

The feast of Saint Anne is a Double 2<sup>nd</sup> Class. Therefore, in 2009, pray the Mass and Office for Saint Anne and commemorate the 8<sup>th</sup> Sunday after Pentecost on July 26<sup>th</sup>.

Saint\_Thomas\_on\_the\_Gospel\_for\_the\_feast\_of\_Saint\_Anne

*The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.*

CHRYS; The foregoing parables of the leaven, and the grain of mustard-seed, are referred to the power of the Gospel preaching, which has subdued the whole world in order to show its value and splendor, He now puts forth parables concerning a pearl and a treasure, saying The kingdom of heaven is like a treasure hid in a field. For the Gospel preaching is hidden in this world; and if you do not sell your all you will not purchase it; and this you ought to do with joy; wherefore it follows, which when a man has found it, he hides it.

HILARY; This treasure indeed found without cost; for the Gospel preaching open to all, but to use and possess the treasure with its field we may not without price, for heavenly riches are not obtained without the loss of this world.

JEROME; The he hides it, does not proceed of envy towards others, but as one that treasures up what he would not lose, he hides in his heart that which he prizes above his former possessions.

GREGORY; Otherwise; The treasure hidden in the field is the desire of heaven; the field in which the treasure is hidden is the discipline of heavenly learning; this, when a man finds, he hides, in order that he may preserve it; for zeal and affections heavenward it is not enough the we protect from evil spirits, if we do not protect from human praises. For in this present life we are in the war which leads to our country, and evil spirits as robbers beset us in our journey. Those therefore who carry their treasure openly, they seek to plunder in the way. When I say this; I do not mean that our neighbors should not see our works, but that in what we do, we should not seek praise from without. The kingdom of heaven is therefore compared to things of earth, that the mind may rise from things familiar to things unknown, and may learn to love the unknown by that which it knows is loved when known It follows, And for joy thereof he goes and sells all that he has, and

buys that field. He it is that sells all he, has and buys the field, who, renouncing fleshly delights tramples upon all his worldly desires in his anxiety for the heavenly discipline.

JEROME; Or, That treasure in which are hid all the treasures of wisdom and knowledge is either God the Word, who seems hid in Christ's flesh, or the Holy Scriptures, in which are laid up the knowledge of the Savior.

AUG; Or, He speaks of the two testaments in the Church, which, when any has attained to a partial understanding of, he perceives how great things lie hidden there, and goes and sells all that he has, and buys that; that is, by despising temporal things he purchases to himself peace, that he may be rich in the knowledge of God.

CHRYS; The Gospel preaching not only offers manifold gain as a treasure, but is precious as a pearl; wherefore after the parable concerning the treasure, He gives that concerning the pearl. And in preaching, two things are required, namely, to be detached from the business of this life, and to be watchful, which are denoted by this merchant man. Truth moreover is one, and not manifold, and for this reason it is one pearl that is said to be found. And as one who is possessed of a pearl, himself indeed knows of his wealth, but is not known to others, often times concealing it in his hand because of its small bulk, so it is in the preaching of the Gospel; they who possess it know that they are rich, the unbelievers, not knowing of this treasure, know not of our wealth.

JEROME; By the goodly pearls may be understood the Law and the Prophets. Hear then Marcion and Manichaeus; the good pearls are the Law and the Prophets.

One pearl, the most precious of all, is the knowledge of the Savior and the sacrament of His passion and resurrection, which when the merchant man has found, like Paul the Apostle, he straightway despises all the mysteries of the Law and the Prophets and the old observances in which may a lived blameless, counting them as dung that he may gain Christ. Not that the finding of a new pearl is of condemnation of the old pearls, but that in comparison of that, all other pearls are worthless.

GREGORY; Or by the pearl of great price is to be understood the sweetness of the heavenly kingdom, which, he that has found it, sells all and buys. For he that, as far as is permitted, has had perfect knowledge of the sweetness of the heavenly life, readily leaves all things that he has loved on earth; all that once pleased him among earthly possessions now appears to have lost its beauty, for the splendor of that precious pearl is alone seen in his mind.

AUG; Or, a man seeking goodly pearls has found one pearl of great price; that is, he who is seeking good men with whom he may live profitably, finds one alone, Christ Jesus, without sin; or, seeking precepts of life, by aid of which he may dwell righteously among men, finds love of his neighbor, in which one rule, the Apostle says, are comprehended all things; or, seeking good thoughts, he finds that Word in which all things are contained, In the beginning was the Word, which is lustrous with the light of truth, steadfast with the strength of eternity, and throughout like to itself with the beauty of divinity, and when we have penetrated the shell of the flesh, will be confessed as God.

But whichever of these three it may be, or if there be any thing else that can occur to us, that can be signified under the figure of the one precious pearl, its preciousness is the possession of ourselves, who are not free to possess it unless we despise all things that can be possessed in this world. For having sold our possessions, we receive no other return greater than ourselves, (for while we were involved in such things we were not our own,) that we may again give ourselves for that pearl, not because we are of equal value to that, but because we cannot give any thing more.

CHRYS; In the foregoing parables, He has commended the Gospel preaching; now, that we may not trust in preaching only, nor think that faith alone is sufficient for our salvation, He adds another fearful parable, saying, Again, the kingdom of heaven is like to a net cast into the sea.

JEROME; In fulfillment of that prophecy of Hieremias, who said, I will send to you many fishers, when Peter and Andrew, James and John, heard the words, Follow me, I will make you fishers of men, they put together a net for themselves formed of the Old and New Testaments, and cast it into the sea of this world, and that remains spread until this day, taking up out of the salt and bitter and whirlpools whatever falls into it, that is good men and bad; and this is that He adds, And gathered of every kind.

GREGORY; Or otherwise; The Holy Church is likened to a net, because it is given into the hands of fishers, and by it each man is drawn into the heavenly kingdom out of the waves of this present world, that he should not be drowned in the depth of eternal death. This net gathers of every kind of fishes, because the wise and the foolish, the free and the slave, the rich and the poor, the strong and the weak, are called to forgiveness of sin; it is then fully filled when in the end of all things the sum of the human race is completed; as it follows, Which, when it was filled, they drew out, and sitting down on the shore gathered the good into vessels, but the bad they cast away. For as the sea signifies the world, so the sea shore signifies the end of the world; and as the good are gathered into vessels, but the bad cast away, so each man is received into eternal abodes, while the reprobate having lost the light of the inward kingdom are cast forth into outer darkness. But now the net of faith holds good and bad mingled together in one; but the shore shall discover what the net of the Church has brought to land.

JEROME; For when the net shall be drawn to the shore, then shall be shown the true test for separating the fishes.

CHRYS; Wherein does this parable differ from the parable of the tares? There, as here, some perish and some are saved; but there, because of their heresy of evil dogmas; in the first parable of the sower because of their not attending to what was spoken; here because of their evil life, because of which, though drawn by the net, that is, enjoying the knowledge of God, they cannot be saved. And when you hear that the wicked are cast away, that you may not suppose that this punishment may be risked, He adds an exposition showing its severity, saying, Thus shall it be in the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Though He elsewhere declares, that He

shall separate them as a shepherd separates the sheep from the goats; He here declares, that the Angels shall do it, as also in the parable of the tares.

GREGORY; To fear becomes us here, rather than to expound; for the torments of sinners are pronounced in plain terms, that none might plead his ignorance, should eternal punishment be threatened in obscure sayings.

JEROME; For when the end of the world shall be come, then shall be shown the true test of separating the fishes, and as in a sheltered harbor the good shall be sent into the vessels of heavenly abodes, but the flame of hell shall seize the wicked to be dried up and withered.

GLOSS; When the multitude had departed, the Lord spoke to His disciples in parables, by which they were instructed only so far as they understood them; wherefore He asks them, Have you understood all these things? They say to him, Yea, Lord.

JEROME; For this is spoken especially to the Apostles, whom He would have not to bear only as the multitude, but to understand as having to teach others.

CHRYS; Then He praises them because they had understood; He said to them; Therefore every Scribe instructed in the kingdom of heaven is like to a householder who brings out of his treasure things new and old.

AUG; He said not 'old and new,' as He surely would have said had He not preferred to preserve the order of value rather than of time. But the Manicheans while they think they should keep only the new promises of God, remain in the old man of the flesh, and put on newness of error.

ID; By this conclusion, whether did He desire to show whom He intended by the treasure hid in the field - in which case we might understand the Holy Scriptures to be here meant, the two Testaments by the things new and old - or did He intend that he should be held learned in the Church who understood that the Old Scriptures were expounded in parables, taking rules from these new Scripture seeing that in them also the Lord proclaimed many things in parables. If He then, in whom all those old Scriptures have their fulfillment and manifestation, yet speaks in parables until His passion shall rend the vale, when there is nothing hid that shall not be revealed; much more those things which were written of Him so long time before we see to have been clothed in parables; which the Jews took literally, being unwilling to be learned in the kingdom of Heaven.

GREGORY; But if by things new and old in this passage we understand the two Testaments, we deny Abraham to have been learned, who although he knew indeed Some deeds of the Old Testament, yet had not read the words. Neither Moses may we compare to a learned householder, for although he composed the Old Testament, yet had he not the words of the New. But what is here said may be understood as meant not of those who had been, but of such as might hereafter be in the Church, who then bring forth things new and old when they speak the preaching of both Testaments, in their words and in their lives.

HILARY; Speaking to His disciples, He calls them Scribes on account of their knowledge, because they understood the things that He brought forward, both new and old, that is from the Law and from the Gospels; both being of the same householder, and both

treasures of the same owner. He compares them to Himself under the figure of a householder because they had received doctrine of things both new and old out of His treasury of the Holy Spirit.

JEROME; Or the Apostles are called Scribes instructed, as being the Savior's notaries who wrote His words and precepts on fleshly tables of the heart with the sacraments of the heavenly kingdom, and abounded in the wealth of a house holder, bringing forth out of the stores of their doctrine things new and old; whatsoever they preached in the Gospels, that they proved by the words of the Law and the Prophets Whence the Bride speaks in the Song of Songs; I have kept for you my beloved the new with the old.

GREGORY; Otherwise; The things old are, that the human race for its sin should suffer in eternal punishment; the things new, that they should be converted and live in the kingdom. First, He brought forward a comparison of the kingdom to a treasure found and a pearl of price; and after that, narrated the punishment of hell in the burning of the wicked, and then concluded with Therefore every Scribe &c. as if He had said, He is a learned preacher in the Church who knows to bring forth things new concerning the sweetness of the kingdom, and to speak things old concerning the terror of punishment; that at least punishment may deter those whom rewards do not excite.

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Saint\_Thomas\_on\_the\_8<sup>th</sup>\_Sunday\_after\_Pentecost.

*And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings.*

BEDE; Having rebuked in three parables those who murmured because He received penitents, our Savior shortly after subjoins a fourth and a fifth on almsgiving and frugality,

because it is also the fittest order in preaching that almsgiving should be added after repentance. Hence it follows, And he said to his disciples, There was a certain rich man.

PSEUDO. There is a certain erroneous opinion inherent in mankind, which increases evil and lessens good. It is the feeling that all the good things we possess in the course of our life we possess as lords over them, and accordingly we seize them as our especial goods. But it is quite the contrary. For we are placed in this life not as lords in our own house, but as guests and strangers, led whither we would not, and at a time we think not of. He who is now rich, suddenly becomes a beggar. Therefore whoever you are, know yourself to be a dispenser of the things of others, and that the privileges granted you are for a brief and passing use. Cast away then from your soul the pride of power, and put on the humility and modesty of a steward.

BEDE; The bailiff is the manager of the farm, therefore he takes his name from the farm. But the steward, or director of the household, is the overseer of money as well as fruits, and of every thing his master possesses.

AMBROSE; From this we learn then, that we are not ourselves the masters, but rather the stewards of the property of others.

THEOPHYL. Next, that when we exercise not the management of our wealth according to our Lord's pleasure, but abuse our trust to our own pleasures, we are guilty stewards. Hence it follows, And he was accused to him.

PSEUDO-CHRYS. Meanwhile he is taken and thrust out of his stewardship; for it follows, And he called him, and said to him, What is this that I hear of you? give an account of your stewardship, for you can be no longer steward. Day after day by the events which take place our Lord cries aloud to us the same thing, showing us a man at midday rejoicing in health, before the evening cold and lifeless; another expiring in the midst of a meal. And in various ways we go out from our stewardship; but the faithful steward, who has confidence concerning his management, desires with Paul to depart and be with Christ. But he whose wishes are on earth is troubled at his departing.

Hence it is added of this steward, Then the steward said within himself, What shall I do, for my Lord takes away from me the stewardship? I cannot dig, to beg I am ashamed. Weakness in action is the fault of a slothful life. For no one would shrink who had been accustomed to apply himself to labor. But if we take the parable allegorically, after our departure hence there is no more time for working; the present life contains the practice of what is commanded, the future, consolation. If you have done nothing here, in vain then are you careful for the future, nor will you gain any thing by begging. The foolish virgins are an instance of this, who unwisely begged of the wise, but returned empty. For every one puts on his daily life as his inner garment; it is not possible for him to put it off or exchange it with another.

But the wicked steward aptly contrived the remission of debts, to provide for himself an escape from his misfortunes among his fellow-servants; for it follows, I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. For as often as a man perceiving his end approaching, lightens by a kind deed the load of

his sins, (either by forgiving a debtor his debts, or by giving abundance to the poor,) dispensing those things which are his Lord's, he conciliates to himself many friends, who will afford him before the judge a real testimony, not by words, but by the demonstration of good works, nay moreover will provide for him by their testimony a resting-place of consolation. But nothing is our own, all things are in the power of God.

Hence it follows, So he called every one of his Lord's debtors to him, and said to the first, How much owe you to my Lord? And he said, A hundred casks of oil.

BEDE, A cadus in Greek is a vessel containing three urns. It follows, And he said to him, Take your bill, and sit down quickly, and write fifty, forgiving him the half.

It follows, Then said he to another, And how much owe you? And he said, A hundred measures of wheat. A corus is made up of thirty bushels. And he said to him, Take your bill, and write fourscore, forgiving him a fifth part. It may be then simply taken as follows: whosoever relieves the want of a poor man, either by supplying half or a fifth part, will be blessed with the reward of his mercy.

AUG. Or because out of the hundred measures of oil, he caused fifty to be written down by the debtors, and of the hundred measures of wheat, fourscore, the meaning thereof is this, that those things which every Jew performs toward the Priests and Levites should be the more attendant in the Church of Christ, that whereas they give a tenth, Christians should give a half, as Zaccheus gave of his goods, or at least by giving two tenths, that is, a fifth, exceed the payments of the Jews.

AUG. The steward whom his Lord cast out of his stewardship is nevertheless commended because he provided himself against the future. As it follows, And the Lord commended the unjust steward, because he had done wisely; we ought not however to take the whole for our imitation. For we should never act deceitfully against our Lord in order that from the fraud itself we may give alms.

ORIGEN; But because the Gentiles say that wisdom is a virtue, and define it to be the experience of what is good, evil, and indifferent, or the knowledge of what is and what is not to be done, we must consider whether this word signifies many things, or one. For it is said that God by wisdom prepared the heavens. Now it is plain that wisdom is good, because the Lord by wisdom prepared the heavens. It is said also in Genesis, according to the LXX, that the serpent was the wisest animal, wherein he does not make wisdom a virtue, but evil-minded cunning. And it is in this sense that the Lord commended the steward that he had done wisely, that is, cunningly and evilly. And perhaps the word commended was spoken not in the sense of real commendation, but in a lower sense; as when we speak of a man being commended in slight and indifferent matters, and in a certain measure clashings and sharpness of wit are admired, by which the power of the mind is drawn out.

AUG. On the other hand this parable is spoken that we should understand that if the steward who acted deceitfully, could be praised by his lord, how much more they please God who do their works according to His commandment.

ORIGEN; The children of this world also are not called wiser but more prudent than the children of light, and this not absolutely and simply, but in their generation. For it follows, For the children of this world are in their generation wiser than the children of light, &c.

BEDE; The children of light and the children of this world are spoken of in the same manner as the children of the kingdom, and the children of hell. For whatever works a man does, he is also termed their sun.

THEOPHYL. By the children of this world then He means those who mind the good things which are on the earth; by the children of light, those who beholding the divine love, employ themselves with spiritual treasures. But it is found indeed in the management of human affairs, that we prudently order our own things, and busily set ourselves to work, in order that when we depart we may have a refuge for our life; but when we ought to direct the things of God, we take no forethought for what shall be our lot hereafter.

GREG. In order then that after death they may find something in their own hand, let men before death place their riches in the hands of the poor. Hence it follows, And I say to you, make to yourselves friends of the man of unrighteousness, &c.

AUG. That which the Hebrews call mammon, in Latin is "riches." As if He said, "Make to yourselves friends of the riches of unrighteousness." Now some misunderstanding this, seize upon the things of others, and so give something to the poor, and think that they are doing what is commanded. That interpretation must be corrected into, Give alms of your righteous labors. For you will not corrupt Christ your Judge. If from the plunder of a poor man, you were to give any thing to the judge that he might decide for you, and that judge should decide for you, such is the force of justice, that you would be ill pleased in yourself. Do not then make to yourself such a God. God is the fountain of Justice, give not your alms then from interest and usury. I speak to the faithful, to whom we dispense the body of Christ. But if you have such money, it is of evil that you have it. Be no longer doers of evil. Zaccheus said, Half my goods I give to the poor. See how he runs who runs to make friends of the mammon of unrighteousness; and not to be held guilty from any quarter, he says, If have taken any thing from any one, I restore fourfold. According to another interpretation, the mammon of unrighteousness are all the riches of the world, whenever they come. For if you seek the true riches, there are some in which Job when naked abounded, when he had his hearts full towards God. The others are called riches from unrighteousness; because they are not true riches, for they are full of poverty, and ever liable to chances. For if they were true riches, they would give you security.

AUG. Or the riches of unrighteousness are so called, because they are not riches except to the unrighteous, and such as rest in their hopes and the fullness of their happiness. But when these things are possessed by the righteous, they have indeed so much money, but no riches are theirs but heavenly and spiritual.

AMBROSE. Or he spoke of the unrighteous Mammon, because by the various enticements of riches covetousness corrupts our hearts, that we may be willing to obey riches.

BASIL; Or if you have succeeded to a patrimony, you receive what has been amassed by the unrighteous; for in a number of predecessors some one must needs be found who has unjustly usurped the property of others. But suppose that your father has not been guilty of exaction, whence have you your money? If indeed you answer, "From myself;" you are ignorant of God, not having the knowledge of your Creator; but if, "From God," tell me the reason for which you receive it. Is not the earth and the fullness thereof the Lord's? If then whatever is ours belongs to our common Lord, so will it also belong to our fellow-servant.

THEOPHYL. Those then are called the riches of unrighteousness which the Lord has given for the necessities of our brethren and fellow-servants, but we spend upon ourselves. It became us then, from the beginning, to give all things to the poor, but because we have become the stewards of unrighteousness, wickedly retaining what was appointed for the aid of others, we must not surely remain in this cruelty, but distribute to the poor, that we may be received by them into everlasting habitations. For it follows, That, when you fail, they may receive you into everlasting habitations.

GREG. But if through their friendship we obtain everlasting habitations, we ought to calculate that when we give we rather offer presents to patrons, than bestow benefits upon the needy.

AUG. For who are they that shall have everlasting habitations but the saints of God? and who are they that are to be received by them into everlasting habitations but they who administer to their want, and whatsoever they have need of, gladly supply. They are those little ones of Christ, who have forsaken all that belonged to them and followed Him; and whatsoever they had have given to the poor, that they might serve God without earthly shackles, and freeing their shoulders from the burdens of the world, might raise them aloft as with wings.

AUG. We must not then understand those by whom we wish to be received into everlasting habitations to be as it were debtors of God; seeing that the just and holy are signified in this place, who cause those to enter in, who administered to their necessity of their own worldly goods.

AMBROSE; Or else, make to yourselves friends of the mammon of unrighteousness, that by giving to the poor we may purchase the favor of angels and all the saints.

CHRYS. Mark also that He said not, "that they may receive you into their own habitations." For it is not they who receive you. Therefore when He said, Make to yourselves friends, he added, of the mammon of unrighteousness, to show, that their friendship will not alone protect us unless good works accompany us, unless we righteously cast away all riches unrighteously amassed. The most skillful then of all arts is that of almsgiving. For it builds not for us houses of mud, but lays up in store an everlasting life. Now in each of the arts one needs the support of another; but when we ought to show mercy, we need nothing else but the will alone.

CYRIL; Thus then Christ taught those who abound in riches, earnestly to love the friendship of the poor, and to have treasure in heaven. But He knew the sloth of the human

mind, how that they who court riches bestow no work of charity upon the needy. That to such men there results no profit of spiritual gifts, He shows by obvious examples, adding, He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

Now our Lord opens to us the eye of the heart, explaining what He had said, adding, If therefore you have not been faithful in the unrighteousness mammon, who will commit to your trust the true riches? That which is least then is the mammon of unrighteousness, that is, earthly riches, which seem nothing to those that are heavenly wise. I think then that a man is faithful in a little, when he imparts aid to those who are bowed down with sorrow. If then we have been unfaithful in a little thing, how shall we obtain from hence the true riches, that is, the fruitful gift of Divine grace, impressing the image of God on the human soul?

But that our Lord's words incline to this meaning is plain from the following; for He says, And if you have not been faithful in that which is another man's who shall give you that which is your own?

AMBROSE; Riches are foreign to us, because they are something beyond nature, they are not born with us, and they do not pass away with us. But Christ is ours, because He is the life of man. Lastly, He came to His own.

THEOPHYL. Thus then hitherto He has taught us how faithfully we ought to dispose of our wealth. But because the management of our wealth according to God is no otherwise obtained than by the indifference of a mind unaffected towards riches, He adds, No man can serve two masters.

AMBROSE; Not because the Lord is two, but one. For although there are who serve mammon, yet he knows no rights of lordship; but has himself placed upon himself a yoke of servitude. There is one Lord, because there is one God. Hence it is evident, that the power of the Father and the Son is one and He assigns a reason, thus saying, For either he will hate the one, and love the other; or else he will hold to the one, and despise the other.

AUG. But these things were not spoken indifferently or at random. For no one when asked whether he loves the devil, answers that he loves him, but rather that he hates him; but all generally proclaim that they love God. Therefore either he will hate the one, (that is, the devil,) and love the other, (that is, God;) or will hold to the one, (that is, the devil, when he pursues as it were temporal wants,) and will despise the other, (that is, God,) as when men frequently neglect His threats for their desires, who because of His goodness flatter themselves that they will have impunity.

CYRIL; But the conclusion of the whole discourse is what follows, You cannot serve God and man. Let us then transfer all our devotions to the one, forsaking riches.

BEDE; Let then the covetous hear this, that we can not at the same time serve Christ and riches; and yet He said not, "Who has riches," but, who serves riches; for he who is the servant of riches, watches them as a servant; but he who has shaken off the yoke of servitude, dispenses them as a master; but he who serves mammon, verily serves him who

is set over those earthly things as the reward of his iniquity, and is called the prince of this world.

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