

FIVE MINUTE SERMON

By Rev. F. P. Hickey, O. S. B. LOW SUNDAY

GOD OR THE WORLD? "The friendship of this world is an enemy of God." (1 John II, 15.)

St. Augustine tells us that there are two loves, which make two different cities or kingdoms—the love of God, spiritual and infused, which makes the city of God, the Church of the elect; the love of the world and of self, so centred as to exclude God, that makes the city of the wicked, which is the kingdom of the devil, by whom it is possessed and ruled.

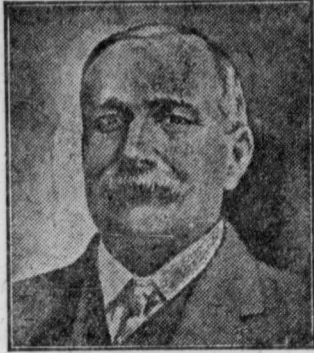
But let us beware of unreality and exaggeration; instead of doing good they do harm. So let us see plainly and exactly what is meant by the world and the friendship of the world.

Here is the evil and danger of it all. We are in the world, and have to be in the world and mix with the world; where is the evil, then, in loving the things of the world? God's love has to be first and foremost in our hearts, and wherever and whenever things of the world seek to take this first place, there is the evil and the danger.

As the friendship of this world is an enemy of God, as the text tells us, we see plainly that we cannot be friends with both. God and the world have nothing in common; their ends are diametrically opposed to each other.

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Let us pray for the love of God and the contempt of the world, with faith such as this. Then victory would be ours. May that faith be ours which, as St. Augustine says, "saves sinners, opens the eyes of the blind, cures the sick, baptizes, justifies, restores poor penitents to God's favour, increases the merits of the just, crowns martyrs, preserves all in a sinless life, and places the elect with the angels in their eternal inheritance."

THE RECONSTRUCTION COUNCIL

'Reconstruction' is getting staler before we have had a taste of it just because it has been so much in our ears and on our tongues. Still we must not turn our mind away from it. It represents a practical and momentous issue of the present day. Not any mending of society is reconstruction, but only such a change as will bring it back to its lost, or perhaps never yet attained, ideal.

Amidst the Babel of conflicting views and theories it is a matter of congratulation for us Catholics that the National Catholic War Council, which rendered such fine service to the country during the war, has constituted itself into what might be called a National Catholic Reconstruction Council.

St. John tells us what power it is that overcomes the world—our faith: "This is the victory that overcometh the world, our faith." (1 John V, 4) the faith that tells us Jesus Christ is our Saviour and our Judge, and therefore that our lives and hearts should be all for Him.

HER VIEWS OF FEMININITY

Among the many things which he admires in the Catholic Church, and which he thinks the Protestant bodies might very well imitate, the Rev. Dr. Moffatt enumerates the following seven: "First, emphasis of the sanctity of the marriage vow; second, the pomp and dignity and parade of the Church; third, the central unifying authority of the Church; fourth, the tone of conviction; fifth, femininity, as exemplified in the honor paid the Blessed Virgin Mary; sixth, purgatory; and lastly, 'confession'."

What is of still more significance, Bishop Muldoon's report calls for an increasing share of self government in industry. This Board of Catholic Bishops indorses specifically the right of labor not only to organize, but to receive what the English group of Quaker employers have called the industrial part of business management.

IN FLANDERS FIELDS

I. THE CALL

In Flanders fields the poppies blow Between the crosses, row on row, That mark our place; and in the sky The larks, still bravely singing, fly, Scarce heard amid the guns below, We are the dead. Short days ago We lived, felt dawn, saw sunset glow, Loved and were loved, and now we lie

In Flanders fields.

Take up our quarrel with the foe! To you, from failing hands we throw The torch; Be yours to hold it high! If ye break faith with us who die We shall not sleep, the poppies grow In Flanders fields.

—LIEUT.-COL. JOHN D. MORAÉ.

II. THE PLEDGE

In Flanders fields the cannon boom And fiftful flashes light the gloom, While up above, like eagles, fly The fierce destroyers of the sky; With stains the earth wherein you lie

Is redder than the poppy bloom In Flanders fields.

Sleep on, ye brave. The shrieking shell, The quaking trench, the startled yell,

The fury of the battle hell Shall wake you not, for all is well. Sleep peacefully, for all is well. Your flaming torch aloft we bear, With burning heart an oath we swear

To keep the faith, to fight it thru, To crush the foe or sleep with you In Flanders fields.

—CHAS. D. GALBREATH, State Librarian, Ohio.

III. THE FULFILLMENT

In Flanders fields the poppies bloom Above your lowly, hallowed tomb. That your brave deeds may never die

The torch of Freedom lifted high Shall shine forever where you lie. No more in Flanders fields will grow The crosses, endless row on row, For crushed and conquered lies the foe,

We kept the faith, we've seen it thru, Our myriad brave lie dead with you In Flanders fields.

Sweet be your rest! Our task is done; The tramp of armies, boom of gun And furious cry of savage Hun Are silent now. The victory's won In Flanders fields.

—REV. J. A. WILLIAMS, Lennox, South Dakota.

"IN FLANDERS FIELDS"

I. All the world knows the story of the physician of Montreal, Canada, who enlisted at the very beginning of the war and was assigned to the medical corps. The devastation of Belgium, with every field a burial ground, so deeply moved him that in April, 1915, while the second battle of Ypres was in progress, he wrote this poem. Speaking for the Belgian dead he calls upon the outside world to avenge her wrongs. It attracted immediate attention and has made its author's name immortal. He died in Flanders, January 28, 1918.

II. A reply to Col. Morae's poem was written in the same year, 1915, by the state librarian of Ohio. It is significant that before his own nation had gotten into the war or had recognized any moral responsibility this writer had the prophetic vision to pledge to Belgium that the world would go the utmost limit in her defense. It is a gallant response to the urgent appeal of a stricken land.

III. In the autumn of 1918, with Germany defeated and suppliant, a priest in a small Dakota town penned the third of this series, in which he commemorates the completion of the great task. It appropriately rounds out and completes the theme—Call, Pledge, Fulfillment. This unique trilogy of verse by different writers is one of the noted literary products of the war.—S. H., in True Voice.

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THE POPE'S MESSAGE TO LABOR

At a recent audience granted to the delegates of a Catholic organization, largely constituted of workingmen, the Holy Father, according to a wireless received by the New York World, expressed his sympathy with the aspirations of labor throughout the world.

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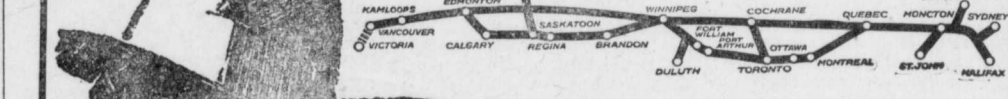
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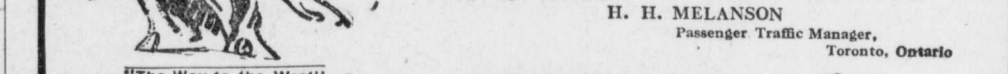
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