

FIVE-MINUTE SERMON

THIRD SUNDAY AFTER PENTECOST

THE STRAYING SHEEP

"The man receiveth sinners, and eateth with them." (Luke xv.)

The fifteenth chapter in the Gospel of St. Luke, from which we have the foregoing words, contains three parables; one speaks of a father who loses one of his sons, the other of a woman who loses a goat, and the third of a shepherd who loses one of his sheep.

All three tell of the loss and efforts of God to bring the sinner back to the path of virtue. These parables are laden with consolation for us.

Our Saviour gave them in order to silence the Pharisees, who were scandalized because He showed Himself so concerned about sinners. They grumbled and said: "This man receiveth sinners, and eateth with them." People stray from the path of righteousness in many ways. Some are through ignorance, others fall into sin by carelessness.

EARLY FIRST COMMUNION

Our Blessed Lord is said to have declared to one of His favored servants that "the latter ages of the world should be marked by tenderness."

Do not these words apply to our present day? Not only have we the Pope's fatherly decree, inviting and urging the faithful to daily Communion, but we have his order and command that the little children of tender years, seven or thereabouts, whether more or less, who have reached the age of reason, shall approach the table of the Lord at the Easter season as a real obligation of duty, and also, as a privilege and grace, may receive every day.

Father Zalteta, S. J., in his book on "Early First Communion" has said: "Experience certainly shows that a child, under the tuition of a zealous mother or teacher, and aided by the baptismal grace of faith, far sooner than his seventh year, understand quite well that what people receive at the altar rail is 'The Good Jesus.'"

It can be said of the decree on Early First Communion as of the older decree on Daily Communion that the Holy Table, so the early Church showed her desire to feed young souls best with the Eucharist. She directed her priests to dip a finger into the consecrated chalice and place it in the mouth of the baptized sucklings.

It is certainly true that, from the opening of his reign, Pius X., true to his chosen motto, has worked most zealously for the renewal of all things in Christ. He seeks to revive the spirit of Christianity in view of the unrelenting and insidious attacks now made upon it.

But this renewal is not to be effected so much by new things as by a new fervor in the use of old things. If we thoughtfully review the many signal acts of the present Pontificate, we may indeed be struck by their Apostolic simplicity, directness and boldness, but novelty will not impress us as being their leading feature.

sion, Death and Resurrection, so in this lasting "memorial" of all these wondrous deeds of love, Jesus, "the same yesterday, to-day, and forever," is all for us. He "loved me and delivered Himself for me." And the truth that little children hold a privileged place in this self-abasing love of the Sacred Heart forms the opening theme of the present Decree on the Early First Communion of children. . . . The Eucharist is the main safeguard of childish innocence; and the need of the child must be our first consideration, just as, according to the teaching of Pope Pius X., it is also the primary concern of the Sacred Heart. . . . The priest should be summoned even to young children who are dangerously sick, whether they have made their First Communion or not, and even though they may not yet have reached their seventh year. In spite of appearances, the child may be found, upon examination, to be quite capable of distinguishing the Heavenly Food, and therefore of making its First Communion as Viaticum. Perhaps it may prove to be the child's Last as well as First Communion. Supposing the child to be capable, it is also bound to receive Viaticum, since the precept of Communion presses definitely for fulfillment at the hour of death.

UNITARIANISM AND CHRISTIANITY

In the issue of May 9, 1909, America said editorially: "The claim of some American Unitarians that a recent election has stimulated their growth, and their consequent aggressiveness, make a study of their tenets and history opportune." The proposal to establish in Washington, as a centre for Unitarian propaganda, "a Church typifying broad, liberal, tolerant Christianity," makes further elucidation advisable.

That Unitarianism usually is and has been tolerant is true. Dr. Priestley, its principal founder in the United States, pleaded for complete Catholic emancipation at a time when the Catholic Relief Bill was bitterly opposed by the leaders of Protestant dissent. Dr. Martineau, its clearest, and at one time, though not now, its most authoritative exponent, declared that supernatural Revelation, if any there be, is found in the Catholic Church, and contains the divine legacy from the ages of the Covenant, would set out to meet it on the Protestant tracks, which soon lose themselves in the forests of Germany or the Alps of Switzerland; or on the great Roman road, which runs through all the centuries, and sets you down in Greece or Asia Minor, at the very doors of the churches to which apostles wrote?"

Moreover, in this country, people are free to propagate any set of ideas which do not contravene the laws of the land, and to erect a meeting-house or elsewhere a meeting-house suitable for their purposes. But they have no right to usurp a name which not only does not express their views, but which has been for ages pre-empted by others in a sense of which their views and principles are a direct negation. Believers in Unitarianism may, if they will, defend and commend it, but they have no right to do so under the name of Christianity, for such it is not in any sense, liberal or otherwise. Hence, its general commendation under that title is a grave, though, doubtless, an unintentional injustice to Christian believers.

The name Unitarian is almost as old as Protestantism. It was known in Transylvania in 1690, and in Poland, Socinians, who were suppressed by Jan Casimir in 1695, and other followers of Fausto Sozzini who denied the Divinity of Christ, frequently adopted it. The first Unitarian establishment in which Christ was definitely excluded from worship was set up in London, 1774, by Theophilus Lindsey, a seceder from Anglicanism. His adherents described themselves as "followers of the Father only," and essayed, says Martineau, "to take the eternal Son of God from heaven and isolate the Father as the One Infinite Mind."

Some English Unitarian congregations, confined for legal purposes to call themselves by their former titles, but, says Rev. W. C. Bowie, Secretary of the British and Foreign Unitarian Association, "they are all committed to freedom of belief, and that worship is ascribed to God alone, not to a Trinity or to Jesus." Dr. Crooker's "Unitarian Church" (Boston, 1902) denies all belief in the Messiahship of Christ. Some Unitarians, in an effort to win over Protestants to whom formal rationalism is distasteful, speak of the Fatherhood of God and the leadership of Jesus, "taking care, however, to mention no dogmatic element in Christianity; but Rev. W. C. Bowie, in his "Unitarian Movement," definitely excludes all dogma.

"Anyone who attended regularly the Sunday services in one of our churches would discover among other things the subtle absence of certain doctrines upon which the great Churches of Christendom continue to place emphasis. The doctrines of the Trinity, the Deity of Christ, the Atonement, the Infallibility of the Bible, Eternal Torments and other orthodox beliefs would not be mentioned except by way of rejecting their validity. Incarnation and Revelation would be presented, not as partial, but as universal truths."

Now Mr. Bowie, as Secretary of the British and Foreign Unitarian Association, is a most authoritative witness of Unitarian belief, and what he here witnesses to is not only void of every Christian element, but it would mean anything, is unmitigated Pantheism. If Incarnation and Revelation are not partial, but universal, God and His truth are embodied in every specimen of humanity, and do not exist outside of it. All of us are divine and each of us inspired. This view is supported by other equally weighty Unitarian authorities. Rev. W. C. Gannett, in "The Incarnation" lays down as a fundamental dogma: "The great affirmation of religion is that God and man are in essence one. . . . Christ is the Immanent God enshrined in the constitution of the world, enshrined in the progressive education of the human soul by this individual teacher." God, he says, is immanent in Garrison, Frances Willard, Emerson and in every individual, and Christendom has merely intensified "the pre-Christian pagan truth of God incarnate in humanity." He boldly avows: "All this is, I know, pantheistic; but let it be so."

The fact that Emerson was found too advanced in his day for a Unitarian pulpit, and is to-day a prophet among Unitarians, marks the evolution from Deism or Theism to Pantheism. Priestley, who introduced formal Unitarianism to America, 1794, held God to be the one necessary cause, isolated from personal relations with His creature, who wore a kind of machine in His hands.

Choosing pushed the isolation further and insisted on the moral freedom of man and "the religion of conscience." Martineau would bridge over the causality of God and the conscience of man by "the religion of sympathy" which he calls "the field of spiritual affection, the common essence of man and God."

This phrase was probably used in a rhetorical sense, as Martineau was not a Pantheist, but his successors in Unitarian leadership accepted it literally, as we have seen especially in America, where, as early as 1865, the pagan element was prominent. "In that year," says Rev. J. F. Smith (Encyclopedia Britannica), "American Unitarians took the lead in a pantheistic direction, showing greater sympathy with recent scientific speculation and less fear of pantheistic theories than their English brethren." In 1886 the Western Unitarian Conference adopted an exclusively ethical standard, overruling the minority, who wanted to retain some semblance of Christianity, and has been in turn softened by Modernism and the new theology.

Unitarianism has largely inspired, and has been in turn softened by Modernism and the new theology. It has also begun to copy Modernistic methods in using supernatural terms in a natural sense. But the supernatural is unknown to it. It repudiates "the Bible as an inspired guide in matters of faith, or in matters of conduct," and decries revelation or revelation. It has "scientifically settled that there never was any fall of man," and sin is an upward climb in development of character. ("Unitarianism," Savoyard). Miracles are essentially non-religious, and "Christianity is religion in its widest natural sense." The emphasis is on the natural, for the facts of atonement, redemption, the resurrection and the biblical story of the Gospels with man are pronounced by Martineau "mythical literature or superstition, or pharisaical theology"; and Martineau is now considered conservative. Salvation is declared to be "the quieting of the elements of goodness in man."

Unitarianism has no creed further than what should occur to minister or member as deducible from natural reason. The minister's right to excommunicate is denied by the congregation after three months' notice, but the individual's right of negation is unlimited. Such generalizations as "the seeking of truth and the practice of good in the soul of humanity," and "the community of belief." Why, then, have a church at all? A church supposes worship, but individual freedom, whether to worship or not, is a cardinal point with the Unitarians; and the crossing number of those who recognize God in humanity only will have difficulty in finding anything to worship. Rev. Henry Jones, in "The Church," sees the difficulty and fails to solve it, but Dr. Crookers (Introduction to Unitarianism) lightly takes the word, in an indefinite cosmopolitan sense, as "a brotherhood based on common needs and aspirations," or "a meeting-place and a home for all those who are interested in the betterment of the common life."

A church is surely a misnomer for such a society or edifice, unless, like "God," "religion," "salvation" it be interpreted figuratively after the manner of the counterfeits of Modernism, but Christian it cannot be. Unitarianism may be variously regarded as Rationalism, Naturalism, Positivism, Pantheism, but not, as we have shown, unless by juggling with language, can it be called Christianity. Nor may it be pronounced "liberal" or "liberalized."

Dr. C. Gordon Hewitt, Dominion Entomologist, says, referring to the infantile death rate from intestinal diseases and diarrhoea spread by the house fly, he believes that the so-called harmless fly is yearly causing the death of thousands of infants, as well as spreading the germs of typhoid fever.

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ing," unless the denial of the Divine Personality and fundamental teachings of Jesus Christ, and therefore of the causative principles of modern civilization, may be so designated.—M. KENNY, S. J., in America.

HOW CARDINAL LOGUE SPOILED HIS BALLOT

Cardinal Logue is, after all the most beloved figure in Irish public life. He is a Celt to his finger tips, Irish down to the well-springs of his heart's blood. He has an inexhaustible fund of humor, and like all true humorists, can enjoy the story when the laugh turns on himself. He is a man of peace and would push conciliation to extremes, writes Rev. Owen B. McGuire, D. D. He thinks that the Irish party should conciliate Tim Healy and keep him within its ranks. In the late election, therefore, asked to nominate Tim, he answered he could not take public part on either side, but that he would come to Dundalk as a private citizen to vote for Tim. He came to Dundalk, hired an open car at the station, and drove to the booth where he recorded his vote.

And here comes the story that has put the laugh on the Cardinal, and has been enjoyed by no one more than the Cardinal himself. It is a story of a spoiled ballot paper, which left Tim Healy's majority in North Louth 99 instead of 100. The voter who spoiled the paper, so the story goes, was no less a person than the Cardinal Archbishop of Armagh. Like all bishops the Cardinal when writing his signature, always makes the episcopal cross on the left before his name. Cardinal Logue frequently, it is said, merely uses his initials, so that his signature runs thus: "M. C. L." (Michael Cardinal Logue). Now the way to fill the ballot on election day is to make a cross in the space indicated. His Eminence, it is said, was somewhat distracted when filling the ballot; so that, having made the cross and forgetting for a moment that he was not signing some episcopal note or instruction, he followed the cross with his initials. At the counting of the votes the amazed scrutineer found a voting paper bearing in bold characters the legend, "M. C. L."

The vote intended for Healy was thrown out and reduced Tim's majority by one.—Catholic Telegraph.

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CHATS W... TO EN... Rushing th... without atten... constitute pra... be a meditat... Irrigate the... rendered int... "To enrich... We may thi... others that th... cultivated sou... "On the p... "On t... acknowledge... in our intell... in urgent nee... and of exten... and deep on... for the fruit... from the me... mental soil sh... a phobotic tr... able typicall... "It is a... good fruit s... and overhad... to grow and t... the nourishm... development... Therefore, m... mind you m... downments t... prayer, which... what to plant... irrigate with... what kind of... ably expect... Take for in... which Jesus... Made in Him... Irish wisdom... short enough... spared by the... business. I... it is a compl... of admirabl... slowly, thin... each sentence... First of all... "Our Father... by athletes o... nominal Chris... when and wh... the wisdom o... laws for man... benefit, and... able to plant... irrigate with... what kind of... ably expect... Take for in... which Jesus... Made in Him... 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