
One Time Christ Wept.

St. John tips us off as to the real reason why Christ wept over Jerusalem. In the introductory chapter of his Gospel he says, "It (Christ) was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and his own received him not."

The lamentation: "Jerusalem, Jerusalem! thou who killest the prophets, and stonest those who are sent to thee! How often would I have gathered thy children together as a hen gathers her young under her wings, but thou wouldst not! Behold your house is left to you desolate." --Matt. 23, 37.

Christ At Notre Dame.

In every chapel. . . in every heart that receives Him daily. But there are those for whom Christ is in mourning. . . Is the infrequent communicant afraid of Him? If the sense of guilt is never completely destroyed in a man, what must be the guilty sense of those who deliberately, knowingly procrastinate necessary confessions? If there is remorse, Christ still is speaking; if there is sorrow, there is invitation to atonement.

Getting back to the Sacraments can be dreaded because it will demand a repudiation of the evil which is the obstacle. There is a mystery about iniquity--St. Paul mentions it. There is a mystery about the boy who hasn't been to the Sacraments since September, or December, or since the beginning of Lent. There is a mystery about the power of sin, how it infiltrates so deeply into a man's soul.

But yet never so deeply that the drastic spiritual surgery of a good confession will not drain off the hideous, leprous poison. As long as there is life in the body, there is hope in the soul. The final rejection will not be made till JUDGMENT.

The Unprofitable Servant.

To the unprofitable servant, on the day when all shall be revealed, the Judge will pronounce sentence: "But as for the unprofitable servant, cast him forth into the darkness outside, where there will be the weeping, and the gnashing of teeth."

Bury Your Talents?

Our Lord gives us the parable of the talents. The servant with five talents had a good eye for business and made a profit: "Master, thou didst hand over to me five talents; behold, I have gained five others in addition." He was congratulated: "Well, done. . . ." The servant with two talents gained another two. And he was complimented. But the poor fellow with one talent had nothing to show for his money. He had buried it, hidden it in a napkin. Like the barren fig tree, this unprofitable servant was cursed: "Cast him forth into the darkness. . . ."

After you graduate, will you have to carry around your diploma to prove to the world you are a Catholic college graduate? What will distinguish you as a militant Catholic layman? Will it be your knowledge of accounting? Stresses and strains? Bacteria? Great Books? Or will you be like Nicodemus and Joseph of Arimathea who were afraid to follow Christ openly? Will you profess discipleship only at night, only at Sunday Mass? You may never condemn Christ, but will you defend Him openly? Will you have the apostolic guts to work and sweat to make the market-place in which you will save your soul a more Christ-like environment? "The strength required to accomplish that seemingly superhuman task will be found in a more and more intense practice of the sacramental and eucharistic life." --Pius XII.