SIX

## FIVE MINUTE SERMON

BY REV. M. BOSSAERT

FIRST SUNDAY IN LENT

EVIL SPIRITS

Our Divine Saviour became in all respects man like ourselves, sin alone excepted, and today's gospel contains a proof of this fact, for although Jesus Christ was the Son of God, and was Himself truly God, yet, whilst He fasted for forty days in the desert, He showed Him. self to be so truly man that the devil actually dared to tempt Him, and unity multiplying all over the world. Jesus did not prevent his doing so. Our Lord had two reasons for permitting Himself to be tempted ; He | The work of union must be started wished to reveal to us, on the one hand, the various ways in which the each sect is split up into several or tial part of the Holy Sacrifice are evil one tries to enerare men, and, on the other band, the way in which we can avoid these snares. He set us an example of humility, and tanght we have to reside and content of the log sacrifice are on the other band, the way in which the set is split up into several or more divisions opposed in less or the set is split up into several or more divisions opposed in less or the set is split up into several or more divisions opposed in less or the set is split up into several or more divisions opposed in less or the set is split up into several or more divisions opposed in less or the set is split up into several or more divisions opposed in less or the set is split up into several or more divisions opposed in less or the set is split up into several or more divisions opposed in less or the set is split up into several or differ only in the ceremonies, in the prayers, in the language, and in the vestments; things which are recogthe power of our great enemy. We may therefore learn three lessons ous divisions seems desirous of yieldfrom today's gospel: 1, That there ing points that might pave the way are evil spirits; 2, that they try to for at least the beginning of religious injure us; 3, that we can overcome unity. In other words, there is no

1. There are evil spirits. This is the Protestant sects able to say what are the essential points upon which charch unity must be founded. tells us how these evil spirits came There is no voice of authority. into existence. Originally there were There is therefore no unity nor will none, for God made all spirits good and beautiful, and assigned heaven to them as their dwelling place. Some of the spirits, however, gave is included in these plans for church is included in these plans for church e of the spirits, however, gave is included in these plans for church to pride and envy, and rebelled unity. The press of the world gives way against God, Who drove them out of wide spread circulation to the fact heaven and cast them down into that a committee is to wait upon the heaven and cases them down have heal. Ever since then there have been devils, who are evil spirits. portant subject. Then the world hell. They were once good and beautiful and happy, but atter their fall they became horrible and most wretched; be no unity except through the they are full of hatred : - hatred acceptance of Catholic principles. against God, hatred against heaven And Benedict XV. is merely repeating and earth, hatred against themselves and re-echoing the words of his illusand others : they are tortured for all eternity by fire that can never be Holiness is far more anxious than down to the lower hell, unto tormente.

Whoever, therefore, questions the existence of evil spirits, doubts the truth of Divine Revelation. There are people who want to seem very enlightened, and so they deny the existence of the devil, and, with pity. ing contempt, laugh at the stupidity they are; they live to please the devil, and must be afraid that he will one day claim them as his own; exist, and they delight in believing exemplify in an absolutely unmiswhat they wish to be true.

evil spirits try to injure us, to harm us both in body and soul, to make us disobey God, to lead us to sin and to plunge us into eternal destruction. They hate and quarrel with one another, but in one respect they are all agreed, namely, they desire men Christianity among the Gentiles. to sin, and so he turned away from God, and rendered unhappy forever. on after the creation of man this of became apparent. When the

our struggles and triumphs to be- Rome teach us clearly that, above the quarrels and jealousies that divide nations, there does exist a sacred chain of unity, the Catholic come day by day more like our Divine Saviour. Amen. Church. She alone can persuade the nations to fraternize and associate in CHURCH UNITY AND one large family in which the same faith lives, the same hope breathes ROME'S EPIPHANY and the same love burns.

Bernard J. McNamara in America

Palloti conceived and inaugurated this practical idea of exemplifying the Church unity is the great desider. atum in the religious world today. The fast crumbling Protestant sects unity of God's Church. He antici-pated the first move of Pius IX. and the splendid efforts of Leo XIII. realize that there must be some sort looking towar is the union with the of union between them if they are to evjoy a few more decades of life. So we see associations for religious Oriental Churches by being the first organizer of the popular movement towards the union so much desired But none of these seems to know by these saintly and learned Pontiffs. This demonstration of unity brings out a fact worthy of note, that all how to bring about the union desired. within the confines of each sect, for these Oriental liturgies in the essennized by the Church and approved of by her. Divine worship, not being limited to one people, as the Edda to the Scandinavians, the Vedas to the Indians, the liturgy of Confusius to the Chinese, and the Koran to the Arabs, is one in substance but varied and changing in its forms. So day after day, the splendid properson or group of persons in any of gram of unity is carried out during the octave of the Epiphany. One day it is the Greek rite of St. John Chrys-

It was in 1833 that the Venerable

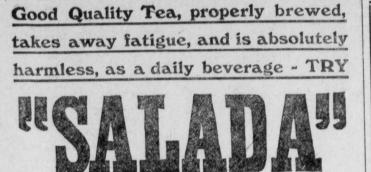
ostum impressive in its beauty even though a little mystifying. The next

day it will be the Armenian rite carried out in a most gorgeous manner. Then will come the Maronite rite, the liturgy of that splendid race that escaped the persecution of the Persian and Moslem and found a place of peace on Mount Lebanon. Then comes the rite of the Coptic Church pretends to be surprised when the which claims St. Mark as its founder. Pope tells his visitors that there can Then is celebrated the Chaldean rite and here we feel the real spirit of the Epiphany, for it was from the Chaldeans that the three kings came as the representatives of the first nation solemnly to recognize Christ. The rite of the Russian Uniste Church is trious predecessor, Leo XIII. His We know all this by any one else to see the fulfilment of pared for the devil and his angels, compelled to say frankly that this angels that sinned by infernal ropes the sacrifice of principles that cannot the lower hell note the lower hell note the sacrifice of principles that cannot the lower hell note the sacrifice of principles that cannot the lower hell note the lower hell note the sacrifice of principles that cannot the lower hell note the sacrifice of principles that cannot the lower hell note the sacrifice of principles that cannot the lower hell note the sacrifice of principles that cannot the lower hell note the sacrifice of principles that cannot the sacrifice of principles that sacrifice of principles that cannot the sacrifice of principles that cannot the sacrifice of principles that sacrifice of principles the sacrifice of principles that sacrifice of princ quenched. We know all this by any one else to see the fulfilment of rite of the Russian Online Catatan. That should have sufficed, and often Divine Revelation. Our Saviour Christ's words, "There shall be one celebrated on one of the days and preaks of the everlasting fire pre- fold and one shepherd," but he is then one senses the wonderfulness of has done, to build up a sound faith, has done, to build up a sound faith, has done, it is that the

Now the really surprising thing happens. Only a few weeks after the a race that refused to follow Michael happens. Only a few weeks after the a race that refused to follow Michael tailed at scheme the sent that unity-seeking committee has left the Cerularius into schism in 1047 and to doubt. . . . I have seen that Pope's presence, a magnificent page has stood loyally by the Holy See you all placed many things before eant demonstrating the unity of the cover since. The various rites mystify religion. . . The enumerating us, we do not understand. But there would be long. . . It includes that complete manifestation of real, un-breakable unity must excite the sur-Pope's presence, a magnificent pagof those who believe in it ;-we know well enough what kind of people prise and arouse the envy of ardent of the Vicar of Christ ; we are in one seekers after the apparently elusive quality of unity outside the Catholic Church. I refer to the splendid ent inability to secure that unity hence they wish that he did not series of religious ceremonies that may be the forerunner to a grand union with the Church of Christ. they wish to be true. Our second lesson is that the unites the Catholic Church in all The Divine idea signified by this Epiphany celebration may soon come sections of the globe. These are held true and there will be but one flock which at first horrified me. The in-annually in the Church of San Andrea and one shepherd. and one shepherd. della Valle in Rome.

And what better time could be THE CONSERVATIVE selected than the Octave of Epiphany? MIND It commemorates the calling of the

The conservative mind is contem races to the true Faith and the beginning of our emancipation from plative while the radical mind is analytical. When we analyze social about their ruin. We read in Holy Scripture that through the devil's envy sin came into the world, and, through sin, death. As is recorded



once, and you'll never forsake its use.

and victories have a place in nature's wisdom can secure to conservatism which secrifices must be made.the confidence that the multitude Catholic Union and Times.

insists upon placing somewhere. Just now, the tempered radical mind seems to have the best of it. Perhaps, the fact that our chief execu tive has called himself "an animated conservative," conveys hope if not promise that the conservative mind of the nation will do its duty in the face of our problems, rather than force the trusting multitudes to place their hopes in that radicalism that destroys the world .- William J. Kerby, Ph. D., in the February Catholic World.

## A DANGER TO THE FAITH .

Those who have read Rene Bazin's nowerful novel. "The Barrier," will easily recall the strong scene in which Felicien Limerel, who has lost his faith in Catholicism, charges his parents with being largely respon sible for that disaster. He cries out:

'I had early Christian training ; I recognize it. I received more religious instruction and saw more exam ples of faith among my masters than most of the men of my generation this great spirit of unity that has continued to exist in spite of cen-turies of Muscovite persecution. The great panorama of unity closes with the Ruthenian rite. Here we honor which did not agree with the lessons taught at school, and I have learned perhaps mine also. I have seen that you failed to defend the principles 1 had once been taught to venerate, the men who had been held up to me as examples ; and that you allowed matters to be freely discussed here in your house. . . I saw, even, that you approved this language fluences of your salon were not always a training in virtue. Who

was ever concerned to practice these teachings? . . . Who sustained me in my youthful aspirations? Who ever tried to divine my doubts and to answer them ? Who ever interested themselves in my reading ? I read

everything without guidance. . . . In short, I have never understood fact became apparent. When the devil saw how happy Adam and Eve were in Paradise, he was filled with until, by his lies, he had brought soout their ruin. We read in Holy Scripture that through the devil. He here at another, but also hated each other as enemies. The Greek and the Ruman tion without solution, however, we are submerged in vision, and reasoning tends but to disturb the compute of a strength. He here at hore that relig-in was the law by which we should be guided. That is what I reproach in vision, and reasoning tends but believer at heart, father, . . .

A New Novel By



FEBRUARY 21, 1920

## Not just woodenware-but

Isabel C. Clarke

moulded, pressed, baked Fibreware

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today's gospel, he even dared were children of one Father. The approach the Son of God, and, eternal Son of God came into the in to approach the Son of God, and, although he was defeated and put to flight by our Divine Lord, he never of the human family and to reconcile ceases to assail those who believe in Christ ; in fact the further Christ's kingdom extends in the world, the greater is the devil's fury. "He goeth about like a roaring lion, seeking whom he may devour." He is never weary, but renews his attacks upon us day after day, trying to ensnare us. His hatred is directed with peculiar virulence against the Catholic Church, which he would fain annihilate by means of calumny and persecution, because so many souls find refuge from him there.

3. But however violently the devil may assail us, we can overcome him if only we follow the example of our Divine Saviour. The spirit of pride may tempt us to pride and arrogance, the spirit of impurity may tempt us to lust, the spirit of falsehood may tempt us to lies, untruthfulness, envy, injustice and avarice, and try to bring us into hostility with our to bring us into hostility with our take place each year at Epiphany in fellowmen and to make us lose our the Eternal City. There during the faith,--but we shall be able to resist octave, Latins, Greeks, Maconites, all these temptations if we walk with Jesus in the presence of God ; if we shun the world; if we pray often and fervently; and if, by fasting and mortification, we conquer the lusts of the fiesh. Provided we do this, Polish pricets, celebrate the same Holy Sacrifice in beautiful harmony at the same altar. Penglish, French, Spanish, Italian, German, Polish pricets, in fact priests of all of the flesh. Provided we do this, the evil spirits can do us no harm, nations, preach the same word of God depends. but will be obliged to leave us alone. The devil can really injure and lead pulpit. Cardinals, Bishops, secular astray those only who give them selves up to him. This is the reason why those fall most easily into his snares and succumb to temptations, functions. And Rome is the proper who are carcless about prayer and place to represent this precious image forgetful of the presence of God, who of the unity of the Church in spite of avaricious thoughts.

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avaricious thoughts. "Be sober and watch," says st. Peter, and St. James writes: "Resist the devil, and he will fly from you." Let us avail ourselves especially of this holy season of Lent to practise prayer, fasting and self-denial, in order thus to overcome the evil spirits, our deadly enemies, and by

world to reconstruct the grand unity it with God. Scarcely was Christ born than He drew to the cave when he said to Norton, "Apalysis is through the marvelous hymn of the the through the marvelous hymn of the 'He angels the shepherds of Bethlehem and then shortly afterwards through the instrumentality of the prodigious star the Magi came from the East to adore Him. Thus from the first days of His infancy, Our Lord manifested of his infancy, Our Lord manifested analyzes it, reside it, and char and the function of the same faith and the same love. The same faith and the same love. the same faith and the same love. There at Bethlehem, at Epiphany, He

launched the new Church that was not to be bound or restricted to one

country or to one people. To give a visible and eloquent pic-ture of this real unity and universal ideal that his mind catches fire which ity of the Church was the reason that resembles the prairie fires of the West. Imagination enables the radical mind to bound over obstacles actuated the Venerable Vincenzo Palloti to establish the series of solemn and diverse ceremonies that and to fly past the problems of the real as a high speed train flies past the telegraph poles along its pathway. The conservative resembles the track walker who plods along and looks at the roadbed, instead of ians, each in their own rites, celebrate the horizon, and gives detailed care to the maintenance of way on which

The conservative mind is the organ of responsibility and caution in human society. In it the spirit of a nation finds lodgment and reverand religious priests, and seminarians from all the national colleges of ent guardianship. The conservative mind is the trustee of civilization and the defender of its continuity. The radical mind with its acute sensibilities to injustice and with its torgettil of the presence of God, who occupy themselves too much with worldly amusements, and are always eager for frivolity and gaiety, and who cherish arrogant, sensual and it on of race, of customs and of lan-tion of race, of customs and of lan-tion of race, of customs and of lan-the progress which is the law of life. tion of race, of customs and of lan-guage is harmonized in the supreme unity of the Catholic Hierarchy. We talk of union and peace and of

strength of my life. I have none of vehement attachment; hence, it is that so many analytical minds are irritable, and radical movements are nervous, intolerant and difficult what you believe exists, from what a heaven you banished me !'

Felicien's parents, the story goes on to tell, were forced to acknowledge abominable business. Strangery on to tell, were forced to acanow large enough, those statements are only partly true. The conservative is a contemplative when he looks at reality but he is analytical when he been merely one of "respectability." looks at the complete ideal. He It is just possible that the perusal of the foregoing passage may give even analyzes it, resists it, and even argues other Catholic parents a qualm or two of conscience. Perhaps their children are sent, though grudingly, to Catholic schools, but the domestic atmosphere is so hostile to the prin-ciples that the boys and girls of the plative when he looks toward the ideal. The conservative takes ideals family learn in the classrooms that they decide, after recovering from seriously but he keeps them at a distance from which they give him the painful bewilderment they exlight, comfort and inspiration. The radical approaches so near to the perience in trying to reconcile contradictions, that the only sensible way of practicing their religion is according to the pattern set them by their weak, critical and pleasureloving parents. As a result, the children themselves, in spite of their early schooling, grow up compromis-ingly worldly-minded Catholics. Having been accustomed at home from their tender years to hear the Church's tenets and decrees belittled and her rulers carped at, it is small wonder that when they become men

and women their Catholicism is merely a "religion of respectability," devoid of vitality and depth quite useful, indeed on Sundays, profitable

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