

examine ourselves scrupulously, as to whether we have spent them rashly or foolishly; for money foolishly expended does not do so much harm as rash and foolish words, spoken without need. For money foolishly spent may

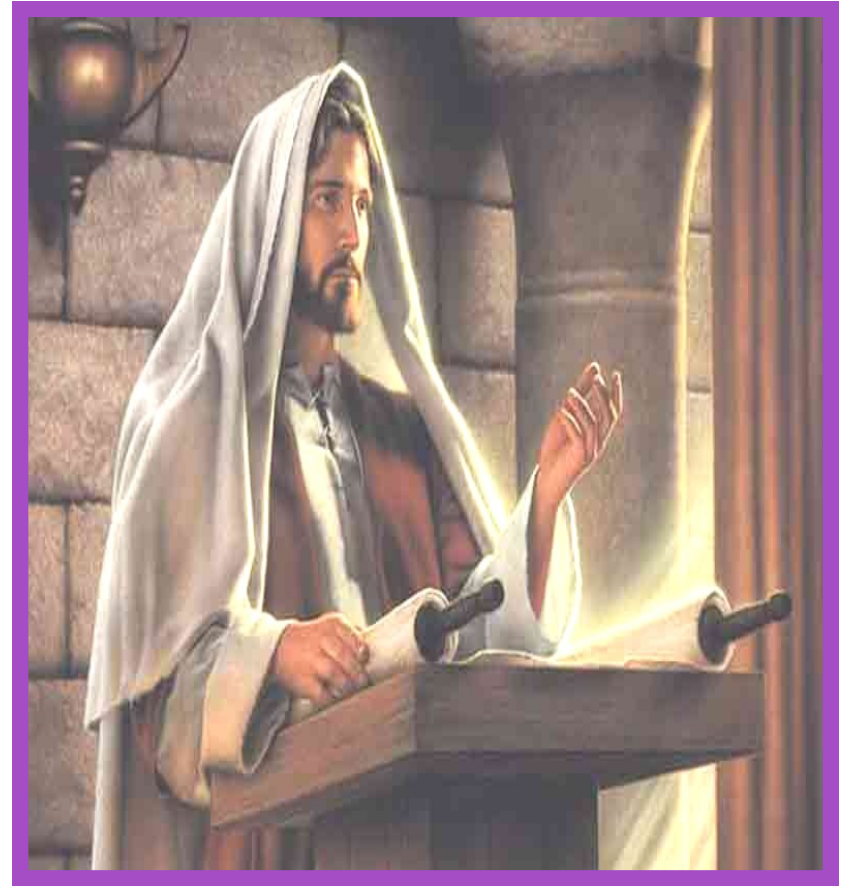
sometimes do harm, but speech imprudently used may bring sadness to whole families and undo and ruin souls. The loss of money can be made good; but the word once gone forth can never be recalled.

That you may learn of the penalties attached to words, listen to what Christ says: *But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified; and by the words thou shalt be condemned* (Mt. xii. 36, 37). Not alone shall we render an account of our own words, but also of those we hear; as should you accept a false accusation criminally made against a brother: *Thou shalt not receive the voice of a lie* (Ex. xxiii. 1). And if they who receive a lying report will not receive pardon, what excuse will slanderers and betrayers have?...



PLEASE VISIT OUR WEBSITE: [www.pamphletstoinspire.com](http://www.pamphletstoinspire.com)

**SERMON ON  
SIN OF REMEMBERING PAST OFFENSES  
FROM THE FATHER'S OF THE CHURCH  
# 120 - 1**



**JESUS, OUR FIRST PREACHER!**

**21<sup>ST</sup> SUNDAY AFTER PENTECOST**

## Based on the Divine Office-Douay-Rheims Version

Volume 3 - Page 1358 (1962 edition)

Commentary on the Gospel of Matthew 18: 23-35

by: Saint John Chrysostom, Bishop and Doctor

Let us then hear the parable which, though it seems clear, contains nevertheless a certain hidden and ineffable treasury of reflections. *Therefore is the kingdom of heaven likened to a man king who would take an account of his servants.* In order that we may not appear to simply pass over these words, but may unfold and explain the nature of His judgment, entering into your conscience, go over in your mind all the deeds of your whole life, and, when you hear of the Lord taking an account with His servants, reflect that by this word, *servants*, He means kings and rulers and princes, rich, poor, slaves, and free; every kind of men; all are referred to here: *For we must all be manifested before the judgment seat of Christ* (II Cor. v. 10). And if you are rich, think of the account you must give; whether you have given your money to harlots, or to the poor; whether to parasites, to flatterers, or to those in need; whether you have spent it in licentiousness, or on humanity; on luxury, dissipation and drunkenness, or on helping the afflicted.

He will demand an account not only of what we have spent, but also of the manner in which we have acquired our gain: whether by our own just labors, or by robbery, or by covetousness; whether by inheritance, or by the ruin of the homes of orphans, the plundering of widows. For just as we exact from those who serve us an account not only of what has gone out, but also of what has come in, verifying from where the money came, through whom, in what manner, how much they received, so God demands of us an account, not only of what we have expended, but also of what we have received and how we received it. And not only the rich, but even the poor must give an account of their poverty; whether they have borne it nobly and thankfully, or angrily complaining against Providence, when they see others reveling in pleasures and themselves in want.

For as an account of their almsgiving is required of the rich, so from the poor shall be required an account of their patience; and not

only of their patience, but also of their almsgiving: for poverty is no hindrance to almsgiving; as witness the *poor widow* in the Gospel, who casting her two mites into the treasury, *hath cast in more than all they who have cast into the treasury* (Mk. xii. 43). Not only shall the rich and the poor be scrupulously examined, but also rulers and judges, as to whether or not they have corrupted justice, whether they have given judgment in disputes with favor or with enmity, whether they have flattered and given judgment against the right, or whether remembering offenses they have dealt spitefully with those who had done no wrong.

Not alone must worldly rulers give an account, so also must they who rule the Church give an account of their rule; and it is these especially who shall suffer a more grievous, a more bitter chastisement. For he to whom the ministry of the word has been given, will there be diligently examined as to whether he has neglected to say what he should have said or to do what he should have done, either because of cowardice, or through ill will or jealousy; and nothing will be hidden which concerns him. Again, he who has attained to the office of bishop, the greater his responsibility, the more will he be subject to an account, not only of his teaching and the care of the poor, but also of his examination of those who are to be ordained and a thousand other things. And Paul, writing to Timothy, makes this clear: *Impose not hands lightly upon any man; neither be partakers of other men's sins* (1 Tim. v. 22); and, writing to the Hebrews of these same spiritual rulers, he makes us fearful for another reason: *Obey your prelates and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy and not with grief* (Heb. xiii. 17).

And we shall render an account, not only of our deeds but also of our words. For just as we, when we entrust money to servants, we ask an account of everything, so will God require of us an account of the words He has entrusted to us; of how we have expended them. Let us ask ourselves and