FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

EASTER SUNDAY

THE RISEN LORD

"At that time Mary Magdalen and Mary the mother of James and Salome brought sweet spices, that coming they might anoint Jesus." (Mark xvi. 1.)

It must have been a disappointment to the two holy women spoken of in today's Gospel, when they arrived at the tomb of Jesus and discovered that He was not there. Yet it must have caused their hearts to delight exceedingly when they learned that He had risen, as He had said, and would appear before them in Galilee. They loved him sincerely, and naturally they would rejoice at His blessings and especially at this great glory of His Resurrection. No doubt they thought little of themselves—though a good deed of itself brings satisfaction—but their whole minds and affections were turned toward their Saviour. This affords us a good example to follow now, after having, during the season of Lent and in a particular manner during Holy Week, sympathized with Jesus and felt His sufferings as much as was within us. The season of sadness closes and we again may take part in the gladness of the life around us; but we must not forget Our Saviour. We need not go to the tomb, as we know He is risen, but we can ask Him to appear to us spiritually, and fill us with the holy sentiments experienced by Mary Magdalen when she beheld Him.

He will not refuse us this blessing, if our hearts are worthy of it. It is His delight to come to us and to dwell in our midst, if He finds a fit habitation. We can prepare such a dwelling-place for Him, and at this moment we should be of such dispositions as to be able to invite Him to a pleasant abode within us. He has done for us all that man could do, and all that a God should do, even considering the magnitude of His mercy. What ungrateful creatures we are, if we have not a clean heart to offer Him as a place where He may dwell. The benefits He gained for us by His sufferings and finally by His Resurrection, are needed by each one of us. Had He not come upon earth and undergone His passion, we would now be in the state of those who lived before He wrought the work of Redemption. We might have been among the very Pharisees and others who were hard of heart. After His generous demonstration of love, let us not be among the classes of the modern Pharisees. He may be waiting somewhere for us. Are we fit to be told by an angel as was done to the two Marys, that He will appear to us?

Far too easily do people forget the intense, burning love that Jesus has for them. Of course, this is easy to understand, as they can not see Him face to face; but what our senses fail to teach us regarding Him, our minds and hearts should keep vividly before us. There are too few who strive to keep the thought of Jesus in their hearts. It would be a pleasure to behold Jesus with our eyes, greet Him as we do those whom we love upon earth, but He has kept from us this privilege here to give it to us in the kingdom beyond. Even those who beheld Him when he lived upon earth, did not see Him in His glory any more than we do. So they were not blessed much more than we, as far as seeing Christ as He really is is concerned. We understand Him even better than did they—though it is nearing two thousand years since He walked the earth.

This great feast of Easter will be for us, as it has been for millions in the past, a day or a time of great rejoicing, but alas, of what kind! It will not be the pure, untainted joy of the two Marys when they learned in truth of Christ's triumph. It will be mixed with very much of what is foreign to God's love, to say the least. The world has adopted it as a time of special material ostentation, and the stylish gowns and the bright colors are put on—not to appear worthily garbed before Christ but to answer to the glad callings of the most beautiful of seasons—spring—and to offer an incense at the shrine of Dame Fashion. Oh, what a forgetful people, even in their innocence! They let slip by the most appropriate of occasions to show God their especial love, their greatest delight, and to appear before Him clad in the spotless robes of innocence. They do not, like the lilies of the field that raise their white splendor skyward, lift their hearts pure and childlike to their Risen Lord. How they should remember that the work Christ consummated is most necessary to them today, nay, as necessary as if it were just happening! Christ died long years ago, but He died for us of the present as for those who lived in His time, and the same will be true of future generations. He rose for us as well, and gave us thereby the right, if we do our duty, to rise "like unto Him."

We have time to think. Let us do so, rooting from our minds and hearts, thoughts and desires other than those which send us searching for our Risen Lord. He is waiting for us somewhere along life's journey. As we pass Him, if He finds us as He did the penitent Mary, He will show Himself to us in such a way that we shall know we are in His presence. To the Risen Christ, then, our thoughts should go at this holy season, our hearts should exult over Him, and we should yearn to be forever with Him when He wills the end of our days.

Taking the line of least resistance is what makes rivers crooked.

GREATER FAITH I HAVE NOT FOUND

This story concerns the Cree Indians of St. Gertrude's Mission, Keewatin, one of the most northern districts in the apostolate (China.)

Twenty miles from the post at Pelican Lake there stands, almost in the wilderness, a poor cabin, the home of a Christian Cree family. On his last visitation to a mission more than a hundred miles farther north, the Oblate missionary, Father Renaud, sought the hospitality of the humble home for a night, as he toiled on foot over the homeward trail.

Rejoiced at the sight of the priest, the good Crees took advantage of the opportunity to go to confession and on the following morning to receive Holy Communion when the Father said his Mass.

Naturally quarters were considerably crowded. Father Renaud set up his portable altar on a table and in the obscurity of the early morning said his Mass as best he could, gave Communion to the family, and then packed up his chapel and departed.

Later in the day when the sun rose and the room became brighter, the family perceived on the floor under the table a Host. Was it a consecrated Host? They believed it was, and that while administering their Communion from the obscure and crowded altar the Father had dropped it without seeing what had happened. What was to be done?

The priest, travelling by dog team, was already some distance away and it would be difficult to overtake him and inform him of what had happened.

It was then that their spirit of faith and reverence inspired the poor Indians with an idea.

One of the women got a Sacred Heart leaflet, her most precious possession and indeed the only object she possessed of a religious nature, and slipped this under the Host, carefully folding in the sacred contents. This done she placed it in an iron box. Then she got a large wooden package case, set it against the wall and converted it into an altar upon which she placed the Tabernacle covered with a bit of clean linen. Before this Holy of Holies the entire family bent in adoration during the rest of the day.

The following morning this Cree woman set out on a twenty mile journey on foot to the next mission post where she knew she would find the missionary. There she told her extraordinary story, with the result that the priest went to the cabin, said Mass and gave the pious family another opportunity to taste the Bread of Life.

The father did not regret his enforced expedition, long though it was, for it enabled him to see an humble devotion to Our Lord that edified him greatly and he exclaimed with the Evangelist, "Greater faith I have not found in all Israel."—Propagation of the Faith Society.

RESURRECTION

All that springeth from the sod
Tendeth upwards unto God;
All that cometh from the skies
Urging it anon to rise.

Winter's life delaying breath,
Leaveneth the lump of death,
Till the frailest fettered bloom,
Moves the earth, and burst the tomb.

Welcome, then, Time's threshing pain.
And the furrows where each grain,
Like a sansom, blossom shorn,
Wait the resurrection morn.

—FATHER TABB

ATTACHMENT TO HOME

The sanctity of conjugal faith and the respect for paternal authority have been seriously impaired by the War said Pope Benedict in one of his recent encyclicals. To this the Holy Father attributed the host of evils, social, moral and religious which if not checked threaten to convulse human society. How true is the Sovereign Pontiff's diagnosis of present conditions may be read in the signs of the times. One sign that seriously affrights the discerning student is the drift away from the home. Recently a judge in this country attributed the growing frequency of divorce to the lack of domesticity. Appeal after appeal is sent out by well intentioned publicists to safeguard the home. Juvenile delinquency, the crime wave, and various manifestations of social unrest are perpetuated by the increasing number of those who have lost their attachment to home and to the ideals for which home stands.

The home is God's institution. On the family He erected the structure of human society. Upon the purity and integrity of home life He based the stability of nations. The decay of home life is always the beginning of the decline of a people. History furnishes innumerable examples to show the folly of trying to perpetuate civilization without the secure foundation of home life. When the conjugal bond between husband and wife, and the parental bond between parents and children begin to weaken, the structure of society begins to crumble.

One cannot view this tendency of the age to minimize the influence of home life without alarm. This is an era of commercialized amusement, of vagrant fancies, and of breathless excitement. The spirit of the age has swept down upon the home and carried its inmates out into the hurly burly of modern life in quest of happiness. But it is the basic error of the age that it mistakes pleasure for happiness. Pleasure gives satisfaction for the moment but it is a passing thing that leaves men sadder than they were before. Wealth can procure pleasure it cannot purchase happiness. Yet poverty is no barrier to it. For happiness is found in millions of homes whose inmates, oppressed by poverty, tired by toil, and sanctified by sufferings are modelling their lives according to the ideal of home exemplified by the Holy Family at Nazareth. They have chosen the better part, which shall not be taken from them.

To seek outside the home for happiness is a serious blunder. Home is a word of sweetest sound that conjures up deepest and purest memories, because it is symbolical of every ennobling and uplifting influence. In home the tired man finds rest, the discouraged man finds hope, the victim of the world's inhumanity finds comfort and sweet consolation. Within its blessed walls is a shelter against the whips and scorns of time. A true home is a haven of happiness that is the nearest approach to Heaven on earth.

The home came before all other social institutions. No other agency can supply its place. As a nursery of virtue, a school of love, and a centre of innocent recreation it stands supreme. The modern world especially our modern American world needs to get back to the home. There it will learn the essential social virtues of obedience to authority, mutual forbearance, and prayerful resignation. The further away from home a nation goes in quest of happiness, the further away from true happiness it recedes.—The Pilot.

ST. JOSEPH

The month of March is the month of St. Joseph. Since the Holy Father's encyclical on the patronage of St. Joseph the Catholic world has sought more fervently the powerful intercession of St. Joseph. In his encyclical on Reconciliation Pope Benedict declared that the peace that would restore order and tranquillity to the world is a peace founded on justice. Peace as His Holiness defined it is not the mere cessation of war but the right ordering of states both within themselves and in their relation to other states, so that the people within them may pursue without disturbance the ends for which they were created.

The nations no longer witness the horrors of war but still we have not attained to that right ordering of human affairs that will enable us to live without disturbance. What disturbs the world's tranquillity and militates against peace is an industrial crisis. The world's economic affairs are in disorder. We see the channels of trade blocked, plants closing, international trade stopped, unemployment increasing, and foreign exchanges disrupted. We see men unable to carry on the remunerative employments in which they were engaged before the War, we see the attempt in every country of the world of small groups to exploit the situation to their own advantage, and see too in some countries the most unfortunate victims of economic conditions, the valiant soldiers who fought with distinction for the ideal of an enduring peace.

In his encyclical on the Reconciliation of Christian Peoples the Holy Father showed what was lacking for the restoration of the tranquillity of order everywhere. In his Motu Proprio on St. Joseph, he considered a deeper cause of the troubles from which we are suffering, a cause which he said "was imbedded in the very bowels of human society." This cause is Naturalism, the great plague of the century which lessens the desire for celestial blessings, quenches the flame of Divine charity, dims the light of Faith and by leaving man only the corrupt forces of nature, delivers him up to the slavery of the very worst passions. "So it has come about," said the Holy Father, "that very many have thought of nothing but the gaining of earthly goods, and while the struggle between working man and master has become more bitter, the class hatred has increased more and more with the horrors of the long drawn out war. For that war has brought on the one hand intolerable economic trials on the masses of the people while on the other it has put immense fortunes in the hands of a very few."

To correct this deep seated cause of all our evils Pope Benedict proposed St. Joseph as a model to all those people who earn their bread by labor, that they may follow him as their special guide, and honor him as their Heavenly patron. The Holy Father's words on the patronage of St. Joseph given six months ago recur with special timeliness to working people at the beginning of the month dedicated by immemorial custom to the devotion to St. Joseph.

The Holy Father said, "St. Joseph lived a life like theirs. So true is that that Our Lord Jesus Christ, while He was the only begotten Son of the Eternal Father, willed to be called 'the Son of the Carpenter.' But with how many and how glorious virtues did he adorn that humble condition, virtues indeed which it was meet should shine in the Spouse of Mary Immaculate. Therefore let all learn from St. Joseph how to look on passing events in the light of the eternal things to come, and seeking consolation for the inevitable troubles of human life in the hope of celestial blessings, aspire to those with all their strength, resigned to the will of God, living soberly according to the rules of piety and justice. With increased devotion to St. Joseph will come corresponding increase of devotion to the Holy Family of which he was the august head, for the one arises naturally from the other. From St. Joseph we go directly to Mary, and through Mary to the fount of all holiness, Jesus Christ, who consecrated the domestic virtues in His obedience to Joseph and Mary. It is thus and thus only, because the family is the fulcrum and the basis of the community, giving to domestic life the strength of holy purity, faithfulness and concord, that a new strength and we might also say a new blood will circulate in the veins of the whole human society, which will have new life given to it by the healing virtues of Jesus Christ."—The Pilot.

FIRE AT FAMOUS SHRINE

HOLY HOUSE AT LORETTO PARTIALLY DESTROYED

(By N. C. W. C. News Service)

Rome, March 1.—The celebrated altar and statue of the Blessed Virgin, in the world-famous basilica at Loretto, Italy, have been destroyed by fire, caused by a short circuit, and the damage done is estimated at 12,000,000 lire.

The shrine is one of the most famous in Christendom and has drawn millions of pilgrims from all parts of the world to Loretto, a little town near Ancona, on the Adriatic Sea. The statue of the Virgin, blackened with age, stood above the altar, which is located at one end of the tiny cottage which for many centuries has been reverenced as having been brought by angel hands from Nazareth. According to the inscription on the eastern facade of the basilica built around the cottage it was in this house that "the Most Holy Mary, Mother of God, was born; here that she was saluted by the Angel, here that the Eternal Word of God was made Flesh." More than forty-seven Popes, including Leo XIII. have in various ways rendered honor to the shrine.

Although many Catholic authorities, notably Canon Chevalier, in his much-discussed work "Notre Dame de Loretto," have raised objections against the assertion that the cottage is the true house of Nazareth and that it was miraculously translated there is no doubt that Loretto has been the scene of numerous miraculous cures. Even the skeptical Montaigne in 1582 professed his belief in the reality of these.

The altar reported to have been destroyed by fire is the work of several medieval artists. The statue was carved of wood. It was removed by Napoleon to France in 1797, but was returned in 1803.

According to reports received here, the shrine, which was decorated with arabesques in guilded brass, and the priceless statue of the Virgin, which was carved of wood, were reduced to ashes. Not a trace of the precious cedar of which the statue was carved remains.

Other artistic treasures destroyed, in addition to the altar, included a sacred dish supposed to have belonged to the Holy Family, with gold worked by Benvenuto Cellini and busts representing St. Anne and St. Joseph. The silver bells on either side of the statue of the Virgin and all the votive lamps of gold and silver were completely melted.

The fire is believed to have started in a wardrobe containing two dishes said to have been used once by the Holy Family.

Pope Benedict, on receipt of the news of the fire, instructed Cardinal Gasparri, Papal Secretary of State to send a telegram of condolence to Monsignor Andreoli and to assure him that everything possible would be done to restore the shrine.

REMARKABLE TRIBUTE PAID TO CATHOLIC EDUCATION BY AN ANGLICAN VICAR

London, March 3.—A remarkable tribute to the Catholic Church in its provision for the educational welfare of its people is paid by Rev. Edward Arundell, Anglican Vicar of Holy Trinity Church, Stroud Green, London.

Writing from abroad he paid the following tribute to Catholic education in Sydney, Australia;

"The thing that has impressed me even more than the natural beauty of the place is the magnificent educational work undertaken by the Roman Catholics. It is amazing. One of their teachers, a Christian Brother, a very able and liberal minded man, who travelled out on the 'Nestor' with us, told me that they have in Australia alone 300 Christian Brother teachers, and more than 600 Sisters, all of whom have dedicated their lives to the cause of education.

"As a contrast to this, I was told by an old boy of one of the finest Church of England schools in N.S.W., that the school had recently been handed over to the Government, owing to the apathy and indifference of our Church people in the matter of education, and that the Roman Catholics have immediately established a flourishing school in its place.

"Why is it that we Church of England folk are such short-sighted fools? I am ashamed of my own Church when I realize what is going on, and I reverence and respect the Romans for their splendid enthusiasm and devotion."

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TO ALL Whom It May Concern

THE Parliament of Canada has recently passed a bill regulating the taking of the vote on the Referendum in Ontario on April 18. The points to remember are as follows:

1. Every British subject by birth or naturalization, man or woman, resident in the Dominion of Canada one year previous to February 1, 1921, and resident in the Province of Ontario for two months previous to same date, is entitled to vote, unless otherwise disqualified.
2. Voters' Lists used in the last provincial referendum are the lists to be used in this Referendum, subject to revision. Every urban voter must be on the list in the division where he resides.
3. In incorporated cities and towns of 1,000 population or over, arrangements will be made for receiving applications from any who are not now on the list on March 29 to April 4 inclusive—except Sunday, when for six clear days officers will sit to receive such applications.
4. In rural polling divisions the voter must be either on the list or be put upon it as a resident and be vouched for as such by another resident.
5. Both affirmative and negative sides have the right to select scrutineers.
6. Women have the right to vote.

VOTE — and vote — "YES"

Ontario Referendum Committee 26

Nothing is of more power than Christian gentleness.—Nestorius.

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