Because it is not Catholics who impose penalties on me but heretics, traitors to Jesus Christ. And it is proof for me that I am a Catholic and that I do not belong, do not want to belong, to the false conciliar church.

Let us keep this before our eyes, my dear ones. Let us not let the devil catch us in this temptation of compromise, of false agreement. The source of the Church's unity is the profession of the same faith. He who does not profess the Catholic faith, he who rejects the Catholic faith, places himself, places himself outside the Church.

THINKING AS GOD THINKS

We must, my dear ones, finally begin to think in God's way. We must stop wondering what people will say about me, what people will think of me, and ask instead what the Lord God thinks of me. What I am in the eyes of God. That is the only thing that matters. So let us use those talents which the Lord God has given us, let us use His grace, the gifts which He gives us every day. Above all, first of all, for the forming of our soul, for preparing it for eternity with the Savior. Let us use these talents which the Lord God gives us, not only for gathering treasures for ourselves here on earth, but above all for gathering treasures in the kingdom of heaven.

Amen.