

FIVE-MINUTE SERMON

SECOND SUNDAY AFTER
EPIPHANY

THE HOLY NAME

When we say the Lord's Prayer, my dear brethren, we pray that His Name may be hallowed on earth as it is in heaven. So great is God and so worthy of our reverence that everything that belongs to Him or that has been devoted to His service partakes of this reverence. A church dedicated to His service is a holy place; the sacred vessels used in the sacrifice of the Mass are holy things, are set apart, and none but those who are ordained can touch them. Anything that came in contact with our Blessed Lord had a certain participation in His sanctity. At one time it was the mere touch of the hem of His garment that cured a woman of a lingering disease; at another it was His spittle that gave hearing to the deaf. As it is with these things, so it is with His Holy Name—indeed, much more so.

For His Name to us is representative of all that He has done for us. It is significant of His divinity and of His office as the Redeemer. It was given to us by the Eternal Father. By the ministry of an angel it was declared that He should be called Jesus, "for He shall save His people from their sins." "For there is no other name under heaven given to men," says St. Peter in today's Epistle, "whereby we must be saved." In the same name as His sacred humanity is elevated above all creatures, so is His sacred Name above all other names, "that in the Name of Jesus every knee should bow." "From the rising of the sun," says the Psalmist, "until the going down of the same, the name of the Lord is worthy of praise, my brethren; and yet what is our every-day experience? In all ranks of society, on the street, in the shop, in the home, in the presence of Christ's little ones, men swear, women swear, and little children are they can use their tongues properly learn to use curses and blasphemies. Parents who are God's representatives, and who should love our Lord Jesus Christ and reverence His Name, instead of having a little patience, of acquiring some little control of their temper when anything goes wrong, give loose reins to their tongues and insult and offend the little ones of Christ. The Name which is the symbol of His love and mercy. How many there are who bow their head in reverence to that sacred Name in the house of God, and who go to their occupation and use it only to add sin to their soul and give scandal to their neighbors! The Name which is the symbol of His love and mercy. How many there are who bow their head in reverence to that sacred Name in the house of God, and who go to their occupation and use it only to add sin to their soul and give scandal to their neighbors!

What a detestable vice this is! How worthy of the demon in its rebellion to God's express command, "Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His Name in vain." Let this feast of the Holy Name serve as an occasion for a renewal of our love and reverence for the Name of Jesus. Let us to-day make some special acts of reparation to Him for the insults He receives in the profanation of that Holy Name. If we are able to do so, let us be the slave of this dreadful habit, whether through bad example or carelessness, let the gracious promise of our Lord, "If you ask the Father anything in My Name, amen, I say, He will give it you," be an incentive to hope, be a stimulus to pray for the Holy Name. Let God's grace be stronger: His promise of help is never void. Blessed be the Name of Jesus!

SOCIALISM AND THE CATHOLIC CHURCH

It is an undeniable fact, says America, that modern socialism is characterized by unbelief, hostility to religion and above all, by uncompromising and bitter hatred and denunciation of the Catholic Church. The public utterances of its leading advocates, its newspaper organs and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions. Books published by socialist leaders deny the existence of God, the immortality of the human soul, the redemption of mankind by Christ the rightful existence of our present social organization, and the independence of the Church as a society complete in itself, and founded on God. And yet, when blamed for such utterances, they will maintain that the Church is opposed to the socialist party, not because it is a party of unbelievers, but because it is a party of workers; not because it attacks religion, but because it attacks capital. Socialism, they say, is the cause of the poor man, it is the philosophy of the suffering classes; but the Church is the paid guardian of the interests of the capitalists. The socialists, however, forget that the Catholic Church is the Church of the poor, and has been the Church of the poor since the days of the Apostles. They ignore the fact that the Catholic Church has opened orphan asylums, hospitals and other institutions of benevolence and charity for the poor, "has aroused everywhere," as Pope Leo says, "the heroism of charity and has established congregations of religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief." * * * And she has always succeeded so well as to have even extorted the praise of the enemies. But, what have the socialists done? Nothing at all. They hold the workingman, the amelioration of the lot of the poor man, and his full participation in the material, intellectual and spiritual heritage of the human race; they will have no charity, but only justice. Now, the Catholic Church does not want to curtail the right of the workingman, Pope Leo XIII, in his encyclical on the labor question, recognizes the right of the workingman to organize for the protection of themselves and their families against the greed of capital; he recognizes the sacredness of their contracts and warns employers against the awful sin of which they make themselves guilty

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"It is on the existence of a human soul on which alone may be based true democracy; on which may be predicted equality. It is here where our social system is generally made, and their fatal mistake for they leave out the only basis on which a system of equality may be constructed. When they begin without God, and without the human soul, their system is a gradual materialistic world, in which equality is a useless and meaningless phrase, not founded on fact and incapable of being set their by their ablest prophets. It is the soul that gives a value to human life. It is the soul that constitutes its sacredness, and it is our supreme Christian duty to cultivate the soul that is in us and to make those lives sacred as we may."

"As, again, soul and body constitute our life that is, so must we struggle to conserve these lives of ours, because of that sacredness that comes to them; that individualizes them; and sets on even the least more value than of the whole world besides. Unfortunately, in the general trend of today towards materialism and away from God and the spiritual life, whether it be the spiritual life within us or the spiritual world about us the value of these souls of ours becomes depreciated and their spiritual life ignored."

In brief, it is because, in the interest of God and religion, and honest workmen, the Church raises her voice in warning against the irreligious and atheistic principles with which socialism seeks to poison the pure life of labor, that the socialists cry out in frenzy that the Catholic Church is the enemy of organized labor, the interest of capital.—Catholic Bulletin.

ARCHBISHOP GLENNON
SCORES EXISTING EVILS
AND FADSHUMAN LIFE IS SACRED, AND
ALL WHO DWELL HERE MUST
OBSERVE THIS LAW IS HIS AD-
MONITION

In his recent sermon at the New Cathedral Chapel His Grace Most Rev. Archbishop Glennon said:

"The time was when men held their fellowmen in slavery. Such slavery has been abolished, but it is not possible that to-day a slavery more extensive has been inaugurated, not alone of the body but of the soul? This slavery is the outcome of immoral and unsanitary surroundings, which gradually render body and soul a slave of disease and vice."

"What whips to lash or laws to condemn the inhuman beings engaged in that lowest of all traffics, the traffic known as whiteness?"

"Above our cities should be written higher than its smoke factories, high above the noise and bustle of the streets: 'Human Life is Sacred, and All Who Dwell Here Must Observe This Law.' And all who dwell there should join in one grand army to drive from the city those who upturning this great truth, trade and traffic in the souls and lives of fellow-beings."

"Human life is sacred. No railroad nor sweatshop has the authority nor the right to destroy it, whether the destruction be by negligence or by squeezing the life of the individual that a little money may go into the treasury."

"The Almighty in the beginning created heaven and earth. The fiat He spoke was that light be made, and it was; darkness was dispelled; the earth came on; order established; the earth came into being; land and water separated. Then, we are told, the waters brought forth the creeping things having life; and the earth brought forth living things in their kind; again under the fiat of the Divine Will. Then, to crown His creation, God said, 'Let us make man to our image and likeness, and let him have dominion over the fishes of the sea and the fowls of the air and the beasts of the whole earth.' The verse that follows tells us, 'The Lord God formed man out of the slime of the earth and breathed into his face the breath of life and man became a living soul.'"

"Brethren, my brethren, you see at the beginning the line that divides the almost infinite distance between man and other created things. He is made in the image and likeness of God, a living soul, and these are made for his service, for his benefit and subject to him. 'In the later books of the sacred Scriptures this distinction predominates. The children of men, though fallen from grace, are still eligible to be the children of God, the rulers of the world under the supreme dominion of the Almighty. He guards them against evil. He punishes sinners; He rewards the good. The created world all around them is His children, sometimes, it is true, an unwilling subjection, but it is from the earth, and the animal world that lives thereon, that service and sustenance are obtained. How wonderful the line of human life advances! Little less, says the inspired one, than the angels has been God's creation."

"Now the value and the sacredness of human life lies in this, especially that man is a living soul, and that that living soul is the gift of God. It is this that gives man his dignity. It is on this his authority may be based, and in this his hope founded. It is the beginning and the end of all religion. In this fact is founded all religion, which is the fountain of all true progress; the beginning of all science; the measure of man's possibilities."

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"Science sometimes may demand for its progress, and that it may be more helpful for others, that risks be undertaken. Experiments made, which have the element of risk in them. It would be hard, perhaps, to define at just what line these demands of science become criminal, and up to what point the victims thereof may be held excused. Certainly we may classify among the great sacrifices those which some have made, offering their lives in the service of their fellowmen, that diseases may be known in their origin and development, and that the victims may be decreased."

"We may regard as heroes those whose lives are somewhat shortened by the studies they undergo in the pursuit of truth, religious or scientific; but there must remain those who risk their lives merely to be notorious, who promote by their acts neither the welfare of others nor their own, scientific progress is well but through it all, the sacred value of life is so may not be lost sight of or disregarded, in that each individual life there is the individual life of God to be considered and that partnership is theirs in the soul, and so not tending to life's possible destruction may be placed, unless it has the Almighty's approval. That which has the Almighty's approval will be held by Him in judgment against the individual."

CROMWELL-LINCOLN

In a recent speech Rev. Dr. Hillis, the Brooklyn preacher, gives some unique thoughts on Oliver Cromwell. He calls England's infamy "a twin brother of Abraham Lincoln," and presents the Lord Protector as "a model for the youth of America."

Perhaps the Brooklynite believes that notoriety is more accessible and just as good as fame. Be this as it may, never since Adam was a boy was there such a queer conjunction as Oliver and Abraham. Cromwell represents fiendish hypocrisy, Lincoln magnanimous candor. One is a synonym for cruelty, the other for charity; one was a curse to humanity, the other an unparalleled blessing; one was a bloody bigot, the other tolerant to every creed and to all color; one was a tyrant who tried to his dastardly purpose over the wrecks of nations, the other a humanitarian whose heart bled that force was a dire necessity to preserve a great nation's solidarity; the one was a murderer, the other a benefactor who would, in his gentleness, rather shed a tear than cause one to be shed; the name of the one was erased from the glory of his country's history, the name of the other is enshrined in the whole world's love and his tomb hallowed with the gratitude of the emancipated, and with the praise of the greatest of nations whose life he maintained at the sacrifice of his own peace and finally in his martyrdom; Cromwell came to riot the chaos of slavery on the Irish a devotedly religious people, while the hammer strokes of Lincoln, breaking the bondage of the black, will ever sound in the ears of generations as liberty's sweetest music; Cromwell's blasphemy of God, while he was engaged in the

"Consequently the suicide is a criminal, and it is well for us to remember this supreme fact, the suicide is a criminal."

"He is a criminal because he asserts over himself the power that God has not delegated to him. That human soul that is God-given and he is responsible that it remain in its human habitation until God will the separation we call death."

"There are some to day," continued the speaker, "because of the prevailing materialism, who argue that one's life is one's own so the individual may make what disposition he desires of it. If he considers himself a failure, or an impediment to other's happiness, then, they say, he has a right, if he so desires, to remove the impediment and to end the life. And some applaud such an action, claiming it to be the result of a noble and generous resolve. The truth is, however, that the deliberate suicide is not only a criminal but is a coward as well."

"The life that he ends is one that, in his opinion, is already a failure, and because it is a failure, he ends it. In other words, he has neither courage nor strength to fight on and on though the odds be against him. He is devoid of the courage to struggle for God's sake, whose command is to struggle to the end, for his own soul's sake, not for the sake of others, and so whatever maudlin sympathy comes to the suicide, the act is criminal from the standpoint of the Christian truth, for it is a defiance against himself and humanity, and God."

"The Church refuses Christian burial to the suicide, because it preaches and may not fail to preach that suicide is a crime, and that the suicide being a criminal, in sinning against the very first teachings of the Church, which professes life's sacredness and the soul's immortality. Consequently the Church, while leaving his judgment to the Almighty, teaches that he has broken the external bond that bound him to the body of the Church, and violating her most sacred laws, may not hope to have her benediction when dead."

"But as some who appeared to have been suicides, yet obtained Christian burial, I would add that the suicide the Church condemns is the deliberate suicide that is the one who committed suicide, knowing what he was doing, for the one who is insane, whether temporarily or otherwise, may not be held accountable for the acts he has committed when insane, and his friends may therefore when they prove this true, claim for the unfortunate a Christian burial."

"In practice, furthermore, it would be hard to explain and a suicidal act committed by one who is a believer in the truths of our Christian faith in immortality, and in the judgment that awaits each human being, and be at the same time in his sober senses, but he must realize that by the act of his hands he flirts from a state of sorrow to a state of greater sorrow, from loss to a temporary to that which is eternal."

"Human life is sacred, and because it is, not alone is suicide condemnable, but whatever there be of risk that is unnecessary whatever there be of danger that may be avoided, it is a duty we owe