

FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B.
EIGHTH SUNDAY AFTER
PENTECOST

ENEMIES OF THE CHURCH: THE WORLD

Whoever will be a friend of the world becomes an enemy of God. (Jas. iv. 4)

It is but natural and to be expected that the Church of Christ should have its enemies. Its message and its purpose are so entirely opposite to the ways and inclinations of human nature...

By the world we understand the duties, pursuits, and pleasures of everyday life. These things may not in themselves be wicked, but they become an enemy, if allowed to limit the horizon of our vision...

And we ourselves are naturally inclined to fall in with the ways of the world. We are in the world, so the danger is constant and ever with us.

The methods of the warfare of the world against the Church are twofold: open and secret. The open warfare is usually carried on by calumny or ridicule.

Most of us can stand an attack, and opposition often makes us more earnest in our religion, but few of us are strong enough to face and persevere against ridicule.

Who can deny that the liquor traffic is driving men and women to work in factories, workshops and washubs who ought not to be there and boys and girls into industrial life...

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Then there is the secret and insidious warfare against the souls of the children of the Church. Worldliness, or the spirit of the world, ingratiates itself into the heart...

One example of the worldling stands out prominently in the Gospels. He is given up for fear of a man. (Matt. xix. 20 and Luke x. vii. 21.)

But you will need assistance in this work: even one drunkard is too big a job for one man. So join if there is one in your parish, if not help organize a conference of the Society of St. Vincent de Paul.

French soldiers, according to Current Opinion, maintain their serenity of soul by the use of the following optimistic reflections:

Two things one is certain: Either you're mobilized or you're not mobilized. If you're not mobilized there is no need to worry; if you are mobilized, of two things one is certain: Either you're behind the lines or you're on the front.

If you're behind the lines there is no need to worry; if you're on the front, of two things one is certain: Either you're resting in a safe place or you're exposed to danger.

If you're resting in a safe place there is no need to worry; if you're exposed to danger, of two things one is certain: Either you're wounded or you're not wounded.

If you're wounded seriously or you're wounded slightly, of two things one is certain: Either you recover or you die. If you recover there is no need to worry; if you die you can't be killed.

He will say: "May we be able to say, with St. Peter, 'Lord, we have left all things, and have followed Thee.' (Matt. xix. 27.)"

"Love not the world, nor the things which are in the world." (1 John ii. 15.) Two things we must do to keep this word, lest our hearts get entangled and ensnared.

Remember that, and give yourselves to God. Range yourselves on His side, soldiers of Christ, children of the Church. The enemies of the Church must perforce be our enemies, and we will hold no parley with them.

Know you not that the friendship of this world is the enemy of God? (Jas. iv. 4)

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The different receptions given Catholic doctrines at our missions was remarkable. In the one place there was a certain stiff-neckedness, an unwillingness to be convinced, a quiet mental defiance, that was like a wet blanket upon the enthusiasm of a preacher.

If we analyze the difference in attitude between these two pastors, I think we shall find it to consist in the fact that one was giving the whole of Catholicism and the other only a part.

Walker Gwynne, Rector Emeritus of Calvary (Episcopal) Church, Summit, June 11, 1917.

THE OTHER LIFE. The great question which has forever agitated the mind of man is the question of his destiny.

Once let our people realize that they have something of eternal importance outside the Church, that the Church is the Way; if they can show the wonderful loveliness of Catholicism, then they need not argue at great length upon the questions of apologetics.

ONE ORANGEMAN KNOWS REASON OF IRELAND'S MISERY. At heart one Orangeman holds no warped views regarding the cause of Ireland's misery.

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disenters. One needs only to recall the names of the Emmets and Lord Edward Fitzgerald in 1798; Smith O'Brien, the son of an Irish rector, and John Mitchel, son of a Protestant minister, and grandfather of the Mayor of New York, in 1848, and Isaac Butt and Charles Stewart Parnell in the closing years of the nineteenth century, in order to see the fallacy of accounting, for most of Ireland's ills in this easy way.

Canon Hannay ("George Birmingham") the son of my old rector in Belfast half a century ago, struck one note of the trouble with Ireland when he defined the difference between Belfast and Chicago to consist in the fact that while Chicago says "I will," Belfast says with equal energy "I won't."

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One pound of learning requires ten pounds of common sense to apply it.—Persian Proverb. Faith sees Mary throned in heaven beside her Divine Son, Jesus Christ.

Let not thy peace be in the tongues of men; for whether they put a good or bad construction on what thou dost, thou art still what thou art.

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