

FIVE MINUTE SERMON

BY REV. F. P. HICKEY, O.S.B.

FIRST SUNDAY OF ADVENT

THE REDEEMER

Your redemption is at hand. (Luke xli. 33) Solemn and sublime thoughts should lift up our hearts at the beginning of this holy time of Advent. The anniversary of the coming of our Redeemer is at hand; and gratitude for that blessed coming bids us raise up the eyes of our soul, and reverently peer into the mystery of God's goodness in decreeing that a Saviour should be born to save His people from their sins. From all eternity the Almighty had determined to create mankind. From all eternity He knew of the fall of man's sinfulness and rebellion against Him, so that it would seem to pass, as the Scripture says, "It repented Him that He had made man" (Gen. vi. 6.) His justice was outraged; His mercy despaired. And poor fallen man, what could become of him? He could not retrieve the past. He could not atone for his own misdeeds. Was there no salvation for the human race? A God was needed to make reparation and atonement to pass, as the Scripture says, "It repented Him that He had made man" (Gen. vi. 6.) His justice was outraged; His mercy despaired. And poor fallen man, what could become of him? He could not retrieve the past. He could not atone for his own misdeeds. Was there no salvation for the human race?

APPEAL OF SUFFERING SOULS

By Rev. James Murphy, S. J. IN THE MORNING

When the pure air comes unbreathed and the fresh fields lie untrod. When the lark's song rises upward and the wet flowers deck the sod; In the time of early praying, in the hushed and holy morn. Hear those voices softly pleading, hear those low words interceding. From the green graves lonesome lying, Ever more in sad tones crying: "Have pity! you at least have pity, you, my friends."

IN THE NOONTIME

When the hot earth also slumbers and the treetops scarcely stir, When the bee sleeps in the lily and the hare parts by the furze, When the stream breeze softly cools you and the grateful shade invites. While the hot skies far are glowing, think of pain, no respite knowing, And those prison fires appalling, And those piteous voices calling: "Have pity! you at least have pity, you, my friends."

IN THE EVENING

When the long day's cares are ended and the house group soon shall meet When the silent twilight deepens and comes rest for weary feet, In the time of sad remembrance give a prayer to old friends gone, Some regret, some feelings tender, to past days and scenes surrender, Let your heart with mournful greeting Hear the sad refrain repeating: "Have pity! you at least have pity, you, my friends."

IN THE NIGHTTIME

When the stars are set in ether and the white moon in a cloud, When the children's hands are folded and the golden heads are bowed, Tell them of that fearful burning, of those souls in torture dire, Explaining pride and folly in the purifying fire. Let their sinless hearts adoring reach Christ's throne in sweet imploring: By those faces lost forever, By those smiles to greet thee never, By the memories of past days, And the kindness of old ways, By the love in life you bore them, And the tears in death shed o'er them, By their words and looks in dying, Hear their plaintive voices crying: "Have pity! you at least have pity, you, my friends."

NATIVE PRIESTHOOD IS DESIRE OF BOTH INDIA AND CHINA

WISH OF INDIA STRONGLY EXPRESSED AT MISSIONARY CONFERENCE AT LOUVAIN By Rev. J. Van der Heyden (Louvain Correspondent, N.C.W.C.) Missionary weeks have been held successively at Louvain, Belgium, and at Steyl, Holland. At Steyl, the meet just ended was made to coincide with the fiftieth anniversary of the foundation there of the Society of the Divine Word, the first German missionary society created in Holland, owing to the Bismarckian anti-religious May Laws, in full sway in 1875.

A native Indian Bishop, Mr. Roche, S. J., and native priests from various missionary lands were present at both weeks, taking an active part in the proceedings. At the Louvain Congress, where the theme was "Native Aspirations and the Missions," Father Deason, a native Indian secular priest, of Calcutta, former professor of philosophy and of theology, in an impeccable Latin speech, broke a lance for the thesis that white missionaries are needed to do pioneer work, but that the indigenous clergy is better adapted for Christian communities adequately organized. INDIA DEMANDS NATIVE CLERGY Father Gilles, S. J., a Belgian missionary, founder and editor of the Catholic Herald of India, published at Calcutta, spoke in the same trend. The plea was: "All the political parties in India stand shoulder to shoulder in demanding the Dominion status enjoyed by Canada; and as the English manifest a readiness to grant it to them, it may be looked for within a comparatively short time, say fifteen or twenty years at the utmost limit. The spirit of independence is to the fore among the Hindus no less than among the Catholics, but under different forms. Both detest Europeanism: the Hindus to the extent of refusing Christianity en bloc; the Catholics among them to the extent of wanting to be shepherded by their own Indian bishops and Indian clergy."

"Things being as they are, our immediate concern is to proceed without delay to the erection in different centers of a native church capable of holding its own in case European missionaries would happen to decrease in numbers. "The dioceses are too large. Instead of thirty-four there should be fifty. "Every diocese ought to cut off that part of it that has a well established Christian community, and to concentrate its secular Indian priests there, with full powers from the Bishop down to the church sexton. A grouped Indian clergy feels stronger than a scattered one placed under the tutelage of Europeans. The native priests mistrust us; we hurt their feelings and they live too far apart to be of mutual assistance to one another.

"The juxtaposition of European and of Indian dioceses produces a precious rivalry, stimulated by charity. Malabar and the diocese of Trichopolly, for instance, are a wonderful proving aid to each other. "Europeans for a long time to come, will be the better elements to break the ground and lay the foundations of new missions and they ought to reserve to themselves such districts in each diocese as still call for pioneer work. They are no longer in their vocation the moment they abide in fairly organized Christian centers. There the Indian priest excels a greater influence over the Christians than the foreigner. In such dioceses as have a native clergy vocations are plentiful; in the dioceses with a European clergy, on the other hand, there are none.

"The War turned out to be a blessing in disguise for India. It taught the natives to manage for themselves. Wherever the support comes from Europe the people do not give what they might. REAL TASK OF WHITE PRIESTS The sum total of Father Gilles's plea was "The task of the white priests in India is to make themselves useless." That is exactly the sentiment another Belgian missionary, Father Lebbe, C. M., gave vent to about missionary enterprise in China. "The Church of China," he said, "is the only way to conquer the immense Republic for Christ."

Twenty-five years did he battle in China for that ideal. He was misunderstood, denounced, persecuted by the very ones who were designated to support him. Not from the heights of the Heavenly Abode does he now witness the triumph of his idea, as many a sower of good seed often does, but while still here upon earth; for Rome spoke through Pope Benedict XV, and Pius XI., no less than his predecessor, favors the thought of a Chinese Catholic Church, of an Indian Catholic Church, of a Catholic Church everywhere that is neither white, nor yellow, nor red, nor black, but simply universal.

CONCLUSIONS OF CONFERENCE Some of the conclusions of the missionaries' exchange of views were: First, a handy manual of colonial legislation is an unfulfilled want of the missionaries; secondly, further study of missionary methods, particularly of the methods employed at home to assist the missions, would be quite profitable; thirdly, the missionaries ought to apply themselves more to adapt the customs, arts and artistic abilities of the converted people to the practices and usages of the Catholic Church and to make use of them for their converts' benefit. Finally, the energetic support and the sympathy of European public opinion was asked to bring about changes in such conditions as are plainly detrimental to the cause of Catholicism, particularly in India.

At the Steyl missionary congress the same conclusions as at Louvain were reached with regard to an indigenous clergy. Father Witte, S. D. V., for years the Superior of the Missions of the Society of the Divine Word in Togo, on the West Coast of Africa, in his appeal for continuing the efforts fairly started to secure a native black clergy, related that the Bishop of Logolund, upon a recent visit to Steyl, said of a native negro priest, partly educated by Father Witte, that he was doing the work of three European missionaries and was much preferred by the people.

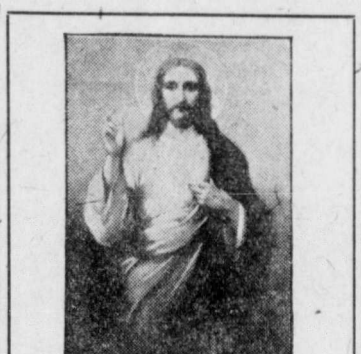
PAUL CLAUDEL MAKES PUBLIC PROFESSION OF DEBT TO RELIGION Paul Claudel, the famous French poet who is now French Ambassador at Tokio, made an unexpected profession of his faith when addressing a non-religious audience in London, Eng. He apologized for bringing in religion. "I know that in England it is considered very bad form to talk religion except in places consecrated to it. But you asked me to speak of the poet Paul Claudel, and I could not do so without dwelling on his Catholicism." Paul Claudel said he had made his appearance under the auspices of Ernest Renan in the middle of the reaction from the poetry of hope and optimism. The reaction had as its watchwords realism, positivism, materialism and pessimism.

But the day came when he found the "good news" of religion. Literature and religion had been divorced for two centuries in France, which had suffered greatly and was still suffering from the Jansenist heresy, a heresy akin to tuberculosis. He felt deeply the falseness of that doctrine. To him religion was not a distinction, but, on the contrary, a crowning and a glorification of nature.

During his long years of solitude in the Far East he had come to see that God was not the jealous master of a little flock of the elect and the initiated ones, but the creator of heaven and earth; that all His works were good, very good, and that nothing in them required altering. So it came about that religion inspired his poetry and that he wrote his "Cantique du Rhone."

Accept the Challenge of the 4 Pin IF there is anything that arouses a dormant fighting instinct, it is the 4 pin left standing in a bowling game. Requiring but little knowledge this unparalleled participating game is one of the most pleasant, fascinating and clean sports that can be obtained. Many churches throughout Canada, realizing the excellent qualities of this recreation for promoting good fellowship and friendship have installed Brunswick bowling alleys. Increasing good-will among all members of the congregation has been the outcome in every instance — and incidentally the revenue from the alleys has augmented the church treasury.

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