

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 13, Sunday.—Third Sunday after Easter.
Patronage of St. Joseph.
- „ 14, Monday.—St. Justin, Martyr.
- „ 15, Tuesday.—Of the Octave.
- „ 16, Wednesday.—St. Benedict Joseph Labre, Confessor.
- „ 17, Thursday.—St. Anicetus, Pope and Martyr.
- „ 18, Friday.—Of the Octave.
- „ 19, Saturday.—St. Leo IX., Pope and Confessor.

Patronage of St. Joseph.

This feast was instituted by Pius IX shortly after his elevation to the pontificate. Later on, in 1870, the same Pontiff placed the Universal Church under St. Joseph's patronage. Few, if any, of the saints, with the exception of the Mother of God, appeal more strongly to our love and veneration than St. Joseph—spouse of the Blessed Virgin and foster-father of our Redeemer. As the Son of God was subject to him on earth, so we believe his intercession to be most efficacious in heaven. St. Thomas of Aquin says of him: 'Some saints are privileged to extend to us their patronage in certain cases with peculiar efficacy; but to St. Joseph is given to assist us in all cases, in every necessity, in every undertaking.'

St. Benedict Joseph Labre, Confessor.

St. Benedict was a native of the diocese of Boulogne, in France. Feeling a strong inclination towards the solitude of the cloister, he successively sought admission into the Trappist, Carthusian and Cistercian Orders. Convinced at last that God had not called him to the religious state, he gave himself up to a life of extreme austerity in the world for a period of thirteen years, during which time he visited, on foot, as a pilgrim, the principal shrines of Europe. He died in Rome in the year 1783, at the age of thirty-five.

GRAINS OF GOLD

QUEEN OF HEAVEN.

I cannot write a poem of thee,
The power of pen is weak;
The Mysteries of thy blest life
No human tongue can speak.

I only ask thee, Mother dear,
To be my refuge sweet,
And guide me to thy Holy Son,
And leave me at His feet.

O, Mother Mary, kind and true,
I give my heart to thee,
O lead me all through life and death,
On to eternity.

—Dulcie Hulme.

It is a great law of our being that we become like those things we contemplate. If we contemplate those that are true and noble and elevating, we grow in the likeness of these. If we contemplate merely material things, as gold or silver, or copper or iron, our souls, our natures, and even our faces become like them, hard and flinty, robbed of their finer and better and grander qualities. Call to mind the person or picture of the miser, and you will quickly see that this is true. Merely nature's great law. He thought he was going to be a master; he finds himself the slave. Instead of possessing his wealth, his wealth possesses him.

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'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: I.—THE DOCTRINE

The Sacrifice of the Mass is the perpetuation of the Sacrifice of the Cross, and therefore the heart of Catholic worship. Its central act is the Consecration, but in order to surround with fit reverence that moment of our Lord's coming upon our altars, and at the same time to teach us how to pray and make us understand something of the deep love of our Saviour that daily flows in endless streams from this Sacrifice, the Church has poured out her heart in beautiful prayers and significant ceremonies. A series of articles will now be devoted to an explanation of these prayers and rites, in the hope that the Mass will be better understood and loved. A love of the Mass is a sure test of a man's faith, and that love will be deepened by knowledge of and familiarity with the prayers composed or sanctioned by the Church herself and consecrated by age. But first a word of explanation about the nature and objects of the Mass.

A sacrifice in the strict sense is the offering of a sensible thing, through a lawful minister, to God in order to adore Him, thank Him for His favors, obtain pardon of our sins, and ask for graces—in a word, to express our recognition of the Creator's dominion over the works of His hands.

The Sacrifice of the Christian religion, the Sacrifice of the Mass, is the offering by Christ as the Head of the human race of His own Body and Blood under the appearance of bread and wine in acknowledgment of the Creator's dominion and as an act of homage due to His sovereign Majesty. This Sacrifice was instituted and offered for the first time at the Last Supper, when our Saviour offered His mortal Body under the appearances of bread and wine to His Father. It was consummated on the Cross. The Sacrifice of Himself by our Lord Jesus Christ on the Cross is, of course, infinite in its efficacy, for the Person offering it is divine; but it does not in every instance produce all the effect upon men's souls of which it is capable. It is the divinely-appointed means of salvation, but men are not saved without the co-operation of their free will and require to have the instruments of salvation placed, so to speak, in their hands. Furthermore, our Saviour offered this Sacrifice not only for those who were present at the scene of Redemption on Calvary, but also for the millions of the great human race in all its centuries and generations yet to come. To meet this state of things our Lord in His loving mercy gave the first priests, the Apostles, and their successors, the power, and imposed on them the obligation of renewing for all time the Sacrifice of His own Body and Blood that He offered once for all on the Cross. 'Do this for a commemoration of Me' (St. Luke xxii. 19). 'For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until He come' (1 Corinthians xi. 26). The Sacrifice of the Cross with its astounding manifestation of the prodigality of Divine Love was to be 'shewn forth,' re-enacted daily in the midst of the world's busy life, in order that the fruits and efficacy of the Passion might be brought home to, the fruits of Christ's Precious Blood fall upon, every Christian soul. And it is our Lord Himself Who renews at our altars His sacrificial death on Calvary, 'His profession of perpetual service,' for He is ever and always the 'Great High Priest,' the chief celebrant of every Mass: the priest—His representative. His instrument—but lends Him his lips and hands. He does not merit or satisfy for the sins of men afresh—all that was done in the Mass celebrated at the Last Supper and completed on the Cross: He merely applies to the souls of men, according to the 'disposition and co-operation of each individual soul,' the merits and satisfactions there gained, and sets up in our midst a lasting memorial of His redeeming death. When we consider the