

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

QUINQUAGESIMA SUNDAY

THE FRAGRANCE OF CHARITY

"Behold, if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." (1 Cor. xiii. 1)

The opportunities for performing acts of charity today, as in St. Paul's time, are unlimited; and therefore the occasions for practicing the virtue of charity are numberless. This virtue—we take it here in its comprehensive sense—means love, and what follows from true and pure love. It means the giving of help where it is needed for body or soul; it means also abstention from any word or deed injurious to man in his person, right, or character. When we consider the multitude of ways in which the virtue of charity may be practiced, we also should realize from existing conditions, that there are a vast number of opportunities for its practical application. It is lamentable to hear people sometimes protesting that they know not where to direct their charity. Not a day dawns but the crying need of some individual—nay, of hundreds—is ringing in our ears. Few of us need go in search of the needy. They are at our doors; they are filling our ears with their supplications; they should be touching our hearts also by the occasion they give us, to say no more, of exercising the great virtue of charity, under the head of help to the needy.

Nor is it only by supplying real and personal needs that our charity can be daily practiced. There are special opportunities of bringing it into action, to protect and defend the character of our neighbors. The human tongue wields a great influence in this world. It will be doubted whether the written word, so extensively spread in modern times, surpasses it in molding the opinions of people. What comes from the lips so often seems to produce impressions that are unceasingly reproduced. The natural result of this is that, if a favorable report is spread about a certain person, his reputation is certain to be enhanced; while on the other hand, if the report is to his disfavor, he is likely to be ruined. When our character is attacked, the number of our defenders is small indeed, whereas our enemies seem to be indefinitely multiplied. Men are more ready to help with their physical strength than with the power of their tongues. As a rule, man is more willing to risk his life to save a fellow being from some physical danger than he is to use a few kind words to protect his character. He will in a flash recognize danger to the body and almost instinctively will exert his utmost strength to rescue the exposed one, while he will remain unconcerned, to say the least, when a person's good name is being destroyed before him.

That more misery and suffering is primarily caused by words than by deeds seems to be a truth that cannot be denied. It would be difficult to conceive anything that could ultimately produce more energy than that which words have been the means of putting into action. Of course, we can not and do not deny that words have done a vast amount of good and will continue to do so; but we are now speaking of their exaggeration and abuse. The one real antidote to the evil they produce is charity. In the case of many, the practice of this virtue has been the dawn of a new day, when it seemed that light would never return. It has been the means of many a beautiful flower, heavy and drooping from the atmosphere of calumny and gossip, brightening up and resuming its primal beauty. The sting of the serpent is soothed by its balm and the ghostly ghast of ruin expelled. Charity can work wonders even where all else fails. Upon it is built the beauty of the heavens and what ever good is found upon earth. Upon its wings alone can man fly to God and rest in the peace of heaven.

No day should be allowed to pass on which charity is not practiced in some way and in some degree. It is the principal stepping stone before us to perfection. In fact, it is the foundation for all else that helps us to arrive at the end for which we were created. Since it is so frequently disregarded, we are doing a twofold work in practicing it—a work of duty and a work of reparation. By it we build, and by it we rebuild what others have torn down. It alone bridges the gulf separating God, in all His infinite perfection, from us in our lamentable lowliness. But once it has spanned this abyss, we stand united to God by the closest of ties. We are His friends, His children, the heirs to a share in His eternal kingdom. The path which ordinarily is difficult to follow is, by charity, made a straight road from which we never can deviate so long as we hold it as our guide. The beauty of the lives of the saints, in which we love to think and to admire, was begun and consummated in charity. Nay, the glory that has come to any soul both in life and after death, is but the crown of charity. It reaches from earth to heaven, and returns laden with the sweetness of God's love to pour it upon those whom it adores.

It is to be regretted that our young people are not more fervent in the practice of this virtue. It is left, to a great extent, to the elders. The young are selfish today because the world is selfish. Whatever the spirit of the times demands, these wor-

shippers of the material gladly grant. For the sake of appearance, to bewitch, to charm, to impress, the youth of the present are spending their all, saving nothing for charity. Their parents no doubt are doing their share, but why should not the young be taught that charity is also required of them? Parents should remember that a child growing up with no inclination to the practice of this virtue is preparing itself for a future where selfishness is the reigning god. The beauty of charity should be seen emanating from every Christian, young and old, for each is the temple of the Holy Ghost and the tabernacle of the Lord, He Who is Charity itself.

THE REUNION OF CHRISTENDOM

Floyd Koeler in America

The past year has been notable in the efforts which have been put forth looking towards the reunion of Christendom, and equally remarkable in the small amount of real advance in this direction. I have tried to keep the readers of *American* informed as to the progress of these events, and of their significance from a Catholic point of view, showing as far as I could the flaw in all these schemes, and foreshadowing in some measure the failure to which I have just referred.

A year ago in October the General Convention of the Protestant Episcopal Church drew up a tentative "concordat" whereby Congregational ministers might by the acceptance of certain conditions, receive ordination in the Protestant Episcopal Church, and yet, at the same time, continue their ministry in Congregational churches. The doctrinal requirements were very meager, so meager in fact, that many high churchmen felt them to be utterly inadequate, and were not a little concerned when so staunch a High Churchman as Dr. Manning of Trinity, New York, espoused the cause of this "concordat." By these terms they required merely the acceptance of the Apostles' and Nicene creeds, with no statement as to what constituted an adequate belief in these formularies; the Holy Scriptures as the rule of faith; the episcopate (which their application for admission would seem to include, though without any statement as to what this involved in a doctrinal sense); and the Sacraments of Baptism and the Lord's Supper, which again are not carefully defined.

A little later Bishop Darlington of Hartford, Pa., was sent as an official delegate to work for reunion with the Old Catholics and with the various schismatic Eastern Churches. The terms that the Protestant Episcopal Church offered in these instances were very different. They involved a belief in the seven Sacraments as defined by Catholic theology; they accepted the first seven ecumenical councils whose decrees contain many things not easily reconciled with the Thirty-nine Articles or with the ordinary Anglicanism of today, and they set forth statements repudiating the "reformation" in no uncertain terms. They also offered certain terms of inter-communion, providing, for example, that where a priest of one of the bodies represented was not to be had, its communicants might be entitled to receive the Sacraments at the hands of the representative of the other. Such a "concordat" would mean recognition of Anglican Orders and would virtually unite the two churches. It is reported that such an agreement was actually signed by Bishop Darlington and Bishop Herzog of the Old Catholics in Switzerland. This action does not commit the whole Protestant Episcopal Church in the United States, however, much less the Anglican Church throughout the world, to the matters contained therein, for it has never been ratified by any authoritative body among Anglicans anywhere so far as I am aware. But it is an indication of how things are tending in those quarters.

The Greeks were a little more cautious, and while professing the greatest friendship refused to commit themselves without further examination. Their attitude may be well summed up in the following statement from Golas Cerkev, the official organ of the Russo Greek Church in North America:

"Upon the basis of the acknowledgment of the necessity of sacramental Apostolic succession, of the seven Sacraments, and the seven sacramental councils, a concrete platform is established upon which we may debate minor questions, which should be very easy of solution."

"From our side the matter is very simple. We naturally accept these premises. The task before our Anglican brethren is one possibly a little more difficult, for it is necessary that they should obtain the assent of their entire episcopate, or at least of their law making authorities, to these premises. If the Anglicans were able to present to our patriarchal synods a basis of agreement, and unanimously from the episcopate of the Anglican Church there is hardly any question that within a very short time canonical inter-relation could be established. We Orthodox Catholics are most desirous for such an approach from the Anglican body. Nothing would please us more than to realize that in the great mission field of America our two bodies should be united in contending for the Nicene Faith. Unfortunately we realize the difficulties in which the Anglican Church finds itself, and we in turn are con-

fronted with the same difficulties in dealing with the sister Church.

Overtures have been made to us that we should set forth a regulation whereby in communities where there be no priest of our Church or other official teacher our people be recommended to seek their spiritualities from the nearest Anglican. This we could easily do were we assured that the nearest Anglican would be of the mind that is so well expressed in the concordat of Bishop Darlington. Our Anglican brethren will take no offence when we say that we have no such assurance. For that reason we find ourselves unable to do that which we would like to do and accept the hospitable invitation so generously accorded us."

Which amounts to a very polite way of saying, "We would like to come into communion with you, but you haven't proved that we can do it without betraying our principles."

The Greek Churches had representatives at the Geneva Conference in August, where some eighty different religious bodies were gathered in an attempt to find a basis for union, and these kept their eyes and ears open. They were not misled by fine rhetoric or empty phrases about "our essential oneness." They were fully aware that before they could feel that Anglicanism holds the teachings of God and Word of God, they must be "sent unanimously from the episcopate of the Anglican Church." How absurdly simple, yet how impossible! Even the attenuated Lambeth appeal was not sent out unanimously. Bishop Hall of Vermont has recently made public the fact that he voted against it, together with his reasons for so doing. It is true his objection is based on "Catholic" grounds, and because he felt the Lambeth resolutions were, to put it politely, too Protestant, but it goes to show that no proposition can secure the vote of all Anglican bishops, and certainly no really Catholic statement could command so large a vote as did the resolutions actually passed. Of this there is no doubt in the minds of any who know.

Bishop Hall feels that putting into practice the Lambeth resolutions would, as he expresses it: "not satisfy the needs of persons outside our communion, while it would increase and upset many of our most earnest people, and at the same time set up a fresh barrier between ourselves and both the Latin and Greek Churches, which would be confirmed in their suspicions as to our abandonment of belief in Holy Orders as really sacramental, conferring Divine grace, and not merely a human appointment of ministers."

And so they have, so far as any action has been taken in accordance with them. Up to date, these results, as far as I am aware, are two. First there was the consecration of a Swedish Lutheran "bishop," in which ceremony two English bishops took part at the invitation of the Swedish Church, actuated by the statements of the Lambeth Conference. Setting aside the question as to the succession in Sweden, this "regularizing" of their orders from an Anglican point of view adds nothing to the safeguarding of the doctrine of Orders or of the Catholic Faith generally. It is certain that the Swedes do not hold the Catholic theory of Orders, and these "Anglo-Swedish" bishops do not feel themselves to be more "Catholic" than their fellows whose consecration was not aided by the presence of two gentlemen in scarlet convocation robes, one of whom at least, the notorious Bishop Hensley Henson of Durham, has certainly never been supposed to hold a very high opinion of his office and whose intention to confer Catholic Orders must certainly be held most doubtful.

The other event, which seems to be the outgrowth of Lambeth and of the Concordat in this country, though without waiting for the formal acceptance of either of them, is the calling of a Congregational minister to a position on the staff of St. Paul's Cathedral in Detroit. This seems to have taken place merely by the consent of the Bishop of Michigan, who is receiving him, and of the Bishop of Massachusetts who confirmed him, without any concordat or anything else. Just how the canons of the Protestant Episcopal Church, requiring subscription to certain formularies, and various other formalities, of those who would be admitted to her Orders, are surmounted is not told us. But what is a canon among friends!

Numerous Congregational ministers have in the past become Episcopalians, but most of them were obliged to take at least part of the seminary course, and all of them were put through the canonical examinations, serving their period as candidates for Holy Orders, as prescribed by the laws of the Church, before ordination, but in this instance there seems to be none of this. In fact, while the reverend gentleman was confirmed by Bishop Lawrence, he has not yet received episcopal ordination and has only just resigned his Congregational pastorate. His own statement as to how he looks upon the change may be edifying. He says:

"In making this change of official connection, I am yielding none of my loyalty to the great essentials for which Congregationalism has struggled and for which it stands. Nor do I modify my antagonism to any of the faults in Episcopalism. Bishop Lawrence was confirmed by Bishop of the Phillips Brooks and Wilfred Grenfell type, and the men whom he has gathered about him and with whom I shall work, recognize that,

by accepting episcopal ordination, I am in no sense to be taken as repudiating my former ministry or yielding to any new conviction. . . . Doctrinally, I can see no difference—there is one God, one faith, one baptism, one God and Father of all, one body in Christ, many varying gifts, but the same spirit."

If any wonder that Rome does not view with much sympathy plans for reunion which mean such a change of view? How can Catholic minded Episcopalians reconcile themselves to such things? For if this kind of "reunion" goes on, it will be utterly impossible to tell what is what or who is who, and this not only from a Catholic point of view but from the point of view of an Anglican who holds even a modicum of their ancient tradition and practice. And how can the Anglican Church escape the charge of insincerity and duplicity, in view of which meaning be its members, if it continues to send forth appeals based on the acceptance of one set of terms as being true in one direction and another set in another? How can two equal seven? And it amounts to just that when it is analyzed. Seven Sacraments for Greeks and Old Catholics, and the Sacraments recognized as true means of grace, entering round and radiating from the great Sacrament of the Eucharist—the very God and Word of God—on the one hand, and the Lamb of God, who was slain for the foundation of the world. Two Sacraments for Congregationalists and other Protestants, and these Sacraments mere badges of an empty ceremony of initiation in the one case, and of the last act of an absent teacher in the second. "No fountain giveth out at the same place both sweet water and bitter," yet here it is tried.

I have no appeal to make to those who are satisfied with Protestantism. It is incomprehensible to me that it should satisfy anyone, but it seems to do so; but to those who hold that the Catholic religion is true, who believe that Our Lord Jesus Christ founded a Church, who consider themselves as Catholics and so as bound to obey that Church, to such I say, with the prophet of old, "How long halt ye between two opinions?" If the Lord be God, follow Him, but if Baal, then follow him! The change rings clear once more as it rang long ago on Carmel. Never mind what the world thinks or says, never mind what you have taught or held in the past, this is a crisis and you must meet it as real men meet crises; by facing the truth without flinching. If two equals seven, then stay where you are, but if this is impossible, then come where your beliefs compel you in conscience to come. You will never regret the step.

And to my Catholic friends, those who have a life long heritage of the Faith, and perhaps an ancestry for generations back of them who have had that happy privilege, I say, you know little of what it means to follow out these plain and simple directions. As the angels wonderingly and reverently gazed on the Sacrifice of the Son of God, so do you with wonder behold the throes of a soul endeavoring to find its way out of the darkness into light. Even though you may not comprehend the struggles, you can aid by continual prayer to God to send His Holy Spirit rightly to guide into all truth, those who so earnestly seek it. And may God bless both you and them through your prayers!

HOME AND FIRESIDE

Much as people shrink from the thought of another war, it must be confessed that there are in modern life worse evils than war, or pestilence, or famine, that cause them too little concern. The breakdown of family life too apparent in our great centres of population is one of these evils. War and other great disasters may kill the body, but false ideals of family life kill the souls, stifle the spiritual growth of untold millions, and lead strong nations to dissolution and decay.

The conditions of modern life have done much to destroy family integrity. Congested districts, improper housing, and the stern economic necessity that forces women and children into industrial pursuits are shattering the old ideals of family life. The family is the basic unit of the State. From father and mother children receive the primary instruction in religion and morality that fits them to be obedient children of God and loyal subjects of the State.

Where that rudimentary training is lacking children can be neither the one nor the other. Religion and patriotism suffer and a generation of juvenile delinquents is apt to follow. The great outbreak of crime that has swept over this country may be due to war, to lack of religious instruction, or to all false standards of education, or to all these causes, but primarily it can be attributed to the breaking down of the old ideals of family life.

Publicists and educators who hope to better the condition of the people who are sternly trying to cope with the divorce evil, the crime evil, the social evil and multifarious other evils should give their attention to the condition of American family life. Our Holy Father the Pope was so concerned about this evil that he pointed out the dangers and indicated the remedies in a recent encyclical. Back to the Holy Family of Nazareth as the well spring of home ideals was the Pope's urgent appeal to the peoples of the world. There in the family presided over by

St. Joseph, mothered by Mary, and sanctified by the presence of the Christ Child are the ideals which will restore to modern society its lost ideals of home and fireside.

No nation, no body of men however noble their standards of living can ever bring to men and women so pure an ideal, so noble a conception of the duties and obligations of family life as we find in the Holy Family of Nazareth. For there as the Holy Father pointed out, we go first to Joseph then through him to Mary, and from Mary to Christ Himself.

Strengthening the domestic virtues, solidifying the marriage bond, cementing the relations between husband and wife, and between parents and children is not a work of mere social uplift. It is a vital necessity for any nation that hopes to attain even a mediocre position, or to endure more than a few years. Other nations have given us the lesson. Modern life must be restored to its pristine purity by the ideals of the Holy Family if we are to persevere as a Christian nation.—The Pilot.

THE HIGH TIDE OF CRIME

Under the above heading the Rev. J. Rothstein discusses, in the *Fortnightly Review* of January 1, the causes that underlie the present high tide of crime in this country.

He first knocks at the doors of our courts of justice, and inquires there whether they are guilty of remissness in the performance of their duty. The administration of justice, though sometimes lax and paralyzed, besides by a pitiless use of the pardoning power, does not give him a sufficient explanation. For, after all, criminals are prior to courts and the question is, Why have we criminals? While the foolish pampering of children naturally breeds a spirit of disobedience and self-will and thus fosters the growth of criminal inclinations, "this failing," our spokesman finds, "is not sufficient to account for the manifest perversion of so many of the youth of our land."

What then is the cause? "We find it in our much-lauded modern educational system, in our secular schools. Not as though they taught disregard of the moral or civil law, or intentionally promoted it; yet, I believe, thoughtful men will agree with me when I say that the absence of any teaching on God, the Master of the Universe and Supreme Law giver, on the wonders of nature as the work of His hand, or the moral beauty and grandeur of a virtuous life, on the mysteries of death, resurrection, and the life to come, on the sacred and eternal truths of religion, must have a materialistic influence on the youthful mind and heart."

We believe that this awful neglect of religious education in the youth just now emerging into manhood and womanhood is the deep-seated cause of the prevalence of lawlessness and crime in our day. Where there is no respect for God and His law, there can be but little respect for the laws made by man. Fear of the penalties of the law is growing less and less. What then should restrain the seeker after quick gains and consequent indulgence? In the light of this disquisition, which we think correct, it would appear that the enemies of religious schools are the enemies of the country, a conclusion which we have emphasized more than once before. For if our country can no longer guarantee to us the quiet "pursuit of life, liberty and happiness," it has failed of its mission and must come to an early end. What God forbid!—S. in *The Guardian*.

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A sound mind in a sound body is the most useful instrument wherewith to serve God.—St. Ignatius Loyola.

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