

*Fun and Serious=8-27-23*

†††JMJ††† **Humor for today** †††JMJ†††  
*Children are quick*

TEACHER: Why are you late?

STUDENT: Class started before I got here.

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TEACHER: John, why are you doing your math multiplication on the floor?

JOHN: You told me to do it without using tables.

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TEACHER: Glenn, how do you spell 'crocodile?'

GLENN: K-R-O-K-O-D-I-A-L.'

TEACHER: No, that's wrong

GLENN: Maybe it is wrong, but you asked me how I spell it.

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TEACHER: Donald, what is the chemical formula for water?

DONALD: H I J K L M N O.

TEACHER: What are you talking about?

DONALD: Yesterday you said it is H to O.

†††JMJ††† **This is Serious** †††JMJ†††

*The following is extracted from:* The Necessity of Restoring Ill-Gotten Goods

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If you have stolen a single dollar, and are in a position to restore it, but fail to do so, even if you were to weep tears of blood for your sin and most solemnly promise never to do the like again, and confess the theft a hundred times, it is all of no use. If you do not make restitution when you can, not all the power on earth and in heaven, neither priest nor bishop, can absolve you, and if you receive absolution a hundred times it will do you no good; the sentence of absolution cannot be ratified even by God; the owner of the stolen property is the only one who, if he wishes, can free you from the obligation of restitution.

From all this you can see how foolish and senseless it is to desire and seek for unlawful gain; for I ask you again: Do you intend to make restitution or not? If you do intend it, why do you take what you must give back, greatly against your will? Why should you, then, burden your conscience and offend God by such a foolish and unprofitable sin? Do you intend to keep what you have got dishonestly? Oh, then I pity your poor soul, for you

are doing a still more foolish thing. Do you wish to be lost forever? “What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?”

If there is any one here, as I hope there is not, who possesses anything unjustly, I tell you in the name of God that you are sentenced to eternal death, that you will burn in hell forever, if you keep what is not yours. The only means of avoiding this shameful death is restitution, and will you hesitate to make it?

*The following is extracted from: The Necessity and Nature of Sorrow for Sin*

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Even little children learning the Catechism, know that the chief part of the Sacrament of Penance is sorrow for sin. God is the Lord of all graces, which he distributes as he pleases. Now, he has determined not to forgive sins, under any circumstances, unless the sinner is truly sorry for them... It is, then, an undoubted fact that God will not pardon sin, either in or out of the Sacrament of Penance, unless the sinner is sorry for what he has done... Sorrow for sin, when it arises from a perfect love of God, is such a powerful means of obtaining forgiveness that it at once justifies the sinner, even without any other means, and makes him a friend of God... In the New Law, if I have no opportunity of confession, through want of a priest, if I make an act of perfect contrition, I am again a friend of God, even if I were the greatest sinner in the world, and the kingdom of heaven belongs to me as my lawful inheritance. Nor is any examen of conscience or of the number and nature of my sins required for this. It is enough if I am heartily sorry, from a motive of perfect charity, for having offended God. Even when I have an opportunity of confessing my sins, and intend availing myself of it, the moment I make this act of perfect sorrow, before I receive absolution, or tell my sins to the priest, or even examine my conscience, all my sins are at once forgiven, although the obligation of confessing those sins and receiving sacramental absolution for them, still remains, because the law of God requires it. From this alone it is evident that contrition is the most necessary condition to ensure forgiveness for sin; for, if all other means fail, it alone has the power of fully reconciling us to God... The same necessity is still more evident from the fact that without this sorrow all other means are useless to obtain pardon of sin... It is so absolutely necessary, that without it, not a single sin will be forgiven.

**My sorrow for sin must be so sincere that I must be disposed, no matter what circumstances arise, to prefer any evil rather than offend God by mortal sin.**

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