

## FIVE MINUTE SERMON

BY REV. WILLIAM DEMOU, D. D.  
SECOND SUNDAY AFTER  
EASTER

## THE VALUE OF SUFFERING

"Heavenly beloved; Christ also suffered for us. Heating you an example that you should follow His steps, who did no sin, nor was guile found in His mouth." 1 Peter II, 21.

St. Peter, in these few words taken from his first Epistle, reminds us of one of the greatest truths among men. It is the fact that we must suffer. Never yet was there, nor will there be in the future, any one to escape suffering completely. It is true that it is repugnant to human nature, but this does not destroy the fact that it is to some extent at least, the lot of all who are born into this world. Yet suffering has its reward—it is bound to have it—borne cheerfully, as it is difficult, since it inflicts wounds on our nature.

St. Peter gives us another reason for our suffering; namely, because Christ suffered, we are to follow His example. He does not mean that we are to go in search of suffering; but that when it comes, we are to bear it as did the Son of God. But he says more. Christ suffered not because He committed sin or was guilty of any misdemeanor, nor because of the sins of man, His very creatures, who had life from Him. So much more should we suffer, who have been guilty of sin and who, as a consequence, deserve suffering. Christ died for all, but we can say that had He not died for us, it would be necessary for Him yet to undergo death for our sins, because we have not ceased to continue sin upon the earth. He will not die again. Yet our sins need atonement. How, then, is it to be done? By suffering, and other kinds of penance. To suffer patiently and willingly is one of the best ways of placating our Maker for our sins. And how much better it is to suffer in this life, than to be forced to undergo suffering after death!

Most people complain at the least approach of suffering, and do everything in their power to avoid it. This may be right from the natural standpoint, but it is far from being so when considered supernaturally. When suffering comes through our own fault or not, we should bear them with as much patience as possible, after willingly accepting them from God, or generously submitting to them as a punishment for our disregard of the laws of God and of nature.

Sufferings are to our spirit what wholesome exercise is to our body. By regular and moderate exercise we strengthen our body, and become more nimble and hardier in muscle. Suffering exercises our spirit in virtue, penance, and constancy. It strengthens our will to resist sin and temptation, and makes of us worthy soldiers of the Lord. The spirit that knows no adversity and experiences no pain will grow as soft and weak as the body that lives in luxury. As a person, by brave attempts and constant exertion, may accomplish many remarkable feats with his body; so, by the pangs of suffering may he accomplish great things spiritually, especially the greatest of all—salvation of his soul, which means sanctity in this life.

But we need not speak of suffering in this sense. We require it not only as a strengthening tonic for our souls, but also as a reparation for our faults. Too many are the joys that we have or attempt always to have; and little do we think of God when we are in the midst of them. Nay, we sin by obtaining and reveling in many of them. We are wont to tell others of our sorrows in order to loose ourselves from them; yet do we not realize that we need them, that they are due to us? Time has often blurred the vivid conception of the sins we have committed, and we frequently do not recall them in their real enormity. We almost forget them, though they have been catalogued against us perhaps day after day. It should not be so; they ever should be before us, rising in our minds against us, so that penance be done for them. Why do we not recall the history of our entire lives, when suffering is facing us, and see how much we deserve it, and how voluntarily we should accept it? No greater blessing than suffering could come to most of us, stained as we are with the scars of Satan's attacks. The death of Christ will not be in vain, if such be our attitude. We thus shall have little Calvaries of our own, where we can cleanse our souls of the fifth sin spreads over them.

But suffering does more for us. It wins for us a right to heaven. We must not think, as some are inclined to do, that God has deserted us, or does not care for us, when He does not free us of our sufferings. His eyes are open to every pain we undergo, to every disappointment we encounter, to every contradiction we bear. Do we ever think that He allows us to suffer, because in no other way would many of us have even a chance of salvation? How many we know today, who have been prosperous in the world's eyes and have escaped a great amount of the physical ills that come to most of us, but who have forgotten God. Unless He sends suffering upon them, they do not think they will continue till death in such enjoyment as they find separated from their Maker. His poorer mortals can boast of nothing in worldly richness and greatness; but

we are justified in feeling, if we have done our best in the midst of our want, that we are on the roll of honor in the school of the Lord.

Though the road of suffering be bitter to the body, let us make it sweet to the soul. Thorny though the path of this life may be, still we can make it studded with spiritual roses for the world above. Our journey lies through a land of want, but the land of plenty is at its end, if we are patiently enduring it. Let us never forget Him who died amidst suffering that we might reign, so that we in suffering may rise to where in truth we will reign.

## HERITAGE OF FAITH

ARCHBISHOP GLENNON'S  
ELOQUENT LENTEN  
SERMON

In his sermon at the New Cathedral, St. Louis, Archbishop Glennon applied the words of Saint Paul's second Epistle to the Corinthians, as read on the first Sunday of Lent, to Catholic Christian life and to the Catholic Church, dwelling particularly on the passage: "As deceivers, and yet true; as unknown, and yet known; as dying, and yet alive; as chastised, and yet not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and yet possessing all things."

Referring first to the collection for the Indian and negro missions of the United States, the Archbishop said that while Catholics have a general obligation to aid all missionary work at home and abroad they have a special obligation in regard to these two races of people in our own land, that they may receive the light of the Gospel of Christ and enjoy the blessings of the true faith.

"The words at the close of Saint Paul's Epistle to the Corinthians, at first appear paradoxical and need explanation," the Archbishop continued. "The Apostle of the Gentiles wrote to the people of Corinth, who were among the early converts to Christianity, of the attitude of mind they should maintain, and his words are very applicable to Catholics of today. For instance, 'As deceivers, and yet true.' The early Christians were regarded as deceivers, although true to Christ and His Church. If you ask the average non-Catholic what idea he has about the Catholic Church, he will say that its priests are able to make a good defense, but they have a 'way' of telling things. They have one way when speaking to the rich, for example, and another for the poor, advising the latter that they must be patient and satisfied with their lot; they have one philosophy in the schools and another when they go among the proletariat."

"What I wish to say is this: Whatever may be the setting of our Church service, the service is always the same. And so it has been since the very beginning. The Holy Mass is today the same as when it was said in the first days of Christ's Church, in the catacombs and through all the succeeding ages. The Blessed Sacrament is the same and the vestments of the priests are the same; the prayers he utters at the consecration are the very same words used by our Lord at His Last Supper, when He instituted the Holy Eucharist. Other prayers also are messages of hope, as when we say 'Our Father, Who art in heaven' and 'Hail Mary full of grace, the Lord is with thee.' And the Gospel I have read today is the same and is read in more than 800,000 Catholic churches in all parts of the world. If there is one outstanding truth, it is that His Church, the Catholic Church, teaches the same doctrines today everywhere on earth that it always has taught, and all of its services are open to all. 'As deceivers, and yet true!'"

"Again, 'as unknown and yet known,' the Catholic Church has existed for two thousand years. Its three hundred millions of people are scattered around the world; they are in every city, particularly here in our own city we have over one hundred Catholic churches and Catholics constitute about one-half of the population. And yet, there are hundreds of thousands of people to whom the Church is unknown. And what is true of St. Louis and other cities is much more true when you go outside of them. Not only is the Church unknown, but some of the doings of simple and ignorant Catholics are held up as showing the essence of Catholic life. For example, an old woman in Mexico kisses the floor of a church and this is held forth as a 'horrible example' of superstition, and yet a Catholic church is a place where angels should fear to tread, where Jesus Christ is present in the Blessed Sacrament. The old woman's act of reverence is considered as typical of ignorance and superstition, which it is not, while in New York, for example, we find the ballet introduced into some so-called Christian churches, accounts of which are published in all of the papers and stir up discussion among the churches. But the great and eternal truths of Catholic teaching and of Catholic living are hidden."

"As dying, and yet alive," says Saint Paul. Books might be filled and have been filled with writing, from Julian the Apostate on down to Luther, Queen Elizabeth, Voltaire and the latest essayists who have declared that this 'superstition' was going to end,

must end. One writer, for example, has said that in fifty years there would be no Pope in the Eternal City. Voltaire cast the Church aside as an instrument of persecution and tyranny. Some tell us the English-speaking peoples are 'too intelligent' for this ancient 'superstition.' Yes, we are said to be dying, but every year this passes is a new spring, a new birth for the 'dying.'

"As sorrowful, yet always rejoicing." I have heard and you have heard people say: "You Catholics expect too much of us. You ask us to fast, to put ashes on our heads, to do penance, to pray and prostrate ourselves in fear of what is to come. You tell us to remember death, as if in darkness waiting for a far-off day. You show us your recluses and hermits immersed behind prison walls, poor and sorrowful creatures hoping for release."

"Yet always rejoicing, are those who pray and do works of charity and self-denial, because the very tears of repentance bring joy. And of all people those behind cloistered walls are the most joyful. Any one of these nuns, for example, I will set against any of your society ladies who lead a butterfly life in pursuit of pleasure, and the smile of joy will often be seen on the face of the religious woman. Follow the nun's daily life and see whether sorrow or joy fills it. The consciousness of sacrifice and of duty well done brings true happiness and the whole being of a religious is a reflex of the joy of heaven. The same is true in a Catholic home, where two persons are united in genuine love, when they lead truly Catholic lives. Theirs are lives of joy, because they are honest with themselves and with each other and are trying to do their duty as God directs."

"As poor, and yet enriching many." This morning at Holy Trinity Church in St. Louis were held the quarterly meeting and Holy Communion of the Society of St. Vincent de Paul. About one thousand men attended. I don't think there are any millionaires in this Society, which gets nothing from the city and makes no drives for funds. Its members only ask that the people give something, that it may distribute what is necessary to the poor. These men not only give to the poor, but they enrich many, including themselves, spiritually. They are doing a volume of charity which cannot be estimated. They help the poor, the sick, the aged, the foundling, as do also our religious communities, building up the links of society where help is sorely needed."

"And finally, 'as having nothing, yet possessing all things.' I assume that the true Catholic has divorced himself from the love of riches. We may hold wealth and property, but in trust for others. These things must not possess or hold us, the spirit, the soul, of the true Catholic is free. For such a one, who sets aside the things of earth, may say, what have I of my own? I have Christ the Lord, I am possessed of the inheritance of the saints; I am rich in the love and mercy of our Father in heaven."

MEDICAL MISSIONS  
INDIA'S SAD NEED

CATHOLIC WOMAN PHYSICIAN  
URGES ESTABLISHMENT

Washington.—How four Catholic women physicians serving six hospitals are forced to compete with more than 300 Protestant women physicians in the medical missions of India, was told by Dr. Anna Dengel of St. Catharine's Hospital, Rawal-Pindi, Punjab, India, who is in America in an effort to stimulate interest in the Catholic medical missions there. Dr. Dengel is one of those four Catholic women physicians. She is a native of the Austrian Tyrol, holds a medical degree from the National University of Ireland in Cork, and has served in the medical mission field in India for many years. For the past three and a half years she was in charge of St. Catharine's Hospital at Rawal-Pindi.

According to Dr. Dengel, medical missions offer practically the only avenue through which the truths of Christianity may be brought to the attention of the native women of India. This work, she explained, must be carried on by women physicians because the Mohammedan and Hindu customs forbid male physicians from attending such medical aid as may be given them through the medical missions where there are women physicians and such contacts result in the spread of Christianity.

In India the native women cannot be reached through mission schools, as in other missionary lands, Dr. Dengel said, because only four out of a thousand Mohammedan women and only eight out of a thousand Hindu women ever attend any school long enough to learn to read or write.

## NEED OF MORE MEDICAL MISSIONS

Aside from the opportunities offered for spreading the Gospel, there is a crying need for medical missions from a purely physical standpoint, Dr. Dengel asserted. Depredations of malaria and other fevers, plagues, and diseases peculiar to the Orient, are widespread in India because of lack of scientific treatment. Native medical prac-

tice is hopelessly impotent to meet the needs, Dr. Dengel declares.

"Native nurses are more a menace than a help," she said. "They have no idea of cleanliness, asepsis, etc. Lack of hygiene, sanitation, and prevalence of superstition and prejudices, are the things we must fight."

Dr. Dengel believes it to be the best policy to concentrate the efforts of the medical missions upon preventive measures rather than merely attempting to relieve suffering after it has developed.

"We are trying to treat people, but so many are already beyond treatment. Our great hope lies in educating them in elementary laws and in breaking down prejudices," she said.

The great needs of the medical missions in India, she said, trained workers and financial support. In both of these respects the Protestant missions now far overshadow the Catholic agencies. The Protestant agencies are supported by an elaborate system of missionary contributions reaching back to the congregations in Europe and America. Many non-Catholic organizations are represented: the Church of England, the Church of Scotland, the Methodists, the Salvation Army and practically all of the larger denominations in the United States. Individual Protestant congregations bind themselves to support one Protestant missionary worker in India, smaller groups undertake to support a bed in one of the hospitals, and by these and various other methods a huge total of financial support is available for the entire work.

## CATHOLIC MISSIONS POORLY SUPPORTED

On the other hand the Catholic medical missions have not so far enjoyed such effective support. St. Catharine's Hospital, for example, which is the pioneer institution of its kind, is supported partly by contributions from a committee in London, to a small extent by grants from the government, and by private donations. St. Catharine's was established in 1906 due to the efforts of a Scottish woman, Dr. Agnes McLaren, a convert to Catholicism. In this institution and for five others subsequently established many Indian ladies have been baptized and many mothers brought to a knowledge of the Catholic faith according to Dr. Dengel.

While in the United States Dr. Dengel is speaking before the student bodies of Catholic colleges for girls in the hope of interesting some of the students in medical mission work. She says there is a great shortage of trained nurses even in the few hospitals already in existence and a far greater need if the hospitals required could be brought into existence. She is also soliciting funds for the construction of a new building at St. Catharine's. Dr. Dengel is traveling under the auspices of the Medical Mission Board which has its headquarters at 410 East 57th St., New York. The Medical Mission Board is the legislative body of the Medical Mission Section of the Catholic Hospital Association. The Rev. John A. Lynch, C. S. S. R., a member of the Board, is now making a nation-wide lecture tour in the interests of the medical missions. The importance of medical missionary work has been recognized in the Vatican Missionary Exhibition now being held in Rome, where a special section is devoted to diseases of the tropics and other missionary fields.

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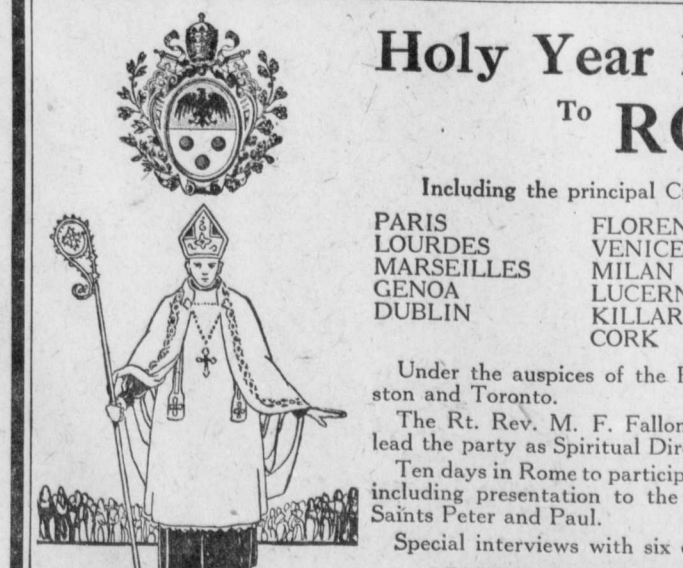
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