

THE PARABLES OF JESUS

A Catholic Bible Study

· SESSION SIX ·

The Law of Love

The Good Samaritan · Salt and Lamp · The Tree and Its Fruits · The Wise and Foolish Builders

“You shall love the Lord your God with all your heart ... and your neighbor as yourself.”

Luke 10:27 (RSV2CE)

LEADER PREPARATION GUIDE · WITH PARTICIPANT DISCUSSION

SESSION OVERVIEW

This session brings the parables into the realm of moral theology proper. Having seen the mercy of God and the call to extend that mercy to others, we now ask the deeper question: what does the love of God and neighbor look like in the concrete? Jesus answers with the most famous parable he ever told and three short complementary teachings. The Good Samaritan defines neighbor by action rather than category. The Salt and the Lamp describe the visible character of a life shaped by love. The Tree and Its Fruits gives a diagnostic by which any teaching, movement, or disciple can be recognized. The Wise and Foolish Builders close with the question that exposes everything: have I built my life on hearing alone, or on doing as well?

A note on genre: of tonight’s four teachings, the Good Samaritan (Luke 10) and the Wise and Foolish Builders (Matthew 7) are narrative parables in the strict sense, short stories with a plot. The Salt and the Lamp (Matthew 5) and the Tree and Its Fruits (Matthew 7) are better described as similitudes or metaphors from the Sermon on the Mount than as narrative parables. They earn their place here because they do the same work the parables do, making the shape of a love-formed life concrete and visible, and because the session’s whole aim is to move love of God and neighbor out of the abstract.

Audience note: high-school and young-adult participants often carry a private vocabulary in which Christianity is mostly an interior orientation. The teachings of this session resist that move with quiet authority: the inner life and the outer life are one life, and what is in the heart will eventually appear in the hands.

WHAT YOU NEED TO KNOW

The Good Samaritan: who is my neighbor?

Luke 10:25-37 sets the parable inside a careful exchange with a lawyer. The lawyer's first question (10:25) is what to do to inherit eternal life. Jesus turns it back, and the lawyer correctly cites the great commandment from Deuteronomy 6:5 and Leviticus 19:18. Jesus affirms the answer. But the lawyer, "desiring to justify himself" (10:29), asks a second question, "And who is my neighbor?", an attempt to shrink the field of obligation. Jesus refuses to let it shrink, and the parable reverses the question entirely: he does not answer "who qualifies as my neighbor?" but "who is acting as a neighbor?"

The Catholic exegetical tradition reads the parable on two complementary levels. The first is the literal and moral reading pressed by St. John Chrysostom and others: a direct teaching about practical love. The priest and the Levite are religiously credentialed, and their failure to stop is an indictment of any religion that does not produce mercy. The Samaritan, despised by Jesus' audience, becomes the unexpected exemplar. The cost is real: he stops, binds the wounds, applies oil and wine, transports the man on his own animal, pays the innkeeper, and promises to return and pay more. Mercy is concrete, costly, and sustained.

The second is the allegorical reading, rooted in St. Augustine (*Quaestiones Evangeliorum* II.19) and developed across centuries of patristic and medieval preaching. The man going down from Jerusalem is humanity in Adam, descending from grace into the wounds of sin. The robbers are the powers of evil. The priest and Levite are the Old Testament Law and priesthood, which can diagnose the wound but cannot heal it. The Good Samaritan is Christ himself, who comes near, binds the wounds with oil (the Holy Spirit) and wine (the blood of Christ), brings the man to the inn (the Church), pays for his care (the price of redemption), and promises to return and pay more (the second coming). St. Ambrose develops this in his *Exposition of the Gospel of Luke* (Bk VII), where the oil and wine are read sacramentally. The allegorical reading does not replace the literal one; the tradition holds both. The literal reading tells you what to do tomorrow when you see someone in need; the allegorical reading tells you who has done it for you when you were the one in the ditch.

Salt and Lamp: visible discipleship

The pairing of Salt and Lamp in Matthew 5:13-16 is deliberate. A traditional pastoral reading pairs them: salt preserves and seasons quietly, suggesting the hidden interior life; the lamp illuminates visibly, and Jesus himself applies it to public good works (5:16). Together they describe discipleship as both a hidden interior reality (salt) and a visible exterior witness (light), and either without the other is incomplete. Note the grammar: Jesus does not say "try to be salt" but "You *are* the salt of the earth ... You *are* the light of the world" (Mt 5:13-14). The identity is given in baptism (cf. CCC 1265-1267); the question is whether it will be lived. The disciple does not become salt by effort; the disciple is salt and either keeps that character or loses it.

The Tree and Its Fruits: diagnostic discernment

In Matthew 7:15-20 Jesus offers a tool for discernment. False prophets exist, and the disciple needs a way to tell true from false. Jesus gives not a doctrinal checklist but a diagnostic of fruit: "You will know them by their fruits" (Mt 7:16). St. Thomas treats the fruits of the Holy Spirit in *Summa Theologiae* I-II, q. 70, as acts flowing from the Spirit's work in which the soul delights; his account of virtue (I-II, qq. 55-67 on virtue in general; II-II, qq. 1-170 on the specific virtues) explains why such acts, repeated over time, make the interior of a soul visible. The fruits of Galatians 5:22-23 are not feelings but acts flowing from a

soul shaped by the Holy Spirit. The Tree and Its Fruits insists that verbal claims and emotional fervor are not by themselves diagnostic of true discipleship; sound teaching must be joined by fruit, over time, in the concrete. This is the teaching to apply to leaders, movements, online voices, and one's own life.

The Wise and Foolish Builders: the closing of the Sermon on the Mount

Matthew 7:24-27 is the summary parable of the entire Sermon on the Mount. Two builders, two foundations, one storm. The storm is the same in both cases; the difference is the foundation. The wise builder "hears these words of mine and does them" (Mt 7:24); the foolish builder hears the same words and does not. The parable is addressed to the crowd that has just heard the whole Sermon: they have all heard, and the question is whether the hearing will produce building. After all the high teaching, Jesus closes with a parable that prevents the Sermon from being received as material for admiration rather than obedience. It is not a beautiful idea; it is a foundation, and only the doer of the words is actually building on it.

OLD TESTAMENT ROOTS AND FULFILLMENT

These are the deep roots of Session 6's teachings. The Hosea text is opened with the group in the Good Samaritan discussion; the rest are developed here.

DEUTERONOMY 6:4-5 (RSV2CE)

"Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might."

The Shema is the daily prayer of Israel and the first half of the great commandment. When the lawyer cites it in Luke 10, he names the central theological claim of Jewish life. Jesus does not modify it; he affirms it and joins it to its inseparable companion.

LEVITICUS 19:18 (RSV2CE, SELECTED)

"You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord."

Leviticus 19 is the source of the second half of the great commandment. Verse 18 directly concerns "the sons of your own people," though the same chapter extends love-as-yourself to the resident alien (Lev 19:34). By Jesus' day the scope of "neighbor" was debated, and the lawyer in Luke 10 is asking, in effect, where the boundary lies. Jesus refuses to draw it.

HOSEA 6:6 (RSV2CE)

"For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings."

Hosea 6:6 is one of the few Old Testament verses Jesus quotes twice (Mt 9:13; 12:7), and it stands behind the Good Samaritan. The priest and Levite who pass by embody exactly the religion Hosea condemned:

religious credentials without mercy. The Samaritan, however irregular his theology, embodies what God always wanted.

ISAIAH 5:1-2, 7 (RSV2CE, SELECTED)

“Let me sing for my beloved a love song concerning his vineyard ... he looked for it to yield grapes, but it yielded wild grapes ... he looked for justice, but behold, bloodshed; for righteousness, but behold, a cry!”

Isaiah’s Song of the Vineyard is the prophetic background for the Tree and Its Fruits. God plants, tends, and waits for fruit, and the fruit he expects is justice and righteousness, the visible markers of a life rightly ordered toward God and neighbor. When the fruit fails, the failure is the diagnostic.

PSALM 1:1-3 (RSV2CE, SELECTED)

“Blessed is the man ... [whose] delight is in the law of the Lord ... He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither.”

Psalms 1 and 2 are the wisdom-tradition image of the fruitful disciple. The tree by the water bears fruit because of where it is planted. Both the Tree and Its Fruits and the Wise Builder depend on this image: the visible product of a life is determined by what the life is rooted in or built on.

VOICES OF THE CHURCH

Method: *Direct quotations appear in quotation marks with citation; faithfully represented teaching without a single quotable line is given as paraphrase with citation.*

St. John Chrysostom (347–407)

St. John Chrysostom’s preaching on almsgiving, especially the homilies on the rich man and Lazarus collected in English as *On Wealth and Poverty*, insists that mercy toward the poor is the non-negotiable test of Christian profession: worship of Christ that steps over Christ in the poor is a contradiction. Applied to the Good Samaritan, his teaching presses the literal moral reading: mercy must be actual, costing actual money, time, and inconvenience. The man in the ditch is, on this teaching, the test of every claim to love God.

St. Augustine of Hippo (354–430)

St. Augustine’s allegorical reading of the Good Samaritan in *Quaestiones Evangeliorum* II.19 has shaped Catholic preaching on this parable for sixteen centuries: the man is humanity in Adam, the robbers the devil and his angels, the priest and Levite the Old Testament ministry that can diagnose but cannot heal, the Samaritan is Christ, the oil the comfort of good hope, the wine the exhortation to work with fervent spirit, the inn the Church, the two coins the two precepts of love, the innkeeper the Apostle. Later preaching built on this frame, reading the oil and wine as the sacraments and the two coins as the price of the passion. This does not replace the literal teaching about practical mercy, which St. Augustine also preaches; the two readings stand together. The literal sense tells the disciple what to do; the allegorical sense tells the disciple who has already done it for him.

St. Ambrose of Milan (c. 339–397)

St. Ambrose's *Exposition of the Gospel of Luke* (Bk VII) develops the sacramental dimension of the allegory more explicitly than St. Augustine: the oil and the wine are the oil of anointing and the Eucharistic blood, and the wounded man is brought into the inn, the Church, where he is treated with the sacraments instituted by the Samaritan. It is patristic theology in narrative form: the sacraments are the tools of the wounded heart's healing.

St. Thomas Aquinas (1225–1274)

St. Thomas treats the fruits of the Holy Spirit in *Summa Theologiae* I-II, q. 70, as acts flowing from the Spirit's work in which the soul delights, and his treatment of the virtues (I-II, qq. 55-67; II-II, qq. 1-170) frames the Tree and Its Fruits: a virtue is a stable disposition that produces consistent action, and over time the visible pattern of a person's acts reveals the actual interior of the soul, whatever the verbal claims. This is why Jesus says "you will know them by their fruits." On the Wise Builder, his teaching that charity is the form of faith (II-II, q. 4, a. 3) explains why hearing without doing is faith unformed by charity, what Scripture calls dead faith (Jas 2:17): real assent, but not the living faith that saves, because living faith always proceeds through charity to act. To hear and not do is to receive the materials of a foundation and never lay them; the storm exposes what was always the case, that there was nothing under the house.

CATECHISM CONNECTION

CCC 1822

"Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God."

CCC 1825

"Christ died out of love for us, while we were yet 'enemies.' The Lord asks us to love as he does, even our enemies, to make ourselves the neighbor of those farthest away, and to love children and the poor as Christ himself."

CCC 2447

"The works of mercy are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. ... The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead."

SESSION GOALS AND TIME ESTIMATE

Goals for the leader

1. Refuse the move to keep love of neighbor abstract. Land it in real, costly, concrete acts. **2.** Hold together the literal moral reading and the allegorical Christological reading of the Good Samaritan. **3.** Use the Tree and Its Fruits as a tool for discernment of teachers, movements, and one's own life. **4.** Close with the Wise Builder pressing the question: am I doing or only hearing? **Time estimate (90 minutes)**



Opening prayer and check-in: 10 min



The Good Samaritan (read, Hosea discovery, three-tier discussion): 35 min



Salt and Lamp (read, brief discussion): 15 min



The Tree and Its Fruits (read, discussion): 15 min



The Wise and Foolish Builders (read, application): 10 min



Closing prayer: 5 min

PARTICIPANT DISCUSSION GUIDE

Opening Prayer

“Lord Jesus, you came down to where we lay wounded and you did not pass by. Tonight as we hear your parables, do not let us settle for hearing alone. Make us doers of your word. Make us neighbors to those you have placed in our path. Make our lives the kind of tree whose fruit reveals the root. We ask this in your name. Amen.”

Check-In (5–10 min)

Briefly: did anyone follow through with the tax collector’s prayer or the daily prayer for the person hard to forgive last week? What did you notice?

READ ALOUD

Tonight Jesus brings everything we have heard so far into the daylight of ordinary life. He tells the most famous parable in human history, the Good Samaritan, and three short companion teachings. Each refuses to let our discipleship stay invisible. By the end of the night we will have asked four questions in turn: who is my neighbor, what does my life make visible, what does my life produce, and what am I building on?

PART ONE · THE GOOD SAMARITAN (LUKE 10:25-37)

Have someone read Luke 10:25-37 aloud.

LUKE 10:30-34 (RSV2CE)

“A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite ... passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him.”

Q1. [TEXT] Look at what the Samaritan actually does in verses 33-35. Count the verbs. What is Jesus making visible by being so specific?

Leader note: *He came near, had compassion, went to him, bound the wounds, poured oil and wine, set him on his own beast, brought him to an inn, took care of him, paid the innkeeper, promised to return and pay more: eight or nine specific acts. Jesus is refusing to let mercy be a feeling. Mercy is a sequence of concrete actions costing time, money, and inconvenience; he is making the abstract obligation specific.*

Q2. [TEXT] The priest and the Levite are religiously credentialed, exactly the people you would expect to stop. Why place them in the parable, and what is Jesus saying about religion that does not produce mercy?

Leader note: *He indicts any religion that lets credentials substitute for mercy. The priest and Levite knew the law. The text gives no reason for their passing by, and that silence is part of the indictment: whatever the reason, their religious knowledge and office did not produce action when a real person was bleeding in front of them. Religion that does not produce mercy fails the test the parable applies.*

Now have someone read Hosea 6:6 aloud.

HOSEA 6:6 (RSV2CE)

“For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings.”

Q3. [TRADITION] The priest and the Levite would have known Hosea 6:6 better than anyone. Read it again beside their behavior. What does the parable show about the difference between knowing this verse and living it?

Leader note: *Let the group connect the two texts themselves. The priest and Levite embody exactly the religion Hosea condemned: religious credentials without mercy. Jesus cites Hosea 6:6 twice in Matthew (9:13; 12:7); the Samaritan, however irregular his theology, is the one who actually does what God said he desired. Knowing the verse is not the same as being the verse.*

Q4. [TRADITION] The Church’s allegorical tradition, rooted in St. Augustine and St. Ambrose, also reads this parable on a second level: the man in the ditch is humanity wounded by sin, the Samaritan is Christ, the oil and wine the sacraments, the inn the Church, the two coins the price of redemption. How does that allegorical reading change the way the literal teaching lands on you?

Leader note: *It places us in the parable as the wounded man before it places us there as the potential Samaritan. Christ is the unexpected stranger who comes near and pays for our care. Once we have received that mercy, extending it is no longer a heroic ethical demand but the natural overflow of what we have received. We love our neighbor because we were first loved as neighbors by the true Samaritan.*

Q5. [LIFE] Who is the wounded man in the ditch in your life right now? Not in the abstract. Specifically. Whom have you been passing by on the other side?

Leader note: Press for honesty. “The poor in general” is too vague. Specific possibilities: a classmate or coworker being excluded, a family member you have written off, a person whose hardship you have been ignoring, a roommate who is suffering, a student no one talks to. Specificity is what converts the parable into action.

Q6. [LIFE] The Samaritan’s mercy was not free: he paid the innkeeper, transported the man on his own animal, lost time, and promised to return and pay more. What would it cost you, specifically, to stop being the priest or Levite in the situation you just named?

Leader note: Press for specifics again: cost in time, money, inconvenience, social capital, in being seen helping someone unpopular. Mercy without cost is not what the parable describes. Often the resistance to becoming a neighbor is precisely unwillingness to bear the cost the Samaritan bore.

PART TWO · SALT AND LAMP (MATTHEW 5:13-16)

Have someone read Matthew 5:13-16 aloud.

MATTHEW 5:13-16 (RSV2CE)

“You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? ... You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.”

Q7. [TEXT] One traditional reading: salt works quietly and invisibly; light works publicly and visibly. Why does Jesus give us both images, and what does each say that the other does not?

Leader note: Salt is the hidden interior reality of the disciple (integrity, prayer, virtue, the slow seasoning of an ordinary life); light is the public visible reality (works that lead others to glorify God). Either without the other is incomplete: hidden virtue with no witness is salt that has lost its purpose; visible religious activity with no interior life behind it is a lamp with nothing feeding the flame. Jesus expects both.

Q8. [LIFE] Where are you currently more salt than lamp, hidden faith with little visible witness? Where are you more lamp than salt, visible activity with little interior? What would it look like this week to balance the two?

Leader note: Many young adults err on one side. Some are quietly devout but unwilling to witness; the danger is salt that has lost its useful character. Some are very visible religiously but the interior is thin; the danger is the lit lamp with nothing inside. Both are corrected by attending to whichever side is currently weaker.

PART THREE · THE TREE AND ITS FRUITS (MATTHEW 7:15-20)

Have someone read Matthew 7:15-20 aloud.

MATTHEW 7:16-20 (RSV2CE)

“You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can

a bad tree bear good fruit. ... Thus you will know them by their fruits.”

Q9. [TRADITION] Galatians 5:22-23 names the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. St. Thomas Aquinas treats these as acts flowing from a soul shaped by grace (ST I-II, q. 70). Why does Jesus give fruit, and not verbal claims alone, as the test? How do sound teaching and visible fruit work together in discerning a true disciple?

***Leader note:** Doctrines can be assented to verbally without being interiorized; the fruit is far harder to counterfeit over time. Many claim correct theology while bearing fruit of bitterness, pride, or contempt; many claim no sophistication and bear unmistakable fruit of love, peace, and self-control. The fruit reveals the root. This is not a dismissal of doctrine but an insistence that doctrine without virtue is not yet the Christian life.*

Q10. [LIFE] Apply this diagnostic to one part of your own life. Look at the fruit of the past six months in a specific area: relationships, work or school, prayer, your body and how you treat it. What is the fruit telling you about the root?

***Leader note:** A self-applied diagnostic. The point is not to despair if the fruit is poor but to recognize that the root needs attention. If recent months have borne anxiety, anger, isolation, or compulsion, the root requires deeper care, not greater effort at the surface. Suggest the sacraments and serious prayer as the way the root is fed.*

PART FOUR · THE WISE AND FOOLISH BUILDERS (MATTHEW 7:24-27)

Have someone read Matthew 7:24-27 aloud. This is the closing parable of the entire Sermon on the Mount.

MATTHEW 7:24-27 (RSV2CE)

“Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand.”

READ ALOUD

Notice what is the same in both stories: both builders heard the same Sermon, both built houses, both faced the same storm. The variable is not the storm and not the hearing; it is whether the hearing produced doing. Jesus closes the most beautiful sermon ever preached with a parable designed to keep it from being merely admired. The Sermon on the Mount is not a beautiful idea. It is a foundation, and hearing it without acting on it is building on sand. The storm always comes.

APPLICATION AND CLOSING

CLOSING CHALLENGE

Two practices this week. First, take the wounded person you named in question five and do one concrete thing for them. Not next month. This week. Second, look at the fruit you noticed in question ten and identify the root that needs attention. Is prayer thin? Have you been away from confession? Have you been feeding the soul with poor input? Give the root one act of care this week that you will keep doing.

Scripture Memory

LUKE 10:36-37 (RSV2CE)

“Which of these three, do you think, proved neighbor to the man who fell among the robbers? He said, ‘The one who showed mercy on him.’ And Jesus said to him, ‘Go and do likewise.’”

Closing Prayer

“Lord Jesus, true Samaritan, you came down to where we lay wounded and you bound up our wounds with the oil of your Spirit and the wine of your blood. Tonight, having received your mercy, send us out to be neighbors to those you have placed in our path. Let our lives be visible salt, visible light, fruitful trees, and houses built on the rock of your word lived. We ask this in your name. Amen.”

GOING DEEPER (OPTIONAL)

Use any of these as your group has time and interest.

QGD1. [TEXT] The Samaritan in Jesus’ day was the unexpected hero, the religiously and ethnically despised. Who would the Samaritan be in your community today? Who is the person from outside your in-group whom you would be most surprised to see acting with mercy?

Leader note: This forces the parable to land in a specific cultural context rather than remain a tasteful abstraction. The person you would least expect to see acting Christianly is exactly the figure Jesus uses as the model. The discomfort of the analogy is part of what the parable is doing.

QGD2. [TRADITION] CCC 2447 names the corporal works of mercy: feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead; the Church’s traditional list of seven also includes giving drink to the thirsty. These are concrete extensions of the Good Samaritan. Are any currently part of your life? Which one is the most natural next step?

Leader note: Most participants will be doing none of these regularly. That is not a verdict; it is information. Pick one, begin small (a regular shift at a parish food pantry, a visit to a homebound neighbor, a card to someone in a nursing home), and let it become a habit.

QGD3. [LIFE] It is possible to become so committed to active service that the interior life withers (lamp without salt), and possible to become so focused on interior prayer that active service withers (salt without lamp). Which side are you currently in danger of?

Leader note: Honest self-diagnosis. Both errors are common, and the corrective is to feed the side currently weaker, not to abandon the side that is strong. The saints typically have both; the Christian life requires both.

QGD4. [TRADITION] St. Thomas Aquinas teaches that faith without charity is unformed and dead, though still real assent (II-II, q. 4, a. 3); the Wise Builder hears the words and does them; James 2:17 says faith without works is dead. How does the Catholic understanding of faith differ from a faith that is mere intellectual assent?

Leader note: Catholic faith is faith “informed by charity,” so real faith always issues in love that produces action. Mere intellectual assent (the demons believe and shudder, Jas 2:19) is not it. The Wise Builder is Catholic faith in narrative form: the doctrine has become a foundation by being lived.

SCRIPTURE INDEX FOR THIS SESSION

Primary texts: Luke 10:25-37 | Matthew 5:13-16 | Matthew 7:15-20 | Matthew 7:24-27

Old Testament background: Deuteronomy 6:4-5 | Leviticus 19:18 | Hosea 6:6 | Isaiah 5:1-7 | Psalm 1:1-3

New Testament support: James 2:14-26 | Galatians 5:22-23 | 1 John 3:16-18 | Matthew 25:31-46

Catechism: CCC 1265-1267, 1822, 1825, 2447

Sources cited: St. Augustine, *Quaestiones Evangeliorum* II.19 | St. Ambrose, *Exposition of the Gospel of Luke*, Bk VII | St. John Chrysostom, *On Wealth and Poverty* | St. Thomas Aquinas, *Summa Theologiae* I-II, qq. 55-67; I-II, q. 70; II-II, q. 4, a. 3.