

FIVE MINUTE SERMON

BY REV. M. BOSSAERT

EASTER SUNDAY

EASTER, A SEASON OF REJOICING

Throughout the world, wherever the light of our holy faith shines, is heard today the joyful cry of the Catholic Church: "Alleluia, Christ is risen!" Why, we may be asked, are all men thus called to share in the joy of our Lord's resurrection? It is because He accomplished this work for all mankind as well as for Himself. Just as it was for us that He assumed human nature and suffered on the Cross, so was it for us that He rose again from the dead. He rose in order to fill our hearts with joy and consolation, and therefore we may regard Easter as a most joyful festival.

1. That we may fully realize the gladness of Easter, let us once more survey the days that have just passed. Everything in their course suggested our Lord's suffering and death; the lamentations, the black vestments worn by the priests, the bare altars, the silence of the bells, all recalled to us more vividly than ever the Apostle's words: "Christ became obedient unto death, even to the death of the cross." Silently, in sorrow and mourning, we accompanied our Lord in thought from the Mount of Olives to Golgotha; we watched His agony in the Garden of Gethsemani and heard the sentence against Him pronounced by His unjust judges; we listened to the strokes of the cruel scourge, tearing His tender Body, we saw the crown of thorns piercing His Sacred Head, and we seem to catch the words of the infuriated mob crying: "Crucify Him; His Blood be upon us and upon our children!" We saw Him staggering under the weight of the Cross on the way to Calvary, and heard the blows of the hammer with which they nailed Him to the Cross; we beheld Him raised aloft amidst the jeers and insults of His enemies, and we heard His last words: "It is consummated; Father, I forgive Thee." We saw His Sacred Head sink in death, and finally we stood by when His most holy Body was laid in the grave. Had His enemies really triumphed? Had death indeed gained dominion over Him? Would the grave be His last resting place? No; death had no power over the Lord of Life.

2. Where God intends to display His omnipotence, the world's resistance is vain and ineffectual. He broke open the gates of death and destroyed its way. In spite of the heavy stone barring the entrance to the sepulchre, in spite of the official seal set upon it and in spite of the guards, our Lord triumphed over death on the morning of Easter Sunday, came forth from the grave and returned to life in undying glory. By His own power and authority He took back the life that He had voluntarily laid down on the Cross. Yes, our Lord did indeed rise again on the third day, as He had often foretold, and not only the angels, but also the soldiers guarding the sepulchre, and even His enemies, bore witness to His Resurrection. It is as much beyond question as any event that ever took place, it is no less certain than His Birth and Life, and St. John Chrysostom is right in saying: "If Jesus did not rise again, it cannot be true that He ever was born."

3. Let us then rejoice at our Lord's Resurrection, for thereby He has given us the surest proof that He is in truth our Redeemer and the Son of God. We know that the sentence pronounced against us by God's justice has been recalled, and the guilt of our sins removed, so that we have regained the grace and friendship with God, which had been lost to us through sin. We know in whom we believe, and no doubt or uncertainty can ever disturb us. By His Resurrection Jesus showed Himself to be indeed the Son of God, and therefore what He teaches is the absolute truth, far above the conflict of human opinions and the errors of our age. Our glad conviction is based on no learned arguments, nor on the laborious investigations of men liable to error, nor on our own views which today seem true and tomorrow may appear false; but it rests on the Word of the Son of God, which abideth forever. All the promises that He made to the just and righteous will be fulfilled, as well the threats uttered against the ungodly; no word of His will remain void. If He had not risen from the dead, we should be, as St. Paul says, the most miserable of men, for without His resurrection there would have been no Redemption, and we should still be in darkness and error; without it all our good works would have been unprofitable, and all our hopes in vain.

Rejoice, therefore, every Christian soul, for your Redeemer liveth; He, the Lion of the tribe of Juda, hath triumphed; He hath overcome death, and by His Resurrection hath manifested His Godhead to the whole world. Amen.

RESOLUTIONS

There is a story told of a Welshman who, when in danger of shipwreck, promised the Blessed Virgin a candle as big as the mast; but having escaped, he said that she should have one just large enough to go to bed by.

Do you remember that big resolution you made last New Year's Day? That resolution that was as big as a mast? And were you able to go to bed by the tiny resolution that was still left at the end of the year, or did you find your way to bed in darkness?

Good resolutions pave the way to heaven; virtue is a series of repeated actions that please God, and the desire or the resolution to repeat such actions is a powerful aid to the practice of just that virtue you are striving to acquire. Resolutions, sincerely made, though frequently broken, are not a weakness or a folly, but rather an aid to virtue. On the other hand resolutions, insincerely made and deliberately broken, pave the way to hell, and there is no reason why the roads to that place should be well paved. You do not want to travel on that road, do you? One resolution, just one, for 1920. Make every effort to keep it. If you fall while carrying it to 1921, rise quickly and struggle on. Before half the year is passed you will find the burden of that resolution so light that you will run with it and even ask for another, because the load is so light. But do not add another, just keep on running carefully. Win the race this year, next year is far off. Do today what you would wish to have done by December 31st, 1920.—St. Anthony Messenger.

GENERAL INTENTION FOR APRIL

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

CHILDREN AFTER SCHOOL DAYS

The training which children receive in our Catholic schools and the watchfulness which surrounds them during their years of early formation, lead the way to a surmise that when our little ones leave school their knowledge of right and wrong should be complete, and their will strong enough to resist the onslaughts of evil; in other words, that they should be strong enough mentally and morally to fight their battles alone. But is not this asking too much? The human body must wait for years before it reaches maturity; why should it be different with the human soul? Undoubtedly the seeds of virtue are sown during school days; but they are only seeds after all. A careful and constant tending is required if we wish to see them take root and produce fruit. After school days children see life under new phases. They begin to reflect more deeply. The essential difference between right and wrong, between vice and virtue, becomes more vivid in their minds. Lack of experience, however, prevents them from reasoning out conclusions to the finish; and unhappily, as a necessary result, unless guidance and encouragement are given them, lack of experience will not prevent their untrained wills from being drawn into many alluring paths.

Sound direction is needed for children after school days. Does not a farmer put a strong rail around the sapling which he plants in his garden? After a few seasons the sapling will have grown stout and rugged and will be able to resist the winds and storms; the farmer then removes the rail, and the tree begins its career alone. So it is with frail human nature, which needs to be led up gently from weakness to strength. In this work the grace of God is a powerful factor, but it will have a strong ally in the experience and the wise counsels of elders.

The age fraught with danger to young souls is usually from fourteen to twenty; for it is during this period that the tendencies of character and temperament begin to assert themselves. This is the age when they should be encouraged by every means to cultivate virtue and stifle vice. If these precautions be necessary for children who leave our Catholic schools, how much more necessary are they for children who leave Public schools, where religion and religious instruction are practically excluded, and where nothing is taught but a bare and vague morality which leads nowhere in particular and which is a poor preparation for life. Absence of nourishment, as well as poisoned food, may destroy the human frame. Catholic children who are obliged to frequent non-sectarian schools leave those schools with a meager spiritual outfit, and their starved souls should draw to them the practical sympathy of all who are responsible for their welfare.

The present Intention is opportune because we are living in an age when a great deal of freedom is given to children after school-years, and because economic conditions oblige them to become bread-winners early in life. The result is that undesirable companionship in shops and factories is one of the dangers to which they are exposed. Add to this the occasions of sin they meet with in theaters, moving-picture shows, dance halls, and such like places, to which they have easy access. Even on the streets they receive impressions which are hard to efface.

There should be some agency to react against these deteriorating influences among our children. Young men and young women need some powerful antidote not merely to strengthen their wills but also to enable them to meet the objections they are bound to hear against religion and to withstand the scoffing

they are sure to run up against in their daily lives. Children should be well-versed in their catechism. They should be able at least to give some account of the faith that is in them; otherwise they run the risk of joining the long list of spineless Catholics whom ignorance and human respect have victimized.

One of the most important means of keeping fresh in children's minds the instructions of the catechism is the Perseverance Class, which continues the religious teaching that was begun in the schools. Children should also be urged to read good books. There is plenty of wholesome soul food to be obtained now-a-days and Catholic homes should be provided with it. Every home should receive a Catholic newspaper, so that the inmates may take an interest in things Catholic and keep abreast of events that affect their holy religion. Young people should be encouraged to join Catholic organizations, parish clubs, etc., where the influence of numbers will keep them occupied and banish the human respect which is undoubtedly the bane of youth.

Finally a genial home, where parents and children are united in bonds of common love, where mutual confidence is cultivated, where the attractions are greater than may be found elsewhere, will also help to keep growing children in the straight path. One of the reasons why many wrecks are found on the wayside of life is because there is a lack of mutual love among members of a family. Harsh words, abuse, nagging, reprimands, dry up the springs of love, and young people, in whom pride is not wanting, go elsewhere to seek what they lack for and did not find in their own homes. All this should seem obvious enough. If home is not made attractive, how can parents expect a youth to acquire an attachment for it, when so much he craves for may be reached outside.

Should not a young man find the members of his own family companions and worthy of his confidence? What is the unwritten law that forces him to go forth from his father's home to enjoy, for instance, the amenities of social life? Is not the experience of years an argument cogent enough to convince parents that young people should be encouraged to enjoy companionship around their own firesides, instead of letting them seek for it without, where vigilance cannot be so easily exercised? But what are all these natural means without the supernatural? The frequentation of the Sacraments is the way recommended to preserve the innocence of youth after school days. Young people should be urged to keep up the practice of frequent confession and Communion. It is here that the advantages of the League in schools will begin to come into view. If the practice of making the Morning Offering has been acquired during school-years and has become a habit, it will help enormously when the school-days are over to spiritualize the life of a child. The presence of God becomes more to him than a mere speculative belief; it will influence his actions, words, and thoughts. The habit of saying the Daily Decade will remind the youth after school-days that he has a Mother in Heaven whose intercessory power he may invoke in moments of spiritual danger. Nor will the monthly Communion on the First Fridays, or the general Communions of the League, so faithfully observed during school days, be easily abandoned. If these few suggestions are accepted and acted upon we may hope to see the benefits among the Catholic youth of this fair land of ours. The result will be a generation of Catholic men and women who will have kept the faith, who will be sterling in their honesty and upright dealing, who will be a credit not merely to the society in which they move but to the Church as well in which they claim membership.

E. J. DEVINE, S. J.

OUR BLESSED LADY

O Queen of Sorrows! raise thine eyes;
See! the first light of dawn is there;
The hour is come, and thou must end
Thy Forty Hours of lonely prayer.
He raised her up; He pressed her head
Gently against His wounded Side;
He gave her spirit strength to bear
The sight of Jesus Glorified.

From out His eyes, from out His Wounds
A power of awful beauty shone;
Oh how the speechless Mother gazed
Upon the glory of her Son!

—FATHER FIDEL

A TRIBUTE TO THE IRISH MOTHER

A reverent and delicate tribute is paid by Father W. Lockington, S. J., in his book, "The Soul of Ireland," to the mothers of that land. "She is foremost among the hidden saints of earth," he says of the Irish mother. "A follower of Christ, whose cloister is within the four walls of the home wherein she reigns as queen! A lover of Christ, who draws her subjects to her by sanctity and love. Her toil-worn hands that clasp the old brown rosary are eloquent of strength to seize and lift to good all souls they meet; her lips are moulded to lines of peace by years of unending prayer and murmured benisons over sleeping babes; upon her brow eternal calm and resignation sit enthroned; her eyes are lit by the light of serene confidence that tells of a heart secure in

the friendship of God." It is not at all surprising that the Jesuit writer, whose familiarity with Irish life and the influences that have kept the Irish race true to their ancestral ideal, should have given a prominent chapter in his work to "The Irish Mother." Nor will those who attribute so much of the growth of the Catholic Church to the apostles, lay and cleric, who have gone forth broadcast from Ireland's shores, fail to ascribe a telling part in the missionary achievements of the centuries to the same gentle influence wielded abroad, as at home, by the blessed type which the Irish Jesuit so beautifully depicts.—Catholic Transcript.

THE "OPEN BIBLE"

IN PRE-REFORMATION TIMES

The reading public, both cleric and lay, was likewise supplied with an amazing multitude of Bibles and parts of the Bible, handwritten as well as printed, in pre-Reformation times. We still have copies of two hundred and thirty-nine different editions of the whole Bible printed in nine different languages between 1450 and 1620. The number of editions of portions of the Bible printed within the same period, runs into thousands. They are literally countless. These thousands of Bibles were printed to be sold to, and read by, Catholics. The Catholic printers of this great mass of Bibles made a living by publishing copies of the Bible, conducting a regular trade on strict business lines, an important aspect of the question generally overlooked by writers on the subject. The production of those Bibles, like the book-market in general was regulated by the law of supply and demand. With the exception of Bibles donated to friends by the printers and copies destroyed by reckless shipping, all printed Bibles were eventually bought by Catholics in pre-Reformation times, so that there is almost a complete equation between demand and supply, the cases of over-production having been quite rare. Think you that printers would have published so many editions of the Bible, if there was no likelihood that they would readily be sold? Would any modern publisher reprint successively, year after year, a work which was not selling? Truly, the Bible was an "open" book in pre-Reformation times: it was printed everywhere in large numbers.

Several classes of people, however, made no demand for printed Bibles. The dignitaries of the Church, the monks of the large monasteries, the rich noblemen, and the wealthy burghers were the happy possessors of libraries well stocked in artistic manuscript Bibles. The quaint Bibles in handwritten characters had cast a personal spell upon these Bible-readers so that printed Bibles had no attraction for them. No less than eight thousand manuscript copies of the Latin Bible are still preserved in the public and private libraries of Europe and America, a small remnant of a large mass which has perished by the ravages of time. Likewise there are still extant two hundred and two manuscript German Bibles out of a total number of 3,600 copies of handwritten Bibles in German which had existed in pre-Reformation times. This is stated by William Walthor, a Protestant scholar of unquestionable authority. Since the fastidious lovers of superbly illuminated manuscript Bibles looked askance at the productions of the printer's press, a lively trade in beautiful manuscript copies of the Bible was carried on for a long time after the invention of printing. Even printed Bibles were re-written by copyists in the time-honored style. An instructive example of this kind is the so-called "Stratford Bible" in the University Library at Graz. It is a verbal transcript of the German Bible printed at Strasburg in 1466, and was executed by Erasmus Stratford by order of Archbishop Bernhard Rohr of Salzburg (died 1487). So the handwritten Bibles entered into sharp competition with the printed copies on the market, and the printers had a hard struggle at first, with the text writers resulting eventually in a falling-off of the total output of printed Bibles for the time being.

The first printed edition of Scripture in the vernacular was issued at Strasburg in 1466, a Bible in High-German. From 1466 till 1520 were printed forty-seven editions of the vernacular Bible: seventeen in German, thirteen Italian, twelve French, two Bohemian, one Dutch, one Spanish, and one Russian for the Catholic Ukrainians and Ruthenians. These numbers do not include the edition of the Bible in Bohemian for the Hussites, printed at Venice in 1506. These forty-seven editions comprised no less than 25,000 single copies of the whole Bible. The number of portions of the Bible in the vernacular printed from 1462 to 1520 may run up to one hundred thousand single copies; they were never properly estimated.

Not only was the laity supplied with vernacular Bibles, but the Latin Scriptures were more plentiful still, a fact overlooked quite frequently even by Catholic authors. From 1458 till 1520 no less than one hundred and ninety editions of the Latin Bible were issued comprising a sum total of at least 120,000 single copies, not counting copies of parts of the Bible. Besides these, two issues of the Bible in Greek appeared in print consisting of about 1,700 copies. All in all, four times as many complete Bibles were printed in Latin as in the vernacular languages. It is a

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mistake to suppose that this mass of Latin Bibles was published exclusively for the clergy.—J. M. Lombard, O. M. Cap., in the February Catholic World.

AN INVINCIBLE FORCE

The feast of Saint Thomas Aquinas, "the most saintly of learned men and the most learned of saints," should attract widespread attention. The world needs to make use of the fruits of the ripe scholarship, eminent learning and solid piety of Saint Thomas. Eternal principles of justice and morality are being compromised, and sound philosophy and right reasoning are being attacked in the name of science.

His Holiness, Pope Leo XIII., a generation ago with broad vision perceived the perils confronting the modern world and proposed Saint Thomas philosopher, theologian, and Doctor of the Church, as the Patron of Catholic Universities, colleges and schools, and as the model for Christian thinkers in combating the dangerous doctrines of the age. "The teachings of Saint Thomas on the true meaning of liberty, which at this time is running into license, on the Divine origin of all authority, on laws and their force, on the paternal and just rule of princes, on obedience to the highest powers, on mutual charity toward one another—on all these and kindred subjects, have very great and invincible powers to overturn those principles of the new order which are well known to be dangerous to the peaceful order of things and to the public safety."

In the light of recent events these words written by the immortal pontiff forty years ago seem prophetic. Had they been heeded the world would have been spared many a calamity. To the philosophical teachings of transcendentalists must be attributed the impulse which filled the hearts of men and nations with the lust of conquest and world domination and which banished the true idea of God and morality from their consciences.

In the pages of Saint Thomas written seven centuries ago are to be found the strongest refutation of these errors of false philosophy and pseudo-science. His true doctrine on first principles and universals effectively disposes of Kant's criticism of metaphysical ideas. From Kant sprang the great school of rationalists and materialists which has formed the minds of modern thinkers. The rationalism of 19th century scientists is but the modern recrudescence of the rationalism of Abelard and others who were refuted by Saint Thomas' luminous principles on the true relations of faith and reason. Centuries before the days of Malebranche and Gioberti, this Christian Aristotelian solidly refuted their Ontologism. Modern Pantheism, the descendant of the false doctrine of Averroes, finds its answer in the pages of the Summa.

The Angelic Doctor wrote his great works to combat the anti-Christian teachings of his day. He was not only the world's most learned theologian, he was also Christianity's most redoubtable controversialist. He took the facts of science and history and interpreted them correctly. He anticipated many of the great discoveries of modern science. In his monumental work The Summa Theologiae, he included 88 treatises, 612 questions, 3,120 articles, and proposed and answered nearly 10,000 objections.

Here is a mine from which rich nuggets of pure thought may be gathered by the thoughtful reader. It is a heritage bequeathed to us by our fathers in the faith. The theological system which Saint Thomas synthesized and to which he gave such eloquent expression is the same through which the Church succeeded in saving society in eras as critical as the present. Amid almost universal confusion of thought in a welter of false principles of conduct we commend to worldly wise philosophers and omniscient scientists a careful study of the life and works of Saint Thomas of Aquin.—The Pilot.

"Procrastination is the worst enemy to right decisions. We recognize the wisdom of the course to be taken; we acknowledge our obligation to take it; but we put off the decisive step until the more convenient season in the future, which never comes. Do it now."

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