

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.
PASSION SUNDAY

THE STRENGTH OF THE CHURCH
Jesus said to them: Amen, Amen, I say to you, before Abraham was made, I am I and I am not, therefore, to cast as Him, but Jesus, and Himself, and went out of the temple. (John VIII, 58, 59)

How much like the fate of Christ on many occasions has been, and is, the fate of the Church. She, like Him, must proceed on her course in the midst of enemies. Her path is one of thorns to the body and often to the soul. She must suffer contradiction, must be misinterpreted in her intentions, and must bear calumny, hatred, and revenge.

Her children at times have been forbidden to breathe the free, open air of God's earth, even their existence has been declared a menace to the State. With might and main have whole nations sought her destruction; but her Calvary never has come, nor will it come in future, for she is as permanent as the earth itself.

But in this is a great part of our glory on earth—to glory in Christ and Christ crucified. Not that we are glad man's sins forced Our Saviour to so cruel a death, but because we can suffer a little, at least, like unto Him—realizing that His sufferings and death placated God, and that our tribulations and persecutions here will be a great means of bringing us to God, our Father.

No other church has suffered, nor will suffer, like the Catholic Church. The reason for this suffering is that she has the truth as given her by Christ, which her children will die to defend. Those outside the Church, if they have any of the truths of Christ, have them in part only, and not as coming from Him originally, but by adoption. To them is not given the command to resist unto death, and many times they will yield, we will not say to wickedness, but to customs and changes of the times, contrary to the stern, immutable law of God. The prevalence of divorce is a very good example of this spirit of accommodation to the times. Truly, many ministers protest against it, but, in fact, every church existing, except the Catholic Church, will allow divorced persons to remarry. The Catholic Church lost thousands upon thousands of her children, who afterward became her enemies and her persecutors, because she forbade divorce and remarriage, even as God forbids them. A church that can accommodate itself to the changes of the times—changes, of course, that are not in accordance with God's law—and can adapt its doctrines to the wishes of man, never has been and never will be persecuted, in the proper sense of the word. She has suffered, but not because of God's real word and law, which they did not have, but because of doctrines recognized as false by the Church given the custodianship of the word of God. Of course, it must be lamented, as must any similar suffering brought on by man. But in this case persecution is not persecution because of adherence to Christ's teaching, as is always the case when Catholics are tormented.

The propaganda against the Church today is of the vilest kind, but there is one thing principally that keeps it going, and it is mammon. That the fight is unjust, unworthy, is easily seen from the tactics employed and from the ends intended. There is not a positive system opposed to us, nor one that is capable of erecting a worthy institution. There are simply a few hate-bearing individuals and societies of egoistic, ignorant, never-forgiving men and women, who are spreading lies and endeavoring to incite others to persecute us. I speak of this country. Even if they could accomplish their perfidious work, one easily can see that such persons could do no good for the community afterward. Passion does not die with one victory; it seeks other fields to conquer. At any rate, how futile these attacks will be, the records of history pointing to failures of thousands of such attempts in the past, clearly indicate. The arch-enemies of the Church in days gone by have long ago appeared before the judgment seat; but the Church continues to wave the same banner of Christ, and to live a vigorous life.

We do not know what greater persecutions we yet may have to undergo. But let us prepare for them now, for in some shape or form, they are sure to come. Parents now have the responsibility of their children's future. They must be fitting them to be Christ-like sufferers, when the trying days come. How are they to do this?

By setting them good example, by seeing that they scrupulously obey the Church, and by giving them, from their earliest years, a good Catholic education. The Catholic who is armed with God's grace, and whose mind is illuminated with true, Christian knowledge, will form an impregnable barrier to the attacks of any persecutor, no matter how strong. He who grows up without these blessings will, when attacked, faint and die.

"NEW" HERESIES QUITE OLD

The discipline of the Church, her constant vigilance against heresy within and her repudiation of heresy without, and her insistence upon the orthodoxy of the principles committed to her by Christ, were treated in a lecture delivered in the Cathedral, Philadelphia, recently, by the Rev. Thomas M. Schwertner, O. P., editor of "The Rosary Magazine."

The Rev. lecturer said in part: "From half a dozen different sources it is as plain as daylight that the rapid spread of Christianity caused much concern to the pagan emperors, and more still to the pagan priesthood whose rights and prerogatives were challenged in more than one way by the teaching of the Christ. But even the cruel and bloody methods employed by decadent Rome could not block the onward sweep of Christ's chariot. Tertullian's words became truer every day that 'the blood of martyrs is the seed of Christians.' Since, therefore, exterior pressure was of no avail against Christianity, we need not be surprised that the Roman emperors chucked to themselves when they saw extravagant Oriental superstitions taking firm root in Roman soil. They favored these new importations from the Orient, not only because the Roman municipality was favorable to the cults of all those peoples which had been subjugated, but also because these new religions challenged the progress of Christianity. After the victory at the Milvian Bridge, when many Romans embraced Christianity with Constantine not so much for supernatural as rather for natural reasons of personal advancement, superstition seemed to have everything its way. Those who had failed to ground themselves solidly in a knowledge of the Christian truths, hankered in their souls for religious systems which were vague, and, therefore allowed them the broadest moral liberties. And heresy had a quick eye to see and follow up these advantages.

"During all these troublous times the Church stood firmly by the teaching of her Founder. She could not forget how insistent her Christ had been upon absolute faith in His followers. In the desert He had allowed several of His disciples to part company with Him because they would not believe the promise of 'the living bread that came down from heaven.' And the early Church boldly maintained that without faith it is impossible to please God and that the man who refused to believe and hear the Church should be looked upon 'as a publican and a sinner.' From the beginning the Church ejected from her midst all who refused to accept her teaching. We see for instance how St. Peter undid the unholy scheming of Simon the Magician; we see the care with which St. Paul by his Epistles instructed those congregations which were in danger of being misled by false teachings; we see how every advance of heresy by Cerinthus was scotched by St. John. From the first the Church realized that her mission in this world was none other than to transmit the identical teaching of Christ. It was for this that she had received on the Paraclete, Who recalled to her mind those many things which, as St. John says, would fill so many books 'that the world could not contain them.'

"The earliest opponent of the Church was Gnosticism, which was an amalgam of Oriental and Platonic thought. It appealed especially to the pride of man's intellect. It rejected the divinity of Christ, making of the Master merely a human leader. It taught that the God of the Old Testament was not the true God, but infinitely below the God of the New Testament. Nothing was known of the true God until the coming of Christ, Who was but an ambassador of the Father. Since a matter was essentially evil there could be no real Incarnation, because God could not unite Himself with anything which by its very nature was defiled. The Incarnation was but a kind of moral union of the divine with the human nature. Christ did not, therefore, have a real body. Consequently, there could not have been a Resurrection of Christ, nor would there be a resurrection of the bodies of His followers. These doctrines were put forth with an array of much learning and that vague mysticism which has not spent itself even in our own day. Gnosticism, revamped and redecored, stalks through our midst today in some of the teachings of the Christian Scientists. In the Middle Ages it appeared under the name of Albigensianism, or Catharism, which St. Dominic challenged with might and main.

ARIUS AND HIS COHORTS
"In the fourth century a priest, who had been deeply disappointed over his failure to attain high

ecclesiastical preferment, taught a heresy which, as St. Augustine tells us, turned the world Arian overnight. Arius, by means of popular songs and ditties which were sung and whistled by everyone in that day, taught that Christ only acted as an agent of redemption. He was only a creature subject to the Father and knew Him imperfectly. Christ was able to commit sin, but served God so faithfully as to merit the right of being called the adopted son of God. It is for this reason that He lays claim to the veneration of the ages. This blasphemous teaching was condemned in 325 by the Father of the Council of Nicea, but continued its long life throughout the ages even down to our own day. It did call forth some of the greatest defenders of the truth, chief among whom was St. Athanasius, who went gladly into exile five times for his valiant defense of the orthodox teaching of the Church.

"Most of the heresies of the Oriental church were speculative in character and bearing, or rather had reference to the mysteries of the faith. But in the fourth century Donatism arose, which challenged the claims that the Church put forth as the true inheritor of the mind and spirit of Christ. Many of the objections which are today urged against the Church and her prerogatives were defended by these heretics of Northern Africa. Because St. Augustine answered them so adequately, showing forth the rich beauty and inexpressible claims of Christianity, no theologian today can pass over the teaching of this great Father of the Church.

"In the high Middle Ages another practical heresy arose in Britain, where the monk Pelagius taught that there was no such thing as original sin. Adam was created as other men, subject to all the miseries of life, and this was not owing to his fall, but solely to the condition of his nature. Adam's sin was something personal for which he alone suffered. It was not transmitted to other men. All men are born in Adam's condition and hence there is no need of baptism. Besides, man needed no supernatural help to avoid sin, to overcome temptation, to merit heaven. Pelagianism and its younger brother, Semi-Pelagianism, spread over the northern part of Europe and caused much havoc in the Church. It still survives in some of the teachings of the sixteenth century reformers, and is boldly, and almost entirely, taught by the Anabaptists of our day. Other practical heresies were Nestorianism, which taught that Mary was not the real Mother of God, and Iconoclasm which saw in respect for images a form of idolatry. Like fertile roots these major heresies put forth many minor shoots which thrived in one locality or other, never, however, without separating many from the centre of unity.

"The sixteenth century revolt. 'Now, many of the errors put forth throughout the ages were restated in new and bolder terms by the sixteenth century reformers.' Perhaps, the most baneful of all these teachings was Luther's doctrine of private interpretation of the Bible. Even in his lifetime Luther saw what mad dogs he had let loose when he put forth his claim that each man might find in the Scriptures precisely what he cared to find. In his Commentary on St. Paul's Epistle to the Romans he corrupted the genuine idea of faith, making of it nothing more than a vague confidence or trust in God's goodness and mercy, by which all sins would be forgiven without regard to good works or a purpose of amendment.

"The Catholic Church in all these assaults within and without has withstood every advance of error. Rather than harbor the traitor in her bosom she has resigned herself to see severed from her unity whole peoples and kingdoms. She never advanced any new doctrines to suit the pretentious claims of so-called science. She maintains today, as she has done consistently throughout the ages, that since truth comes from God there can be no such thing as a conflict between true science and religion. Just because she has the ear of the Heavenly Father, and has within her the spirit of truth, she marches at the head of the world's procession. Behind her—to the right and left also—lie the exploded theories and hypotheses of men who in their day, with loud acclaim, heralded forth new doctrines which were meant to cut the ground from under the feet of Christ's Spouse."—Catholic Standard and Times.

THE RELIGION OF IMMIGRANTS

Professional anti-Catholic agitators, and papers serving the same purpose, are wont to contend that a greater part of the immigrants coming to our country are Catholics, that, in fact, the Catholic Church is flooding our country with such immigrants in order to obtain to power.

An article, recently sent to the papers of our country by The World Alliance for International Friendship through the Churches, whose headquarters are in New York City, tells a different story.

Having emphasized that "the service to migrating peoples" is one of the best means to promote international friendship and strengthen church ties, the article continues:

"At present, it is said, Protestant churches are not keeping up with the Catholics and Jews in work along this line, notwithstanding the fact that recent religious analysis estimates that more than 65% of current immigration to the United States is non-Roman Catholic." Thus the bugaboo that Rome is colonizing for the purpose of capturing America is pierced and deflated. The same article suggests a plan whereby Protestant churches in other countries "may co-operate with American churches in helping members of their congregation to come to this country." Were some Catholic association to announce this to be its intention, a certain type of Protestant ministers and papers would immediately protest, claiming that Catholics were planning to circumvent our immigration laws. Catholics will assume what the Protestant churches in other countries are expected to do, is not "to help members of their congregation to come to this country," but that they will merely assist those, who have resolved to come, to establish contact with their co-religionists in America. Because the article goes on to say: "This plan includes a letter of introduction, addressed to some particular church in the city or town where the emigrant intends to locate."

Such a proceeding is entirely proper and most desirable, both from the standpoint of the immigrant and of the welfare of our country. When transplanting a tree great care is taken at every step to safeguard it. The soil into which it is planted is carefully prepared and all necessary precautions are taken to make it possible for the tree to preserve its vitality and take root as quickly as possible. Too little attention has been paid to the welfare of the newcomers to our country. They were permitted to shift for themselves in every regard, and, in consequence, many fell by the wayside. Left to themselves, they found it so difficult to adjust themselves to the new conditions of life in greater

America, that they either succumbed in the struggle, or at least lost the true perception of the greater things of life. It is well, therefore, that the Protestant churches contemplate taking such steps as those suggested

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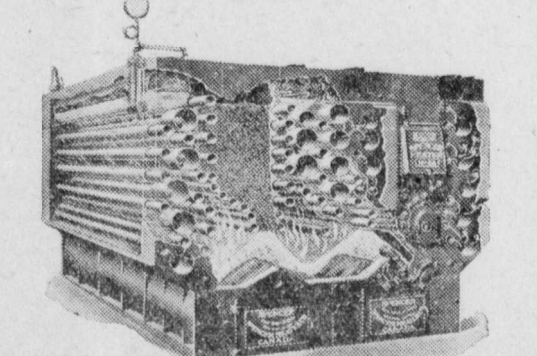
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