

FIVE MINUTE SERMON

BY REV. M. BOSSAERT

SIXTH SUNDAY AFTER
PENTECOST

OUR DAILY BREAD

The miracle wrought by our Divine Lord in the wilderness still takes place every year, when God multiplies the fruits of the earth, so that daily bread and nourishment are provided for us all. Yet the earth does not bring forth her produce without the cooperation of men, who must also do their part, if the harvest is to succeed. Let us consider shortly today what we must do in order to have our daily bread and means of livelihood in the world.

1. In the first place, we must ask God for what we want. We all, even the rich, are, as St. Augustine says, beggars at our heavenly Father's door, for everything that we possess and enjoy comes from Him. With out Him we should not have a grain of corn to eat, nor a drop of water to drink, nor anything to wear, nor a house in which to dwell. St. James tells us that "every best gift and every perfect gift is from above, coming down from the Father of lights." Now, God has told us plainly that He wishes us to ask Him for His gifts: "Ask and it shall be given unto you," said our Lord, and in the "Our Father" He taught us to pray: "Give us this day our daily bread." Hence it is our duty to ask God for His gifts, and to pray humbly, with the consciousness of our own poverty and unworthiness, but yet with confidence that He will not refuse us what we need for our sustenance in this world. Many people, however, act very differently, and never think of praying in the morning or at night; they do not thank God for their meals, and devote all their time to worldly business and interests. Even on Sundays and festivals they do not pray, and either absent themselves altogether from public worship, or behave at it in a manner calculated to insult rather than to honor God; they even mock at others who really pray. How can men who thus look down on prayer, expect God to bless them and enrich them with His gifts?

2. The second thing required of us is labor.

The sentence pronounced by God against Adam: "In the sweat of thy face thou shalt eat thy bread," concerns us all. We can look for food and sustenance from God only on condition that we work diligently each at our respective task. In the book of Proverbs we read: "In much work there shall be abundance, but where there are many words, there is oftentimes want." St. Paul says very plainly: "He that will not work, neither shall he eat." You see, therefore, that an idle man has no right to food and drink, and he cannot claim our pity if he comes to want. It is God's will that we should work, as well as pray, in order to have our daily bread. Prayer is necessary to obtain God's blessing, but we must not simply pray and do nothing; every one is bound to labor in the position in which God has placed him, and it is only when we work that He will bless us and supply our needs. There is much truth in the proverb: "God helps those that help themselves."

3. By means of prayer and labor man can procure sustenance, but it will not suffice unless he uses a reasonable amount of thrift. We must limit our expenditure by our earnings, and not spend more than we have. A desire to live in luxury on a small income must inevitably lead to poverty. We ought to apporportion what we have with prudence, so as not to run short. It is no wonder if people are ruined who spend in one day what ought to last them all week. If a workman wastes all his wages on drink, gambling or amusements, how can his family live? If a woman, as soon as she receives her money on Saturday, buys a quantity of unnecessary things, she will have nothing for the rest of the week. Such people have no right to grumble, they ought to remember the saying: "A penny saved is a penny gained."

To sum up: if we are to have our daily bread, we must ask God for it in humble prayer, we must work hard, practising thrift and avoiding useless expenses. If you act thus you will never come to want. Should poverty, however, be your lot, remember how Christ called the poor, and not the rich, blessed, and how He and most of His Saints lived lives of poverty and labor. Amen.

MONUMENT TO THE GREATEST
MOTHER IN THE WORLD

The Catholic Church in the United States plans to celebrate the War's ending by building a magnificent memorial church in Washington in honor of the Virgin Mary. The church will cost five millions. It is a noble idea, to celebrate the end of War that killed the sons of so many mothers with a great monument in honor of the mother whose Son was sacrificed for the salvation of the world.

The Pope, who ordered the building of St. Peter's, the most magnificent church in the world, by Michael Angelo, developed the highest architectural art of his period. That magnificent dome was the newest thing in architecture. Michael Angelo and the Pope directing him imitated nothing they created.

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It would be well if this new, magnificent monument could be a creation, rather than an imitation; an interpretation of the art, the architectural science of today—a beautiful religious monument of glass, steel and marble, reaching 1,000 feet or more toward the sky. This church will commemorate the ending of a plague more dreadful than the plague followed by the building of Santa Maria Della Salute in Venice. Arthur Brisbane, in The Examiner.

SENATOR SHERMAN'S
MISAPPREHENSIONS

"They say there's but five upon this isle," says Shakespeare's Trinculo in The Tempest, "we are three of them if the other two be brained like us, the state totters." It is, indeed, fortunate for this country at present that the other members of the United States Senate are not "brained" like Senator Sherman. The decorum of that senate and honorable body must have been hilariously disturbed on last Saturday when the member from Illinois, in opposing the project of the League of Nations, sounded his feeble alarm against the possible menace of the Vatican. But Senator Sherman apparently took himself seriously. "There is danger," he said without even a blush for his bigotry, "that the Vatican would have the controlling vote in the League of Nations." The dispatches from Washington did not record the loud guffaws that must have greeted this diverting announcement, and consequently we are left to conjecture as to their precise number and magnitude. We have faith enough in the intelligence and judgment of the "Conscript Fathers," however, to believe that few of them maintained on that occasion the composure and decorum that ordinarily attend the serious deliberations of the Senate. How could it be otherwise? Even Senator Sherman may have a sense of humor and on certain occasions may be unable to control its expression. At any rate, Senator Sherman succeeded in making himself ridiculous, and in impressing himself on the memory of his peers as a hopeless nincompoop.

How Senator Sherman, even with his low mentality and high bigotry, could come to the conclusion that the Vatican could by any conceivable process gain a controlling vote in the League of Nations, is beyond our comprehension. Senator Sherman knows well that the adopted plan of the League of Nations is the child of British thought and influence; could he by any perversion of history or of logic, conceive of the English politicians planning any project of this kind that would eventually turn out in favor of the Vatican? Senator Sherman knows that the idea of the League was conceived in the mind of President Wilson; could he by any stretch of fancy imagine a sturdy Protestant of the type of President Wilson entertaining any project that might be of eventual benefit to Catholic interests? And even if the majority of the nations that will, in the course of time, become members of the League could justly be designated Catholic, would this in itself justify the wild conclusion of Senator Sherman? The Senator knows little about the past if he thinks that all the nominal Catholic countries are, or ever have been, controlled in their policies by the ideal Catholic spirit; he knows little about the recent history of

France and Italy if he feels that the political conduct of these two nations affords him plausible grounds for his absurd conclusion.

It is painfully evident from Senator Sherman's speech that he, like many another Protestant, has but a vague or a false idea of what is meant by the Temporal Power of the Pope. "From an early day," he continued, "the occupants of the Vatican have believed, and still believe, in the inherent right of the Papal authority to administer civil government." The meaning which the Senator evidently intended to convey by these words is a "cruel libel against the Papacy and an insult to the Catholics of the country. We can well afford to ignore so ignorant and groundless a charge when it is made by so vile a sheet as the Member or by the rest of the mephitic brood of slanderers, but our patience is taxed to resentment when we find it coming from the lips of a Senator of the United States. It would be well for Senator Sherman and others of his ilk to read the admirable encyclical of Leo XIII. on the Christian States in which the relations of Church and State are clearly defined; the personal would eradicate some of their misapprehensions on the point and possibly destroy some of their bigotry. "God has divided the government of mankind," says the Inimitable Pontiff, "between two powers, ecclesiastical and civil; one presides over divine things the other over human. Each in its sphere is sovereign; each is marked with limits perfectly defined, and traced in conformity with its nature and its special end. Hence there is, as it were, a circumscribed sphere in which each exercises its action *jure proprio*." Thus all that is sacred in human things in any respect whatever, all that relates to the salvation of souls and the worship of God, either through its nature or through the relation of its end, comes under the authority of the Church. As to other things which relate to the civil and political order, it is just that they be subject to civil authority, for Christ has commanded us to 'Render to Caesar the things that are Caesar's, and to God the things that are God's.' And in his encyclical on Civil Government the same Pontiff also says that the Church 'recognizes and declares that all belonging to the civil order are under their (temporal rulers) power and supreme authority. In things, the judgment of which, for various reasons, belongs to the religious and to the civil power, she wishes that there be mutual accord by which blessed means both powers will be preserved from fatal dissensions.'"

But the Catholic reader will easily discern that Senator Sherman's ignorance of the real meaning of the Papal claims to temporal sovereignty is chiefly responsible for his blunder. Any reliable handbook of modern general history will explain this meaning to him, and he will find a good digest of the question, written by Mr. L. J. S. Wood, in the July number of the Atlantic Monthly. Even a superficial study of the matter will assure anyone who takes the pains to investigate it that history witnesses to the perfect lawfulness of the temporal sovereignty of the Pope over what are known as the Papal States. The use and necessity of this temporal sovereignty are well described by Orestes Brownson when he says: "The Bishop of Rome was not made Pope by acquiring the temporal principality, but that principality was acquired by him, or conferred on him, because he was already Pope, that he might be independent in his spiritual government of the Church." This principality came into the possession of the Papacy so naturally that De Maistre could say that "the Popes became sovereigns without knowing it, and even in spite of themselves."

"In the fourth and particularly in the sixth century," says Dovivier, "the Church of Rome possessed vast territories in several countries in Europe and in Africa. By law the imperial sovereignty still existed, but in fact it has long been supplanted by the paternal dominion of the Roman Pontiffs. We know how the invasion of the barbarians, and the abandonment in which unhappy Italy was left by the emperors of Byzantium, forced the populations to seek the protection of the Papacy, which had several times saved them from the most imminent peril and caused order and justice to reign among them. The temporal sovereignty of the Popes, tacitly recognized by the emperors of Constantinople, was affirmed by the solemn act of Pepin in which he pledged himself to have restored to the Holy See all the cities and territories occupied by the Lombards. Not only was this promise executed, but new lands were added by him to the restored provinces; and this liberality was sanctioned in 754 by an act of papal donation and confirmation to the Holy See, signed by the king of the Lombards. Then followed the rich donations of Charlemagne, and later those of Countess Mathilda. The great emperor, as well as the French lords, solemnly promised to preserve to the Holy See the states which had been solemnly restored to it."

Surely De Maistre had reason to say: "There is nothing so evidently just in its origin as this Pontifical sovereignty." Hence it has been repeatedly said: If the possessions of the head of the Church are questioned, let the reigning families of the present day prepare to descend from the throne. The Protestant Gibbon assuredly cannot be accused of partiality to the Papacy, and yet he says: "The temporal kingdom

is founded upon a thousand years of respect, and the Pope's noblest claim to temporal sovereignty is the free choice of a people delivered by them from servitude."

If Senator Sherman had thoroughly understood this sovereignty, in the sense in which we have just described it, he would not have given such a deplorable exhibition of ignorance as was witnessed in the halls of our senate.—Buffalo Union and Times.

Every reasonable man must draw his plan of life, and make it in due time.—Formey.

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