

FIVE MINUTE SERMON

REV. F. P. HICKY, O. S. B. TRINITY SUNDAY

THE POWER OF THE CROSS

Going, therefore, teach ye all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii, 19)

Custom, my dear brethren, from times immemorial, custom, sanctioned and authorized by the Church, has united the names of the Blessed Trinity with the sign of the Holy Cross.

The naming and signing—blessing ourselves, as it is commonly called—is an epitome of our religion. One God in three Persons; the Redemption and the Judgment.

In the earliest ages of the Church, those under instruction were taught about the cross before mentioning the name of the Blessed Sacrament.

And with the appearance of the cross in the heavens, followed by the victory of Constantine and the freedom of the Church, came the public honouring and veneration of the cross.

The Church, in every blessing, in every Sacrament, in every Mass, makes use of the sacred sign of the cross. The Holy Oils used in the administration of the Sacraments are blessed with many signs of the Holy Cross.

it shows they are given to God.

And we need not wonder whence its power. From the Redeemer, because by Thy holy cross Thou hast redeemed the world.

HOW THE SIGHT OF CATHOLIC NUNS IMPRESSES HIM

BY MILTON MCGOVERN

Whenever I see them, two nuns, in veil and habit walking together, a feeling of peace, of calm, steals over me.

Whether it be in a busy bank, teeming with people, at noon on a Saturday, that I see them, or on the public square, or on a street car, or in a merchant's shop, I invariably am better for the sight.

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THE INTERVENTION OF POPES

From the Light of Truth

In order to realize the great achievements of the Vicars of Christ in their work for peace let us transfer ourselves back to the time when the greater part of Europe was as but one immense wilderness, a trackless region, distinguished only for its barbarity and savagery.

If Europe had at any time undergone a crucial test it was most assuredly during the Early Ages, a period so well marked in history by the migration of nations.

When the Byzantines and Longobards had prepared for a great war, Pope Gregory the Great, though loaded with various cares, did not hesitate a moment to intercept their warlike preparations and bring them to terms of peace.

During the Middle Ages, through-out Christendom, the Pope was considered the highest defender of right and justice, the father of the wronged and persecuted, the acknowledged arbitrator of kings and princes.

At another time during the Pontificate of St. Gregory II, Luitprand, a man of great ambition and daring courage, marched with an army to Rome and prepared to lay siege to the city.

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deeply impressed with the sanctity of that Pontiff that he threw himself at his feet, accompanied him to Rome, laid his armor and other rich presents on the altar of St. Peter's and humbly begged the Pope's pardon.

At a later period, when Rome was again besieged by Rachi, king of the Lombards, Pope St. Zachary hastened to the camp of the invader and pleaded with him to such purpose that Rachi not only raised the siege, but laid down the crown and embraced with his wife and sons the religious state.

However great was the vigilance of the Pope in securing peace for the Romans, it was by no means confined to them, but extended to all without discrimination—both friends and enemies.

Wherever justice had to be vindicated, wrong to be punished, Christian principles incited, peace to be established or maintained, or a war to be averted, there also we can trace the influence of the Pope, ever working, ever striving for the good and welfare of all.

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doma into the family of Catholic nations. In a word, the Pope was the father, the judge, the arbitrator and peace-maker of all the Christian countries.

The peace, however, that the Roman Pontiffs had so solidly established during the Early Ages and had so energetically maintained throughout the Middle Ages, was destined to be swept away by the immense subsequent upheavals that resulted from the great so-called Reformation.

In this critical moment the Vicar of Christ again raised his voice and in the name of the Prince of Peace called upon all nations to forsake war, to join in friendly negotiations, and to live in peace.

One of the latest examples of this great zeal we find during the Pontificate of Leo XIII., who mediated between Germany and Spain in a dispute about the possession of the Caroline Islands, with such result that the quarrel was settled and the parties were reconciled.

Thus we see that ever since the institution of the Church of Jesus Christ the Popes have proved to be its worthy heads, the defenders of justice, the upholders of right, the world's greatest peace advocates and the true Vicars of Christ, the Prince of Peace.

IT WAS "THE CALL OF GOD"

CARDINAL MANNING FIRST FELT A LEANING TOWARD THE FAITH IN A CHURCH IN ROME

Says The Missionary: In a private conversation Cardinal Manning himself related the following:

"I was in Rome, visiting the museums, the churches, and viewed the city from all points. I had never had the shadow of doubt as to the truth of Protestantism, and had not the slightest notion of changing my religion.

"One morning I entered the Church of Saint Louis of France. The Blessed Sacrament was exposed at one of the altars, probably on account of a novena. There was nothing out of the ordinary; a few candles were burning, the priests vested only in their surplices, knelt in the sanctuary; and a few of the faithful were praying in the church.

"Nothing of the pomp of Saint Peter's was there; but it was God's time. I felt in my heart a mysterious emotion, partly illumination, partly attraction. For the first time in my life it appeared to me that truth might be here, and that possibly I might one day become a Catholic.

"But I was not yet converted. It was merely the call of God, and I was still far from the truth. I did not reject the call; but I prayed, I sought and studied with all the sincerity of which I was capable. Light increased from day to day, and grace accomplished the rest."

Considered from a temporal point of view, no conversion could have been connected with more disadvantages. There was for a clergyman and a scholar no more agreeable position than that of Archbishop Manning. As a dignitary of the Anglican church he possessed riches,

influence and a prominent position; genius, fame and friends were his. These were all lost on entering the Church of Rome; but, as he said, he hearkened to the voice of God calling him.

MEN WANTED

"What," says Cardinal Gibbons, "is the greatest need of our times for the betterment of Christian society?" Not churches, not schools, not hospitals, he contends, but men.

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