

Infinitely Sacred

Sermon Transcript • June 7, 2026

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

“And He commanded him, saying: But of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.”

“And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold; and she took of the fruit thereof, and did eat, and gave to her husband, who did eat.”

“And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.”

“And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth.”

Anger, contentiousness, deceit, detraction, disobedience to parents, and dissensions; dissoluteness and drunkenness; emulations, enmities, and envy; foolishness and fornication; gluttony, gossiping, and greed; haughtiness and the hatred of God; idolatry, immodesty, and infidelity; iniquity, insolence, and the inventing of evil; lack of mercy and lack of natural affection; lust, luxury, malice, and murder; pride, quarrels, and revelings; sects, slander, sloth, and strife; uncleanness, whispering, and wickedness; witchcrafts, wraths, and such like.

Friends, the catalogue that you have just heard recited is but a brief list of the disorders that have plagued mankind from the beginning, and which still haunt it today. So ubiquitous is the phenomenon of disordered and destructive human desire and behavior that every religion or philosophy ever invented by men—and the one only religion revealed by God Himself—has addressed itself to it and has proffered solutions to the human condition.

Animism, in its various forms, attributes the disorder to the fact that we have offended the myriad spirits which inhabit nature, our ancestors, and sacred objects. According to the animists, these offenses lead to the imbalance, misfortune, illness, and harm which our catalogue detailed.

Zoroastrianism attributes the disorder to the cosmic battle which is being waged between Ahura Mazda and Angra Mainyu, between good and evil.

For the so-called sages of Hinduism, the central issue is the cycle of samsara, or rebirth, which is itself driven by karma: this seemingly endless cycle of actions and consequences to which the catalogue of disorders bears witness, and which binds the soul—that is, according to them, the Atman—is born of ignorance and attachment.

And, without meaning them any disrespect, it would not be entirely unfair to suggest that, despite a few notable details, Buddhism, the younger brother of Hinduism, follows a similar logic.

According to Islam, every man is born pure, but is prone to sin through weakness, forgetfulness, and following desires. Within this religio-political system, many of the items listed in our catalogue of disordered desires and actions would be defined as acts of disobedience to Allah's will.

However, there is an important caveat to be made here with regard to Islam and its so-called moral law. Many of the items on the list are sinful only if committed against a Muslim or a male member of the human race. And if some of these same acts were committed against a woman or perpetrated against an infidel—that is, a non-Muslim—then they acquire a kind of nobility of stature.

It is also important to note that, long before Islam existed, Rabbinic Judaism offered a diagnosis of the human condition which is quite similar to the one later mutilated and proffered by their false prophet.

In Judaism, like Islam after it, the items in the catalogue of disorders are instances of disobedience to God's commandments as given in the Torah. These arise from inclination. However, for Judaism, unlike for Islam, sin has a relational component. In Judaism, sin disrupts the covenant between Israel and its God.

Friends, those are the diagnoses of the human condition provided by the religions invented by men. However, within the true religion—that is, Roman Catholicism—central to the matter of human misconduct is original sin and the inherited guilt and wounded nature which are the promised results of Adam's fall.

It is this wounded nature that inclines men to concupiscence and actual personal sins, each of which separates a person from God.

“And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth. Upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life. I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.”

Dear friends, while the diagnoses of the human condition given by the religions invented by men and the diagnosis given by the true religion share some features, there is an unsurpassable chasm which separates these man-made religions from the one religion revealed by God.

And the chasm which separates them concerns their proposed remedies and the one only effective soul-cure available to every man, offered by God's holy religion.

Each of the remedies proposed by the religions of men begins and ends with human acts. Whether the ritual offerings and taboos of the animists, the active moral choice of the Zoroastrians, the duty, devotion, meditation, and knowledge of the Hindu, the following of the Noble Eightfold Path of Buddhism, the servile obedience to Allah of Islam, or the higher covenantal obedience of Judaism, human action is the animating force of salvation.

However, in the true religion revealed by the Triune God, the remedy is divine grace. It is God who acts first, and it is God who maintains the cooperating soul on the path of eternal salvation. Or, as Augustine would have it:

“The grace of God does not find men fit for salvation, but makes them so.”

But what is even more astounding about the Catholic remedy is its origin: the very Heart of God.

And this month, as we proceed with our mini-catechesis on the Sacred Heart of Jesus, we turn our gaze to the mystery which is, it may be said, its animating principle.

At the heart of our holy religion is the unimaginably glorious truth that the Lord of the universe truly loves each soul, each and every one; that Our Lord Jesus Christ loves us with divine love; that He loves us with spiritual human love, for He has a rational soul; and that He loves us with a sensitive human love, which He expresses through His human Heart.

And it is this incredible love which compels Saint Margaret Mary Alacoque, as you say or sing:

“Behold this Heart which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify its love.”

“In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed, and in truth.”

My dearest friends, today is the Second Sunday after Pentecost, the Sunday within the Octave of Corpus Christi. But it is also the first Sunday of June, the month during which Holy Mother Church calls her sons and daughters to a truer and deeper devotion to the Sacred Heart of Jesus.

And as we come to receive upon our tongues and in our persons the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ, let us beseech God the Father to grant us both the grace to adore the infinitely Sacred Heart of Jesus and the grace to imitate that Heart in our manner of life, saying:

“O God, who under a wonderful Sacrament hast left us a memorial of Thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption.”

“Make us, O Lord, to have both a perpetual fear and love of Thy holy name; for Thou dost never deprive of Thy guidance those whom Thou dost establish steadfastly in Thy love. Thou who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.”

Saint John Eudes, pray for us.

Immaculate Heart of Mary, pray for us.

Most Sacred Heart of Jesus, have mercy on us.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.