

FIVE-MINUTE SERMON
PENTECOST OR WHITSUNDAY

THE LOVE OF GOD
"But you are in the flesh but the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of His." (Romans viii, 9.)

On this great festival of Pentecost, fifty days after the resurrection of our Lord from the dead, the Holy Ghost came down upon the disciples. The Apostles had been told by our Lord that the Holy Ghost should come upon them in power to it them to preach the Gospel over the whole earth. And they containing altogether in prayer, with the Blessed Virgin and the disciples, waited for the coming of the Holy Ghost.

On Pentecost Sunday there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them cloven tongues as it were of fire, and it sat upon each one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them utterance.

The Holy Ghost was given to each of them in this outward, visible, miraculous way for our instruction, that we may understand the office of the Holy Ghost which is given to us, and that we may sanctify our souls and lead us to heaven.

There are, as you know, three Divine Persons in the Blessed Trinity: The Father, Who is our Creator, as we say in the Creed—"I believe in God the Father Almighty, Creator of heaven and earth"; the Son, Who is our Redeemer—as we say, "I believe in Jesus Christ, the only Son of our Lord, Who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried."

Here is the whole of our redemption and release from the penalty of sin. Then we say: "I believe in the Holy Ghost, Who is called the Comforter and the Sanctifier. The water work of sanctification, the whole spiritual life of our souls, is the work of God; of ourselves we are utterly powerless. We could do nothing worthy of eternal life unless it be by God's help; as Scripture says, "Not that we are able to do anything of ourselves, but it is God Who worketh in us both to will and to do." What a glorious thing this is to think of! He gives us grace to do that which we are unable to do. It is not in ourselves but in God that we are able to do anything of ourselves, but it is God Who worketh in us both to will and to do."

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Then the Holy Ghost sits on His throne, and is ready to receive of us whenever we seek it. And if you do not seek it, He often seeks you. He says, "Come, My child, away from the world and all its vain, unsatisfying pleasures, and pass a little time with Me. I will fill your soul with good things. Just such good things as you need the most I will suggest to you. If you are discouraged, I will console you; if you are lonely, I will be with you; if you are weary, I will give you rest; if you are in pain, I will be your comforter; if you are in trouble, I will be your helper; if you are in need, I will be your provider; if you are in danger, I will be your protector; if you are in sorrow, I will be your comforter; if you are in joy, I will be your sharer; if you are in love, I will be your witness; if you are in hope, I will be your strength; if you are in faith, I will be your foundation; if you are in charity, I will be your crown; if you are in holiness, I will be your glory; if you are in heaven, I will be your home."

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PIUS X. AND SOCIAL ACTION

By F. M. de Zaluzaga, S. J., from the Universe and the Weekly.

Social organization is everywhere becoming the order of the day among Catholics in every country. Not a home too soon to be organized, not a lesson taught them by the enemies of Catholicism and Christianity itself. Whatever success the children of darkness have scored in their unscrupulous or malevolent attempts to bring about the annihilation of Catholicism, it has been won by social organization. How much may be effected in this way is amply proved by the evil triumph which a mere handful of resolute freethinkers have been able to obtain in Catholic lands.

In no respect does our Sovereign Pontiff show his perfect grasp of the present needs of the Church more than in his zeal for initiating, encouraging and guiding on the right lines every kind of combined Catholic activity. Faithful to his lead we see distinguished prelates and laymen developing the same policy—if policy be not too mean and misleading a term by which to designate movements which have for their immediate, or at all events their ultimate aim—the eternal rather than the temporal interests of mankind. For the support of Catholics in a life of faith and pure morals, the production among the needy and suffering poor of conditions favourable to these objects, and the procuring of legislation calculated to produce them—such are the objects of all such social combinations.

The Catholics of Germany, Belgium and Holland have long ago set their religious brethren in other lands a conspicuous example of social activity. Even in France, where the freethinker's conquered plague of disunion among Catholics—the fruit of political and social differences—much is now being done to organize the Catholic body for its own defence, and to bring back to the sad condition of France before its eyes as a powerful warning—the Patriarch and his fellow Bishops are fostering large gatherings of their flocks for purpose of concerted action destined to counteract the ceaseless activity displayed by the enemies of the faith and of social order.

All this is good—may, it is excellent. But if such social action is to bear solid fruit—or rather, if it is not to create fresh and serious mischiefs—it must all be directed and guided by the guidance of the Church. Where so many possible human causes of divided counsels exist—ill-digested and novel theories of sociology, political, regional, and social antipathies and prejudices, and the only one sure and lasting bond of concord, namely, the one Faith professed by all and manifesting itself in docility to the leading of ecclesiastical authorities with regard to questions undeniably falling within the province of the Church. Moreover as in discussing the methods to be adopted for the common good, divergences of opinion may easily arise among the spiritual leaders themselves, absolute conformity with the supreme ruling of the Holy See will come into play for finally uniting all parties in one harmonious plan of action.

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the inevitable final engagement between Christ and anti-Christ? Time will show. In the meantime, the whole concern of the Catholic units should be to obey orders without questioning, leaving the supreme direction of the battle to the heaven-inspired generalissimo, who, unlike ourselves, surveys the whole field from the vantage ground of the Vatican.—Rome.

THE PRIEST WITH THE HOE

A REMARKABLE TRIBUTE TO A REMARKABLE MAN, THE LATE FATHER BROCKHAGEN, OF O'FALLON, MO.

There died near this city recently one of the most extraordinary priests that ever wore a stole; a big, burly, rawboned, big-headed, big-footed terrapin of a man, a stranger to all sham as he was to all the amenities of life. He was all this when he landed in the seminary away back in 1853; he was this when he died in O'Fallon. He was a man of all trades and worked at them all. When he was appointed to a poor mission in the southern part of the state by Archbishop Kenrick he strove to do his duty; not as most priests set to work, collecting money and making contracts. He had enough money to buy a bit of cleared land, and he attacked the circumlocution forest and made it give up timber enough to build the modest temple. He sawed the logs and planned the boards. He drew the plan and executed it with his own hands. From log to comb he laid every piece of timber in its place and then mounted to roof to complete the shingling. It was a good, substantial church, and we believe it is standing still; every nail in it driven by his own hand.

When he had no more carpentering to do he opened a book-binding, and for some years his people were supplied with pious books at a cost little above the price of the white paper. He next essayed journalism, and his paper and the mode of its publication were as original as his work. He kept no books. He left his subscribers to put what they wanted when they got ready; and if they never got ready they never knew of their delinquency from him.

Where Father Brockhagen got his words was always a mystery to us, for he was not a man of books. But he had them, and they flowed from his mouth like a mountain freshet—big, rough, and impetuous in their coming. From the storm of vituperation was spent there remained one vast field of devastation. He was a journalist not for money; and the types were as miserly as his pen. He was a plain, unassuming man, the greatest contempt for doctors, whose pretensions to cure he considered the veriest sham. He took up the study of medicine, and was the author of a theory of medicine which was not homeopathy nor allopathy, but Brockhagenopathy; and all the people of O'Fallon and vicinity were adherents of his school.

He extended the sphere of his medical activity to St. Louis, and for years paid weekly visits to this city, where he had two stations for the treatment of the sick, one at the Union Hotel, and the other at the rooms of the Queen's Daughters. He prescribed and furnished the medicine without charge. His name may not live as long as Hannemann's; but it will not be soon forgotten in a round O'Fallon—Western Watchman.

MARY, QUEEN OF HEAVEN OUR MOTHER AND ADVOCATE

The month of May, the month of the Blessed Virgin, and the manner in which the whole Catholic world celebrates it, inspire confidence.

Blessed is the man that watcheth at my gate; he shall drink in salvation from the Lord." These words of the Psalmist Holy Church applies to the Blessed Virgin and invites us to have faith in her power and hope in her prayers. We do have confidence in her as our mother, for she loves us with a mother's love. In the Sacred Heart of our Divine Son she beholds our sad state in this world of tears, and she appeals to Him who can not deny her petitions for all that we stand in need. But, alas, she sees our sins, too, and she finds us persisting in them, regardless of the pain that they bring upon us. We must away with sin and wickedness if we would have Mary's powerful intercession. We must away with selfishness if we would have the love of her, who, as the Mother of Sorrows, shared in the sufferings and death of our crucified Lord. She is our mediatrix, indeed; she shall drink in salvation from the Lord." 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