

FIVE MINUTE SERMON

FIFTH SUNDAY AFTER EPIPHANY
FORGIVENESS OF INJURIES
"Even as the Lord hath forgiven you, so you also..."

The spirit of Jesus Christ, the spirit that animates His Church and that animated the inspired Apostle when writing these words is a spirit of Charity, a spirit of forgiveness of injuries.

Some of the most beautiful teachings of our Lord are contained in the celebrated sermon on the mount. He ascended a mountain in Galilee, followed by a large multitude of people, and sat down to teach them.

Almost every day we have occasion to think some one has offended us. Our first thought is "I will have satisfaction; I will be revenged; I will remember this."

Who can look upon the example of our Lord Jesus Christ insulted, buffeted, calumniated, spit upon, slapped in the face, dragged through the streets by a vile rabble and finally crucified on Calvary when the sun hid His face and heaven frowned upon the horrible spectacle...

Our eternal welfare prompts us to forgiveness of injuries. It is not a counsel, it is a precept. We must forgive if we would be forgiven.

How can you say the Lord's prayer, if you have hated in your hearts for another? How can you say "Forgive us our trespasses as we forgive them that trespass against us," if you do not forgive them?

WILL WE EVER WALK ON AIR?

Train Of Thought Inspired By A Letter About "Fruit-a-tives"



MR. D. McLEAN
Orillia, Ont., Nov. 28th, 1914
"Four or two years, I was troubled with Constipation, Drowsiness, Lack of Appetite and Headaches. I tried several medicines, but got no results and my Headaches became more severe."

TEMPERANCE

THE DRINK PROBLEM IN ENGLAND

Our English exchanges are filled with articles and correspondence on the need of a campaign to "Down Glasses." A correspondent of the Spectator (London) tells of a conversation he had with the manager of a large steel plant, who stated that increased wages and the greater facility for spending in drink were working against the Government, the employers and the employed.

The Tablet in an editorial leader entitled "The War and Waste" deplored the prevalence of the drink evil, and cited a case that showed what effect it is having on the soldiers.

Last week two soldiers who had been under arrest for drunkenness, were awaiting the arrival of a military escort to take them back to the barracks. They had become sober and repentant, and impatiently awaited the arrival of their comrades.

Another instance is cited by the Tablet, where a farmer was the sufferer. He farms 1,000 acres, and engaged seven men at a high wage, last harvest, to mow a forty-acre field.

remarked: "This is a jolly good job; we must have some beer." The beer was brought from a convenient public-house, and the drinking began. Visiting the farm on the third day, the master found that practically nothing had been done. Two of the men were at the public-house, drunk, another was advising his mates to let the oats rot, all were indifferent to their employer's interests.

A GREAT SACRAMENT
By Rev. W. D. O'Brien in Extension Magazine
The Holy Eucharist is the third Sacrament in the order of reception, but it is the first in order of dignity.

The Eucharist may be considered as a Sacrament and as a sacrifice. It is a sacrifice inasmuch as it mystically renews the death of the Saviour; it is a Sacrament because we find in it all that is necessary to constitute a Sacrament, namely the sensible sign, the institution by Christ, and the giving of grace.

The institution of the Holy Eucharist is vouchsafed by Saints Matthew, Mark, Luke and Paul. St. Matthew says: "And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye and eat: this is My Body. And taking the chalice He gave thanks, and gave to them saying: Drink ye all of this. For this is My Blood of the new testament, which shall be shed for many unto remission of sins." (St. Matt. xxvi, 26-28)

Of all the dogmas of the Catholic Church, there is none which rests on stronger scriptural authority than that of the Holy Eucharist. There are many doctrines in Scripture on which the Evangelists seem to differ, but the sacred writers all agree in regard to the blessed Eucharist. (See St. Matt. xxvi, St. Mark xiv, St. Luke xxii, St. John vi.)

These words "take ye and eat: this is My Body," and "drink ye all of this: this is My Blood," understood in their own true meaning, literally and without metaphor, are to human understanding an impenetrable mystery. That which Jesus offers to His Apostles is no longer bread, but His body, which is about to be sacrificed; the cup which He gives them to drink is no longer wine, but His own blood which is about to be shed.

multitude to Jesus. And Jesus said to them: "I am the bread of life: he that cometh to Me shall not hunger: and he that believeth in Me shall never thirst." (John vi, 35) "The Jews therefore murmured at Him because He had said: I am the living bread which came down from Heaven." (John vi, 41)

Then follows the clearest, plainest and greatest explanation that Christ ever gave to any of His followers on any subject: "I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven: that if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, for the life of the world." (John vi, 48-51)

Those who do not accept the Catholic interpretation of these words say, with the Jews of old: "How can this man give us His flesh to eat?"

St. Luke, in his turn, says: "And when the hour was come He sat down, and the twelve Apostles with Him. And He said to them, With desire I have desired to eat this flesh with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, He gave thanks, and said, Take and divide it among you. For I say to you that I will not drink of the fruit of the vine till the kingdom of God come. And taking bread, He gave thanks, and broke, and gave to them, saying: This is My Body, which is given for you. Do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying: This chalice, is the New Testament of My Blood: This do ye, as often as you shall drink, for the commemoration of Me." (I. Cor. xi, 23-25)

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Himself up for their sakes. The design of Jesus was grander than a mere spiritual union with His Spirit and His Presence. His aim was a spiritual and material union, because man, being both spirit and matter, body and soul, should be united in spirit and reality to the whole being; to the Son of God and the Son of man, to his divinity and His humanity, to His soul and His body. This is the great reason of the mystery of the Holy Eucharist.

The great St. Paul speaks in his first epistle to the Corinthians of the reception of the Holy Eucharist in his day. In chapter x, he says: "The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?"

Again St. Paul says: "Therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself, and so let him eat of that Bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Body of the Lord." (I. Cor. xi, 27-29)

Two conditions are necessary for the worthy reception of Holy Communion: First, the recipient must be in the state of grace, which, as stated in a previous article, is the freedom of the soul from previous sin; second, he must be fasting from midnight. One can readily see from these conditions the veneration and respect that all Catholics have for the Sacrament of the Eucharist.

The effects of participating in the Sacrament of the Eucharist are most marvellous. Christ Himself said: "He that eateth My flesh and drinketh My blood abideth in Me and I in him." (St. John vi, 57) Showing us that it nourishes the soul spiritually, and renders its union with Christ more perfect. It heals the soul, inasmuch as venial sins and the temporal punishment due to sin are remitted by the acts of charity which this holy Sacrament excites. It sustains the soul and preserves it from mortal sin by the strength which it confers upon it to resist temptation. It causes the soul to increase in all kinds of virtues, particularly in charity.

The Holy Eucharist produces its effects not only on the soul, but also on the body. It gives the body and its desires due satisfaction to the spirit, because in proportion as it inflames the soul with the fire of charity, in the same proportion does it necessarily extinguish the fire of passion. It is a guarantee that our bodies shall rise again gloriously on the last day, according to the last promise of our Saviour. (John vi, 55)

NUNS IN PUBLIC SCHOOLS

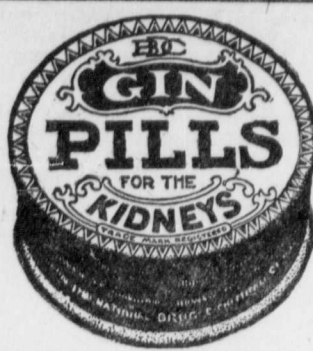
STATE AND PAROCHIAL COMBINATION IN KANSAS VILLAGE

Probably the only place in Kansas where Catholic Sisters are employed as Public School teachers, says the Milwaukee Catholic Citizen, is in the St. Joe school district of Reno county.

In this district, which really is a consolidation of three rural districts, all the families worship in the Catholic Church and all the taxpayers are Catholics. It became a question of abolishing the Public school and maintaining a parochial school, or combining them.

MAGNANIMOUS FRENCH BISHOPS

"It is a new thing in France to see a Cardinal Bishop recommending a government loan to his people, and still more novel to learn that he has taken this action at the request of the Ministry," remarks the London Tablet. "Yet this is what has happened. After years of ignoring the Bishops, the present national ministry has asked their assistance in canvassing the claims of the new loan. In a letter to his people, Cardinal de Cabrières, Bishop of Montpellier, has made a whole-hearted response to the appeal." The Tablet comments further on the magnanimity of the French Bishops, who show such a spirit of helplessness and co-operation "though successive governments have either ignored the very existence of the Bishops, or affected to regard them as of no account in the affairs of the country."



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Safford Boilers and Radiators advertisement featuring an illustration of a man with a boiler and text describing the benefits of Safford boilers and radiators.

RENNIES SEEDS advertisement with large stylized text and a small illustration of a person.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS advertisement for B. LEONARD EST. QUEBEC P. Q. 1869.

JESUIT'S CHINESE CALENDAR

A remarkable calendar has been issued by the Jesuit Fathers of the Observatory of Zi-ka-wai, near Shanghai. It is a compendium of astronomical learning, and contains most curious data regarding the ancient Chinese calendar. Besides this the volume embodies a complete meteorological record of China, which should make it invaluable to scientists, and the dozen carefully drawn charts of the heavens are practical helps to understanding the phrases of the moon. Added to these purely scientific details are comparative time-tables, with the various divergences in clocks throughout the world, and the astronomical charts, with a calendar of the weather throughout China, which will be of real aid to those students who desire to master these conditions in the vast empire.—Catholic News.

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