

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIFTH SUNDAY AFTER PENTECOST

LOVE OF OUR NEIGHBOR

"But I say to you that whosoever is angry with his brother shall be in danger of the judgment." (Matt. v. 22)

Among the commandments given us by God, that of loving Himself and our neighbor is the greatest. It is easy to fulfill the first part of this commandment, since God is so good and confers every favor upon us; but the second part is not so easy of fulfillment. Our neighbor is not always our brother in the pure sense of the word. A brother loves a brother, cares for him, helps him willingly when needed. A neighbor does not always so act. He remains our neighbor, but it is often contrary to our feelings and persuasions to consider every man our brother, as God considers every one His child. And as God's children are often rebellious and show Him no love, yet He does not therefore deprive them of their relationship to Him, so when our neighbor acts in a manner unbecoming a brother, we should not, for that reason, alienate him. He is constituted our brother before God by very creation, and nothing can loosen the tie that binds us together. But it may seem strange that God requires that we love our neighbor on all occasions, and, even when he renders himself unworthy, that we treat him as a brother. If we become angry with him, we are placed thereby in danger of the judgment. It appears even more contrary to reason's dictates, when we take into consideration the fact that if our neighbor dies deprived of God's grace he is banished from His sight forever. The heavenly Father can not fail to be angry, in a certain sense, with the obstinate sinner, and with him who constantly defies God even to the extent of denying His existence. It would seem impossible that His attitude toward such could be otherwise. We feel inclined to consider it contrary to the laws of justice, if a God does not show anger toward a sinful, defiant man.

However, when we look into things from a lofty standpoint and judge according to higher justice than we know to exist among men, then we see the eternal Fatherhood of God and the brotherhood of man. God does not show His anger on earth. If He did, contemplate what would be the fate of many a prosperous sinner today. The blasphemer would not be standing on the platform uttering his threats, neither would the robber of the poor be would the robber of his manstion and basking in the sunshine of his pleasure. The earth long ago would have swallowed up the defamer, the calumniator, the pedlar of wickedness in its worst forms. God still calls these sinners His sons and is treating them as such. They may be placed far from our class, far below us in virtue, absolutely bereft of all honor — yet they are our brothers, and God says we must consider and treat them as such. We are asked to do much less than God does Himself. The injuries to us are far less than His own. And we must imitate God in this as in other things.

But we can go further into this strange command, and see a reason for it. God wishes us to aim at perfection. Certainly it is more perfect to treat every man as a brother than otherwise. It is also more according to reason that we should do so. We must realize that, if a punishment is to be meted out to the sinner, it is God who will render it to them. Should we all render it to them? When every man will turn wish to give man what may be due him at the moment, we would be like the ferocious beasts. In order to satisfy their appetites, these animals leap upon man, tear him to pieces, and devour him. They also instinctively consider men their enemy, and make an effort to disable him so as to guard their own safety. When we pounce upon our enemies or upon sinners, we do it in order to satisfy a disordered appetite within us. When we try by unjust means to silence them or to disable them, then to a great extent we are acting from selfish motives, and inflicting injuries upon people over whom we have no authority. Reason itself should guide us to act differently. Even though these unfortunate men might deserve the punishment we could inflict upon them, it is no our duty even to judge them, much less to punish them. As long as they live, they are our brothers, and as such we are bound to treat them.

But why, we may ask again, has God planned that our behavior toward all other men be as brothers toward brothers? He has done it, we may say, because this earth is a place in which man is to be purified. Justice is not to be done here. When it is to be done, it has been started long ago. On earth every man is given sufficient chance to save his soul. He must be allowed this chance unmolested, even though during a certain period or even during his whole life, he lives in sin. Why any man is a sinner for a time or always, we do not know. God alone sees the cause; and only He can fix the sinner's punishment and set the time for its infliction. Now, heaven will be the reward of the just, and in heaven can be the purest love of brother for brother. If we have not loved our brethren while on earth, even though in other respects our lives may have been just, we can

not expect God to transform us. Love for our neighbor must occupy our whole heart, no matter if our neighbor be unworthy of it. If God finds him unworthy, then he will suffer, not we; and we will not have our neighbor before our eyes forever. He will be placed far from us, so that we may love and be loved by others who are like ourselves. This will happen when God will render to every man according to his works, which will be not now, but on the judgment day. So our duty is to love all, and fit them to be loved by all who are rightly disposed. Some will not love us. It is particularly regarding these that God warns us. We must be careful lest we be angry with this class among our brothers, especially.

The second part of this commandment is difficult because it is opposed to our feelings, and because of the repulsiveness of him who makes himself our enemy, with no blame on our side. However, because it is difficult, it has great power to perfect us if we observe it. Our disordered nature, of which our hearts are a part, needs this discipline. We do not condone evil by loving our neighbor who commits it, no more than does God when He allows a man to live on in sin. We must learn not to consider another's demerits, but to pay attention to the merits that should on all occasions and at all times gain for ourselves. To beautify our souls should be our principal aim. This is done by elevating ourselves above everything lowly — in a word, to love what God loves and commands us to love, no matter how many reasons may appear to persuade us to the contrary.

THE MASS

The Mass is the soul of the Catholic religion. The Church has ever required the Mass to be celebrated in a most worthy manner. So exalted is the Mass that for its celebration nothing can be too precious. Were the heavens open, and God appear to us on the altar, who would not offer the finest which we truly surround Him? In the Mass He truly comes upon our altars but conceals His grandeur beneath the Host.

Another Church has placed the Mass, her precious jewel, in the most magnificent setting. With heavenly wisdom and skill she has surrounded it with the decoration of prayers and ceremonies. The Mass is composed of a series of ceremonies; some preceding the Sacrificial act, some accompanying it, and others which bring it to a conclusion. The principal ceremonies are: The signing of the cross, lifting of the hands in prayer, genuflecting, raising the chalice and Host, etc. These actions accompanying the prayers, are deeply symbolic. They are calculated to increase devotion. Thus it is that one priest must celebrate Holy Mass precisely as another. "Every priest who celebrates the Holy Sacrifice, according to the Roman rite," says Cochem, "has no less than 800 things to perform, whereof not the smallest or least must be neglected or omitted."

THE ALTAR

A sanctified place is chosen for the celebration of Mass. Dedicated churches and chapels, and a consecrated altar stone is required. With special permission Holy Mass may be offered, in a well-lighted, open air, etc. The first altar, upon which Jesus instituted the Eucharistic Sacrifice, was a wooden table: it is still preserved in Rome. Pope Evaristus (105) ordered the erection and dedication of altars of stone. In the Catacombs, as a rule, the martyr's grave, covered with a stone slab, formed the altar. The principal parts of the altar are the lower portion and the stone slab upon which the host and chalice are consecrated; the remainder is an addition artistically constructed, which throughout the different ages has assumed manifold forms. The altar should not only be of precious materials, artistically constructed, but also should be decorated with three clean and blessed linen cloths. In the middle of the altar there must be a Crucifix, so placed as to be easily seen by the priest and people. The altar represents Mount Calvary, hence should contain an image of the Crucified Saviour.

SACRED VESSELS

Among the necessary requisites for the celebration of Mass are the Chalice and Paten: the first destined to contain the Precious Blood; the second a small paten upon which is placed the sacred Host. These must be constructed of the best materials, and consecrated by the Bishop. In addition there must be a corporal, upon which the Body and Blood are consecrated; and a pall, which serves as a covering for the chalice. These are to be made of pure white linen and blessed. Besides the above, a purificator, a small linen cloth used for wiping the chalice, is used.

VESTMENTS

The dignity of the Mass demands for its celebration special and venerable vestments. Every vestment has a meaning, either to our Lord's Passion or to some virtue in which we should try to imitate Him. The Amice, a square piece of linen, which the priest places around his neck and shoulders, reminds us of the cloth with which the soldiers blindfolded Jesus. The Alb, the long white garment, reminds us that Jesus Christ, the Eternal Wisdom, was clothed in mockery as a fool in a white robe. The Cincture, or

girdle, tied about the waist, recalls the cords with which He was bound, and the thongs wherewith His immaculate flesh was scourged. The Maniple, worn by the priest on the left arm, and which was in olden days a little handkerchief, refers to the fetters with which he was bound. The Stola, worn over the shoulders, and crossed over the breast, represents the cords with which Jesus was tied to the pillar. The Chasuble, or outer vestment, puts us in mind of the crowning with thorns. The cross that is worked on the Chasuble teaches us that the priest, at the altar, is representing Jesus Christ, who carried the sins of the world in order to reconcile us with the Father.

We notice that the Church uses the colors in her vestments. These impart, not only beauty and variety, but also have a religious symbolical meaning. White means joy and purity. White vestments are used on the feasts of the joyful mysteries of our Lord's life, and on the feasts of our Lady, Confessors and Virgins. Red is used on the feasts of the Passion; on White Sunday, and on the feasts of those who shed their blood for the faith. Green is the color of hope. It reminds us of the reward which we may win by a life of good works. Green vestments are worn at times that have no particular color of their own. As green is a medium between the strong and weak colors, green vestments are worn on the Sundays between the seasons of joy, and the seasons of penance. Violet is the emblem of penance, and is used in Lent and Advent. Black is the sign of mourning and is used on Good Friday, and at Masses for the dead.

This subject is so vast, that we can but consider it superficially in the time allotted. After Trinity Sunday we shall consider the principal parts of the Mass. We see, at present, that the Church regards the Mass as her most precious jewel, and gives it a setting of ceremonies, vestments, lights, all calculated to aid our minds in grasping the truth, that the Mass is the Sacrifice of the Cross offered in an unbloody manner.—The Tablet.

THE REIGN OF THE SACRED HEART

The Feast of the Sacred Heart this year has a double significance, one to the nations and the other to individuals. Many reflecting men have pointed out the deep seated mistrust that pervades the world. This mistrust is not due to the magnitude of the task confronting the world, but to the instinctive feeling that the very foundations of the structure to be so laboriously raised are insecure. After rejecting Divine assistance in prayer, the knowledge of earlier days were the acknowledged foundations of right and justice in the Christian commonwealth, men are left to grapple feebly with problems which elude them at every turn. Meanwhile they are turning deaf ears to the Voice that is pleading "Come to Me all you who labor and are heavily burdened and I will refresh you."

The Church, the Spouse of Christ, has reserved for this age so arduous a need of fortitude and encouragement, the glorification of two heroines of France, the warrior Maid of Orleans, and the humble nun of Paray le Monial. Unlike in the outward circumstances of their lives, they have this in common, that they were messengers of trust in the Name and in the Heart of Christ. The name of Jesus on the banner of St. Joan saved her land from a foreign foe. The image of the Sacred Heart, of which St. Margaret Mary was the apostle, secured for so many of her soldiers, on the banner of the testimony of the great general, Marshal Foch, was the presage of victory in the Great War.

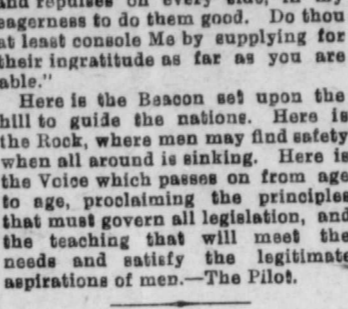
France and Spain and other Catholic countries, since the end of the War have erected magnificent memorials to the Sacred Heart, out of gratitude for the past and in supplication for the future. Our Holy Father convinced that for the purity of the home, has recommended the Enthronement of the Sacred Heart in the families of the world, that, as many a wayside shrine won the soldiers back to the love of God during war, so the reign of the Sacred Heart in the home during peace may save the family from the dangers that threaten it.

The individual soul in these days is passing through many dangers. Attacks from enemies from within and from without make life a real warfare. One of the strengthening invocations which we address to the Sacred Heart is—Sacred Heart Strong Fortress from our enemies. "Keep yourself hidden in the Sacred Heart," said St. Margaret Mary, "hide your weakness therein as in a strong fortress. Above all, take refuge therein when you feel yourselves attacked by the enemies who reside within you; they desire to discourage and trouble you at the least difficulty; but in the Sacred Heart you will find strength sufficient to keep you from all trouble and discouragement. Fidelity to this practice will keep your souls in peace."

The feast of the Sacred Heart comes therefore with a message of hope and encouragement to a despondent world. Imprisoned in that citadel, bound there by the bonds of love, we can find peace and true security, safeguarded from every danger, and protected from all enemies. Some are seeking in union

FREE OF TERRIBLE KIDNEY TROUBLE

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Madame HORMIDAS FOISY. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-lives Limited, Ottawa, Ont.

WHY GOD BECAME MAN

Leslie J. Walker, S. J., M. A., in Catholic World

The need of thinking out the mysteries of faith has been recognized ever since the day when John wrote his Gospel or Paul his Epistle to the Romans. While hardly had the Church begun to preach than the work of harmonizing old truth and human and divine, have come down to us by different channels; but since their source is the same, they cannot be contradictory: the one is the complement of the other. And if Christianity is to make headway, we must still take cognizance of this fact; must still present dogma in such a way that it will harmonize with our present knowledge and appeal to the mentality of our day. Whichever way we look at the matter the inference is forced upon us that there is something beyond the universe which is yet operative within it. No one can give to another what he does not himself possess; yet this happens every moment in the process of evolution. New features are doubtless present potentially in the old, but whence comes their actuality, unless there be something or someone who cooperates in the process and in whom all things are actual? Parts are the negation of unity, and yet form a whole which is a unity. Whence comes this whole, which yet has something which coordinates the activities of parts, and so enables them to transcend, while yet in part retaining, their independence? Nor must we forget that other aspect of the problem upon which already we have touched. A universe of inter related and interacting parts is futile and meaningless except as the expression of a mind which other minds are destined to contemplate and enjoy. The parts of the universe are real, inanimate as well as animate, animate as well as intelligent; but, except as the expression of intelligence to intelligence, the existence of the universe has neither purpose nor sense. The much abused analogy of the watch still holds good in broad outline. In their respective orders, the dynamic harmony and complex structure of both the watch and the universe bespeak the mind of an intelligent maker and postulate an intelligent user.

But if God has expressed Himself in nature for the benefit of persons who share in that nature. He may also communicate Himself directly to these persons, since they, no less than their environment, are directly sustained by His power. Christians claim that such a revelation of God has been made, and it is precisely this that they would appeal in order to interpret the universe in which they live. *Credo, ut intelligam*—I believe, that I may understand.

A PRIESTLY VOCATION

When a man is in the full enjoyment of health and happiness often he is tempted to regard lightly the things of the spirit. Dissolution seems so far away, present joys appear permeated with a touch of the eternal, and the gentle chidings of conscience are quickly smothered under the genial smile of material prosperity. There comes a day, however, when all is changed. Somehow, physical forces show signs of enervation. The old snags and vines are painfully lacking interest. Favorite sports evoke no response. Business affairs, formerly so engrossing and absorbing fall on the mind. The grasp of friendship, the caress of filial love, even the affection of devoted spouse, somehow or other apparently have lost their power to please. In fact, the man is dying and the vision of earth is slowly but unerringly dissolving into a vaporous nothing. When the quickened heartbeats sound the knell of approaching flight, for whom does this attenuated mortal year? Is it friends or children or wife or mother? These stand around the bed of death. They are bathed in sorrow, a grief which speaks eloquently of burning love. When the physician stands gravely by, one hand on the patient's pulse, the other grimly holding the flicking instrument that measures out the moments of the allotted span, there in one person above all others who is welcomed with all the fervor of the sinking soul. As the stricken mortal looks through filmy eyes and beholds the priest of God as he stands, crucifix in

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Merchants Bank of Canada Makes Strong Annual Report: Deposits Gained \$6,000,000

Current Business in Country Kept Up Well, Even During Period of Deflation—Profits Show All Dividends Comfortably Earned—Increase in Capital to \$10,500,000.

The annual statement of the Merchants Bank of Canada will this year attract special attention. This is the first annual statement of any of the larger banks to make its appearance since the period of drastic changes in business set in. There will be reason for satisfaction on the part of the shareholders, inasmuch as in a quiet season earnings have been well maintained. While, as was expected, they are somewhat lower than for the previous year, they are well above the 1919 figures. The general statement of assets and liabilities also reflects the changes that are occurring in business. It is a very satisfactory feature to note that savings deposits, which represent the savings of the people, show a substantial increase. Profits last year amounted to \$1,402,820 against \$1,086,156 the preceding year and \$1,388,569 in 1919. Added to profits in 1920 were \$700,000 premium on new stock; last year \$1,050,000 was added from the same source, which, with previous balances at credit of profit and loss of \$290,775, brought a total available profit of the bank up to \$2,713,595. Out of this was deducted \$1,292,885 for dividends and bonds, 96,585 for circulation tax, and \$1,050,000—the premium on the new stock—for reserve fund, leaving a balance for carrying forward of \$298,375. A comparison of the profit and loss account for three years follows:

Table with 3 columns: 1921, 1920, 1919. Rows include Profits, Premium on new stock, Previous balance, Total, Less: Dividends, etc., Circulation Tax, Bank prem., Reserve Fund, Total ded., Balance brought forward.

The bank's liabilities to shareholders amount to \$20,356,564 against \$17,138,160 the preceding year, and its liabilities to the public amount to \$169,717,470 against \$179,988,921 the preceding year. The latter change is made up of a decrease in non-interest bearing deposits of nearly 17 millions, an increase in savings deposits of nearly seven millions, an increase of balances due other Canadian banks of about two millions, a decrease of \$320,000 in balances due foreign banks, bills payable of \$142,907 against none the preceding year, a decline of \$1,400,000 in acceptance under letters of credit and a satisfactory decline in note circulation. Among the bank's assets, current coin shows little change, deposits in central gold reserve, cheques on other banks, balances due by other banks, and call loans outside Canada are lower. Increases are shown in call loans in Canada, and Dominion notes. Among the security assets an increase is shown in Dominion and provincial government securities of about \$3 millions and in railway and other bonds, debentures and other stocks, of a half million, and a small decline is shown in Canadian municipal securities, and British, foreign and colonial securities, other than Canadian. Total assets show at \$100,967,409 against \$107,387,855 in 1919, a decline of \$7,020,446, or 8 1/2 per cent. Time deposits now amount to \$120,904,549. Current loans and discounts total \$109,138,592 against \$113,198,918. The moderate decline in total deposits and total assets reflects the withdrawals of temporary government funds held the preceding year.

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