

FIVE MINUTE SERMON

BY REV. M. BOSBAERT

TWENTY-THIRD SUNDAY AFTER PENTECOST

THE AWAKENING FROM SPIRITUAL DEATH

Dear brethren, when our divine Saviour entered the house of the ruler, of whom today's Gospel speaks, He said: "Give place, for the girl is not dead, but sleepeth."

(1) The first condition is the summing up of the past. Dear brethren when this girl had died the father realized that she was past human help, for what human being can recall to life a dead person?

Although the prayer of the sinner, like any good work performed in the state of mortal sin, has no merit for salvation, it is nevertheless required to secure for him the grace of conversion.

(2) The second condition was the help of Jesus. The dead girl remained lifeless until Jesus took her by the hand.

Mr. H. W. Nevinson, the widely known English author and journalist who recently visited the United States, pays the following beautiful compliment to the influence of the Catholic school in forming the daily life of its children:

ALL SOULS

The feasts of All Saints and All Souls bring the invisible world very close to us. The former unites us in spirit with the Blessed in Heaven; the latter recalls the ties that bind us to the suffering in Purgatory.

We see the Catholic Church as a mighty organization composed of three great units, the Church Militant, the Church Triumphant, and the Church Suffering.

On All Souls' day the church reminds us of our duty of sympathizing with the Holy Souls in their sufferings, and of assisting them by our prayers.

As nothing defiled can enter Heaven, these holy souls must pass through a period of purgation. Like gold they must be tried by fire so as to shine forth in the splendor of eternal glory.

They are powerless to help themselves, but they can be helped by our prayers. From the depths of their prison-house they stretch forth invisible hands in supplication to us.

Among them are our relatives and friends, our neighbors and benefactors, those whose memories we promised faithfully to cherish, but whom, alas, perhaps we have forgotten.

The days of war and pestilence have increased the number of our beloved dead. The world will erect memorials to them. But if they could speak they would ask not monuments of bronze or stone, but a remembrance in our prayers, a memento in Holy Mass, an indulgence applied to them, or best of all the Holy Sacrifice offered for the repose of their souls.

TRIBUTE TO CATHOLIC SCHOOLS

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As you pass within Catholic walls from the common streets, you may understand the curious surprise with which a Greek of the second century, or a savage worshiper of Thor, came upon some early Christian home in the midst of a cultured city or haunted wilderness.

It is the same in the Catholic school. From morning till evening the children are surrounded by the plain and beautiful symbolism of protecting and merciful powers.

Through my fault, through my fault, through my most grievous fault; when you hear them repeat the 'Hail Mary,' and remember that the first part of it was made by the Angel Gabriel, and the second by the Church so long ago; when you hear them instructed that the oppression of the poor is one of the four sins that cry to Heaven for vengeance,

In the Catechism, which is the base of the teaching, the children are given not only the doctrines of faith and prayer and forgiveness; they are given a rule of life and a form of daily exercise.

bed, and to begin the day by making the Sign of the Cross and saying some short prayer, such as 'O my God I offer my heart and soul to Thee!'

LIBERTY AND RELIGION

One of the most striking curiosities of modern theology is the theory that Protestantism is in some unexplained way directly related to liberty.

This theory has, for many years, been so constantly impressed upon the public, that it is doubtless accepted by many as a truism. The superficial facts, which are the only facts with which a multitude ever deals, all seem to conspire in its support.

Residual liberty is that which every well-ordered State guarantees permanently to its citizens; something similar if not identical with what the framers of the Declaration of Independence meant, when they spoke of "inalienable rights."

Transient liberty, on the other hand, is merely a means to an end. It is liberty related to the investigation of fact, and in full consciousness that the fact, when found, will exterminate the liberty.

In order to illustrate this in a concrete sense, let us take the present medical problem of cancer. It surely requires no argument to prove that all possible freedom both of experiment and of thought is absolutely prerequisite to the discovery of a specific for this dread disease.

In insisting upon the distinction I have drawn, and upon the fact that all human liberty must group itself under one or the other of these two heads, I am quite aware that more than one shallow or sophistical argument will be urged against me.

The distinction which I spoke of, is immediately suggested by the definition. Not all liberty is the same. And if we analyze, even slightly, our conception of it, we will find it separating into two

SUFFERED DAY AND NIGHT

The Tortures of Dyspepsia Relieved By "Fruit-a-lives"

LITTLE BRAN D'OR, C. B. "I was a terrible sufferer from Dyspepsia and Constipation for years. I had pain after eating, belching gas, constant headaches and did not sleep well at night. Finally, a friend told me to try 'Fruit-a-lives'."

divisions, or rather grouping itself under two heads. For the sake of convenience I will term one of these heads residual, and the other transient.

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will, in this particular instance, at least, be indistinguishable from that which I have called residual. Mere duration of time, however, does not express the difference.

Again I am perfectly conscious that even if transient liberty does, in any instance, gain its end, yet that my physical right to persist in that liberty remains unimpaired.

So, too, it will be urged that the distinction, as I have made it, simply marks off the abstract from the concrete and that the liberty which I have termed residual, is simply of sufficient vagueness to render it universal in its application.

And now there remains the question, as to how all this is to be related to religion. Protestantism, we have been told a thousand times, is coextensive with liberty.

Let us then remember, that the precise claim of Protestantism is, that it offers us the fullest freedom to accept or to deny any doctrine of religion. Let us consider also that Protestantism applies, to all doctrinal discussion, that conception which I have spoken of as residual liberty.

Now if we are to consider that the selection or rejection of a dogma stands upon substantially the same plane as the selection or rejection of a necktie, then the application of residual liberty to Protestantism would be reasonable enough.

It is negative by the nature of residual liberty itself and its application to theology, for once we acknowledge even the possibility of arriving at definite and demonstrated fact, that acknowledgment is not merely the resting in an end other than the liberty, but an admission that the liberty is not an adequate end in itself to rest. Unless, then, theology is wholly a matter of fiftal and uncontrollable fancy, residual liberty must be excluded from its system.

the conception which I have termed transient. Our task is therefore to examine whether its success is any the more assured.

Transient liberty is the means to an end, and that end is the acquisition of fact. I may relate it to a search for pleasure. If I am successful, my consciousness of the pleasure is my proof that the fact has been acquired.

We have, then, in applying this conception to the Protestant system, first of all to determine what standard it can supply. Let us remember that we are seeking facts of a class essentially unique, and that neither logic nor science, nor human experience can penetrate to the plane of transcendental faith.

Unless, then, I can measure these transcendental facts by some sort of supernatural approval or disapproval. I shall find myself forced to the conclusion that this second form of liberty is quite as impossible an ally as I have already found the first.

And as the problem is this reduced to only two heads, it will be not without interest to note the difficulties attending the application of each.

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The first refused me an end other than itself; the second demands an end, but is ultimately incapable of its verification.

Yet, curiously enough, in that denial of all objective authority, which is the very corner-stone of its existence, Protestantism has itself removed the only standard which exactly corresponds to the demand of both reason and experience; and in so doing it has, of necessity, divorced itself from all rational alliance with liberty, in a transient sense. It is true that this process is, in Protestant literature, invariably obscured.

It matters not how much a man may be warped by the rough usage of the world, or how moldered into another form by contact with adverse circumstances, there yet remains hidden in him the youth that, as a poet tells us, is the father of the man.—Donn Plett.

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