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." (Jas. iv. 4.)

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. Know you not that the friendship of this world is the enemy of God? Whosoever, therefore, will be a friend of this world becometh an enemy of God." (James iv. 4.) This is the friendship that makes men insubordinate disobedient, and displeasing to God. "Love not the world," says St. John, "nor the things which are in the world. If any man love the world, the charity of the Father is not in him." (I John ii. 15.)

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. By the world here is meant vain and vicious men, who love carnal, transitory, and earthly things inordinately - that is, to the exclusion of God-and these very things them selves, which such men seek and desire, grasp and cling to, that they may be enriched, praised, and exalted in this short life.

Here is the evil and danger of it 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 fore-most in our hearts, and wherever and whenever things of the world seek to take this first place, there is the evil and the danger. Therefore duty to God constantly calls upon us to despise, break with, and even to hate the things and friendships of this world, inasmuch as they hinder us, or actually pervert us, from seeking and loving God. "For all that is in and foring God. For all that the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is sick, baptizes, justifies, restores poor not of the Father, but of the world."

(I John ii. 16.) We must, then, thus far overcome the world that shall not allow it or any creature friend of it so to entice us that, for the desire or angels in their eternal inheritance."

As "the friendship of this world is all. 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. The world bows down to wealth, influence, success; Christ blesses poverty, meekness, perse-The world makes the of the present and the things of life, for it knows in its heart that it passeth away. Christ bids us remember that we are pilgrims and wayfarers here, to rejoice if the world hates us, for our true home is heaven, whither we are tending. "Wonder not, brethren. if the world hate you," Wonder ' (I John iii. 13.)

A twofold attack does the world advance against the servants of Christ. Adversity threatens that we may lose courage, and through fear be induced to sin. The world tried this for three hundred years of persecution in the early ages; it has tried it again in later times in many countries, and especially in England and in Ireland. And the glorious martyrs gave a triumphant answer, and gladly laid down their lives for the love of God. And the martyrs of more recent times vied in courage and alacrity with the martyrs of the olden days. The children of the Church had not changed with the of centuries. In the same blessed choir of martyrs we behold Ignatius of Antioch and Fisher of Rochester, Cyprian and Thomas More, Lawrence and Campion the

an insidious one—the seductions of pleasure and prosperity, amusements and love, to entice and attack, to deceive and ensnare the hearts of the unwary and imprudent. This is the attack to which, in our days, so many an insidious one—the seductions of attack to which, in our days, so many especially the young and impulsive, fall victims. Too self-willed to heed warnings, resenting interference, they are swept on with the crowds of pleasure-seekers, forgetful of God and their souls; the love of the world slowly but surely possessing itself of their heart and ruling it. He alone can withstand this attack who, with the eye of faith, looks up to God, and for His love and honor despises and rejects the blandishments of all

created things.
St. John tells us what power it is that overcomes the world-our faith: "This is the victory that overcometh the world, our faith" (I 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. A lively, strenuous faith pleases God so much! It is shove all riches and honors and the substance of this world. It is the gift of God, but we can pray for it, and pray for more and more of it. The Gospels bid us do it. "And Jesus saith, If thou canst believe, all Jesus satth, it shot can be believe, all things are possible to him that believeth. And immediately crying out, with tears, he said, I do believe, Lord: help my unbelief." (Mark ix. 22, 23.) "And Jesus saith, Have the 22, 23.) And Jesus saith, Have the faith of God. . . Whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you." (Mark xi. 22, 24.)

9

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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, love of it, we shall transgress the law of God.

May the great and Blessed God deign to bestow this faith upon us

THE RECONSTRUCTION COUNCIL

'Reconstruction' is getting stale 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 recon struction, but only such a change as will bring it back to its lost, or per-haps never yet attained, ideal. Now who will tell us what that ideal is? It is, briefly told, the well-being of the community. But again, by what means is that well being brought about? If we had a certain to this question we should have a definite program for the reconstruction of society.

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. Though the bishops composing it are not in their usual role of religious teachers and inter preters of God's word still their pronouncements represent the wisdom of a Church that has an experience of twenty centuries of a Church, of which Woodrow Wilson said in his "New Freedom" (as quoted in our cient instruments of government were drawn from the Church - from that great religious body which was then the only Church, that body which is now distinguished from other religious bodies as the Roman Catholic Church. The Roman Cath-olic Church was then, as it is now, a great democracy.'

From this great historical democracy the world in throes for the birth of true democracy may well take advice. Especially the poor and do n-trodden have a friend in the Catholic Church. As long as her voice was dominant in the counsels of the nations there was no labour problem. The latter began to develop at the time of the Ref ormation when her influence be-came circumscribed. And if now-adays the Church is powerless to carry out her good intentions in be-half of the labouring class it is because the laborers themselves, de-luded by false hopes of an earthly Paradise, refuse to stand by her in her battle for universal justice. Should the miracle happen that the laborers all over the world would shoose Pope Benedict XV, for their Moses, we have no doubt that he would lead them out of Egypt with a mighty hand and conduct

the National Catholic Council has made a favorable impression on labor elements outside of the Church. The World Tomorrow (as quoted in America of March 22nd) regards it as a comprehensive pronouncement in favour of a variety of 'radical legis-

lative and administrative measures 'to better the conditions of labor, and says in particular: What is of still more significance Bishop Muldoon's report calls for an increasing share of self government

increasing snare 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.' Some of our leading newspapers have tried to destroy effect of these far seeing proposals upon the public mind by announcing that they are intended to 'combat Bolshevism.' For our-Bolshevism.' For our-selves we reject the implication that the Catholic Church is animated solely by this unworthy fear. Without doubt there is a section of the clergy and laity within the Roman Church who have both the wisdom and the intimate contact with plain people to make them sincerely desirous to have the Church stand squarely in the new era with labor rather than with the great vested interests." If there are any among the Catholic clergy or laity who do not stand squarely with labor in all its just and reasonable demands

IN FLANDERS FIELDS

they certainly have not the mind of

the Church.—S. in The Guardian.

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. MCRAE.

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

Is redder than the poppy bloom In Flanders fields.

Sleep on, ye brave. The shricking 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

wear 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, In Flanders fields.

Sweet be your rest! Our task is 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. McRae'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 de fense. It is a gallant response to the urgent appeal of a stricken land.

III. In the autumn of 1918, with Germany defeated and supplient, 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

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 unitying authority of the Church; fourth, the tone of convic-tion; fifth, femininity, as exemplified in the honor paid the Blessed Virgin Mary; sixth, purgatory; and lastly, "confession." The position of the Church with regard to woman, her dignity and her worth, forms two of the points which the Protestant doc-tor thinks worthy not only of admir-ation, but of imitation as well. As viewed from the accepted Protestant standpoint, the Catholic position is considered extreme. As compared with the program of the Bolshevist, who, according to latest reports, are to be the advocates of free love, such a position is the extremest of the extreme. The Bolshevists would go to the opposite pole, and abolish marriage altogether. The Doctor quoted above points out the authority to which all lovers of decency and civilization must look, if maiden, wife and mother are to hold the high place which has been theirs. The Bolshevist may find sympa-thizers among other bodies, when they advocate the ruinous system with which they are charged. Against such a doctrine they may expect to find the Catholic Church unalterably and uncompromisingly opposed.—Catholic Transcript.

> THE POPE'S MESSAGE TO LABOR

At a recent audience granted to the delegates of a Catholic organiza-tion, largely constituted of working men, the Holy Father, according to a wireless received by the New York World, expressed his sympathy with the aspirations of labor throughout the world. Of particular interest is the promise he is said to have given that he would help to obtain a better ment of labor conditions, which he ment of lador conditions, which he realized must be the special task of the next few years. "I intend," he said, "to follow the policy of Leo XIII. and will disclose my program later, meanwhile I want the workers of the entire world to know that I am their These expressions are interpreted as signifying the Pope's deter mination to lead the new spirit of the age in aiding to make a better world by bettering labor conditions -America.

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