

## FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

TENTH SUNDAY AFTER  
PENTECOST

THE FOLD OF THE GOOD SHEPHERD

"At that time: To some who trusted in themselves as just and despised others, Jesus spoke also this parable: Two men went up into the temple to pray; the one a Pharisee and the other a Publican. (Luke xviii, 9-13)

Perhaps in no other place in the Gospels can we get a clearer idea of the Church, in one respect, than expressed in these words of St. Luke. Two men enter the temple—one a Pharisee, a hypocrite known to all the people; the other a publican, a poor man, practically an outcast in the eyes of the world. Our Lord condemned neither of them for entering the temple, but He manifested for us the condition of each one as he passed from the temple. The Pharisee left no better than when he entered; the publican, on the contrary, went out from the temple justified.

The Church of Christ was founded for all men. Christ came on earth for all. He often said that He came for the sinners and not for the just, but this in the Biblical language does not mean that He neglects the just. They already know Him, they already are of His fold. He need not seek for them. It is the one outside His fold for whom He is seeking. He is, as He Himself often says, the Good Shepherd; hence, like the real shepherd, while He is solicitous for every member of His flock, it is only for the wandering members that He must go in search and bring back to the fold. Or, if they are wandering wildly through life, since they all belong to Him, He, like the earthly shepherd, will herd them with the already trained members of His flock.

The pasture for this flock in the world is the Church. No one can belong to Christ's fold unless he feed with it in the Church. Now, this pasture is overflowing with an abundance of all that is necessary for the flock that must find its sustenance on it. The Shepherd remains, Christ Himself, though He has His earthly representatives in the Pope, the bishops, and the pastors; the Pope being the head of all, to whom the inferiors must submit and whom they must obey. Hence, all who enter this pasture as members of the flock of Christians will never want and always will be safely guarded, if they possess the right spirit and put forward their honest endeavors toward righteousness. Outside of this pasture, there is no safety.

But, as in all comparisons, identity in every particular is lacking, so in this one—where Christ compares His faithful to the members of the shepherd's flock—there can not exist identity, but somewhat of similarity. The shepherd will not allow the aliens to enter his flock; Christ, the Shepherd of souls, permits any to enter His fold, at least in body.

We see this exemplified in the Gospel from which the text is taken. The Pharisee did not belong to the fold of the just; however, he is allowed to enter its pasture, the temple. Neither, perhaps, was the publican fully a member of the true fold when he entered the temple, though he was when he left it, for he went out purified from his sins. Hence we see that, in order fully to be a member of Christ's fold, we must possess the dispositions of soul necessary for union with Him. If these dispositions are not present within us, we can not count ourselves worthy members of His flock, no matter how much we frequent the church.

How regrettable is the fact that today there are so many bearing the seal of Christ, but who are aliens to His fold! Some are like the Pharisee, some become like the heathens, others reprobates. There is not a congregation in which all of these are not to be found. We do not speak of those who have never known the pasture of Christ. For them there is an excuse, and, moreover, great hope that perhaps some day many of them, if not all, will be given the opportunity of entering the true fold of Christ.

But why is it that so many who once were members of Christ's flock are now outside of it? There are so many causes of them that we could not enumerate all the different causes; but there is one cause common to all, and that is sin. Sin has driven them down the path of a Judas. Whether they will experience the remorse of a Judas or not, can not be said. Certain it is, however, that many like Judas, at least with those terrible words of Christ, "it were better for that man if he had never been born," as true of them as they were of Judas.

One of the common causes of loss of faith, or abandonment of Christ's fold, is too free intercourse with infidels and freethinkers, with persons prejudiced against Catholicity, with those ignorant of the Church's real teaching; books may be ascribed as another cause. The reading of books placed on the Index of the Church will bring no good to the Christian; rather, it will do him immeasurable harm. Another of the greatest and most common causes of defection from the true faith, or of a pharisaical rejection of it, is mixed marriages. It is true that promises are required of the non-Catholic party; but in the majority of cases, what importance is placed on these promises by him who does not believe in the Church, and who very often denies her right of existence? Some are

inclined to think it more wise to break these promises than to keep them. Must we not admit that they are made many times, especially in this country, simply to win the Catholic in marriage?

It is well for all, even the frequent churchgoers, to ask themselves individually: In what condition do I enter the church? The very fact that I enter it does not prove my righteousness. Do I not enter sometimes as the Pharisee? Or, if I enter in the state of the publican, do I have his disposition? Am I wandering away from the pasture of the flock of Christ? I may feed on its nourishing food and drink of its refreshing waters, but am I living on them? The Pharisee entered the glorious temple, but all its glory only condemned him.

How wise of Christ—and how kind—to found a Church in which the heart of its members really are known only to Him! And how wise of Him to give us the parable of today's Gospel! He came for sinners. Why reject them from the Church? There only can they hear His voice saying, "Come, follow Me." There only are they truly aroused to penance. Where else will sinners find Christ, if not in the Church? After all, we must confess ourselves sinners.

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## THE REFORMATION

DUKE OF NORTHUMBERLAND'S  
CONVICTIONS

A remarkable article appears in the National Review from the pen of the Duke of Northumberland, in which he ascribes most of our present day evils to the Reformation. As far as we know the noble Duke has no Catholic leanings, but he is evidently an outspoken leader who has the courage of his convictions. Here is a startling passage:

"The Reformation doubtless reformed many abuses; it brought many previously hidden truths to light; it secured freedom of thought and dissipated the clouds of superstition. But in destroying the moral unity of Christendom, it destroyed also the very basis of all authority, political, social and religious."

"It laid the foundation of every lawless creed and every lawless philosophy which have been gathering momentum ever since the day when Luther raised the banner of revolt against the old order, and are at this moment constituting a grave threat to civilization."

As the Anglican Church Times says in its comment:

"The Duke in the article finds the germs of Bolshevism in the Protestant Reformation. We have no doubt that his view is substantially correct. The Reformation shattered the moral unity of Europe, and the French Revolution and Socialism have sought to remodel the world dislocated by the Reformation on a new basis, but our civilization, as the Duke rightly sees, is a Christian civilization, and when the principle of authority is removed it tends to collapse."

These are two remarkable statements from non-Catholic sources. The Duke is so fine that it hardly seems gracious to take exception to some of the stated benefits he enumerates. Still, like the Duke, it is better to be plain. He says:

"It secured freedom of thought," that is liberty of thought. Now, there is no such thing outside a lunatic asylum as Free Thought. It ought to be what Ruskin calls "Obedience of Thought." "That principle," he says, "to which Polity owes its stability, Life its happiness, Faith its acceptance, and Creation its continuance—is Obedience. You hear every day greater numbers of foolish people speaking about Liberty, as if it were such an honorable thing, so far from being that it is on the whole, dishonorable and an attribute of the lower animals. No human being however great was ever so free as the fish. You will find that it is his restraint which is honorable in man, not his liberty. It is so throughout the world—the power and glory of all creation and all matter consist in their obedience, not in their freedom. The sun has no liberty—a dead leaf has much. The dust of which you are formed has no liberty. Its liberty will come—with its corruption."

With this the Duke would agree. The Reformation, as he says, "destroyed the very basis of all authority, political, social and religious." Again, "It laid the foundation of every lawless creed and

every lawless philosophy." In other words, both Creed and Philosophy should have no "freedom of thought," but, as Ruskin says, should be obedient to law. By destroying law, by destroying the very idea of authority the Reformation, as the noble Duke says, is, at this moment "a grave threat to civilization."

In other words, what we have to do is to restore the old order to combat the Bolshevism of Protestantism, to undo the work of Luther, Henry and Elizabeth. The Duke looks back to the old days when the Catholic Church was the centre of unity, religious, political and social.

As a matter of fact the Reformers, like the Bolsheviks, merely talked of liberty. Dean Hook, the Protestant historian, in "Archbishops of Canterbury," says: "No mistake can be greater than that which would represent the Reformation as a struggle for freedom." And again, "The notion of religious liberty, or even of toleration, never entered into the mind of any reformer of the sixteenth century."

Hallam, another Protestant historian, writes in his "Constitutional History of England": "Persecution is the deadly original sin of the reformed Churches; that which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive."

Just as the progeny of the Revolution, the Bolsheviks, howl about freedom it only means freedom to persecute all who do not bow before them, so Protestantism, true to its "banner of revolt," calls for liberty and freedom, but only for itself. But it is passing, and let it pass as the modern so-called Protestant is personally so infinitely better than his cause.—Stella Maris.

LACK OF CHRISTIAN  
CHARITY

A cursory glance at events now transpiring indicates the presence of a widespread spirit of selfishness and a lack of Christian charity. For twenty centuries the Divine precept of charity, expressed in the two greatest and all embracing commandments of the love of God and the love of neighbor, has been accepted as the rule of Christian conduct, and the basis of Christian civilization. But now it seems men are trying to abrogate the law of Christian charity and substitute the diabolical principle of hatred.

Ugly rumors, with little or no foundation in fact, are circulated freely and widely. Whispered innuendoes from the tongues of scandal mongers are borne on every breeze that blows. We hear motives suspected, aims misrepresented, opinions distorted, and deeds misinterpreted, and all with the apparently deliberate purpose of creating dissension, inflaming the popular mind with distrust and suspicion, and filling hearts with hatred of their fellow men.

Five years have passed since the signing of the armistice brought a momentary peace to the world. But real peace has not yet descended upon the weary hearts of men. The world has learned to its sorrow that great material progress does not bring peace, that prosperity is not peace, that great mechanical inventions that add to the sum of human enjoyment do not bring peace. But the world has not learned, and apparently will not learn the things that are for its peace.

The Vicar of Christ has told us that true peace is a thing not material but spiritual, that it comes not through paper formulas, but in the regeneration of the heart of man. The Peace of Christ, as the Holy Father has phrased it, is the only true peace, that must be sought in the reign of Christ. "We need a peace," said the Holy Father, "that shall not be only exterior and purely of form, but that will descend into the hearts of men to unite, soothe, and reopen them to mutual fraternal benevolence and affection. Such is the only peace of Christ, 'let the peace of Christ reign in your heart.'"

Christ reigns in the mind of every individual by His teaching, in his life by His charity, in lives by the observance of His law, and the imitation of His example. If there ever was a time in the history of the world when mankind needed to get back to this Christian ideal of peace through charity it is now. Yet at this very time we are witnessing manifestations of uncharitableness in all classes of society that are sowing dissension, creating disturbance and fomenting discord, by speaking not the language of love but of hatred.

There is nothing in the world so powerful as love, as His Eminence the Cardinal reminded his audience at the Catholic Union. "Love," he went on to explain, "sees the heart, the mind, the will, the soul; not so much what one has done or has failed to do, but what one wants to do. Cor ad cor loquitur. The heart speaks only the language of the heart, and heart speaks to heart words which the heart alone can understand. The whole structure of Christ's organization rests on love. It can do without all else. But when love fails the very foundations totter. Christ will reside in no temple however glorious, once love and affection have fled."

Modern society is nothing if it is not a union of hearts. Without

charity modern civilization with all its vaunted glories is but a cold merciless, loveless collection of warring units, a simulacrum of life, a corpse whose vital spark is extinguished, a body without a soul. These two constructive utterances, one from the Holy Father, the White Shepherd of Christendom, and the other from His Eminence both thoroughly conversant with social conditions, and working zealously and disinterestedly for true peace, should be deeply pondered and studiously applied. They point the way over the pathway of love to true Christian reconciliation.—Boston Pilot.

No life is a failure which is lived for God, and all lives are failures which are lived for any other end. Sometimes when duty calls we pretend to think the voice comes from some other direction and rush away from it.



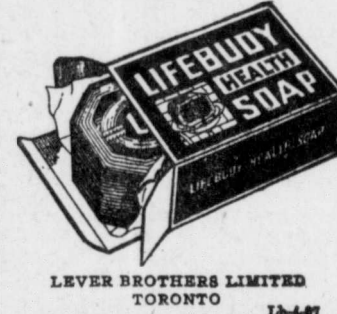
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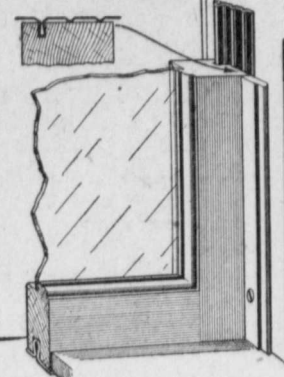
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