

FIVE MINUTE SERMON

By Rev. M. Fossart

TWENTIETH SUNDAY AFTER PENTECOST

CONSOLATION IN PRAYER

Dear brethren, the ruler of Capernaum in to-day's Gospel had no doubt resorted to all possible means and ways to secure for his beloved son a soothing of pain and recovery from his disease; but without success. After the anxious father had in vain tried all human remedies, he turned for help and consolation to the Son of God.

And surely, dear brethren to whom else should he go, but to the Lord Himself, who indeed is the true physician of all those sick in body or soul; the true helper in all need. He, who made it the task of His stay on earth to bestow with lavish hands grace and benefit upon men.

(1) Necessity teaches how to pray, and how to have recourse to God. This ruler had been taught to pray by his adversity. Urgently he implores the Divine Saviour, "Lord, come down before that my son die." Indeed, dear brethren, when do we feel more need of prayer, when are we in a better mood for prayer than in times of trouble and adversity? Then we remember that our sole help and consolation is in our Heavenly Father, the loving Father of all His children, and not in vain shall we turn to Him. Soon we shall experience consolation and encouragement, and our wounded heart will be healed.

(2) When sickness enters our homes, when dear parents, husband, wife, children or friends are thrown upon the sick bed, when in their misery they appeal to us for relief and we are impotent to soothe their pains, what indeed can we do then? Then we have to point to the Lord, and exhort them to take their refuge with the Almighty, and we join them in their prayer to supplicate from our Divine Lord that which is best for their welfare in time and eternity. And, my dear brethren, if the disease has after all taken a fatal turn, if death has taken our beloved ones, what else can we do but again turn to God and pray for their souls, that they may obtain life and peace before their Divine Judge.

(3) The hours of trial and of adversity are often a severe test for our faith in Divine Providence, but, my dear brethren, pray and in prayer you will find consolation, strength, and encouragement. Remember how our Divine Saviour prayed in the garden of Gethsemane to His Divine Father, asking strength in His approaching hours of suffering. Pray with our Divine Redeemer, "My Father, if this chalice may not pass away, but I must drink it, Thy will be done."

Surely, my dear brethren, if you thus pray to the Divine Father, He will not fail to send also to you a consoling angel, and when your trials are greatest and most pressing, have confidence that the Lord is nigh with His generous assistance. Amen.

THE ROSARY

The Church has set aside different months of the year for special devotions. The month of October is dedicated to the Rosary. During this month in all our Catholic churches the Rosary will be recited daily. From millions of Catholic lips in all quarters of the world daily may hourly—will ascend this sweet tribute of filial devotion to the Blessed Mother of God.

To speak of the Rosary is to reveal one of the secrets of the good Catholic's undying faith in Jesus Christ, and his unflinching love and loyalty to the Church which He founded. Since the sons of St. Dominic, "the Friars of Mary," as they have been called, began preaching this devotion, the Rosary has formed an integral part of Catholic life.

In times of adversity it has been the anchor of hope that kept the people loyal to religion. During dark days when the Mass was proscribed and the sacred rites put under a ban, the Rosary kept the lamp of Faith burning in the Catholic heart and in the Catholic home.

We have but to turn to Ireland for an example of the power of the Rosary. When the enemies of God tried to rob the Irish people of their Faith, the sons and daughters of St. Patrick clung to their beads with a tenacity that could not be shaken by bribe or by threat, by famine or by persecution, by hope or by fear. As a result the Rosary preserved that Faith of the children of Erin in the Incarnation and mysteries of Redemption, which is the very life of the Irish race.

The Rosary is to the good Catholic layman what the breviary is to the priest. The psalter of David of which the Divine office is chiefly composed, contains one hundred and fifty psalms; the Rosary or psalter of Mary contains one hundred and fifty "Hail Marys." Like the Office, the Rosary focuses our vision on our Lord from beginning to end. Each decade of beads presents a scene from Our Lord's life on earth. As the priest recites the Divine Office unites himself in public prayer with the Church throughout the world, so the devout Catholic layman unites himself with the faithful in honoring and praising God's Mother.

It is an axiom of the Catholic religion that we cannot have devotion to God without having devotion to Mary. They are inseparable. This

is the secret of the Church's unflinching adherence to the Rosary.

The nations which three centuries ago threw off devotion to the Blessed Virgin on the pretext that devotion paid to the Mother interfered with the devotion due to the Son, have already paid the penalty. As Cardinal Newman says: "Germany, Switzerland, and England by so acting have in great measure ceased to worship Him, and have given up their belief in His divinity; while the Catholic Church wherever she is to be found, adores Christ as true God and true man, as firmly as she ever did."

Whatever is worth doing, is worth doing well. The recitation of the Rosary is a loving tribute to Mary. During this month of October let us strive to perform this act of filial love for our Mother every day. Let us try to learn the doctrines which it teaches, and to practice the virtues which it inculcates.—The Pilot.

THE POPE AND THE TEMPORAL POWER

WHY THE POPE SHOULD BE AN INDEPENDENT SOVEREIGN

By the "Papal States" is meant more or less accurately that strip of territory in Italy lying between Rome and Ravenna, over which the Pope exercised temporal jurisdiction. We say more or less accurately, because during the centuries the boundaries frequently changed.

The Papal States were acquired from Pepin, King of the Franks, when he executed a deed in favour of Pope Stephen II. (752-7) which is known as the "Donation of 754." Pepin had subdued the Lombards who had invaded Italy, and thus by conquest he obtained possession of the territory. Previously the territory had been under the rule of the Byzantine Emperor, but since about the beginning of the eighth century their sway had been only nominal. There Emperor were so harassed at home in the East by the rising Mohammedan power that far off Italy was left pretty much to take care of itself.

From the very beginning of the Papacy the Popes had inherited a great many estates which in the course of ages came to form what was called the "Patrimony of St. Peter." As the largest land owner in Italy, therefore, the Pope was naturally looked upon by the people as their protector, since the Byzantine rulers were not able to fulfil that office in time of danger. In the decline of the Empire," says the distinguished French preacher Bossuet, "when the Caesars were hardly able to defend the East, where they had shut themselves up, Rome, abandoned for nearly two hundred years by the fury of the Lombards, . . . was constrained to withdraw from the emperor. Nor was this decisive step taken until the last degree of suffering and want had been endured, and when the capital of the empire was looked upon by its emperor as a country cast off, and left a prey to every passing marauder." It was in such an exigency that Pope Stephen, having besought Byzantium for aid but to no purpose, finally in desperation, asked Pepin to rescue Roman territory from the ravages of the Lombards, who were invading from the North.

Pepin acceded to Pope Stephen's plea and marched against the foes of Italy. After a short campaign, the Lombards yielded to the Franks and promised to restore the territory which they had recently conquered. Pepin then handed over this territory to the Pope in the deed already mentioned. Yet hardly had Pepin left Italy, when the Lombards broke their promise and began afresh their attack on Rome. Again the Pope sent for Pepin and again Pepin came and defeated the invaders; this time, however, he saw to it that the recaptured cities were really surrendered to the Pope, the keys to them being solemnly placed upon the grave of St. Peter. This event is known as the "Second Donation" and occurred two years after the first. Pepin refused to restore the territory, which he had acquired in a just war, to the Byzantine Government, for he said he fought not to aid the Emperor, but the Pope. For over one thousand years the Papal States acknowledged the Pope as their temporal ruler.

(b) The Pope was deprived of the Papal States through the unscrupulous diplomacy of Cavour (the Prime Minister to Victor Emmanuel) and the violence of the military adventurer Garibaldi. Each step of the oppression and robbery, the usurpation of papal sovereignty, was taken under the sacred name of patriotism for United Italy. The mad desire to attain fame and glory before it all concern for the righteousness of the means.

In the middle of the nineteenth century Europe witnessed a political upheaval. Revolutionary ideas were spread broadcast and affected many governments. The spirit of radicalism, fostered by various secret societies, took hold in Italy and aroused by a frenzied few, shook the very foundations of the Papal States. That order might be restored, the Pope called for aid from the Austrians and the French. For a time the reign of terror subsided. But Cavour, the Piedmontese Premier, was secretly working for the union of the various Italian States under its King, Victor Emmanuel in order to accomplish his purpose, Cavour traded Savoy and Nice to the French in return for help in defeating Austria. With the latter's defeat, Cavour had a free hand in Italy and with the aid of Garibaldi, who carried out a success-

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ful revolution in Southern Italy, he annexed four-fifths of the Papal States. The one province—the Patrimony of St. Peter, still remained to the Pope, and this was held with the assistance of a French garrison. However, in 1870, when Prussia declared war upon France, the latter withdrew her troops from Rome, leaving the Eternal City to the invasion of Victor Emmanuel. The spoliation of the Papal States was now complete, and Cavour's object of a United Italy was achieved.

(c) The Pope seeks temporal sovereignty because it is necessary for the free exercise of his functions as spiritual ruler of the Church. A Pope subject to the whims and obediencies of a particular sovereign, soon loses his great influence for spiritual and temporal good throughout the Catholic world, for all the other nations look with distrust, and naturally so, upon his servile condition. The history of the Papacy will readily furnish, on slight perusal, examples of the sad results of the Pope's subservience to kings and emperors.

In order to act freely, unhampered by any scheming government, the Pope must be territorially independent, subject to no law but God's, allied with no nation (except for defensive purposes), so as not to be prejudiced by the claims of any separate nation; supreme in his own territory, remaining neutral on all matters of international dispute, except when faith or morality is at stake. Only in such a position can the Pope truly be the "Holy Father" to all his children, instead of a god-father to a particular nation.

The government of these United States has wisely foreseen the advantages accruing from placing the District of Columbia beyond the control of any State. This territory, responsible only to the President, who appoints its three governing commissioners, insures the freedom of action to our chief executive and to the other officers of the Federal Government. If, on the other hand, the government were placed under the protection of one particular State, there would be present the danger that such a State would sometimes exert duress in one way or another, for its own advantage and to the detriment of the other States. It is for a like principle that the Pope claims the necessity of temporal power.—D. A. S., in Truth.

A CLINCHING TRUTH

The importance of religious education was never more evident than it is to day. The nation is becoming gravely concerned about the character of her citizenship. The child is father of the man. It is equally true that the pupil is the father of the citizen. No nation has ever achieved greatness that has not been careful of the instruction given to its children.

The teacher has never been appreciated by the world at his true value. Yet to his keeping is consigned the destiny of the nation. Fine buildings, well equipped schools, and extensive curricula can not supply the place of moral and religious qualities in teachers.

It is important that the child be taught reading and writing, science and history, mathematics and geography. It is more important however that he be taught to honor and reverence God. While he should be taught to obey the laws of the country, it is essential that he come to knowledge of God and His holy law. Nations are great only in so far as the individual citizens accomplish the will of God. Good citizenship depends largely upon the inculcation of the virtues of humility, of charity,

of honesty, of purity and upon the practice of prayer, all of which flow from religious training. History testifies to the elenching truth of all this. Nations of pagan antiquity were great as long as they clung to moral precepts, propounded though they were by their pagan philosophers. When morally wared

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