

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SEVENTEENTH SUNDAY AFTER PENTECOST

THE MOTIVES OF LOVE

"And the second is like to this: Thou shalt love thy neighbor as thyself." (Matt. xxii, 39.)

This command of God, to the effect that we should love our neighbor as ourselves, is very difficult for most of us to obey. It would not be so, did we find every one as agreeable and as honest and as good as we generally believe ourselves to be. But we meet many people repulsive to us, and we are so constituted that we can not easily conquer our feelings, and become rightly disposed toward them. There are others who are really wicked, who disobey every law of God and man; and it is not easy for us to love them. Neither can we, without great difficulty, love some very good people. Their ways do not meet with our approval; and, though they are upright men and women, we easily can give some reason for our disliking them. It is also difficult for us to love those whom we find better than ourselves. There is always in our hearts a little jealousy and pride that is hard to conquer. There are classes of people that we love; but, even among these, there are individuals whom we are inclined to dislike. As a general rule, we love only those in whom we find qualities that necessarily demand our love.

But is this a just method according to which we regulate our likes and dislikes, our love and hatred? It is evident from the text that it can not be a justifiable system. We should hate no man. Dislike does not necessarily imply hatred, it is true; but where a feeling of aversion exists, hatred lurks and, unless overcome, it will openly enter into our lives. God loves all men and, as He says, wishes the salvation of every one. Those whom we call enemies of God are one-sided foes; they are enemies of God, but He is not an enemy to them. The fact that God punishes the wicked is not a sign that He is their enemy; His infinite justice demands that He do so. Were these sinners repentant, He would willingly receive them into His loving embrace. With us, as a rule, it is different. If we know that certain persons are our enemies, we are usually willing to be their enemies in return. The very fact that we know others do not like us is enough to make us dislike them.

In what precisely does this difference between God and us lie? Certainly, we should make no comparison between God and ourselves; but, for the sake of clearness, we may speak of God somewhat as we speak of man. God is infinitely just, wise, good, and perfect; and since dislike or hatred implies imperfection, it is evident that it can not be found in God. We are imperfect even by nature; hence, considering ourselves from a physical standpoint, it is not surprising that we are so given to hatred and dislike. However, we may say that the difference is in this: God is a pure spirit, consequently there is nothing in Him but what is spiritual. The spirit of God heeds not in material man the qualities that attract other material men. In other words, the natural, physical gifts of man—his visible ways, as we commonly call them—provided they be not sinful, neither add to the love of God for man, nor detract from it. God loves man from other motives: He loves him because He sees in him an image of Himself. Of course, we speak here of the reason why God loves man, as existing in man himself. He loves him, too, because man is His child. This may be called the primal and essential love of God for man. Secondary motives that attract God's love could also be considered; but God still would love man if these did not exist.

Man, on the contrary, is not purely spiritual; he is a mixture of the material and the spiritual. The material part of him is naturally the inferior yet it is the one he is more inclined to follow, because the pleasure flowing from the material is realizable now and is more keen than that of the spiritual. Therefore, it is more because of secondary reasons that man loves or hates his neighbor. The first and essential reason for this love of his neighbor, namely, God's command, should make man always love his fellowman and never hate him. But men are apt to neglect essential reasons, while they pay much attention to those that are merely secondary. What is the result? It is this: Man will love those in whom he finds the secondary qualities, but will either hate, dislike, or, at least, pay no attention to those in whom they are wanting. Thus, he breaks God's commandment. There are lovable people—considering these secondary reasons for loving them—who are enemies to God. He who loves such people from secondary motives only, loves the ones who hate God. If he loves them because of the essential reason for loving them, he loves those who God loves, and in a manner approaching the way that God loves them. There are, on the other hand, people who are as pure and as honest as man in human flesh can be, yet men do not love them. Why? The same reason holds good here also: They do not possess, to any extent, the secondary qualities that attract the love of man; as a consequence, men do

not love them. Often they are disliked, branded as hypocrites, or, at least, said to be too good! The result of all this is, if we wish to fulfil this command of love of neighbor as God wishes us to do, we must conquer the sensual part of our nature. The love of our neighbor must be the purest of the pure. We may love and yet not love from the right motives. This love which God commands us to have for our neighbor must be universal and all-embracing. It can not make exceptions. No love for any particular person comes near it. The only love in this world that approaches it in purity is that of a mother for her child.

Let us, then, as chosen children of God, try to have this love. We may love for secondary reasons, but let us keep these reasons secondary, and in no way allow them to take the place of, or interfere with, the essential reason for loving man—that reason which causes us to love our neighbors as God wishes us to love them; that is, purely, universally, mutually.

THE REFORMATION

AN IMPORTANT LECTURE BY CARDINAL GASQUET

Cardinal Gasquet, when asked to lecture on the Reformation, said he wondered how he was going to treat such a subject at all in an hour (says the London Tablet). It would, of course, be only possible to touch on the central facts, and he would have to confine himself to the English Reformation, not that on the Continent. There were three or four great landmarks with which he would deal, but before touching on the first point he would call to mind the various views which are held about the "Reformation." Some even historians would try and persuade us that the Reformation did nothing, made no real break. These were the people who believed in the Continuity theory, but the only continuity that mattered was not that of place, but of doctrine. Then there was the view that the old religion had become very unpopular, and the Church was steadfastly opposed to what these people call the "new learning." He had written a book in which he tried to show that what was called the "new learning" was not the classical revival, but in reality a new religion, and, as such, was opposed by men of letters, as, for instance, Sir Thomas More. In all his researches he had been unable to find the "new learning" otherwise applied. Colet was a great upholder of classical learning, and therefore the Protestants had endeavored to claim him, but it only needed a slight study of his life and character to show what a thorough Catholic he was. To come to the first point. The origin or setting of the Reformation was the illicit love of Henry VIII. He had been assailed for making this "terrible proposition," but he sheltered himself behind that eminent historian—himself a Protestant—Dr. James Gairdner. He maintains this absolutely, and deduces it from the fact that it was the Archbishop whom Henry had created who gave consent to this sinful union. Henry was in his heart a Catholic; he opposed "this monster," as Luther was called by Bishop John Clarke, and if the Pope had consented to set aside the laws of God he would never have denied his authority. The whole beginning of the English Reformation was carried through for the possibility of attaining this object.

DOGMA

The second point was doctrinal. When Henry died his son was moulded by the reforming nobles like Somerset, and the open attack on dogma began. One of the first changes was Communion in both kinds, in itself merely disciplinary, but here because of what was in their hearts—that the Bread and Wine were merely symbols—it had a devotional significance. Then we come to the whole kernel of the Reformation with the introduction of the new Prayer Book. It was cunningly devised, for up to the Offertory the Communion Service retained practically the same external form as in the Missal; but what took the place of the offering up of the Oblation, which was to become the Body and Blood of Christ? Merely alma! and some texts of Scripture referring to almsgiving! Now among Anglicans the word "offertory" had come to denote almsgiving, whereas to Catholics it meant the oblation. He had gasped once to hear a Catholic say the English Prayer Book was merely the Missal translated. Let them compare the two services side by side. He was dealing with this rather minutely because he thought here was what our Anglican friends do not realize. It might make a great difference if they could be forced to realize how essential the difference is. When they went to the Canon—that most sacred part of the Mass, which was so old that its origin was not clearly traced—every mention of the Sacrifice was obliterated and done away with in the Reformed service. In the British Museum he had found a record of a debate of 1548, in which Bishop Thirlby of Westminster said the word oblation was left in when they examined the service, but was afterwards expunged! Did not all this prove up to the hilt that the Reformers intended to substitute a new religion for the old—in fact, they rejoiced in doing so. Those people who revolted said: "They

have made very hay of the Mass!" The second Prayer Book was worse than the first. Cranmer said: "We must get quite clear of the Sacrifice."

THE PRIESTHOOD

The third part was the priesthood. Having made a new Prayer Book, they wanted ministers to fit it, and so the old Pontifical had to go, and an Ordination Service, with no mention of sacrificing priests, was substituted. Altars followed, and it was not pleasant reading for Catholics to read what often happened to these. In Durham some of the altar stones were used for pigsties. He had known Dr. Gairdner well, and the latter had once said to him, after he had become immersed in the State papers of that time. "I am a Protestant, I believe in this good came out of evil; but as for the beginnings, well, the less said about that the better." Vestments, etc., went. Bishop Hooper said: "We've got rid of the Mass, get rid of its feathers too!"

THE QUEEN

The fourth point was Queen Elizabeth. She openly showed her intention of changing the country's religion, and there was a paper issued, under the authority of Cecil, called "A Paper for the Alteration of Religion." Cecil said: "The Pope of Rome must be abjured"; but it was only by three votes that the measure was finally passed.

SMILE AND BE HAPPY

Go through life with a smile. The other fellow always has more sorrows than you have and, he hides them to smile with you; hide yours and smile with him.

In the secrecy of purest friendship you may pour out your sorrow and the tears may flow; but the heart's sorrows should not be thrown upon the public market nor advertised by a gloomy face, a sad countenance, a keep-away-from-all attitude. That true friend will understand; the others will not. Let but two know your sorrows: your Best Friend in Heaven and your best friend on earth. They will care and they will aid. A cheerful countenance, a happy smile, even though the heart bleeds, is pleasing to God and will act as a corrective to sorrow.—St. Anthony Messenger.

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The surrendered bonds will be forwarded by banks to the Minister of Finance at Ottawa, where they will be exchanged for bonds of the new issue, in fully registered, or coupon registered or coupon bearer form carrying interest payable 1st May and 1st November of each year of the duration of the loan, the first interest payment accruing and payable 1st May, 1923. Bonds of the new issue will be sent to the banks for delivery immediately after the receipt of the surrendered bonds.

The bonds of the maturing issue which are not converted under this proposal will be paid off in cash on the 1st December, 1922.

W. S. FIELDING,
Minister of Finance.

Dated at Ottawa, 8th August, 1922.