

FIVE-MINUTE SERMON

SECOND SUNDAY IN LENT

THE DIVINE PRESENCE IN OUR CHURCHES

Lord, it is good for us to be here. (St. Matt. xviii. 20.)

The Gospel of today tells us of the wonderful Transfiguration of our Lord upon the mountain in the sight of His apostles Peter, James and John.

His face did shine as the sun, and His garments became white as snow.

When our Lord, in the Transfiguration, showed to His apostles the privilege of being present at such a time, exclaimed: "Lord, it is good for us to be here."

Jesus has withdrawn His visible presence from us. We can see His face, but we cannot see His glory.

When, therefore, we come into His sacred presence, when, before the altar, we kneel and see His little lamp burning before the altar to tell us that He is there, our sentiments should be those of St. Peter at the Transfiguration: "Lord, it is good for us to be here."

And when you come before the Blessed Sacrament, remember that you are in God's presence.

Do not forget to bend your knee in adoration. Do not take advantage of His mercy in hiding His glory from you by forgetting that He is really here, by spending the whole time of Mass with roving eyes and thoughts.

Fix your attention upon the altar where He is, and offer Him the best homage that your heart can give. It will be good for you to be here, if you have the same sentiments at Mass which the disciples had at the Transfiguration.

Let us try to be present in the same way as they were, let us be present before Him as they were, let us be present before Him as they were.

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should go in order to receive God's forgiveness. If God promised water to you as you ask for it, but arranged to supply it through a tap, people would find no difficulty in going to a tap and asking the custodian to turn it on for them.

My beloved Son, "He fell upon their faces, and were very much afraid." The sight of all this glory, and the knowledge that they were in the presence of Almighty God Himself, filled them with awe.

So, too, would it be with us now if Jesus were to show Himself to us as He now is in heaven. At the sight of His majesty and glory we, too, should fall upon our faces with fear and trembling.

Now, our dear Lord, knowing this weakness of ours, does not withdraw His presence from us, for He has promised to be with us, even till the end of the world, but He hides His glory from us under the humble appearance of bread and wine.

Beneath these outward forms He remains continually in our churches, there in the tabernacle, by day and night, claiming our adoration and our love.

In Holy Mass He is daily raised aloft by the hands of the priest, offering Himself to God the Father for the sins of the world. In the Benediction of the Blessed Sacrament He is lifted up to bless His faithful ones. And God still speaks to us by the voice and teaching of the Church as truly as He spoke to the disciples upon the holy mountain.

"This is My beloved Son, in Whom I am well pleased: hear ye Him." We can still see our Lord, yet only through the cloud which over-shadows Him—that is, by the eyes of faith. Yet He is none the less really present in the tabernacle upon the altar than He was upon Mount Thabor on the day of His Transfiguration.

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sticks fast to the Bible, and accepts the miracle without hesitation. The belief of the early Christians was very curious on this point, only it is only after many centuries that a skeptical spirit arose, which took refuge in the figurative as an escape from the miraculous.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as you see, as you ever did in your younger days, you can keep the pair forever without a cent of pay if you accept my special extraordinary advertising proposition, and

able experiences I had at the time of my conversion. I prefer to say as little as possible. But one remark I must make: Some people took my step more easily than I had become a liberal Protestant, a freethinker, an atheist or what not. I saw clearly that my so-called tolerance embraced anything and everything you wished except the truth.

Here I pulled up. Speaking of what his opponents have said or will say about his conversion, von Ruville remarks: "The poor man, people will say, he doesn't know Catholicism in its true form.

Within the Church since his reception of the Holy Sacrament, according to his own confession, met with nothing in the least calculated to mar the image he had formed in his mind of the Bride of Christ.—German Correspondence Catholic Standard and Times.

England Non-Christian Father Vaughan maintains (in one of his Advent sermons) that England is a non-Christian country and he finds the proof "in the mind of England to-day as shown in her libraries, her press and her stage.

But what about the press? The press has its hand upon the public pulse, and press judges to a nicety what sort of mental pabulum its patient will take; what most of all he dislikes, and what he relishes gluttonously.

This picture of twentieth century England by an Englishman is not encouraging, yet it may be hoped that with such preachers and teachers as Father Vaughan the task of conversion though difficult is not impossible.—The Pilot.

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BACK TO HOLY CHURCH. HALL'S UNIVERSITY PROFESSOR'S INTERESTING STORY OF HIS CONVERSION.—FOUND THAT CATHOLICITY HAD BEEN CARICATURED.

Where Tolerance "Puls" Up. Casting a retrospective glance over the history of his conversion, von Ruville says: "The interior struggles, which are generally taken for granted in such cases, were entangling and torturing."

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THREE DIFFICULTIES. Rev. E. R. Hill, S. J., in The Examiner.

Sir,—I am very anxious to know three things which I cannot understand, and one which seems to give me a clear answer.

I am in serious doubts as to the true religion. At one time I belonged to the Church of England; but finding they did not follow their own Bible, I have since given it up, and at present belong to no religion, but seem to have no religion.

The three difficulties proposed are as follows: 1. Confession.—How can a priest (same as any other man) forgive the sins of men? Why cannot we ask God direct to forgive our sins, as in the Church of England?

COMMENT ON THE FORGIVING LETTER

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Answer:—In the Bible you find prophets (same as other men) foretelling future—a thing which properly God alone can do.

You also find both prophets and Apostles (same as other men) working miracles—which again properly only God can do.

These men did not do either of these things by their own powers, but by a power specially communicated to them by God. Similarly with the priest. Christ said: "Whosoever you shall bind on earth, I will bind on earth, and whatsoever you shall loose on earth, I will loose on heaven."

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CHATS WITH YOUNG MEN

KIND WORDS OF WARNING AND INSPIRATION FOR YOUNG MEN

One of the saddest experiences common in their own providence. Such men may be grouped in two great classes: First, those who work hard, but whose money they do not systematically save...

No young man truly lives who does not sooner or later, through his own efforts, provide for his maintenance and development, as well as for the maintenance of those who are justly dependent upon him.

Young manhood seems blighted today by the pernicious habit of living in advance of one's income, anticipating a dangerous way, the uncertain future. The expending of money on useless frictions, the loading oneself down with desirable but oftentimes unnecessary things...

The second form of improvidence—failure to improve oneself by the best use of all opportunities and the wisest employment of one's leisure time—is no less serious than the failure to save.

It must be remembered that one works in order to live, and that he does not live for the simple sake of working. No man has a right to be simply a human attachment to a machine for eight hours a day...

The third form of improvidence indicated—namely, the failure to cultivate friends and to keep in touch with them in a large city.

It is the duty of every young man to be acquainted with those who are in a position to do him good. This acquaintance should be gained by courtesy, honesty, helpfulness and excellence of service rendered.

THE TRAGEDIES OF FEAR PANICS

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