

FIVE MINUTE SERMON

Rev. J. J. Burke, PHOENIX, ILL.
SEXAGESIMA SUNDAY
THE CHURCH

"The kingdom of heaven is like to a grain of mustard seed." (Matt. x 13)

According to commentators, the kingdom of heaven here means God's kingdom on earth, His Holy Church.

It is compared to a grain of mustard seed, because, as the mustard seed, though small, grows, in some places, to be a large tree; so God's Church, though small and humble in the beginning, spread its branches through kingdoms and empires until it became a mighty tree.

The Catholic Church as it is today has existed for centuries. Concerning the Church the following questions may be asked: first, did Christ found it? second, why did Christ found the Church?

That a revelation has been made to man is certain. Prophecies and miracles, especially those of Christ, abundantly establish this fact.

Certain it is too, that God has revealed these truths for the purpose of leading man to his last end, to eternal happiness, and that He has entrusted this revelation to the guardianship of the Church. It is the duty of the Church, not only to preserve and interpret the written word and to teach its true meaning, but also to preserve and teach us the revelation which we have received, not by writing, but by word; to guard in all their purity those sacred traditions and truths which she received from her Lord and His Apostles, which, if they were written, every one, as St. John says, "the world itself, I think, would not be able to contain the books that should be written."

Hence, we say that the two sources, fountains, of revelation are the Church and Holy Scriptures; or that the Church is the Bible in the remote rule. By the Church we mean a society instituted by Christ to profess and teach His doctrine, to promulgate His laws, and to administer His sacraments. It was founded by Christ before the New Testament was written.

That the Church was founded by Christ needs no proof. All history shows it. From its very foundation He has been recognized as its founder. Besides, if we go up the stream of time century by century to the end of age of Christ, we shall find that there has been an uninterrupted series of Pontiffs, from St. Peter, the first Pope; and that the continuation of bishops, priests, doctors, and fathers and councils, both general and particular, has been such as to show beyond doubt, that Christ was its founder. Finally, the Scriptures of the New Testament, which were written after the Church was founded, teach us about its institution and origin.

History tells us that many years after Christ founded His Church, some of His teachings and doctrines were consigned to writing. Hence we see that the primitive, first Christians learned the truth of Christ from the Church which was founded by Him before the New Testament was written.

Christ instituted His Church to teach His doctrine and administer His sacraments till the end of time. He made the Church His representative on earth and commanded all to hear it. "He that heareth you heareth Me, and he that despiseth you despiseth Me. The Church instituted by Christ to teach His doctrine and administer His sacraments is the Catholic Church. The Catholic Church is divine. The Catholic Church is to day, and she will be till time shall be no more, the only divinely appointed teacher of Christ's doctrine and dispenser of His sacraments.

He who believes this, and refuses to listen to the Catholic Church cannot be saved, for he refused to listen to Christ Himself and to make use of the means Christ instituted for attaining salvation. "If he will not hear the Church let him be to thee as the heathen and publican."

Everyone who believes that Jesus Christ is true God, admits that He taught a doctrine, gave laws and instituted means of salvation and that He made salvation depend upon believing His doctrine; obeying His laws and making use of the means of salvation.

It is a historical as well as a scriptural fact that Christ entrusted the teaching of His doctrine, the promulgating of His laws and the dispensing of His sacraments to His Church and not to any individual. "Going therefore," He says, "teach ye all nations." (St. Matt. xxviii, 19). And that His Church may be able to do this at all times, He promised to remain with her forever. "And behold I am with you all days."

Now if Christ made salvation depend on believing His doctrine, obeying His laws, and making use of His sacraments and other means of grace, and if He entrusted the teaching of His doctrine, the promulgating of His laws and the dispensing of His sacraments to His Church, it necessarily follows as a matter of course, that whoever refuses to listen to His Church, refuses to receive the means of salvation, and hence cannot be saved, according to the words of our Lord "He that believeth not, shall be condemned."

But let me not be misunderstood. I say, whoever refuses to listen to the Church which he believes to be the divinely appointed teacher, cannot be saved. I do not say that all inside the Church will be saved, for there are many inside her bosom who refuse to listen to her teaching

SUFFERED AGONY WITH NEURALGIA

Nothing Helped Her Until She Tried "Fruit-a-tives"

CAMPBELLVILLE, ONT., May 5th, 1913.

"I cannot speak too highly of 'Fruit-a-tives'. For over thirty years, I have suffered from Chronic Neuralgia and Constipation, experiencing untold agony. The Neuralgia settled in my lungs and I took bottle after bottle of medicine without relief. The doctor told me I would not get better but 'Fruit-a-tives' proved that the doctor was wrong, by giving me quick relief and finally and completely curing me.

I would not have my present health if it was not for 'Fruit-a-tives' and I am glad of the opportunity of giving you this letter about such a splendid remedy as 'Fruit-a-tives', for the guidance of other women who may be similarly affected."

Mrs. NATHAN DUNN.

"Fruit-a-tives" is the only medicine made from fruit juices and is particularly suited to women because of its mild action and pleasant taste. It is sold by all dealers at 50c a box, 6 for \$2.50, trial size, 25c, or may be obtained from Fruit-a-tives Limited, Ottawa.

—many who get drunk, who curse, who break the commandments of God and of His Church daily. It will do such no good to belong to the Church which they refuse to obey, unless they repent immediately, before it is too late, for as they live so will they die, and if they live refusing to obey the Church, they will die refusing to obey and listen to her and cannot be saved.

Nor do I say that all outside the body of the Church will be lost. No God forbid. For no doubt there are persons outside the Church not guilty of their own fault—persons who believe with a supernatural faith all the truths which they know to have been revealed by God and are ready to believe every doctrine which they know to be revealed—persons who even firmly believe their religion to have been revealed by God and who would enter the Catholic Church did they know it was the true Church of Christ. Such persons belong to the soul of the Church and will not be deprived of salvation on account of not externally belonging to it, provided they live uprightly and if they ever have doubts about their religion, endeavor to find the truth.

But those who reject all revealed truths, who, knowing the Catholic Church to have been instituted by Christ, refuse to listen to her, who, doubting or not knowing which is the true Church of Christ, neglect to use the proper means of knowing it—such as those cannot expect to be saved.

Thus we see that to the Catholic who practises his religion heaven is a certainty. To those outside the Catholic Church, all is uncertain. Let us, my dear friends, thank God for instituting His Church to guide us and preserve us from being "tossed about by every wind of doctrine."

If we are not docile children of His Church, let us ask Him for the grace of immediately becoming so; if we are obedient to all the teachings and laws of the Church, let us thank Him and ask Him for the grace of perseverance in well doing to the end, so that we may receive the crown of everlasting life.

TEMPERANCE

DRINK

She was a woman of middle age, and she was clothed in deep mourning. After we had chatted for some time, I ventured to ask if she had lost some dear one! She burst into tears, but after some moments she regained composure, and related the following story:

"It was my husband. He was one of the best of men. He loved his home, he loved his wife and children. He labored hard, harder even than his health permitted, to procure them every comfort. But he had one bad habit. He could scarcely ever go to town without coming home drunk. He knew that this bad habit made us all unhappy, and he detested it even more than we did ourselves. He often tried to give it up, and took the pledge on several different occasions, but the craving for drink had such a hold on him that he seemed too weak to resist. I often wished that he would go often to the Sacraments, for I believed that that was the only way whereby

he would receive the strength he needed. But the more he drank, the more discouraged he became, the more unworthy he considered himself, and consequently the less he frequented the Sacraments. One day last month he went to town, and, as usual, I worried from the moment he left the house, for I knew too well what would happen the moment he met his friends and got the taste of liquor. It was already growing dark, and my worry was increasing, when I saw the buggy coming along the road. He was away back and forth on the seat, and the lines were dragging on the ground. But the faithful old horse jogged quietly along until it came and stopped before the door. I called two of the children (they had seen this sad sight so often, that there was no use in trying to hide it from them.) we lifted him from the buggy and placed him on a bench in the yard, in the hope that the cool evening air would help to sober him. When I and my daughters had finished the dishes, I went out to bring him in, and put him to bed. He realized what I wanted, and asked me to leave him out in the cool air a little longer. I thought it best to humor him. I went back into the house, and was so worn out from the long day of work and worry that I lay down on the sofa to rest a little, while I was waiting until he would be ready to come in. Contrary to my expectations, I fell asleep. When I awoke, I looked up at the clock. It was morning. My first thought was of him. I ran to the bench where I had left him. He was still sitting there, with his head bent down almost to his knees, as if he had often seen him while in a drunken sleep. But when I tried to rouse him, I found that he was dead. O, to think that the husband, for whom I would have given my life, died without priest or Sacrament, while I was sleeping only a few feet away!"

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It is to be hoped that the growing interest in social study and work among Catholic lay folk will have the effect of bringing home to ourselves and to others the wonderful social work which is being done by religious women, and securing the giving of a measure of sympathetic co-operation between nuns and lay workers. On the one hand the lay worker has much to learn from nuns, whose knowledge of the poor is unrivaled. The work is the life work of the nun; it is seldom more than the inspired hobby of the lay worker. To put an enterprise in charge of nuns is the best way to ensure its stability; they will not bolt to the Riviera for a couple of months and leave the girls' club to drift. On the other hand, nuns do need the active co-operation of lay helpers, for there is much that they cannot do by themselves, but which is nevertheless necessary for the completeness of their work. They cannot themselves serve on committees, boards, and councils, yet their point of view must be represented there, or it will be the worse for the Church and society. They need lay helpers to put them into touch with improved methods or wider organizations. They have established a claim on the personal service of educated and influential Catholic lay folk, and that claim should be recognized with the utmost loyalty. In the general social readjustment which is going forward we must see to it that the work of our nuns is safeguarded and allowed room to expand. To this end we must secure for it a wider recognition. It is satisfactory to see that a large part of the Catholic year book for 1914 (a shilling volume recently published by the Catholic Social Guild) is devoted to an account of the social work of our nuns. The section is unsigned, but internal evidence will lead many to recognize the pen of one who is not only an active social worker, but an expert in the latest developments of scientific relief. This fine vindication of the work of religious women should be closely studied by Catholics, and circulated as widely as possible among their non-Catholic friends.

After an introduction, in which the writer brings out the spirit actuating the work of our nuns, follows an account of the part they play in primary and secondary education and the training of teachers. Many will endorse from their own experience the statement that many non-Catholic parents prefer to send their children to Catholic schools because they want their children to be taught discipline, self control and good manners.

Other sections deal with the work of the nuns in the care of the aged poor, rescue work and penitents, the care of the young, the homeless and destitute, the care of the sick, the work of retreats, and other forms of social activity.

It is a humble, silent work done by the Religious Orders in England alone could be catalogued and compared with the much-advertised works of social reformers and their agencies, the public would receive a shock.

A more detailed account is given of two works recently undertaken by the Sisters of Charity—the Cripples' Home at Eastcote and the Clinic in Commercial Road, London.

Eastcote is one of the most up to date institutions in England, and it is due to the Sisters of Charity of St. Vincent de Paul to say that they are fully alive to the needs of modern times, for they are pioneering one of the most important movements for the improvement and saving child life in this country.

The widest possible circulation should be given to this generous apology. Our nuns themselves shrink from self advertisement; hence we should be all the more active in making known the enormous debt which is owing to them.—London Tablet.

AN HOURLY "HAIL MARY"

The recitation of the Angelus three times a day—at morning, noon and evening—is so common in all Catholic countries, and in many Catholic parishes of countries other than Catholic, that it occasions no surprise and excites no comment among the faithful anywhere. Not so with a pious custom, which obtains in many parts of Spain and France,—that of reciting a "Hail Mary" every hour of the day, or, as the Catholics who practise this devotion put it, "saying the 'Hail Mary' of the hour."

The Holy Cure of Ars admired this custom so much that he introduced it in his parish. If he was engaged in conversation when the hour struck, he at once broke off, recited a "Hail Mary" most devoutly, and then resumed his talk. If the large clock which he purposely installed in his church struck while he was preaching, he instantly interrupted the instruction, said the "Hail Mary" in unison with his congregation, and then quietly resumed his discourse.

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His good example was followed by many of his parishioners; and it was no unusual sight, when the town clock of Ars sounded the hour, to see men on the streets remove their hats and pause long enough to say the favorite prayer to Our Lady, the Angelical Salutation.—The Ave Maria.

A DISHONEST POLICY

A friend of the Sacred Heart Review sends us some printed matter that illustrates the policy of certain "High" Episcopalians in the Philippines. Our friend writes: Dec. 26, 1913.

Editor Review:—I enclose, with this, circulars just received by mail this evening from a Protestant Episcopal clergyman of Sagada, Philippine Islands, who distributes rosaries to the natives, but does not (I believe he said) use one himself. For a Protestant Episcopal Church to have a program like this is certainly startling.

Sincerely yours,

The circular bears as a heading an imprint of the gable of a mission building, surmounted by a cross, above which is the word "Catholic." Around the lines of the gable is the inscription "Mission of St. Mary the Virgin, Sagada, Philippine Islands," and in large type the letters "S. M. V." appear on the face of the gable. The subject matter of the circular is an invitation to the receiver and family to attend "the feast of the Dedication to be celebrated during these days—December 7, 8, 9, 1913—the feast of the Conception of the blessed and glorious ever Virgin Mary, Mother of God and our Patron."

The program includes "Solemn Vespers" on two of the days and "Solemn Mass" on Dec. 8. Such attempts to deceive the Catholic Filipino into membership in the Episcopal Church are unworthy of men professing Christianity. There are laws to protect the rights of business firms to their trade marks and names, but there does not seem to be any protection against these make-believe Catholics in their attacks on the faith of genuine Catholics. Since when did the Protestant Episcopal Church adopt our Blessed Lady as its patron?—Sacred Heart Review.

Just at this time there seems to be a renewal, a sort of recrudescence of the spirit which animated the ancient hypocrites denounced by Christ. This spirit of renewed bigotry and bitterness is a wave spreading over the land and influencing millions of ignorant and narrow-minded people. We cannot blame many of these people, for they know no better.

Those who deserve blame are the more intelligent agitators of this narrow and dangerous spirit, some of them masquerading as ministers of the gospel of Christ—the gospel of love and the gospel of truth: These are the men who in secret hire halls, bring into communities reprobates with less decency and more courage than themselves to defame and calumniate the faith of their fellow citizens and to stir up hate and bitterness against their neighbors. These men know better, therefore they have no excuse. The poor, ignorant and narrow-minded individuals who go to hear such performances are more sinned against than sinning, for they do not know that the stories they are told are and must be lies.

And the men who lead and encourage for their own personal gain those societies which prey upon the ignorance of their members and encourage them to believe that Catholics are dangerous citizens, are equally to blame. They have brains enough to know better, and they are prostituting their God-given intelligence to the basest of all uses—the fomenting of hate and bitterness

THE SOCIAL WORK OF OUR NUNS

Nuns do not usually talk much about social work. They do it. How well they do it Catholic lay folk may not always recognize. Non-Catholics of expert knowledge and wide experience are full of praise for the work of our Sisters. "Roman Catholics can get things done" (they are apt to say almost enviously) "because they have nuns who will take up any work that is wanted and devote themselves to it." The foremost educationalists in the country look to Mount Pleasant for inspiration; leading medical officers point to the Cripples' Home at Eastcote as a model; and the Lord Mayor of London congratulates Cardinal Bourne on having secured for the Dollis Hill Hospital the services of that "noble band of women," the Poor Servants of the Mother of God. The poor servants are by no means poor nurses.

No less whole hearted is the testimony of those who have been tended by nuns in hospitals or homes, clinics or refuges. They are struck both by the efficiency and by the self-sacrifice and tender charity. The spirit of love fostered in the convent chapel cannot be secured by mere technical training nor by the offer of a large salary. To those who come in contact with it, it appears as a revelation. Ask the soldier who has been in hospital under the Sisters, or the broken men and women who have found a shelter in Nazareth House (from which no pension will lure them), or the sick poor who have been freely nursed in their own homes by the nuns. Above all watch the small children who are fortunate enough to be mothered and sistered by religious women; their testimony is all the more valuable because it is unconscious. The cry of delight with which a troop of children will bear down upon "Sister" is more eloquent than the most eulogistic inspector's report; it tells of an unruffled temper and a heroic patience.

Yet Catholic lay folk will sometimes adopt an almost apologetic one in speaking of the social work of nuns. They seem to be haunted by a dim suspicion that religious women must necessarily be behind the times, lacking in technical skill and out of touch with modern methods. We may even hear it said that nuns should give place to State officials in all charitable and social work.

Such critics, it will usually be found, have little or no personal knowledge of the lives of the poor.

They may enjoy a debate or revel in a committee meeting, or move deviously in circles where "social reform is discussed" but when it comes to a question of solid plodding work they are apt to vanish away with the disconcerting suddenness of the snark. It is not suggested for one moment that "social debates" and committees and talk and literature generally are useless; on the contrary, all social movements are movements of ideas in the first place (so are the religious orders, for that matter) and the more we can do to stimulate a social sense the better. But talk is no substitute for work, and it becomes harmful if it induces satisfaction with oneself and criticism of others.

It is to be hoped that the growing interest in social study and work among Catholic lay folk will have the effect of bringing home to ourselves and to others the wonderful social work which is being done by religious women, and securing the giving of a measure of sympathetic co-operation between nuns and lay workers. On the one hand the lay worker has much to learn from nuns, whose knowledge of the poor is unrivaled. The work is the life work of the nun; it is seldom more than the inspired hobby of the lay worker. To put an enterprise in charge of nuns is the best way to ensure its stability; they will not bolt to the Riviera for a couple of months and leave the girls' club to drift. On the other hand, nuns do need the active co-operation of lay helpers, for there is much that they cannot do by themselves, but which is nevertheless necessary for the completeness of their work. They cannot themselves serve on committees, boards, and councils, yet their point of view must be represented there, or it will be the worse for the Church and society. They need lay helpers to put them into touch with improved methods or wider organizations. They have established a claim on the personal service of educated and influential Catholic lay folk, and that claim should be recognized with the utmost loyalty. In the general social readjustment which is going forward we must see to it that the work of our nuns is safeguarded and allowed room to expand. To this end we must secure for it a wider recognition. It is satisfactory to see that a large part of the Catholic year book for 1914 (a shilling volume recently published by the Catholic Social Guild) is devoted to an account of the social work of our nuns. The section is unsigned, but internal evidence will lead many to recognize the pen of one who is not only an active social worker, but an expert in the latest developments of scientific relief. This fine vindication of the work of religious women should be closely studied by Catholics, and circulated as widely as possible among their non-Catholic friends.

After an introduction, in which the writer brings out the spirit actuating the work of our nuns, follows an account of the part they play in primary and secondary education and the training of teachers. Many will endorse from their own experience the statement that many non-Catholic parents prefer to send their children to Catholic schools because they want their children to be taught discipline, self control and good manners.

Other sections deal with the work of the nuns in the care of the aged poor, rescue work and penitents, the care of the young, the homeless and destitute, the care of the sick, the work of retreats, and other forms of social activity.

It is a humble, silent work done by the Religious Orders in England alone could be catalogued and compared with the much-advertised works of social reformers and their agencies, the public would receive a shock.

A more detailed account is given of two works recently undertaken by the Sisters of Charity—the Cripples' Home at Eastcote and the Clinic in Commercial Road, London.

Eastcote is one of the most up to date institutions in England, and it is due to the Sisters of Charity of St. Vincent de Paul to say that they are fully alive to the needs of modern times, for they are pioneering one of the most important movements for the improvement and saving child life in this country.

The widest possible circulation should be given to this generous apology. Our nuns themselves shrink from self advertisement; hence we should be all the more active in making known the enormous debt which is owing to them.—London Tablet.

AN HOURLY "HAIL MARY"

The recitation of the Angelus three times a day—at morning, noon and evening—is so common in all Catholic countries, and in many Catholic parishes of countries other than Catholic, that it occasions no surprise and excites no comment among the faithful anywhere. Not so with a pious custom, which obtains in many parts of Spain and France,—that of reciting a "Hail Mary" every hour of the day, or, as the Catholics who practise this devotion put it, "saying the 'Hail Mary' of the hour."

The Holy Cure of Ars admired this custom so much that he introduced it in his parish. If he was engaged in conversation when the hour struck, he at once broke off, recited a "Hail Mary" most devoutly, and then resumed his talk. If the large clock which he purposely installed in his church struck while he was preaching, he instantly interrupted the instruction, said the "Hail Mary" in unison with his congregation, and then quietly resumed his discourse.

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