

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- May 5, Sunday.—Fourth Sunday after Easter. Octave of the Patronage of St. Joseph.
- „ 6, Monday.—St. John at the Latin Gate.
- „ 7, Tuesday.—St. Benedict II., Pope and Confessor.
- „ 8, Wednesday.—Apparition of St. Michael, Archangel.
- „ 9, Thursday.—St. Gregory Nazianzen, Bishop, Confessor, and Doctor.
- „ 10, Friday.—St. Comgall, Abbot.
- „ 11, Saturday.—St. Alexander I., Pope and Martyr.

St. John at the Latin Gate.

In this feast the Church commemorates the miraculous deliverance of St. John the Evangelist, when, having been cast, by order of the Emperor Domitian, into a caldron of boiling oil, he emerged uninjured. This miracle happened in Rome in the year 95, near the gate of the city through which passed the road to Latium.

St. Benedict II., Pope and Confessor.

St. Benedict, a Roman by birth, was elected Pope on the death of Leo II., in 683. 'He did not,' says Alban Butler, 'complete eleven months in the pontificate, but filled this short term with good works.'

Apparition of St. Michael, Archangel.

The feast which we keep to-day was instituted by the Church to commemorate a famous apparition of St. Michael on Mount Gargano, in the kingdom of Naples. This was the origin of a noted pilgrimage, and gave occasion to the erection of a magnificent church in honor of the great Archangel.

GRAINS OF GOLD

O LITTLE LAMP.

O little lamp that glows before the shrine
Of Christ the Lord, here in the chapel dim,
I would the tireless constancy were mine
Wherewith your radiance serves and honors Him.

O little lamp! your steadfast worship shames
My hours of deep discouragement and doubt,
When fitfully with love my heart upflames,
And then in dark forgetfulness goes out.

—Exchange.

Where there is no faith in man, there can be no faith in God.

When you hear one person trying to belittle another you may be fairly sure that the other is the superior individual.

All controversy between the Church and the world is rapidly resolving itself into this: Is God to be placed in the foreground of His universe, or is man? The Church strenuously affirms the former; the world, the latter.

The shortest sentence in the Gospel, 'Jesus wept,' is one of the most beautiful, in that Christ's tears showed the tenderness of the Man. No man is completely a man unless he has the tenderness of heart of a woman. The highest type of heroism is to withhold the blow, which is the instinctive way of resenting an insult, and to forgive an enemy.—Cardinal Gibbons.

As a pastor of souls I have before me the wreck of men, women, and children, homes and all the sanctities of domestic life. I see prosperity turned into temptations; the wages of industry not only wasted, but as they increase making the plague more deadly. If by denying myself in this which I am free to renounce, I shall help or encourage even one soul who has fallen through intoxication, to rise up and break his bonds, then I will gladly abstain as long as I live.—Cardinal Manning.

'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. Tablet by 'GHIMEL'.)

THE RESURRECTION OF THE BODY

'Christ's Resurrection is the cause and model of ours' (St. Thomas). The last article on this subject showed that men owe to their Saviour's bodily resurrection the bringing to life of their bodies: the present article is intended to explain how His resurrection is the model of theirs.

But first it is well worth while to find out what Our Lord taught on the subject of the resurrection. While the greatest philosophers of ancient and modern times feel their spirit hesitate and their hearts quail, whenever they try to solve the great question of life after death, Our Lord confidently assures men of an eternal life for soul and body. It is no exaggeration to say that His teaching is simply saturated with this sublime and consoling truth. Here are a few examples taken, almost at random, from His discourses. He began His public teaching with the Sermon on the Mount, and there, in a series of Beatitudes or Blessings, the poor in spirit and the persecuted are promised the kingdom of heaven, the mourners are assured of comfort, the clean of heart are to see God—here certainly is an unmistakable proclamation of another and more just world. When Martha, in accordance with prevailing Jewish ideas, spoke hopefully of the future resurrection of her brother, Lazarus, Our Lord confirmed that belief: 'I am the resurrection and the life; he that believeth in Me, although he be dead, shall live; and everyone that liveth and believeth in Me, shall not die for ever' (St. John xi. 25-26). In His last discourse to the Jews, He described the gathering together of the nations at the last day, to be followed by the welcome to an eternal life of joy or the banishment to an eternal life of misery (St. Matt. xxv.). The last moments of the repentant thief are brightened by the promise of Paradise, and Our Lord's own final breath trembles away upon the words, so triumphant in hope: 'Father, into Thy hands I commend My Spirit.' So much for a future life in general. When there was question of the resurrection of the body, Our Lord confirmed Jewish belief (St. John v. 28; vi. 39; xi. 25; St. Luke xiv. 14) and expressly defended it against the Sadducees on the authority of the Old Testament: 'And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Exod. iii. 6). He is not the God of the dead, but of the living' (St. Matt. xxii., 31). Thus does this Divine Teacher make known to us a truth, which human philosophy by itself can only dimly discern, but which when once revealed is recognised by the human mind as most fitting.

Christ's Resurrection the Model of Ours.—On this point we, with St. Paul, have 'hope in God that there shall be a resurrection of the just and the unjust' (Acts xxiv., 15), but when it comes to a question of 'how do the dead rise again, and with what manner of body shall they come' (1 Cor. xv., 35), our faith is very vague and shadowy, because faith cannot outrun revelation, and revelation here is vague and shadowy (Rickaby). At the same time theologians, following up some hints thrown out by St. Paul, come to these conclusions about the risen bodies of the just.

(1) Christ 'will reform the body of our lowness, made like to the body of His glory,' or as the passage runs in the original Greek, 'who will fashion anew (i.e. transform) the body of our humiliation, (making it) configured to the body of His glory' (Philippians iii., 21). While it is wrong to think it a misfortune for the soul to be in the body at all—for after all each human soul is made by an all-wise Creator for the particular body it inhabits—yet, 'the recurring necessities of the body, its liability to decay, the strength of animal appetites founded on the bodily structure, all these are humiliations to the intellectual soul, still more to the Christian soul' (Rickaby). These animal necessi-