

LENTEN PASTORAL

Of His Grace Archbishop Roche.

EDWARD PATRICK,
By the Grace of God, and Favour of
the Apostolic See, Archbishop of St.
John's, Newfoundland.

To the Clergy, Religious Com-
munities and Laity of the Arch-
diocese of St. John's.

HEALTH AND BENEVOLENCE.

Dear Beloved Brethren:
The approach of the Season of Lent once again recalls to our minds those lessons of penance and prayer which are always associated with this important period of the Church's year. Whilst these lessons form a prominent part of the Church's Gospel at all times, they are brought home to us during Lent with more force and more insistence than at any other time. The underlying idea of the Lenten Season, namely, penance and self-denial, strikes a strange and somewhat discordant note in these modern days of ease and self-indulgence in which we live. And yet these are not merely great Christian virtues, but were practised even before the introduction of Christianity into the world. Before the foundation of the Christian Church with its high and sublime ethical code the utility of self-denial on purely natural grounds was realized by the pagan peoples of the world. This virtue was esteemed and practised because it was recognized as an antidote to the lower emotions and passions of human nature, and as a stimulus and aid to the cultivation of the higher spiritual sense of mankind. Even the pagan philosophers recognized the dual element in human nature, the spiritual and the material, and the necessity of curbing and suppressing the one in order to properly develop the other. Amongst the Jews, the chosen people of God and the custodians of primeval revelation, it was only natural to find that penance and self-abnegation were an important part of their ancient discipline. The true Christian doctrine was foreshadowed by the ancient belief that when man had sinned the wrath of God was appeased by bodily penance and humble prayer. "Prayer is good," said the Angel to Tobias, "with fasting and alms, more than to lay up treasures of gold." (Tobias XII-8.) One of the prominent features of the moral code of the new law which was to run counter in so many ways to the ancient ethics of paganism was the doctrine of self-suppression and self-denial. The coming of the new law, the law of Christ, was announced by the preaching of the Gospel of penance; it was the first clear note of Christian teaching that was heard by the world. St. John the Baptist, the precursor of Christ, who came to prepare the way of the Lord was essentially the Apostle of penance. In the Gospel of St. Mark we read that "John was in the desert baptizing and preaching the baptism of penance unto the remission of sins." (Mark 1-4.) "And in these days," says St. Matthew, "cometh John the Baptist preaching in the desert of Judea do penance for the kingdom of God is at hand, and the same John had his garments of camel's hair and a leathern girdle about his loins, and his meat was locusts and wild honey." (Matt. III-1-4.) As if to emphasize the preaching of the Baptist the first public lesson given to man by Christ Our Lord was the lesson of Penance. After His baptism by St. John in the Jordan He withdrew into the desert and there for forty days and forty nights He fasted and drank nothing. "And Jesus was led by the spirit into the desert to be tempted by the devil, and when he had fasted forty days and forty nights afterwards he was hungry." (Matthew IV-1,2.) The years of His public life were filled with penitential works. His days being spent in labour and His night in the "Prayer of God." In His preaching He insisted upon the necessity of penance; the spirit of self-denial, self-effacement and mortification being the essence of Christ's moral code. "If any man will come after Me, let him deny himself and take up his cross and follow me." (Matt. XVI-23); and again, "Unless you do penance you shall all likewise perish." (Luke XIII-3). Such was the example, such the teaching of Christ. When the Apostles went forth to preach Christ's Gospel, to regenerate the pagan world, and to renew the face of the earth, they preached salvation through penance. It was a new doctrine, directly opposed to the sensuality and the materialism of the time, but they boldly proclaimed as the basis of their creed: "We preach Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles foolishness, but unto them that are called, both Jew and Greek, Christ the power of God and the wisdom of God." (Cor. I-23). These are, then, the sanctions from the Old Testament, from the Life of Our Lord and the preaching of His Apostles for the Lenten Season upon which the Church invites us now to enter.

LENTEN OBSERVANCE.
The observance of the Lenten Season is of very ancient origin in the

Church, having its beginnings in the first centuries of the Christian era. It was that portion of the liturgical year of the Church which was intended to enshrine and to perpetuate the Saviour's teaching on penance and mortification. In the early ages it was strictly and faithfully observed, and the Lenten discipline was most rigorous and exacting. Penance and fasting had a meaning in those days for the Church which they have long since ceased to have. Gradually, however, the ancient severity of Lent was modified, and the discipline of the Church was changed and relaxed to meet the changing condition of the times. Just as canonical and other public penances imposed by the Church in the early ages have long since become obsolete so also much of the ancient Lenten fast has passed away. By degrees dispensations and indulgences, general and special, were granted until at the present time only the shadow of the old Lenten discipline remains. Each year, it is true, the Lenten Regulations are published, but few there are who for one reason or another are not exempt from even the modified Lenten observance of modern days. The fact that Lent comes at a most inclement and trying season of the year, especially in these climates, has rendered it necessary for the Church to interpret very leniently the obligation of fast and abstinence. It is not the spirit of the Church that her laws should bind when they are detrimental to health or when they interfere with the efficient discharge of our daily duties; but though the law may be relaxed the obligation of the spirit of Lent remains. Although the history of Lent is one of gradual relaxation there is an unwritten law of strict observance and self-denial which we must all observe. The motive principle underlying Lent has always been from the beginning a recognition of the perversity of human nature, of its proneness to evil, of its tendency to self-indulgence, and, consequently, of the necessity of bodily mortification and self-restraint to suppress the evil inclinations of our nature. It is as true now as it was in the days of St. Paul that mortification and self-denial are necessary for the proper and harmonious ordering of the various passions of our nature. St. Paul says: "When I have a will to do good, evil is present with me. For I am united with the law of God according to the inward man; but I see another law in my members fighting against the law of my mind and captive, taking me in the law of sin which is in my members; and again, 'I chastise my body and bring it into subjection lest when I have preached to others I myself may become a cast-away.' and again, 'I run that you may obtain; and everyone that strives for the mastery refraineth from all things; they that they may receive a corruptible crown, but we an incorruptible one.'" (I Cor. IX-22-27). Thus we are not released from the duty of self-denial and self-repression, from the duty of suppressing our lower desires and appetites when they interfere with the well-being of our souls, from the duty of practicing virtue, of doing penance, of raising our minds to higher ideals and lifting our lives to a higher plane. The spirit of the age is one of unbridled self-indulgence, of love of ease and luxury, of gratification of the passions in one word of a material existence. Against this spirit the struggle must be a continuous one, if we wish to live a spiritual life and the reality of the world, and thus attain to eternal life. "If you live according to the flesh you shall die, but if by the spirit you mortify the deeds of the flesh you shall live." (Rom. VIII-13).

SECONDARY OBJECT OF LENT.

Though mortification and self-denial are the primary ends of Lent, it has a secondary object as well. Lent is a time of special devotion, prayer and intercession. It is for that reason that special exercises are arranged throughout the Church for the Lenten Season, that special Lenten sermons wherever possible are preached, and that there is in general an effort on the part of the Church to stimulate the spiritual life of the faithful. Every Lent is meant by the Church to be something in the nature of a spiritual retreat when basic and all important truths are recalled to our minds and when the eternal issues that should govern our lives are placed before us in forcible perspective. The immortality of the soul, the certainty of a future existence, our accountability for our actions to the Creator, reward and punishment in the next life, the great eternal verities, Heaven and Hell, these are the primary truths of the spiritual philosophy which the Church insists upon during the Season of Lent. Simple and elementary truths they are, yet they lie at the root of all morality; they sum up all that is implied in the word religion. They find little place in the creed or philosophy of the modern world. Belief in man's future destiny is of the vaguest and most indefinite character. Spiritualistic theories

are speak vaguely of a continuation of our present life, of a possible mysterious existence amidst the dim shadows of the hereafter, of the preservation in some way of our present human personality. These theories, vague and undefined as they are, are but the expression of that universal sentiment which is in every human being, which rebels against extinction or annihilation, which insistently calls out for the immortality of that spiritual portion of our nature which informs and gives life to the body. That sentiment finds its full sanction in the dogma of the Church which teaches the immortality of the soul, not in vague and uncertain terms but in clear and precise definition. The immortality of the soul, the life of the soul after death in another sphere where an accounting must be made for the deeds of this life, is the foundation of moral activity and of the responsibility for our actions. We are not irresponsible agents, but will be held to strict account by a Higher Power for every action we perform in this world. This is the great fact which we cannot shirk nor evade, which gives to life all its meaning and responsibility. The Church grasps that fact in all its seriousness and with no uncertain sound, with no vagueness of phraseology lays down the doctrine of future reward and punishment. To the Catholic Church Heaven and Hell are stern, uncompromising realities, and not as they are widely viewed by the world as superstitious survivals of the past. The dogma of eternal punishment for sin, of just retribution for an evil living, is not a pleasant dogma, or one that finds favour with the world at large. In many creeds it finds no place at all, in the formulations of others it is glossed over, it is seldom insisted upon in moral exhortation. The Church, however, lays down the doctrine of future punishment for sin in terms that leave no room for misunderstanding. The existence of hell for the unending punishment of human sin, the eternity of its pains of loss and sense are eternal portions of the Church's creed which must be accepted by all her children. It is not a mere theory of possible belief, but an essential portion of her system of morality. The words of Christ Our Lord himself in the Sacred Scriptures, the unbroken tradition of the Church, the teaching of her Fathers and Doctors, the definitions of her Supreme Councils, leave no doubt as to the doctrine of eternal punishment of Hell with all the terrifying consequences it involves.

These are the great truths to which the Church directs our attention during the coming Season, and which will shape our impressions deeply on our minds with a view to influencing the course of our lives, and of imbuing them with a spirit of religion. There is more real religion needed in modern life, not merely superficial religion, but religion translated into practice and affecting our lives in all their varied and manifold relations. True religion does not consist merely in external observance, in attending the Church at certain prescribed times, in the compliance with the Church's law about Confession and Communion and the sanctification of the Lord's Day. These are all very necessary, but they are only means to an end, they are only the foundation upon which true religion is built. Religion to be real must be an essential part of our daily lives. It must enter into our work and business, it must regulate and influence our varied relations with our fellow-men, it must preserve the sanctity of the home, it safeguards the sacredness of married life, it tends ever to promote clean, sober, honest living. It sanctifies the individual, and through the individual its influences reaches out and affects the well-being of society and the community. All social uplift, all moral reform, has its root in the integrity of the lives of the individuals of which the state or community is composed. Religion is necessary and only basis of a real and consistent moral life. Our duties to our Creator are first, and from these flow all the duties which we owe to society and to ourselves. It is always true to say that we cannot be good members of the family or good citizens of the state, unless our private lives are ordered in accordance with the principles of virtue and morality. Lent, therefore, with its lessons makes a direct and personal appeal to each and every individual amongst us, to elevate the standard of our lives. The sermons and exhortations that will be addressed to us from our pulpits, and our altars will have their message for every soul. They will aim at promoting personal holiness and individual sanctification. May its lesson, then, come home to each and everyone of us, and tend to the reformation of our lives, and the uprooting of evil tendencies and the cultivation of virtuous habits, and thus redound to the welfare of our own souls and the good of the community at large.

"Walk, then, as children of the light; for the fruit of the light is in all goodness, and justice, and truth." (Eph. V-8-9).

THE P. ROCHE.
Archbishop of St. John's.
Given at St. John's, this Quinquagesima Sunday, Feb. 11th, 1923.

If one is tired of plain creamed squash, cook it in this way: bake halves of squash and when soft scrape from shell and mash. Season with salt, pepper and grated cheese.



Before Cortez Reached Mexico

When Cortez landed in Mexico with his band of Spanish warriors he found that not only was chocolate used as a staple food, but that cocoa beans were the recognized form of currency in the country. These native Mexicans were quite familiar with the nutritious value of chocolate. Yet it must have been a crude affair compared with the coating used to-day by Moir's on their chocolates. The Cocoa beans used by Moir's are imported from the West Indies, Ceylon, Java and South America; blended by their own secret process and ground for 78 hours between steel rollers. They are then sweetened with pure granulated sugar and flavored with the essence of real vanilla beans. This smooth, creamy mixture forms the coating for the luscious cream, nut, fruit and nougatine centres, which you can buy in Moir's handsome boxes at your favorite store.

Moir's Chocolates
PURITY AND QUALITY ASSURED
F. V. CHESMAN, St. John's.

Nothing in Particular

IMPRESSIONS OF A RECENT HOCKEY GAME.

"Reginald, dear," said Angela sweetly, "I peered suspiciously over the edge of my newspaper. 'Surely, you don't want another new hat,' I said. 'Oh, don't be silly,' retorted Angela, not so sweetly. 'Then, what is it?' I asked. 'The carpet seems alright, and I'm sure the dining-room has been papered twice this year.' 'Oh, please be serious,' pleaded my wife. 'I want you to take me to see a hockey game.' 'But, Reginald, I want to go so much.' 'And I thought you were a pacifist,' I sighed, as I plunged my hand into my trousers pocket and carefully inspected the family's finances. After counting the small collection of shillings twice, I informed Angela that she would have to put up with one lump of sugar for a week if she persisted in her request to be taken to a game. Even this had no effect, and I struggled into my overcoat, and hurried to the ticket agency, where, after a dreadful combat, I contrived to obtain two tickets for the match between the Barbarians and the Shellbacks which was scheduled for the next night. Angela, after we had taken our seats, would have to put up with one lump of sugar for a week if she persisted in her request to be taken to a game. Even this had no effect, and I struggled into my overcoat, and hurried to the ticket agency, where, after a dreadful combat, I contrived to obtain two tickets for the match between the Barbarians and the Shellbacks which was scheduled for the next night. Angela, after we had taken our seats, would have to put up with one lump of sugar for a week if she persisted in her request to be taken to a game. 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