

Easter --- 1920

Easter is always considered a feast of greatest joy in the Liturgy of the Church, and her services and devotions for this day are a continuous exhortation to rejoice at the great event which the feast of Easter commemorates. The Resurrection of our Lord is described by the Evangelists in the simplest words. Among the Jews in Palastine the death of Jesus was a fact that caused some stir, since He had been known as a great Prophet, and by many as the Messias. The Resurrection of Christ from the dead, increased the excitement of the time and electrified those who were in the neighboring regions of Jerusalem, whether they believed in Jesus, or obstanately held off like the Pharisees. 2) Great as the event was; it did not at the time influence ^{very} greatly the thought of the world at large. In the territories outside of Palastine the entire course of events surrounding the death and resurrection of Christ were almost unknown until the Apostles went about preaching the message of Christ and confirming their words by miracles.

3) Still, this event, as was only later recognized by all the civilized world, was one of supreme moment for all mankind. It marked the consummation of the Mission of Christ here on earth. It put the seal of the power of God on all that He had taught and preached during His sojourn/~~life~~ in this world. Finally it marked the fulfillment of the many promises and prophecies of the Old Law regarding the coming of One who was to restore mankind in the favor of God. 2) For this reason especially does the Church end with this event the preparatory period of sorrow and penance for our weakness, and bid us all to ~~rejoice~~ unite our hearts in the true spirit of Christ with God and to rejoice at the triumph of the Man-God, at the re-entrance of man into the grace and the good will of our heavenly Father. And ~~then~~ whose heart will not throb with true-felt joy when on holy Easter day such thoughts come again the more forcefully to mind thru the sepcial significance of the Feast we

are bid to celebrate today?

Amidst this spirit of gladness and joy, my dear Christians, it is imperative that we turn our minds penetratingly into the true message that this holy feast should bear for us. ~~All the events~~ The whole course of events that found their consummation, their final triumph, in the resurrection, receive ^{its} ~~their~~ full meaning from the fact that they ^{seems} ~~center~~ center around Jesus Christ, the Son of God. Without this reference of things to Him there is in fact no true value ~~in it~~ in anything. 2) Only if we look at ourselves and our lives from the standpoint of the life and teaching of Christ, can we judge of our merits/and/shorts, of the true values placed upon our actions in the eyes of God. A short glance backwards at the career of Christ, today, on the Feast of his final triumph, should bring to mind most strikingly, just what we should do or be in order to be deserving sharers in the triumph He gained today, in the rich home that He opened up for us.

Christ commenced His fruitful mission here on earth by the holy Incarnation. By taking upon himself a human nature, Christ elevated human nature, in itself so prone to evil, and destined it again to a place of acceptance in the eyes of God. The ~~human~~ union of the human and the divine nature is the first point of contact that should exist between ourselves and our Heavenly Model. 2) Throughout the life of Christ, this harmony between the human nature and the divine was preserved intact in the Messiah. Christ ministered to the needs of His body by eating and drinking, but it was always for the saker of the higher aim, the heavenly mission that He was sent to fulfill. 3) Never could it be possible that in Christ the pandering to His body, the over-zealous care of bodily needs, should have drawn Him away even a moment from the heavenly mission ~~with which~~ ^{essential} with which He was entrusted by His heavenly Father. At stated times, Christ also disciplined the body by fasting, since He was to be an example to us in all things. 4) Then came His terrible suffering, the mockery heaped upon Him, His passion and death. And only thru this

the future. There is only one way for us to achieve our eternal glory, and that Christ has outlined for us. ~~2~~ Easter in reminding us of this, ~~the~~ thus bears a deep and weighty significance for us. We all have the opportunity of becoming abundant sharers of its blessings. ~~3~~ Christ's resurrection was not only for the sake of Himself; it was above all a work of God's love for man; it was the consummation of a work of Love such as only the infinite Mind of God could conceive. And of this glorious resurrection of Christ we can be partakers, if we but so desire. ~~4~~ We must then live out our life on this earth in union with the will of the Heavenly Father; with our mind directly ever towards our eternal goal, so that at all times we have an indication of the true bearing of thoughts and actions ~~of~~ in their relation to Eternity. We shall then esteem any sorrows and sufferings here in their true light, and one day enter with Christ into an eternal glory on the final day of the resurrection of all the just souls, singing forever an eternal praise to God our Creator and Eternal Reward!

His triumph over death and the world, the glorious resurrection from the thralldom to which all mankind must succumb, ^{the first holy Easter day} the first holy Easter day with all ~~that~~ the blessings with which it is laden.

This triumph of Christ was not for Himself and for God alone. No, it was the peculiar benevolence of the Love of God, that this triumph ~~it~~ should be shared by all mankind; in fact, just for this reason was the son of God sent down to earth. And He himself tells us that if we wish really to share in the triumph of the Resurrection, we must also follow in ~~His~~ path which His sojourn here on earth marked out for us. 2) Above all must we begin then, as Christ has shown us, by a firm union with our Heavenly Father. Christ made it possible for human nature to be again transformed by divine grace; and only when our lives are a constant ~~ex-~~ ~~ample~~ imitation of this walking in the good pleasure of our Heavenly Father, can we expect to reach the goal Christ has set for us. 3) In the holy sacrament of baptism divine grace was ~~diffuse~~ infused into our souls; this grace we renew whenever we receive the Sacraments of penance and the Eucharist. In this way we elevate our human nature above the level of this world. We keep before our minds our proper relation to our Heavenly Father. 4) Our actions will then at all times be viewed by us in their proper light. We will then not only perform at intervals stray duties of our religion. But our entire lives will be transfused with the Spirit of Christ Himself; all our actions will be directed in such a way, that they will find acceptance in the eyes of God. Nothing contrary to the teaching of Christ, will receive the consent of our heart and will. Nothing will happen that separates us from God; like Christ Himself we will sojourn here on earth with our eyes ever directed towards our Heavenly Father; we shall walk the path which Christ Himself broke for us, and which He bade those follow who would arrive at the eternal happiness that He had prepared for them.

Only if our daily actions, ~~are~~ our daily thoughts are thus filled with the proper spirit of Christ, will we be able to pass a proper evaluation on all the things of this life. Then alone shall we be able to see what is of true lasting value for us; what is only of transitory existence and therefore of slight importance over against the affairs of ~~our~~ eternal moment. If we are imbued with this Christ-like outlook upon life, we shall not count ~~this~~ the things of the body, the things of this ~~life~~ earth above their proper merit; we shall be able to view ~~each~~ them unbiasedly in their relation to God and the things pertaining to Him. Only thus shall we be able to enter properly into the Spirit which Christ has pointed out for us to absorb. We shall then, too, understand better that suffering and self-restraint have a real purpose in the dispensation of Providence. ^{in the past weeks} We saw that Christ Himself was not immune from mortifications, even from the bitterest sufferings; and can we expect to be above our Master? This is a message that needs special stressing on this Easter, just because it is so contrary to the spirit that is so prevalent in the world today. Everywhere the eyes are turned to bodily comforts and the goods of this earth. Without these many see not purpose in life at all. How gloomy must not such an outlook upon the world be today, when the luxuries of this life, even the ordinary comforts of the body, are getting to a stage where the ordinary man simply must refrain from them? Christ has taught us the true value of such things. He has shown us also that suffering born in the proper spirit is fraught with blessings and rewards; that it is a most efficacious means of attaining ~~the~~ the triumph which He gained for us.

Today we should then bring before us in a special manner the example of the Messiah, and ask ourselves how well we are following Him on the path that will lead to our final Resurrection. We all started ~~faithfully~~ on this path, but whether we adhered to it faithfully at all times is another question. If we enter into the spirit of the triumph of the Resurrection intimately today, there can however be no hesitation about

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St. Rose 1922

Liebe Christen!

In der hl. Messe die für heute vorgeschrieben ist, hat die Kirche das folgende Gebet niedergeschrieben: "O Gott, der du die Herzen deiner Gläubigen einigst, gib, dass ~~deine~~ Völker lieben, was du gebietest, und verlangen, was du verheisst, damit sich beim Wechsel der irdischen Dinge unsere Herzen dorthin richten, wo die wahren Freuden sind." Dieses, liebe Zuhörer, ist ein herz-innigstes Gebet, wie es nur eine liebe Mutter über ihre Kinder aussprechen ^{würde} könnte. In ~~den~~ ^{ihren} Worten legt dieses Gebet dar, die einfache Lösung zum Rathsel dieses Lebens, der wahre Schlüssel zum ewigen Leben. In dem, was die Kirche ~~darin~~ von Gott für uns bittet, haben ~~sie~~ wir eine kurze, aber gründliche Auffassung dessen, was unser Lebenswandel hier auf Erden sein muss, um ~~1~~ uns einst an das ewige Ziel unseres Daseins zu führen. "dass deine Völker lieben, was du gebietest, und verlangen, was du verheisst, damit sich beim Wechsel der irdischen Dinge unsere Herzen dorthin richten, wo die wahren Freuden sind."

"Dass wir lieben was Gott gebietet" Ja, es muss in unserem Herzen eine Liebe ~~es~~ entstehen für die Gebote Gottes, denn die Gebote Gottes sind die Leitfaden, die uns hier auf Erden auf den rechten Pfad ~~führen~~ ^{führen} ~~haben~~. Die Gebote Gottes, die heiligen Worte Gottes, müssen wir mit Freuden in unsere Herzen aufnehmen, wenn wir wirklich zu dem Volke Gottes gerechnet sein wollen. Dieses ist zwar leicht verstanden, und ebenso leicht gesagt, ^{aber} ~~und~~ nicht so leicht getan. Im Allgemeinen glauben wir vielleicht schon dass wir die Gebote Gottes lieben, aber im einzelnen kann es doch anders sein. Einmal möchte unsere Menschennatur dieses tun, ein anderes mal neigt sie sich jenem Verbotenen zu. (Dann, wenn) wir unser Herz nicht völlig nach Gott hinwenden, scheint es uns schwer das Gute zu wählen. Das betreffende Gebot scheint uns ein gar hartes. Wir wünschen es vielleicht gar wo der Kuckuck ist. Bei den Pflichten

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unserer Religion mag dieses ~~g~~ auch leicht vorkommen. Unsere Einbildung mahlt uns vor, wie schön es doch wäre, wenn wir Sonntags nicht zur Kirche gehen müssten. Das Beten scheint uns lästig. Und wenn Trübsalen u. Leiden uns treffen, dann mögen wir ^h ~~sehr~~ weit entfernt sein von der Gesinnung des Job, der in all seinem Leiden die Wege Gottes noch mehr wie zuvor lobte und preiste. *Inhalt lillet d. Kirche: dass wir liebme die Gebote Gottes.*

Wiederum bittet das Gebet, dass wir verlangen mögen was Gott verheisset. Dieses Verlangen nach dem was Gott verheissen hat ist innigst verbunden mit der Liebe der Gebote Gottes. Ja, wir können keine Gebote nur lieben, wenn wir nach Gottes Verheissung verlangen, wenn wir unsere Herzen zu ihm impor gerichtet haben. Dieses zeigen wir dann auch dadurch dass wir seine Gebote ~~sehr~~ fleissig beobachten, und besonders dass wir den Pflichten unserer Religion treu nachkommen. Und nicht nur dass. Ein wirkliches Verlangen nach der Verheissung Gottes hat nur der, welcher auch guten Gebrauch von den verschiedenen Mitteln zur Selbstheiligung macht, deren die hl. Kirche ihm entgegen halt; wer also guten u. genügenden Gebrauch macht ~~ff~~ von den Sakramenten und Sakramentalien die die grössten Middle der Gnade sind und uns stets zur Verfügung stehen. Wenn wir dieses tun, wenn unser Herz erfüllt ist mit dem Verlangen nach dem was Gottes ist, und was Gott uns verheissen hat, dann wird es uns nicht mehr so schwierig sein auch seine Gebote zu lieben. Wir werden dann, durch die Gabe der Weissheit genügend beleuchtet, einsehen können, dass die Gebote für uns von der grössten Notwendigkeit sind, dass die Freiheit von diesen Geboten keine ~~Freiheit~~ wirkliche Freiheit ist - dass die Freiheit der Sünde uns die Fesseln Satans anlegt; dass hingegen Gehorsam den Geboten Gottes gegenüber uns die Banden der Kindheit Gotten anlegt, so dass wir durch die ^e ~~true~~ Liebe and das true Verlangen förmlich an ihn, unser grosstes gut ~~an~~ gebunden werden, und so als seine Gefangene unbeängstigt in die Zukunft hinein schauen können.

Diese Liebe and dieses Verlangen aber zu haben, von dem das heutige

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Gebet spricht, ~~es~~ ist ~~aber~~ uns besonders schwer, weil wir in einer Welt voll Tätigkeit und Leben existieren, wie auch das Gebet gut anerkennt. Deshalb fleht die Kirche auch weiter in diesem Gebete in den Worten: "Damit sich beim Wechsel der irdischen Dinge unsere Herzen dorthin richten, wo die wahren Freuden sind." Die hl. Kirche ist eine all-weise Mutter. Sie weiss wohl genug, dass wir hier auf dieser Erde uns um vieles zu bekümmern haben, wenn ^{wir} nur weiter leben wollen. Sie weiss auch, dass die Menschen fast den ganzen Tag beschäftigt sein müssen um im Kampfe des Lebens nicht unterzugehen. Aber sie fleht ja auch nicht in ihrem Gebete, dass wir allezeit auf den Knien sein sollen, dass wir nichts tun sollen ^{es} immerzu den Rosenkranz ~~zu~~ her~~aus~~sagen. Es gibt sehr wenige Leute die die Müsse dazu hätten. Aber die Kirche will ~~ja~~ auch nicht haben dass wir unsere täglichen Geschäfte, unsere weltlichen Angelegenheiten vernachlässigen. Dessenungeachtet weiss sie ^{plus doch} ~~dennoch~~, dass gerade hierin für unserer Seele eine Gefahr sein kann; und so fleht sie, dass wir im Wechsel dieser Welt unser ewiges Ziel nicht vergessen. Bei vielen von uns ist wirklich die Gefahr da, dass unsere weltlichen Angelegenheiten uns so an sich ziehen, dass wir für nichts anderes mehr Gedanken und ~~X~~ Sinn haben. Unsere Arbeiten wollen all~~y~~ unsere Zeit für sich nehmen. Sie reißen uns gänzlich ~~an~~ sich, und zerstören so leicht unsere Stimmung für höhere Sachen Gottes. Viel mehr ist dieses aber in den weltlichen Erholungen möglich, besonders in der jetzigen welt-~~lich~~ lustigen Zeit. Heutzutage sind die Menschen viel mehr auf das Vergnügen, Gesellschaftsspielen, Tanzen, Lustfahrten, usw., angelegt, ~~wie~~ früher. Und damit ist auch die grössere Gefa~~hr~~ da, dass wir, unsere Gedanken gänzlich an die Welt gekettet, nicht mehr Zeit haben ~~um~~ sie zu Gott ~~oder~~ unser ewigen Ziel hinzurichten. Wir müssen von den Fesseln der ^{dehn} Welt innerlich frei bleiben, wenn wir Gott getreu bleiben wollen. Wir lernen sonnst schnell denken, dass das Beten für unsere Zwecke nutz-

los ist. So sagte ja schon der hl. Zyprian: "Wozu beten und flehen wir, dass das Himmelreich zu uns komme, wenn die Gefangenschaft auf Erden uns Freude Macht?"

Es ist gerade deswegen dass die Hl.Kirche heute für uns die Gnade fleht dass wir die Gebote Gottes immer lieben mögen, unser ^{Gedanken} ~~unser~~ ^{hins}zielen auf das, was Gott verheissen hat, damit wir im Wechsel dieser irdischen Welt ihm treu bleiben können. Die Kirche meint also nicht, dass wir uns nicht mit weltlichen Angelegenheiten abgeben sollen. Wir können das nicht helfen, u. Gott will es auch nicht. Er hat uns ja so gemacht, dass wir unser Leben mit Mühe fristen müssen. Auch will die Kirche ^{nicht} ~~haben~~ das wir keine weltlichen Vergnügen haben sollen. Sie bittet nur, dass die weltlichen Angelegenheiten und Vergnügen stets dem höheren Ziele unseres Lebens untergeordnet sind, dass sie nicht solche sind, die als Folge haben, dass wir Gott und Seine Verheissung vergessen, ~~oder~~ ^{oder unsern Geist zu fassen kommen} uns von ihm förmlich abtrennen, Also eine Gotgesinnte Stimmung erfleht sie für uns, denn in dieser besteht unsere Hoffnung auf ein gutes Leben; sie ist sozusagen der Schlüssel zu einem guten Leben. Haben wir ja dieses auch schon lange zurück in der Taufe versprochen. Die Taufe ist ~~der~~ ^{der} Eingang zu einem Leben, das Gott stets dienen soll, und auf den Himmel zielt. "Was begehrtst du von der Kirche Gottes?" wird da zuerst gefragt. U. die Antwort lautet: "Den Glauben." Wiederum: "Was gibt dir der Glaube?" "Das ewige Leben." Dann später geben wir das Versprechen stets auf das ewige Leben uns zu richten. ^{Stütz 66} wird darüber gefragt: "Widersagst du dem Satan?" Darauf die Antwort: "Ich widersage." Wiederum: "Und allen seinen Werken? Und aller seiner Pracht?" "Ich widersage." Also haben wir schon lange zurück versprochen uns auf das ewige Leben zu richten, und allem zu widersagen, insofern es diesem Ziele zuwider ist, und dem Satan in die Hände spielt. Nur wenn wir dieses eingedenk bleiben, wenn wir immer die Stimmung beibehalten die das Kirchengebet auf den heutigen Tag für uns erfleht wird

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es uns auf ewig wohl ergehen. Schon lange zuruch sagte der weise heilige Makarius, einer der ersten Väter der ~~Wüste~~ ägyptischen Wüste: Wer so lebt, dem "wird es möglich werden, durch die Kämpfe, Mühen und Drangsale mit Leichtigkeit hindurchzukommen; denn von dort, wo ein Mensch Liebe erfährt, kommt ihm Hilfe und von dort Belastung. Liebt er etwas von der Welt, so wird gerade dieses ihm zur Last und zu Fesseln, die nach unten ziehen und ihn nicht nach oben zu Gott kommen lassen. Liebt er aber den Herrn und seine Gebote, so empfängt er von ihm Hilfe u. Erleichterung; leicht werden ihm alle Gebote des Herrn, wenn er seine Liebe zu ihm unversehrt bewahrt, ihre Last zieht zum Guten, noch ~~ke~~ mehr, sie machen leicht u. ertraglich jeglichen Kampf u. jede Trübsal; durch die göttliche Kraft zerschlägt er die Welt u. die Mächte der Bosheit, die seiner Seele Fallstricke legen u. sie mit den Schlingen mannigfacher Begierden im Abgrunde der Welt fesseln. So wird er aus ihnen durch seinen Glauben, ~~grosse~~ ^{grosse} Anstrengung, u. durch die Hilfe von oben, wohin seine Liebe ^{seiner} ~~gezielt~~, befreit, u. des ewigen Reiches gewürdigt, das er mit freiem Willen in Wahrheit geliebt. ~~Mit~~ ^{Mit} der Hilfe des Herrn geht er des ewigen Lebens nicht verlustig." Amen!

Pentecost - 1927 - German. New Munich
"Wenn Jemand mich liebt, so wird er meine
Worte halten, und mein Vater wird ihn lieben
wir werden zu ihm kommen und Wohnung bei ihm
nehmen." John 14, 24.

A. Heute Fest des Kommens d. Hl. Geistes, in
neuen Christengemeinde, in aller Herzen.
Gott in uns in dreifacher natuerlicher Weise
: In seiner allGewalt; Allgegenwaertigkeit;
Seiner Vorsehung. Natuerlich - weil so auch
in allen Kreaturen.

B. Wir aber auserwaehlt. Gott in Ueberna-
tuerlicher Weise in uns. Hl. machende
Gnade, Hl Geist in uns. Was ist das. Instr-
ment der Heiligung? Nur? Ist das Leben Got-
tes selbst in uns, von Ihm uns gegeben, dur-
ch Erloesung Christi. Das tun, atmen,
handeln ~~des~~ lebendigen Gottes in uns. Erst
in der Taufe - dann Firmung - Busse WENN
Suende - in allen Sakramenten - gegeben
oder vermehrt.

Gottesleben in uns!

C. Desshalb - Tempel des hl. Geistes -
tragen Gott in uns.

Gott Mitarbeiter an unserem Heile. Wir
werden zu Mitarbeitern Gottes, Christi.

Gott unser Verteidiger. Kampft mit uns
hilft uns im Kampfe mit Leidenschaften, wenn
wir nur wollen. Paulus - sagt, mit Ver-
suchungen kommen immer genuegende Gnaden.

D. Diese Tatsache besonders heute gefeiert
Desshalb so grosses fest. Sozusagen - Ge-
burt Gottes in unsere Herzen. *Wollen*

Betrachtung soll uns Mut einfloessen,
aber auch Demut, Hoffnung, Zuversicht, aber
auch Kenntniss der hohen Wuerde unseres Be-
rufes als Kinder Gottes. Mit Gott alles,
ohne ihn nichts. Immer so leben dass ^{all}lie-
ben Gott - dann Er in uns.

Dankbarkeit!

A. Pentecost, ends Ascension time. Gives clue to purpose of Ascension. Why Did not Christ tarry here? How beautiful, His personal sojourn on earth, at all time. How more easy to reverence Him, remain faithful?

B. Christ says necessary for Him to go, to have Paraclete come. Paraclete to give us the life of God - is Spirit of Christ and Father.

Christ to establish kingdom, but of hearts of men. Christ to live in these intimately. Transform men from sons of Adam to new men to Christs.

This not by external imitation. By signs and miracles seen and heard. But by more complete internal transformation. Blessed is He that has not seen and believes.

Christ left in person, that He might live the more completely in our persons. He entrusted to us the continuation of Himself. Want-us to become, not externally, but internally, perfectly, Christs.

C. This shows better high dignity which we are called to. Shows better the purpose of descent of Holy Ghost.

We have received Spirit in baptism; in sacraments, increase. This become inner part of our nature. It must inspire our words and thoughts and actions. We must by means of divine Spirit, talk, breathe, live Christ.

We must show in ourselves the perfection of the Person of Christ. Like Him, we must be examples of the Way, the Truth, the Life.

Our daily actions show life of Christ to others. Show value of truth of Christ, show others way to attain dignity of our calling, that of being Christ.

Then Christ in us, and we in Christ beginning of fulfilment of destiny, birth of which celebrate specially today.

I. Idea of Trinity - stressed by Christ: Going therefore. b) Church stresses - in Mass in prayers, in sacraments, in blessings. c) We stress in prayers - Glory be to, In words of sign of cross before and after all prayers, morn, eve, meals, etc.

II. MYSTERY OF TRINITY.

a) Incomprehensible - act of faith. 3 persons in one God. Still much meaning in it for us
b) Three persons united by eternal bond of divine Love - ever exercising itself. Society of 3 persons - divine Godhead.

III. DIVINE LIFE FOR US

a) Christ descended from this Godhead unto earth and assumed human form. Union with us. But He not separate from Father and H.Gh. Rather a taking of us into the society of the divine Godhead.

b) Thus through Christ we become partakers of the divine love existing in the Trinity. Through Christ - an accepted share in life of the Trinity - adopted into circle of God.

IV. THINK OF THIS.

When make sign of cross - remember we are partakers, by destiny esp., of life of God. Renew consciousness of living accordingly, and therein base our hopes.

By their fruits: N. Munich-July 24, 1927

74.
48.

I. Today's Gospel, good rule for judging selves. By fruits know them. Not everyone that says Lord, Lord shall enter into the kingdom of heaven, but he that doth the will of my father.

II. By fruits. How do we stand in this? Think O.K. because go to Mass Sundays, say morning prayers. But what do rest of day? What in between? Hen lays egg in morning and then finished for the day. Not so for us in work. Nor IN SPIRITUALS.

Still we think so. Go Mass on Sundays and on weekdays? Talk scandal; immodesty; moonshine; Parent-children; quarrels - etc. Say morning prayers, and during day all sorts of other things.

III. Known by fruits. These are our fruits - all the acts and thoughts of the day and of the week. Speak to Lord at special times, and if otherwise bad, like Pharisees hypocrites.

Shall one day hear word: Not everyone that says Lord, Lord - but by their works.

~~11/6666/46666~~ By their fruits. Amen!

14th Pent/

- I. Intorduction/ 1/ Gospel famous rule of life/ Not serve two mas-
ters/ Same great truth expressed in words/ Be not so/
licitous ~~about your~~ life, what you shall eat, nor for
your body" ~~first the kingdom of God.~~ "Therefore, seek ye
first the kingdom of God."
2/ Same sublime truth : Martha, Martha, etc/ and again
What doth it profit a man, etc. Hence: ~~Keep~~ Keep
before mind the one important thing: service of God/

- II. Neglect of command 1. Warning is timely at all times. Many ignore
brings all evil to great truth and seek selves. Do not gain world
this world/ but always strive after self, not after God/
All commandments of God, if disobeyed, because
this rule not observed. Shalt not kill, not steal,
etc/ shalt adore thy God, all breaches are a pre-
ference of self to God/ Seeking not kingdom of God first.

2. Result of this ~~g~~ is great evil. All evil in
world same cause. World war; murder, robberies,
all seek self - turn face away from God and his
word. Serve their bodies, serve mammon in some
form or other. Solicitous about many things, and
ignore the one thing necessary. How we stand? We truly solicitous
about things of God, eternal welfare of our soul, or about bodies?
Seeking self or God - if not in great things then in small?

- III. Examine 1. To-day people more impulsive; voice of duty weaker;
selves voice of whim and will stronger/ Affected us also/
in var- More ready to indulge selves, rather than restrain for sake
ious pts/ of kinagom of God? Must go here or there for outings.
Set minds and nothing can stop. Would refrain if some dan-
ger to soul? Auto trips, dances, etc/? Go to them
and thus miss religious duties? Certainly not seeking God.

2/ Mass/ Do ever miss Mass because of this or that out-
ing. Or for other trivial reason? Slight sickness of
body - keep from church. "Be not solicitous about the things
of the body" See wonderful examples. We suffer no incon-
venience for going to Mass/

3/ Fasting. Nowadays excuse selves too easily. Hard to
fast, and not willing to do hard things for God. Thinking
in terms of self, not the one thing necessary.

4. If do attend Mass - go unwillingly, begrudgingly?
Probably think this time worthwhile - singing was excellent,
sermon pleasing. In all that, missing great meaning of Mass,
self-satisfaction, not satisfaction of God's Majesty.

5? Other religious duties? Miss for no reason. Devotions,
prayers. Excuses of wedding guests invited to banquet.
One bought a farm, couldn't come; other pair of oxen, etc/
All solicitous about many things - and neglected ~~God~~ supreme
event/

IV/ Conclusion/ Our supreme event is always God, and His service.

1. Gospel to-day brings this before us again/ Neglect this when measure our obligation to God, and then sure to do not a bit more - not even all of that! God will meet out to us by same measure. Not whole-hearted, begrudging service - unwilling service is no service.

2/Easily excuse selves now, but some day will see different. Now see dimly, says St/ Paul. But some day will see clearly - then too late. ~~Then/happy/those/who/sell~~ Then suddenly fully aware of our shame - our spiritual nakedness of soul suddenly revealed in all baseness. Then implore another chance - and only answer - we have missed and abused all chances. Chances given through life - we have failed.

3) Then truly understand great truth: not serve two masters, one thing necessary. ~~And~~ Those who neglected it, will know to their utter discomfiture and despair/ Those who here solicitous about God, will see the more clearly to their eternal joy: Will ~~they~~ realize promise of Christ that He will confess in heaven those who truly confess Him in word and action here on earth!

FREEPORT, MINNESOTA

Rectory Sacred Heart Church



Der Zorn.

Liebe Zuhörer!

Letzten Sonntag sprachen wir von den falschen Propheten die uns von dem Pfade des Guten abzulenken suchten. Wir bemerkten dass unter solchen falschen Propheten zu verstehen sind diejenigen Mitmenschen, die uns zu verführen suchen, und besonders unsere eigenen Leidenschaften die uns so oft zur Sünde zu verleiten streben. Es finden sich diese Leidenschaften in allen Menschen; da wir alle von den Folgen der Erbsünde zu leiden haben. Unter diesen Leidenschaften gibt es eine, die wir alle ~~in~~/in täglich zu bekämpfen haben, die immer mit uns ist, die zu allen Zeiten, manchmal mehr u. manchmal weniger stark, zum Tageschein hervorkommt; nämlich, die Reizbarkeit zum Zorne. Nicht alle Menschen sind ~~aber~~ in demselben Grade zum Zorne Reizbar; aber dennoch leiden wir ^{in verschiedenem Grade} alle etwas an diesem Übel. Einer mag nicht ~~so~~ leicht aus dem Gleichgewichte geworfen werden; ein anderer gibt sich bei der kleinsten Angelegenheit dem Zorne gänzlich hin. Dann wieder mag uns ein manches Unangenehmes gar nicht zum Zorne verführen; aber ~~a~~ eine andere gewisse Sache oder Person bringt uns bei dem kleinsten Grunde förmlich in die Wut. Und oft bleibt es nicht nur bei dem Zorne wenn uns etwas reizt; wir handeln dann auch, sprechen u. tun, u. vergehen uns ~~so~~ dadurch wegen dem Zorne oft in schändlicher Weise. Wiederum genügt sich der Zorn nicht damit dass er eine Person überrumpelt, gewonnen hat. Wenn eine Person in Zorn oder Aerger ~~so~~ gerät u. (dann) zu uns spricht, uns schimft, u.s.w., dann ist dies ^{off} für uns eine unwiderstehliche Anreizung zu ebenso heftigem Zorne. So zerbreitet sich oft der Zorn von einem Menschen zum anderen, und bringt Folgen mit sich, die nicht nur ^{ih} einer Seele Schaden antun, sondern ~~vielen~~ auch vielen anderen die zuerst dem Zorne nicht übergeben waren. Es ist darum von dem grössten Nutzen für uns, zu betrachten wie wir uns dieser Leidenschaft gegenüber zu verhalten haben ^{und} gerade in welcher Hinsicht sie immer sündhaft für uns ist; ~~ob es~~

(conclusio)

Unter den vorzüglichsten Mitteln, liebe Christen, welche wir gegen den Zorn anwenden können, ist die Zögerung ^{in Handeln} in der Handlung, denn durch die Zögerung lässt das Feuer des Zornes allmählich nach, u. zerstreut sich der Nebel, der die Vernunft verdunkelte, so dass die volle Besinnung bald wieder zurückkehrt. ~~Viel~~ vieles würden wir unterlassen, wenn wir früher nachdächten, anstatt dass wir dem Zorne Raum geben. Wer wirklich vor hat sich zu bessern wird seine Zunge u. seine Hände von aller Beleidigung zurückhalten, wird sich streng in Zucht nehmen, sobald er die ersten Regungen des Zornes in sich wahrnimmt. Auch wird es uns helfen eine Abscheu zum Zorne in unser Herz aufzuwecken, ^{indem} wenn ~~oft~~ wir oftens der Folgen, der Wirkungen des Zornes gedenken, der wie ein wildes Thier in uns rast. Er verführt uns u. unsere Mitmenschen zu unzähligen Sünden; macht uns sogar zu Gewohnheitssündern, er raubt uns aller Gnade und zerstreut in uns das Abbild Gottes, das in unserer Natur eingeprägt ist und das wir durch unsere Handlungen immer klarer und deutlicher ^{fastestehen} machen müssen. Wie fliehen wir nicht die wilden Thiere, u. töten ^{schon} ~~schon~~ bändigen sie wo immer möglich! Sollen wir nicht ebenso das Ungeheuer des Zornes in uns, das weit grausamer gegen die Menschen wüthet u. ohne Vergleich mehr Unglücksfälle in der Welt anrichtet als die wilden Thiere, ~~sich~~ mit dem grössten Hasse verabscheuen u. fliehen? Hierauf also dringen wir in beständigem Gebete, durch unablässigen Fleiss u. mit sorgfältigstem Ernste, damit wir vom Zorne niemals überwunden werden. Denn auf diese Weise werden wir diess reissende Thier verjagen und, ist es verjagt, die Versöhnlichkeit u. Freundlichkeit der Sanftmuth erlangen, durch die wir hienieden ein friedliches Leben führen, u. durch die Gabe des sanftmuthigsten Lammes, das sich selbst uns zu einem lebendigen Beispiel aufstellte, nach diesem Leben es verdienen, im Lande der Lebendigen jenen glückseligen Lohn zu empfangen, der den Sanftmuthigen verheissen ward. Amen.

Supplement to
book 5th Part. St. Rose Aug 3, 1914
p. 41

8th Pent.

"Gib Rechenschaft von deiner Verwaltung, denn du kannst nicht länger Verwalter sein." Lk. 16, 2.

I. DIESER RUF KOMMT EINST AN UNS ALLE.

Keine Ausnahme. Kommt unerwartet. Müssen immer bereit sein Rechenschaft zu geben.

II. RECHENSCHAFT VON UNSERER SEELE.

1) Seele Merkmal des Menschen. Verstand u freien Willen. Ebenbild Gottes. Vom Leiden Christi gekauft. Gehört Gott.

2) In Taufe, Seele glanzend gemacht. Ebenbild Gottes ausgeprägt. Uns anvertraut; müssen es klar halten; als grösste Schatz bewahren; Bild mehr ausprägen.

3) Hierüber Rechenschaft geben. Nach Ebenbild Gottes gefragt. Nach Sonst nichts. Kennen Menschen die viel Geld hatten; Gesundheit, usw. Nur gefragt nach unsterblichen Seele. "Gib Rechenschaft..."

III. ZEIGT UNS WICHTIGKEIT DER SEELE, UND WIE WIR LEBEN MÜSSEN.

A) 1) "Nur eins ist notwendig." Oft von Christus gesagt. "Was nützt es dem Menschen..."

2) Reichtum, usw. zum Seelenschaden - so viel verlorene Muhe - wie Kind das Schul examen machen muss, u. Zeit vergeudet. Spielte, usw. kommt Examen, u. weiss nichts.

B) 3) Wie leben müssen. Können hier nicht ohne Weltliche Angelegenheiten. Müssen uns bekümmern. Aber stets vor Augen das Seelenheil mehr wichtig als Geld, Gesundheit, oder Ruhe. Sonntags in Kirche; Begen

4) Richtig die Freundschaft geniessen. Umgang mit anderen nie zuerst. Erst ist der Umgang mit Gott; Freundschaft mit Ihm.

5) Freuden u. Genüsse in sich nicht schlecht. Müssen welche haben - von Gott eingesetzt; aber nicht zum Schaden der Seele. Untergeordnet des höchst wichtigen Seelenlebens.

IV. Dann ohne Bangen unsern Ruf erwarten. Immer Bereit. Wenn kommt, "Gib R." dan folgt die Einladung: "Kommet zu mir,," Ihr habt mich im Leben stets bekannt, nun werde ich."

Falsche Propheten!

St. Rose - Jul 27/19. Jkh
Paul Paul

Liebe Christen!

"Hütet euch vor den falschen Propheten" ruft uns Christus in dem heutigen Evangelium zu, und es ist dies eine Warnung des göttlichen Heilandes die für alle Zeiten und für all Menschen gilt. Vor der Ankunft unseres Heilandes, vor der Erlösung der Menschheit durch sein Leiden und seinen Tod, war fast die ganze Welt in den Händen Satans, stönte fast die ganze Welt unter dem Joche der Finsterniss. Durch die Erlösung wurde dieser Zustand geändert. Es war den Menschen nun wieder möglich vor den Augen Gottes Wohlgefallen zu finden, mit Ihm versöhnt und vereint ihr Leben ^{sbahn} auf Erden zu laufen. Dieses sollte aber durch den freien Willen eines Jeden Menschen geschehen. Wenn wir alle gänzlich gezwungen wären mit unwiderstehlicher Macht und Kraft Gott zu dienen, wenn es uns unmöglich wäre von dem Pfade des Guten abzuwandern dann wäre unser Dienst vor dem Herrn von wenig Wert in seinen oder in unseren Augen; es wäre ein gezwungener Dienst. Nur wenn wir mit freiem Willen uns zu Gott wenden, wenn wir durch unsere eigene Willenskraft ein gutes Leben führen, kann unser Leben von uns oder von Gott als etwas gutes, etwas wertvolles geschätzt werden. ^{Wird für einen Hl. über Grundriffs zu sein} Und ^{man ist} die Macht Satans auf dieser Erde ^{nur} ist überwunden worden, aber nicht vernichtet. Wegen der Erbsünde und ihre Folgen, ^{ist} hat Satan noch immer auf Erden u. probiert sein Bestes die Menschenkinder von dem Pfade des Guten abzulenken. ^{benutzen} Alles was er zu diesem Ende gebrauchen kann, alles was ihm zu diesem Ende nur dienen kann, die ganze Welt, unsere Mitmenschen, ja uns selbst, unsere eigenen Leidenschaften u. Naturtriebe macht Satan wo möglich zu Instrumenten die ihm u. seinem Zwecke dienen. Überall gibt es solche falsche Propheten, diener Satans, vor denen wir auf der Hut sein müssen, ^{das ist mit freiem Willen beizugehen müßten} vor denen uns der göttliche Heiland in dem heutigen Evangelium warnt. Es gab solche zur Zeit Christi in den Pharisaern u. Schriftgelehrten, u. es hat solche gegeben von Anfang der Welt an, u. wird sie geben bis zum letzten Tage.

2.

Aber, mögen wir fragen, warum soll eine so eifüringliche Warnung nötig sein für uns? Es will doch keiner von uns das Ewige Leben verlieren, wir wollen doch all die ewige Seeligkeit erlangen, und werden deshalb natürlich alles tun wollen, was uns diesem Ziele näher bringt. Gewiss wollen wir es. Aber die Gefahr ist für uns dennoch gross, u. warum? Das heutige Evangelium sagts es uns klar an. Die verschiedenen Versuchungen, die Leidenschaften, die Mitmenschen, die uns verführen *istollant* zeigen sich nicht in ihrem wahren Lichte, sie kommen verkleidet u. verstellt vor uns um ihre Rolle zu spielen. Sie sind zwar reissende Wölfe, aber sie zeigen sich nicht as solche, sondern kommen vor uns in Schafskleider. Wenn wir einen Reissenden Wolf vor uns sehen würden, dann würden wir uns ganz gewiss verteidigen order so schnell wie möglich davonlaufen. Erkennen wir aber den Wolf nicht, kommt er verummmt zu uns, so dass wir glauben ein sanftes Schaff vor uns zu sehen, dann müsste es uns lächerlich erscheinen mit Angst u. Bangen Reissaus zu nehmen. Aber gerade so machen es die Versuchungen u. die Versucher. Das Schlimmste an ihnen ist dass sie sich ~~je~~ verkleiden, sie kommen under dem Scheine der Sanftmuth u. Einfalt, der Zucht u. des Gehorsams um ihre Teuflische Absichten zu verdecken. Ach, kamen sie in ihrer wahren satanischen Gestalt, wie wurden ihnen Alle sofort den Rücken kehren! Gerade diese geheimen Wölfe, die das Ansehen des Schafes haben, sind die furchtbarsten. Vor ihnen warnt uns Christus: Furchtet sie, wie de Schafe den Wolf! Wie nötig ist daher eine solche Warnung, liebe Christen! Wenn solche Versuchungen zu euch kommen, O sehet euch vor, seid besonnen, misstrauisch, vorsichtig bei Allem, was euch als Wahrheit empfohlen order als Irrthum erscheint, order als nicht so wichtig; denn es liegt jedem Irrthum daran, sich als Wahrheit darzustellen, order als unwichtig anerkannt zu werden, und so in eure Herzen Eingang zu gewinnen! Sehet euch vor, lasset euch nicht betrügen; denn es gibt viele Betrügereien in der Welt. Es gilt die wichtigste Angelegenheit des Lebens, eure unsterbliche Seele, die ewige Seligkeit, die, einmal verloren, nicht wieder zu

erlangen ist. Nach dem Tode ist nichts mehr zu ändern. Sehet euch vor, denn die Versuchungen sind gross, ~~eser eigenen~~ ^{das menschliche} Herz zum Bösen geneigt u. nicht unverführbar. Sonst pflegt wohl der Menschen die Liebe zu seinem eigenen Vortheil wachsam u. vorsichtig zu machen; allein in Sachen der Seligkeit, des ewigen Lebens, handeln die Meisten auf eine ganz unverantwortliche Weise gegen sich selbst.

Als Satan hier auf Erden sein teuflischen Werk der Zerstrauung begann, zeigte er sich gleich als ein Fürst der falschen Propheten. Er zeigte sich nicht der Eva in seiner wirklichen Gestalt. Nein, er kam in Gestalt einer schönen Schlange - und die Schlangen galten damals als die lieblichsten der Thiere. Ferner schmeichelte der ~~Satan~~ ^{Drufan} er behauptete dass das Essen der verbotenen Frucht nicht so schlimm wäre, dass es nur gute Folgen haben könne. Und Eva fiel. Als sie dann mit der verbotenen Frucht zu Adam kam, zeigte sie sich auch nicht als reissenden Wolf; Adam sah in ihr nur sein geliebtes Weib, u. auch er ~~Ass~~ ass von der Frucht u. fiel. Ebenso machen es unsere Mitmenschen wenn sie uns verführen wollen, u. unsere eigenen Leidenschaften, unser Hochmut, ~~wigendünkel~~, Stolz, wenn sie als falsche Propheten uns zu verleiten streben. Wenn ein Mitmensch uns zu einer ~~sündhaften~~ ^{sündhaften} Tat bereden will, so strebt er uns zu zeigen wie gut doch die Tat ist, wie nützlich für uns, wie wenig sie unserem Seelenheile schaden wird - damit kann es nicht so arg gemeint sein, u.s.w. Noch viel mehr machen es unsere Leidenschaften so. Sie raunen uns zu dass der enge Pfad zum Guten gar nicht so schmal ~~ist~~ ^{ist}: wir sollen u. brauchen es nicht mit der Frommigkeit u. Heiligung so genau zu nehmen; man solle sich nicht ohne Noth das an sich so kurze u. dornenvolle Leben noch schwerer machen; man müsse das Leben geniessen, so lange man jung sei; es sei Zeit genug, in den Tagen der Krankheit, des Alters, des Todes, an solche Sachen zu denken. Und wenn wir diesen Leidenschaften ~~das Ohr~~ ^{das Ohr} schenken, dann bestärken sie uns in unsere Sunden, indem sie eine Menge Entschuldigungen u. Vorwände uns anbieten für un-

unsere Verkehrtheiten. Und wie gerne greift u. hascht der Mensch nach solchen Vorwänden, wenn er mit ihnen sein Gewissen beruhigen oder seine Sünden ungestört forttreiben kann! Ach, es gibt ja keinen einzigen Sünder, der nicht Entschuldigungen zu nennen wüsste für die Ausübung seiner Missethaten! Und gibt der Sünder solchen Entschuldigungen einen scheinbaren Glauben, gibt er sich mehr u. mehr in ~~den~~ ^{seiner} Händen seiner Leidenschaften, dann wird es mit ihm ^{immer mehr} schlimmer u. schlimmer; dann weiss er bald nichts mehr von inneren Wahrnungen u. Gewissensplagen. Dann raunen ihm diese Leidenschaften Tröste zu; sie machen ihn sicher u. sprechen: Friede, Friede! wo doch kein Friede ist, kein Leben aus Gott, kein Gehorsam des Glaubens; ~~er~~ trösten mit falschen Trostgründen, u. verweisen ~~er~~ ihn ~~auf~~ bald auf Gottes unendliche Liebe u. Barmherzigkeit, bald auf die Alles entschuldigende allgemeine menschliche Schwachheit, bald auf die versöhnende u. genugthuende Kraft ihrer Reue, ihrer Besserung, ihrer gottesdienstlichen Übungen u. guten Werke, u. wollen Nichts wissen von gründlicher Busse u. Bekehrung, heilägem Leben u. heiligem Wandel.

Aber jene Mitmenschen die sich so uns gegenüber verhalten; jene inneren Leidenschaften und Gesinnungen in uns die uns so zu überreden suchen, besitzen keinen wahren Trost für unsere Seele. Sie sind nur mit Schein bedeckt, und inwendig sind sie gift. Sie sind reissende Wölfe in Schaafskleider gehüllt. Wie der Wolf das Schaaf zerreisst, so thun auch sie. Sie geben sich den Anschein es gut mit uns zu meinen, sie machen uns den Weg zum Leben recht breit, angenehm und sicher; und doch bezwecken sie nichts Anderes, als den Untergang unserer Seele. Indem sie uns den Weg breiter machen, berauben sie uns der unentbehrlichsten Wachsamkeit und Vorsicht. ~~den Versuchungen gegenüber~~ Sie machen uns träg im Gebet, träg im Gebrauche der Gnadenmittel, träg in der Selbsterkenntnis; -- und Trägheit im Guten führt immer mehr u. mehr zum Bösen. Sie sind daher nichts als reissende Wölfe die nach dem Blute unseres Seelenlebens lechzen. Allerdings scheinen sie gar nicht so gefährlich zu sein; aber sie sind es dennoch, u. sie richten uns

mehr Schaden an, als alle offenbaren Geldbetrüger der Welt. Die letzteren verkürzen nur um irdisches Geld u. Gut, das wieder zu erlangen ist, die falschen Propheten in uns und um uns aber um die ewigen Güter; Sie richten mehr Schaden, als ungerechte Richter; denn diese rauben nur die Ehre vor der Welt, jene aber die Gnade by Gott; mehr Schaden, als grausame Tyrannen: denn diese legen nur den Leib in Banden, jene aber die unsterbliche Seele; mehr Schaden, als ruchlose Rauber u. Morder: denn diese tödten nur den leibliche Leben, jene aber morden die ewige Seeligkeit. O wie sind sie reissende Wölfe, diese falschen Propheten in Schaafskleidern!

Da sie aber so in Schaafskleidern gehüllt zu uns kommen, liebe Zuhörer, ~~ist~~ wie ist es da uns möglich sie zu erkennen, ihnen aus dem Wege zu gehen, sie zu fliehen? Klar deutet in dem heutigen Evangelium der göttliche Heiland uns dieses an! "An ihren Früchten werdet ihr sie erkennen." Vergeblich wäre seine Warnung gewesen, hätte er uns nicht auch angedeutet wie wir die äußerlich verhüllte Falschheit der Propheten erkennen mögen. An den Früchten mögen wir sie erkennen. Also müssen wir sie zuerst erprüfen, und nicht mirnichts dirnichts in das Breite hinein handeln. Auf unserer Hut müssen wir immer sein, wachen u. beten, die Augen offen halten u. die Sinne nüchtern, so dass wir uns nicht irre machen lassen durch die Freundlichkeit, den Beifall verführender Mitmenschen, oder durch die Sorglosigkeit, die bösen Zuredungen unserer eigenen Menschennatur. Prüfen wir sie all an der Lehre der unfehlbaren ~~Christi~~: bestehen sie die Probe, so folgen wir; bestehen sie diese Probe nicht, so weisen wir sie zurück, Prüfen wir sie alle ob sie aus Gott sind. Sind sie aus Gott, bringen sie gute Frucht, dann ~~folgen wir ihnen.~~ *bedürfen wir keiner Prüfung!* Sind sie nicht aus Gott, ist ihre Frucht schlecht, dann suchen sie das Leben unserer Seele. O fliehen wir sie dann gewissenhaft; geben wir den Flüsterungen kein Ohr; treiben wir sie mit Macht u. Kraft von uns. Dann werden wir nicht vergeblich Herr, Herr! rufen; wir werden dann

stets bestrebt sein den Willen des Vaters zu tun der im Himmel ist; ~~in~~
unser Wandel hier auf Erden wird reich sein an guten Früchten, und ~~es~~ eine
sichere Bürgschaft sein für das Ewige Leben. Amen!

7. M. G. - Hermann

Our Relation to God - one of humility.

I. Christ speaks in parables. In them concrete pictures from life. Reference to Kingdom of God. Show us God's way of acting with man; man's duty towards God & his neighbor. In different ways the exemplification of 2 Commandments. Today's parable admirably illustrating inner relation between God & man. Of disposition in man that is acceptable to God - disposition not only in moments of formal prayer, but at all times - disposition influencing our daily lives, our actions towards God & fellowmen throughout the day.

II. Pride of Pharisee

What difference between two persons going to pray - attitudes they assume towards their God. - That difference between effect of their action - one went home full of self-complacency, justified in own eyes, not by God; other justified in eyes of God. One rejected by God - other by reward into bosom of heavenly Father.

Pharisee's prayer is full of himself & not of God. "I, etc" - The Pharisee full of his own view. Pride rooted in his heart so firmly, possessed him entirely, blinded him. Not enter his mind that God could view things differently from himself. His own view had to be God's - so far that he thanked God for not being like Publican. In pride of his heart - forgot all he had was from God, all his abilities to do - temporal & spiritual from God. In his blinding pride prevented him from seeing if prayed: "I do this & do that" - God: your ability is from me alone; I give so much unto, etc. - God: All that you possess is from me; - I thank thee that thou art not like the Publican. God: If Scribes & Pharisees had seen the things etc. - if this Publican had the chance, would outshine the infinitely.

3) Self-love & pride blinded Pharisee the ways of God. In his eyes, relation between God & self - he played the important part. Overcome by own importance - did good on street corners, openly, to be seen & praised by men, esp. by actors. Amen, already received their reward. Looking at all from their own view. They were far removed from way of God. Result - in their praise God took no part & in their reward God took no part.

III.

1) How different is not picture of the Publican? His prayer not full of himself, but of God. Not overflow in words. Short but full of meaning - comes from heart - "God, be merciful to me a sinner." In the relation between the two - "Thou must do, O God, for I am unable, a miserable sinner. I am dependent on thee, altogether - do thou therefore incline unto mine aid."

With Humility etc Publican

2) 1st condition of acceptance by God. Must acknowledge our own unworthiness & not put others up as standard by which judge deeds, world, even actions of God. Have firm confidence in God - go to him not with the attitude of self-righteousness & command; but with humility & as petitioner. If such the attitude towards God; then He will help us. In fact, God is ever waiting with open arms. "Come home" "Ask & you shall receive" Attitude seen in words: "They that are whole, need not the physician; but they that are sick. I came not to call the just, but the sinners to repentance." (Mt. 9: 13). Remember parable of 100 sheep; of prodigal son whose father saw him coming from a distance. In like manner God is ever waiting for us. Love of Christ in Bl. Sacrament. One for asking if approach God like Publican, with submission in true humility.

IV - Attitude towards others - pp. 28 c - 23 d -

V Conclusion

God! If pray with Publican. Only help. One way of salvation, if misfortune to commit a sin. Will be judged according to our action. Remembers today's Gospel. See the two attitudes. If have been self-righteous, or have while there is time. Only thus left at peace with God; only thus possess true joy of heart; only peace that can realize in its fullness & wholeness, only peace that will last forever.

Moorhead
Aug 17, 1919.

Blessings. (sheets in full)

Monday - 1919

I - Church & Life of faithful full of acts of blessing.

Christ instituted Bl. Sacrament - blessed bread wine, action significant in as important event. Typical of church of God, of holy acts ceremonies. Everywhere. Child in Baptism in Sacraments ever. Sacrifice of Mass. & nothing offener in practical life of faithful. Sacramental efficacy from blessing. We taught to bless selves daily. Sanctify actions by invoking God's Blessing. - Before/after meals - rising & retiring - before/after every prayer.

II. Blessing receives meaning & importance from cross.

- Why blessings permeate ceremonies? Connected with daily life of faithful. Ask what is done in blessing.
- Trace sign of cross over objects. Sign of Constantine - In hoc signo etc. See meaning of blessing in this connection - identification, [sign] - sign of cross & blessing interchangeable - "make sign of cross" - "bless self".
- Before Christ's death - cross sign of disgrace - means of execution - sign of criminals, reproach of mankind. But changed. On Calvary Christ suffered disgrace. But rose from death & sign of death became sign of victory over death - of God's goodwill - of all graces & blessings cross incarnated.

III - Cross sign of our destiny - of our faithfulness to God.

- all that pertains to God - ^{fulfillment of our destiny} - ~~fulfillment of our destiny~~ - Shows our destiny. Cross rose from shame to glory - sign of spiritual life - means of grace; that its efficacy from Christ.
- Full meaning from words - mystery of holy Trinity - cornerstone of orthodox religion. Confession of belief hope in Father, Son, Holy Ghost, Dispenses & Divine. Act of blessing - calls mercy, love, kindness of God on man.
- By this petitioning - Ch. in blessing thing & children, transforms them as cross was. We of this earth but then blessings again dedicate selves to God; forget things earthly & turn to spiritual; renew the spirit of baptism.

IV - Full meaning of blessing.

- This is full meaning of blessing in ceremony, or in signing self with cross. Means of sanctification & rising to God.
- Then blessings - invoke efficacy of cross when come salvation. Employing symbol of X's victory, that like Him, etc. Purified reach goal he merited.
- Calling on Bl. Trinity to help; professing faithfulness to God; Renew endeavors to live above material world. Renew consciousness that another goal - must tend to another world. Suffice

V - Hence renew attention, etc.

- So really for us this? Is this our spirit? Using medals, holy water, sign of cross. How often negligent, slovenly, little attention.
- At baptisms - official blessing of Ch - still? Gospel. 3rd cross - dedicate that of mind, words of lips, beat of heart - often makes when they are far away.
- "Faithful in little & in great" in St. Luke. Saw meaning of blessings, & sign of cross as not typical of Christ, they are replete with spirit of X & make reverence, etc.
- If that - then faithful in little things - Christ-like disposition. - Difference vast between one - sign of cross slovenly & no attention other devout. raised attention when speaks the words: "In the name of" Amen.

13th Pent.
5th Pent (p. 80)

"Go show yourselves to the
priests." Luke 17, 14.

My dear Christians!

Numberless are the instances mentioned in the Gospels of the many cures wrought by our Divine Lord while on earth. Among them, today's cure of the ten lepers has a peculiar feature of its own, one that distinguishes it from all the other miracles: Christ did not work the cure directly when He was asked, but He ordered the lepers to show themselves to the priests. The lepers obeyed and were thus healed of their malady. Christ sent the lepers to the priests, because He ever gave an example in all things and fulfilled the existing laws ~~xxx~~ of Jews and Romans wherever they were not opposed to His divine mission. It was the law of the Jews, laid down by Moses in his third book, that lepers should keep away from the company of other men, until they had shown themselves to their priests and had been pronounced clean by them. This custom or ceremony of the Old Covenant is a prototype, a figure of the Sacrament of Penance instituted by Jesus Christ in the New Covenant. The Fathers of the Church already took great delight in comparing sin with leprosy. As the leper is separated from human society so the sinful soul is cut off from the clean of heart, by the fathomless gulf of divine displeasure. As the sound and healthy could contract the awful disease of leprosy by coming in contact with lepers, so many a pure heart is contaminated by association with evil companions So far the comparison stands. But if we continue

it, if we look to the cure, the equality of the cases vanished and the Old Law becomes the mere shadow of the New. In the New Law the priests have not only the power to pronounce spiritual lepers clean; no, they actually make them clean, they wash the soul in the living waters of sanctifying grace, and bring it back to the flock of Christ, shining, radiant with the love of God. This power the Apostles received directly from their Master, when He breathed on them and said: "Receive ye the Holy Ghost, Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained them" (Jno. 20. 22, etc); and this same power every priest receives when the ordaining bishop, a direct successor of the Holy ~~of~~ Apostles, breathes on them and repeats the above words. From the Apostolic time on, the Church has ever urged her faithful often to apply this wonderful remedy of spiritual diseases, and at all times there have been faithful, who made frequent use of the Sacrament of Penance; but those also have not been wanting who rarely go to Confession, whereas there is all reason in the world for the contrary.

Confession is the ordinary means of obtaining forgiveness of all the sins committed after baptism. It is a necessary means of salvation for those who have committed mortal ~~xxx~~ sin since their baptism; it brings back their souls into the ~~sa~~ state of sanctifying grace and restores to them the spiritual strength and life lost by their transgression. For those not guilty of mortal sin, Confession produces an increase of sanc-

tifying grace, and it confers on them all the sacramental graces peculiar to it as a Sacrament, thus increasing their spiritual powers, so that they shall always come forth more and more victorious in the struggle for life everlasting. These are supernatural motives for requesting the confessional. But even considered from a natural standpoint, reason shows us how beneficial frequent confession is to human nature, and what folly it is even from a business viewpoint not to make use of such a means of profit for the soul.

To tell our faults and transgressions, especially the secret ones, to another human being, whether he be a priest, or not, is always an act of self-abasement, an act of humility. In the confessional our human nature does, what under other ~~xxx~~ circumstances it could not be forced to do; it humbles itself in the dust and becomes its own accuser. Humility is directly opposed to pride, vanity, and confession being an act of humility is therefore calculated to destroy in us that false pride with which all human nature is infected. As pride is proverbially the beginning of all sin, the confessional, by banishing pride, sows in our hearts the disposition best fitted to keep us from doing evil. Besides this, the very fact that we view our actions impartially, and therefore condemn many deeds hitherto ratified, will be a preventive for the future. It will make us watch ourselves more closely; it will put us on our guard against actions, that we ourselves cannot countenance. And we all know, My dear Christians,

that most of our transgressions are just committed because we are not sufficiently on our guard, because we do not watch ourselves sufficiently. And if a person has been unfortunate enough to become slave to any vicious habit, what will ~~xxxxx~~ more readily free him from its clutches than the fact that he frequently looks into his interior, acknowledges his weakness, seeks means to overcome it, and renews resolutions to that effect?

An objection that persons sometimes make to confession is, that they must tell their sins to a man like themselves; the affair seems too risky to them; if people should find out, etc. That the priest is endowed with a human nature like yours is true. But he is in the confessional not as man, but as the representative of His divine Master, endowed by Him with all the graces necessary to his state. However, again leaving aside supernatural considerations, a priest could not reveal anything unless he knew who each person confessing were. And when from fifty to a hundred come to confession in an hour, how could he know them; especially since in a whisper one voice cannot be distinguished from another? No; what the priest hears in the sacred tribunal, is destined only for his judgment, and once he has given his decision on it, it passes forever out of his existence. And our holy mother church has stamped the seal of confession on the mouth of the priest under pain of mortal sin and ecclesiastical censures. -- In the U.S.

alone there are about 19,000 priests. Many of them hear over two hundred confessions a week, some hear less, and a few engaged in other work, as teaching, none. Placing the average at the extremely low estimate of fifty for each priest, the number of confessions per week in the U.S. is about 95,000, and per year about fifty-two times as large, or about 490,000. The U.S. is only a small part of the Christian world, and the number of confessions in the whole world for one year goes far into the millions. If we consider then that the Christian world has existed for over 1900 years, and that the number of confessions during this time is entirely beyond our understanding, baffles our comprehension, is ~~it~~ it not remarkable, aye supernatural, that ~~with~~ in this immense number history has not adduced one example of a violation of the confessional? On the contrary only examples are to be found of priests that suffered, and suffered to death, rather than break this seal. Among the Apostles there was a Judas. Priests, too, are only human and among them are such as threw away the graces of their state, apostatised, even reviled the Church that nurtured them, and invented lie after lie regarding her. Still, even among these unfortunates, where is the one that dared to tell anything he had heard in the confessional. No; anyone giving this as a reason for not confessing often, is merely looking for an excuse.

What the Church wishes in this respect is seen from her actions. Persons who go to Communion every day or nearly

every day, unless they have committed a mortal sin, need not go to confession before receiving Communion; they need not even go in order to gain a plenary indulgence, provided they go to confession once a week. This therefore the Church considers an ideal towards which we should strive. And the constitutions of almost all religious orders with the full approval of the Pope enjoin upon their members to go to confession once a week. - Then why should not we, my dear Christians, try to approach this ideal set by the Church as closely as conditions will allow? Why not make good use of this excellent means of keeping us on the straight but narrow road leading to heaven? The longer we delay going to confession, the harder it becomes for us to do good and keep from evil. Especially if we have had the misfortune to commit a mortal sin, should we hasten to receive the Holy Sacrament of Penance; but it is just then that we most frequently put off this act, a false shame keeping us from confessing such a sin. We all know what danger there is to us in such a delay, what danger there is to us if we remain in mortal sin for only one day, since we do not know at what hour death shall call us before our Judge. St. Augustine has already asked us how we can expect God to free us from our sins, if we ourselves cover them up, if we hide them, if we delay to confess them before the proper tribunal? Does this attitude of the sinner not exemplify the popular saying: Give the devil a finger, and he will take the whole hand? Satan succeeds in basing us to sin, and he im-

mediately follows up his advantage by suggesting to us to put off confession as long as possible --- All of us, my dear Christians, desire earnestly to be saved. Therefore the most logical thing for us to do, is to ~~make~~ use of the ~~best~~ means best adapted to lead us to our heavenly goal. Confession is a true remedy for all the diseases of the soul, a true panacea. If we apply this remedy ~~for the sins of the tongue~~ often we cannot help ridding our soul of all sickness, we shall grow stronger in the Lord every day, and be able to walk with a light heart and a quick step the road that leads us to our heavenly goal, to the bosom of our eternal Father. Amen!

Moorhead, Sept. 10, 1916.

Wadena, Aug. 19, 1923

Anger - 5th Pent.

Same message in Gospel and Epistle - truth is foundation stone of Christian life; charity. Is essence of Christianity. Old Law, eye for eye - vindictiveness. New Law - Ten Commandments - negative - plus positive commands of love of God and man. Charity linked with love of God. Gospel says make peace with man before offering to God - thus real merit. Terrible consequences - so much misery and affliction - not possible if true love in hearts of all men.

I.-

II.-

Scripture speaks of anger, wrath of God - Saints irritated and angry. Anger always sin? Just and unjust anger. Good and sufficient cause. Parents and superiors deal with insolence and transgressions. At times duty for them, else seem to countenance wickedness. Old Testament example of Heli, not angered by the wicked lives of sons. No longer high priest in the family - broke neck falling backwards. Christ angry at hypocritical Pharisees, venders in temple.

III.-

No just cause - always sinful; more if approaches malice and vindictiveness, or evil words and actions. Analogy of Church in Middle Ages - right of sanctuary. Anyone pursued found refuge in church or religious house; safe while there. Even criminals fleeing law. -- Our heart shrine of God, temple of Holy Ghost. Give right of sanctuary to injured by thoughts and tongues of others. True Christian love also innermost thoughts. When uncharitable thoughts whispered, listen, enjoy, or offer right of sanctuary? Even if true, offer right of immunity from our words or wishes. Duty not meditate with joy faults of others, reflect compunction on our own. Forgive us our trespasses - more when others have not trespassed.

IV.-

Difficult travel right road. Consolation - thus acquire merit, greater the more effort. Epistle says refrain tongue from evil and lips. Exterior mirrors interior soul. First step check words and actions. Gospel - says angry ~~guilty~~ danger of judgment; says fool, gives vent in actions or words, more liable, guilty eternal fire. Hence always on alert. Road to heaven, continuous motion. If temptation no indifference. Either yield and step back, or fight and step forward. Devoted soul no hesitation, knows only step forward brings to final goal of all life. Amen.

15th Pent

Der Tod.

Andächtige Zuhörer!

Das heutige Evangelium spricht von einem Todesfalle, und es ist deshalb einem manchen Menschen nicht sehr angenehm dem Lesen desselben zuzuhören. Leute, die sich nicht allzusehr mit den ernsteren Fragen des Lebens abgeben, hören nicht gerne etwas vom Tode. Der Tod ist für sie etwas schreckliches; sie vermeiden den Gedanken so viel wie möglich, gehen ihm aus dem Wege wo immer sie können, oder beziehen ihm wenigstens so wenig ~~W~~ als möglich ~~o~~ auf sich selbst. Wenn vom Tode gesprochen wird, oder wenn sie überhaupt vom Tode denken, geschieht es nur mit Schaudern. Eine Predigt über den Tod scheint ihnen immer etwas schreckliches, und der Gedanke an den eigenen Tod wird ~~mit~~ mit Furcht und Bangen in die unsichere Zukunft hinein geschoben und da erstickt. Und dennoch hilft alles nichts; wir ~~g~~ begegnen dem Tode jeden Tag; wir sehen wie hier einer stirbt und da einer;; wie hier ein lieber Freund von unserer Seite hinweggerafft wird und da ein teurer Verwandter. Überall finden wir den Tod. Lesen wir die Lebensgeschichte irgend eines berühmten Mannes, eines grossen Kirchenlehrers, eines grossen Staatsmannes, das Ende der Laufbahn, so glorreich sie auch gewesen sein mag, ist immer dasselbe - er starb. Sogar der blutigste Tyrann, der Tausenden und Tausenden von Menschen das Leben nahm, war auch nicht Herr seines eigenen Lebens, und

musste sich dem Tode unterwerfen. So ist es mit der ganzen Menschheit. Auch uns muss das Los einmal treffen, wir können ihm nicht aus dem Wege gehen; wenn unsere Stunde einmal geschlagen hat, kann uns nichts mehr helfen. Ob wir aber dem Tode mit Schrecken entgegensetzen müssen oder nicht, das liegt gänzlich ^{unw} von uns ab. Der Tod ist für jeden Menschen derselbe, nicht so die Folgen des Todes. Diese Folgen sind sehr verschieden, und sie hängen davon ab, ob wir in diesem Leben dem Tode oft entgegen gesehen haben oder nicht, oft an ihn gedacht haben oder nicht.

Es gibt Menschen die alle Ursache haben den Tod zu fürchten, ihm nur mit Schrecken entgegensetzen; und das sind diejenigen, die alle Gedanken des Todes immer zu ersticken suchen, die nie an das Jenseits denken, sich für die Zukunft nicht das geringste vorbereiten, und nur für die Gegenwart leben. Solche Menschen denken nie an ihren Gott, und machen so ganz zu nichts das Ende, zu welchem sie erschaffen wurden, die Verherrlichung Gottes. Sie wollen nichts von der ewigen Seligkeit hören, und suchen ihr Glück in irdischen Gütern, wollen hier auf Erden überaus glücklich sein. Alle ihre Gaben, all ihr Vermögen, wenden sie auch zu diesem Zwecke an; und wenn ihre letzte Stunde geschlagen hat, werden sie nichts zu zeigen haben, das einen himmlischen Lohn verdient hätte. Diese Menschen geben ihrem Gott und Schöpfer nicht die gebührende Ehre, sie danken ihm nicht für erhaltene Gaben und Wohltaten;

sie erkennen ihn überhaupt nicht an. Eine jede ihrer Handlungen, jeden Tag den sie so ohne Gott zubringen, ist dann aber auch eine Ver^{leugnung} Gottes, eine Verspottung seiner Liebe, eine Beschimpfung und Beleidigung des Grössten und besten Herrn. Und doch sind sie ja gänzlich von Gott abhängig; sie bedürfen stets seiner Vorsehung, ein jedes ihrer Haare sogar ist gezählt. Aber Gott kennt auch alle ihre innersten Gedanken, und wird sie einmal danach richten, und eben dieses, meine lieben Christen, ist der Grund warum der Tod für sie so viele Schrecken haben muss. Der Tod macht ihrem irdischen Glücke, das einzige nach dem sie streben, für immer ein Ende, und führt sie hinüber zu den Pforten des ewigen Lebens. Da werden sie vor einem unerbittlichen Richter erscheinen. Auf der Erde herrscht noch überall Gottes Barmherzigkeit, aber hier am Richterstuhle Gottes wird nur die strengste Gerechtigkeit walten. Es wird nach geschaut was sie alles auf Erden getan haben, und O weh! keine Handlung kann gefurden werden, die einen himmlischen Wert besitzt. Die Unglücklichen werden aufgefordert Rechenschaft zu geben von dem einen, den zwei oder den fünf Talenten, die ihnen gegeben wurden, und sie werden kein weiteres Talent aufzeigen können, das sie hinzugewonnen hätten, - im Gegenteile, sogar die gegebenen Talente haben sie vergeudet, und es wird ihnen die Strafe des Evangeliums zugeteilt werden. Sie werden nur auf ein von Sinnenlust und ein von irdischen sogenanntes Glück überschwelgtes Leben

zeigen können, und der Richter'spruch wird lauten: Wahrlich, ihr habt euren Lohn schon empfangen (Mtth. 6, 2); ihr habt eure Glückseligkeit schon gehabt! Sie werden aufmerksam gemacht auf die Worte Christi (Mtth. 10, 33): "Wer mich aber vor den Menschen verleugnet, den will auch ich vor meinem Vater verleugnen, der im Himmel ist." Und mit zitternder Verzweiflung müssen sie die schrecklichen Worte vernehmen, die ihnen zugeordnet werden (Mtth. 25, 41): "Weicht von mir, ihr Verfluchten! in das ewige Feuer, welches dem Teufel und seinen Engeln bereitet worden ist." Wahrlich haben solche Unglücklichen Grund genug den Tod zu fürchten, denn er ist für sie nur ein Übergang in die ewige Verdammnis.

So ist es aber nicht mit allen Menschen. Gott sei dank, gibt es noch viele die ihrem Herrn und Gott treu sind. Diese wissen dass Gott sie erschaffen hat; dass sie alles, was sie besitzen, nur von ihrem Schöpfer haben; und dass sie alles Gute nur von ihm erhalten können. Solche Menschen erkennen den wahren Wert dieses Lebens, sie wissen dass diese Welt nur ein Prüfungsort ist, ein Platz der Vorbereitung für das ewige Leben, und dass sie so ernten werden in der anderen Welt, wie sie hier sähen. Demnach richten sie auch ihren Lebenswandel. Sie halten ihr höheres Ziel, das Ende zu welchem sie erschaffen wurden, stets in den Augen, und sie verrichten treu ihre Pflichten ihrem Schöpfer gegenüber, so wie diese Pflichten von dem hochgeschätzten Glauben vorgeschrieben werden. Sie tun

täglich ihre Arbeit und geniessen auch ~~die~~ Freuden dieses Lebens, aber alles nur in Beziehung auf Gott, in dem Sinne des wahren Christen. Und wenn ihnen etwas passiert, das nicht gerade angenehm ist, so nehmen sie es an als von Gott gewollt, sie ertragen es mit Geduld als eine Prüfung Gottes, und erwerben sich so einen grossen Verdienst für den Himmel. Die verschiedenen Gaben, die Talente, die sie von ihrem Schöpfer erhalten haben, die wenden sie fleissig an, so dass sie dieselben bald verdoppeln. Dadurch werden sie grosse Schätze für sich aufhäufen, und im Buche des Lebens wird vieles zu ihrem ~~Gunsst~~ ~~Gunsten~~ ~~Gunsten~~ Vorteile geschrieben stehen. Dann, wenn sie vor ihrem ewigen Richter gerufen werden, werden sie nicht mit leeren Händen und mit angsterfülltem Herzen dastehen müssen, sondern sie können voll freudiger Erwartung in die ewige Zukunft blicken. Menschen, die so zu leben streben, brauchen nicht mit Schrecken vom Tode zu denken. Sie können ihm ruhig ins Auge schauen. Für sie ist der Tod nicht das Ende aller Glückseligkeit, sondern der Anfang wahrer himmlischer Freude; er ist der Eintritt in das langersehnte heilige Land. Es rief ja schon der hl. Paulus (1. Cor. 15, 55): "O Tod! so ist dein Sieg? Tod! wo ist dein Stachel?" Ja, wenn der Tod ein Übergang ist von einem Scheinleben in das wirkliche himmlische Leben, wo ist da ein Stachel, wo ist Grund für Furcht und Zittern? Menschen, die dem Willen Gottes gemäss ~~leben~~ leben, werden die Ewigkeit in der immerwährenden Gegenwart Gottes zubringen, nachdem sie mit Freuden diesen Spruch

ihres Richters hörten: "Kommet ihr Gesegneten meines Vaters! besitzt das Reich, welches seit Grundlegung der Welt euch bereitet ist (Mtth. 25, 34)."

Wir sehen nun, geliebte Zuhörer, wie zwei Klassen von Menschen in ganz verschiedener Weise von dem Tode denken, und wie dieses auch von ihren Lebensweisen abhängt, die einander ganz entgegengesetzt sind. Indem wir dieses betrachten, kommt die höchst wichtige Frage: Zu welcher Klasse wollen denn wir gehören? Wollen wir unser Glück in diesem Leben oder in dem andern Leben suchen? Ich weiss schon was ihr alle antwortet: Ganz überflüssig die Frage; da ist nichts zu überlegen; natürlich wollen wir die ewige Seeligkeit erlangen. Aber es ist nicht genug, meine lieben Christen, dass wir wählen; wir müssen auch nach unserer Wahl leben, $\text{\textcircled{S}}$ dieselbe durch unsere Taten bekräftigen und giltig machen, was ganz und gar nicht leicht ist, ja manchmal mit unzähligen Schwierigkeiten verbunden ist. Wir müssen unser Auge desshalb immer auf Gott gerichtet haben, und all unsere Handlungen auf ihn beziehen, wenigstens in $\text{\textcircled{A}}$ o fern, dass sie unserem letzten Ziele nicht entgegenarbeiten. Gedenken wir desshalb nie hier auf Erden vollkommen glücklich zu werden. Er würde uns ja doch nicht gelingen, wie wir an denen sehen können die einzig und allein danach streben reich an irdischen Gütern zu werden. Je mehr Reichtum sie haben, desto unzufriedener sind sie, und desto mehr streben sie mit ungesunder Hast einen immer grö-

seren Reichtum aufzuhäufen. Und wenn Trübsale und Beschwerden uns treffen, nehmen wir sie an als von Gott gewollt, sehen wir in ihnen Prüfungen Gottes, der nur geläutertes G^od will, und betrachten wir sie als so viele Gelegenheiten einen Schatz für den Himmel zu erwerben. Dann werden wir mit ruhigem Auge dem Tode entgegen sehen. Sogar in weltlichen Angelegenheiten ist der Gedanke des Todes weniger beunruhigend, wenn wir unser Testament gemacht habe, wenn wir unser Besitztum, was immer wir haben, richtig verteilt haben; ebenso müssen wir in Seelenangelegenheiten unser Testament machen, wozu dann aber zu allererst nötig ist, dass wir auch einen überirdischen Schatz erworben haben, durch treue Erfüllung unserer Pflichten gegen Gott und den Menschen. Wenn wir dieses stets eingedenk sind, wenn wir hier auf Erden mit Fleiss Gott bekennen, wird Christus sein Versprechen auch halten welches er uns gab: "Wer ~~mich~~ immer mich vor den Menschen bekennen wird, den will auch ich vor meinem Vater bekennen, der im Himmel ist (Mtt. 10,32)." Dann wird der Tod auch keine Schrecken für uns haben. Wir mögen uns sogar nach ihm sehnen, denn er wird dann ein Triumphzug sein für uns hinüber zur ewigen Glückseligkeit, für die Gott alle Menschen erschaffen. Amen!

J. Bernard's Sept. 24, 1916,

6th Pentecost - Use spiritual food of soul.

6th Pentecost
(15th)

- I. Gospel picture of multitude followed Christ 3 days without food. Eager for spiritual blessings, not needs of body. Just contrary with us. Pursue worldly goods to detriment of soul. Soul often near starvation because mind & strength occupied with other things.

- II. Whole purpose of kingdom of Christ to dispense spiritual food. Appointing Peter Christ said: Feed my lambs, etc. Not only once; repeated it so that Peter grew impatient in his holy zeal. Our soul needs spiritual food here; is in exile, wilderness, not in true home. Holy Scriptures speak of brief stay here; is only temporary; must prepare for next world; do this by gaining strength for journey through food of soul.

- III. To feed our soul, various means of grace: Prayer, Mass and Sacraments. As Gospel for all, so these for all who desire to be acceptable in eyes of God. Prayer is acknowledgment of dependence on God, etc. Pleasing to Him and profitable to us, for promised to give to all that ask. Mass is repetition of the Great Sacrifice of Calvary. Replete with graces; distinctive of follower of Christ to hear Mass on Sundays. Christ will confess those before God, who confess him on earth. Sacraments specifically to dispense grace. Sacraments for all needs of life. No spiritual need that has not a remedy in one of them.

- IV. Such chief means of food during exile on earth. Like loaves and fishes limited in number, but inexhaustible in supply. Draw strength from treasury of Church; esp/ merits of Christ. If graces used always more gathered up, since bear 100-fold fruit. Always at our disposal and need only ask for them.

- V. In fact that treasures are inexhaustible, see their need. If not necessary, then no need of inexhaustible store. How necessary they were, Christ knew, and therefore had compassion on multitude that could not enter heaven without them. Knew our stay here in wilderness; that there is real home elsewhere as our goal. Knew also as in today's Gospel, we cannot make journey without food; would not reach it, but faint on the way. Have seen that this spiritual food always at our disposal. Need only stretch out hand. O make good use of means of grace. Else faint and fall by the way, and final reunion will be without us.

12. Sund. aft. Pent.

13. Pent.
(Easter = p. 72)
"Thou shalt love thy neighbor as thyself". Matth. 22, 39.

Beloved in Christ!

When the lawyer in today's Gospel asked our Lord what he must do in order to be saved, Christ made him answer the question himself by asking how the law read; thereupon the lawyer gave in his own words the law regarding the love we must bear towards God and man. Christ Himself speaks of this law in Matth. 22, 36, where a doctor of the law asks Him: Master which is the great commandment in the law? Christ here answers: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the ~~greatest~~ greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself." The question asked by the lawyer is one of greatest importance also to us. What must we do in order to be saved? If we ignore this question altogether, we are missing the purpose for which we were created, we shall have lived in vain. As the question is also of such importance to us, so too the answer concerns us intimately; it ~~was~~ was intended not only for the lawyer but also ~~for all~~ for all of us, for all mankind. If we wish to be saved, therefore, we must love God with our whole heart, and our neighbor as ourselves. The first of these two commandments would not cause us so much difficulty, would be ~~it~~ much easier for us, if the second were not there. We do not find it difficult to love

God; but it costs a great effort at times to be charitable to our neighbors. Perhaps, that is why Christ mentioned specially that the second commandment is like unto the first: perhaps that is why seven of the ten commandments refer to our actions towards man, while only three pertain ~~also~~ to our duties towards God. Indeed, if we examine ourselves we shall see that by far the majority of our offences against God, are not so much direct offenses against Him as against our neighbor. These we commit at all times and by means of all the faculties and powers God has given us.

Before proceeding to uncharitable acts or words, our mind is filled with uncharitable thoughts, which so easily lead over to words and actions. At the bottom of these thoughts lies the idea that we are better than our neighbors, that we lead better lives and are therefore more pleasing to God. We all probably have such ideas, tho we may not be ready or willing to admit it. But if some party should come to us and say that anyone is better than we are, how many of us would quietly give assent? Would we not challenge the statement immediately and say the person is not so good after all, or try to prove that we are better? Yes, we all like to have this opinion of ourselves, and we frequently act upon it. Have we any reasons for this? None whatever; such an opinion is merely the result of pride. When we are tempted to judge ourselves better than others because of their actions, because of some sin or fault they committed, let us just ask ourselves, how we know that these

persons would not be much better than we are, if they had received the same number of graces as we have; or how we know that we would not have fallen much more deeply than they if temptations like theirs had assailed us. St. Paul warns us earnestly on this point when he says to us (I Cor. 10, 12): "He that thinketh himself to stand, let him take heed lest he fall." And in the Gospel of St. Luke (18, 10) Christ tells us of two men that went into the temple to pray, a Pharisee and a Publican. The Pharisee thought very much of himself and prayed thus: "O God, I give thee thanks that I am not as the rest of men", while the Publican simply cried out: "O God be merciful to me a sinner!" The latter, Christ tells us, went home justified but not the former. May we all take a warning from this, and suspend judgment on our neighbors, banish from our minds all uncharitable thoughts about them. It may, of course, happen that we consider ourselves offended by others, and on that account entertain thoughts of anger towards them, even wish them evil. What an excellent opportunity are we not ignoring of storing up treasure for ourselves in heaven, by suffering patiently for the sake of Christ. If we harbor ill-will towards our neighbor, how will God then look upon our prayer to forgive us our trespasses, our faults, even as we forgive our neighbors, since He is a Searcher of hearts and knows our innermost thoughts?

Thought in man is the basis of words. For all of us it

is only natural to give expression in words to the thoughts that are in our hearts. If these are good, then their expression will also be good and meritorious; if on the contrary they are not good, their expression will also be bad and deserving of punishment. How often are we not guilty in this respect, dear Christians, with regard to the charity we owe our neighbor? How often are we not only too anxious to spread evil reports about our neighbors, to tell their faults to others, to give ~~vent~~ vent to the uncharitable thoughts we feel towards them? Indeed, we are frequently only too willing to help along in this work of Satan. And our uncharity does not end with talking about our neighbors' faults. No, that is not sufficient; we go further; we speak directly to our neighbors with the purpose of getting them angry, or we ourselves become angry and call them names and use abusive language. Against these temptations we must be on our guard constantly. The occasions for uncharitable outbreaks are many and only a continuous watch over ourselves will enable us to keep our hearts pure in this respect. Even when we know positively that others have sinned we should not attempt to judge them, as we can see clearly from Christ's ~~xxx~~ example in the Gospel. St. John (8, 3-11) tells us how the Scribes and Pharisees brought a woman caught in an evil deed to Christ in the temple and asked Him whether she ~~sh~~ should be stoned as the law demanded. Christ answered them: "He that is without sin among you, let him first cast a stone upon her." Thereupon, St. John tells us, they all went out

"one by one beginning with the eldest". Hence, none of us should throw stones at our neighbors, for who of us is without sin. Even Christ Himself, the immaculate Son of God, who could demand of His enemies: Who of you can accuse me of sin; even He did not condemn this woman. "Neither will I condemn thee," He said; "go and now sin no more." And then we dare to judge others, to condemn them because of their faults? Let us heed the warning Christ gave in His sermon on the mount (Matth. 7, 1-3): "Judge not, that you may not be judged. For with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own?"

With regard to deeds of charity, we can offend against the love of our neighbor in any point of the last seven of the Ten Commandments of God. We may also be at fault, tho, thru the omission of deeds of charity. The corporal works of mercy, in as far as they are possible to us, are so many ways of performing works of charity towards others, and we have numerous examples in Holy Scripture to show us how these works are rewarded by God. The Samaritan woman at the well, who gave Christ to drink, there found the light of faith and brought to her fellow-citizens the joyful tidings of the Messias. Abraham who was a model of hospitality to others was allowed to receive God and two angels as guests, and was promised a numerous offspring among whom was to be the Messias Himself; and Lot, having hospitably received two guests, an-

gels, and defended them from the inhabitants of Sodom, was rewarded by being lead out of the city before the doom of God struck it. And Bethlehem, the city where the M.V.M. could find no shelter on the first Christmas Eve, so that ~~the~~ she had to lay the Christ-child in ~~the~~ a manger, what a terrible visitation of God was it not, when ~~the~~ He permitted all the men-children up to two years to be mercilessly slaughtered by a tyrant? We, too, have so many occasions for performing works of charity. How often have we not an opportunity ~~to~~ to pay a visit to some sick friend or acquaintance, and dispel his gloom by the cheer of friendship. Or we can save the clothes we so often throw away without good reason, in order to give them to the poor, or send them to some orphanage where a thankful soul will send up prayers of gratitude to God in our behalf. Again collections are frequently taken up for the aid of those in distress; for foreign missions; or for the Pope who is now so dependent on us; in all of these instances we can contribute our share and thus help to spread God's kingdom on earth, and show the love we ought to, to our neighbors. We all know what Christ said of the widow's mite, and of what value it was esteemed to be in heaven.

In all charity, tho, my dear Christians, whether in thought word, or deed, one thing is essentially necessary, and that is a correct intention. Remember what Christ said about the Pharisees, who stood about the street corners, doing their

good works in order to be seen by men: They have already received their reward. This will be true of us also if we act charitably in order to be seen by others, to be praised and esteemed by others. Of course, it matters not whether others do see ~~us~~ and do praise us, provided we do not perform the works with the intention of eliciting this praise; our motive must be a higher, a supernatural one. If we assist our neighbors in any way, because we love God, and them for God's sake, looking upon them as children of God created to His image, then will Christ's words apply to us: "As long as you did it to one of these my ~~least~~ least brethren, you did it to me (Matth. 25, 40). Then we shall be storing up for ourselves a treasure, that we can take with us when we are called to leave this earth, a treasure that alone will be considered of true value in the world to come. Then these words of Scripture will apply fully to us: "Blessed are the merciful for they shall receive mercy" (Mk. 5, 7); and on the Day of the Last Judgment, we shall be among those standing on the right hand of Christ, and with a joyful heart His inviting words will come to us: "Come ~~ye~~ ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world (Mtth. 25, 34), for I was hungry and you gave me to eat; I was thirsty and you gave me to drink." Amen!

Moorhead, September 3, 1916.

Easter - 1918.

1) 1st Easter saw great change in condition of Messiah. Crucified & buried. Contrast. 2) Subject to pained men: to day guards not hold him. 3) Reduced to most abject of human beings. Innumerable sufferings. 4) more impossible. man used his chance.

1) Triumph of man shall live. Sufferings at an end. 2) Out of tortures rose in splendor & glory. 3) Day of fulfillment came. Now prophecies fulfilled. Kingdom of God confirmed by super-human ~~xxx~~ powers. 4) Cross sign of shame, now of glory once on calvary, now distributor of blessings.

1) Picture not merely historical; miniature of our life; of world's history. 2) Even type of nature. New life. 3) It ends when plow ~~xxx~~ under presence of plowshare. 4) Symbol of time. Holy season of Lent. Rises with new spiritual energy. 5) Lent just ended. Have prepared soil of hearts & must show new fruits.

1) War always haunts us. Special significance now. Horror struck home & bitter cup quaffed. 2) Hence some say ~~xxx~~ failed. If true, now celebrating in vain. Count marks beginning of ~~xxx~~ & pressing of old law & 2 new laws, love. 3) This in ~~xxx~~ & cannot fail. War shows terrible consequences of disregarding its laws. If laws obeyed - no war. 4) ~~xxx~~ failure. ~~xxx~~ commenced with triumph 1st Easter & kept it up, where hearts are good. Up to individual.

V. 1) Look back at history. Great separations. Worst times. Increase in worldly wisdom & materialism & forgot all spiritual. 2) Wonder that visitation was necessary. That divine husbandman furrow fields of humanity, plow cut its heart - for new life rich in fruits.

VI. 1) Saw how fruits produced in labor & suffering. Such pain here - & shame for resurrection. Like Christ after his suffering. 2) Like ~~xxx~~, each individual apply to self. As Christ rose - so each of us can emerge from present life, present crisis to life everlasting. 3) That Suffering. Not for Christ & Judas. One rising glory other suicide. 4) Same way out. Triumph depends on self. Choose between Judas & Christ. He rejoices at Christ's triumph. May the rejoice at once.

D. Anselm - 1918.

9th Pent.

Beloved in Christ!

[See other side of
blessings]

"My house is a house of prayer; but you have made it a den of thieves."
Luke 19:46-7.

The gospel of today ~~fills~~ narrates to us an event that is unique, practically the only one of its kind in all the gospels. It gives us a most rare picture of Christ. Christ is presented to us as angry, as giving vent to His just anger in words and actions. Tho this event is so extremely rare, we can find no reason for surprise at it, if we contemplate the causes that brought on the divine wrath of Christ; namely, the desecration of the temple of God. No wonder at all that Christ, whose mission it was to lead back mankind, and first of all the Jews, to their heavenly Father, should grow angry when He saw these Jews using the temple of God as a place for worldly commerce, making of it a den of thieves. ~~for sharp practice~~ Such a profane use of a place consecrated to God was indeed a robbery of the ~~most~~ ~~disgraceful~~ ~~worst~~ kind, a robbery against God Himself, a stealing away from God the honor that was due to Him. If this is ~~true~~ ^{can be said} of the temple of the old Testament, and ~~for~~ Christ Himself says it is, how much more must it not be ~~true~~ ^{applied to} of the temple of the New Law, where the living God resides bodily and not only in type or symbol? If the temple of the Old Law was holy, then the temple of the New Law is thrice holy. If it was robbery to detract from the worship of God in the old temple, then it is many times more an act of robbery to detract from the worship of God in ~~the church of~~ the New temple. Of those who detract from God's worship in the new temple, who rob him of the glory due to Him there, the words of today's Gospel are therefore true with double force: "My house is a house of prayer, but you have made it a den of thieves." It is therefore most fitting today, my dear Christians, to meditate on these words of the Gospel, ~~and~~ to see what our worship of God in His temple should be, and whether we always pay Him this worship or at times ~~for~~ deprive Him of the glory that is His due there.

The church of the new law is the dwelling-place of God in the most literal sense. It is the place ordained specially for the worship and homage of God. This worship that we owe God is a special manner in His house has two phases, an external and an internal phase. It is only when both these phases ~~of~~ are present in our worship that we are truly fulfilling our obligations to him. We see in general that when a person is angry, or sad, or joyous, he shows these feelings by his external actions, or his words. That is most natural to man. Any kind of internal disposition is completed only when it expresses itself externally in action of some kind. In fact we do not believe that a man feels this or that way about a thing unless we can see some external manifestation of his state of mind. On the other hand, if ~~we~~ ^{we} profess by our external actions that we esteem some person, or profess gratitude for what he has done, and at the same time in our hearts we despise him or hate him or ridicule him, we are practicing hypocrisy, we are double-faced, we are lying. What indeed do we ourselves think of a person who flatters us in our presence when we know that in his heart he thinks otherwise? For a perfect disposition or mental attitude, therefore, two things are necessary: We must have an external behaviour, word and action; that truly expresses what is in our hearts; we must have thoughts and feelings in our minds that fit in with our external behaviour; ~~and~~ internal ^{mind} and ~~our~~ ^{department} external phase must be in harmony. Applying this to the question of the worship of God, we can see readily that we are paying homage to Him here in church only when there is such harmony between our internal minds and our external conduct. The external phase of prayer to God we show by our devout postures ~~the~~ ^{in which} the way we kneel, sit, or stand in church; the manner we fold our hands, and the very look that is on our face. The internal phase of worship is present when we try to harmonize our thoughts with such actions; when we try to lift our hearts to God, to think of his presence here

in Church, and offer him words of adoration, petition, thanksgiving. to the best of our ability; when we try to be as conscious as possible of the great mystery being ~~splendidly~~ enacted at the sacrifice of the Mass, when ^{we} Jesus Christ descends upon the altar in person at the moment of consecration. When we fail in one or the other of these phases of worship, then we are neglecting our duty to God, we are really dishonoring the holy place we are in, we are depriving God of the honor we owe Him, robbing him of that which is His due.

Can it ever be said of us that we do this, that we, as it were, make the house of God a den of thieves? We can rob God negatively of the glory due Him by not coming to church when the law commands us to worship God there/. By not coming to Mass on Sundays, we are in fact refusing to confess God, and depriving Him of what is properly due Him. We can rob God more positively of His honor, by not having the proper ~~attitude~~ ^{right} attitude when ~~in~~ ⁱⁿ the house of God. This occurs whenever the external attitude or the internal attitude is wanting in our worship. In every such case we are stealing from God ~~the~~ the homage we owe Him, we are mocking God, and making of His house a place of robbery, a den of thieves. ~~///~~ If for instance we spend the time in church by ~~sleeping~~ ^{sleeping} ~~sleeping~~, or by looking around continuously, we are forgetting that God's house is a house of prayer, we are making it a den of thieves. If we spend the time in talking or laughing with our neighbors we are depriving God not only of our own homage, but also of the homage of others, and still more are we making His house a den of thieves. If again, in church, we spend the precious minutes thinking of past pleasures or occupations, of business transactions, of planning for the future without effort to lift up our hearts to God, ^{or} engaging our thoughts entirely in the fun we are going to have the rest of the day -- in all such cases are we any better than the vendors of old in the temple? Not better ~~for~~ but worse, for our eyes have ~~been~~ opened more than theirs were to the

things that are God's, - and nevertheless we, like them, are exchanging the holy place and the holy moments for things of the world, we are selling our heavenly birthright for pottage of this earth. We are *even more guilty* ~~than they~~ ⁱⁿ depriving God of the Honor and homage which is His divine right, ^{shall} making of His house a den of thieves, and most certainly incurring His ~~just~~ just wrath and anger.

If any of these things are true of us, my dear Christians, we must resolve ^{immediately} ~~henceforth~~ to watch over ourselves more closely in this holy place, and to realize more clearly what the house of God has been and should be to us. We read in the Bk. of Genesis the story of Jacob on his journey to Laban. While sleeping at night on the way he saw a ladder stretching from himself to the heavens. *At the top* was a ~~bright, dazzling light, and~~ there were angels continuously going up and down the ladder, and God himself spoke to ~~him~~ from its top. When he awoke he jumped up with a start and exclaimed: "Indeed, the Lord is in this place and I knew it not. How terrible is this place! This is no other but the house of God and the gate of heaven!! (Gen. 28: 16, 17). The words have often been applied to the house of God itself. And how truly are they not realized there! If we pay proper internal and external worship to God, then His house is indeed the gate of heaven to us. *It is destined to unite us to God more and more.* ~~There is then, as I have said, a ladder stretching from the~~ *if we look at the past we can see readily what* Church has been in the past the strong bond of union between us and God, ~~for the church has been.~~ *It was there* ~~it will continue to be even to our death.~~ *Church, the house of God, that we were first snatched from the hands of Satan in baptism; It is there, that we first received a merciful forgiveness of our sins in the sacrament of Penance; that we were confirmed as soldiers of Christ, that we received our Dying* *in this we are also the mission the church is to play in the future, and thus, the church is to guide us through all our lives* Lord himself into our joyous hearts,

O may we continue to realize also in the future what an intimate bond of union between us and God the church should be!

May we realize practically how precious the moments are that we spend in it, how full of possible benefits for us. We shall then do our utmost to direct our thoughts to God here in his presence, to pay him the full homage that belongs to him. It shall then be eminently true that this is the house of God, and ^{with} ~~not~~ true of us that we have made it a den of thieves. If we offer thus our hearts in true sincerity to God in His holy temple, we shall also be living realizations of the dream of Jacob. Christ is ALWAYS waiting in the tabernacle for us, and when we present ourselves to him in proper devotion, there is as it were a ladder ascending from our hearts to him, on which the angels are going to and fro, carrying from us to Him our humble adoration, and from Him to us all the graces that we need to remain ever faithful to Him, so that the house of God becomes to us a foretaste of the heavenly Jerusalem, the heavenly home of God, to which we all hope to attain!

St. Joe, Minneapolis, July 23, 1920

Fingal, North Dakota, July 7, 1921

Richmond, Minnesota, ~~July~~ August 6, 1922

"Ich aber sage euch, dass ein jeder, der über seinen Bruder zürnt, des Gerichtes schuldig sein wird. Wer aber zu seinem Bruder sagt Raca! wird des Rathes schuldig sein; und wer sagt: Du Narr! wird des höllischen Feuers schuldig sein."

- Matth. 5, 21. 22.

Andächtige Christen!

Diese Worte Christi lehren uns, was wir vom Zorne gegen den Nächster denken sollen, und sie erklären uns auch, wie von dieser Seite betrachtet, das zweite der ~~g~~ grossen Gebote gefolgt werden soll, welches lautet: "Du sollst deinen Nächsten lieben wie dich selbst" (Matth. 22, 39). Es unterscheiden sich hier verschiedene Grade des Zornes: ein Zorn, der nur dem Bruder zürnt; dann einer, der den Bruder Raca nennt, d.h. Taugenichts; und zuletzt derjenige Zorn, der den Bruder Narr, d.h. in der Sprache der hl. Schrift, Gottloser, Verruchter, nennt. Diesen Stufen des Zornes entsprechen auch verschiedene Grade der Strafe; erstens die Strafe durch das gewöhnliche Gericht der Juden, Dann die des hohen Rates, ~~ä~~ und zuletzt die Strafe des höllischen Feuers, mit welchen Worten die hl. Schrift andeutet, dass die betreffende Sünde eine Todsünde ist. Dieser letzte ~~ß~~ Gedanke mag unser Herz vielleicht mit Angst und Bange erfüllen, und soll es auch tun, aber nur wenn genug Ursache da ist. Wir haben möglicherweise unsern Nachbar schon öfters einen Narren, einen Verruchten, einen Verdamnten, gescholten; jedoch ohne dass wir uns später einer Todsünde beschuldigten. Dieses mag auch recht gewesen sein, wenn wir bedenken, dass um eine Todsünde zu begehen wir die Bosheit unserer Tat völlig in Kenntniss haben müssen, und ganz in sie einwilligen. Glücklicherweise können wir sagen,

dass diese Bedingungen nicht immer alle da waren, und dass wir ~~de~~ deshalb nicht immer einer Todsünde schuldig waren. Dessenungeachtet aber ist es doch unsere Pflicht den Zorn überall zu bändigen, weil wir sonst nur allzuleicht zu einer schwereren Sünde verleitet werden können. Bevor wir dieses näher betrachten wollen wir genau sehen in welchen Fällen der Zorn keine Sünde ist, so dass wir ~~gexxxxxx~~ genauer unterscheiden können zwischen Gut und Böse.

Handwritten: wir lesen sehr oft in der hl. Schrift von dem Zorne Gottes, von dem grossen Grimme des Herrn; dass der Herr erzürnt war und diesen strafte und jenen tötete. *Handwritten:* "Der Herr hat die Götzen: 'Götzen, er hat fündig gemacht'". Auch wissen wir, dass die Heiligen ~~erzürnten~~ *Handwritten:* ~~erzürnten~~ *Handwritten:* ~~erzürnten~~. Natürlicherweise kommt dann die Frage: Da dem so ist, kann es dann für uns eine Sünde sein in Zorn zu geraten? Um dieses richtig zu beantworten, liebe Christen, ist es nur nötig den Unterschied genau vor Augen zu halten zwischen dem gerechten Zorne und dem ungerechten Zorne. Gerecht ist der Zorn desjenigen, der Aufsicht hat über Untertanen, und sich wegen deren Bosheit und Vergehen ergrimmt. Manches mal ist es nicht nur lobenswert, sondern sogar sehr nötig, ja eine heilige Pflicht, dass Obere, Eltern, z.B., einen gerechten Zorn zeigen, und so ihren Untertanen die gerechte Zurechtweisung oder Strafe erteilen. *Handwritten:* * (siehe) Wir wissen alle, welche eine Strafe den Hohepriester Heli traf, als kein gerechter Zorn über seine sündhaften Söhne ihn erfasste. Die hohepriesterliche Würde wurde seinem Hause genommen, und er selbst fand bald seinen Tod, indem er rücklings vom Stuhle fiel und den Hals brach. Christus hingegen gab uns ein Beispiel des ~~gexxxxxx~~ Zornes wegen einer gerechten Sache, als er die

Verkäufer und Wechsler mit einer Geißel von Stricken aus dem Tempel trieb. Daher ist der Zorn ~~noch~~ auch oft eine Pflicht für jene, die das Amt haben, die Gerechtigkeit zu walten und Ordnung zu halten.

Aus dem gesagten können wir leicht sehen, wann der Zorn sündhaft ist; wenn nämlich die obige Bedingung nicht da ist, wenn der Erzürnte mit keinem Amte bekleidet ist, das seinen Zorn rechtfertigen könnte. [Wenn ein anderer etwas tut, das uns

nicht gefällt, wenn ein Geschäft nicht geht wie wir es haben wollen, wenn ein armes vernunftloses Tier unseren Willen nicht erraten kann; - kurzweg, wenn irgend etwas anders passiert als wir es haben möchten, - geraten wir da nicht oft in Zorn, ja in

Wut?] Und geben wir unserer Wut da nicht [allzuoft] Luft in Schmähen, Schimpfworten, ja Flüchen, oder Schläge, Gewalttaten, Racheversuche aller Art? Es gibt Leute, die bei jeder Gelegenheit, so gering sie auch sein mag, förmlich in Wut geraten; andere wieder behalten eine gewisse Person im Auge, á und alles, was diese Person tut, ärgert sie, und sie benutzen jede Gelegenheit den Charakter dieser Person anzufechten. In all diesen Fällen ist der Zorn eine Sünde, eine schwerere oder leichtere, je nach den verschiedenen Verhältnissen, der reizenden Ursachen, der Heftigkeit des Grimmes, den Folgen, dem Schaden, der angerichtet wird, u.s.w. Aber auch Beamte und Obere müssen auf ihrer Hut sein. Ihr Zorn muss ein heiliger und gerechter sein; und sobald die Heftigkeit den Ursachen nicht mehr entspricht, sobald ihr Grimm auf Unverdiente trifft, u.s.w., so ist auch er schwer oder

ender sündhaft, je nach Umständen.

Wir haben schon oben gesehen, was zu allen Zeiten notwendig ist um eine Todsünde zu begehen, und dass der Ärger oder Zorn gewöhnlich unüberlegt und unwillkürlich ist und deshalb die Bedingung der vollen Einwilligung nicht erfüllt. Aber ich will auch aufmerksam machen auf einen anderen lindernden Umstand, den ihr berechnen müsst, wenn ihr über euch selbst, oder gar über andere urteilt, und das ist ~~das Temperament~~ das Temperament. Es gibt Menschen die von Natur aus sehr reizbar sind; ein manches das andere kaum bemerken würden, ruft in ihnen den Ärger hervor obwohl sie stark dagegen kämpfen mögen. Sie haben sozusagen wärmeres Blut als die anderen, und by ihnen ist der Zorn natürlich leichter zu entschuldigen und nicht so strafbar. Bei uns allen aber kommt die Sündhaftigkeit des Zornes noch sehr darauf an, ob wir uns Mühe geben diese Regungen zu unterdrücken. Wer seinem Ärger immer vollen Lauf gibt, ist schuldig an allen Folgen desselben; nicht so, jener, der ihm ernsthaft widerstrebt.

Wenn ein Mensch sich dem Zorne ergibt, ist er kaum ein Mensch mehr zu nennen. Wenigstens hat seine Vernunft die Oberhand in ihm verloren, und gerade die Vernunft ist es, die uns am meisten von der Tierwelt unterscheidet und uns über sie emporhebt.

Dass der zornige, wütende Mensch mit den wilden Tieren zu gleichen ist, sehen wir schon daraus, dass man für beide dieselben Worte gebraucht. So sagt man, z.B., ein wildes Tier zähmen, bändigen, und ebenso, seine Wut ~~z~~ zähmen, bändigen. Auch dürfen wir nicht vergessen, dass die menschliche Seele, mit Verstand und freien Willen begabt, ein Abbild ihres Schöpfers ist,

und wenn der Zorn in uns den Verstand erstickt, so löscht er in uns dieses Abbild Gottes aus; er niedrigt den Menschen und raubt ihn aller seiner Würde. ^{gegen} Also zeigt uns schon die Vernunft was wir von dem Zorne denken sollen.

Betrachten wir jetzt noch die Folgen des Jähzornes. Er bringt nicht nur hie und da irdischen Schaden mit sich, sondern richtet immer einen grossen Schaden unserer Seele an, manchmal sogar der Seele des Nächsten. Vom Zorne getrieben beleidigen wir sehr häufig unsere Nächsten, so dass sie nichts mehr mit uns zu tun haben wollen, uns ihre Hilfe versagen, und uns in $\frac{1}{2}$ der Not im Stiche lassen. Ihrer Seele schaden wir oft, indem wir ihnen Ärgernis geben oder Anlass zu einem ähnlichen Ausbruche des Zornes, oder zu anderen Sünden gegen die Nächstenliebe. Unnennbar ist der Schaden aber, den wir uns selbst, unserem einenen Seelenheile, antun. Wer leicht dem Zorne verfällt, ist gewöhnlich nicht sehr demütig, bei ihm herrscht sicherlich der Stolz, welcher, wie $\frac{1}{2}$ ein Sprichwort uns sagt, der Anfang aller Sünde ist. Ein solcher hat diese Worte Christi noch nicht in sein Herz aufgenommen: "Lernet von mir; denn ich bin sanftmütig und demütig von Herzen" (Matth. 11,29). Ein solcher hat daher noch viel zu lernen; es ist schwer in ihm ein Abbild Christi zu sehen. Er ist nicht nur von Gott abgesondert, sondern sein ^{Zorn} trifft ja/ auch den Schöpfer selbst. Hat nicht Christus gesagt: "Wahrlich, sage ich euch, was ihr einem dieser meiner geringsten $\frac{1}{2}$ Brüder getan habt, das habt ihr mir getan!" (Matth. 25,40.) Muss es uns nicht da Bange werden, wenn wir unseren Grimme gegen den

Nächsten Luft geben; ist das nicht eine wahre Empörung gegen unseren Herrn und Gott? Und unser Zornen gegen vernunftlose Tiere, ist das nicht eine Verurteilung der Weisheit des Schöpfers? Die Tiere haben nicht Verstand und freien Willen, sie handeln ganz und gar durch den Instinkt, der nichts anderes ist als der göttliche Wille ihnen von Natur aus eingeprägt. Und wir unterstehen uns gegen diesen unseren Ärger zu richten?

Es bleibt uns also nichts übrig, liebe Zuhörer, als beständig gegen den Zorn zu kämpfen. Wir müssen ihn bändigen lernen, und beständig in unserer Gewalt behalten. Dieses ist natürlich nicht sehr leicht, und es wird einem manchen unzählige Mühe kosten. Soll das uns aber abschrecken? Niemals! Bedenken wir nur welchen Lohn diejenigen erwarten können, die sich nach Kräften bestreben nach dem Willen Gottes zu leben, - einen Lohn von dem der hl. Paulus sagt: "Ich halte dafür, dass die Leiden dieser Zeit nicht zu vergleichen sind mit der zukünftigen Herrlichkeit, die an uns offenbar werden wird (Rom. 8, 18). Da gibt es für uns keinen Zweifel, was wir tun sollen. Wenn wir mit Energie, mit festem Willen ans Werk gehen, dann wird der gute Erfolg sich schnell bemerkbar machen. Suchen wir nach den Ursachen unseres Zornes; beseitigen wir die Anlässe desselben, und gehen wir den nächsten Gelegenheiten so viel wie möglich aus dem Wege! Die Hauptsache aber ist, dass wir Christum vor Augen halten, ihm nachzustreben zuahmen streben, der uns ja in allem ein Beispiel gegeben hat. Vereinigen wir uns mit ihm, dann muss unser Streben gelingen. Aus uns selbst können wir ja doch nichts tun, wir

sind ohnmächtig; dagegen aber sagt die hl. Schrift: "Wenn Gott für uns ist, wer ist wider uns?" (Rom. 1, 31) Mit Gott vereint kommen wir alles: "Ich vermag alles in dem, der mich stärkt" (Phil. 4, 13). Gehen wir deshalb zu Christus, um seine Hilfe zu erbitten; vereinigen wir uns innig mit ihm, hier am Tische des Herrn, in der hl. Kommunion, so dass er unsere Kämpfe für uns fechtet. Dann werden wir ihn auch besitzen in Ewigkeit, als den unendlichen Lohn, der allein uns auf ewig ~~beglücken~~ befriedigen und glücklich machen kann. Amen!

St. Bernards June 27, 1920

St. Benedict - July 16, 1916.

St. Martin - Aug 13, 1916.

St. Rose - Aug 3 - 1919.

* Es sagt uns der hl. Chrysostomus: "Wäre kein Zorn, so würde keine Lehre fruchten, kein Urtheil fest stehen, und es würden keine Laster gebändigt werden. Wer also mit Recht zürnt, der sündigt nicht; denn eine unvernünftige Geduld säet Laster aus, nährt die Nachlässigkeit u. ladet nicht nur die Bösen, sondern selbst die Guten zum Bösen ein." In Sachen Gottes, der Gerechtigkeit, ist also der Zorn sehr oft nothwendig, ja eine Pflicht.

"Meister! WIR HABEN DIE Ganze Nacht gearbeitet und nichts gefangen; aber auf dein Wort will ich das Netz aufwerfen." -- Luk. 5, 5.

Andächtige Christen!

Diese Worte aus dem Evangelium des hl. Lukas, sprach Petrus zu Jesum, als dieser ihn aufforderte mit seinem Schifflein in die Tiefe des Sees von Genesareth zu fahren, und die Netze zum Fischfange auszuwerfen. Petrus mit seinen Gefährten hatte die ganze Nacht hindurch auf dem See gearbeitet, aber ohne jeglichen Erfolg. Dennoch finden wir in ihm und seinen Gefährten nicht die geringste Spur von Weigerung, von Bedenken, bei dieser Forderung. Im Gegenteil antwortete Petrus, der Wortführer, sogleich mit den eben genannten Worten: "Wir haben die ganze Nacht gearbeitet und nichts gefangen; aber auf dein Wort will ich das Netz auswerfen." Ein solches Vertrauen auf Christum konnte nicht unbelohnt bleiben, und der reichliche Erfolg bei diesem Fischfange war vorauszu sehen. Das Evangelium, das Wort Gottes, steht überall in höchster Beziehung zu dem Ende, zu welchem wir erschaffen sind; und so wollen wir heute diese Antwort des Petrus betrachten, um zu sehen was daraus für unser Seelenheil zu schöpfen ist.

Es passiert nur zu oft, dass wir in die weite Welt hinein leben, hier handeln und da tun, ohne ^{dabei} nur einen einzigen Gedanken nach Gott oder dem ewigen Leben zu richten. Dies geschieht hie und da durch Bosheit und Verstocktheit, aber gewöhnlich nur durch Leichtsin oder Nachlässigkeit. In dem letzteren Falle bleibt es aber dennoch immer wahr, dass unsere Taten den grössten

und den besten Teil ihres Verdienstes verlieren. Wir wissen ja ganz genau, was für uns einen wahren Wert hat, was das eine Notwendige ist, ohne welches alles andere nichts ist, das Leben unserer Seele. Hat nicht Christus selbst uns ~~Z~~ugerufen: "Was nützte es dem Menschen, wenn er die ganze Welt gewänne, an seiner Seele aber Schaden litte?" (Mk. 8, 36.) Wir mögen tun, was wir wollen, wenn wir unser höheres Ziel nicht auch irgendwie im Auge haben, berauben wir unsere Seele von übernatürlichen Verdiensten, die nicht zu berechnen sind. Wir machen es dann gerade wie Petrus und seine Gefährten, die im Dunkel der Nacht arbeiteten und keinen Erfolg hatten. Wenn wir aber anstatt dessen das Licht des göttlichen Willens auf unsere Handlungen leuchten lassen, wenn wir unsere tägliche Arbeit, alles was wir tun, zur Ehre Gottes verrichten, in Vereine mit dem göttlichen Willen, dann ist mit dem irdischen Erfolge auch noch ein himmlischer Gewinn verbunden, der uns am Tage des Gerichtes gar zu Gute kommen wird. Betrachten wir dieses einmal von verschiedenen Seiten, um zu sehen gerade wie wir diese grossen Verdienste erwerben können, oder wie wir ihrer verlustig werden.

gründliche Überlegung
Im Verlaufe des Tages tun wir vieles, das in sich selbst weder gut noch schlecht ist, da wir die Handlungen nicht einmal indirekt auf Gott beziehen, sie aber auch keineswegs dem letzten Ziele entgegenstellen. So, z.B., essen und trinken wir jeden Tag, wir schlafen, wir arbeiten, wir ruhen aus um unsere Kräfte zu sammeln, u.s.w., und all dieses geschieht, ~~mag~~ gerade weil es geschieht, wir denken nicht weiter, und verpassen so Gelegenheit nach Gelegenheit, die reichste Ernte unserer

täglichen Handlungen zu sammeln, eine Ernte, die wir für immer besitzen, die wir mit uns nehmen können, wenn der Ruf an uns kommt alles Irdische zu verlassen. Der hl. spielte einst während der Erholungszeit Billiard mit seinen Genossen, als das Gespräch auf die Frage kam, was ein jeder tun würde, wenn er wüsste, dass er in zwei Stunden sterben werde. Einer sagte er würde sogleich zur Beichte gehen; ein anderer, er würde vor dem Allerheiligsten gehen, und da den Tod erwarten. Der hl. allein sagte, er würde ruhig weiter spielen, denn er habe beim Beginn des Spieles den Vorsatz gemacht zur Ehre Gottes sich zu erholen, und das Spielen sei ihm deswegen gerade so verdienstreich wie irgend etwas anderes, das er vielleicht nur aus Furcht vor dem Tode tun würde. So kann natürlich nur einer sprechen, der immer auf den Tod vorbereitet ist; aber auch wir sollen immer auf den Tod vorbereitet sein, denn wir wissen nicht in welcher Stunde er kommen wird uns abzurufen. Diese Antwort des hl. zeigt uns aber klar an, wie eine jede Handlung, die nicht in sich schlecht ist, der Ehre Gottes gewidmet werden kann, und so grossen Verdienst für uns erwerben kann. Dieses lehrt uns auch der hl. Apostel Paulus in seinem Ersten Briefe an die Corinther. "Darum möget ihr essen, oder trinken," schreibt er, "oder etwas anderes tun, so tut alles zur Ehre Gottes" (10, 31). Wiederum sagt er im Briefe an die Colosser (3, 17): "Alles, was ihr tut in Wort oder in Werk, das tuet alles im Namen des Herrn Jesu Christi." Soll dieses dann aber meinen, liebe Christen, dass wir vor jeder Handlung erst anhalten müssen, und einen eigenen Akt der Widmung zu Gott machen, wenn wir diesen

ubernatürlichen Lohn haben wollen? Nein, so viel verlangt die Liebe Gottes nicht einmal von uns schwachen Menschenkindern. Dieser Verdienst wird uns zukommen, wenn wir öfters den Vorsatz machen, alles zur Ehre Gottes zu tun, und wenn wir dieses Vorsatzes öfters eingedenk sind, und ihn nicht durch Wort oder Tat nichtig machen. Wie leicht ist es da nicht, grossen Verdienst für den Himmel zu erwerben! O, machen wir gleich den Vorsatz jeden Tag dem Herrn zu widmen. Beten wir nur jeden Morgen, wenn wir aufstehen: "O Herr! Ich erhebe mich von meinem Bette, um dich anzubeten, und um alles zu deiner Ehre und dem Heile meiner Seele zu verrichten." Wenn wir solche Worte zu Gott empfinden am frühen Morgen, ist dann nicht der ganze Tag geheiligt? Dann wird wahrhaftig jede Handlung einen doppelten Lohn empfangen, und einen Wert besitzen, der ewig dauern wird. -

Handwritten note in left margin: "Gott hat die Nacht auf uns gewartet"

"Meister! wir haben die ganze Nacht gearbeitet und nichts gefangen." In der Nacht arbeitet, und ohne Erfolg arbeitet im wahrsten Sinne dieser Worte, die mit einer Todsünde belastete Seele. Eine solche Seele wird nicht vom Sonnenlichte der göttlichen Gnade beleuchtet; in ihr ist alles finster. Dieses könnte auch nicht anders sein, denn sie ist ja ganz abgesondert von Christo, dem Lichte der Welt. Und wenn wir so abgesondert von Gott sind, wie können wir uns da eine reiche Ernte für den Himmel einsammeln? "Ohne mich könntet ihr nichts tun," sagt Christus im Evangelium des hl. Johannes (15,5), und ebendasselbe sagt er auch: "Wer in mir bleibt und ich in ihm, der bringt viele Frucht." In dem Zustande der Todsünde, müssen wir natürlich die Pflichten der Religion noch immer verrichten, sonst

würden wir neue Sünden begehen. Aber all unsere Werke sind dann ihres besten Verdienstes beraubt, weil wir Gott nicht mehr gefallen. Es ist nur wenn wir im Vereine mit dem Willen und der Liebe Gottes arbeiten, dass unsere Werke wirklichen Lohn ernten. Ohne Gott können wir nichts, mit Gott, alles, wie uns auch der Apostel Paulus sagte (Phil. 4, 13): "Ich vermag alles in dem, der mich stärkt." Sollen wir dann lange warten, liebe Christen, wenn wir das Unglück hatten eine Todsünde zu begehen? Nein und abermals nein! Je länger wir warten mit unserer Versöhnung, desto mehr von dem himmlischen Lohne lassen wir durch unsere Finger schlüpfen; desto mehr Werke verrichten wir, die ohne wirklichen Gewinn für uns sind. Und ist dieses weise für uns, ganz abgesehen von der Pflicht uns wieder mit Gott zu vereinigen? O, lassen wir sobald wie möglich wieder die göttliche Gnade in unsere Herzen einfließen und da herrschen, denn Sie allein ist es die in uns die guten Werke vollbringt. Ruft uns nicht der Weltapostel zu (1. Cor. 15, 10): "Aber durch die Gnade Gottes bin ich, was ich bin, und seine Gnade in mir ist nicht unwirksam gewesen; denn ich habe mehr als sie alle gearbeitet, ~~und~~ doch nicht ich, sondern die Gnade Gottes mit mir."

Abermals, liebe Christen, schaffen wir sehr oft in der Nacht und ohne Erfolg, derweil es doch so leicht wäre mit Christo vereint einen reichlichen Lohn zu bekommen; nämlich, in den täglichen Trübsalen und Unannehmlichkeiten, die einem jeden Menschen zukommen. Da hat vielleicht ein Untertane nicht genau getan, wie wir befohlen hatten; oder ein Vorgesetzter lässt

unst nicht gerade unseren Willen; ein Bruder, oder eine Schwester, oder ein Freund, hat nicht nach unserem süssesten Willen gehandelt; ein f heftiges Unwetter hindert uns daran, eine gewisse Freude zu geniessen, oder ein Geschäft zu verrichten; ein Geschäft mag nicht sehr erfolgreich sein, u.s.w.; es gibt hier etwas und da etwas, das uns nicht gefällt, das uns ärgert. Solche Prüfungen schickt Gott einem jeden Menschen, es gibt keinen, der sie nicht durchmachen muss; und doch, wie viele von uns wenden sie zu unserem besten Nutzen an? Geschieht es nicht viel öfter, dass sie uns ärgern, dass wir sie nur mit Unwillen dulden, ~~as~~ dass wir sie mit demütiger Ergebung in den Willen Gottes ertragen? Wie ohnmächtig zeigen wir uns nicht, wie schwach, da wir mit ganzen Willen diesen Trübsalen widerstreben, und sie dennoch erleiden müssen? Ja, wir müssen sie erleiden, denn wir können ihnen nicht aus dem Wege treten. O die Torheit und Blindheit des Menschenherzens, eine solche Schatzkammer nicht zu beachten, wo doch das reinste, himmlische Gold für uns aufgefäuft liegt! Christus ist in allem uns ein Beispiel. Als er auf dem Ölberge die volle Bitterkeit seines Leidens und Sterbens sah, strebte sich seine ganze Menschheit dagegen; dennoch aber betete er: "Vater! willst du, so nimm diesen Kelch von mir; doch nicht mein, sondern dein Wille geschehe!" (Luk. 22, 42.) In dieser Hinsicht, wie in jeder anderen, können wir nicht besser tun, als das Beispiel unseres göttlichen Vorbildes nachahmen. O, dass wir daher mit Freude diesen Prüfungen obliegen, dass wir unseren Ärger bezwingen, unsern

Willen in den des Herrn versinken, und so die reiche Frucht sammeln, nach der wir kaum die Hand ausstrecken müssen.

Conclusion

Wir sehen nun, liebe Christen, wie viele Gelegenheiten es für uns gibt einen nicht geringen Verdienst für den Himmel zu erwerben, und wie oft wir durch Nachlässigkeit kaum gewahr werden der Schätze, die uns sozusagen an der Hand liegen. Mög~~en~~ wir hier gleich den festen Vorsatz machen alles zur Ehre Gottes zu tun, und diesen Vorsatz oft erneuern, oder wenigstens oft seiner ged~~en~~ken. Wenn wir dieses im Sinn halten, werden wir nicht leicht etwas tun, was dem Willen Gottes zuwider ist. Und wenn wir das Unglück hatten eine Sünde zu begehen, machen wir dann sobald wie möglich einen Akt der Reue, und eine gute Beichte, so dass wir nicht ~~ohne~~ ohne Erfolg arbeiten, im Dunkel der Nacht. Alles opfern wir dem Herrn auf; Trübsale, Beschwerden - alles was kommen mag. Dann wird Gott uns nicht verstossen können; dann werden auch wir den Lohn des Petrus und seiner Gefährten erhalten; nämlich, dass wir schon hier auf Erden vereint sind mit Christus, und ^{mehrer} das ewige Leben in ~~é~~ seiner immerwährenden Gegenwart zubringen. Amen.

St. Bernard's Church - July 9, 1916.

St. Martin - Aug 6, 1916.

*St. Rose - July 20 (1st last H changed)
6th Sunday*

St. Benedict - Aug 31, 1916 (12th Sunday - 1st last H changed)

New Year 1918.

- I. **Back for work.**
- 1) Today crossed threshold from old to new. Down each year is steppingstone in the forward march of time (not figure). Each year new name to mark it off & give distinctive place in array of years since first the sun appeared to show the path.
 - 2) Such time customary to look back & look forward with desire to learn by experience of the past, apply its lessons for the future.
 - 3) Now so dark a retrospection as war, not so prophetic a future. Taken on the border of the most terrible war. Blame into future is uncertain, not how much suffering. Not at least an undesirable evil. May be inevitable, only remedy of some evil; still suffering & suffering, also means of spiritual resurrection & purification.
- II. **War shock failure.**
- 1) Was called a sign that Christianity has failed, Christ coming was in vain. Christianity unable to stop the conflicts, human race backwards.
 - 2) Failure of X by a serious one. Truth of it would mean in celebration of X, war and darkest future.
 - 3) To consider this, only necessary to ask what X is. Established by Christ 2000 yrs ago. Central fact of mission was opening of heaven, making eternal happiness possible for all.
 - 4) In very essence of merit & reward that persons took free will. Eternal glory of not greater if we turn to God of free choice, also happiness of creature.
 - 5) X by not code of laws that free creatures, but rules of conduct that we should follow freely. Follow them - blessing; oppose them - punishment; always glory of God.
 - 6) War not failure of X by; is no such failure. Due to failure of creatures to follow rules of X. War takes place against exhortations of law of God. Due to perverseness of creatures, their failure to live up to the standards of Christ.
- III. **What X is.**
- 1) Planes of history ordinary life. Business firms fail. Is it failure of the rule of Christ? no failure to live up to rules of trade & business.
 - 2) Tools wrongly applied; failure due to instrument or to misuse?
 - 3) Gospel - children of this world wise, but must imitate them. Means in every line - spiritual & material - success - following out with energy the rules laid down as precepts & standards.
 - 4) History, often not flooded by so-called Christians. But nominal Christians only. Their actions against dictates of Christianity. Everywhere evil due to failure of people to accept Christ as living guide of their actions.
- IV. **Same in business life & history.**
- 1) But not by not force a people or individual. Every rule must apply to self-seeking. Christian heritage is possession of individuals - the greater truth of X by.
 - 2) Don't needs helped by good company. But other not necessary. Fidelity to God ultimately in each individual. Means of sanctification always waiting to be applied. So up to us.
 - 3) In final day not have called to give account, but each creature. Not whole nation.
 - 4) Circumcision of X. Not bound by laws. But showed us secret of X him. Life is willing conformity to regulations; to standards placed before us.
- V. **X by of them.**
- 1) Make purpose application today of these truths. If look back see failures, are straying from path; have line with us, & see clearly duty before us.
 - 2) Within in mind & heart that laws of X cannot fail. That they will ever be there for us with their full efficacy. Consolation for us that we need not depend on others.
 - 3) Even world struggle, in itself evil, cannot stand in our way. Offers all the more opportunity of applying precepts & counsel of X & perfectest talents. Cause effects of our labors to best of advantage & thus making year the greatest in our lives in good fruits & results & our work.
- VI. **Conclude.**

1/11/2017

"In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to him."

Gradual, 11th sund. after Pentec.

Beloved Christians !

These words of today's Mass are taken from the 27th Psalm, written by David. As the Israelites were the chosen people of God, so David was in a special manner the chosen Israelite of the Lord. He is one of the principal prototypes of the Redeemer. From his line descended the long-expected Messiah; Christ even allowed Himself to be called the Son of David. David was indeed favored by God as few men after him have been favored. Still, contrary to what we might expect, not all was peace for him on this earth. He was often harassed by enemies and surrounded by dangers. Frequently there was no hope of safety for him at all, and he seemed lost, doomed to destruction. It was at such times that David called upon God to help him, and was delivered; and it was on one of these occasions that he could not help exclaiming with a thankful and joyous heart: "In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to him." David is not only in some respects a type of the Messiah, but is also held up to us as our model. Like him, we, too, are constantly surrounded by great dangers and beset by many enemies, like him we are helpless against them; for which reason we should also imitate him in looking to God for help and deliverance, if we wish to be saved.

Is it true that we are constantly in great dangers? Certainly our country is not at war, no one is seeking our life and we are not in poor health; but these do not constitute the greatest dangers that may befall us. Christ warns us in the Gospel (Mattn. 10, 28): "Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him, that can destroy both soul and body in hell." This, dear Christians, is what true danger consists in; this is what we have to fear. The salvation of our soul is the "one thing necessary," and if we do not attain it, all our labor is in vain, everything will be lost. Nor can anyone say that the dangers to our soul are few and far between. Even the just man falls seven times, say the Scriptures, and how many temptations must not come to a just man before he commits one of these seven faults? "As long as we live in this world we cannot be without temptation and tribulation," says the Following of Christ, and it immediately adds that even the saints themselves were not exempt from these trials of the soul. Indeed, a Catharine of Sienna, for instance, suffered the greatest temptations at the very altar of God. Similarly with other saints. What was it, after all, that made them saints, if not this that they resisted the same and even worse temptations than those to which we are subjected? Hence no one of us can expect to be free from temptations. In fact, it would be entirely contrary to God's wish did we expect it. If we had no temptations on this earth, we would consider our present condition heaven and forget all about our final goal. And God, too, does not want

us after this life, unless we have shown Him our worth. "I will try them as gold is tried," He says thru his prophet, and until we are as "gold tried by the fire," He will not take us into heaven. This is what the great Apostle meant when he said: "I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us." It is therefore not very wise for us to object against all temptations; it will moreover be of no avail in this world as long as soul and body are united, since the greatest enemies of our salvation are just this world and our own self.

The world is full of luxuries and pleasures today. Conditions are no longer as they were in days gone by and for very many the home and the family are not ~~far~~ less attractive than the outside world. Among the children of the world the young learn from the old to use every opportunity of pursuing any pleasure or enjoyment that may present itself. As these pleasures do not satisfy the soul and are not lasting, men plunge from one into another and lose both the desire and the ability to think of the more serious part of life. This love for pleasures cannot be fulfilled unless the means of pursuing them are at hand; and people no longer work merely to live, but to revel in ~~pleasures.~~ ~~pleasures.~~ Consequently their methods of making money occupy all their time and they forget all else, even God.

7 The world, indeed, has forgotten God, and, what is worse, boasts of the fact. The air is full of this godless spirit, it is everywhere. Or can anyone of say that he never breathed

it or noticed its presence? Today men ridicule the idea of God and all things holy - and, sad to say, the faithful of the Lord are sorely tempted by their pride and self-respect to abandon their God and thus avoid this ridicule. How many have not already fallen into the awful sin of dropping their Catholicity, of denying their God, because the almighty world asked them to do so, because this step would give them a better position or gain for them the respect of all honorable men! Truly, the alluring world is one of the two great enemies that threaten man's salvation.

The other is his own self. "Every man is tempted by his own concupiscence," says St. James(1,14), while the book of Genesis states(8,21): "The imagination and thought of man's heart are prone to evil from his youth." So strong is this inclination towards sin in us that a mere desire to do good is not sufficient to preserve us from evil. "For I am delighted with the law of God, according to the inward man;" St. Paul tells us in his Letter to the Romans(7,22); "but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members," and again in this same Letter he tells us(7,18): "I know that there dwelleth ~~not~~ not in me, that is to say, in my flesh, that which is good." No one of us can claim that he is better than St. Paul or that he has never noticed this enemy of his, his own flesh. It is never safe for anyone to be unoccupied for a moment, so active is this flesh and ready with its thoughts against charity or its promptings of concupiscence. No one is free from this

enemy. Like David all of us are continually surrounded by dangers and temptations.

Well, you may think, is it really expected of us to resist these temptations? That is simply impossible. My dear Christians! It certainly is impossible for us; just as impossible as it was for David to free himself. A good will is not sufficient, for though the spirit may be willing enough, "the flesh is weak". Since the fall of man, human nature alone is too weak to resist evil, and it is just for this reason that we see so many persons buried in iniquity, complete slaves of sin. And if anyone should pride himself because he has withstood a temptation, he is sure to fall at the next occasion. If this is all true, if we are so helpless, how can we be saved at all? How can a just God punish us for being overcome by these temptations? How can we be saved when surrounded by such overpowering dangers? Let us look to our model, David. "In God my heart hath confided," he exclaimed, "and I have been helped."

So, too, my dear Christians, must we look to God for help and not rely on human strength, for as the Psalmist has already said, "It is good to confide in the Lord, rather than to have confidence in man." And St. Peter speaking for the Apostles says: "By the grace of the Lord Jesus Christ, we believe to be saved" (Acts 15, 11). Now if the Apostles themselves need the grace of God to be saved, how can we expect salvation without this grace? No, we must not depend on ourselves, else we will suffer shipwreck. The sooner we recognize that we can do nothing of ourselves, the better will it be for us. We must learn to dis-

trust our own abilities and acknowledge our impotence. This is why St. Paul exhorts (Phil. 2, 12): "With fear and trembling work out your salvation. For it is God who worketh in you, both to will and to accomplish." Hence follows our supreme duty to look to God for help. "Ask and ye shall receive," He assures us, and if we but ask, He will assist us and we shall be able to say with the great Apostle: "I can do all in Him who strengtheneth me" (Phil. 4, 13). Then we will also be able to resist effectively our enemies and work for our salvation.

How negligent have we not been so far in this great duty? How often have we not fallen by the wayside and excused ourselves by reason of our inability to resist! How frequently have we not neglected to look to God for help, or to acknowledge our dependence on Him? Indeed, days pass without our thinking seriously of our greatest Good. How often does it not happen that we get up in the morning without giving a single thought to God? And frequently we go to bed in the evening, too tired to think of Him. Even on Sundays many of us go to church only with reluctance, only because we have to; and we never think of asking God's help amidst all the dangers surrounding us even though He has invited us with these encouraging words: "Come to me, all you that labor, and are burdened, and I will refresh you." Too long have we thus neglected our duty. Henceforth it shall be different.

Today, now, we will begin to do better. We know for certain that the grace of God alone can save us and that we must look to God for this grace. This we shall do every morning,

directing our first thoughts to Him in humble supplication of the necessary help! We will do it today before the tabernacle here, where our holy Redeemer dwells continually to be near us in our needs. We will tell Him that of ourselves we can do nothing and are entirely dependent on His mercy, acknowledging humbly that we have often offended Him and deserve no favors from His hand. We will ask Him to assist us in our daily ~~st~~ struggles and to help us that we may be delivered from all dangers, unworthy as we have shown ourselves to be. Then we can enter truly into the spirit of St. Paul when he exclaims (1 Cor. 15, 9): "For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace in me hath not been void." Grant, O Jesus, that this thy grace shall not be void in us, but bear great fruit, so that we may flourish in Thee. Then we can truly exclaim with the saintly David, our model: "In God hath my heart confided, and I have been helped; and my flesh hath flourished again;" then, too, we can add with him: "And with my will I will give praise to him," repeating these words through all eternity. Then we shall not have lived in vain, since we shall possess eternal glory and happiness in heaven, in the very presence of the great and loving God. Amen.

In class in 1884

"and the child grew, & waxed strong, full of wisdom; and the grace of God was ~~with~~ ⁱⁿ him." Lt. 2:40.

The word holy Gospel contains all of our faith, entire mission of the Kingdom of God. In it we find 2 kinds of instruction. Words of Christ & the example of Christ. All said about Christ is as precious as His own words. From child to man, passed through all stages of life. General progress summed up in today's Gospel (Lt. 2: 33-40): "And the child grew, etc."

This is true of all of us. The physical accompaniment of life. Process of nature. Spirit of strong mind in healthy body. ~~Not~~ ^{Not} Body without mind. Natural for the super-natural. Former without the latter. Life of man a sheet of wax. A ripple in wave. If nothing more than grow, shall have nothing to show later.

Still many are old & weak. But words of today's Gospel. For the full of the resurrection of many. Shunning block. The stone which the builders rejected. Need not the second part: grow in wisdom & grace. - May have kind of wisdom. Earthly knowledge. But true wisdom is inseparable from grace. The beginning of wisdom is the fear of the Lord. Must have reverence for God.

Wisdom & grace together. Some ~~do~~ ^{do} go after grace without wisdom. ^{Indicate} They take too literally the saying of the Apostles that we must pray always; pray without ceasing. Christ Himself did not pray always. Perform daily duties in proper sense.

True faith will strike golden mean. Keep proper relation between daily duties & duties of religion. Find his faithfulness to God to consist just in the proper attitude towards the daily occupation, the daily trials & tribulations that are the lot of each one.

Now - Perseverance in good. Perseverance to end. Idea of growing continually better worries many. But remember "to the end". If there were a stage when we could say have now advanced enough - then. Many of us can see no improvement. Some reasons. Look back & think growing worse; but may see more things now than before. Have more temptations than ever & be discouraged. Rich & not aware of temptations. Do not number of temptations but amount of effort against them & willingness to oppose. If look back & find selves less anxious to do our duty, then not leading example. Time to reform. Experience may have given more wisdom, but not we coupled with grace.

In part - St. Anselm's N.Y. Dec. 24

"Und er redete richtig." Mk. 7, 35.
(richtig)

Andächtige Zuhörer !

Als wir in diese Welt hinein kamen, hatte Gott kein Wohlgefallen an uns, weil die Erbsünde noch in unserer Seele wohnte und uns von Gott absonderte. Wir waren geistlicher Weise stumm und taub. Diese ~~elenden~~ elenden Zustände wurden wir durch die Taufe enthoben, in welcher wir von diesen ~~elenden~~ Fehlern der Seele geheilt wurden. Durch die heilige Taufe wurde es uns ermöglicht einen Anteil an unser himmlisches Erbgut uns zu erwerben, die Pforten des Himmels wurden uns geöffnet. Wir waren nun nicht mehr stumm und taub; das Wort Gottes konnte jetzt nicht nur in unsere körperlichen Ohren eindringen, sondern auch durch dieselben in unser Herz eingehen; unser Mund ward nun offen getan und wir waren befähigt den Namen des Herrn anzurufen, zu ihm zu beten; wir besaßen nun all die ^{nötigen} Gnaden um uns den Himmel zu verdienen. In der Taufe nannte der Priester Salz und legte es auf unsere Zunge mit den Worten: Nimm an das Salz der Weisheit. Salz ist vorgeschrieben für diese Ceremonie um anzudeuten dass wir gefällig sein sollen vor Gott, denn Salz wird ja immer bei Fleisch und Gemüse gebraucht um denselben einen angenehmen Geschmack zu geben. Salz der Weisheit wurde es genannt um uns zu sagen, dass die wahre Weisheit darin besteht, uns von Satan loszusagen, und für das ewige Leben zu arbeiten, und dass diese Weisheit allein es ist, die uns wohlge^fällig macht vor unserem Herrn und Gott. Auf die Zunge ~~man~~ wurde das Salz gelegt um anzudeuten wie wichtig die Zunge für uns ist, wie sehr die Zunge mithilft an dem ewigen Lohne

oder der ewigen Strafe der Seele.

Ja, es ist besonders durch die Zunge, dass wir Gott angenehm werden. Die Zunge ist das grösste Instrument zum Guten, im Besitze des Menschen. Durch die Zunge hat Christus, der Erlöser, sein ^{Werk} hier auf Erden ^{verwirklicht und sein Leben hingeweiht} vollbracht, und durch die Zunge wurde das Evangelium allen Völkern von den Aposteln gepredigt. Da die Apostel nicht überall auf einmal zugegen sein konnten, haben sie natürlich auch Briefe geschrieben und an ferne Gemeinden geschickt, aber auch diese Briefe, die in den Kirchen öffentlich gelesen wurden, waren durch die Zunge so allen bekannt gemacht worden. Alle Sakramente erhalten durch die Zunge ihre volle Kraft. Ohne ein Wort auszusprechen könnte der Priester nicht taufen, in der Beichte nicht lossprechen, am Altare des Herrn nicht Brod und Wein in den Leib und das Blut J.C. um wandeln, u.s.w. Es sind unzählig die Wege, in welchen die Zunge unserem Seelenheile sozusagen unentbehrlich ist. Aber in demselben Grade wie die Zunge ein Instrument zum Guten ist, kann sie auch ein Instrument zum Bösen sein; und sie ist es leider auch, da wir sie nie genug bewachen, und sie immer bereit ist bei jeder ~~xxxim~~ geringsten Gelegenheit ans Werk zu gehen.

Wenn jemand es uns fragen würde, - wie viele von uns könnten behaupten, diese Worte des heutigen Evangeliums seien von uns immer ^(richtig) wahr: Und er redete richtig? Wie oft geschieht es nicht dass wir den Namen Jesus ~~ne~~ unehrerbietigerweise aussprechen? - Der Name, von dem der hl. Paulus sagte: "Auf dass in dem Namen Jesu sich jedes Knie beuge aller Wesen im Himmel, auf Erden und unter der Erde" (Phil. 2, 10). Um dieses Namens

willen sollen wir bereit sein zu sterben, und wir sprechen ihn aus im Zorne, in der Wuth, vielleicht sogar im Spotte! Und wie oft misbrauchen wir unsere Zunge nicht zu anderen Ausbrüchen des Ärgers, sogar zu Verwünschungen gegen Menschen und Tiere? Ja, wir erlauben uns den Nächsten in die Hölle zu wünschen, ihn zu verdammen, obwohl der Herr ihn erschaffen hat, damit er in den Himmel komme! Und welchen Nutzen haben wir davon? Nicht den geringsten; im Gegenteil fällt unsere Verwünschung nur auf uns selbst zurück. Nicht unserem Nachbar schaden wir dadurch, sondern nur uns selbst, unserem eigenen Seelenheile. Wir graben da anderen eine Grube und fallen selbst hinein.

Ein anderer Gebrauch den wir nur zu oft von unserer Zunge machen, ist, hinter dem Rücken des Nächsten über seine angeblichen Fehler und Vergehen zu plaudern. Dieses tun wir, damit andere diesen Nächsten nicht mehr so hoch schätzen, damit sie glauben wir sind ^{ein} besser als er. Der Grund unserer Handlung ist der Stolz; wir treten andere nieder, um selber höher zu ~~st~~ steigen in der Ansicht der Menschen, und in unserer eigenen Ansicht. Machen wir es da nicht gerade wie der Pharisäer im Tempel, der betete: "Gott ich danke dir, dass ich nicht bin wie die übrigen Menschen!", und der, wie Christus sagte nicht gerechtfertiget wurde? Fragen wir uns einmal, wie es uns gefällt, wenn wir wissen, dass andere etwas von uns weiter sagen, das wir vielleicht lieber nicht verbreitet sehen, besonders wenn das Gesagte nicht wahr ist, oder wenigstens im höchsten

Grade übertrieben ist, was gewöhnlich der Fall ist? Es sagt uns ja schon ein Sprichwort, dass wir nur so gegen ~~die~~ andere handeln, sollen, wie wir haben möchten, dass sie gegen uns handeln.

Viel ~~grösser~~ noch ist das Unheil, das wir anrichten wenn wir die Zunge dazu verwenden andere zur Sünde zu verleiten. Wie oft bereden wir nicht andere zu Sünden gegen die Nächstenliebe; wir oft reizen wir nicht einen zum Zorne, zum Fluchen, um uns, wie der Satan selbst es tut, daran zu ergötzen? Dann wieder verleiten wir andere zum Lügen, zum Stehlen, u.s.w.; oder wir reden und lachen in der Kirche, wie z.B. zwei es letzten Sonntag taten, und verleiten^{auch} so andere zur Sünde. Viel ~~grösser~~ ärger aber noch, wenn wir über Sachen gegen das sechste Gebot reden. Wir schwätzen mit anderen darüber, singen Lieder, oder lachen und ~~klatschen~~ klatschen Beifall, und verbreiten so Sünde und Unzucht. Wie ist da die Zunge nicht eine Verführerin des Nächsten, eine Beförderin wahrer Teufelswerke? Bedenken wir nur was aus uns wird, wenn wir andere zur Sünde verleiten. Wir werden dann nicht nur gestraft für unsere eigenen Sünden, sondern auch für all die Sünden, die in Folge unserer Worte begangen wurden. Und wie werden wir bestraft? Wenn wir einen Mitmenschen, der ja nur für Gott erschaffen wurde, auch nur im geringsten von seinem Schöpfer abwenden, das Ebenbild Gottes in ~~seiner~~ ihm auch nur um das geringste verstümpeln, wird Gott der Herr sich bitter rächen; er wird in seinem gerechten Zorne mit uns handeln. "Ich der Herr, dein Gott, bin ein starker und eifernder Gott (Ex.20,5), sagt er uns in der hl.

Schrift. Er duldet nicht dass wir auch nur ein Jota von seiner Ehre wegnehmen. "Mein ist die Rache; ich will vergelten" (Rom. 12,19), ruft er uns zu; und wiederum ^{sagt} ~~sagt~~ uns der ~~hl.~~ Paulus im Briefe an die Hebräer: "Schrecklich ist es, in die Hände des lebendigen Gottes zu fallen (10,31)".

Soll das uns nicht abschrecken, liebe Christen, und uns bewegen, die Zunge stets ^{nur} zu unserem Heile und dem Heile des Nächsten zu verwenden? Was machen wir hier, wenn wir in der hl. Messe ~~an~~ an der Kommunionbank niederknien? Da empfangen wir den Herrn selbst; der Leib J. Chr. wird auf unsere Zunge gelegt, und diese Zunge wenden wir dann zu sündhaften Zwecken ~~an~~ und Als Moses dem brennenden Dornbusche sich nahte, hörte er eine Stimme, die ihn warnte: "Tritt nicht näher heran! Ziehe deine Schuhe von deinen Füßen, denn der Ort, auf dem du stehst, ist geheiligter Boden (Ex. 3,5)". Soll das nicht eine Warnung für uns sein? Was wird der Herr einmal zu uns sagen, wenn wir unsere Zunge, die den makellosen Leib J. Chr. berührt, zur Sünde verwenden, sie beschmutzen, die doch immer schneeweiss und himmlisch rein sein sollte und unser Hauptinstrument zu guten Werken. O machen wir hier den Vorsatz unseren Mund immer dem Herrn geweiht und rein zu halten. Es geschieht so leicht, dass wir aus Versehen etwas sagen, was uns nachher reuet; aber das soll uns nicht entmutigen. Wenn es nur aus Versehen geschieht, wird Gott es leichter verzeihen; denn er weiss ja dann, dass wir probieren so gut wie wir können. & Bedenken wir was der Mensch erwarten muss wenn er andere zur ~~hl.~~ Sünde verleitet, wenn er ihnen dadurch Ärgernis gibt. Es ist ~~plan~~

Wunsch von ~~so einem~~ ^{welchem} dass Christus sagte: "Dem gebührt es, dass ein Mühlstein an seinen Hals gehängt, und er in die Tiefe des Meeres veraenkt werde (Matth. 18, 6)." Hüten wir uns desshalb davor, und behandeln wir andere nur so, wie auch wir beandelt werden wollen. Und den Namen Jesu sprechen wir nur aus mit Ehrfurcht, und das so oft wie möglich, so dass unser Herz oft zu Gott emporgehoben wird, dass verwirklicht wird das ebengenannte Wort des hl. Paulus, dass in dem Namen Jesu sich jedes Knie beuge, Amen!

St. Martin, August 27, 1916.

Moorhead - Aug 24, 1919

Fingal - July 31, 1921

Winsted - Aug 20, 1922

Der Verlorene Sohn.

10 Pent
Lk. IV, 17 32. (4 Pent)

Andächtige Christen!

In dem Beispiele vom Verlorenen Sohne *das Gleichn.* sehen wir, wie der jüngere von zwei Söhnen vom Vater sein Erbteil verlangte, es erhielt, und dann in die weite Welt hinaus eilte, wo er mehr Freiheit haben konnte. Er benützte diese Freiheit um ein schwelgerisches Leben zu führen, so dass sein ganzes Vermögen bald vergeudet war, gerade als eine Hungersnot eintrat. Der Sohn fristete sich nun das Leben in mühseliger Weise dadurch, dass er Schweine hütete, deren Futter er gerne für sich ~~f~~ gehabt, wenn nur Jemand es ihm gegeben hätte. Es reute ihn nun sein Tun, und er entschloss sich wieder zu seinem Vater zu gehen, ihn um Verzeihung zu bitten, und als Tagelöhner bei ihm zu arbeiten. Gesagt, getan. Als er noch weit vom Elternhause war, sah ihn der Vater, lief ihm entgegen, und liess ein Freudenmahl bereiten. Der ältere Sohn gewarte der Festlichkeit, als er vom Felde heim kam. Sobald er den Grund derselben lernte, weigerte er sich ins Haus zu gehen, so dass der Vater zu ihm hinaus ging. Er hielt dem Vater dann seinen (eigenen) steten, treuen Dienst vor, und machte ihm Vorwürfe über die freudige Aufnahme eines so undankbaren Sohnes, wie sein Bruder sich erwiesen hatte. *es war,* Der Vater aber antwortete: "Ein Freudenmahl musste gehalten werden, weil dieser dein Bruder tot war, und wieder lebendig geworden ist, verloren war, und wieder gefunden worden ist."

Die Parabeln, oder Gleichnisse, die uns in den heiligen Evangelien vorgestellt *werden* *sinnbildlichen* ~~sinnbildlichen~~ ~~das x R a t x x x~~ im All-

gemeinen das Reich des allmächtigen Gottes; sie stellen uns dar die Handlungsweise eines allgütigen und gerechten Gottes seinen irrenden Kindern gegenüber. Das Gleichnis vom verlorenen Sohne insbesondere zeigt uns, wie ein allbarmherziger Gott den reuevollen Sünder behandelt, was der Sünder tun muss um von seinem Herrn und Gott wieder angenommen zu werden, und wie sehr der Gerechte auf Erden vor zu viel Selbstachtung, ja vor Selbstsucht, auf der Hut sein muss.

unser Vermögen in Abhängigkeit (Wie eben angedeutet, sehen wir in dem Verlorenen Sohne das Bild des Sünders.) Ein jeder Mensch hat alles, was er besitzt, nur von Gott. Gott hat uns das Leben gegeben; er gab uns Verstand und Willen, und hält uns täglich aufrecht durch seine heilige Vorsehung, so dass wir nicht zurück fallen in das Nichts, aus dem wir erschaffen. Er hat uns eine ewige Seele gegeben, und alle körperlichen und geistigen Gaben, die wir besitzen. All diese zusammen sind unser Vermögen, das nur von ihm kommt; aber wie oft *gratulieren wir uns die großen Gaben Gottes* (machen wir es nicht wie dieser Verlorene Sohn, indem wir unser Vermögen) zu Zwecken *unser* verwenden, die ihm, unserem Vater, unmöglich gefallen können? Der Pfad, auf dem der Gerechte wandeln soll, scheint uns zu enge; wir wollen nicht so gebunden sein, wir wollen frei sein von allen Banden, von aller Zucht und allem Zwang. Und so kehren wir unserem himmlischen Vater den Rücken, wir gehen in die Ferne, und wir wenden unsere Gaben, unser Vermögen, zu sündhaften Zwecken an, zu Sünden gegen die Liebe Gottes und des Nächsten. In der Blindheit und Undankbarkeit unseres Herzens verwerfen wir *ganzlich* die Gnaden und guten Einflösungen des Heiligen

Geistes; in der Seele wird es schwarz und dunkel; kein göttliches Sonnenlicht scheint mehr um gute Früchte zur reife zu bringen, und es entsteht ^{in tiefster Dunkelheit} eine grosse Hungersnot. (Wie es für den Verlorenen Sohn keine niedrigere Arbeit geben konnte ^{als} ~~wie~~ die eines Schweinehirten, da das verbotene Schweinefleisch den Juden ein ~~Abscheu~~ Abscheu war, so gibt es für den Menschen keinen niedrigeren Zustand ^{als} ~~wie~~ den der Sünde.) In diesem Zustande ist die Seele ihres übernatürlichen Brodes, der göttlichen Gnade, gänzlich beraubt, und sie leidet dann wahrlich grosse ~~Hungers-~~ Not. Gibt es dann keine Hilfe mehr für die Seele? Ist sie verloren; muss sie untergehen, gänzlich verhungern? (Kehren ^{Die Danksagung finden wir wiederum im Evangelium, im Gleichnisse des verlorenen Sohnes, das} wir zurück zu unserer Gleichnisse, um zu sehen was der Verlorene Sohn tat. ^{erfüllt uns das Evangelium} "Da ging er in sich und sagte: Wie viele Tagelöhner im Hause meines Vaters haben Überfluss an Brod, ich aber sterbe hier Hungers! Ich will mich aufmachen, und zu meinem Vater gehen, und zu ihm sagen: Vater! ich habe mich gesündigt wider den Himmel, und vor dir; ich bin nicht mehr wert, dein Sohn zu heissen; halte mich wie einen deiner Tagelöhner." Hier, liebe Christen, haben wir den einzigen Rettungsweg aus unserer Hungersnot, aus dem elenden Zustande, ^{der Sünde} in dem sich unsere Seele befindet.

"Da ging er in sich," sagt das Evangelium. So müssen auch wir zu aller erst "in uns gehen," und unsere Sünde eingestehen. Mit den Worten des Verlorenen Sohnes müssen wir vor Gott bekennen: "Gott! Ich habe gesündigt ... vor dir; ich bin nicht mehr wert, dein Sohn zu heissen." ^{gottbar - Gott sei mir, ...} Dies ist die erste Bedingung zu unserer Wiederaufnahme in die Reihe der Kinder

Gottes: dass wir unsere eigene ~~Sund~~ Niedrigkeit erkennen. Die Bosheit der Sünde, ihre Schande, muss uns vor Augen kommen;- doch nicht um uns zur Verzweiflung zu treiben, O Nein! sondern zur wahren Reue. Ferner müssen wir voll Hoffnung sein, ein festes Vertrauen auf ~~den~~ die unendliche Güte Gottes haben, and deshalb ohne Zögern zu ihm gehen ihm unser Geständnis zu machen und ihn um Vergebung und Erbarmung zu bitten.

Gott nicht verlassen
 Wenn wir ~~mit~~ voll Vertrauen uns so zu Gott wenden, wird er uns *nicht mit Fremden aufzunehmen* (nicht verlassen.) Dies deutet wiederum unser Gleichnis klar an. Der Vater sah den Sohn schon von Weitem kommen; er hatte *demnach* deshalb seiner geharrt. Und so macht es auch unser göttlicher Vater mit uns. Er wartet immer für uns, und sobald wir nach ihm uns umdrehen, ist er schon da uns zu helfen. Sagt uns nicht der Prophet Ezechiel(33,18): "So wahr ich lebe! spricht Gott, der Herr, ich will nicht den Tod des Gottlosen, sondern dass der Gottlose sich bekehre von seinem Wege und lebe." Und der Prophet Isaias(118) ruft den Reumütigen zu: "Spricht der Herr: Wenn eure Sünden wie Scharlach waren, sollen sie weiss werden wie Schnee; und wenn sie roth wie Purpur waren, sollen sie weiss werden wie Wolle." Ja, Christus selbst hat uns gesagt: "Nicht die Gesunden bedürfen des Arztes, sondern die Kranken. Ich bin nicht gekommen die Gerechten zu berufen, sondern die Sünder zur Busse(Lk.5,31.32). Also will Gott selber nicht haben, dass wir untergehen in der Hungersnot, die unsere Seele durch die Sünde leidet. Nein er hat sein Auge immer voll Mitleid auf uns gerichtet, und wartet nur bis wir uns demütig und reumütig nach ihm umwenden.

Der Seelenkranke braucht nur nach Heilung zu seufzen, so steht schon der himmlische Arzt bei ihm um alle Gnaden zu spenden, deren er bedürftig ist. Ja, es ist sozusagen nur mit der grössten Ungeduld, dass der Herr wartet, bis wir uns zu ihm umkehren; denn was sagt uns das Gleichnis von den Hundert Schafen? Wenn Eins verloren geht, auf Irrwege ~~verirrt~~ geratet, wartet da der Hirt, bis es wieder zurück kommt? O nein! Er lässt die Neunundneunzig auf den Bergen, auf der Weide, und läuft dem Einen nach; und wenn er es gefunden hat, trägt er es mit grosser Freude auf seinen Schultern Heim. Ebenso bereit, ebenso begierig, ist auch Gott den Sünder zu empfangen, wenn nur dieser sich nach ihm umwendet und seine Sünde bereut. Er läuft ihm entgegen, und führt ihn mit grosser Freude zurück in das Vaterhaus.

Noch einige Worte über unser Verhalten einem Unglücklichen gegenüber, der gesündigt hat. Wir haben gesehen, dass der ^{im System} älteste Sohn nichts wissen wollte von der milden Behandlung seines Bruders; - was dem Vater keineswegs Freude bereitete.

Machen wir es vielleicht auch so; zeigen wir nicht nur zu gerne mit dem Finger nach unserem gefallenen Bruder? Ihr wisst es alle. Aber sind wir denn besser als er? Wie wissen wir, dass er nicht viel besser wäre als wir es sind, wenn er so viele Gnaden erhalten hätte, als für uns nötig wären? Ja, wie wissen wir, dass wir nicht viel tiefer gefallen wären, wenn eine gleiche Versuchung uns angegriffen hätte? Der hl. Paulus warnt uns: "Wer demnach meint, er stehe, der sehe zu, dass er nicht falle" (I. Cor. 10, 12), und Christus selbst

hat gesagt: "Ein jeder der sich selbst erhöht, wird erniedriget" (Lk. 14, 11). Wie er, der Sohn Gottes, hier auf Erden die Sünder behandelte, lehrt uns die Heilige Schrift ausführlich: Wir lesen beim hl. Evangelisten Johannes, dass die Schriftgelehrten und Pharisäer ein Weib, in der Sünde ertappt, in den Tempel brachten und Jesus fragten, ob sie gesteinigt werden solle. Jesus antwortete: "Wer von euch ohne Sünde ist, werfe zuerst einen Stein auf sie!" Dann aber gingen alle hinaus. Demnach soll ^{nach} keiner von ~~us~~ uns einen Stein werfen, denn wer von uns ist ohne Sünde, wenn selbst der Gerechte siebenmal fällt? ~~Sogar~~ Sogar Christus, der Makellose Gottessohn, der von seinen Feinden forderte: "Wer von euch kann mich einer Sünde beschuldigen?", - er sogar hat das Weib nicht verdammt: "So will auch ich dich nicht verdammen," ^{auf mich} "Geh hin, und sündige nicht mehr!" Es ist nicht Gottes Werk, die Sünder hier auf Erden zu verdammen. Nein, die göttliche Gerechtigkeit wird im nächsten Leben herrschen; hier waltet noch seine Milde und Barmherzigkeit. Und da sollen wir uns erdreisten die Sünder zu beurteilen? Wehe uns, wenn wir sagen, wie der Pharisäer im Tempel: "Gott! ich danke dir, dass ich nicht bin wie die übrigen Menschen." ^{Ja, Amen}

^{gib} Hingegen aber, wohl uns, wenn wir es machen wie der arme Zöllner, wenn wir die Brust schlagen und flenen: "Gott sei mir Sünder gnädig!", - (wenn wir das Beispiel des Verlorenen Sohnes folgen) Dies ist wahrlich der einzige Rettungsweg für uns. In der Hingegangenen der Sünde gibt es für die Seele nur eine Speise, und die kommt nur von Gott. O, mögen wir dann,

wenn wir das Unglück hatten eine Sünde zu begehen, in uns hinein gehen, unseren Zustand eingestehen. Wir müssen dann bekennen, dass wir Gott beleidigt haben, und dass wir nicht mehr wert sind seine Kinder zu heissen. (Als der Verlorene Sohn die Bosheit und die Folgen seiner Tat sah, reute es ihn und er machte sich sogleich auf und davon im vollsten Vertrauen auf die Güte seines Vaters.) Ebenso müssen wir uns aufraffen, and das ohne Zögern. Nur hinweg, fort von dem Kote der Sünde, fort von der Gelegenheit eines Rückfalles! Und ohne ~~X~~ Zaudern zu Gott hin! Hier in seinem Hause, in heiligen Beichtstühle; - wenn wir seinem Stellvertreter unsere Sünde hier beichten mit wahrer Reue, dann werden wir wieder als wirkliche Erben unseres himmlischen Vaters angenommen. Wenn wir hier zu Christo~~X~~ gehen in demütiger und reumütiger Gesinnung, dann werden wir auch zu ihm gehen können, wenn er ausruft am letzten Tage: "Kommet, ihr Gesegneten meines Vaters! besitzet das Reich, welches seit Grundlegung der Welt euch bereitet ist." Amen.

Wie Zöllner - "für einen vernünftigen Menschen"

About

*13 minutes
and must find
a way*

In das

St. Martin's Day 20. 11/16

St. Jos. Mpls. Aug 1, 1920.

See p. 105

Zettel - f. d. 23

"For I hold that the sufferings of this world are not to be compared to the glory that is to come, that shall be revealed in us." - Epistle ^{Rm. 8:18.} ~~to the world to come.~~

Introd. { This is fundamental idea of Christian life. Christian called to remember else thing of life false. Atheist, agnostic, Epicurean only for this life; hence life is a flight to them without an answer. Try to get pleasure and lost out of it, but cannot hence wisely shake their heads, & say there is no pleasure.

Answer to
problem of
life simpler { Answer simple to child of God. In today's Epistle on every page of our religion;
in Church's attitude towards saints. Feast of saints a day not of entrance
into, but departure from this life - called diematis, i.e. day of birth into
real life of unending bliss. Hence answer is: - this life is a time of
probation of preparation. Path - gateway to heavenly Jerusalem.

Characteristic { These closely related worlds are distinct. St. Paul speaks of sufferings of this & glory to come.
of this life, { Underlying principles of this present life in ~~this world~~ in Christ's future life are
suffering. { ~~The two spheres where we dwindle will meet by the feet started by God after the~~
fall of man Gen 3:18, 19: 'Thorns & thistles shall the earth bring forth to thee; & thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken.' Poverty, want, sickness, injuries were there
but that it is intelligible to those who do not see its relation to future.

Toils here bring glory to come.

Intense life and bliss. Present a short space. Still toils here merit life to come. All created by God for glory; all redeemed by blood of Christ must only apply one free will in right direction viz. that pointed out by today's Epistle, by Christ's words: Take up your cross & follow me. By Scripture saying God wants gold tried by fire. All toils & trials here are crucibles from which we emerge purified & deserving of eternal glory. This made manifest by eagles for tortures & Church speak so glowingly of their crown.

Conclusion. { This does not mean that we must seek sufferings like the martyrs. Daily trials at
for our strength. Does not mean no joys. I created many lawful enjoyments for this life.
But not seek unlawful ones alone, or life of this world alone. If we do that Christ our Judge
say - Amen, etc. You have already received your reward! Always remember this, I do not
thing that is not receive their reward here & will inherit greater glory hereafter. No
of men to strive for happiness; I must discern what is our real good of souls. This is our
life. Ask God open our eyes in grace of God. Little trials & performance of duties not end
but do them with view to next life & shall go thru this fire-purified experience the
of the words of the Apostle, that the suffering of this world, etc.

St. Anselm's N.Y. June 24.
10 AM clock marked.

Good Friday.

Good Fri

My dear Friends,

"In the beginning God created heaven and earth",
~~We know well the story of the fallen angels and~~
 Scripture tells us; He filled the earth with plants and animals,
~~of their punishments they received for their sin. We~~
 and finally created also man, so that man might enjoy all that God
~~know also the story of fallen man and of the punish-~~
 had created, and give His Lord due thanks and homage for it.
~~ment he was to receive for all eternity. It was only the~~
 God did not need man or anything else; He was entirely sufficient
~~infinite love of God that proffered an opportunity of~~
 in Himself. But He loved man even before the latter's creation,
~~man's being rid of this punishment. When Paradise~~
 and therefore set him upon earth. Because God loved man so,
~~was lost, God's love promised to send man a Redeemer~~
 He endowed the latter with a free will, so that man should be able
~~in time to come, who was to regain for man the heaven~~
 to deserve God as a reward; for if man had no free will, he would
~~lost thru sin & restore him to the love of God. For~~
 have no choice in doing or omitting actions and would not be able
~~thousands of years the a chosen people sighed for~~
 to deserve anything. But alas! Man broke the one commandment
~~the coming of this Messiah, while the remainder~~
 God had given him and called down upon himself eternal punishment.
~~of the world was steeped in sin & idolatry. Even~~
 Between God the Creator and His creatures there ~~is~~ exists a
~~the chosen people could not remain long faithful~~
 certain relation by which the creatures tend to glorify God.
~~to God & again & again fell into all the wicked~~
 If the creature is well-disposed, it renders this homage and glory
~~practice of the heathen world. The very angels in~~
 willingly to God; if the creature refuses to render it willingly,
~~heaven are longed for the coming of this~~
 it receives punishment and must thus unwillingly glorify its
~~Messiah, who should change this most miserable~~
 Creator: for the glory of God shines forth just as much, His
~~condition of man & shower this blessings &~~
 eternal justice and omnipotence are displayed just as much by the
~~graces over all the world. Long indeed did they have~~
 punishment of those who rebel against Him as by the reward of the
~~to wait!~~

good. Consequently when man was ejected from Paradise and shut
~~out from the~~
 out from heaven, there was no need of changing this state of af-
 fairs; it could have continued forever, especially as far as
 God's glory was concerned. But here again God's great love for
 man shone forth and in spite of man's base ingratitude, He promised

a Redeemer in the person of His own divine Son, God like Himself, who was to restore man to the good ~~purpose~~ will of God and re-open the gates of heaven closed thru sin.

When the fullness of the time came, Jesus Christ took a human body unto Himself and came down to this earth to perform the work of infinite love - and how was ~~He~~ He received? We know the his-

tory of the passion, my friends; *it was written in each of the four Gospels. The Evangelists inspired by the H. Gh. have left to again to-day, so that its fruits may be applied to us the more abundantly. ~~was~~ this record of his shame, this record of a ~~divine~~ divine love than which there could be none greater.* Experience has taught us, my friends, that nothing

hurts us more in our dealings with our fellow-men than a friend that treats with scorn a kind act of ours towards him. Yet, this

just is what man did to his God; nay, infinitely worse, for what is a miserable creature compared to the Creator of all? Only a few persons rendered homage to the Messiah, when He came on earth.

He went about ~~later on~~ *with divine power* preaching and performing miracles, doing just exactly what had been prophesied of Him centuries before:-

still men closed their ~~hearts~~ *obdurate* hearts to the voice of ~~God~~ *His Son*. O, how it *under heart of the God-man must have bled,* must have pained the tender heart of the God-man, to see miserable

humanity, which He loved so dearly, *ungraciously* turn a deaf ear to His words

reject the proffered bough of divine love-charity. and continue offending God daily. This was not all. On the ~~at~~

evening of the first Holy Thursday, just when Jesus Christ had instituted the Sacrament of His Love so that He could be here on ~~the~~ earth with us continually, on this very evening men seized Him; those whom He had expressly come to save laid rebellious hands on Him in order to commence a series of tortures never before or after

endured by any one; and this was done by man to God! We can

with what an agonized heart the Christ looked forward to this easily see what Christ ~~then~~ *frankness ingratitude.* When the rabble was approach-

ing, He was kneeling in the Garden of Olives and His sweat poured down in drops of blood. Oh! What anguish must have possessed the Sacred Heart at this moment! We all know, my friends, that mental suffering is much more acute than bodily suffering, and we ~~may~~ have seen persons suffering so much that drops of sweat collected on their brow.- But who, save the Son of God, ever suffered so as to sweat blood? Yet, this was only a beginning! Christ was ^{awful} rudely led about like an ordinary ^{the worst of} criminals. He was brought before King Herod and his courtiers to perform miracles. The spotless Lamb of God placed amid such a company of dissolute men and women. And why? did they wish to be converted? No; it was their curiosity; ^{for such miracles, some wonderful things;} they Son of God was to be nothing but a common show-man for them! O God, what blasphemy!

Christ was next mocked and cuffed by insolent men of the ^{Mocked} court and then scourged till his whole body was one wound. ^{Scourged} We ^{sacred blood shed so profusely & so innocently on account of} jump when a mere pin scratches us; we would not be able to endure ^{the malice of man! Is such the heinousness of sin, that} the ^{there was need of the spilling to wash away the stains of man's} sting of a pin for a whole day, let alone to be thus scourged ^{over the whole body that the flesh hangs loosely from it.} over the whole body that the flesh hangs loosely from it. A crown of thorns ^{was} placed on Christ's head so that ^{his} head was pierced with the thorns. ^{human invention stripped itself} it was above all the ingratitude of man that ^{in the efforts devising means of heaping shame & tortures on the divine son.} pained Him most, of man whom now paid a mocking ^{O horrible malice of man! It was the last & last time that God placed Himself in} homage and spat in the face of his God, altho this God had come ^{with power, & how will you do your work.} only to save the children He so loved.

Now the Son of God ^{thence} must ^{altogether} have been weakened by these terrible sufferings of body and mind. ^{this great loss of blood!} Since ^{the last traitorous act, no food had} he had nothing to eat since the ^{forced this life to prepare him for what was still to come; no sleep even for a moment, enabled} evening before, and had no nights sleep; He was hardly able to ^{His mind from the terrible reality of man's unheard of baseness.} stand, He was so weak; and still His cruel tormenters made Him

thou wilt not do

He made to
 carry His own heavy cross along the rugged road to the place where He was to be put to death. What wonder that He fell several times to the ground! Nay the marvel is, that the earth could sustain the weight of an infinite, injured God; the wonder was, that there was a heart could hold out against such crying ingratitude; truly, only a divine love could conquer the baseness of man.

inscription
 soon the body of the Son of God was hanging on the cross on the summit of Mount Calvary, so that all the world should see His disgrace; and that all the world might understand it also, an inscription was placed on the γ cross reading: This is Jesus, the King of the Jews. It was written in Hebrew, the language of the land; it was written in Latin, the language of the world-empire; it was written in Greek, the language of learning, and of intercourse between foreign nations and tradesmen; so that everybody on earth might see and understand the mockery, see how the Jews treated Him who claimed to be their King. And yet this was God!

He had not a body with a living love for all mankind was still
 Now the whole weight of Christ's body was hanging on the wounds made by the nails; *He had not a body with a living love for all mankind was still* men had placed Him in such a condition that He could not even rest His weary head against the beam of the *rest against the beam of the hard cross!* cross on account of the crown of thorns. At the foot of the cross stood Mary, His mother, and John, the beloved disciple! *they needed all this suffering* The only two faithful ones, and just those who indeed needed His salvation like all men, but needed it least of all men, *they needed all this suffering* The whole human race had abandoned its Redeemer, its God. On Calvary were only those who mocked His intense sufferings, who turned away in derision. The Son of God was forsaken entirely by those for whom He was suffering every conceivable torture. It was indeed a moment

of supreme test even for a divine patience and love; and, to ^{but who can} declare the limits of the love of a God? ^{Christ did not} speak humanly, how did Christ stand the test? Did He also abandon

man? No; he lifted His voice to the heavenly Father and prayed, "Father, forgive them for they know not what they do!" This is ^{indeed} truly the love of a God! How true are not the words spoken long ago in His name by the prophet Isaiah: "I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned my face from them that rebuked me, and spit upon me." (50:6). No; He did not turn His face away from man; at the very moment when man's iniquity and ingratitude was at its height, He not only prayed for man, He did much more: He turned to His Mother and His beloved disciple and said: "Behold thy Mother," and "Woman, behold thy son!" thus putting the whole human race under the protection of the Queen of Heaven and giving the kindest of all mothers to man. Such is God's love for us!

Finally, the ninth hour approached; ^{man had exhausted the} and the Son of God, ^{utmost resources of His malice & the Son of God bowed} so abandoned by ungrateful man, nay, by man brought to death, bowed His head and died. But now, at the sight of such a deed done by the rational creation, all inanimate nature rebelled, broke the bonds that held it, to protest against ^{such} the base ingratitude of man and to proclaim the God of heaven and earth. The veil of the temple was rent, the heavens were dark, the earth shook, rocks, split, graves opened and dead arose, so that the leader of the soldiers, the official witness of the Roman world-empire, had to exclaim: "Indeed, this was the son of God" (Matth. 28:54) Oh! How ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ did not lifeless nature put to shame man, called the noblest of creatures, the king of creation!

106.
O God; how well faithfully ^{Lord} nature follows Thy commands; what an
How does not all of nature put us to shame continually by never
example to man & what a warning to him who so often ~~disobey~~
disobeying the laws that God gave to it. ~~It is only~~ They are
only the rational creatures that rebels against ~~God~~ and crucify ~~Him~~
by their ^{his} sins.

Yes, it was not only the Jews that crucified God; it was everyone of us also; it was our sins that treated Him thus; and it is our sins that continue to repeat this terrible tragedy of man's ingratitude. O may we realize at least in part what it actually means to us ! Christ died for the sins of all humanity; He died for the sins of each of us individually. From the immense suf-

ferings of Christ we see what an awful thing ~~our~~ ^{how terrible} ~~is~~ ^{these} ~~are~~ ^{possessions are}. That is one view-point of the question of sin; if we look at it from the other, gain, a momentary pleasure! ^{Yes, a momentary pleasure, for the joy of the human side, what is sin then? why does man commit a sin? our sins hardly lasts as long as the sin itself. And it is this mean pally joy that} It is for the sake of a momentary pleasure. Who of us looking we will not renounce for God, because it costs a little self conquest, a little back into past years still rejoices at a sin they committed? No, suffering on our part. We prefer rather to scourge ourselves, ^{to set our little offering in the balance against a sin, on which the offering itself; of God an infinite God, and we withdraw ours to let those of God stand.} it is of the shortest duration. Of course, to forego this we refuse, & let God suffer! We have our choice between God & pleasure, to renounce it might cost us just a little self-conquest, ^{Barrabas, the personification of wickedness; and we spurn God, send him to a little pain perhaps; and in preference to suffering this little this passion & death, & preferring our Barrabas crying with the Jews: Crucify ourselves, we scourge and crucify God. We set our little suffering him Crucify him.}

in the balance against the immense sufferings of an infinite God,
and we withdraw to let God suffer. ^{How well!} Still we cannot withdraw en-
tirely, for we must later suffer so much the more for every sin
we commit, and then it will be suffering in which there is no
reward, no glory. Otherwise tho, if we now suffer a little by
keeping away from sin, as St. Peter says (1.2:20): ~~Remember~~ For
what glory is it, if committing sin, and being buffeted for it, you

endure? But if doing well you suffer patiently; this is
thankworthy before God. For unto this you are called; because
Christ also suffered for us, leaving you an example that you should
follow his steps."

My friends, let us look at our past to-day in this light. We saw how Christ suffered for all of us, and how He loved us. We will acknowledge that in the past we were often the cause of all this suffering, without now being able to point to the least satisfaction derived therefrom. We will confess to ourselves and to God that we most ungratefully spurned His love very often in the past. But must this continue in the future? No, since it depends entirely on us, we shall try henceforth to appreciate better and deserve better the great love God has shown us. We shall try henceforth to keep our steps more closely on the path leading to the heavenly home Christ opened for us thru His suffering and death. To-day, ~~teach that~~ ^{teach that} ~~unbelief~~ ^{unbelief} ~~is not enough~~ ^{is not enough} ~~to save~~ ^{to save} ~~the soul~~ ^{the soul} ~~from~~ ^{from} ~~eternal~~ ^{eternal} ~~torment~~ ^{torment} ~~and~~ ^{and} ~~damnation~~ ^{damnation} ~~if~~ ^{if} ~~we~~ ^{we} ~~do~~ ^{do} ~~not~~ ^{not} ~~repent~~ ^{repent} ~~and~~ ^{and} ~~trust~~ ^{trust} ~~in~~ ⁱⁿ ~~Christ~~ ^{Christ} ~~and~~ ^{and} ~~His~~ ^{His} ~~blood~~ ^{blood} ~~and~~ ^{and} ~~ask~~ ^{ask} ~~for~~ ^{for} ~~His~~ ^{His} ~~forgiveness~~ ^{forgiveness} ~~and~~ ^{and} ~~His~~ ^{His} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~salvation~~ ^{salvation} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~life~~ ^{life} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~glory~~ ^{glory} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~rest~~ ^{rest} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~love~~ ^{love} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~grace~~ ^{grace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~mercy~~ ^{mercy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~peace~~ ^{peace} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal} ~~joy~~ ^{joy} ~~and~~ ^{and} ~~His~~ ^{His} ~~eternal~~ ^{eternal}

pay our homage to Him, that we cannot find words to say what we wish to, but that He should consider our intention, our good will. Then indeed the Lord will receive us to His heart; we ~~know~~ have the assurance of the Psalmist, who said so confidently: "A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God. thou wilt not despise" (50:19).

108
Conscience - Our Friend & Guide.

- I.** { 1) St. Paul in Rom. says Gentiles not light of faith, but know law of God. Good by nature; in them is a law telling what is good & what is bad. Innote Rom. 2:15. }
 { 2) This voice of conv. in all ages. Friend & guide of soul; in danger it warns; urges to good. Doubts
 { 3) Words of St. John applied - "Voice in wilderness," etc. Like him, comes. leads to God, shows way.
- II.** { 1) Hear much of it. Voice distinguished between good & bad. Some acts displeasing to God; others
 { beneficial to us.
 { 2) Not higher revelation; heathens also had it. Natural faculty - judging ordinary acts. Basis in
 { our nature as God made us. - Reflection of God in us.
 { 3) Same as common sense in man. Know instinctively that some good others bad -
 { murder, theft, calumny. - Know not only because God commanded but feel in our nature
 { that contrary to promptings of heart, God will impress in our at creation.
- III.** { 1) Sometimes commands strongly. Voice urging us. Not real voice - rather feel, know instinctively.
 { 2) Since free will, we can disobey. But experience shows not all settled thus. Catechism taught
 { we must obey. Experience, also.
 { 3) If not conscience grows stronger, not suppressed. Tormenting. Hence obey! Disobedience brings
 { its own penalties.
- IV.** { 1) But conscience may be erroneous - may in good faith do something contrary to law of God
 { & Church. Some think O.K. to lie if save another's life. Sin only if knowingly & willingly. Some come
 { in life might think serving God. 2) But might. Ignorance generally their own fault. Neglected to inform our-
 { selves of proper faith.
 { 3) Sometimes in doubt. Careless go on. But dutiful consciences that inquire.
 { 4) Erroneous thru own fault - know will. by risk of offending God. If not. then no sin.
- V.** { 1) If disobeyed turns from guide to tormentor. Attempt of better nature to make us heed. Calls
 { for betraying & Judas.
 { 2) As call of grace. Stronger. But if spurned will grow weaker. Free will used up. God - no assistance.
 { 3) Hence repeated spurning - Consc. weaker & apparently quiet. Terrible - but even ordinary means of grace
 { of heathen is denied us. Also when refuses to inquire on doubtful Consc.
 { 4) Still even and not entirely quiet. Often awakes at death. Double force. Suffer penalty - see our crime
 { was past folly - stark despair. Shifted consciences awakes to shift us!
- VI.** { 1) World heeds not these examples. Calls come manufactured doctrines - force of habit; changeable
 { Common consent of men. Sacrifices to Consc. also. Church & Scripture. - Drives trying to shift
 { Conscience.
 { 3) Some truths know instinctively 2nd-4. Cannot change it. In nature of things. Same for
 { moral truths. Contrary is ag. our nature.
- VII.** { 1) Is impress of Creator in us. Ponders this image. Hear voice & heed it.
 { 2) When in doubt - inquire - go to Christ, not refuse His warning. If after death - what care
 { for future. - Resolution. Confession.
 { 3) If willing ear - call of grace hundredfold fruit - carry this image in us -
 { with every step more closely with heavenly Father. -

Moorhead - July 29, 1919.

Easter 1921-Joley.

- Character-istics of Easter A.D. 33(e)
1. Gospel Story. Mary Mag. & other Mary go to grave to anoint. Find empty. Run back to tell Peter. With great fear & joy. Peter & John ran to sepulchre. John out ran Peter. Greatest excitement. Turned to great joy at message of angles.
 2. Among Pharisees, confusion. Fear. Great stir. Were at loss. Even told soldiers to say were sleeping; soldiers sleeping at post!
 3. Good reason for joy and confusion. Christ risen, mastery over death. At cross one said: "Himself He can not save". Now did so. Resurrection seal of divinity of Christ; Climax of His miracles. Greatest divine fact.

- Divine Character of our Religion. Not man-made!
1. Resurrection seals divinity of Christ. Recalls today that religion is divinely founded. That purpose of religion is exalt glory of God. Must center around God in obedience and humility.
 2. True religion comes from God. Only one religion. Now hear much of Church Union movements. Want to unite all religions by giving in on points. Manufacture religion by compromise. Does not rest on individual whims; but instituted by Divine Founder, and must be accepted and followed by men.
 3. Same way religion not a mere feeling. Rests on facts greatest is Resurrection. Is a God-given set of truths. Entrusted to Church of Divine Founder, sealed by His life.

- For us religion not self-centered But seeking God for His own sake.
1. Divine character of religion must mean more than above to us. Keep divine character, emphasized by Res. before mind. Remember religion points to God, upward, away from us to Him. Is not self-centered.
 2. Often in religious exercises think only of selves. Make religion self-centered. Perform duties, because else suffer harm. Attend Mass, go to Sacraments because have to, and punishment if not. Such motive only fear of loss to ourselves; not high state of religious spirit, if think of religion only as instrument of keeping worse things away from us. Then entirely selfish and self-centered.
 3. Religion mean much more for us. Divine character, points away from us to God. Way of honoring God, not for our own sakes, but more for His. Religion our way of honoring God. All created for His greater glory. We must achieve our salvation, because thus best achieve God's glory. God is ultimate end of all. This keep in mind. Not only think of self, but especially of God, greatness, Love, etc., God not means to our end; we means to His end.
 4. Example of Our Father.

- Renew this God-centered viewpoint of religion.
1. Divine character of religion should mean this exp. today. Mass begins: Purge out old leaven, begin life anew. In accordance with great event, seal of divinity, turn hearts anew to God.
 2. Renew consciousness that religion-relation between God and man, not with man as goal, but God. Keep God before eyes, pay homage and adoration to Him for His own sake. Seek first God and rest will be given.
 3. Christ gloried only in Father. Only towards Him. We imitate Him, and life will be a glorious rising with Christ

Easter.

Easter 1917

Dear Friends,

With this morning ended the Holy Season of Lent, the season of ^{special penance &} true penitential sorrow for ~~all~~ the offenses committed against our loving God. The season just past was a time for ~~special~~ works of mortification, acts of reparation for injuries done to God. During the past weeks the Church bade us put our souls thru a special process of cleansing, to raise our soul to a higher spiritual level, so that we might be ^{the} more worthy of the great mystery of the resurrection that we are celebrating to-day, that we might enter more fully and with greater benefit to ourselves into the overwhelming joy the Church feels on this day.

~~And only should the Church feel this joy~~ ^{our 1900 message} The resurrection of Jesus Christ, true God and true man, marked the close of the period of darkness in which the world had been shrouded on account of man's disobedience to his God; it marked the end of Satan's undisputed sway over mankind, of the period of patient and sorrowful suffering on the part of the souls waiting in limbo, who now entered the heavenly home. The Old Covenant, the law of eye for eye and tooth for tooth, the period of stoning to death for transgressions of the law of God, now passed away; and the world entered upon the reign of love and charity, the reign of infinite mercy and forbearance on the part of God. — The resurrection was, ^{also} the greatest event in the career of the Messiah; — ~~the~~ Easter, the feast of this resurrection, is ^{therefore} the greatest on the calendar of the Church. "This", says St. Gregory Nazienzen, "is for us the feast of all feasts, .. so far excelling all others ... as the light of the sun excels that of the stars." And every-

where in the liturgy of the Church for to-day we find the words: "This is the day which the Lord has made: let us be glad and rejoice therein"(Ps.117).

Why should this be so? Because the resurrection was the climax of Christ's mission on earth. He thereby showed to all the world that He was vested with divine power, the power over life and death, even as He had said regarding His life: "I have power to lay it down: and I have power to take it up again"(John 10:18). He had prophesied His resurrection as most certain, for we read in Matth.27:63 that the Chief Priests and Pharisees went to Pilate and said: "Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again." Many miracles Christ wrought before His passion; still He had few followers among the hardened Jews. Now, however, He worked the greatest of all, ^{miracles} He conquered death-which no man can do. On the cross malicious tongues had challenged Christ, as it were, saying: "He saved others; himself he cannot save"(Matth. 27:42). Christ answered this challenge, He saved Himself in a most glorious manner. Could any one refuse to believe this proof? Alas! A soul once in the bonds of sin, stops nowhere, and many of the Jews, especially the Scribes and Pharisees, closed their hearts against the grace of God knocking for entrance; just as many of us do only too often, thus by our actions also denying the resurrection.

The story of the resurrection and of the chief priests is a very interesting and instructive one. ^{It shows us} ~~It shows us~~ the folly of trying to oppose the ^{omnipotent} will of God; ^{It shows how} ~~Many~~ persons doing this sink deeper and deeper and ~~themselves fall into the pits that they dig~~ ^{at last find destruction in the nets of their own iniquity.}

for others. When the Chief Priests and Pharisees told Pilate of Christ's prophesy to rise on the third day, they added: "Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people: He is risen again from the dead; and the last error shall be worse than the first" (Matth. 27: 64). ^{Accordingly a guard of soldiers was placed at the tomb; When they reported the resurrection to the chief priests, the latter bribed them, so that they went about among the Jews saying: "His disciples came by night, and stole him away when we were asleep."} This statement is sometimes repeated by blasphemers even to-day; but could it possibly be true? St. Augustine answers the question very briefly, addressing such as profess to believe it: "Indeed, you yourself have been who have failed to look into this affair. If the soldiers were sleeping how could they see anything? If they could not see anything, how could they be witnesses to anything?" Thus, their very ^{statement is} ~~words~~ told against them. Again, the Roman Empire was at this time mistress of the whole world, due to her splendid military organization. The only pride a Roman ~~citizen~~ ^{now} had was to be a soldier, so that we have the ^{saying} proverb: "To be a Roman was greater than to be a king!" There was no greater crime, no greater shame, ^{for a Roman} than to fail in ~~his~~ ^{now} duty as a soldier. ~~Is it then at all probable that the soldiers at the tomb, if it were true that the body they were set to guard had been stolen while they slept -~~ ^{would} ~~that~~ these soldiers ^{could} go around to all the people proclaiming aloud how they had neglected their duty, and that they could do so without fear of punishment from their authorities? No; their ac-

tion again contradicts their words, and ~~really~~ makes them and the chief priests laughable.

When the Ch. Pr. & Ph. asked Pilate for a guard they said:
 examining further the words of the Chief Priests and
 Pharisees to Pilate: "Command therefore ~~that~~ the sepulchre to be
 guarded until the third day: lest perhaps his disciples come and
 steal him away, and say to the people: He is risen again from the
 dead; and the last error shall be worse than the first." Whose
 error are they speaking of? O these hard hearts! They accuse
 the Apostles and people, those who believe the miracles of Christ
 of error; and they ~~say~~ ^{add} that, if the people ~~will~~ ^{should} believe also in
 Christ's resurrection, this ~~will~~ ^{would} be a second error still greater
 than their first one. *How will they show the baseness of*
~~human nature when turned away from grace. They accuse the followers of Christ of error~~
~~against the Apostles, were they in good faith in denying~~
~~all the things known to~~
 Christ to be the Messiah? ~~Did~~ ^{Would} they not see ~~the~~ miracles wrought
 by Him? We have their own confession: "What do we," they asked
 each other at a council. "for this man doth many miracles" If
 we let him alone so, all will believe in him" (John 11: 47-8).

Again, when Christ foretold His resurrection, saying: "Destroy ~~th~~
 this temple and in three days I will raise it up," ~~the Jews said:~~
~~they clearly understood him deeply their false pretensions, for they~~
~~"Six and forty years was this temple in building; and wilt thou~~
~~raise it up in three days?"~~ *But in the part of the Ch. Pr. & Ph. at least this mental*
~~blindness was a mere pretext, a subterfuge for the malice that~~
~~all the Jews misunderstood Christ; but we have on the other~~
~~hand the words of the Chief Priests to Pilate: "that seducer said,~~
~~wouldst thou say that I will rise again."~~
 while he was yet alive: After three days I will rise again."

Hence we see that their blindness to Christ's words and miracles
 was purely wilful, was a mere pretence. The seducer, they said!
 Who was ~~in error~~, the Chief Priests seduced: the Apostles by Christ,

or the chief priests by Satan and by their pride? Who was in error, the Chief Priests or the Apostles? We have seen how the Chief Priests ~~affirmed~~ ^{credited} the miracles of Christ, but wilfully opposed them. Was there ever an error greater than theirs? This was indeed the first error. But Christ still loved their hardened hearts and caused them to understand unfailingly His prophesy of resurrection, so that this greatest of miracles might turn them towards God. He even permitted them to use all possible means to prevent the resurrection, so that they could have no excuse for not believing. The very guard placed at the tomb furnished the strongest proof that it was Christ Himself who rose from the dead, that Christ was true God, true Master over death. -But did the Ch.Pr. now believe? Alas! one sin leads to another, such is the weakness of those who have fallen into the grip of evil. ^{What wonder then} The ch. pr. closed their hearts also to this last miracle, which should have been most convincing especially to them; they rejected also this last and greatest grace and continued in their wicked ways. O, how ^{infinitely} great was not ~~also~~ this error! Lest the last error be worse than the first, they had said of the Apostles. ^{But} ~~We have seen that~~ the first error existed only on the side of the ch.pr.; and ^{which was indeed} ~~now we see how their last error~~ was infinitely greater even than the first, since it was a wilful closing of the heart to the call of God's ^{was again only on their side.} grace. God not only used their ^{very} own precautions ^{of the Ch.Pr.}, their guard at the tomb, towards His own end, but He even turned their very words against them, ^{while saddest of all, we read no where that the Ch.Pr. received another opportunity to grasp the hand of salvation. They so stubbornly rejected.} Not of the Apostles is it true that the last error was worse than the first, but of the ch.pr., of them alone and their followers, - ^{unlike} ~~all~~ those who deny the resurrection

of Christ in word or deed, ^{my friends,}

^{my friends, the resurrection, the climax}
this shows us, my friends, how those who oppose God's de-

^{of the life of the Messiah} signs merely work out their own destruction. O, may it serve as
^{in the world at large; how it was a turning point in the history}
a grave warning to us! All of us have indeed received from God
^{of man by abolishing the old order of things and establishing}
the great grace of faith, and with God's help shall never deny the

the new kingdom of God. We have also seen how God has con-

resurrection of Christ in words; but is this also true & regard-

ing our actions? Are we, perhaps, (not very much like the ch.
^{of this greatest of miracles, how it was a source of stumbling to}
pr.?) Christ died and rose again for ~~all of us~~ ^{all of us} ~~to our advantage~~ ^{to our advantage}.

^{He came to be a source of ruin to them, turning even to destruction.}
"Christ died for all; ~~that they also~~ ^{that they also} who live, may not now live to

~~do~~ ^{the resurrection} ~~themselves~~ ^{but} unto him who died for them and rose again! 1 Cor.

^{of Christ with the religion it inaugurated would the influence it}
3:15) Christ died also for the ch.pr. still they did not serve

^{should over our daily lives?} ~~should over our~~ ^{Alas!} ~~Alas!~~ ^{How many of us do not}
Him, and the same may happen to us. Or is it true of us that we

^{consider our spiritual life a mere Sunday affair, and through}
live continually, not to ourselves, but unto him who died for us

^{the work think only of our worldly matters, like a life that is}
~~successful~~ ^{entirely to the all-wise God who has created the laws}
yes, the world today lives a life not only without reference to

of God, thus proclaiming our independence of Him; how often have

God, but positively against Him. O the blind hearts, that

we not sinned, thus bringing to nought the sufferings, death and

have shut their ~~eyes~~ ^{eyes} so all the things of God, ~~the work~~ ^{the work}
resurrection of Christ, how often have we not lived as if there

are only of the earthly, earthly — what a sad awakening ~~their~~ ^{their}
were no God in existence to punish our crimes? If Christ were here

final resurrection will be. Like the ch.pr. of the Gospel, they

as He stood before the Jews, and asked these questions, could any

to all they can to frustrate the working of God's grace, and

of us look calmly into the searching, all-knowing eye of His?

will one day receive the reward of the enemies of God.

No; for we all have failed, we all have sinned; like the ch.pr.

Not so, those who make the resurrection of Christ, &

we all have fallen to the first error, that of turning our hearts

this precept a living factor in their daily lives. For such

away from God. But are we also guilty of the second error? God

forbid! The second error for us would be to continue in our

first one, like the chiefpriests, to persist stubbornly in our

of friendship with God, and it is to throw a symbol of their

perversity, not to mend our ways. To all of us the call of grace

comes to free us from our first error, just as it came to the ch.pr.

own resurrection on the last day. If such persons have had When we have the misfortune to commit sin, do we not receive many warnings to restore our soul to life? Indeed, the call of grace comes to us whenever we think of God; it comes to us in the voice of conscience, in the words of a friend admonishing us to redress our ways; it comes to us every Sunday when we go to Church, or hear the Church bells summoning us; it comes to us from the mouth of God's representative addressing us in His stead. When the call of grace thus comes do we heed it? If not, if we never mend our sinful ways, if we wait months after committing a sin before we go to God, ~~how can we expect the fruits of Christ's resurrection?~~ ^{how he daily needs the fruits of Christ's resurrection?} ~~is this not spurning God's grace just as the ch. pr. did; and is not this refusal of grace, this persistence in sin only too truly another error far worse than the first was?~~ ^{And their hearts will thrill with the thought of with true joy at the thought of Christ's resurrection; for that Christ's resurrection will then be a prelude to their resurrection.} ^{may we learn a lesson for ourselves from the resurrection!} After the ch/pr. had closed their eyes to this great miracle, we read nowhere in Scripture that ~~they~~ ^{they} received another opportunity from Christ to change their ways. What an awful warning for us. ^{heaven to enjoy happiness for ever.}

If we refuse the call of grace at any time, how know we that it is not indeed our last error, since God may not give us another opportunity to repent? We see clearly, then, what our duty is. Christ truly suffered and died for all of us. Shall it then be said that thru our own fault He suffered and died in vain? We know what will then be our lot, and we shudder to think of it. If then, we have the misfortune to commit the first error, to fall into sin; O, may we rouse ourselves immediately and by making our peace with God forestall all chance of falling also into the second error; if we do not do this, if we persist in our error, con-

tinue in our way, then everything we do, God will turn against us;
 but if we do turn to God, then we can truly rejoice with the Church
 at the resurrection of Christ; for our resurrection at the final
 day of Judgment will then also ~~like~~ be like Christ's resurrection
 a preliminary step towards ascending into heaven to ^{enjoy} ~~reap~~ our eter-
 nal ~~eternal~~ happiness.

Easter 1917.

J. Amelung, N.Y.

Feast of the Dedication of
the Church.

Beloved in Christ ?

Celebration.

To celebrate every year the day on which a church is consecrated is a custom that dates back to the early centuries of Christianity. The ancient Jews, after building a temple according to God's pleasure, celebrated the memory of its dedication every year. Our Divine Lord Himself took part in such a celebration, for we read in the Gospel of St. John: "And it was the feast of the dedication at Jerusalem: ... and Jesus walked into the temple" (10, 22-23). The temple of the Jews is a type of the eternal temple, the dwelling place of God, heaven; but it can also rightly be looked upon as a type of the churches of Christianity; and this custom of commemorating the dedication of the temple the Christians have borrowed from the Jews, so that now a ^{Catholic} ~~consecrated~~ church hardly exists that does not celebrate each year the memory of its consecration. Why is it that we should commemorate this act (of consecration) so reverently? it is because the act of consecration raised this structure made by man to the dignity of a house of God. The consecration was, so to say, the baptism of the church, in which these walls were taken away from all profane uses and devoted exclusively to the service of God. Does it not then mean something very special to call this the house of God? It certainly does; this name is full of the greatest significance; its meaning has a direct bearing on God, and should therefore be fully understood by us, and *being fully understood, shall guide us in our actions and thoughts in and out of the house of God.*

Church shows us
The church is a place chosen by God above all other places *for* to show us the infinite Love He has for us. It is this divine Love of God for us that created us in order to enable us to merit eternal happiness; it is this Love that redeemed us from the bonds of Satan and the gates of hell after we had sinned against the Creator, and had thus lost all our claims to Him and His Love; it is this same Love ~~which~~ ^{that} now dwells here continually to be near us and help us whenever we call to Him for assistance. Here in this house of God, our divine Saviour dwells continually, an example to all of love, ~~h~~umility and patience. He is here stripped of all divine dignity under the appearance of bread and He waits here patiently till it pleases us to come to Him. Through centuries He has waited here for His children to come to Him, and He will continue to wait here as long as one of His children dwells on this earth. It is here that His tender and forgiving heart invites us forever: "Come to me all you that labor and are burdened and I will refresh you."

*Church
treasures
graces*
It is in the house of God, too, that the Lord dispenses to us His greatest *graces*. Here we were snatched from the arms of Satan and the bonds of sin in the holy Sacrament of Baptism, before we had *performed* done any meritorious act whatsoever; here we were *confirmed* as soldiers of Christ and strengthened for the many battles that we must wage successfully in order to remain His friends. At the altar *here* the sacred bonds

of the Christian family are tied, and the graces given to make that state a stepping stone towards eternal happiness; and from the pulpit here ~~the~~ ^{Lord} through the mouth of His priests exhorts you ever to remain faithful to your Lord and Master. ^{There} it is that the holy tribunal of penance restores you to your Creator after you have offended ~~against~~ ^{him} Him and spurned His redemption, that God leads you with His graces after you have repeatedly rejected His gifts. Still more; ^{God} our ~~dear~~ Lord Himself comes to you here; ^{at the table of the Lord} He enters your hearts in the ~~Holy Sacrament~~ ^{Holy} of Communion; He unites Himself most intimately to you and gives you all the graces that you may need to attain your eternal goal. Greater than all this; ^{at the table} in the house of God ~~here~~ is daily renewed in an unbloody manner the most sublime mystery, the greatest possible token of love - the immolation of a God for His adopted children, who had turned their backs upon Him and had thrown all His gifts and graces back at Him. Everyday is the sacrifice of the holy cross repeated in an unbloody manner in this place, truly the house of God. Surely this place is by far more holy than the one regarding which God said to Moses: "Put off thy shoes from thy feet; for the place whereon thou standest is holy ground" (Ex. 3, 5).

^{frequently to} As Christ has given us an example in all things, my dear Christians, we must also imitate Him in making the house of God a place where we show our love for ^{our Creator} ~~God~~ in a special manner. Christ while on earth frequently went into the temple of God at Jerusalem, and we, too, must therefore frequently enter the

house of God. To the Supreme Lord and Creator all of us owe adoration and prayer. No one is exempt from these duties, all of us are bound to them. Let us ask ourselves, then, where it would be more proper to discharge these obligations, than in the very house of God where He is present in a special manner. That is, indeed, the most fitting place, one that is set aside especially so that we pay in it our homage to God. It is to this end that the Church has made obligatory under pain of mortal sin that every Christian hear mass on Sunday, since otherwise some of us might be neglectful enough never to enter the house of God. However, it is not the sign of a zealous child of God to do just what is absolutely demanded, to go to church just on one of every seven days; and the ~~the~~ true child of God will use every opportunity it has to be near its Lord and Benefactor. Could many of us not go to mass frequently during the week, also, or at least pay a short visit when passing near the church? Behold our Lord in the tabernacle, ever waiting for us, ever expecting us, especially when our minds are troubled, when we are in affliction and need consolation! "Behold this heart, so loving and so little loved!" He cries to us, though not in a voice of complaint, for He is a model of patience; and when we finally do come He receives us with open arms, no matter how unworthy we have proved ourselves to be, He utters never a word of reproach no matter how long we have made Him wait. Where so many graces are to be had for the mere asking, who will stay away and look on

while others are gathering up immense treasures for the life to come?

We see, then, Beloved in Christ, that the church, the <sup>Good con-
duct in
church</sup> house of God, is not merely a place where every Christian must spend half an hour on Sundays in order to avoid a mortal sin. No; it is a treasury of the greatest riches for us, it is a place where God gives His graces to all that ask for them and it is the very dwelling place of the Almighty. The holiness of the place demands the greatest devotion on our part, and attention to whatever sacred function is going on while we are there, or to whatever holy act we are performing. We must always conduct ourselves in church as the presence of God requires. It is through our actions that we reveal what is in our minds and therefore our inward sentiments of devotion should also be reflected in our exterior deportment. When entering the house of God, we take holy water and make the sign of the cross. But how is that done? Are we aware ~~f~~ of the significance of our action? Do we attend to what we are doing? If not, we shall resolve at once to do so henceforth, to make the sign of the ~~sign of the~~ cross devoutly, and at the same time ^{to} leave behind us everything that savors of the world, to expel from our minds, by the sign of the cross, everything that does not pertain to God. After entering the church we make a genuflection to salute our Lord and God. The genuflection is recognized as ~~a~~ one of the chief signs of adoration and complete homage and is therefore in that sense due to God and to God alone. How

negligent and displeasing to Him must it not be then to make this genuflection in a careless and slovenly way! We are telling God thereby that we acknowledge Him as our Supreme Lord and at the same time we are showing Him that we care very little for Him. Laughing and talking with others in church should hardly need mention to Christian souls. These actions should be almost impossible for a child of God. Such conduct not only disturbs others and stops them from paying the proper homage to God, but it does much more. It is a base insult to God; it is showing Him in actions that we prefer the company of His mere creatures to His own presence - and that in His own house, where He has been waiting long and patiently for our visit. Stray thoughts, too, should be avoided with all our power; since, though they may be unintentional, they are nevertheless a slight against God and make it impossible for us to center our minds on His presence.

Conclusion Yes; all our efforts should be directed towards centering our minds on the presence of God in this house. He is the Supreme Lord of all and must also be the Supreme Object of our thoughts and aspirations. Then and only then will the ~~house~~ *church* truly be a "house of prayer," as Christ calls it.

The full ~~full~~ meaning of the presence of God here in this house can hardly be grasped by the mind of man. The infinite majesty of the Lord is too great for our limited ~~understandings~~ *intellects*. If we reflect on this divine Presence and try to understand as well as we can what it really means to us, we cannot but

exclaim with Jacob: "Indeed the Lord is in this place and I knew it not"(Gen.28,16). We, however, do know it, though we cannot comprehend the full significance of the divine Presence; and we certainly do realize it since God Himself has told it to us. Hence we must continue with Jacob who, trembling, added after the above words: "How terrible is this place: this is no other but the house of God and the gate of heaven(Ib. 28,17). Indeed, this is truly the gate of heaven; - if we act like true children of our heavenly ^{Lord} Father and frequently visit Him here, the intimate presence of God in this house will be to us a foretaste of our eternal home, where we shall ^{one day} praise and adore our Creator and God face to face for all time to come, Amen.

Time of reading: 6 1/2 min.; 6 1/2 min.; 6 1/3 min.

Time of preaching: 17 min.

No of words: About 1826.

In Class Oct. 16.

See p. 148

St. Rose - 1922 (1)

St. Rose

5th post pascham.

Beloved in Christ:

The Gospel of today contains an exhortation to prayer. Christ Himself and the Apostles and our holy Mother the Church repeatedly exhort us to pray, and thus give us an indication of the necessity of prayer for our salvation, and of the fact that we must pray often. A ~~natural~~ question then naturally arises. Just what is prayer? And again, When and how often must we pray?, if prayer is so necessary to us. Prayer, as our catechism tells us, is a lifting up of the heart to God. We pray, whenever we think of God in a way pleasing to Him; in fact, whenever we try to think of Him or speak to Him. Prayer is a conversation between our soul and God, in which we speak to Him words of adoration, thanksgiving, or petition for favors. But just because we know what prayer is supposed to be, and because we have had experience in trying to pray - a difficulty presents itself to our minds. We know that prayer is saying things to God, and we know also that in prayer it is very ~~difficult~~ hard to keep our mind entirely on God. There are so many other things; things that we see, or saw with our eyes that continue to come before our mind, and thus spoil our prayer. We all know this, and we naturally wonder if it is possible for us to pray in a manner that may be pleasing and acceptable to God, whether our prayer is not often rather an insult to God's majesty. We must remember here just what God requires of us. If we ask a small child to do something for us, and the child simply refuses, we may be displeased. But if the child tries and tries to do it, and can not because of the difficulty of the task, we have compassion on the child; and we are highly pleased with it because it tried to do what we wanted. The same thing is true of our prayer. No one knows better than God how weak our human nature is. Because he knows that for our nature it is almost impossible to have a perfect prayer without distraction, he is

5th post pascham

satisfied with ~~us~~ the way in which we try. If we try to pray in a manner pleasing to Him, and do not wilfully entertain thoughts about other things, do not want them in our minds, then our prayer is most pleasing to God; He will consider the way in which we try, and will reward our efforts.

Prayer that is pleasing to God is therefore possible to human beings. But not only is it possible; it is also very necessary. Just because our nature is so weak; because it alone is not strong enough to resist the temptations of the world and the flesh, we must look to God for assistance. We need God's help at all times to lead a good life; and God will assist us if we ask Him for help - as He promised in the Gospels when He said: "Ask and you shall receive; seek and you shall find." St. Paul Himself often says that God's grace alone made Him what he was. "Not I, but the grace of God in me", we read in one of His letters; and in another: "By the grace of God I am what I am." If God's grace was so necessary for the Great Paul; how much more for us. Hence also the necessity of praying for that grace. If we do not do so, we are in fact imitating the fallen angels, who wanted to make themselves like to God, and independent of Him.

Because of the necessity of prayer for all of us, another important question arises: When, or how often, must we pray? The Scriptures indeed tell us that we must pray always, pray without ceasing. This means that we must always have a disposition of mind that is pleasing to God; it does not mean that we must be reciting prayers at all times. But There are stated times in which prayer is more of a duty than at other-times, as we know from our religious instruction. Such times are especially morning and evenings, and before and after meals. The Church admonishes us especially to pray at these times, and that with good reason. Take the morning for example. How appropriate is it not that the

creature should turn its mind to its Creator as soon as it awakes after a nights rest! At our awakening we are before a day whose outcome we do not know; although we do know that we shall need God's graces then as on any other day. Before centering ^{our} ~~its~~ mind on the worldly affairs of the day, ^{we} ~~it~~ thenceby pays its due homage and acknowledgement to God. We are offering God our mind before it has been soiled by the contact with worldly things; while it is yet fresh and pure. Thus thru a good morning prayer, no matter how short it may be, we are consecrating the whole day to God in a special manner. Again it is most appropriate to pray before and after meals. It is said of King Alfonso of Aragon that he noticed that his courtiers did not give thanks to God in prayer either before or after their meals. So he invited a beggar to come to him for a good meal, and commanded the beggar strictly neither to greet the king ~~before/enter~~ after entering, nor to thank him before leaving. The beggar obeyed these orders well; he left after the banquet without a word of thanks or acknowledgment. The courtiers were very angry and wanted to punish the insolent beggar. But the King stopped them and said: "Is not this exactly how you act towards your heavenly King? You neither ask a blessing nor return thanks; has He not as much reason to be indignant with you as you have with this ignorant beggar?" - Finally, it becomes our special duty to pray in the hour of temptations, when troubles and snares are surrounding our soul. "Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me" we read in the Psalms(xlix,15). And Christ commands us expressly: "Watch ye and pray that ye enter not into temptation"(Matth. xxvi,41). In spiritual dangers, therefore, we must do just as we would in bodily dangers; namely, seek immediately to get away from the danger. And the best means of doing that is to utter a prayer of help. -If prayer is necessary for us in general, then surely it is doubly so in times of need and danger.

Finally it is but natural to ask what kind of prayer is the best form of prayer. The disciples themselves asked Our Lord to teach them how to pray, and He answered by giving them the Our Father. How this prayer ~~contains~~ is such a splendid example of good prayer we shall see soon. There are particularly two kinds of objects that we pray for for ourselves. We may pray for earthly, temporal favors, and we may pray for spiritual blessings. Now it happens not infrequently that God does not grant ~~what~~ the worldly things we pray for. In fact we have the example of the Gospel. There the mother of the sons of Zebedee asked Christ that one might sit at His right hand and the other at His left. She was thinking of the glory that they would thus receive. And Christ ~~asked~~ answered her: Thou knowest not what thou askest. In the same way we may desire earthly things that may be of more harm than good to us. God alone knows this. Consequently all our prayer should have the spirit of subjection to God's will, should read: "If God so wills." Christ Himself prayed thus on the Mt. of Olives: "Nevertheless not My will, but Thine be done!" Elsewhere Christ exhorts us to think more of spiritual things, and less of temporal, in these words: "Seek ye first the kingdom of God and His Justice, and all these things shall be added onto you." Hence our prayer should be preferably for spiritual things; and if we pray for temporal favors then we should be particularly careful to add the clause: if it be God's will. But there is another and a ~~very~~ more perfect kind of prayer that goes much farther than this. Prayer may be prayer of petition, thanksgiving, or adoration. In prayer of petition, which is our most common form of prayer, we indeed acknowledge our dependence on God, and such prayer is very pleasing to Him, but after all such prayer is made for our own benefit, for ourselves. Prayer of adoration is a higher form of prayer, inso far as we there pay homage to God for His own sake, and not for our own; because he is the supreme Lord of all, infinitely good and lovable in Himself, and entirely for His own sake.

Good Friday Eve - 1926.

"Christ was offered once to exhaust the sins of many" - Heb. 9. 22.

I. 1) Gospel, simple language, - Hosannah, reception. Institut. of St. Sacrament. On that is - verified words of Isaiah: "We have seen him despised & rejected."

5th post Pascham - § 5.

Such prayer is indeed a perfect prayer, and it is ~~4/11/11/11/11/11/~~ no wonder, therefore, that we find the disposition for such kinds of prayer shown so often in the lives of the Saints. Thus we read in the life of St. Francis de Sales, that he was troubled with vehement temptations against hope. During these he was afflicted with ^athe strong idea that he would be damned forever. But what was the reason for his mental agony? That he would suffer eternally? No, he did not think of that. ~~7/11/~~What tormented him so terribly was the thought that if he were damned he would be blaspheming God for all eternity. That was truly the outlook of a Saint, which could make him forget himself entirely even under such conditions and think only of God. Just because this is the attitude ~~7/11/~~ of a Saint, it presents an ideal that we must strive for even if we can not attain it well. To repeat, it is good and right for us to pray for ourselves and ^{over}needs, God is pleased with it, and desires it. But we can arrive at a higher form of prayer, of conversation with God, if we can forget ourselves and think only of Him. This is beautifully shown in the Our Father. The Our Father is the form of prayer that Christ taught us expressly. What do we find in that? It begins thus: "Our Father who art in heaven, etc. ... as it is in heaven." So far, not a word of ourselves. Only a pure adoration and glorification of God for his own sake. Only after ~~11/11/~~ that has taken place, does this noble prayer continue by asking favors ~~for~~ ourselves. Only after the pure homage paid to God for His own sake, do the petitions commence in these words: ~~Forgive us our trespasses~~ Give us this day, etc.. from all evil. Amen!"

I. INTRODUCTION:

Christmas - historical event of long ago - Birth of Christ.
But why Advent - four weeks of preparation? Prepare for past event? For this the Ember and Vigil fasts? Christmas mean more.

II. REDEMPTION OF MAN

- a) Birth of Christ - appearance of God in human nature. Beginning of our redemption - bought at a great price, appearance of Redeemer
- b) Redemption more than purchase. Belong to Christ. ~~Christ is not a thing to be bought or sold. We are not satisfied with mere buying. We take possession of goods bought, as our own. We use them.~~
- c) Christ likewise. Through Church instituted for this purpose, Christ takes possession of men at Baptism, In this sacrament the seal and stamp of our ownership by Christ is put on us. Cleansed from Sin, receive the Holy Ghost, the Spirit of Christ. We thus elevated strictly to dignity of brotherhood of Christ.

III. ELEVATION OF HUMAN NATURE

- a) What to do with Christmas? Just this: Christ's descent upon earth - first step in redeeming man, in founding new dispensation, of His Church made up of all men living in Christ.
- b) When Christ was born, stripped Himself of His divinity, concealing latter under human nature. But it was not merely a degradation of His divinity, so to say. It was especially an elevation of human nature to union with His divinity. And this elevation is then consummated for each one of us in the sacrament of Baptism.
- c) Thus birth of Christ in the flesh, is also the first step in the rebirth of man in Christ, of our elevation to Christ. What this means, see from words of Christ. I am vine, you branches. We engrafted on Christ, we live of His merits and graces, of His divine life. ^{My flesh is food and my blood is drink} Most wonderful elevation of sinful man! Says St. Leo:
"Learn, O Christian, how great thou art, who has been made partaker of the divine nature, and fall not again by corrupt conversation into the beggarly elements above which thou art lifted. Remember whose body it is whereof thou art made a member, and who is its head." (sixth lesson, Roman Breviary, Christmas).

IV. HENCE SPIRITUAL FEAST

- a) Christmas is thus today a great feast for us, of a living reality, begun historically at birth of Christ, but continuing in us. Feast of our birth in Christ, of our elevation to the dignity of the Sonship of God through Christ. Of our living in Him.
- b) Think of this our dignity today. Celebrate by prayer of gratitude and joy. Of praise to God for His great goodness. Adore God in Mass with special fervor. Cement our living union with Him in holy sacrament of Communion. See with the eyes of faith great things we are commemorating today.
- c) Nothing greater. Follow voice of Mother Church in her prayer: Christ is born today, come let us adore. St. Leo:
"All men have an equal share in the great cause of our joy, for, since our Lord, who is the destroyer of sin and death, has come to make all free. Rejoice, O thou that art holy, thou drawest nearer

Bl. Sacrament

Maundy Thursday:

1913
Fall

With a great

circumstances
of Institution

new death - fulfil mission
Take Bread.

Final legacy.

1 Center of Religion

- 1) Christ knew His hour was at hand. Culmination of His mission of love.
"With a desire have I desired. . . ."
Before going to meet death for our sins - leave lasting sign
of His love. ~~Makes a last will before departure.~~
- 2) Takes Bread - blesses, etc. Chalice of Wine. Drink ye all of this
Preached - eating His flesh - called Bread of Life - have life everlasting.
Now made possible, by giving self in perpetuity to us.
- 3) Christ's last will - gave self as final legacy. That our
most priceless inheritance from Him. Perfect fulfillment
of His mission; daily comes down & immolated for us.
- 4) Center of our religion. Central pt. in life of faithful.
There see pivot of all acts of religious soul - the bond
uniting us to heaven - Way, Truth & Life

Faith:

- 1) Human nature test of Faith
- 2) Bl. Sacram. . . .
- 3) Blessed faith - St. Thomas.

- 1) Religious soul - one filled with virtues of faith, hope, and charity.
these admirably centered around Bl. Sacrament.
- 2) Bl. Sacram. test of faith - great mystery of transubstantiation -
continuation of mystery of Incarnation.
- 3) Christ made-man - was test of faith for Jews of this time; ^{many} did not meet the test. Similarly Bl. Sacrament
is test of faith for us. Have God's miracles, Christ's words & all
subsequent history. - especially effect on our own lives.
- 3) more perfect faith than Apostles. - ^{Thomas} ~~Thomas~~: not believe
Christ to ~~be~~ ^{be} Thomas.
- 4) Bl. Sacram. makes that possible to us. - Do we respond?
"Amen, amen I say unto you, he that believeth in Me hath life
everlasting" (Jn. 6:28) - Do we believe unto life everlasting?
Is our faith fertile, living?

Hope:

- 1) Hope - on Faith.
- 2) Church - Human - opposed
not Transfiguration.
[Disparage]
- 3) Christ in Bl. Sacrament
back, in our power & hope

If so then Bl. Sacram. center of our hope & love. Why should it be
the center of hope?
Hope in that which is great source of good & most reliable, unfailing.
Confidence in Great Love of Christ. Under species. With his humanity
[pledge, but your own son]
due to dazzled by His glory. Great difference. Despair.
i. Center hope there. Keep in mind great love of Christ
off hope elsewhere. Rely on ourselves. on material success; own
efforts. Close vision to narrow field. - No ultimate success
See today what happens without Christ. Everywhere discords.
If forget things of soul, no ultimate peace.
If center on Christ; confide in His love for us; then alone safe
from terrors of despair.

Easter Sermon(?)

".....It is not in the moral teaching of our Lord that the great power of Christianity lies, but in the belief that He did for men that which man could not do for himself - the belief that He died for you and me and in some mysterious manner made God and man at one. I have no power to theorize on this great fact, but I am sure that history teaches that it is faith in Christ, a personal Christ, Who died for us men and for our salvation, that has given the power to Christianity, and has moulded the life of the world, would men have gone to the stake, or to the lions or the dungeon, for a moral teaching? Would they have sung psalms in dying agonies for a moral teaching? Would crusades have been made for a mere idea? No, it has been for the belief in what He did and is doing at the right hand of God that men have been willing, nay, eager to die." Quoted by Raupert in the Supreme Problem, p.228.

Sermon H St. John's, Feb. 3, 1928.

Charity of missionary charity to neighbor.

H Highest spiritual charity.

- I. Highest type of charity - Early Christians
- 1) Fulfill law by charity. (Epist. of St. Epiph.) - Thus never had best only if serve neighbor.
 - 2) Great service of neighbor if help - religious doubts. Then cooperating with Reformation. One fold.
 - 3) Such opportunity of rendering service ours out in world?

B. Early Christians

- 1) Some maligned new faith, others intrigued & many conversions.
- 2) Converts learned from Christian friends. It likes to tell good story, etc. So Christians liked to share their great joy.
- 3) Many disgusted with old pagan outlook. Sought truth. Activity of Christians helped & spirit spread.

A. Present opportunity.

- 1) People again seeking for religious truth. Religious questions alive. Met everywhere.
- 2) 3 instances. Negro in train. Professors of State U. Students.

B. Your opportunity.

- 1) You will meet with such questions. Sincere seekers. What you going to do? Accept the opportunity of serving Christ, or disloyal to him?
- 2) It is a time - show seed of faith as a full free full ripened fruit. More example of life not enough - pretend - denial of Christ.

C. Your duty.

- 1) Live soldier. Good life is uniform of Christ. Soldier not doff it in war. He never doff it.
- 2) At rare times soldier must do more, else undisciplined. At rare times, Christ calls to seek further activity, respond - only thus satisfy fully duty to Christ.

Therefore use opportunity.

Rejoice in Charity - Highest charity. Therefore it

1) Covereth a multitude of sins. - Inasmuch as pledge of future welfare.

2) Christ at Last Judgment. Right & Left. Come to me - Depart. etc. Just hungry, etc.

3) Association.

You meet with hungry souls, etc. Response to situation - acknowledgment for past; highest fulfillment of law of God; surety of hearing words address to the just.

V. L. : O. L. D.

My dear friends,

In the Epistle for today St. Paul ^{speaks} tells ~~us~~ of the fulfilment of the law of God in terms of ~~the~~ charity to our neighbor. "For he that loveth his neighbor hath fulfilled the law." (Rom. xiii, 8). These words are an echo of the great commandments of the New Testament, proclaimed by Christ as a special obligation ^{for} those who wish to be ^{his} ~~perfect~~ ^{followers}. "Thou shalt love the Lord thy God with thy whole heart." "Thou shalt love thy neighbor as thyself." Without the latter the former is impossible. We can not serve God and hate our neighbor; we can serve God best only when ~~we~~ we also serve our neighbor best. Now we can render no better service to our neighbor than when we help him in the matter of religion, when we can be of some assistance to him in finding God, in leading him back to his Creator. If we can render this ~~kind~~ ^{higher religious} kind of supernatural charity to any of our neighbors, we are rendering also ^{the} most pleasing service to God, we are cooperating with the great fact of the Redemption of mankind by Christ, which has for its purpose the return of all men to God, ultimately the union of all men in one fold under one Shepherd, Jesus Christ. But will the opportunity come to most of us ^{of} rendering that kind of spiritual charity to our neighbor out in the world, and that kind of service to God?

If we glance at the early Christian Church we find that it was persecuted and maligned by many wicked tongues. But there were also many ~~more~~ ^{of} souls, both among the lowly and among the great, that could not help admiring the beauty of ^{the Catholic faith} Christianity as exemplified ~~by~~ ^{regularly} the first Christians. "See how they love one another" was ~~invariably~~ said of them; and their example led many to inquire into the nature of the new religion. Conversions were very numerous as a consequence. But the conversions almost invariably came through the activities of

the ordinary Christian people. The pagan lord learnt ^{from} his Christian slave of the new religion; the pagan friend from his Christian fellow. Everywhere the Christians were eager to answer questions and to spread the ~~good~~ great blessing of their religion, to share it with all the world. As we go about eagerly telling a good joke or story to others, so they their religion. If we have a good story to tell, we can hardly wait till we meet someone who can share it with us. The early Christians rightly understood the great treasure they possessed in their religion; it was truly a divine gospel, good news, good tidings of great joy, which they eagerly shared with all inquirers and seekers of truth. The world at the time was tired and disgusted with the empty pagan religions and philosophy, and there were many seeking for better truth. Through the activity of those who possessed the truth, the kingdom of God on earth spread with astonishing speed.

Now there is an ^{very} exactly similar condition existing in the world today. People are realizing that all the good of life does not consist in ^{things} earthly ~~goods~~. They are turning away from the philosophy of ^{and seeking for higher truths} life that brought on the terrible calamity of the great war. While the protestant denominations ^{religions} are acknowledgedly growing weaker, are unable to satisfy the spiritual longings of men, and while there are many who revile the Catholic Church which stands forth as strong as ever and ^{again} others who deny God entirely, ^{nevertheless} the more serious minds among men, all who think, are looking about for answers to the questions of God and religion that they can not suppress in their hearts. The question of religion is one of the liveliest questions of the day. In all odd nooks and corners we come across it. Last summer towards the end of vacation I was traveling homewards from Northern Minnesota. A negro from the dining car passed selling fruits. He stopped ~~me~~ when he saw me and said he wanted some information. "I have a ~~7~~

friend in the dining car who says there aint no God. Gambles his money, loses, and does not believe there can be a God. I told him he'd go to hell, but he says he doesn't believe it. I'd like to help him, but he's got me skinned arguin' so what'll I tell him?" I ^{gave} ~~told~~ him a few suggestions, and he went back rapidly to renew the discussion. But the discussion of religion is not confined to negro porters. Two weeks after school commenced a professor from the State University was here on a visit. He mentioned similar instances. A professor of psychology, a friend of his, spoke to him about the way the churches were all losing their grip on men, and concluded that religion was not worth much. My friend ~~deked/hl/dept/dept~~ pointed out the difference between the weakening denominational religions, and the Catholic Church which was as strong as ever. The other man had never seen the point before, but conceded it readily and accepted a book on the Catholic religion promising to read it carefully. The professor mentioned similar experiences at other universities and colleges; he was a sincere convert who appreciated the value of finding and possessing the ~~truth~~ truth, and was untiring in his endeavors to help others. About the same time one of the students told me that in summer a girl friend of his had asked him some questions about the Catholic Church, and how glad he was that he could answer them.

You young men, when you ~~get~~ out into the world, are going to meet with similar experiences. You are going to meet everywhere with questions about religion from sincere inquirers. The air is alive with them; and there is no magazine of thought being published that does not almost regularly contain an article on religion. Suddenly some day your office ^{partner} ~~companion~~ will turn around and ask you what it is that makes Catholics so faithful to their religion; what you consider the greatest good you derive from religion, etc. And ^a ~~the~~ real-

ly important question for you is: What are you going to do under the circumstances? Are you going to rise equal to the opportunity, or indulge in a cowardly evasion or silence, and thereby prove disloyal to Christ? It will be a time when you must prove to Christ whether the seed of faith implanted in your heart has grown to a full tree with ripened fruit, so that you in turn can implant the seed in other hearts. It will be a time when the mere example of a good life is not sufficient, when the silent example must be ^{reinforced} followed by the actively spoken word. It will be a time when silence is equal to a denial of Christ.

The case can be compared to that of the soldier in wartime. You must always lead a good life; ^{you have made the promise in baptism} your good example is the soldier's uniform that you are wearing under the banner of Christ. To take it off in this battle of life is disloyalty to Christ, just as it would be disloyalty to his country for the soldier to take off his uniform in time of war. But the soldier himself during most of the time does little beyond wearing his uniform. He is at the actual front only a small part of the time; and even at the front is in actual combat only ^{for} a portion of his stay there. Most of the time he does his duty by wearing his uniform. But there are special times when that is not sufficient, when he can do his duty only by going over the top and entering into the terrible fray. To be satisfied at such a time with passively wearing his uniform would be equal to desertion. ^{to be loyal to his country} So too the ~~Christian~~ soldiers of Christ, the faithful members of the Church militant on earth, do their duty most of the time by wearing the uniform of a good life. But when special occasions come they must do more. When the call of Christ is to action, only further action will satisfy their duty to Christ.

Since the atmosphere today is full of the questions of religion,

since so many anxious souls are again inquiring after the truth of God and His church, it devolves especially on us who possess this truth to use every opportunity of acquainting the willing hearts ~~of~~ with our priceless faith. Our faith is a trust given unto us for our own salvation and for the good of our fellowmen. ~~It~~ To live ~~in~~ true to this trust, is the most efficacious way of rendering ourselves pleasing to God, Who is at the same time our Beginning and our Last End. St. Peter tells us that "Charity covereth a multitude of sins" (I:IV,8). If this is true of ordinary material charity, how much more not of that divine, Christ-like charity, which is of the highest type, which gives to our neighbors that highest of all boons and blessings, knowledge of the true Word of God? St. James says in his Letter: "He who ~~converteth~~ causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins" (V,20). This is true of everyone whose word or action may cause a straying sheep to be headed towards the one true fold. His action and effort is almost a ~~pledge~~ ^{future} pledge of the salvation of his own soul.

How Christ looks at the services done to our neighbors we see well expressed in the Gospel of St. Matthew where such service is directly connected with the Last Judgment ~~and thereafter~~. In chapter 25 & 25 St. Matthew speaks of the Last Judgment when the tribes of earth "shall see the Son of man coming in the clouds of heaven with much power and majesty" (XXV,30). Mentioning the separation of the good and the bad to the right and the left of Christ, the Gospel continues: "Then shall the King say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; Naked, and you covered me: sick and you visited me: I was in

prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee to drink?" and so forth. "And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink....(xxv, 34, eff.)" The chapter ends with the simple but impressive words: "And these shall go into everlasting punishment: but the just, into life everlasting."

My dear friends, when you go out into the wide world, the world of varied experience, you ~~shall~~ ^{will} meet many a soul hungry for the bread of life, inquiring for God's truth and waiting for someone-who-knows to point out where it can be found; you shall find many a soul, parched, and thirsting, seeking for someone to point out ^{to} ~~for~~ it the fountain of living waters; many a soul naked and shivering in the coldness of doubt and ignorance groping blindly for the mantle of faith with which to cover itself. All these will be so many calls unto service issued ^{if you can rise equal to the opportunities thus presented} ~~to~~ you by Christ, your heavenly king. And ^{your} ~~your~~ willing response to such calls will be not only a most efficient way of blotting out ~~to~~ any past misdeeds and reconciling you more closely with God; but ^{they} ~~they~~ will constitute also the truest service of charity to your neighbor from the highest and most worthy motives, and therefore the truest service of God - the best fulfilment of the divine laws of the love of God and of man; ^{and being that, y^e shall find} ~~your willing response~~ ^{will be also a most potent factor in enabling} you on the day of final judgment to hear the welcome and joyous words ringing in your ^{gladdened} ~~anxious~~ ears: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world."

23d Sunday After Pentecost: November 4, 1928.

(Serve God and not Self)

I: GREAT LAW OF LIFE a) St. Paul: Epistle announces great law of life: Serve God and not Self. "...enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things....." Christ told long ago: Cannot serve two masters; and: Who is not with Me is against Me. -- Cannot serve self and serve Christ. Old Testament same: Thou shalt not have false gods beside me.

b) Another way of same truth: Great commandments of love of God; and love of neighbor as self - quite different: love self, seek self above all. Two great aims and duties in life: Duty to God; and duty to fellowmen - life of service of fellowmen and of self; not of self apart from fellowmen. This seen in attitude of modern business. Over against selfish enrichment at expense of all fellowmen; business slogan: service. Fundamental truth of Christianity in this.

c) If neglect these - duty to God, service of neighbor -- then seeking self. And then setting Self up as god whom we serve above all. "When do this? Whenever we deliberately choose to neglect any duty of ours. Whenever faithless to path of duty outlined for us. Whenever untrue to our calling, our position in life and position as children of God. Any deliberate turning away is choosing self - refusal to carry Cross of Christ; minding, running after things of earth; setting up as our god our own sweet will - whose God is their own belly, whose end is destruction.

II: WE LEARN TO APPLY a) ~~No/yes~~ Fundamental truth, good to remind at times. But no need to bring out as new truth before grownups, parents. They all learned meaning of life, of responsibility, duty, falseness of seeking self through experience. But necessary to bring before you and emphasize, and that for two reasons. 1) You not experience of life like elders. Emerging from childhood have to be taught great truths of life, so that start aright. Put off ~~yes/no~~ irresponsible days of childhood; no worries, all pleasure and play - to face sterner side of life. Time to realize in yourselves words of St. Paul (1 Cor. 13, 11): "When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child." ~~Yes/no~~ You now in age when necessary to put away the things of a child. 2) Another reason in conditions of own time. Time of prolonged irresponsibility of childhood. Many go to high school with no other ideas in mind than good time. Prolong desire for ~~we~~ sweet own will, play, good time nowadays long beyond proper. Perhaps many never really faced responsibility until away from home at boarding school. Many perhaps here, of high school age, still feel the childhood urge of free irresponsibility above all. True, that this is more prevalent in own day than in past generations.

b) Hence so necessary for you not only to face truth as such; but apply to life. Ask: what your aim here and now? Duty to God and duty as students? Seeking self, shirking duties? Possibilities known to all. If any here deliberately tries to ~~make wrong use of time here in church, e.g., words of St. Paul true of him. -- Past, e.g., take storybook to Mass - making passing pleasure his God and neglecting the eternal. Others deliberately go to sleep in Mass! Same - their end is destruction. Same for duties as students. Deliberate shirk study, choose to~~

read stories or magazines ~~daily~~ and neglect study, seeking self. Looking for week-ends to extent of disturbing your major duty of study, refusing responsibilities of man. In past, rumors that college men refused to become men - even go out nights and come back next morning - no good for studies. Simply looking at life with child's mind when supposed to put off things of child. Trying to serve two masters, God and self; but impossible, and so serving themselves. Their god is the own sweet will, love of pleasure and play, refuse to carry cross of Christ; when they shouldn't the are minding earthly things - their end is destruction.

c) No doubt about it: end is destruction. Have word of St. Paul; of Christ; universal experience. Now here to form habits for life. As now live so later. If now shirk duties; seek selves - then later also. Extend period of irresponsibility of childhood beyond proper time; then always children in this unwholesome way. Always pointing to tomorrow for change - a tomorrow that will never come. Cannot do two incompatibles - and can not be dutiful in great things, unless learn in little things. Christ: ~~"If then you have"~~ He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater" (Luke 16,10).

No two ways about it. Face realities of life, truths of God and Church. Now form habits of duty, responsibility, relation to God.

III. HELP FROM GOD a) But say: hard. We weak; not strength for duty. True, if rightly meant. Life is a battle, we cannot change that. Life calls for carrying of Cross of Christ. Inevitable! But is is also Cross of Christ, and not only our own. Christ will help us, and must look to Him. Gospel today: help and life from Christ. For that reason, Church and sacraments, and prayer.

b) How? Today's mass prayers tell us: Offertory: From the depths.. Communion: "Amen I say to you: Whatsoever you ask...." Therefore ask and pray for strength. Mass: Secret prayer: "For an increase of our service, O Lord, we offer unto thee...." Collect: "...freed from bonds of sins of frailty...." Postcommunion: "...suffer us not to yeild to human dangers.."

Then listen calmly to words of St. Paul's Epistle: Guide lives accordingly with help and strength of Christ, in Christ a joy not earthly, indestructible, no end, joy that shall not be taken from us for all eternity.

Serve God, not Self: I. Great Law of Life: Not 2 masters - not self;
 II. True of Conditions of Life: Students. III. How do right? Pray -
 true to God.

I. GREAT LAW OF LIFE a) Epistle announces today: Enemies of Cross of Christ; their
 God is their belly. Serve world, serve self.
 b) Christ: not serve two masters. God - Old Test. 1st command-
 ment: no false gods. *Not for me - I am not a god*
 c) See in ~~world~~ God's world. Man that seeks self, steps on
 others. Hard business man - happy? Crook - seeks self. Drug
 addict; ~~sexual pleasures: stink & rot~~
 Self-seeker - menace to Society; contrary to law God writ into
 nature & to revealed law of Old Test. & New Test. teaching of Xt.

II. APPLY TO OWN LIFE a) No need to tell parents of this general truths: grown-ups.
 Sometimes, bitter experience. But YOU! Need to be told. Why?
 Emerge from childhood - irresponsibility. Latter prolonged in
 H.S. oft - home! First responsibility, when away from home.
 Then St. Paul: When child, did things of child; when man, put
 away things of child. *1 Cor. 13:11*
 b) Hence not only general truth meditated. Ask selves how and
 what? Aims, duty, responsibility. Consciously choose path
 of duty. Attitude of wilful neglect? Where? Oft?
 Studies: choose deliberately not to study; choose other act?
 Deliberately: mental occupation with play; week-ends, etc.
 evening outings. Out with these: incompatible work. If some
 say not: look in eye and if ~~stupid~~ not sincere: hypocrite;
 if means it: child - no experience. No responsibility.
 c) In life: serious duty to perform. Service of God, not of
 self: Religious duties; other duties in life (indirectly re-
 ligious). Else choose self and not God; our god is belly; end
 is destruction.
 Enter both ways in true service of God, not self. "Because
 thou hast been faithless...." *1 Peter 1:10-12*
 → As learn now; so habit later. NOW form habits on basis of
 duty, responsibility, right relation to God.

III. How CAN WE DO? a) How can we do? We, weak, frail, and duty hard. Yes, life
 a battle; we can not change that. Life calls for our being
 true to Cross of Christ, else seek selves. But not alone in
 this cause, is cause of Christ. Christ help us; we look to
 Him for help.
 Gospel today: life from Christ. For that reason Church and
 Sacraments and prayer.
 b) How? Today's Mass prayers tell us. Acknowledge our need
 of help: and ask. Offertory, and Communion verses.
 Use means of Christ: Mass, (not for sleep, or read story), but
 enter into life of Christ: Secret prayer.
 Then pray with whole Church: Collect and Post-communion.
 Then with Christ and Christ with us; true joy in life; joy
 not be taken from us. End not destruction, but joy eternal.

I of Another way: Love God & Love Neighbor

Duty to God
Life = service not of self alone but neighbor
Business - slogan = service.
(not snatching profit at expense of others)
a) If neglect these - then service of self - setting self up as God.
Exp - If deliberately choose own course & refuse duty & seek self - turning after things flesh.
God is their own subject with pleasure.
Found in destruction.

Epistle: "...that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things...."

Collect: "....that through thy bountiful goodness, we may be freed from the bonds of those sins which, through our frailty, we have committed...."

Offertory: "From the depths I have cried out to thee, O Lord; O Lord, hear my prayer."

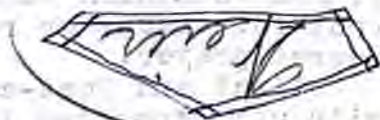
Communion: "Amen I say to you: Whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you."

Gospel: γ . Woman healed of flow of blood: "Be of good heart, .. thy faith hath made thee whole." Raising to life of daughter of certain ruler.

Secret: "For an increase of our service, O Lord, we offer unto thee this sacrifice of praise, that in thy mercy thou mayest accomplish what thou hast bestowed on thine unworthy servants."

Postcommunion: "We beseech thee, almighty God, that thou suffer us not to yield to human dangers, whom thou hast gladdened with a share in things divine."

6) As soon now - as habit's later
Extend period of irresponsible childhood
Always harder
Always tomorrow x
Die with this tomorrow in life.



The Quix

Liebe Christen!

- I 1) Wir hören heutzutage oft von dem Geiste der Zeit sprechen. Ein mancher, dem der Zustand der jetzigen Welt im Herze Leid tut, zeigt auf den gottlosen Zeitgeist hin, und lässt dann die Frage mit den Worten ~~fallen~~ hinter sich, dass man von solch einer Stimmung und Gesinnung nichts anderes erwarten kann, als dass die Menschen immer mehr und mehr für das Diesseits leben, und von religiösen Sachen immer weniger und weniger verstehen.
- 2) Wahr genug ist es, Liebe Christen, dass in dem letzten Jahrhunderte, das Böse in der Welt immer stärker und stärker in den Herzen vieler Menschen zu walten schien; dass jetzt in internationalen Verhandlungen, in nationalen Fragen, ja in den grossen wie in den kleinsten Geschäfts-angelegenheiten, nur zu oft die göttliche Tugend der Gerechtigkeit und der Nächstenliebe ganz und gar nicht mehr in Betracht genommen werden, sondern gänzlich ignoriert werden; und besonders, dass die Religion als wirkliche Lebenskraft, die alleine als eine gültige Stütze dieser anderen Tugenden aufrecht halten kann, nicht einmal dem Anscheine nach mehr in allzu viele Herzen zu finden ist. Es ist dieses eine grosse Verantwortlichkeit, die die Menschheit sich zugezogen hat - und es kommt uns dann natürlich die Frage, einem jeden von uns in dem ~~der~~ Flamme der Religion und der Gottesliebe noch hell brennt: Was tust du um diesem Elende der Menschheit abzuhelpen?
- 3) Die Frage mag einen manchen von uns etwas in Erstaunen bringen, und es kommt uns gleich auf der Hand zu antworten: "Ja, was soll ich mich um die ganze Welt kümmern? Ich tue meine Pflicht, das ist Sache zwischen Gott und meiner Seele; es wäre Torheit wenn ich mich auch noch in den Strudel der Verwirrungen anderer werfen wollte." -- Aber nur ein wenig Bedenken wird uns zeigen das diese freiwillige Zurückgezogenheit vielleicht auch seine andere Seite haben mag. Wir haben, z.B. in politischen Sachen so manches durchgemacht, dass uns nicht gefällt; Gesetze sind augenscheinlich gegen den Willen der Mehrzahl aufgestellt worden. - Das ist eben nur zu erklären durch die gänzliche Apathie, the völlige Gleichgültigkeit, die die Mehrzahl der Wähler bis auf unser eigenes Zeitalter hier im Lande für Jahre füllte, so dass die starken, geld-belegenen Maschinen, die die ganze Kontrolle der Sachlage zu sich nehmen konnten. ~~Und~~ In der Industrie, in ~~so~~ leider so vielen Geschäften, hat das Gesetz der Gerechtigkeit versinken müssen, weil ein jeder nur für sich strebte, die Not oder den Standpunkt des Nächsten nicht beachtete. Die Folge ist, dass in Geschäften nur all zu oft die Menschen sich berechtigt fühlen alles für sich zu nehmen was sie nur können, ungeachtet der Verhältnisse in welchen die Mitmenschen stehen?
- 4) Ist dieser Geist vielleicht auch in unsere Religions Stimmung eingetreten? Kümmern wir uns vielleicht nur für unser eigenes Seelenheil, and scheren wir uns nicht daran ob die vielen Mitmenschen, ob Freunde oder Unbekannte, an der Seele zu Grunde gehen? Wenn dem so ist, haben wir wirklich den wahren Geist Christi, den wahren Keim des Katholischen Glaubens wirklich in unsere Herzen aufgenommen? ~~Ob~~ Gehören wir vielleicht ^{gar} zu den feigen Seelen die um alles in der Welt schweigen, so dass andere nur ja nicht ausfinden dass sie Katholisch sind, geschweige denn dass sie über Religionswahrheiten mit anderen zu reden versuchen um

möglicherweise den Samen des Glaubens in ihre Herzen zu sähen? Und doch, wenn wir überzeugt sind dass wir alleine den wahren Glauben besitzen, und wenn dieser Glaube in uns lebendig ist, wie können wir uns dann davon abhalten, bei jeder Gelegenheit zu streben ~~am~~ den Samen desselben zu ~~den~~ verbreiten, und reiche Frucht für den Herrn zu sammeln? ~~am~~ ~~zu~~ sähen?

II. 1) In den ersten Jahrhunderten des Christentums, war die ganze Welt in Sitten und Moralität so weit herabgesunken wie fast möglich. Die alte Religion der Griechischen u. Römischen Götter hatte nie einen starken Einfluss fürs Gute auf die heidnischen Gemüther ausüben können. Aber in den Jahren der Römischen Weltmacht, als die Welt Römisch wurde, und es diesen Herren der Güter der Erde in allem nachmachte, da wurde der alte Götterglaube fast überall gerspottet, es wahr ihm jetzt ganz unmöglich die Gelüste der niedrigen Menschen-natur im Zaume zu halten.

2) Was war es da, dass diese Heiden bekehrte, sie ~~in~~ bei tausenden zu einem Leben der Enttägung ihrer selbst überredete, und so das Christentum zu einem grossen Baume voll reichlicher Frucht anwachsen half? Natürlich war es ~~zu~~ zuallererst die Apostel und ihre Wunder. Aber die Apostel lebten nicht einmal bis zum zweiten Jahrhunderte. Es war, wie wir alle wissen, das erbauende Beispiel der Christen ~~sich~~ selbst. Die Heiden sahen wie das Christentum im wirklichen Leben ausarbeitete. "Siehe, wie sie ~~einander~~ lieben!" sagte man überall von ihnen. Das Leben der Christen war der schlagendste Beweis für die Religion, die solche Früchte mit sich brachte.

3# Es war also fast meistens durch das christliche Leben der Nachfolger Christi, dass der Glaube an ihn sich so schnell verbreitete. Blosses Reden u. Predigen hätte keinen grossen Erfolg gehabt; es was das Beispiel, die lebendige Ausartung der christlichen Religion, die den glänzenden Erfolg erreichten. Und bedenken wir das dieses in einer Zeit geschah, als das Christentum unter den ~~grausamsten~~ grausamsten Versuchungen zu leiden hatte, als es höchst gefährlich war nur irgendwie zu zeigen dass man zur neuen, verpöchteten Religion gehörte. Keine Furcht, keine falsche Scham, hielt die Anhänger Christi davon ab, die glänzenden Früchte des göttlichen Glaubens der Welt zu zeigen!

Der apostolische Muth

III. 1) Und eine solche Zeit ist wieder gekommen. In dem Kreise der religionslosen Weltkinder, sind Viele die ernstlich glauben, dass die Religion ohnmächtig ist gegenüber den modernen Menschen. Und von allen anderen Religionen Glaubensformen ist das auch wahr, nicht aber von der einen wahren Religion, die ~~in~~ stets tief in die Menschenherzen hinein zu greifen mag, und den stärksten Einfluss auf das Leben des ernsthaft gesinnten Menschen ausübt. ~~Wir sind~~

2) Wir sind überzeugt davon. Und so ist es aller unserer Pflicht, unseren Glauben in die weite Welt hineinleuchten zu lassen. Es ist jetzt besonders wieder eine Zeit des Kampfes zwischen dem Guten und dem Bösen, und alle die als Soldaten Christi gesalbt sind worden, ~~alle~~ Gelegenheit benutzen ihren Teil zu leisten. Es ist nie genug ~~gesagt~~ "Herr, Herr!" zu rufen, wie das Evangelium uns auch belehrt; und es ist besonders die Zeit da, wo es keinem von uns erlaubt ist unser Licht unter einem Korbe zu verstecken.

3) Dies meint natürlich nicht, dass wir unserem Nachbarn pred-

igen sollen, oder ihm unseren christlichen Glauben förmlich ins Gesicht werfen. Aber es meint dass wir mehr als je darauf bedacht unseren religiösen Pflichten getreu nachzukommen, und ~~es~~ wenigstens nicht zu verhehlen. Wir wissen ja wie schon by den Armee cantonments die von den Katholischen Soldaten Sonntags stark bewohnten Messen das Erstaunen aller Andersglaubigen erregten.

4) Aber es gibt auch andere Wege das Werk Gottes in dieser notdürftigen Zeit zu fördern befördern. Es wird einem manchen die Gelegenheit kommen by Andersgläubigen ein gewünschtes Wort der Erklärung, beziehungsweise der Aufklärung zu sprechen, wenn er nur den Mut hat. Es gibt gar so viele Seelen, die wegen beinahe angeborener Missverständnisse und Vorurteile sich nicht zum Katholizismus wenden, die aber dennoch formlich nach befriedigender Seelennahrung schmachten. Dies sieht man schon daraus dass die Kirche in diesem Lande jedes Jahr so viele Konvertiten zu sich zieht; was unserem Glauben einen viel grösseren Zuwachs hier beibringen würde, wenn nicht so viele Katholisch geborene ~~zum Schande ihrer elterlichen Erziehung ihren Glauben vernachlässigen~~, und nurzuoft nachher verlieren. *Ein Herrschafts Welt zu rufen Grit kann nicht sein.*

5) Wiederum gibt es viele Gelegenheiten, in verschiedenen Vereinen, in Geschäften, u.s.w., wo eine Frage der Gerechtigkeit, des Rechts u. Unrechts aufkommt. Kann da ein katholisches Mitglied ruhig sein? Nochmals kann viel getan werden, dur kräftige Beistütze der katholischen Presse, und durch energischen Protest im Briefkasten der säkularen Presse. Es gibt viele Gelegenheiten für alle, wenn nur die Augen dafür offen sind, und ~~damit~~ die Seele voll Begeisterung für die Sache Christi ist. Was der Papst selber von dem seit Kurzen entstandenen Laien-apostolat schrieb sollte euch allen bekannt sein. In dieser Beziehung hat uns schon der Hl. Apostel Paulus zugerufen:

Und Darauf hin werden wir einst ~~gefragt~~ gefragt werden: Ist der Kern des Glaubens in dir wirklich zu einem Baume angewachsen? Ich habe dir fünf Talente gegeben; hast du andere fünf hinzugewonnen?

*St. John's
Ligios
H. H. H.*

1880/1881

*Veren
Gemeinde
gegründet
1881*

*St. John's
Mpls.*

*Not serve 2 masters, One thing necessary, Serv God, & love
relations to God & man, Underlying spirit, Serv it in love
Love, 2nd equal to love Cannot serve God if angry with brother
See brother in Christ, Always treat in word, that, filled as well*

*Ancient times V.M.E. - Right of Sanctuary, Persons granted a place
Not to attack infra Robbers etc. after victims, Even a man
safety there a any person person that safety Home of God & Holy Spirit
Not show violation of brother's life & death. These things are sacred*

*Same with me, but heart - I am not of the Temple, I am of the heart
to all, I have been with of person, I have cleaned, I have washed, I have
not given, R.D.S. I have washed, I have washed, I have washed, I have washed
not appear, I am in R.D.S. Christ, I have washed, I have washed, I have washed
of others, I have washed, I have washed, I have washed, I have washed
Still in the world, I have washed, I have washed, I have washed, I have washed*

- Present Times**
- 1) Many laws in past years, by majority of people, shows that political power hands of few, And not for best interests. See in attempt at school system, etc.
 - 2) In industries - have noticed great increase of wealth for few, means impoverishment of many, much suffering.
 - 3) Show in prices asked - impossible for many to get necessities. Condition worse - threatens order of world, Intolerable, menace to future.

- Cause is Selfishness**
- Cause - selfishness.
- 1) Political condition - all vote, etc., for years not bother outside of election. Time occupied with own business, indifference to politics, seeking self.
 - 2) Left others get upper hand + seek self to detriment of others. Satisfied to lift at ease, let rest go to H-L.
 - 3) Selfishness - in industry. No law beyond self. Let all you can. Success is right. Justice of mine to mine. Law of regard for neighbor, Justice & charity destroyed.
- Wonder - Christ's Kingdom built on these. While these go - mine. Must establish actively. All who are followers of Ch. work for this Kingdom.

- Active for general cause**
- I) Take active part. Even if suffer slight inconvenience. Join actively. If not, let in hands of others. Then resigning our faith. Self-devotion to cause of all. Time not for ourselves, but shoulder to shoulder.
 - II) Not enough to be active. Capital labor. But active in cause of good. If mine then disregard of cause of others, of justice & charity. Must step up for these virtues.
 - 3) Do by our example - in dealings. Exhortations.
 - 4) Do by influence of word - corporations, etc. step up ever so cause of good. Wear soldier of Christ, not only camp followers. ~~Legion~~ American Legion - soldier - some Catholic influence to fear. Some religiously fear - not solely, but active, all
- St. Paul's*

Holy Communion.

Dear Friends,

- 1) When St. Paul admonishes us in today's Epistle in these words: "Be ye filled with the holy ~~S~~pirit, speaking to yourselves in psalms and ~~h~~yms, and spiritual canticles, singing and making melody in your hearts to the Lord; Giving thanks always for all things in the name of our Lord Jesus Christ," he gives us a general exhortation to ~~you~~ virtuous life, to the union with God that should be the characteristic of every follower of Christ. *Indeed.*
- 2) Elsewhere we are similarly admonished to pray always. to pray without ceasing. These words do not refer so much to a continuous verbal prayer, as rather to an incessant prayer of the heart, of our actions, by which everything we do, say, or think is in accordance with the honor ~~of~~ and glory of God. But, we know that there are occasions when ~~we~~ a more intensive prayer than this general one is required of the Christian, when ~~we~~ the latter must elevate his heart to God in a more special manner. *wise*
- 3) In like manner, altho the above words of today's Epistle speak of a virtuous life to be led at all times, of a continuous union with God, there are moments when this advice, ~~must~~ *also* be followed out in a special manner, moments of a more intimate union with God than that of ordinary life.
- 4) Particularly ~~especially~~ is this true of the priests of God and of the faithful when they receive their Lord into their hearts at holy Mass. At such ~~if~~ a time it is ~~in a most special manner~~ incumbent on all to follow the exhortation of St. Paul, "~~Be~~ *ye* filled with the holy Spirit, making melody in your hearts to the Lord, giving thanks always for all things."

1) We have often heard and read, and at times also vividly realized, the great love that God bears towards us, how the mission of the love of God found its consummation in the sufferings of Jesus Christ and its perpetuation in the institution of the sublime mystery of the Blessed Sacrament, the mystery of a divine, an infinite Love. 2) We may sometimes hear more distinctly the voice of Jesus, ^{who is} waiting for us in the tabernacle: 'Behold this heart, so loving and so little loved!'; and we imagine that we can understand what causes God thus to confine Himself for His creatures. 3) But this is not all. With more than mere approval does the Church of Jesus Christ expect His priests to offer daily the holy sacrifice of the Mass, to enter daily into an intimate union with God; while not so long ago the inspired Vicar of ~~Jesus~~ Christ exhorted all the faithful to receive frequently, nay daily, into their hearts their own Lord and God. 4) We speak of God in the tabernacle waiting patiently for us; but the love of God knows no bounds, no confinement; and in divine impatience, so to speak, does Jesus Christ prompt His representative to use every means towards exhorting the faithful to receive Him, such is His ardent desire to be united with the hearts that belong to Him.

Duty of the soul. 1) If such is the eagerness of God for this union with the Christian soul, we cannot comprehend ^{at all} what should be the longing of this soul for God, who is so incomparably above her. 2) Even when doing his utmost, man falls infinitely below what is owing to God; hence there should never be question except of doing all in his power to effect a perfect union when he receives God into his heart. But alas, how many ^{persons} ~~can~~ say that they do all they ^{in their power} can!

3) We ^{all} know the parable of the ten lepers, which can be applied so aptly here. Does it not happen only too often after Holy Communion that Christ can say: 'Were there not ten, and, Where are the other nine? There is no one found to return and to give glory to God with all his heart but this one.'

*Realize
Importance of
Union with God* 1) It is therefore very necessary for all Christians to realize most keenly what this union with God should be; and they must try to understand the great importance, the full meaning of an intimate communion of the soul with God. 2) St. Theresa has been called the Doctor of Thanksgiving after Communion, and she reached a degree of union with God that seems almost impossible to the ordinary soul. 3) St. Alphonse and others say that one communion well made is sufficient to dispose a person for canonization, and they call attention to the fact often that this is the most opportune time for appropriating all the blessings of the Lord. It is indeed a moment truly infinite in its possibilities, one that cannot be exhausted.

*Theory Practice
it a right* 1) Again, to realize the truth of this is not alone sufficient, as the difference between belief and practice is proverbial. Man only too easily becomes a creature of routine, even in spiritual matters. For the soul that is not well on its guard the daily or frequent reception of the Lord gradually takes on an air of sameness, and thus begets almost unconsciously a mechanical fulfillment of devotional exercises. 2) It therefore becomes paramount for the Christian mind to guide itself aright also in this difficulty. The devotion after Holy Communion is generally called Thanksgiving; but this is in reality a misnomer, as the rendering

of thanks should be only one of the bonds that knits us more closely to God. "Singing and making melody in your hearts to the Lord," says the apostle; and this may include any mental action that tends to elevate the soul towards God. 3) The union with God in the Blessed Sacrament is the supremest moment also of adoration, of hope, and love, of petition, of humility, and especially of faith. And if the so-called spiritual dryness afflicts the ~~the~~ ^{of the} soul, it is only necessary to ~~remember~~ ^{remind him} what true piety is, that it does not consist in mere emotionalism. 4) Theologians even fix a ~~minimum~~ ^{minimum} of time during which this devotion should last. But even here we shall have a better realization of this great good, if we do not stress so much the number of minutes that the species of bread and wine endure. For Christ remains in the ~~the~~ ^{faithful} soul longer than that. 5) We should recall rather that the changing of bread and wine into the Body and Blood of Christ is a repetition of the great mystery of the Incarnation. Every day at Holy Mass a new incarnation takes place, equal in mystery to the first one, and like it transcending all human understanding, though not ~~without~~ ^{without} faith. 6) This is what the Christian partakes of in Holy Communion. He thereby becomes a sharer not only spiritually, but even physically and most intimately in a mystery so great that only the infinite love of an all-powerful God could conceive it.

Conclusion 1) ~~It is only for those~~ ^{It is only for those} who know only too well, my friends, that the eye cannot see and the tongue cannot say all the things that are of the Lord. Here on earth our vision, our mental faculties are limited; but it is just this limitation that enables us to exercise the

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great virtue of faith in thought, word, and deed. 2) Still the human mind is prone to become negligent even of the little that it does realize, and a renewed effort is often necessary. Let us therefore look back at times ~~to~~ the first years of our union with God in the Blessed Sacrament; how joyful the very thought then made us; how carefully we prepared ourselves, and especially how innocently we then poured out our youthful hearts to Our Lord; and when we succeed in recalling this, then revert to the words of ~~Christ~~ in the Gospel: "Unless you become as little children; you shall not enter the kingdom of God." (Mark 10:14).

Caldwell Hall, Cath. U. Oct. 14, 1917.
Moorhead 8/7/19

- 1) 4th Sunday of Advent. Church has prepared - set time of preparation. Think of preparing ourselves for Xmas. Many receive Body of Christ. Eucharist is perpetual memorial of Christ's coming; meditation will help us to prepare for Christmas.
2. Tell to pray always. et.
3. Elsewhere always virtuous, continuous union with God. des time of special.
4. This communion does & no better preparation for Xmas.
5. - 3. New degree of communion; not new, but back to primitive Christianity, to spirit of institution of Bl. Sac. 4. God prepared
6. 2. Reception of God not confine to any one action. Any devotion that comes; any unacted action that lifts heart to God. 4) It is time when these cautions should not be. But does not blueprint to mind on time; with make efforts at preparation full for to go after degree of time. Devotion be unacted with such things & try to all greatness of grace.
7. Limitation faith. -

St. Anselmo NY, DEC 23, 1917.

Conscience - Foundation of Religious Faith.

- I** Faith rests on inner conviction
- 1) Last Sunday - Conscience inner voice - guide. Inner conviction - foundation of religious faith.
 - 2) Not enough know truths, follow precepts. Inner conviction in us.
 - 3) Virtue of faith - rests in conscience. Thus real adherence to faith. Time of martyrs.
 - 4) Apostle Peter I. 3:15. - Give reason of hope in us.
- II** Not learning. For all men - rests in common nature.
- 1) To understand faith - not philos. wheel. Not learned. Else few Catholics. Few benefits of Ch. & Chr.'s suffering. Privileged.
 - 2) Not many chances - higher learning. Truths of God all can understand. Appeal to conscience.
 - 3) Basis in man's nature. All can accept. Simple religious soul baffles questions of wise.
 - 4) Christ taught - reached hearts of men. Parables from daily life. Confronted learned Scribes & Pharisees - by simple answers.
 - 5) True - become like little ones; Religion of God is for all - finds response in common nature.
- III** Natural yearning for God in divine Church
- 1) In human nature craving for religion, yearns for God. Godless materialism ending. Return to religion - War - serious aspects of life - nothing earthly satisfied.
 - 2) Some say religion internal relation with God - no outward expression. Faith alone & Result.
 - 3) Protestant reformation. Many sects - contradictory beliefs, ridiculous. Now proof - in efforts at unification.
 - 4) Shows man's conscience - not religion tampered with by man. More solid foundation. Divine instituted - guided. Organization.
- IV** Fall of Redemption
- 1) Faith centres around fall of man & redemption. Conscience. Inner struggle.
 - 2) No struggle - no need of conscience. But two laws in us. One good to the evil.
 - 3) Spiritual books mention it. St. Paul. Dual nature in us. Good - noble & towards evil.
 - 4) Conscience - good nature contaminated. Likeness of God - fell in paradise.
- V** Joy of God - Supernatural
- 1) Another world in which heart satisfied. Not in worldly pleasures - momentary, not last.
 - 2) No joy but joy of God. Obey law of God - peace here. Only then content here, even if in pain. If disobey - no satisfaction. - Must direct to supernatural end.
- VI** Why Faith builds on nature
- 1) Conscience - vanity of world - dual nature, struggle. Conviction in one true Ch. Foundation of faith.
 - 2) Why speak thus? Know God revealed Himself. But difference between belief & belief. Martyrs & those who apostatized. - Illustrations converts - Catholics may not appreciate faith. Converts more zeal. Why. Habit? Interdict? No inner conflict, anxiety, search?
 - 3) Faith grace. But grace works on human nature. Transforms it. Up to us. All best in nature must respond. Grace transforms from bottom up. Not gloss of superficial Catholicity.
- VII**
- 1) Try offer fertile field to faith. Reflect properly; fosters inner conviction. Not unthinking belief, merely because hear in sermon or catechism. Let truth sink in, become part of our nature. Else weak & break down.
 - 2) Truly this a living faith - in good works. Properly do duties. Inner consciousness at point. Foster by prayer - ripen into abundant spiritual life.
- Renew daily conviction of faith - every day closer to God.

Moorshead - July 6.

Prayer for the Dead.

Dear Friends,

(In the Second Book of the Machabees we read) that "it is a "holy and wholesome thought to pray for the dead, that they may be loosed from sins"(12:46). That this was not merely an idle word with the Jews, that it was a matter of real conviction with them and that they put this word ^{which they also put into practice} into practice, the same Book of the Machabees testifies, for we read there the example of Judas their general, who "sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead"(12:43). The practice of the Jews passed from the Old Law into the New, and was a large factor in the life, ~~an~~ in the devotions of the early Christians. Thru the Catholic Church it has also passed down, in whole or in part, to the entire Christian world, so that it is an established custom among Catholics and non-Catholics alike to honor the memory of departed friends. ^{However,} But the same difference that separates the members of the one true Church from the remainder of the world in all other things, also prevails here - a difference in spirit, in the motive of action. By far the ~~f~~ greater part of the non-Catholic world thinks of the departed dear ones only with regret; it experiences only a sense of what has been lost - it looks only back to what has been. The Catholic indeed also looks back with regret at the departure of friend or relative; feels the loss keenly - for he, too, is human; but his sorrow is not overwhelming, it is borne up by a hope of what is to come; he looks into the future and there finds his consolation. In the strength of

his faith he offers prayers and good works for the departed soul, thus not only helping the latter, but also deriving great benefits for himself. In this manner it is most true both with regard to the soul departed and with regard to his own soul, that it is indeed a "holy and wholesome thot to pray for the dead," (that they may be loosed from sins.)

The great benefits that accrue from
~~That it is very beneficial to us to offer up~~ prayers for the dead ~~is~~ readily apparent even when we view our action from the natural stand-point. When a friend or relative has departed from this world, our thoughts accompany him into the next, and we think of him as still detained in purgatory to wear away the ~~remains~~ remains of small faults with which he may have gone out of this life. We immediately think of helping him as best we can, and our mind is thus turned away from ourselves to a friend in distress. Again, when praying for him, the thought of death is close at hand; and what thought is more salutary for our souls? We revert to the possibility of our own death, and to the fate that awaits us in the future. We realize at least in part the nothingness of this life, resign ourselves to the inevitable will of our divine Lord and God, -and so on. Many are the fruits we thus unconsciously derive from ^{our} action. Abundant as these fruits may be, they are more or less only natural effects and therefore not of such great importance to us, not at all to be thot of as an objective in performing our acts of prayer.

How
 But ^Cconsidered in the supernatural light, praying for the dead is of the highest significance to us; it is eminently a work of charity; and ~~surely~~ an almost perfect realization of

the divine command, "Love thy neighbor as thyself." There is no prayer, no act of brotherly love, in which our own self comes so little into play; there is no prayer in which we abstract so wholly from ourselves, no action so wholly devoted to the good of our neighbor. Our prayer is based entirely on our faith in the efficacy of an action pleasing to God and on our eagerness to lend assistance to one who is in need. We have not even the opportunity of telling our friend that we are praying for him of of experiencing his gratitude, nor the gratification of knowing whether our petition will be heard or have some affect at least -- it is completely an act~~ion~~ of unselfish brotherly love. As such it will be very meritorious for us; it will receive a hundredfold^{reward} from the eternal Requirer of all merits; and this especially on account of its whole-souled devotion to the interests of another, since ^{in the dispensation} ~~by one of heaven's~~ ~~paradoxes~~ the less we think of ourselves when performing an act of charity, the greater will be our reward.

That the suffering ^souls in purgatory are greatly benefited by our prayer, we know from our holy mother Church. It is, in fact, to our prayers alone that they look for a speedy relief from the torments ^{that} ~~we knew~~ they are enduring. The time for God's mercy is this life, it does not extend to the life beyond. Hence the poor souls can do nothing for themselves, and in their utter helplessness they must remain in purgatory till the last farthing has been paid, as the Word of God says, unless we come to their assistance. Moreover, the suffering souls are like us separated from the vision of God; but unlike us they were at

their particular Judgment made to see God face to face, or at least made to realize what they are being deprived of. Their eyes were opened at death; they see now in its true light everything they did against God, and God's goodness and mercy towards them; and with an intense longing they yearn to be united with Him forever. If we then are of the slightest assistance to them, they will be ever grateful to us. The soul that sees its intense longing to be face to face with God realized thru our prayers, that sees itself freed from its sufferings thru our efforts, cannot forget us, but will be a constant intercessor in our behalf before the throne of God. Furthermore, when we help a poor soul to enter its heavenly home the more quickly, this soul will begin so much the sooner to send its continuous praise to the ~~the~~ Almighty with the other spirits and angels in heaven, and so thru us the glory of God in heaven will be increased. Thus, praying here on earth for the dead means increasing God's glory in heaven, and this, too, the All-just Rewarder of ^{every} ~~all~~ merit will not leave unrequited.

Thus we see, my friends, how faithfulness to the departed is only another form of fidelity to God, and how there are many ways in which the practice of praying for ^{the} dead is good and wholesome both for them and for us. But even the very idea of this prayer can be of great benefit to us. The thought of assisting the poor souls towards the vision of God is not only a beautiful one, but one replete with meaning. Considered in its ~~the~~ true light, is it not putting the last touch ~~unction~~ to the fulfillment of Christ's mission here on earth? When we, the Church Militant,

See GARDNER 1919

I. 1) Wir leben in einer Zeit der grössten Unruhe und Unsicherheit.

Die alte Weltordnung, wie man oft sagen hören kann, ist zusammengebrochen, und es muss eine neue Weltordnung sich einfinden, die dem ~~medleren~~ ^{Wahrheits} Geiste der ~~Zeit~~ ^{Wahrheit} besser entspricht, die die neuen Hoffnungen so vieler Menschenherzen endlich erfüllen ~~kann~~ ^{wird}, und ~~so~~ ^{die} wieder einmal ~~Ruhe~~ ^{Frei} in die Welt ~~hineinbringt~~ ^{unlich auf}, die ~~mit~~ dem Ende des grossen Krieges noch immer weit aus dem Bereiche der Wirklichkeit ~~liegt~~ ^{steht}.

2) Betrachten wir die verschiedenen grösseren Schauplatze der menschlichen Tätigkeit mit nur kurzem Blicke, so soll es nicht schwer für uns sein, zu sehen was die ~~g~~ fast riesenhafte Unzufriedenheit herbeibrachte. In politischen Angelegenheiten haben wir in den letzten Jahren gar manches erlebt, dass uns nicht gefallen könnte. Es sind Gesetze und Verordnungen gemacht worden, augenscheinlich gegen den Willen der Mehrzahl der Wähler des Landes. Es kam klar an den Tag das die politische Macht des Landes in den Händen von verhältnissmässig kleinen ~~Gesellschaften~~ ^{Verbänden} konzentriert ist, die diese Macht nur zu oft zu ihrem eigenen Nutzen gebrauchen, und die besten Interessen ihrer Mitmenschen, ja des ganzen Landes, ganz ausser ~~Betracht~~ ^{Acht} lassen. So sehen wir, als Katholiken, z.G., jetzt die Versuche verschiedener Leute, das Wesen ~~der~~ ^{der} sie waren zu besorg~~n~~ ⁿ um ihre eigenen

der Privatschulen, ins Besondere der Pfarrschulen, zu unterdrücken.

3) In den Grösseren Industrien des Landes sehen wir oft die Kontrolle der Sachlage so verwendet, dass die Wenigen um vieles reicher werden, die Menge aber noch ^{immer} mit der Armut zu kämpfen hat. Nie in der Geschichte unseres Landes konnte man auf so viele rasch-entstandenen Millionäre zeigen, wie in den letzten Jahren; und das meint, dass für jeden einzelnen, der eine Übermasse des Reichtums zu sich gezogen hat, tausende von Mitmenschen ein ~~so~~ armseliges Leben führen müssen, in welchem ~~es~~ keine Freude und Glückseligkeit zu finden ist. Sogar die Preise der nötigen Lebensmittel sind oft so hoch aufgeschraubt, dass es für viele ganz unmöglich ist, sich das Leben in ehrlicher Weise zu fristen. ^{Und} Anstatt dass diese Zustände sich bessern, scheinen sie immer schlimmer zu werden. Die Unzufriedenheit wird immer grösser; sie hat schon einen grossen Teil der Welt in Verwirrung gestürzt, und ~~bevor~~ enthält auch noch die schlimmsten Befürchtungen und Drohungen in sich für die Zukunft.

II. 1) Wenn wir jetzt nach den Ursachen dieser Zustände fragen, genauer uns nach ihnen umschauen, dann müssen wir gestehen, dass wir diese ^{mit} einem Worte ausdrücken können - nämlich Selbstucht. Die jetzigen,

drohenden Zustände der Welt sind hauptsächlich ^{her} beigebracht worden durch die schamlose Selbstsucht der Menschheit im allgemeinen, eine Selbstsucht, die das eigene ich ^{als} das höchste Gesetz aufstellte, die ~~neue~~ ~~Welt~~ in praktischer Weise nichts mehr von den höheren Gesetzen Gottes wissen wollte; hauptsächlich aber die göttlichen Tugenden der Gerechtigkeit und der Menschenliebe zu Boden trampelte, weil dadurch alleine, ~~daß~~ alles dem eigenen Ich aufgeopfert werden konnte.

2) Auch wir mögen an diesem Geiste etwas Teil genommen haben, denn er hat sich weit und breit herumgestreut, ist sozusagen in der Luft die wir atmen. In politischen Verhältnissen hat in den letzten Jahrzehnten unter dem gewöhnlichen Volke oft die grösste Gleichgültigkeit geherrscht. ~~Und dieses ist sehr verhängnisvoll in einem Lande~~ Und dieses ist sehr verhängnisvoll in einem Lande wo alle das Stimmrecht ausüben sollen. Nur allzuvielen von uns haben ~~ja~~ Jahraus jahrein geradezu in die weite Welt hinein gestimmt; wir waren zwei Tage vor, und vielleicht ein Tag nach, der Wahl aufgeregt, und bekümmerten uns nach dem nicht mehr mit dem Resultate. ^{unter Vorbehalt} Die Gewählten könnten ^{dann} tun was sie wollten, sie hatten danach freie Hand. Die Mehrzahl der Wähler hier im Lande kümmerten sich um nichts, als um ihre eigene persönliche Sache, sie waren zu besorgt um ihre eigenen

Angelegenheiten. Sie hatten nicht genug Zeit, mögen sie gesagt haben;— sie wussten es vielleicht nicht, aber in Wirklichkeit meinte dass nichts ande~~r~~s ~~as~~ dass sie das eigene ich zu viel ~~h~~~~e~~~~s~~ vorzogen, und die Angelegenheiten des Landes, die doch allen Wählern anvertraut sind, dadurch vernächlissigten. Daher kam es dann dass die politische ~~V~~~~o~~~~l~~~~k~~~~s~~~~p~~~~o~~~~l~~~~i~~~~t~~~~i~~~~s~~~~c~~~~h~~~~e~~ Macht gänzlich under die Kontrolle von wenigen aktiven Menschen kam, die ihrerseits wieder ihre Selbsucht zeigten, indem sie ihre Macht zu ihren eigenen Gunsten gebrauchten, und nicht fragten, ~~o~~~~b~~ ob sie dadurch ihrem Nachbarn Schaden anrächeten oder nicht. Von einem göttlichen Gesetze der Gerechtigkeit oder der Nächstenliebe war überhaupt fast gar nicht mehr eine Ahnung.

2) Ebenso haben in so vielen Geschäften und Industrien die Tugenden der Gerechtigkeit und Nächstenliebe verschwinden müssen, eben weil ~~da~~ ein jeder nur für sich strebte, den Standpunkt des Nächsten nicht beachtete. Es wurde gefragt ob dieser Gegenstand oder jener den Nächsten nötig sei. Freilich. Aber nicht um den Nächsten leichter zu diesem Gegenstande zu verhelfen, sondern um durch seiner Not einen grösseren Gewinn ihm zu erpressen, ganz ungeachtet wie viele Schmerzen, wie viel Unheil dadurch gesäht wurden.

4) Kenn wir dies so betrachten, kann es uns dann wundern, dass die Welt ^{von} mit ~~Unruhe~~ und Unzufriedenheit förmlich überfüllt ist. Das Leben ist jetzt wieder ein Kampf von Mann gegen Mann geworden. Das Gesetz von Auge für Auge, Zahn für Zahn des alten Bundes, hatte Christus ~~abgestellt~~ abgestellt, und das Gesetz des Neuen Bundes, der Liebe Gottes und der Liebe des Nächsten eingesetzt. Und in den letzten Jahrhunderten, besonders in unserem eigenen Zeitalter, haben die moderne Menschheit es wieder fertiggebracht, das goldene Gesetz des neuen Bundes zu stürzen und die alte Lebensweise des ständigen Kampfes wieder einzusetzen.

5) Kein Wunder dass die Welt in Trümmern unterzugehen droht! Mit prophetischem Auge sah dies der seelige Papst Pius X voraus, und deshalb benannte er sich zum Motto: Alles in Christo wieder herzustellen. Ja! durch die Abtrünnigkeit ^{der Welt} von Christo, durch die Verschmähung seiner Gesetze und Gebote, ist die Welt zu ihrem jetzigen elenden Zustande herabgesunken; und nur durch die Wiederherstellung der Herrschaft Christi in die Herzen der Menschen kann diesem Zustande abgeholfen werden. Es müssen die Tugenden der Gerechtigkeit und Nächstenliebe wieder als Ziele hergestellt werden, denen die Menschen das eigene Ich ganzlich unterwerfen!

III. 1) Dieses ist eine grosse und schwierige Aufgabe, geliebte Zuhörer,
 die der Welt vorsteht; ~~und~~ es ist eine Aufgabe ~~die~~ an der wir uns alle
 beteiligen müssen. Wir sind nicht nur Anhänger Christi, wir sind alle
 im heiligen Sakramente der Firmung als Soldaten/Christi gesalbt worden;
 und das~~s~~ kann nichts anderes bedeuten, als dass wir alle in einer Zeit
 der Not, wie die jetzige, uns womöglich an der wiederherrichtung einer
 Weltordnung nach dem Geiste Christi beteiligen. Es war nie genug
 "Herr, Herr!" zu rufen. Und es ist jetzt besonders eine Zeit in
 welcher ein jeder, in ^{dem} ~~welchem~~ der Geist Christi noch ~~auf/ab/da/da~~ tätig
 ist, jede Gelegenheit benützt^{muss} besonders die Gesetze der Gerechtigkeit
 und der Nächstenliebe als Massstabe menschlicher Handlungen wieder in
 tätiger Kenntniss zu bringen.

2) Der erste Schritt hierzu, liebe Christen, ist dass wir selbst
 mit dem guten Beispiele vorangehen. Die Stimmung vieler Menschen ist
~~jest solcher Art, dass ein gutes Beispiel in Sachen der Gerechtigkeit~~
 u. Nächstenliebe, starken Einfluss ausüben wird, dann ein mansches
 Menschenherz is übersatt des stetigen Zerreissens und Streitens. Die
 Kraft des guten Beispieles wird sehr leicht ^{von uns} oft unterschätzt. ^{über} Bedenken
 — gesagt wurden.

vir nur, ^{Ram} wie es ^{sich} war, das die Heiden in den ersten Jahrhunderten des Christentumes ^{sich} bei Tausenden bekehrten von einem Leben den Wollüsten ^{hingegen} zu einem Leben der Entsagung. Es wahr besonders das Gute Beispiel des Lebens der ersten Christen. ^{Dass dieses bewirkt!} "Siehe wie die Christen sich einander lieben!" wurde überall von ihnen gesagt. Und bedenken wir noch dass die ~~Für~~ Christen dieses Beispiel öffentlich gaben, und die Heiden es ebenso öffentlich annahm^{en}, ^{zu einer Zeit} als das Christentum unter den grausamsten Versuchungen zu leiden hatte, als es höchst gefährlich war nur irgend- wie zu zeigen dass man zur neuen, verachteten Religion gehörte! ^{das geht tief!}

^{Keine Frucht fällt nicht öffentlich Christliches Beispiel zu geben, - Erfolg war glänzend. - Etwas man Beispiel}
 3) Ferner müssen wir uns auch ~~in~~ ⁱⁿ dieser notdürftigen Zeit so viel ^{wie} ~~als~~ möglich in das tätige Leben hineinwerfen. Es gilt jetzt nicht zu sagen, dass man gar keine Zeit hat, u.s.w.; denn wir können dass eigent- lich nicht mehr dem allgemeinen Gute vorziehen. Selbst wenn wir per- sönlich geringe Verluste dadurch haben ~~so~~ ^{so} möchten, sollte uns das nicht von tätiger Teilnahme an den grossen Fragen des Landes abhalten. Wenn wir gutgesinnte Katholiken uns nicht beteiligen, dann spielen wir dem Fürsten der Finsternis ^{in seinen Finsternissen} so geradzuz in ~~die~~ ^{die} Hand. Auch die Frauen müssen sich dessen eingedenk sein. ^{da} Wenn die Zeit ^g kommen ^{ist} sollte dass sie sich an den Wahlen beteiligen ^{können}, so wird es für sie fast eine

^{die zu tun}
Pflicht; denn für jede Stimme die sie zurückhalten, werden anders-
gesinnte so viel im Vorschuss sein."

4) Wiederum aber ist blosse Beteiligung bei ~~politischen~~ politischen
Parteien, bei verschiedenen Vereinen und Gesellschaften noch nicht
genug. Dieses sehen wir schon aus dem Zustande Russlands. Da
haben die ~~n~~ sogenannten niederen Klassen sich so stark beteiligt,
dass die drückende Kraft der oberen Klassen gebrochen wurde; aber
jetz haben die niederen Klassen eine ^{Macht(Herrschaft)} ~~Kraft~~ aufgestellt, die ebenso
ungerecht und unterdrückend für die höheren Klassen ist. Wir müs-
sen uns also in solcher weise beteiligen, dass besonders die ~~Leblichkeit~~
Gerechtigkeit und Nächstenliebe ^{für alle Klassen} wieder in den Herzen der Menschen
Anerkennung finden. In den verschiedenen Gesellschaften zu denen
wir gehören, ^{wegen} müssen wir einen tätigen Einfluss so viel wie möglich
ausüben, besonders darauf hin, dass die Ziele dieser Gesellschaften,
ihre Veranordnungen, stets mit den Gesetzen Christi übereinstimmen,
denn nur darin kann die Welt wieder eine wahre Stütze des Friedens
finden.

5) Es hilft uns nicht uns zurückzuziehen, die Hände in den

IX.

Schoss zu legen, weil uns etwas nicht gefällt. Vor kurzem schrieb einer in einem Katholischen Wochenblatte von der American Legion. ~~Der~~ Der Schreiber war ein Soldat gewesen. Er hatte eine Anzeige an einem Telephon^{posten} gesehen, die Soldaten einlud sich der American Legion anzuschliessen, und darunter hatte einer mit Bleifeder geschrieben, dass man dadurch dem Pabstum in diesem Lande abhelfen wollte. Der ~~betreffende~~ betreffende soldat war entrüstet, and sagte er wollte ~~solch~~ solch einer Gesellschaft nicht beitreten. Der Redakteur des Wochenblattes, holte ihn aber tüchtig darüber her. Er sagte die erste Pflicht als ^{Christ} ~~Soldat~~ Christi wäre dieser Gesellschaft beizutreten und zu verhindern dass sie sich gegen dem Katholizismus richte. Erst wenn er in ^{der} ~~der~~ Hinsicht nichts ausrichten könne, sollte ^{sich} ~~er~~ sich zurückziehen.

6) Ebenso ist es jetzt aller Katholiken Pflicht, Liebe Christen, sich an den ~~verschiedenen~~ verschiedenen politischen und industriellen Tätigkeiten so viel wie möglich zu beteiligen, aber zu diesem einem Zwecke, dass den verschiedenen Zielen und Tätigkeiten eine Christliche Richtung ^{gegeben wird}. Es gilt wirklich ~~fast~~ fast das Leben der zivili-

zierten Welt. Nur der tätige Glaube an Christus ^{nur} ~~die~~ die Weltordnung wie sie Christus eingesetzt hat, kann den jetzigen Unruhen ein Ende machen. Es sollte unser Stolz, als Soldaten Christi, sein, womöglich das Reich Christi zu fördern durch tätige Verbreitung der göttlichen Gerechtigkeit und der Nächstenliebe. Nur so können auch wir hoffen einst in voller Gerechtigkeit von der Liebe Gottes für immer aufgenommen zu werden, nur so können wir uns das Verdienst erwerben, die Sache Christi hier auf Erden verbreitet zu haben, ~~um~~ dadurch ~~erst~~ einen ewigen Lohn von ihm im Himmel zu erhalten! Amen!

4th Advent.

"Prepare ye the Way of the Lord, make straight His paths!"

Exhortation of Church. Last exhortation to prepare. If not, great feast goes without benefit.
Many obstacles in nature and life against Christ.
Remove these properly - then fit~~ly~~ for Christmas.

Obstacles in the way. Great obstacle in way is sin, sinful heart. Human weaknesses. These must remove. Church warned for some time. Free hearts from sin.
But that only external. Also internal state of mind. May refrain from sin, but still pride in heart. Pride beginning of all sin. Is disposition that rebelling angels had. In deep humility acknowledge own weakness and our dependence on Christ. Think of Him especially as Saviour.
Meekness and humility will help to remove obstacles. Christ calls on us to be meek and humble of heart - especially today. Came to ~~us~~ call not just but sinners. Remember today. Purge self of disposition that might prevent Him from working in our hearts.

Removal of ~~obstacles~~ obstacles.

Remove obstacles by grace of God. For that foster proper dispositions:

- 1) Faith. is contrary of pride. Humiliates our intellect, subjects it. Is beginning of justice in our hearts. Christ Child particular object of living faith. Connecting bond to Christ.
- 2) Hope. Approach feast with confidence in Christ. Only if remove pride, only if have faith - can do so. Remember Christ's great love for us. He will help us.
- 3) Foster desire to be united with Christ - to attain exp. spiritual favors of His descent. Christ says: If ye have thirst, come to me and drink (Jno. 7, 37) And: Blessed are those that hunger and thirst after justice, theirs shall be ... Kingdom of heaven coming to us today.
- 4) Finally acquire all these in prayer. Open heart to God. Ask and you shall receive. Ask for the grace of penance. Of Fortitude for future. Of wisdom to understand true things of God. Then Christ Child enter richly laden in our hearts.

*Sh. ...
in fact
24 23 1123*

"The Hour to Rise from Sleep"

I. Introduction:

- a) First Sunday of Advent - preparatory for Christmas. Look forward to that great feast. Not prepare self for Christmas vacation, or count days, hours, ~~seconds~~ minutes, and seconds in successive weeks.
- b) Spiritual preparation - for spiritual celebration of Christmas - as feast of Christ. Christmas commemorates all Christ means in world, and should mean in our life. Preparation is of mind and heart for better understanding of it and realization in our lives.
- c) Therefore, St. Paul says: Put ye on the Lord Jesus Christ. Examine how we have done so in past; bestir self especially in Advent. Better efforts for coming feast. Hence: "Knowing that now is the hour to rise from sleep. (Grow lax in habitual acts)"

II. Example from daily activities.

- a) See boy playing football, say end, for whole season, for several years - good natural ability, but no improvement. Goes at playing same way time and again, gets fooled in same way, We say he is a dub, does not use his head, etc. Playing gives him no real inside knowledge of football.
- b) Or: remember schoolmate, interested in baseball - especially first base. Read about great first basemen; read their explanations about the tactics around initial corner; got Spauldings book on How to Play First Base and devoured it - but somehow or other never ~~put~~ learned to play better. He knew things, could criticize and talk intelligently - but did not put into practice. Something wrong - again a dub, his knowledge was of no use to him, etc.

III. Apply to spiritual life:

- a) We ready to laugh at others - but look into ourselves first. Are we any better? We all playing the game of life once for all, of eternal life. Only one thing is necessary, says Christ, What doth it profit a man, if he gain the whole world and lose his soul?
- b) Ask selves: We have passed through several Advents and Christmas feasts - what has it meant to us? We go to Mass every Sunday, often to the sacraments, Communion and Confession. What difference have these made in life, in our practical understanding of the things of our religion, of our spiritual soul? Many daily acts of worship for years. Do we perform them any better now than some time ago? If not - we are not only dubs but much worse than the football player, since there is only thing important above all else - the one thing necessary.
- c) Or like boy who learned all about playing first base. We have studied catechism for years, learned what is right conduct and good life. Learned meanings of religious acts of worship. Has our knowledge been put to practice; or does our life show no improvement as knowledge grows? If so - worse than dubs.

IV. Conclusion:

- a) Examination on these points fitting preparation for receiving Christ, learning to live Christ more and more, putting on Christ. But examination today not help unless followed out in practice.
- b) Must connect up knowledge action and action with knowledge. Use our heads. Not satisfied with past, but new efforts. Put on Christ, says St. Paul, Christ says: I have given an example. Scripture says: Child grew in wisdom and age. This we must also do. Else at once dubs, and no followers of Christ.

Messe-Opferung - New Munich. June 12, 27

Denken an Messe als hl. Tun, aber nicht Schritt f. Schritt mit uns verbunden. Doch Einzelteile eng an uns angeknuepft. Sollen gewahr sein - und unseren Teil aktiv mitmachen.

I. Opferung vom Volke.

a) Frueher Opferprozession. Leute alle brachten Gaben zum Altar. Davon das Brod u. der Wein fuer Messe. Vom Volke her.

b) Heute. Gaben auch von Euch. Alles in Messe u. Kirche durch Euch ermoeeglicht. Ihr unterstuetzt Priester, erbautet Kirche, gibt stets fuer unterhalt der K. und Gottesdienst Brod u. Wein von Euch. Alles von Eurem taeglichen Schweiss und Blut. Kollekte.

II. Auch euer Opfer in d. Messe.

a) Gebete die Priester sagt, sind in Mehrzahl. Wir opfern auf, u. s. w. Die Umstehenden. Priester im Namen aller, bevollmaechtigter Christi, wie Chr. opfert fuer alle, soweit alle Gesinnung haben, mittun.

b) Eure Gaben, in Eurem Namen, mit Euch. Gaben bedeuten Geber. Also Akt der Opferung eurer selbst. Opferung is Widmung des Priesters, des Volkes an Gott. Also in Meinung, nicht Rosenkranz beten, im Geiste euch selbst aufopfern.

III. Selbst-opferung.

a) Dies im Gedachtnis halten. Wenn Priester. Gaben aufopfert, dann muesst ihr mitopfern. In Gaben Euch selbst aufopfern. ~~Euch/ich/~~ Neum, vergaene Gaben wiederholen, alle taegliche Arbeit zum Herrn aufopfern, alle Freuden, alle Muhsalen - hier mit Opfergaben auf den altar legen.

b) Dadurch Messe - grosse Widmung zu Gott, Uns selbst, unsere Arbeitsenergie, Arbeitserfolg, alle Freuden u. Leiden. Erhabene Idee - heute nicht ergaenzen. Aber: Die Gaben, die uns vorstellen, werden zu Christ um umgewandelt!

Dadurch ganze Tag, Leben Gott gewidmet. Hier innere Staerke, fuer taegliche Tun. Vereinigung mit Christum gestaerkt, auf ewigen Heil!

*Keine innere
Sucht u. ist wandel findend
nicht - schadet und es kommt auch in den Mund
glaube*

Keine Predigt, Gewissenserforschung!

Christus wuchs in Weisheit wie Alter? Du auch? Frage Dich selbst. Viele Jahre zur Messe. Kennst Messe besser? Du junge Mutter, besser wie als Maedchen. Du Vater, viel gelernt? Besser bereit, ab 20 Jahre, Fragen d. Kinder antworten? Beispiel Christi Folgen!

b) Warum in Messe gehen? Je wirklich gefragt? Beispiel vom Vieh. Manches gepeicht um in Kuhyard zu bringen. Nach u. nach Gewohnheit

Aber wenn trocken, und nach Wasser schmachtet - dann draengen vor der Zeit.

Wie in Messe. Gehen weil Strafe fuerchten?

Nur das? Oder gehen Gewohnheits halber? Oder wirklich Seelendurstig? Auserhalb der Kirche, geistlich trocken, weltlich, Sonntags laben die Seele an Gott?

c) Was getan um besser zu schaeetzen? Z.B. Predigt, vieles ueber Messe in Jahren - ueber Sache Gottes. Wie hoert Predigt? Gelegenheit zu Schlafen. Nicht Interessant - ja, Predigt um auch zu amuesiren? Wo der Wille von Gott zu hoeren, um besser zu lieben u. dienen?

Hier viele gerne schlafen. Gute Leute, aber schlechter als Zuhoeerer in Predigt. Wenn Muehe kostet, es soll ja, sonst nicht schaeetenswert. Nichts Gutes, ohne Muehe.

d) Oder Lesen daheim. Etwas immer moeglich. Pflicht. Mit Kindern Katechismus wieder studieren. Dann Wachsen in Gotteskenntnis und Schaetzung der Religionsuebungen.

Oder Beten in Kirche. Wenn Messe bedenkt, und Gebete Messe betet, wird tiefer ins Herz einsinken. Je gefragt ob kleines Gebetbuch zu haben ist, mit selben Messgebeten? Immer am schlafen.

e) Jetzt aufraffen. Predigt zu hoeren. Viele koennen besser. Muessen Muehe geben, wie im Felde? Immer wachsen, wie immer alter werden. Jesu Beispiel. Mehr je naeher zur anderen Welt

Muehegebu - Geistliches richtig wie koerperliches, also Muehe (nicht waskostet hat - ohne Muehe).

Keine Ernte) pflanzen - zu viel Muehe!

Suchet u. ihr werdet finden -

Nicht - schlafet und es kommt euch in den Mund geflogen.

New Year 1922. *Not Given*

New Year
close
after
Christmas

New Year - stepping stone in life
Time for taking stock - & resolutions.
Are financial - so in spirituals
At Christmas - our salvation in
Christ x Now look back - & see how
lost " - past & how in future x

Look
back.

Christ child showed transitoriness of world goods.
Shepherds - poor & happy x
Magi - rich & humble x

How acted towards { Recreation.
pleasures of world { movies. } Used
{ gammy life. } worldly
{ Religion? } goods
for vain ends?
Latter esp. - Sacraments - How responded
to Sundays? Left it alone x

Look
Forward

When asked these questions - also
shows path of future x
Look today to more serious side of life x
In worldly affairs - money - less careless
to day & more careful, appreciation
In spiritual matters same? Careful -
Mass & Sacraments - routine or inner
meaning? Make use of past - &
more earnestly x Else no new year.

Today/ we have arrived at the fourth of the Sundays of Advent,
On this day ^(continues to)
~~in which~~ the Church with her tender solicitude ~~prepares~~ us for the
great feast of the Lord's Nativity. Since this feast ~~falls~~ falls on
a Monday, today is at the same time the Vigil ~~of the~~ ^{the} of Christ-
mas, in which is emphasized in a special way the exhortation of pre-
paredness that characterized the mind of the Church throughout Advent.
Everywhere in today's liturgy, in the prayers of holy mass and in the
breviary, we are reminded of the great things that are to come upon
us on the morrow. In the prayer after ~~XXX~~ today's epistle, the
Church calls to us: "Tomorrow the iniquity of the earth shall be de-
stroyed; and the savior of the world shall reign over us." And in
the beginning prayer of today's mass, the Introit, she says: "Today
ye shall know, that the Lord will come and save us, and tomorrow ye
shall ~~see~~ ^{behold} His glory." But the glory that is to come tomorrow will
not be ours if we are indifferent, if we do not prepare ourselves
in a fitting way for it. Consequently the Church has exhorted us
in her prayer during the whole of Advent in these words: "Prepare
ye the ways of the Lord; make straight His paths." And in the holy
office which the priest recites for today we read the same exhortation
more directly: "Be ye sanctified today and be prepared; because to-
morrow ~~ye~~ ^{you} shall see the majesty of God in you." These various ad-
monitions of the liturgy are in imitation of the many admonitions that
the prophets and ~~the~~ ^{the} Sacred Books of the Old Testament gave
to the chosen people of old. They were constantly exhorted to keep
their hearts in readiness for the day. Under various pictures the
idea of the Messiah was brought before the people. In various types
and figures they were told of the great blessings and benefits that
the Messiah was to bring unto them, so that they might the more readily
understand the meaning ~~for~~ for themselves of His coming.

The perfect Christ

We see one of the types expressed in the words of the Introit for the Fourth Sunday of Advent. The words are in the form of a prayer: "Drop down dew, ye heavens, from above, and let clouds rain the just." The words were first uttered by the great prophet Isaiah in reference to the coming Redeemer; and the Church has repeated them every day of Advent in her ~~all~~ official prayers. The Messiah that is to come is likened unto dew falling down from the heavens. It is a favorite figure of the Old Testament. It occurs in the Psalms and the Book of Proverbs: in the Book of Deuteronomy and the Books of ~~Isaiah~~ the Kings. Everywhere the favors of God to man are compared to the dew falling to the ground. In the prophet Hosea God says directly: "I will be as the dew, Israel shall spring as the lily." To understand this figure of the dew more fully, we must realize the great importance of the morning dews in the dry lands of Palestine. In warm countries, and in dry lands, it is the morning dew alone that must supply the moisture for the soil. Without it the land becomes arid, can bear no fruit, can support no life. When the morning dew has fallen in these lands, the grain of the fields open their mouths and drink in the pearly drops of life. It is their one ^{and only} ~~part~~ ^{support} of the day, and on it they depend completely to tide over their life from one day to another. Without the morning dew, the myriads of insects and birds, that sing their glory to God so profusely at the dawn of day, would have no means to moisten their ^{tiny} parching throats. Their voices would ^{soon} refuse to give forth a sound, and they would ~~soon~~ succumb to the emptiness of death. Again, without the dew the many-colored flowers of the field would soon fade away. They would ~~drop~~ droop their heads and die; and the gorgeously decked carpet of nature, ~~so~~ ^{so} resplendent of the glory of God, would ~~soon~~ ^{turn into a} ~~be a~~ ^{dead and desolate ground.} ~~be a~~ ^{lifeless} ~~be a~~ ^{desolation.} The dew from the heavens is for nature the substance of life. How well does it not typify the Divine

Redeemer that descended upon earth for our salvation!

When Zachary the father of John the Baptist had doubted the birth of a son he was struck dumb. When the son was born and Zachary wrote on the ~~7~~ slate: "John is his name," his tongue loosed and he spoke, blessing God, as the Evangelist Luke tells us (1, 63-64). Among the prophecies that ~~74674~~ he then repeated we find another typical figure of the Messiah in the words: "~~74674~~ The Orient from on high hath visited us." The Orient from on high, the rising sun, the sun of Justice!

In such words the Messiah had been referred to long ago by the older Zacharias, the prophet, in several passages. And in the prophet Malachias we find the figure thus prophetically expressed: "But unto you that fear my name, the Sun of Justice shall arise." (4, 2). The rising sun, the sun ^{ascending} ~~rising~~ on high, the sun of justice! How expressive again of the meaning of the Nativity of Christ!

It is the energy of the sun, reaching our earth in the form of light, that makes possible life ~~74674~~ on this globe. If we put a plant in a dark pit or cellar it will seek the ^{sun} light coming through some crack or crevice. If that is ^{not} possible the plant will die. All plants are directly dependent on the light of the sun for the action that keeps life in them. If there were no plants on this earth, all animals would soon die, and with them also man. Without the sun, all life would soon be extinct; there would be nothing but cold stone and rough earth; all would be enveloped in a dismal darkness. But the sun enters ^{as intimately also} ~~even more intimately~~ into our our mental life as into our physical life. Who has not felt the cheery inspiration of the beautiful rising sun, that dispells the dark clouds of night? And who has not felt the bright inspiration of a day of sunshine after other days ~~74674~~ of murky clouds and misty gloom! How radiant of smiles is not the early morning sun as it ascends the heavens. How does not

all nature respond to its instinct of cheer and joy. The dewey grass sparkles with brilliant diamonds as it reflects the shining splendor of the morning rays. The flowers of the earth seem to be clad anew in their brightest colors of beauty inimitable. The very specks and flecks of clouds in the sky seem to have been transformed into flakes of gold and silver. The birds in the trees in the exuberance of a new energy flit from branch to branch, from tree to earth and back, yea all the animal~~s~~ kingdom is alert and active as at no other time. And man himself at no other time feels so convincingly the glory of God's nature; ~~he~~ ^{feels} never ~~so~~ keenly ~~experienced~~ the exaltation of spirit that ~~it~~ seems to lift him up from this earth and bring him more close to ~~God~~ ~~his~~ ~~creator~~. Indeed, the rising sun, the sun of Justice, shining with equal impartiality on all of nature, instilling life, inspiring cheer and joy, is a true type of the Divine Christchild that descended ~~to~~ ^{the lowly} earth of sinful man on that first Christmas day!

In both of these figures, ~~at~~ ~~the~~ Beloved in Christ, we see the same thought brought before our minds, the same idea emphatically presented to us. As the dew from heaven, as the rising sun is to the creatures living on earth, so is the Messiah, the long expected, to sinful mankind. Without Him a life that is true life is not possible for us. In Him alone can we find the nourishment of soul that can keep our souls from dying; ~~in~~ Him alone can we receive the inspiration of a joy and happiness that can satisfy the deepest cravings of our nature. ~~As~~ ^{for} as Christ when He came upon earth, the first time dispelled the darkness of man's bondage to Satan, ~~dispelled~~ ^{removed} the dark cover, that ~~the~~ ^{his people of subsequent generations} sin of man had spread over ~~the~~ all mankind, and substituted for it the light of God's friendship; so for each one of us Christ alone can be the dividing line between that which is of the earth earthly and that which is of God; between that for which the undisciplined body of man craves and that for which the enlightened

I N S U R A N C E

Gospel of Sexagesima Sunday: Sowing of seed warns us of manner in which faith constantly grows in us - shown by daily actions, all of which must tend towards goal. Many actions falling on wayside? Be solicitous at all times.

See example in practice of insurance. More and more in vogue nowadays. People pay premiums at stated times to get large sum some day - to guard against accident - If the unexpected happens, they are prepared for emergency.

By small, repeated actions, sacrifices, prepare for future are solicitous of well-being.

Children of world wise in their generation. Are we equally zealous in spiritual matters?

By entry into world, exp. by baptism - all of us took out policy for heaven. Not for nothing - but must thru life pay premiums so that when unforeseen, unexpected comes we are prepared.

Premiums must be paid at regular times and at various irregular intervals. First are the special times when duties of religion call for fulfilment. Esp. Sundays for Mass, daily prayers, Easter duty, and the like. These absolutely necessary for getting to heaven.

Also irregularly, at different intervals, many occasions when temptations come. Often look at them as temptations towards evil; are also temptations towards good. Occasions rightly used of great benefit to us. Are so many installments that we pay on our heavenly policy.

If in world refuse payments. no final insurance money.

If in spiritual world refuse payments, no insurance. Any one meeting with last worldly event in arrears of serious payment has lost his policy for heaven.

Christ says know not when hour may strike; how important therefore to live up to demands of the policy at all times! Look into hearts; ~~if~~ if black, then confessional and here altar of God. Only one thing is necessary.

When appear before judge; earthly insurance paid up and not heaven. Only one thing looked to by Judge. Our statement of spiritual payments; seen in condition of soul. If shining in whiteness and purity; free from all grievous offence, no further question; it is the one condition required for entrance into heavenly share of bliss; then know that all else counts for nought and all other endeavors in comparison as so much wasted effort.

Insurance (heavenly) policy.

Staples - 1920 #21

1.
1. Conscience-Our Friend and Guide.

During the past war we frequently heard of conscientious objectors, persons whose conscience did not permit them to take part in the horrid bloodshed that was going on on the battle fields of Europe. Recently a prominent government official reported after examining over 1000 cases of such conscientious objectors that //

St. Paul in his Letter to the Romans speaks of the Gentiles who have not received the good tidings of the Gospel, the knowledge of the law of God. Nevertheless, he ^{follows that} says, many do good things by nature, for they have a law in themselves that tells them what is good and what is bad. "who shew the work of the law writt'n in their hearts", ~~that~~ are the words of the Apostle, "their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another." (2:15). 2/ This voice of conscience exists in all persons. It is the most faithful and true friend of the soul, for when the soul is in danger it issues its warning and prompts the soul to refrain from the action contemplated. At other times it urges us to the performance of good works, it leads us on to a more faithful performance of our duties, to ~~a~~ more intimate service of God. Sometimes the words of St. John the Baptist, regarding himself are applied to ~~the~~ the voice of conscience. "I am a voice crying in the wilderness:" St. John had said of himself, "prepare the way of the Lord, make straight his paths." Just as St. John ~~warned~~ warned men and guided them to the Messiah, so too our conscience ~~AA~~ warns us and tries to guide us along the way of Christ.

What is this voice of conscience of which we hear so much, and which is so important to us for attaining our salvation? It is a voice in us that distinguishes between good and bad, that tells us some acts are pleasing to God and beneficial to our soul, while others are displeasing to God and highly injurious to our spiritual well-

fare. 2) Conscience is not a sort of ^{ordinary} revelation in us, a kind of ^{higher} supernatural inspiration which we receive as our guidance. No; we know that the heathens also possessed conscience, that all men ~~have~~ receive the admonitions of conscience. Conscience is a natural faculty in man that enables him to judge rightly the ordinary acts and facts of life. Conscience finds its basis in our very nature as God made us, and so it is in a way a reflection of God Himself in us. 3) It hardly differs from what in ordinary language we call common sense. There are many things that we instinctively know to be bad; such as murder, theft, calumny, etc. These we know to be wrong not merely because God commanded us to refrain from them; but because we feel in our very nature that they are contrary to the promptings of our heart, in other words contrary to ~~but~~ ^{contrary} the dictates of our conscience, to the will of God as He impressed it on our hearts when He created human nature.

4) This voice of conscience, which is so deeply ingrained in our nature, sometimes commands us very strongly to omit actions which we are thinking of doing. We ~~speaking~~ of hearing a voice in us which says no; but we really do not hear any spoken word - rather it is an instinct, we ~~feel~~ immediately that one thing should be so or so and another not. 5) Since we have free will we can disobey the promptings of conscience, but we know from experience that matters are not at all settled by merely disregarding this inner judgment. Our catechism taught us long ago that we must obey the dictates of our conscience, and experience has taught us also that we must obey them; For if we do not, conscience is not suddenly suppressed thereby; on the contrary it generally comes back with double vigor, and begins to torment us for the neglect with which we treated it. 6) Conscience therefore must be obeyed by all of us. And the disobedience of its promptings

generally brings along its own punishment.

Exemption *1/* But there may be instances where ^{our} conscience may be erroneous, where ~~we~~ we may be doing something in good faith which is really contrary to the law of God or of the Church. ^{A person} ~~we~~ may believe for instance that it is permissible for him to tell a direct lie for the sake of saving his neighbor's life, ~~or~~ for averting severe troubles of inconvenience from another. What then? If the person really thinks that he is doing right, that he is ^{performing} ~~performing~~ the will and pleasure of God, then of course his act is not ~~if~~ sinful as far as he is concerned, and he will even be judged according to his good purpose. *2/* However, it does not happen ~~so~~ so easily that we are ignorant of the true state of things without our own fault. More frequently we are ignorant of the proper action to perform, because we neglected to find out just what was right, because we did not take the pains to inform ourselves properly. *3/* Often our conscience may waver between two actions, or may be in doubt whether one action is permissible or not, If then an opportunity comes for us to settle our doubt, to rectify our conscience, and we do not use it, we are in a wrong or an ignorant state of conscience thru our own fault, and will be/ naturally be guilty of the wrong done thereby. *4/* When we have an erroneous conscience thru no fault of ours then we are neither knowing nor willingly doing wrong but if our erroneous conscience is our fault, we are knowing and willing incurring the risk of doing something wrong, and that in itself is an offense against God.

5/ If we wilfully disobey our conscience, then the voice of conscience turns generally from that of a mere guide and monitor to a monitor and tormentor. It continually reminds us of the fact that we have done wrong and that we should retrace our steps. We have the historical example of Judas who disobeyed the first promptings of his conscience, nay the direct warning of our Saviour, and who later was

tormented by his conscience until he saw the full heinousness of his terrible crime and hanged himself. 3/ The voice of conscience is nothing but a repeated, often an intermittent call of grace for man. If we repeatedly spurn this grace, ~~the voice of conscience~~ our conscience too may grow less strong, for God had decreed that we must work out our salvation thru our own free will, that we must add our own initiative to the graces He continually offers us. 3/ Thus it happens that the consciences of persons who repeatedly ignore the voice of warning and guidance becomes ~~weaker and weaker~~ weaker and weaker and sometimes seems to have disappeared altogether. What a terrible condition to be in, when even the means of grace that God has accorded to every heathen of old abandons the soul! This may happen too when people hearing the warnings of a doubtful conscience refuse to listen to it and to investigate the path they should take. 4 And still such a suppressed conscience generally does not disappear entirely; but it returns ever so often at the hour of death to revenge itself bitterly for the neglect it suffered. How often does not the voice of conscience which had been suppressed for many years wake up with redoubled force at the hour of death. And then the soul which had suppressed or ignored the interior call of grace so persistently ~~only~~ only too often follows the example of Judas in succumbing entirely to a blank despair. How often the ~~stifled~~ conscience stifled during life returns at the end to make a public example of the despairing soul doomed to eternal misery!

5/ The world has seen hundreds of such examples, my dear Christians, still there are those in this life who heed not the lesson. In our age of materialism and godlessness men are not wanting who call conscience a manufactured dogma; they say the voice in us is simply the result of habit; that conscience is nothing permanent but is very changeable. 1/ But the common experience of mankind gives testimony

of the falsity of such a view - not to speak of the teaching of the Church, scripture the inspired word of God, and revelation. Persons who speak thus are simply trying to stifle the voice of conscience in themselves; they dread its voice for good reasons and are trying to persuade themselves in every which way that such a voice does not exist.

3) But there are some truths which every child can know. We all believe firmly, for instance, that two and two are four. We know that it can not be otherwise; try as we may we can not change the fact. The fact rests in the very nature of things; and this nature is the impress of ~~God~~ the Creator in things created. In the same way some things ~~do~~ seem naturally wrong to us, and we can not change such facts no matter how much we try. They are tested to, by the common consent of all mankind; and it goes against our very nature to consider them right and honorable.

My dear friends, This, too, is the impress of the Creator in our nature. And it is our duty to foster this ~~impress of the Creator in our nature~~ image of God in our hearts to the best of our ability. When we hear the voice of conscience in us, my dear friends, may we give heed to it. 2) When in doubt, let us go to Christ and not refuse his warning. And if the voice reproaches us after we have committed some action; may we heed its admonition and make a firm resolution for the future; if possible go to confession as soon as possible. 3) If we thus lend a willing ear to the voice of conscience, to the call of Grace God vouchsafes to us, His image in our hearts will never be effaced, but will grow continuously and bring us one day into the ranks of his elect in heaven. Amen!

with a heavy heart

II. Conscience-Foundation of Religious Faith.

Last Sunday, my dear friends, we meditated on conscience as an inner voice which guides us in the daily performance of our tasks and approves or disapproves acts accordingly as they are pleasing or displeasing to God. This voice of conscience in as far as it is an inner conviction of the mind forms the foundation of our religious faith. It is not sufficient for us to know the truths of our holy faith; it is not enough for us ^{merely} to follow the precepts and regulations prescribed by our holy faith. The teachings of our ~~holy~~ religion must ~~be~~ be linked to our lives by the bonds of a firm conviction. In our innermost heart must be an unshakeable consciousness of the truth of our religion, of its ability to bring us close to God here on earth, and to lead us to eternal bliss hereafter. In this sense the virtue of faith in us, which is the essence of our religion, must find its ultimate basis in our conscience, in the inner conviction that this faith is the will and the law of God. Our adherence to our faith must then be one of firmest conviction, not an unreasoning adherence. The Apostle Peter tells us in his first Epistle: "But sanctify the Lord Christ in your hearts, being ready always to satisfy everyone that asketh you a reason of that hope which is in you." 13:15. (Repeat last sentence) In order to do this we must first of all feel satisfied ourselves; and this happens only when our faith is grounded in the unshakable assent of our conscience.

In order to understand well the truths of our holy Catholic faith, it is not at all necessary to be well versed in all the intricate questions of ~~philosophy~~ philosophy and of theology. It is not necessary to go thru an elaborate process of learning before ~~the~~ the light of our holy faith can shine into the heart. If that were so, then few indeed would be able to reap the benefits of the Church of God, then

indeed would the Church of God consist of a privileged class of persons and ~~not~~ many would be deprived from the very start of the benefits of Christ's suffering and death. ¹⁾ Only the few on this earth have so far enjoyed ~~not the opportunity or the time or the inclination to go through many years of study and mental labor.~~ But that is not at all necessary for salvation. The truths of the Church of God are such that all can understand them; they appeal directly to the conscience of man, to the inborn cravings of human nature. ²⁾ ~~And~~ God in his mercy has directed things so that the consolations of religion find their basis in the ordinary nature of man, and all men are in God's wisdom so constituted that they can understand the truths on which rest ~~the~~ the mysteries of ^{religion} sufficiently to accept them with unswerving faith. How often do we not read or hear of the answers of the simple, but religious soul confounding the intellect of the wise man of the world who has tried to shake the faith of God's servant!

³⁾ Christ Himself taught His mission in such a way that it went straight to the heart of simple men; ~~that~~ it was an appeal directly to the conscience of man. He even clothed many of His messages in the garb of parables, of examples taken from the ordinary life of the time. And when the learned Pharisees and Scribes tried to puzzle the Divine master with their questions, it was by the simplicity of His answers to them that they were utterly confounded. ⁴⁾ How true in this sense the words of our Lord that we must become like the little ones if we wish to enter heaven. Since the religion of God is for all men, it must find its response in the common nature of man, conviction of its truth must find its rest in the universal voice of conscience.

Par.:

⁵⁾ There is in human nature everywhere a craving for some kind of religious belief. The universal conscience of mankind yearns for God and for spiritual ~~not~~ relation with Him. This is especially acknowledged again now by most of the world. The past age of godless materialism

seems to be ending, and everywhere we hear of a revival of the religious spirit among men. Many also point to the war as having turned every so many hearts back to God. ~~1/~~ This is but another proof that when human nature is face to face with the most serious aspects of life and death, nothing that is purely earthly can satisfy it. ~~2/~~ But then some persons say and have said long ago that religion is nothing but an inner relation between God and the soul, that it needs no exterior ceremonies, and acts. This is the old fallacy of the Protestant reformation of long ago. ~~3/~~ The central point of this movement was the breaking away from all external authority. The soul of each individual was to decide for itself how it stood with God. Faith alone and not works are necessary, was one of the slogans of Luther. And what do we see now? ~~4/~~ This attitude of the Protestant world resulted in the splitting up of churches and sects, so that the whole matter became ridiculous. For surely so many different and contradictory beliefs and doctrines could not all be correct. ~~5/~~ The craving of the heart remained unsatisfied with this, and now we see a concerted effort on the part of Protestant churches to unite into one. ~~6/~~ What is this but evidence that the inner conscience of man remains unsatisfied with any religion tampered with or constructed by the hand of man. Only in a Church divinely instituted is the spirit of man satisfied, a church that enjoys continuously the guidance of the divine Spirit. Only a unified belief and practice can convince the inner consciousness of the soul; and a unified belief and practice need a complete ~~organization~~ organization, an institution guided by a visible representative of Jesus Christ.

~~7/~~ The truths of our holy faith center around the fall of man, and his redemption by the Son of God Himself. And to this mystery of our faith the conscience of man bears most eloquent witness. Very often when our conscience prompts us to do or to omit something, we

it requires a struggle on our part to obey it. ^{2/} If that were not the case, there would be no need of a conscience. If we were always inclined to the right and good thing, there would be no need on our part to have a voice warning us of our duty. But, alas, there are as it were two laws in us. ^{3/} One prompts us towards good and the other pulls us towards evil. Time and again spiritual books tell us of the inner struggle in the man who wishes to remain good. ^{St Paul} This conflict in us points to a dual nature in us, one good and one bad. The promptings towards good we always recognize as the nobler ones, even tho we sometimes obey the call to evil. ^{4/} We see thus how our very conscience points to a good nature in us contaminated by evil desires, or as our faith teaches us, a nature made in the likeness of God, but inclined towards sin by the first fall in paradise. Our conscience gives an inner attestation to the dual nature of our fallen humanity, to the nobler aspirations of the soul, and to the inclination downwards. Our own experience thus points for us to the central doctrine of our holy faith.

^{Elaborate} Our conscience furthermore points towards another world in which the true cravings of our heart will one day find their goal. We may find satisfaction in worldly pleasures here on earth, but such satisfaction is only momentary; it does not last and ultimately leaves us unsatisfied. ^{2/} After ~~that~~ all there is no true joy but the joy of God. Only if we obey the moral dictates of our conscience can we have peace and joy here on earth. And then, by obeying the moral law, we can feel content even if we are in the midst of pain. On the other hand if we disobey the moral law, ~~we~~ nothing really satisfies us here, and our life here is spent in the vain pursuit of what we do not attain.

Thus our conscience points out to us the vanity of ~~that~~ seeking only the pleasures of this world. It points out to us the dual

nature of good and evil that is in us, and warns us of the struggle--
that we must undergo in order to attain the only goal that is worth
while attaining. It furnishes us with the basis of a firm conviction
in the one true Church of God, and ~~alone~~ gives us the assurance that
we are on the right path to our goal. It is this firm inner convic-
tion that must form the basis of our religion. It is this that we
must cultivate. It forms the foundation of our faith, of the faith
of the simplest man and of the most intelligent sage. Only with this
firm internal consent can we properly perform the duties of our re-
ligion; it alone unites us properly and intimately with our Creator.
(Though it finds its basis thus in conscience, faith is nevertheless a
divine gift which must be fostered by graces and prayer.) Our inner
consciousness forms only the starting point, the first grace as it
were, which is given to every man. ^{unconsciously prayer} The development of this first
step, its ripening into an abundant spiritual life, into a life rich
with the fruits pleasing to God will depend on our own efforts, on
the way in which we build on this foundation. It remains for us
daily to renew this conviction of our faith in our daily prayers, so
that it may become the mainspring of an ever richer spiritual life,
that it may ever draw us closer and closer to God even in this world.
Amen.

Grace of God, faith alone. But grace works on human nature
& transforms it. It must purify these elements of nature
stress them, reflect on them so that fertile field for the
growth of grace. It is faith, inner conviction of necessity of
religion for our life. It is our faith. Not mere intellectual
assent to what we hear in the sermon, but a living faith.
Such a faith is the only one that will bring us to God.

III. Conscience- Essence of a Virtuous Life.

// Last Sunday we viewed conscience as the foundation of our religious conviction. We saw that religious faith to be true must rest in a deep-seated inner conviction. The same hold true of our of the practice of our religion, of the acts or worship by which we outward give expression to the inner virtue of faith. 2/ Only when performed with the full inner knowledge, with our mind turned ~~fully~~ with full consciousness on our actions, will these acts, will the service of God be truly meritorious for us, will the practice of ^{fully} a virtuous life be possible. 3 Our actions, our acts of religion are exterior activities, but they must come from the heart; they must be permeated by one quality especially, sincerity, without which they may be devoid of all good in the eyes of God, and ^{be} of very little benefit therefore to ourselves. 4/ Just as our faith must rest in a deep inner conviction, so our actions must be prompted by a sincere inner consent - before they. ^{will be of much merit to ourselves.} Our service of God must come from the heart, else it will have little value in His eyes.

// If this is ^{not} the case, the practice of our religious duties only too readily takes on a mechanical atmosphere. We only too easily succumb to performing them as a matter of routine. We go thru the exterior action without thinking whole-heartedly of what we are doing, without even striving to lift up our hearts to God as we should do. We may get into the habit of saying our daily prayers merely from the force of habit, - because we are used to it. Or we may go to Mass or say our prayers simply because we always did that or because we think we have to do so. 2/ In such an attitude towards our external religious life there can be little merit for us. - Such a mechanical performance of the service of God comes very close to being a mere mockery. Our actions, our lips say one thing, while our heart speaks

quite differently - and that to God who as Scripture so often tells us, knows the innermost depths of our heart! ³⁾ In such a performance there can be none of the joy of serving God, and only too often it brings with it its own punishment. How many persons who have the misfortune later in life to abandon the practice of their religion altogether, have come to such a stage just because the practice of religion never meant anything to them; because it was merely a mechanical piece of work; because it was not accompanied by that inner conviction, by that consciousness of communing with God which alone makes our works pleasing in the eyes of God!

⁴⁾ This inner conviction must accompany all our works of homage, all our daily acts, before they can be pleasing to God and meritorious for the life eternal. This inner conviction does not mean that we have a feeling of pleasure whenever we pray, that we feel consciously happy when performing the duties of our religion. Such feelings may come, but they are not at all necessary for a true service of God. ⁵⁾ It means simply that we are convinced that the act we are doing will be pleasing to God, and that we will strive to do it for God's honor, and that we strive as much as possible for our weak human nature to center our minds on God. ⁶⁾ It is in this way that our faith, the consent of our conscience is the source of a good life. It gives the quality of acceptableness to all our acts of religion; it decides our true relation with God, our attitude towards him. ⁷⁾ Hence we find so often, that where there is no true faith resting in conviction, but merely opinion which was never fostered and nurtured into the virtue of such a true faith, the most trifling obstacles may turn persons away from God and ~~this~~ religion; nay, that such persons may abandon their religion without having to meet with any obstacles to its practice.

⁸⁾ This knowledge and conviction must enter into our daily lives. Without faith our works of homage are a mere mockery of God. There

may indeed be ~~some~~ some works that are good without this faith. Persons of no religious convictions at all may perform good deeds; or rather they will perform deeds that are not bad - for in the eyes of heaven they will have little of true value. ^{2/} What gives then their true value in the eyes of heaven is the motive behind the acts, the virtue of faith, of love of God, that prompts good actions; ~~these~~ ^{such} A good motive alone will ~~to~~ give to our acts their supernatural value; and where such a motive, such an inner conviction, is missing, the action will have practically no supernatural reward. ^{3/} A virtuous life then must be prompted from within; it must be the result of a firm conviction of the true values of life; and must be prompted by a will that strives to direct the actions towards those true values, towards God Himself.

^{1/} If our life is thus grounded in our living conscience, what additional value in the eyes of heaven is not given to our daily actions? How often do we not meet with trials and troubles in the daily routine of life that we simply cannot avoid; and that we only too frequently bear just because we have to, because we can not escape them? And still what an opportunity there is for us to turn our hearts to God in resignation to His inscrutable will, to offer up these daily trials to the Sacred Heart, thus to add tenfold merit to ~~act~~ them.

^{2/} Again we are all I hope in the habit of saying a prayer to God when we rise in the morning. But how often is such prayer nothing more than a mere habit, just because we give no further thought to it, because we perform the prayer as a matter of routine, in a mechanical manner. Still, how meritorious will not such a prayer be if we center our minds on the fact that we are endeavoring to lift our hearts to God, that we are trying to turn our minds to Him before anything else had entered them, that we are trying to give the first thought of the day to our Lord and Creator. ^{3/} The same is true of the evening

Feast of the Assumption-
St. Joe, Mpls. 1920.

I.

Assump-
tion
shows
Mary's
great-
ness.

- 1) Feast today celebrates the crowning event in the life of the B.V. (Shows the great love of God for her. Her body preserved from earthly corruption.
- 2) It is an expression on part of God of His satisfaction with her. From youth had dedicated herself to God by vow. Kept faithfully. Throughout sufferings was ever resigned. No word of murmur crossed her lips. No shade of sin entered her heart. Not slightest spot on soul.
- 3) Life in accordance with her mission. Most Exalted mission outside of Christs, therefore highest position of merely human creature. This she fulfilled admirably; fittingly accomplished in life of purest perfection. Public confirmation of this in assumption of B.V. So exalted a being, so pure a body, not given to corruption of earth, deserved immediate entrance into heaven.

II.

Must
honor ~~her~~
her.
Cultus
B.V.M

- 1) On account of her life, of way in which responded to call of God, and served him - deserving of our highest respect and honor. Devotion to her always large part in our holy religion. Honor her as most perfect human being, completely according to pleasure of God.
- 2) Honor and reverence more intimate. Has been given us at bitterest moment on cross as Mother. We her children. Was the last legacy of the dying Saviour. She who was connecting link between God and mankind in bringing Christ child to world - destined, willed, to remain ever the bond of union between man and God. Thru her also been appointed as brethren of Christ.
- 3) Hence the ~~main~~ object of our devoted reverence. Call her divine, not because she is God, do not adore her, as having power of herself, but give her love and reverence on account of nearness to God, her willingness to help us, her mission as our protector and mother (affectionate).

III.

Show
rever-
ence by
asking
help in
time of
need.

- 1) Best way to honor her is to have recourse to her in need. Give her opportunity to act as our mother, by going to her with petitions in childish confidence. Always willing, eager.
- 2) Her whole life here was spent in serving Christ. How much more now, when in God's presence. Her greatest suffering here in seeing Christ maltreated, neglected. How willing then to help us to serve Him? See at marriage of Cana how compassion made her ~~ask~~ ask Christ. 1st miracle.
- 3) Especially seek her help in temptations. Called consoler of afflicted and Refuge of sinners. No better than send heartfelt petition to her when temptations enter our mind.
- 4) All know beginning of sin is in thoughts that come, of envy, hate, lust, etc. Mind is gateway to heart. There must be on watch. Immediately turn ~~to~~ mind to B.V.M. Let her enter, and help to dispel thoughts. Then need not fear, for with Mother of God herself placed as guardian at entrance of our hearts - no evil thought will have power over us. Watch over us as her children, and render us up in due time to God as acceptable gifts.

P. 149

The Blessed Sacrament - the Pledge of God's Love for us;
the Gauge of our Faith in God!

St. Joe, Mpls., Aug. 8, 1920.

I.

- A Sign of God's Love.
- a) Thru Incarnation-Christ became Man. God sent down His Son. Mission to rescue man and save men for God. Recall men to service and love of God.
 - b) Christ accomplished mission thru passion and death. Words of Scripture: Greater love than this no man hath, than that he give his life, etc. Fulfilled eminently in Christ. Love for us infinite
 - c) Both the Incarnation and Death perpetuated in Sacrifice of Mass. Christ not satisfied with sojourning here ~~days~~ for short time. Comes often at bidding of His representative. Wants to come to us. Immolates self, as it were, in giving Self entirely to us.
 - d) Christ's yearning even greater than this. In Blessed Sacrament ever waiting for us in Church. Come to me ye that labor and burdened, He cries. Willing to wait, stripped of all divinity, in uncomplaining patience, too often in solitude, perhaps saying: Behold this heart so loving and so little loved.

II.

- A Gauge of our real Faith
- a) Our faith not merely matter of saying yes. That is unfruitful faith. True faith is active. Else empty words or promises. How active our faith?
 - b) Answer first of all by the adoration we pay God while in Church. Do we act outwardly and esp. inwardly as if God's presence meant something to us?
 - c) Outside of regular church services. Ever enter our minds to come to pay a visit? Saw in past years that suffering fills churches, final place of consolation. Must we wait till then; challenge affliction thus. Or go thru living faith at all times.
 - d) May not be possible often. Other things possible to all. Often pass near church, hear church bells ring. What our thoughts? Often, there's the German, French church, the pro-cathedral. And no thought that our Saviour dwells there! What mockery!
 - e) Custom of raising hat when passing church. Ejaculation. Story in Catholic paper recently, young man, accident, ambulance passed church. Youth raised hat feebly and died soon. This day, with Me in paradise.

Conclusion:

III.

- 1) Respond to God's love by a living Faith. Direct thots to God often. Ejaculations and visits. Distance does not ~~part~~ hearts.
- 2) If cold. How shamefully treating love of Xt. Words to Jerusalem (If thou hadst known).
- 3) Friday Transfiguration: Couldst not wake with me 1 hr. (40 hrs.) Man. visit next 3 days. If here. what loving reception from Him.

Feast of the Assumption.

Beloved in Christ!

We are celebrating today the Feast of the Assumption of the Blessed Virgin Mary, of the taking up of her body into heaven very shortly after her death. This great miracle was the crowning event of the life of the Mother of God, a last and a lasting memorial of the love which Jesus Christ has for the noblest of human persons. The Blessed Virgin was endowed with a human nature just like our own, she was surrounded by the same conditions as all other people of her time and country, and was subject to the same temptations of the world and the devil as we are. Nevertheless not the slightest trace of any sin, of any offense against God crossed the threshold of her soul, and it was on account of her eminent virtue, which God had foreseen, that she was chosen to be the Mother of the Messiah, to occupy the highest position ever held by mortal man. Her life on this earth was a continuous example to us of everything that is good and holy, and we shall review a few features of it in particular to ~~so~~ draw from them lessons for ourselves, for the salvation of our souls.

From the birth of Christ on, the Blessed Virgin was constantly in the presence of the Divine Son, until He ascended to heaven before her very eyes and those of the Disciples. She watched over the Child Jesus and cared for him; she ministered to His cares as He grew up, and accompanied Him through His missionary labors. If we recall thus how she was always with

Him the thought must strike us ~~that~~ that she could not have been otherwise than exceedingly happy. For what greater joy can there be than to be ever in the presence of God, than to be ever in close union with Jesus Christ? And who was in closer union with Him ~~than~~ on this earth than His most holy Mother? Hence she must have been very happy indeed. Still, if we look at her life even passingly, we see that she endured great pains and sufferings, greater ones, perhaps, than any other person on this earth endured. We can well imagine what pangs she must have felt when she had to lay the divine Child, the Lord of heaven and earth in a manger, in a barn, and that in one that did not even belong to her. What terror and fright must have filled her heart, when she was roused in the middle of the night by St. Joseph and told that she ~~must~~ must flee poor and penniless to a strange land, far from home and friends. Again she saw the Scribes and Pharisees plot against the life of Jesus; she saw Him sweat blood in the Garden of Olives; she saw Him scourged, crowned with thorns, made to carry His own cross on the painful road to Calvary, and there nailed to the cross, even mocked at and ridiculed by the commonest rabble. What greater sorrow can there be than a mother's when she sees her only son thus maltreated. Again, how did she feel when she saw her divine Son ascend into heaven and leave her behind to live years alone without Him. From all this, my dear Christians, we can learn that even the greatest happiness on earth is mixed with sorrow, that no one can be perfectly happy on earth. And

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Divine Providence had decreed this so with good reason. If we could be perfectly content and happy on this earth, we would not think of heaven, we would forget all about God. Our sufferings on this earth are there to remind us that we are working for another life, that we must wait for real happiness in the world to come and that we are here now to prepare ourselves for it.

The body of the B.V. was taken up into heaven after her death, because of the pure life she led on earth. God did want so unspotted a body to crumble into dust and ashes like the bodies of sinful men. When she was twelve years old she went to the temple of God at Jerusalem, and dedicated her body and soul to God as a perpetual virgin. She kept this resolution so strictly ~~thru~~ throughout life, that not even the slightest sin found entrance into her heart; she is truly the Queen of Saints, the Virgin of Virgins, and an excellent model to us of purity of life. Her body, most truly a temple of God was so immaculate that it was taken into heaven just as it had been on earth. Our bodies, too, are temples of ~~xxx~~ God, for St. Paul says to us: "Know you not that your bodies are members of Christ?"---"Know you not that your members are the temple of the H.Gh., who is in you?" and again: "Know you not that you are the temples of God and that the Spirit of God dwelleth in you?"- 1 Cor. VI. 15,19; III.16. Hence our bodies too are temples of God; but how often did we not desecrate this temple by committing sins; how often have we not chased God out of

this temple by sins of all kinds, especially by sins of impurity? There are no sins so hateful to God, none that cause Him so much sorrow as sins of impurity. Whenever these sins are committed willingly and knowingly, they are grievous offenses against God, mortal sins; they ~~separate~~ separate us entirely from God, they lose heaven for us and make of us children of darkness. Hence we must flee such sins with all our power. Temptations to these sins present the greatest danger that the soul can meet/ with, a danger with which we dare not play, from which we must turn away completely as soon as we notice it. Sins against impurity generally begin in the mind and it is there where we must fight them and put them to flight. On account of original sin human nature is weak and ~~is~~ prone to evil, and it easily happens that impure thoughts are in our mind before we know it. We suddenly notice that we have had such thoughts perhaps for some time. So far they are not yet sins, but as soon as we have become aware of the state of things the turning point has set in. Then, if we say yes, we are committing a mortal sin, while if we say no, if we turn away and try to think of other things, then we are fighting like true soldiers of Christ for God, for the holiness of our souls, and shall one day receive a great reward for our efforts. ~~Waxdangammmk~~

Another point in which the Mother of God is especially a model to us is resignation to the will of God and patience in everything that God sends. When the Archangel Gabriel first told her of God's will, she answered: "May it be done to me according to thy word"; and this thought guided her thru her

entire life. We saw before how she suffered all her lifetime the bitterest pains, so that Our Holy Mother Church has even instituted a feast in honor of the Seven Dolors, or great pains of the B.V. During all of this ordeal she never murmured a word against God, but endured everything in silence because it was God's will. So we, too, must bear in patience everything that is disagreeable to us, everything that displeases us. Of course, it may be very hard for us at times, but we must remember that nothing happens to us unless God permits it to take place. And then, should we not even rejoice, if we remember that whatever we suffer patiently here will receive a hundredfold reward in the life to come?

We see then ~~that~~, my dear Christians, in what ways especially the B.V. has given us an example on this earth that we should try to imitate. It may seem hard to us to do that, and almost impossible, but we must only have courage and good will and God will do the rest. We must not expect to overcome all evil ~~all~~ alone; if we do, we shall certainly fail. But we must look above for help; we must look to God's graces, and make use of the means he has given us for leading a holy life. We must make frequent use of the sacraments and lend an attentive ear to the words of advice we receive from Him thru His ministers. Here, again, the B.V. has given us a example worth following. We read in the Gospel what she did when Christ spoke words of import to her. "And His mother kept all these words in her heart", says the Evangelist. So, too, we must ~~if~~ keep and observe the words of advice received in the holy sacrament of

penance and in the sermons. These are not the words of mere man, but words inspired by the Holy Ghost, and uttered by the representatives of Jesus Christ. We must always depend on the graces of God, which we shall most easily obtain thru the intercession of the B.V. If she asks God for graces in our behalf, we shall surely obtain them; and there is no doubt about the willingness of the B.V. to help us. When Christ was expiring on the cross, He beheld His mother and His beloved disciple John standing at His feet. He there said to His mother: "Woman, behold thy son", and to John: "Behold thy mother." By these words He made Mary His mother the mother of the whole human race, and he made all of us the adopted children of Mary. Hence she is ever ready, nay eager to help us and is only waiting for us to ask her. And if she asks her Divine Son for any thing, can He refuse? Did he not change water into wine at her request at the marriage of Cana, altho His time had not yet come, as He told her. O let us all have a great devotion to the B.V., frequently say some prayers in her honor, a few Hail Marys, the Angelus or some such prayer. If we put ourselves under her protection and pray to her for help in temptations, we need not fear that we shall be forsaken. No; she will guide us thru life, obtain for us from God all the help we need, and finally lead us to that goal, where we shall be eternally happy in the presence of her Divine Son J.C.Amen!

St. Martin - August 15, 1916.

Auf Christi Himmelfahrt.

Liebe Christen!

Mit dem heutigen Feste feiern wir das Begebniss, welches den Lebenslauf Christi hier auf Erden beendigte. Christus war hier auf Erden gestiegen, dem Willen des gottlichen Vaters gemäss, um uns von der Gefangenschaft der Sunde zu befreien, uns den Himmel zu eröffnen, und um uns zu zeigen, wie wir hier leben sollten, um einst mit ihm den Himmel, unser~~s~~ ewiges Heim, zu besitzen. In den Himmel aufgefahren, sitzt er zur Rechten des Vater, und harret da unser, um uns nach einem ihm wohlgefälligen Wandel hier auf Erden mit Freuden auf ewig zu sich zu nehmen. Dafür sind wir ja hier auf Erden, dafür leben wir, dafür sind wir erschaffen - um einst in den Himmel zu kommen. Was ist den dieser Himmel? Er ist der Wohnort Gottes, des grossten Gutes, und deshalb ein Platz der Glückseligkeit, ~~wo~~ der ewigen Freude, und als Heim für uns bestimmt. Der Hl. Paulus sagte ja das wir hier 'Pilgrime entfernt ~~von~~ vom Herrn sind, so lange wir im Leibe sind' - hier ist nicht unser Heim; dasselbe finden wir nur in dem Himmel. (2. Cor. v, 6)

Der Himmel ist vor allem ein Platz der unendlich grossen Freude. Hier auf Erden gibt es viele Muhsalen, viel Kummer und Leid, viele Trauer. In dem Himmel gibt es hingegen nichts von dem. Wir können uns nicht vorstellen wie schön, wie freudenvoll es da sein wird. Wir wissen nur ~~was~~ der Hl. Paulus schon sagte, das es unserem schwachen Verstande ganz unzugänglich wäre ~~was~~, dass kein Auge sehen könne, kein Ohr je gehört hatte, und es in keinem Menschen Herzen gekommen sei, was Gott denen in Himmel bereitet hat, die ihn lieben (1. Cor. 2, 9). Unaussprechlich, unendlich gross ist daher die Freude die wir im Himmel kosten werden. Wie ganz anders muss es da nicht sein als hier auf Erden. Hier auf Erden geniessen wir verschiedene Freuden, Aber alle die Freuden die uns hier zu kommen sind endlich, und erschöpfbar. Es gibt hier keine Freude die nicht zu Ende kommt, die nicht auch ihr Leid hat.

~~Keine~~ Keine Freude hier auf Erden ist unendlich gross, es gibt keine die nicht grosser sein konnte, und so kommt es darn dass keine irdische Freude uns vollig befriedigen kann. Wenn wir irgend ein Gut hier besitzen, dann können wir immer ein ~~grosseres~~ ^{grosseres} uns denken, und setzen unser Verlangen auch gleich auf mehr. Überall zeigt uns die Erfahrung wie der Mensch nicht durch irdische Guter befriedigt sein kann. Ein J.D. Rockefeller, ^{ist} einer der ~~grossen~~ reichsten Männer der Welt, er wohnt in einem wahren Palast, er hat mehr als genug Geld um alles sich zu erkaufen das er haben will. So denken wir. Ist er glücklich? Mit all seinem Reichtum kann er wegen eines erkrankten Magens nicht eine einzige Mahlzeit mit Genuss zu sich nehmen. Er würde all sein~~e~~ Reichtum für eine gute Gesundheit geben. Widerum zeigt uns die Erfahrung das desto mehr man der irdischen Guter besitze, desto ~~mehr~~ grosser wird das Verlangen nach mehr, so dass man nie zur Befriedigung kommt. Mit grosserem Reichtum und Gut vermehrt sich auch ~~die~~ Kummer und die Besorgn~~is~~ wegen derselben immerfort. Nein, hier auf Erden gibt is keine volle Befriedigung, keine ungemischte Freude. Diese finden wir aber in dem Himmel. Da werden wir Gott selbst, das unendliche Gut besitzen. Nun können w r aber uns kein grosseres Gut als Gott vorstellen, er ist Gut ohne alle Grenzen, er erschöpft unser ganzes Vermögen nach Freude, so dass es im Himmel nicht möglich ist ^{nur} eine gemischte Freude zu haben. Denken wir uns doch, ^{Nehe Erfahrung hatten} wie die Heiligen ^{haben} die hier auf Erden innigst mit Gott verkehrten. In sonlichem Verkehr gerieten sie in Entzückung, so dass ihre Sinne nichts anderes mehr wahrnehmen konnten zur Zeit, So erschöpfte Gott all ihr Vermögen. . Wie viel mehr wird es erst mit den Seeligen im Himmel so sein? Dann werden wir Gott sehen wie er in Wirklichkeit ist, sagt uns der hl. Johannes; and dass können wir hier auf Erden nicht klar begreifen; denn hier erkennen wir nur stückweise, wie der hl. Weltapostel uns belehrt. Also ist ~~der~~ ^{der} Himmel ein Platz, und der einzige Platz, der unendlichen~~en~~ ^{en} grossen, ungemischten Freude!

Auf Christi Himmelfahrt - 3

Aber nicht nur ist der Himmel ein Platz wo die Freude gross ohne Grenzen ist. Es ist auch ein Platz wo diese Freude eine Dauer ohne Grenzen haben wird, also der Zeit nach auch unendlich sein wird. Gerade deshalb ist der Himmel auch ein wirkliches Heim für uns, weil wir wissen dass wir von da nie verstoßen werden können. Eben in dieser Überzeugung liegt auch ein Hauptpunkt der Unendlich grossen Freude. Hier auf Erden kann schon keine Freude unendlich gross sein, weil wir wissen dass sie zu irgend einer Zeit aufhören kann; wir können die grossten irdischen Güter über Nacht verlieren. Eine solche Furcht gibt es aber im Himmel nicht. Einmal da, immer da - gilt von uns und von der Glückseligkeit die uns da zukommt. Also ~~ist~~/~~der~~ ist der Himmel ein Platz wo die Freuden ewig dauern, wo es keine gemischten Freuden gibt wie hier auf Erden. So sagte Christus im Evangelium des hl. Johannes hierzu: "Auch ihr habt jetzt zwar Trüer, aber ich werde euch wieder sehen, und euer Herz wird sich freuen; und eure Freude wird niemand von euch nehmen (XVI, 22). Wenn dem nicht so wäre, wenn der Himmel nicht ewig dauern würde, wäre seine Freude auch nicht unendlich gross, sondern mit Sorge u. Bangen umringt."

Das heutige Fest soll uns nicht ^{hin} nur an den Himmel erinnern, sondern besonders darauf, dass der Himmel für uns bestimmt ist. Der Himmel ist uns von Gott als ewige Ruhestätte verheissen - doch nicht willkürlicherweise. Er ist eine Gabe des Vaters, welche wir nur nach Verdiensten geniessen können. Nur wer den Himmel durch ein Gottgefalliges Leben hier auf Erden verdient hat, kommt einst in ihn hinein. Dass sehen wir schon aus dem Beispiele Christi. Christus selbst ist nicht mirnichts dirnichts in den Himmel gegangen. Es war nur nach lange Jahre des bittersten Leidens, ~~der~~ und, menschlicherweise gesprochen, der grossten Entauschungen, nach der vollen Selbstaufopferung und Ergebung seines Willens in den des Vaters, dass ~~er~~ die ~~seiner~~ Himmelfahrt sich vollbrachte.

Auf Christi Himmelfahrt - 4.

Der hl Johannes sagt uns vom ewigen Leben: "Wer seine Seele liebt, der wird sie verlieren; und wer seine Seele in dieser Welt hasset, der wird sie zum ewigen Leben bewahren"(xii,25). Der hl. Mathaeus gleicht das Himmelreich einem Acker in welchem ein Mann, eine Perle gefunden hat. Was muss der Mann tun, um die Perle zu erlangen? Er muss hingehen und alles was er besitzt verkaufen, um damit den Acker der die Perle enthält zu kaufen. Also müssen wir durch den Kampf über uns selbst hier auf Erden den Himmel verdienen. So sagt ja auch das Evangelium dass das Himmelreich Gewalt leidet, "und die Gewalt brauchen, reißen es an sich(Matth. xi, 12).

Es mag uns hier vielleicht ein Bedenken kommen. Wenn die Glückseligkeit im Himmel nach unseren Verdiensten uns erteilt wird, dann werde verschiedene Grade der Freude im Himmel sein, weil die Verdienste der Menschen gar verschieden sind. Un wenn dem so ist, ~~dann~~ wenn einige Menschen weniger Freude haben als andere, dann kann ja ihre Freude nur eine gemischte sein. Die hl Kirchenvater haben schon lange zurück darauf geantwortet. Wir können zwar die Wege des unendlichen Gottes nicht verstehen mit unseren schwachen Kräften, aber ein Beispiel mag uns das doch klar machen. Wenn zwei Kinder von verschiedener Grosse neue Kleider bekommen, dann bekommen sie natürlich Kleider verschiedener Grosse. Aber das kleine ~~Kleid~~ Gewand passt dem einen Kinde genau, und das grossere dem anderen. Obwohl sie also Kleider von verschiedener Grosse erhalten, bekommt ein Jedes gerade was ihm genau anpasst. So auch hier. Ein Jeder ~~der~~ der im Himmel kommt ist in der Heiligkeit zu einer gewissen Grosse gewachsen. Die Freude die er dafür von Gott bekommt, wird ihm genau angepasst sein, so dass es für seine Natur unmöglich wäre grossere Freude zu genießen. Und deshalb sind alle im Himmel vollständig glücklich, da ~~bei~~ bei allen die ganze Natur mit Glückseligkeit erfüllt ist. Da sie Gott von Angesicht zu Angesicht schauen werden, ist ihr ganzes Erkenntnisvermögen erschöpft, und sie können u.

wellen an sonst nichts denken.

Mögen wir dieses nicht nur heute, sondern sehr oft vor Augen halten, liebe Zuhörer. Und bedenken wir besonders, dass es für uns unmöglich ist, ^{uns richtig} ~~richtig~~ vorzustellen, ~~was~~ was der Himmel alles für uns sein wird. Wir wissen aber mit Sicherheit dass da unsere Freude unendlich gross sein wird, und unendlich dauern wird. Und wenn wir ~~dieses~~ dessen hier oft eingedenk sind, dann wird auch unser Leben ein solches sein dass sicher zum ewigen Ruheplatze führt. Dann wird schon hier auf Erden grosser Frieden und Grosse Freude des Herzens uns zukommen. So sprach der Apostel Paulus zu den Philippern, über den Frieden Gottes, der allen Begriff übersteigt, in denen die ihre Herzen u. Sinne in Christo Jesu bewahren. Tun wir dieses, dann werden wir unsere Laufbahn so enden wie Christus selbst es auf diesen Tag einst getan hatte - da werden wir dann uns nicht dunkel vorstellen müssen was der Himmel und die Gluckseeligkeit für uns sind - sondern auf ewig sie geniessen vom Throne des unendlichen Gottes.. Amen!