

PREROGATIVES AND RESPONSIBILITIES OF MORAL FREEDOM.

SUBJECT DESERVING SERIOUS ATTENTION
ELUCIDATED BY HIS EMINENCE CARDINAL GIBBONS.

In a recent sermon Cardinal Gibbons preached on "The Prerogatives and Responsibilities of Moral Freedom." He said:

"Jesus commanded the blind man to be brought to Him, and He asked him, saying: 'What wilt thou that I do for thee?' And he said: 'Lord, that I may receive my sight.' (Luke, xlviii, 31-43).

"None is so blind as he that will not see. All are spiritually blind that are not enlightened by Him 'Who is the light of the world, Who is the true light enlightening every man that cometh into the world.'"

"Is not he stone blind who is entirely engrossed by the desire for earthly riches and shuts his eyes to the pearl of great price?"

"Is not he blind who is wallowing in the mire of sin, who is leading a life of sensuality which leads to melancholy and despair?"

"Is not he blind who is bending all his energies to the acquisition of honor and fame, and when he acquires it fails to satisfy the cravings of his heart?"

"Is not he blind who looks up to Heaven and contemplates the works of creation, but discerns not the existence of a Creator?"

"Is not he blind who sees the hands moving in the clockwork of time, but fails to recognize the invisible hand which keeps these works in motion?"

"Is not he blind who counts the days of his years as they flow by, but does not consider the ocean of eternity that lies before him?"

"Now Christ says to each of you what He said to the blind man: 'What is thy will? What wilt thou that I do for thee?'"

"Let your answer be: to-day like that of the blind man: 'Lord, it is my will that I may see and follow Thee.' This is eternal life that we may know Thee, the only true God, and Jesus Christ, Whom Thou has sent."

"How sublime is the faculty of free will! It is a gift which distinguishes you from the brute creation, for man is the only creature on earth that enjoys moral freedom. It is a prerogative which you possess in common with the angels and which makes you like to God Himself. God and the angels and man are the only beings that have free will."

"What a tremendous responsibility is attached to this precious gift! If rightly employed, it becomes an instrument of unending bliss. If abused, it becomes an engine of endless destruction. If kept within the bounds of the moral law, it is a heavenly stream, enriching the kingdom of the soul with fruits of grace and benediction. If it leaps its legitimate barriers, it covers the soul with darkness and desolation."

"It is the exercise of the will that distinguishes the saints from the sinner, the martyr from the apostate, the hero from the coward, the benevolent ruler from the capricious tyrant. The names of Nero and Diocletian, of Ahab and Jezebel and of Judas and Herod are execrated by mankind because they abused their free will in gratifying their passions and inflicting sorrow and misery on their fellow-beings."

"And it is so with us. If we are destined to be of the number of the elect, we shall owe our salvation under God to the right use of our freedom. If we are to incur the vengeance of Heaven, it shall be due to the abuse of our liberty; Thy destruction is thine own, O Israel. In a word, our liberty is a weapon with which like Saul, we will inflict a deadly wound upon ourselves, or it is a sword with which, like Michael the Archangel, we can conquer the infernal enemy and win our way to Heaven."

"How are we to exercise our moral freedom? We should employ it:

"1. In resisting temptations and our vicious inclinations. We should be 'as free,' says St. Peter, 'and not as making liberty a cloak for malice, but as the servants of God.' Whom to serve is to man. But our Lord says the we are the servants of him whom we obey, whether it be God or satan. 'Whosoever,' says our Lord, 'cometh into sin, he is the slave of sin.' What a degradation to fall from the sublime estate of free-born children of God to become the slaves of satan! What a humiliation to cease to be heirs of our Heavenly Father's Home and to become, like the Prodigal Son, the hirelings of a heartless taskmaster! 'Man when he is in honor did not understand. He is compared to senseless beasts and is become like unto them.'"

"Our Savior told the Jews that the knowledge and practice of His precepts would secure for them true freedom. The Jews were indignant that their freedom should be called in question: 'We are the seed of Abraham,' they exclaimed, 'and have never been slaves to any man. But our Lord replied that though children of Abraham, they were in sin. 'Amen, I say to you; whosoever committeth sin is the slave of sin.'"

"Do not Americans sometimes talk in this way? We are free-born citizens and yield to no despotic power. But what will it profit us to enjoy the blessings of civil freedom if we do not enjoy the glorious liberty of children of God by which we are rescued from ignorance and can trample on sin?"

"What will it avail us to be recognized in the public walks of life as free and independent citizens if in the circle of our own family and in the sanctuary of our own hearts we are lashed as slaves to a petulant temper, slaves to lust, to intemperance, pride and vain glory, slaves of public opinion, the most capricious of all tyrants?"

"Who possessed the greater liberty, Herod on his throne or John in his prison? Herod could move according to his good pleasure from place to place; he enjoyed civil freedom. His will was law to others; he had the power of life and death over his subjects. And yet his soul was bound in the claims of an unlawful attachment. John's body was confined to a dungeon, but his soul roamed in unrestrained freedom through

the kingdom of God that was within him.

"2. We should exercise our moral freedom not only in repressing temptations, but also in pursuing virtue, and particularly by an entire conformity to the will of God. We should study and prove what is the good and acceptable and the perfect will of God."

"The perfection of sanctity consists in the love of God, for 'love,' says the Apostle, 'is the fulfilling of the law.' And the perfection of the love of God consists in absolute conformity to His holy will. Union of heart, of sentiment and of will—this is the closest bond that can subsist between the Creator and the creature."

"Jesus Christ is the highest ideal of Christian perfection. He is 'the way and the truth and the life.' He came to teach us by word and by example. Now, if there is any one virtue our Savior inculcates more forcibly than another it is this: That our heart and will should be in harmony with God's will. 'I came down from Heaven,' He says, 'not to do My own will, but the will of Him that sent Me. My food is to do the will of Him that sent me that I may finish His work.' He became subject to Mary and Joseph, the creatures of His own hands, because He regarded them as His representatives of His Father. In His agony in the Garden of Gethsemane, He thus prayed to His Father: 'My Father, if it be possible, let this chalice pass from me; nevertheless, not as I will, but as Thou.' Every fiber of His sensitive heart recoiled with horror from the appalling and humiliating sufferings which awaited Him. But though His feelings revolted His will remained steadfast, and again, after praying to be relieved, He added, 'Not My will but Thine be done.'"

"What our Lord practices He preaches to us. He tells us that, though we prophesied and wrought miracles in His name, though we converted nations, He will know us not if our heart and affections are estranged from God. 'Not everyone,' He declares, 'that saith to me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father who is in Heaven.' He tells us that the harmony of our will with the will of God is the key that will unlock the golden gate of the heavenly Jerusalem and admit us to the fellowship of the children of God: 'Whosoever shall do the will of My Father who is in Heaven, he is my brother and sister and mother.' And in that beautiful prayer which He dictated to His disciples and which we who are so familiar He bids them ask that they may accomplish the will of God on earth as the blessed do in Heaven: 'Thy will be done on earth as it is in Heaven.'"

"And in exhorting us to make the will of God the supreme rule of our actions our Lord is echoing the voice of His eternal Father: 'My Son, says Almighty God, give me thy heart.' He does not say give me thy riches, thy lands and thy possessions, for these belong to him already; 'The earth is the Lord's and the fullness thereof, the world and all that dwell therein. He does not say, My Son, give the service of thy body, for that also belongs to Him. 'Thy Hands,' says the prophet, 'have made and fashioned me.' And besides, we readily bestow the service of our brain and hands on one who has already gained our affections. But He says: 'Give Me thy heart and the affections of thy will, for this is all that you can call your own.' This is the only free, unencumbered property you can offer Him."

"If you lay on the altar of God a gift of gold or silver or precious vestments, you make to Him an agreeable offering. But if you lay on the altar a heart subdued and attuned to the will of God you make the most acceptable offering that a creature can offer to his Creator: 'A sacrifice to God is an afflicted spirit. A humble and contrite heart, O God, Thou wilt not despise.' And should you withdraw from the altar or from the hand of the poor a gift once made you would be conscious of doing a great wrong. But is it not a sacrilege to withdraw from the Lord a heart or will you had once consecrated to Him?"

"But perhaps you will say: 'How am I to know the will of God that I may comply with His good pleasure?' It is true, indeed, that God does not make a special revelation to any of us as He did to the prophets of old. Nevertheless, He gives to each of us a clear and positive manifestation of His will."

"1. God reveals His will to us in the Holy Scriptures. In the parable of Dives and Lazarus, Dives entreates Abraham to send someone from the dead to his five brothers on earth. 'Let him admonish my brothers,' says Dives, 'to avoid my sinful life, so that they may escape the torments I suffer here.' Abraham replied to Dives: 'They have Moses and the prophets. If they will not hear them, neither will they believe if one speaks to them from the dead.' You will then discover the will of God in the Holy Scriptures, and particularly in the Gospel of His Son, of Whom He says: 'This is My beloved Son, hear ye Him.'"

"2. God reveals His will to you by the voice of His Church and her ministers, of whom our Lord says: 'He who heareth you, heareth Me.' Take, then, to heart the words that are spoken to you in the Temple of God."

"3. God reveals to you every hour of the day His will by the voice of conscience speaking without noise of word within your heart. Scrupulously follow the admonition of this secret monitor."

"4. You should discern the hand of God in the daily occurrences of life. You should regard all the events happening to you, such as poverty and wealth, sickness and health, life and death, and even the afflictions and persecutions arising from the malice of men; you should regard all these, I say, not as accidents and real evils, but as visitations controlled and directed by an overruling Providence. They are links in the chain of your immortal destiny; they are so many gems in the diadem of your glory. This is the teaching of the Apostle, who says that 'to them that love God all things work together unto good.' I consider the recognition of this truth the highest Christian philosophy and the practice of it the only substantial basis of genuine peace. You

will never enjoy solid tranquility till you accept with composure and equanimity all the visitations which come from His loving hand."

"Our Savior insinuates the same comforting doctrine. When he is arrested in the garden before His crucifixion Peter draws a sword in His defense. Our Lord thus rebukes him: 'Put thy sword into its scabbard. The chalice which My Father hath given Me shall I not drink it?' He does not say the chalice which Judas and Caiaphas and Herod and the Jews have given me. No. He regards them all as the unconscious instruments of God in the work of man's redemption. God used these vile instruments for the sacrifice and glorification of His Son, just as a father uses a scourge to chastise his child and then throws it into the fire. 'Do you not know,' says Pilate to Christ, 'that I have the power of life and death over you?' 'You would have no power over me,' replies our Lord, 'if it were not given thee from above.'"

"Blessed is the man who in every occurrence of life preserves in his heart an unalterable adhesion to God's will, through honor and dishonor, through evil report and good report, in sickness and in health, prosperity and adversity. Blessed is he who hears the paternal voice of God in the thunder of tribulations that resounds over his head. Happy is he who has this short but comprehensive prayer often in his heart and on his lips: 'Thy will, O Lord, be done.' Thrice happy are they who can say with the confidence of the Apostle: 'Who shall separate us from the love of Christ, and a local attachment to His will. Shall tribulation or distress or danger or persecution or the sword? I am sure that neither death nor life nor angels nor principalities nor powers nor things present nor things to come shall be able to separate us from the charity of God.'"

"Whoever of you are animated by these sentiments are free indeed. Then, in all your movements you will be guided by the Spirit of God. And where the Spirit of God is there is liberty. Then, indeed, you may be truly called the children of God. 'For whosoever are led by the Spirit of God, they are the sons of God.' Then you will experience a foretaste of that happy condition and unalterable peace promised in the life to come when you shall be delivered from the bondage of corruption into the glorious liberty of children of God."—Church Progress.

"A TEMPERANCE CRUSADE NEEDED."

TO THE CATHOLIC RECORD:

It was with a great deal of delight that I read the article under the above caption in your issue of July 11th. A thoughtful reading of it should arouse in every Catholic heart throughout the Dominion a feeling that a national temperance crusade is needed, that really there is a crying need for an awakening on the part of those who have at heart the welfare of the community."

The evil of intemperance is a national evil, an evil that attacks every class of society, and every home, from the cottage of the humblest laborer to the palace of the millionaire, and the influence of those engaged in the liquor traffic is most powerful, and aims at controlling every form of legislation in the country, federal, local and municipal. The traffic is getting organized from the Atlantic to the Pacific; it is wealthy and perniciously active in gathering strength for evil. For these reasons a national movement is necessary to combat the evil influence, and the time is at hand when the Catholics of Canada should be organized from the Atlantic to the Pacific; it is wealthy and perniciously active in gathering strength for evil. 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