

## FIVE MINUTE SERMON

BY REV. M. BOSSAERT

THIRD SUNDAY AFTER  
PENTECOSTWE MUST HATE SIN, BUT LOVE  
SINNERS

The Pharisees were annoyed at our Lord's friendliness towards publicans and sinners, for they maintained that such people ought to be objects of hatred and contempt. Our divine Saviour showed them how wrong they were by uttering the two parables contained in today's Gospel: He taught them that God desires not the death of a sinner, but rather that he should be converted and live.

There are many people in the present time who share the Pharisees' opinion and hate the sinner as well as his sin. This is quite contrary to the love that a Christian ought to have for his neighbor, and I wish to show you today how a Christian ought to act, and what his feelings ought to be in this matter.

1. A Christian is bound to hate sin beyond everything else.—Sin is the opposite of what God commands and wills, and whoever has in his heart true love of God, must inevitably hate what is opposed to God's Will. A soul that turns to Him with loving confidence, must have a horror of and aversion to sin, because it is displeasing to Him. The Son of God, during His life on earth, was full of love towards men, and yet the Gospels reveal Him to us as indignant at the sight of men's wickedness and perversity, and as the Judge who will say to all hypocrites and malefactors at the last day: "Depart from Me into everlasting fire." All who really have the love of God in their hearts, hate evil in precisely the same degree as they love good. Think of St. Paul's anger at Elymas the sorcerer, who tried to hinder the conversion of some eminent man! Remember the Apostle's burning words with which he upbraids the Jews and pagans for their hardness of heart: "If any man love not our Lord Jesus Christ, let him be anathema." Let us hate all that is evil and sinful as emphatically as St. Paul did! Let our hearts swell with indignation and zeal against all that is contrary to God's holy will! Let us resist in deed and in word all that offends God, and is wrong and displeasing in His holy sight. Let us never assent to, never praise, never regard with indifference, anything that is bad or unchristian. Let us set our faces sternly against all that is wrong, even though we may thereby bring down contempt and persecution on ourselves. Yes, let us hate sin with all our might, but not hate him who commits it.

2. A Christian is bound to love sinners, whilst he hates their sins, for Jesus Christ commands us to love our neighbors as ourselves, and according to our divine Lord's teaching, every man is our neighbor, even sinners and criminals, no matter how corrupt and abandoned. A sinner is, like each of us, one of God's creatures, not yet completely rejected by God, because he still lives and may perhaps by a life of penance regain God's friendship, and even attain to a high degree of happiness in heaven. He, too, is made in God's likeness, and although that likeness is disfigured by sin, it is not altogether destroyed, and may be restored, purified and cleansed by penance. You who in your pride and arrogance deem yourselves just, whilst you hate and despise others as sinners—may yet be surprised to find that some of those upon whom you look down are even now better than you, in God's sight. May not your pride be more offensive to Him than the sin on account of which you condemn your brother? Who knows whether he will not arise and do penance, and so enter heaven before you?—No, we are not permitted to hate sinners, but we ought to regard them with affection as our fellow creatures. Let us hate only what is evil, and a wicked and obstinate will, but not the weakness, frailty and ignorance of those who have gone astray. Let our love reveal itself in compassion, patience and hope of their ultimate conversion. God himself, instead of hating sinful men, loved them so much as to send His Son to save them. Our divine Lord, when He was on earth, did not hate sinners, but said that He had come to seek and to save what was lost. The Saviour, too, never hated their erring brethren, but were unwearied in the practice of that charity which "beareth all things, believeth all things, hopeth all things, endureth all things."

Let us therefore hate sin, but cherish in our hearts Christian charity towards our neighbors, sinful though they may be; let us do our best to extirpate sin in ourselves and others, and to plant in its place true love of God and man. Amen.

## IRELAND'S FAITH

Writing of Ireland's faith in his "Soul of Ireland" Father Lockington says:

"The divine gift of faith that St. Patrick threw like a white mantle over the whole land covers it today as pure and untarnished as when he walked on earth. Wicked men strove to rend and sully it; they did but beautify it with the glorious red of the martyr's blood. All through the land Christ sits enthroned amid the ceaseless prayers of His loved and loving people. This is the secret of her undying vitality. This vivid, fervent love of God, gliding and en-

nobling her poverty, strengthening her in danger, comforting her in sorrow, uniting her to the immensity of the Crucified One, is the heart-beat of Ireland. God bless her!"

DEVOTION TO THE  
SACRED HEART

This month of June is especially set apart for devotion to the Sacred Heart, and the feast of the Sacred Heart is almost always celebrated on some day of June.

What is the true meaning of devotion to the Sacred Heart? It will appear at once if we think what is meant, in our common, every-day speech, by devoting ourselves to any special matter.

As, for example, most men probably devote themselves to making money. Indeed, perhaps they have to do so, to secure a living for themselves and their families. Eight, ten or even twelve hours a day are occupied with this devotion. They have not much time for anything else except for their meals and sleep.

There are, however, a considerable number who are not obliged to adopt this devotion. They have enough money already, and really are, not obliged to work at all. Still, many of these devote themselves to making still more. For this quite unnecessary devotion they sacrifice much pleasure which they might enjoy, though the sacrifice is not so great as one as it might seem, for this devotion gives the only pleasure that they care much for. But there are others who have plenty of money (and some also who have not) whose devotion is not to money, but to pleasure. They spend their money, if they have plenty of it, on luxury of one kind or another, on fine houses or estates, yachts, automobiles, expensive toys of various sorts. If they have not so much money, they wish that they had, but they spend more than they can afford on cheaper things, particularly if it may be on drink for themselves, for which their families have to go without food.

Then there are others who have a devotion to study, to the improvement of their minds, perhaps to increase the amount of the knowledge and science of the world by invention or discovery. The fascination of this is very strong and not altogether blameable; but it is very engrossing and may easily cause the neglect of real duties.

Then there is the devotion to politics. Many will deny themselves pleasure and will spend much money to acquire office or power for themselves or their friends. Ambition this may be called; and indeed, the devotion to study, just named is often not much better than this.

Again we have, among women especially, the devotion to dress, or to the cultivation of beauty in one way or another. Or it may be to the acquiring of what is called social position. They will undergo many things, which in a saint we would regard as considerable penances, in order to outshine others, or to attract admiration. This is a very common, we may say a fashionable, devotion. Now, we have to notice that in all these devotions the spirit of sacrifice is necessary and is constantly manifested. The miser sacrifices pleasure to money; his son, perhaps, money to pleasure. The student sacrifices his sleep, perhaps even his meals, to study; the politician his drink and his cigars, to save money while still keeping his influence. The fine lady, or the one who desires to be or to appear such, sacrifices her comfort for the sake of appearance, and in order to acquire social distinction; or, at any rate, take the shine out of her neighbors.

All these kinds of devotion require sacrifice of some sort, but whatever the sort may be, it is simply the sacrifice of one worldly thing for another. And the sacrifice is not so very much felt; and, indeed, it would not be made at all were it not that the object for which it is made were not much more esteemed than the one which is sacrificed. As St. Augustine says, quoting a proverb: "Every one is drawn by his pleasure"; that is, by his own pleasure—the kind that he specially likes. He gets his compensation for what he loses right here and now.

So much, then, for these worldly devotions. Let us see now how it is with spiritual devotion, properly so called.

It is plain that spiritual devotion, in the true sense which we have just explained, must mean, as worldly devotion does, the devoting oneself to some special end, and sacrificing other things to obtain it; only that the end is spiritual and eternal, not worldly or temporal.

The highest and most perfect general example of this is in the man or woman who from the right motives enters what we call the religious state, becoming a monk or a nun. It is conceivable that worldly motives may sometimes attract to the religious life. The presumption is that fair prospects of worldly success and happiness are really and sincerely renounced by them in order to devote themselves to the service of God. To devote themselves, I say; here is the true idea of devotion again: devotion, not to money, pleasure, fame or anything else, but to the great end for which we all were created.

This idea is brought out in the very language of the Church itself in one of the antiphones which we frequently say, and which you will often hear sung at Vespers. "Sancta Maria, succurre miseris," it begins, and goes on, "ora pro populo, inter-

vent pro clero, intercede pro devoto femine sexu"; that is to say, "pray for the people, intervene for the clergy," and then, as it is commonly translated, "intercede for the devout female sex," from which it is generally imagined that the Church regards the women as more devout than men. So they may be, as the word devout is commonly understood; but the Church says nothing about that; and this is not the real meaning of its words "devoto femine sexu." They refer to those individuals of that sex who have devoted themselves to God in holy religion. The simple meaning of the antiphon is "Pray for the people, intervene for the clergy, intercede for the nuns." The clergy, the secular priesthood, may also of course, as well as the religious of both sexes, be considered as devoted, as leading a life of devotion to the service of God; their work is not for themselves, but necessarily for God and for souls. Their life is, therefore, mainly one of sacrifice and true devotion to spiritual and eternal things.

It is clear from what I have said that devotion to the Sacred Heart does not entirely, or even chiefly, consist in prayers, triduum, novenas, litanies, or even in Holy Communion made in its honor. Still less does it consist in trying to get what we can from it for ourselves and our friends. It consists, rather, in giving something, or everything, to it.

In short, our devotion to the Sacred Heart is, or should be, our return for the devotion of the Sacred Heart to us. And what was that devotion? It was a complete sacrifice of everything that man naturally desires and works for, of riches, pleasure, honor, admiration and esteem; an acceptance, instead of these, of poverty, hardship, contempt and insult; a life full of all these, ending in a death of ignominy, torture, and shame. And this not because it was necessary for our redemption, for it was not, but to set us an example and to make the example complete as possible; to carry its love for us to the highest possible point, in order to compel us if possible to give something like it in return. "Having loved his own who were in the world," says St. John, "He loved them unto the end (John xiii. 1). Not merely to the end of his life, but to the end of possibility. This is the special motto of the Sacred Heart; of its devotion to us. This is typified by the very last circumstance of the Passion. Even after our Blessed Lord was dead, and the Great Sacrifice was accomplished, He was not satisfied without having the soldier come and pierce His side and draw the very last drops of Blood from His Heart, to show that it was indeed to the very end of possibility that His love had been shown.

What the Sacred Heart of Jesus wants, then, is some return for this. As He has devoted Himself for us, He wants us to devote ourselves to Him. He has made our interests His own; He wants now that we should make His interests ours, and that we should have no others to compare with them; that we should devote ourselves to them, and willingly and lovingly sacrifice any worldly attractions or pleasures that may interfere with them.

He wants and He deserves something more than that we should keep His commandments, to escape the punishment which will come to us in the very nature of things if we persist in neglecting them and die in that state. He wants that we should serve Him not from fear, but from love, as He served us, and gave us all He had, for the love of us. He wants this for His own sake; He wants it because it is right that He should have it; but He wants it also for the love of us and for our own sake; because the love of Him is the only thing that can make us happy, not only hereafter, but now and here in this world.

Let us, then, give Him this little that He wants, when He has given us so much. Let us try in our poor measure to be like His Blessed Mother and the saints, and do all that we can for His sake. It is not much that we can give Him, but that is all the more reason why we should give Him all that we can. That is what devotion to the Sacred Heart means.—Rev. George M. Sealie.

DIVORCE, A CURSE OR  
A BLESSING?

Francis Minor Moody, Executive Secretary of the International Committee on Marriage and Divorce, has told the Senate Judiciary Committee that divorce is "a worse plague than the saloon ever was," and must be cured by Federal legislation. On the other hand, the Rev. Arnold Keller, a Lutheran minister of New Haven, recently informed the Connecticut Conference of Lutheran Churches that divorce is a "blessing," in that it makes for a higher standard of morality. Who is right, he who exalts adultery or deprecates it? Can it be that adultery is ever a blessing and marital fidelity a crime? Sinful answers, as do thousands of homeless children and injured wives. But then Sinful is a myth, children are a nuisance without rights and voice, and injured wives, can easily find other partners to soothe their wounded spirits. As for civilization, it is time to have a change. The period of reconstruction is upon us and America should not be left behind in the struggle for gold and women.

That is just what this whole problem amounts to, and the contending

forces in the struggle are represented by the atonist Executive Secretary trying to cure a plague by police statute, and the minister anxious to perpetuate his blessing in much the same way. The latter will win, for he favors the flesh which battens on statute morality; the former will lose, for he favors the spirit which remains untouched by police regulations. And both are wrong, dreadfully so, after the manner of heresarches. For both of them approach the plague and the blessing, as if matrimony were a mere civil contract to be done and undone by the nod of a magistrate. In that lies the primal curse that has ruined our civilization. And the curse will lie on us until Americans realize that matrimony is a natural contract raised by Christ to the dignity of a Sacrament with which the State cannot temper.—America.

AMERICAN INDIAN MAIDEN MAY  
BE CANONIZED

Washington, May 18.—Kateri Tekakwitha, a Mohawk Indian maiden, seems certain to be the first North American saint. Monsignor William H. Ketcham, director of the Bureau of Catholic Indian Missions, hopes for the early canonization of Tekakwitha, so that the Indians of this country—of whom about 100,000 are Catholics—may have the privilege of venerating one of their own people. Short of public veneration in the churches, Tekakwitha has not been without honor. The Catholic Indians of the United States and Canada have shown great devotion to the cause of her beatification. Some years ago they sent to Pope Leo XIII. a petition urging that Tekakwitha be canonized. This petition was printed in several Indian tongues, one of which was of the Flatheads, to whom the Catholic faith was taken by a descendant of Tekakwitha's people. The Indians petitioned also for the canonization of Father Isaac Jogues, and Brother Rene Goupil, Jesuit missionaries, who died martyrs among the Mohawks.

## THE BREWERS OF BIGOTRY

"The prohibitionists," said Elihu Root at a dinner in New York, "are too ready with their accusations—accusations of drunkenness and libertinism and what not—against all who don't share their prohibition views."

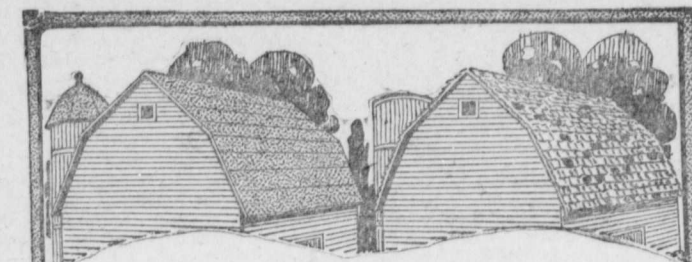
Sometimes I think the prohibitionists are as bad as Billy Grimes. Billy's doctor had bought a fine new pair of acetylene lamps for his automobile, and one evening the water reservoirs of both lamps got empty, and so, of course, the lights went out.

"The doctor, halting in front of Billy's shack, shouted: 'Hi, Billy, can you let me have some water for my lamps?' 'Billy came forth. 'Water?' he said: 'I guess ye mean oil, don't ye, Doc?' 'No, I don't,' said the doctor; 'Billy looked at the doctor, then he shook his head sadly. 'Better go right off home, doc,' he said. 'Go home and sleep it off. Ain't ye ashamed of yerself—at your age—and all the lives of the community dependin' on ye!'—The Monitor.

O Thou Who in Thy Passion wast stripped of all Thy clothes, and held up to the curiosity and mockery of the rabble, strip me of myself here and now, that in the Last Day I come not to shame before men and angels.—Cardinal Newman.

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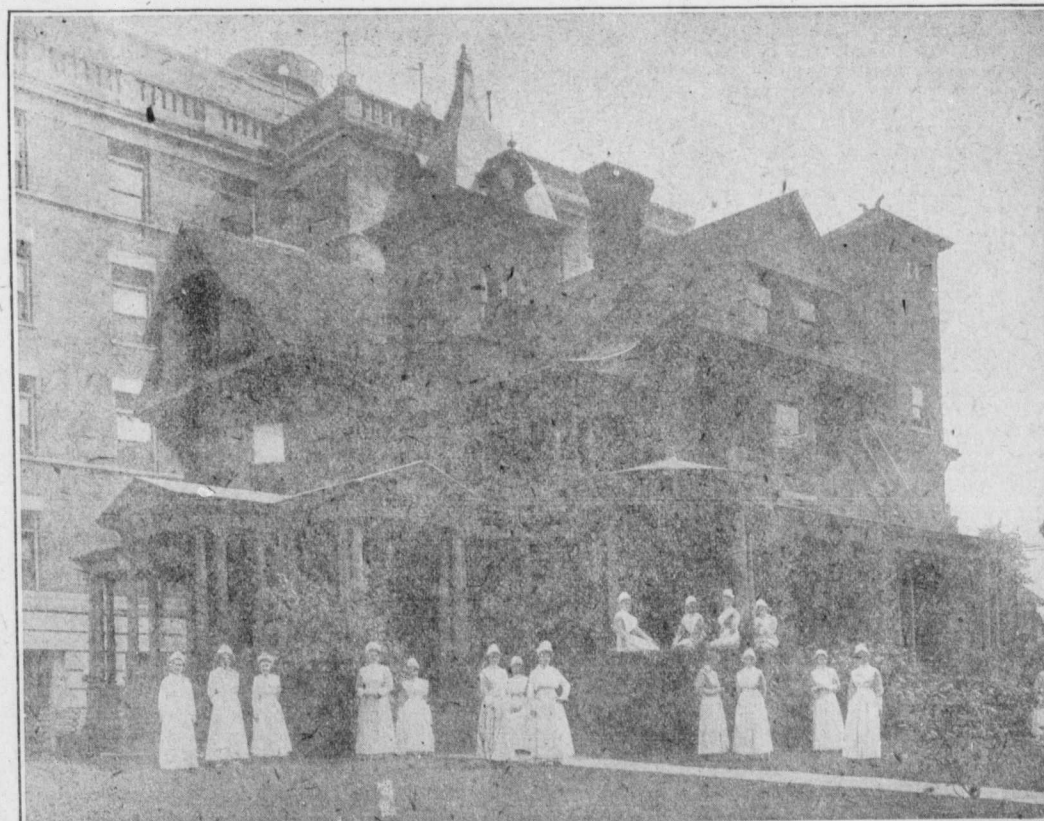
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