

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUX, D. D.

TWENTY-THIRD SUNDAY AFTER PENTECOST

FOLLOWING CHRIST'S EXAMPLE

"At that time: As Jesus was speaking these things unto them beholds a certain ruler...

Who can fail to admire the loving heart of our Divine Saviour? Notice in today's Gospel how willingly He responds to the appeal of the ruler whose daughter had just died...

But Christ wishes us to do as He does with regard to others. "Bear ye one another's burdens." "Be ye followers of Me." It is the desire of His heart today, as it was when He walked the earth...

When we cast a glance over the world at the present time, we must admit that in many lands the voice of the Lord is not being heeded. Instead of the gentle servitude, like unto that of Christ, we see men endeavoring by force to impose their will upon others...

Little children, who should be taught lessons of peace and gentleness, charity and brotherly love, have before their eyes daily examples of disturbance, of hatred, of destruction. And, we may ask, wherein lies the cause of all this? Oh, it is not to be found among those who are making the greatest personal sacrifices...

it. It enables only when to it is joined the religious and moral training of the individual. The wisdom of a Solomon, bereft of religion, creates folly, sooner or later.

WEEKLY CALENDAR

Sunday, October 16.—St. Gall, born in Ireland in the 6th century of pious, noble and rich parents, founded the monastery of Anegray at Besancon at France...

Monday, October 17.—St. Margaret Mary Alacoque, born at Terreaux in Burgundy in 1647, was the chief instrument for instituting the devotion to the Sacred Heart. She entered the Order of the Visitation at Paray-le-Monial in 1647...

Tuesday, October 18.—St. Luke, a physician at Antioch and a painter, was converted by St. Paul and became his fellow laborer. He wrote one of the four gospels and the Acts of the Apostles.

Wednesday, October 19.—St. Peter of Alcantara, who left his home when a youth and entered a convent of Discalced Franciscans. In 1539 he founded the first convent of "Strict Observance." His own cell was less than five feet in length so that he could never lie down. He ate but once in three days and used only a sack cloth habit and a cloak for garments...

Thursday, October 20.—St. John Cantius, who was born at Kenty in Poland in 1403 and studied at Chacow, where later he became a professor, noted for his life of unobtrusive virtue, self-denial, and charity. He made frequent pilgrimages to Rome and one to Jerusalem. He died in 1473.

Friday, October 21.—St. Ursula, virgin and martyr, the patroness of young persons and model of teachers. She was born in England and a number of Christian families entrusted their children to her care, but the country was harassed by Saxons and she deemed it expedient to move to Gaul, where she found an abiding place not far from Cologne. The Huns invaded the country and she and her companions were exposed to shameful outrages. They preferred to meet death rather than share and all were cruelly massacred in 453.

Saturday, October 22.—St. Mello, said to have been a native of Great Britain, who was consecrated first Bishop of Rouen in Normandy, which he held forty years. He died in peace in the beginning of the fourth century.

"LORD TEACH US TO PRAY"

Prayers said without attention must count for little. Unless we think of what we are saying, and mean what we say, we have no right to expect that our prayers will be heard and answered. Our Lord does not want mere lip service, but our prayers must come from our hearts, lest we merit the rebuke which Our Lord gave the Pharisees when He said, "These people honor Me with their lips, but their hearts are far from Me."

Again, the reason why our prayers are not granted may be because we are wanting in deep faith in God in His eternal promises. Our Lord said, "All things whatsoever you shall ask in prayer, believing, you shall receive." Too often I fear our faith is not what it should be, we do not "ask in prayer believing," but entertain a doubt that what we ask will be granted. When the disciples failed to cure the lunatic boy, they asked Our Lord why their prayers had not been granted and Our Lord said, "Because you were unbelieving."

this is why St. Paul says: "by prayer and supplication, with thanksgiving, let your petitions be known to God."

SOME RECENT CONVERTS

Hon. Mrs. Cope, wife of Lieut. John Cope, the famous Arctic explorer, and daughter of Lord Rosmead, has been received into the Church by Rev. Henry England at the Church of the Holy Apostles, London.

At St. George's, Taunton, England, recently, the Bishop of Clinton administered the sacrament of confirmation to 36 candidates, most of whom had been members of St. John's Anglican Church, the vicar of which—Rev. R. Wynter—was deprived of the living last year because of his refusal to abandon the use of the service of Benediction. It was announced recently at St. George's that 32 persons had recently been received into the Church. This number did not include Mr. Wynter and three others, who were received elsewhere.

We have been informed by Mr. Scannell O'Neill of the reception into the Church, recently, of Robert Howard Lord, A. B., A. M. and Ph. D., Harvard, and Assistant Professor of History in that institution. Professor Lord was one of the members of the American Delegation to the Peace Conference, and with Dean Charles Homer Hopkins, of Harvard, has just published "Some Problems of the Peace Conference" (Harvard University Press). We notice a decided movement toward the Church in American educational circles. During the past two years we have had to record the conversions of Professor Carlton J. H. Hayes, and Professor Parker Thomas Moon, of Columbia University; Dr. Henry Jones Ford, Professor in Princeton; Professor Sargent of Harvard; Dr. Alta Pomeroy Churchill, Dean of Stanley Hall College, Minneapolis, and Miss Ellen Gates Starr, co-founder with Jane Adams of Hull House, Chicago. We hope the good work may go on and on. Dr. B. L. Kirby, formerly a well-known Mason, who was converted to the Catholic faith some years ago, has entered St. Viator's College, Bourbonnais, Ill., to study for the priesthood. Dr. Kirby's wife died several months ago.

For the last several years, Dr. Kirby has been a practicing dentist in Springfield, Ill. After his conversion he became an active social worker and established one of the first boys' clubs organized in the United States. This was the Ozanam Club, which is credited with having been a very wholesome Catholic influence among the youth of Springfield.

Dr. Kirby had attained to high degrees in Masonry before becoming a Catholic. A Chinese pagan in Burma was at the point of death. Having received no relief from the pagan idols to whom he had recourse, he thought it well to try what the Christian's God would do for him, and therefore sent for a priest. He received a short instruction and as he was at the point of death received baptism. Evidently it was not the will that he should die for a few days, his health was restored. As soon as was possible to mingle with his friends he was most eloquent in his praises of what the Christian religion had done for him and succeeded in making six-hundred converts.—The Missionary.

SANCTITY OF THE MARRIAGE BOND

ENLIGHTENMENT FOR BADLY-INSTRUCTED CATHOLICS AND OUTSIDERS

(By "M. C. L." in Edinburgh Herald)

A Durham correspondent, writing about the recent annulment of a marriage by the English Divorce Court, one of the parties to the marriage being a Catholic, states that there are some Catholics who think that the annulling of a marriage "is the same as a divorce, and cannot understand why a Catholic young lady should be allowed (if she was allowed) by the Church to have her marriage dissolved. They think it means favor shown to one of the nobility, and a falling away on the part of the Church from her strict rule." They are poor Catholics indeed who cannot give the Church of God even the benefit of the doubt, but accuse her of favoritism and a dereliction of duty in a manner of which, obviously, they are not competent to judge. Possibly class-hatred has affected their loyalty to the Church; but however that may be, the sooner they take the trouble to learn a little more the better for themselves. The Catholic Church does not admit, and never has admitted, that the State has power, or right, or authority either to annul a Christian marriage, or to break the marriage bond, and it is to the Church that Catholics must appeal on matters belonging to the Sacrament of Matrimony. No civil court in the world has power over the Sacraments of the Church. The lady in question is not free unless and until her marriage is declared null and void by the Church. The annulling of a marriage and a divorce are two different things, and no amount of thinking that they are the same will make them so. Divorce, as

understood by non-Catholics, is not allowed, but absolutely forbidden, to Catholics. The difference between divorce and annulment is briefly this: divorce is the dissolution of a valid marriage, annulment is the declaration that the marriage never has been valid. A divorce pre-supposes that there has been a lawful marriage between the parties, that they really are husband and wife; nevertheless, for certain offences, desertion, adultery, the Divorce Court will put them asunder, will unmarry them, and the law of the State permits them to marry again; and they can be unmarried again for similar causes.

Annulment of a marriage pre-supposes that it has never been a valid marriage, that the parties are not husband and wife because of an impediment that renders their marriage null and void. Such impediment is called by the Church "diriment impediment," and must be distinguished from impediments which render a marriage illicit, but not invalid. A diriment impediment may be a solemn vow; physical defect; or want of consent. For Catholics the judgment of the Church is necessary before they can regard themselves as free, because the form of marriage has been gone through and they have been regarded by the public as married, and the nature of the impediment is for the Church to determine: it is for the Divinely-appointed guardian of the Sacrament of Matrimony to decide the validity of a marriage. To assert or imply that the Church would favor "one of the nobility" in such a case is unjust. It is not long since the Count of Castellane appealed to the Church to have his marriage with Miss Gould annulled, but though he is "one of the nobility" that has not been done. Pius VII. refused to annul the marriage of Jerome Bonaparte and Elizabeth Patterson, though appealed to by the great Napoleon himself. His Holiness replied that he could not utter a judgment in Opposition to the rules of the Church and could not, without laying aside those rules, decree invalid a union which, according to the Word of God, "no human power can sunder." "Faith of Our Fathers," Gibbons. We Catholics should know and be able to understand that the Church cannot alter the Divine Law of marriage; that, as she is the Divinely appointed custodian of all the Sacraments, it belongs to her to interpret and apply the Divine Law of the Sacrament of Matrimony. A civil court has no jurisdiction over a Sacrament; a civil court cannot annul a Christian marriage. The Church is the judge of the validity or invalidity of a Christian marriage, and as "Sacerdos" stated in a recent issue of this paper, a divorce or decree of nullity, pronounced by a civil court, can have no effect in conscience or before God. For the rest, it is not wise to censure the Church on the strength of newspaper reports which really may not reveal everything that is to be known about the matter. In reply to another correspondent (Edinburgh) who inquires why the Church takes up such "a rigid position" towards divorce, it must be stated that the Church cannot take any other, if she is consistent with her loyalty to her Divine Founder. She declares what He declared must be the position of His disciples until the end of times. If the indissolubility of marriage is "a hardship" to a particular individual, it must be remembered that the law is for the good of all, not merely for the benefit of an individual. If the Church did not denounce and deplore divorce and its attendant evils she would be untrue to her mission, false to the trust placed in her by her Founder. She must cry out against what is base and evil and destructive and condemn it. Marriage has been defined by a popular writer as "a noble insurance against anarchy," and though there are those who call it a bar to progress, it is not the institution that is wrong, but the misuse of these "progressives."

"one with one, exclusively and for ever." "What God hath joined together let no man put asunder" are the words that have guided her through nearly twenty centuries, the words that are the basis of her teaching and her action. In her eyes and in the minds of the faithful marriage is not merely a natural contract between man and woman; it is a Sacrament instituted by Christ Himself, and symbolizes the union of Christ with His Spouse, the Church. The home is the foundation of civil and religious life; and it is the Catholic Church that defends the home against the destruction of divorce, defends Christian civilization itself against that enemy.

WASHINGTON STATE COLLEGE HAS PRIEST TEACHER

Seattle, Wash., Sept. 22.—The Rev. Augustine Osgenich, O. S. B., who for seven years has held the Chair of Philosophy at St. Martin's College, Lacey, Wash., will be the first priest in the faculty of the University of Washington, and probably the first priest to teach in a State institution of this State, when he takes up his duties of professor of scholastic philosophy at the opening of the University this fall. This course has just been added to the curriculum.

It is only when the reasonable and practicable are denied that men demand the unreasonable and impracticable; only when the possible is made difficult that they fancy the impossible to be easy.—Lowell.

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