

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- June 16, Sunday.—Third Sunday after Pentecost. St. Antoninus, Bishop and Confessor.
- „ 17, Monday.—St. Paschal I., Pope and Confessor
- „ 18, Tuesday.—St. Isidore, Confessor.
- „ 19, Wednesday.—St. Juliana Falconieri, Virgin.
- „ 20, Thursday.—St. Silverius, Pope and Martyr.
- „ 21, Friday.—St. Aloysius Gonzaga, Confessor.
- „ 22, Saturday.—Blessed Innocent V., Pope and Confessor.

St. Antoninus, Bishop and Confessor.

St. Antoninus, a native of Florence, became at an early age a member of the Order of St. Dominic. At the invitation of Pope Eugene IV., he assisted at the General Council of Florence. Elected Archbishop of Florence, he gave a signal example of Christian charity on the occasion of a pestilence which raged in that city during a whole year. St. Antoninus died in 1459.

St. Paschal I., Pope and Confessor.

St. Paschal ascended the papal throne in 817. During a pontificate of nearly eight years he manifested great energy in building churches, hospices, and convents, and in restoring and beautifying the sacred edifices which already existed. He was also solicitous in providing for the wants of the Greek Christians whom the persecutions of the Iconoclasts had driven from the East.

St. Isidore, Confessor.

St. Isidore was a farm labourer near Madrid, ignorant of worldly knowledge, but learned in the science of the saints. He sanctified his labor by continual prayer, but never allowed his devotions to impede the fulfilment of the duties which he owed to his master. He died in 1170, at the age of 60.

GRAINS OF GOLD

IF WE BUT KNEW.

If we but knew that through the closing door
Some one we love would enter nevermore,
Would we not hasten with our richest store?
If we but knew!

If we but knew that from the market place
Soon we would miss some kind, familiar face,
Would our cold greeting not be touched with grace?
If we but knew!

If we but knew some heart beside our own
Had walked in dark Gethsemane alone,
Oh, with what largeness would our love be shown!
If we but knew!

Dear Jesus, patient, understanding, kind
We are Thy lost sheep in a winter wind,
Forgive us that we are so wilful blind!
Teach us to know!

We sanctify ourselves to communicate, we communicate to sanctify ourselves.—Eucharistic Thoughts.

We must make our way towards eternity, never regarding what men think of us or our actions, studying only to please God.—St. Francis Borgia.

It must be a very shallow erudition that does not teach reverence for human kind. There is no more fascinating study than humanity with its history, its struggles, its ideas and problems—not masses nor classes, but individuals, alike but forever different, each with a separate story to be worked out.

There is a charity which consists in withholding words, in keeping back harsh judgment, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then locks the unpleasant secret up in the very depths of the heart.

'STAND FAST IN THE FAITH'

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

LIFE AFTER DEATH (III)

Hell.—The name Hell is used in Catholic theology 'to designate the place or state of men and angels, who because of sin, are excluded for ever from the Beatific Vision.' In this sense it is applied by the Council of Florence to the state of those who, dying with original sin on their souls, are deprived of the supreme happiness of seeing God, but who, being free from any personal sin, are not subject to punishment of any other kind. But in a narrower sense (and this is the sense adopted here) Hell is the state or place of the damned, the place where the fallen angels and those sinners who die with personal mortal sin on their souls are punished eternally with varying degrees of punishment corresponding to degrees of guilt. In these articles, we will treat successively of the teaching of Our Lord and His Apostles, the defined doctrine of the Church, the conclusions and speculations of Catholic theologians on the existence, the nature, and the duration of Hell; and finally, we will deal with the rival solutions and the objections. But first two things are worthy of note: (1) No other doctrine of our faith has been attacked so passionately, or has given rise in the hearts of believers to such anguish. This may be due to some extent to the fact that imagination is often allowed to usurp the place of reason, and the moving descriptions of preachers are at times taken to be the defined doctrine of the Church. Without wishing in any way to minimise a doctrine so clearly taught by Our Lord, we may say that, in such a delicate matter, it is necessary to walk warily, to define every term exactly, to find out precisely how far Catholic doctrine goes, and where the speculations of theologians begin. Such a method will enable us to meet difficulties, even though it will not give us a full explanation of what after all is a mystery. (2) We must bear in mind that Hell is only one article of our faith, and only a partial aspect of God's attributes. God is Infinite Mercy as well as Infinite Justice: He has given grace to the lost as well as to the saved; He is the Creator of Purgatory and Heaven as well as of Hell. For the rest, 'it is as certain that Hell involves neither cruelty nor injustice, as that there is a Hell. If Hell, as I conceive it, is cruel or unjust, it is as certain as faith that I misconceive it.'

The Teaching of Our Lord.—Christ completely reveals the substance of what the Church was afterwards solemnly to define concerning Hell—the punishment of every mortal sin after death, the eternity of the punishment and its inequalities, the element of fire, and loss of God. His doctrine is found in His direct exhortations and in His parabolic teaching.

(1) *Exhortations.*—Christ commences His public ministry by announcing that the Kingdom of God, so long desired, had at last come; men must obey its laws and make themselves worthy members of it by a true reformation of heart. It is the parting of the ways, a question of eternal salvation, for in rejecting Christ and His Spirit, men may commit the sin 'which shall never have forgiveness,' they being 'guilty of an everlasting sin' (St. Mark, iii. 29). And this everlasting sin shall have an everlasting punishment, the Gehenna (Hell) of fire. This may be seen from fact that in the Sermon on the Mount, where He promulgates His Kingdom and explains its laws, Our Lord recommends fraternal charity and ordains chastity at all costs under pain of this punishment: 'But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. . . . And whosoever shall say, thou fool, shall be in danger of hell fire' (St. Matthew, v. 22). 'And if thy right eye scandalise thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell' (v. 29). Henceforth, two ways are open to men: 'Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of