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Salvation of the rich

1. *"Nobody can serve two masters,
because they will either hate one and love the
other; or hold to one and despise the other. You
cannot serve God and mammon."* (Luke 16:13.)

2. *A man came, knelt before him and
asked him: "Good Master, what shall I do to
inherit eternal life?" Jesus said to him: "Why
do you call me good? Only God is good. If you
want entering into life keep the
commandments." The man asked him: "Which
commandments?" Jesus replied: "Do not
murder, do not commit adultery, do not steal, do
not bear false witness, do not defraud, honor
your father and mother, and love your
neighbour as yourself." The man said to him: "I
have kept all these commandments from my
youth up. What lacks me yet?" Jesus answered
him: "If you want to be perfect, go, sell what
you have, give it to the poor and you will have a*

*treasure in Heaven. And come, follow me." But
the man went away very sad because he had
great possessions. Then Jesus said to his
disciples: "Verily I say to you that a rich person
hardly enters into the kingdom of Heaven. I still
say that it is easier for a camel to go through
the eye of a needle than for a wealthy one to
enter into the kingdom of God." (Matthew
19:16-24, Luke 18:18-25 and Mark 10:17-25.)¹*

Beware of greed

3. *One man of the crowd asked him:
"Master, tell my brother to divide inheritance
with me." Jesus replied: "Man! Who made me a
judge or divider over you? Beware of greed
because one's life is not in the abundance of
their possessions." And he told a parable,
saying: "The lands of a rich man brought forth
plentifully. He thought to himself: 'I have no
more place to store my crops. So, I will pull my
barns down, build bigger ones and store in them
all my grain and my goods. Then I will say to
my soul: - Soul, you have many goods for many
years! Rest, eat, drink, cheer!' But God said to
him: 'You fool! Tonight your soul will be taken
away from you. What will your wealth serve
for?'" Then Jesus completed: "So are those who
lay up treasures for themselves and are not rich*

¹ - In this passage the word *camel* means rope, because
ropes were often made with camel hair. (Versionist's
note).

before God.” (Luke 12:13-21.)

Jesus in Zacchaeus' house

4. *Jesus was passing through Jericho. There was a rich man named Zacchaeus who was a chief publican. He sought to see Jesus, in order to know him, but he failed due to the crowd because he was a short man. So, he climbed up into a sycamore tree because Jesus was about to pass there. When Jesus reached the place, he looked up and said to him: “Zacchaeus, come down quickly because today I must stay at your home.” Then Zacchaeus immediately came down and joyfully received him. The people complained saying that he was gone to be guest of a sinner. Then Zacchaeus stood and said to him: “Lord, I will give half of my goods to the poor. If I cheated anyone, I will compensate them fourfold.” Jesus said to him: “Today salvation comes to this house, seeing that he is also a son of Abraham, because the son of humanity is come to seek and save the lost.” (Luke 19:1-10. See also Introduction - Publicans.)*

Bad rich man parable

5. *“There was a rich man who dressed in purple and fine linen. He enjoyed luxury every day. Laid at his gate there was a beggar, full of*

sores, named Lazarus, who was given nothing. Some crumbs, that had fallen from the rich man's table, fed him. Dogs licked his sores. Lazarus died and was carried by the angels up to Abraham. The rich man also died and was given the hell as his grave. In torment, he lifted his eyes up and saw Abraham far away with Lazarus in his bosom. Crying, he begged: 'Father Abraham, have mercy on me. Send here Lazarus, so that he may wet his fingertip and cool my tongue, because I am tormented in this flame.' Then Abraham said: 'Son, remember that you received good things in your lifetime and Lazarus evil things. Now he is comforted and you are in anguish. Besides, there is a big abyss between you and us, so that those who want passing from here to there are unable, as well as nobody can come here from there.' The man replied: 'So I pray you, father Abraham, that you send him to my father's house, where I have five brothers, so that he may testify these things to them, lest they come into this tormenting place too.' Then Abraham said to him: 'They have Moses and the prophets. Let them hear them.' And the man replied: 'No, father Abraham. If someone from the dead goes to them, they will repent.' And Abraham said to him: 'If they disregard Moses and the prophets they will keep disbelieving even though someone rises from the dead.'” (Luke 16:19-31.)

The talent parable

6. *“A man who was about to travel abroad called his servants and entrusted his property to them. To one he gave five talents, to another two talents and to another one talent, to each one according to their ability. Then he went away. The servant who had received five talents traded with them and gained five more. Likewise, the one who had received two talents also made another two. But he who had received one talent dug the ground and hid his master's money. After a long time the lord came back and settled accounts with them. The one who received five talents brought the other five and said: 'Master, you delivered five talents to me and I have gained five more.' His lord said: 'Well done, good and loyal servant. As you have been loyal over few things, I will make you ruler over many things. Enter into the joy of your master.' The one who had received two talents came and said: 'Sir, you delivered two talents to me, I have gained two more.' The lord said: 'Well done, good and loyal servant. As you have been loyal over few things, I will make you ruler over many things. Enter into the joy of your master.' Then the one who had received one talent came and said: 'Lord, I know you are a hard man. I know you reap where you have not sown and gather where you have not scattered. Afraid of this, I hid your talent in the ground.*

Here you have back what is yours.' Then the lord said to him: 'You wicked and lazy servant! If you knew that I reap where I have not sowed and gather where I have not strawed, then you should have put my money to the exchangers, so that, at my coming, I could receive it back with interest. Take therefore the talent from him and give it to the one which has ten talents, for to everyone that has, more will be given, and they will have abundance. But from him that lacks, even what he has will be taken away. Cast this unprofitable servant into the outer darkness, where there will be weeping and teeth gnashing.'” (Matthew 25:14-30.)

Providential use of wealth. Trial of richness and poverty

7. Wealth is a tool that must be used for good. However, owing to the temptation it provokes and the fascination and immorality it may induce, richness is a very risky trial, much more hazardous than misery. Money is the supreme arouser of pride, selfishness and sensual life. It is the heaviest anchor that pulls humans toward earth and distracts their attention from virtue. Success can dazzle people with such intensity that many who go from misery to opulence immediately forget their former poverty, companions, protectors, and become insensitive, selfish and vain. Wealth makes the

life road much more slippery. But gold may become a salvation means for those who know how to rightly use it, like a poison may turn into a remedy when employed with wisdom and knowledge.

Jesus guided the rich man to give his properties to the poor and follow him. But Christ does not say one can only be saved by becoming poor. He warns that *attachment to worldly goods* hinders spiritual advance. Although the parable man had already acquired several virtues, he still lacked self-denial. Being still bound to his earthly possessions, he missed the great opportunity he was offered to evolve side by side with the Lord.

People abuse wealth just like they abuse other gifts. Through bad usage we make harmful what should be most useful. This is a consequence of the inferior state of earthly humanity. Indeed money can motivate evil, spread wrong passions and stimulate crime. But we should not blame money itself for it, but the money misuse. Wealth is a mighty resource for intellectual progress. Indirectly, it can also help moral advance. It is up to each one making riches to produce good instead of evil.

Humans have to work for planet betterment. They have to build infrastructure and make arrangements, so that, one day, Earth may receive all the population it can shelter. In order to meet the needs of a growing population,

increased production is required. If a country yield is insufficient, then it will be necessary completing it from abroad. Thus, nations need to maintain relationship. To make it easier, material hurdles have to be removed, and transportation and communications have to be faster. Humans have to extract materials from soil. They look at science for the means of efficiently and safely obtaining and processing them. To accomplish these tasks they need resources. Necessity makes humankind to create wealth and expand science. Work develops human intelligence, which is primarily used for satisfaction of material need. Nevertheless, intellect also helps them to understand the moral law. As wealth is a primary means, without it there would be neither great enterprises, nor activity, nor stimulation nor research. That is why money is a progress element.

Wealth inequality

8. The riches inequality problem will lack solution while humans disregard the future life. Even those that have had the same opportunities become unequally rich. The first question is: Why? The answer is simple: *Because they are unequally talented to acquire money and unequally prudent to keep it.* If all the existing wealth was evenly divided, the balance would be shortly undone due to aptitude

diversity. The big research and development projects, and the large-scaled endeavors, which greatly contribute to human welfare, need much money to go on. If all wealth was kept equally divided, the major enterprises would lack sponsorship. This would compromise planet improvement. Money is then a powerful progress means. God concentrates wealth in certain spots expecting that it may expand from there and benefit many.

But why does God grant wealth to some people who render incapable to make it bear good fruits for all? Exactly because the Almighty is fair! God concedes equal trials and opportunities for everybody without exception. Everyone has to possess wealth for a while, sooner or later, so that each one may learn how to correctly use this powerful resource. Humans have to learn, through incarnation experience, how to distinguish good from wrong. The practice of good must result from each one's free-will. If people were fatally led toward either good or evil they would be just passive instruments. Wealth is a morality testing means. But, as it is also a strong progress tractor, God prevents it from staying idle for long. This is why the Supreme Provider *unceasingly shifts it*. Everyone has to experience the trial of richness, in one incarnation or another, so that they may exercise its application and test how well they manage it. It is impossible for everybody to

possess wealth simultaneously. Thus, *each one has a turn in possessing it*. Those who lack wealth today either already had it or will still have it. Likewise, those who have it now will perhaps lack it tomorrow. There are rich and poor because God, being fair, prescribes different trials to each one in turn. Poverty is a test of patience, resignation and resilience. Opulence is a trial of altruism, humility and renunciation. Here we have another proof of God's wisdom and goodness.

There are people that use their fortune only to satisfy vice, bad passion, greed and thirst for power. Is God fair by granting wealth to such creatures? If we had only one existence, nothing could justify such wealth distribution. But when we consider the multiple incarnations, we understand that opportunities are fairly granted. So, the poor lack motive to hate the rich. In their turn, the rich lack motive to brag their opulence. Money is not the evil root cause. Wealth is just an instrument. The actual origin of evil lies in pride and selfishness. All richness abuse brings painful consequences. Abuse will disappear from the Earth when people abide by the law of charity.

INSTRUCTIONS FROM THE SPIRITS

True property

9. Human beings only truly own what they are allowed to carry with them when departing from this world. What they leave behind is just a loan they temporarily use while on Earth. People lack the actual ownership of material wealth because they are forced to abandon their possessions when they disincarnate. So, what do they really own? Nothing which is for body, but everything which is soul's, that is, intelligence, knowledge, moral qualities and good deeds. This is the property that they carry with them, that will be useful for them in the spiritual world, that nobody can take away from them. It is up to each one to become, on Earth departure, spiritually richer than on arrival. Their future life depends on the spiritual assets they have built up. When someone travels to a far country, they make up luggage with things that will be necessary there, and leave behind useless objects. We must proceed likewise. We have to provide ourselves with goods that will be useful for our spiritual life.

A rich traveller arrives at a hotel. As he can pay for a luxury room, he will be given it. A visitor with less resources will be given a simpler place. Another one that has nothing will sleep in the open. The same applies to us when we arrive at the afterlife. The room we will be given there will depend on our spiritual riches. Payment there is not made with gold. Nobody asks: "How much money did you have on

Earth? What position did you occupy? Were you beggar or prince?" Instead, they ask: "How much good did you do on the globe?" In the spiritual motherland, neither worldly wealth nor titles are important. Only the virtues we have acquired and the charity we have done is valued. Thus, the simplest laborer can become far richer than an emperor. In vain the latter may allege having previously bought admission to Heaven with much gold. The good spirits will explain to them: "Places here are not sold. They are conquered through selfless service to others! Your earthly money allowed you to buy properties and jewels on the planet crust, but here everything is acquired through soul greatness. Are you virtue rich? Welcome! Go to a high place where happiness and peace await you. Are you morally poor? Go to a low room, where you will be treated according to your spiritual poverty." - *Pascal*. (Geneva, 1860.)

10. Earthly goods belong to God, who wisely distributes them. Humans are just temporary property users and managers. Just like power, wealth belongs so little to humans that God, annulling all forecasts, often shifts it away from those who self-consider the best entitled ones to hold it.

One may say that this viewpoint is reasonable when related to inherited goods but not to the properties which are acquired through

work. Indeed, the honestly gained wealth is very worthy because *a property is only rightful if its acquisition is harmless to everybody*. However, even the most legitimate fortune is still due to the will of God, who often helps its buildup in order to reward the worker's effort, courage and perseverance. The frequent failed attempts of parents to transfer properties to their offspring also show that humans lack the actual riches ownership, because any wealth transfer only occurs if God allows it.

Very severe accountability will be charged on all ill-gotten gains. However, accounts will also be collected for all abuses of wealth, even if it is legitimate. The worst use of money is satisfaction of sense and pride. When money becomes a rich person's failure reason, this wealthy person would have been better having never received it. By losing on one side what they have gained on the other, they cancel all the merit of their work. Upon leaving this world, they will be told they already received their reward. - *M.*, a protective spirit. (Brussels, 1861.)

Wealth employment

11. It is impossible to serve both God and mammon. Remember this you who always prioritize money, you who would sell your very soul to possess treasures because gold raises you

above your neighbors and allows you to enjoy the vice which enslaves you. Nobody can serve God and mammon! If you feel that the fleshly greed masters you, hurry up to flee from such enemy because God, fair and watchful, will ask you: “What did you do with the resources I entrusted you, unfaithful servant?” So, woe to those who have used wealth, this good deed powerful tool, only for their selfish satisfaction!

Thus, which is the best way to employ riches? The answer lies in the words *love one another*. This is the clearest guideline. The greatest use of wealth is charity, which is quite different from coldly distributing the leftovers of a golden existence. Charity is love. It seeks out misfortune and lessens it without causing humiliation. If you have more resources than you need give your surplus! Go further: give something that you need, because what you consider necessary is often superfluous. But give wisely. Do not reject the weeping ones for fear of being deceived. Go to the problem root. First relieve ache and after seek information. Job opportunity, advice and affection may be more efficient than alms. Besides material aid, spread around you the love to work, to neighbors and to God. Place your resources upon a solid base, which will assure you a great spiritual profit: the good deeds. You should use the intelligence treasure just like gold. Shed around you the education benefit. Scatter love-

rich seeds over your brothers and sisters and they will bear good fruits. - *Cheverus*.
(Bordeaux, 1861.)

12. Incarnated life is very short. Therefore, we sadly notice you assigning constant priority to your material well-being, whereas you neglect what is far more important for eternity: your moral evolution. You may allege your activities are mandatory and necessary for your family and society. Yes. However, your work frequently aims at satisfaction of unnecessary requirements. The love for money and its pleasures madly enslaves many people. They self-impose a lot of torments and sleepless nights to increase a wealth which is often oversufficient! In their blindness, they boast of their merit and sacrifice, forgetting that they work only for themselves and not for others! What a foolishness! All those who reap social life advantage must practice fraternal solidarity. Efforts which are driven by selfishness and pride are void for future life. Have you thought only of your physical body? Have your own well-being and pleasure been the exclusive purpose of your work? For the sake of your body, that perishes, have you been neglecting your spirit, that lives forever? What a terrible mistake! Selfishness and pride! These wicked lords have become your tyrants. They have enslaved your soul. Is this the purpose of

the life that God grants you? - *A protective spirit*. (Kraków, 1861.)

13. Humans are just managers of the wealth God entrusts them. Thus, they have to render strict justification of its use. Selfish-only satisfaction is the worst money employment. On the contrary, the best usage of riches is everything that helps others. Each one's merit is proportional to their ability of self-sacrifice in favor of others. Beneficence is just one of several wealth employment ways. It relieves misery, appeases hunger and offers shelter. Nevertheless, an equally necessary and noteworthy duty is misery prevention. This is the great fortune main mission, which is to be fulfilled through job creation. Work develops intelligence, ennobles people and allows them to say that they honestly earn their daily bread, whereas alms may demean the receiver. Riches should be like a running water spring, which spreads fertility and well-being wherever it passes. Do you employ wealth according to God's wish? You will be the first one to drink at the blessed love fountain! Even in present existence, instead of the selfish short-lived material pleasure that leaves only the emptiness inside heart, you will enjoy a pure soul gladness. Your name will be remembered. When you leave the planet God will say to you: Good and faithful servant, come closer and enjoy our

happiness! In that parable, the servant who buried the entrusted talent represents the miserly, in whose hands resources remain fruitless. Jesus often mentions almsgiving because in those days people still ignored the work variety that exists today thanks to commerce and industry, in which the invested money can manifold jobs and welfare. So, give alms if necessary. But whenever possible convert it into work opportunity, in order to elevate those who receive it. *Fénelon*. (Algiers, 1860.)

Detachment from earthly possessions

14. My brothers and sisters: advance bravely along the improvement pathway. We all owe to each other. Fraternal union between spirits and incarnate beings will help human renewal.

Attachment to earthly wealth is a dreadful hurdle to your spiritual advance. It weakens your love ability, which is improperly directed to material things. Be sincere: does money bring pure happiness? Is your overflowing safe capable to comfort your heart? Is this golden basket free of hidden snakes? The satisfaction you feel before your honestly-gotten properties is fair and approved by God. But there is a long distance between a wholesome gratification and an attachment to gold that

freezes heart. Both avarice and wastefulness are vices. Among them God places charity, saintly virtue that teaches one to secretly give, so that the other may receive without humiliation.

Even if you have built up your properties through your honest hard work, remember everything proceeds from and returns to the Almighty. Nothing which is material belongs to you, not even your body, because death will take it from you. Never delude yourself: you are just trustees, not owners. The Supreme Majesty lends you resources expecting you to widespread good.

Let us suppose a friend of yours lends money to you. No matter how much dishonest you might be, you get grateful and turn the loan full payment into a point of honor. This should be the exact viewpoint of the privileged ones. God lends them means and expects that, in turn, they help other people.

How do you deal with the possessions God entrusts you? Do they arouse a crazy greed in your hearts? Are you attached to transitory material riches? Have you ever thought that one day you will have to account to God for all the resources you have been committed? You are given, by means of earthly possessions, the saintly mission of charity ambassadors. You should be clever wealth distributors. Remind this! Those who selfishly use entrusted resources become unfaithful trustees. What fruit

will you reap of your voluntary duty disregard?
Death, that inflexible collector, will take you
from your hideout and force you to account to
that Friend, who will be standing in front of you
as judge.

Many people self-deceive by naming
virtue what is indeed just selfishness. They call
economy and foresightedness what is just greed
and covetousness, or generosity that which is
really wastefulness aiming at their own
advantage. A father, for instance, abstains from
doing charity. He saves and builds up a fortune.
He alleges he wants leaving assets to his
children, in order to protect them from poverty.
Such desire is fair and fatherly. Nobody would
rebuke him for it. However, is this his only
motivation? Some people use a noble cause as a
veil to hide their real intentions. By using this
veil, he may deceive others and sometimes even
himself. However, let us suppose paternal care
is his only motive. Is this reason strong enough
for him to forget all his other siblings in God?
Would he let his children in misery if he leaves
them a little less surplus? By being selfish he
gives them an egoism lesson that hardens their
hearts and rots their love. Parents! Do you
believe you will gain your children's affection
by selfishly building up a fortune? You are
seriously mistaken if you think so! By being
selfish with others, you are teaching your
offspring to be selfish with you.

A fortunate man might say people better
appreciate worth of money when they have
hardly worked for obtaining it. This is true
because wellborn ones often ignore the meaning
of the grueling work. So let this man, who
knows the money value, to practice charity and
his merit will be greater! In the other hand, this
same man, who remembers his own suffering,
will be far guiltier if he becomes a selfish and
merciless tycoon, because the more one knows
the hidden misery pain, the more they should
prevent poverty.

To make things still worse for the
wealthy people, they, besides being money-
attached, are often proud. After boasting their
work and skills, they frequently repel the needy
by saying to them: “Do as I did.” According to
their alienated viewpoint God's help has nothing
to do with their success. In their dizzy minds,
merit is only theirs. Pride blinds their eyes and
deafens their ears. Despite their intelligence,
which is often powerful, they ignore that God
can easily knock them down with just a
blowing.

Detachment from worldly goods is
different from money waste. Carelessness
means indifference. Humans, being trustees, are
not allowed to dissipate wealth. Generosity is
different from extravagance, which is often a
type of selfishness. There are people who spend
a fortune to satisfy a whim but denies even a

penny to help someone in need. Detachment from worldly properties means using wealth also for benefit of others and accepting its loss wheter life takes it away. If due to an unforeseeable circumstance you become as Job then say, as he did: “Lord, you gave me and you took away. Let your will be done.” This is true detachment. Be submissive to God. Trust in the Supreme Wisdom who may once again give you what was taken away. Resist dismay and despair because these vampires suck your best strength. Remember that God always places a consolation alongside the trial. Remind there are goods which are infinitely more valuable than the material ones. This thought will help you. The less adhesion you feel for something the less you miss it. One who clings to earthly possessions is morally immature and sees only today. Those who are able to detach from riches are wise. They prioritize what is really important and understand these Lord's words: “My kingdom is not of this world.”

Nobody is expected to dispose of everything and self-condemn to mendicance. Those who do it confuse the concept of wealth detachment and become a load for society. They flee from the responsibility that richness imposes. God grants great resources to those who are capable to manage it for general benefit. These ones are given a mission. It is up to them to accomplish and beautify it. One who

rejects the God-bestowed wealth refuses doing the good this resource can support when it is wisely employed. The good Christians employ money usefully when they receive it, dismiss it when they lack it and sacrifice it when necessary. Have you received plentiful means? Yes? Thus, ask God strength and wisdom for you to fulfill your saintly mission!

In short, learn how to be content with little. Do not envy the rich because you can be happy with few possessions. If you have many properties remember the wealth at your disposal is actually God's. Mind you will have to justify its use. Avoid using it only to satisfy your sensuality, selfishness and pride. Be faithful trustees! You have received a loan, which is very different from a gift. Remember that one who betrays a loan loses credit to request another. In the other hand, one who assists their siblings pays a debt contracted with God. - *Lacordaire*. (Constantine, 1863.)

Wealth transfer

15. As people are just trustees of resources God bestows them, are they allowed to leave these means to their descendants?

Yes, but inheritance achievement is always subordinate to the divine will, because God can prevent anyone from receiving what is

unfit for them. This is why many fortunes
collapse. Thus, parents are entitled to transfer
the loan they receive from God, but they will
actually be unable to keep it with their offspring,
seeing God can move it from one to another
anytime. - *Saint Louis*. (Paris, 1860.)