

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- May 4, Sunday.—Sunday within the Octave.
 „ 5, Monday.—St. Pius V., Pope and Confessor.
 „ 6, Tuesday.—St. John at the Latin Gate.
 „ 7, Wednesday.—St. Benedict II., Pope and Confessor.
 „ 8, Thursday.—Octave of the Ascension.
 „ 9, Friday.—St. Gregory Nazianzen, Bishop, Confessor, and Doctor.
 „ 10, Saturday.—Vigil of Pentecost.

St. Pius V., Pope and Confessor.

On the death of Pius IV., in 1565, Cardinal Ghisleri, a native of Northern Italy, and a member of the Order of St. Dominic, became Pope, under the name of Pius V. His pontificate was signalled by the brilliant victory gained by the Christians over the Turks at Lepanto. The expedition was organised mainly through the efforts of St. Pius, and its success is attributed no less to the prayers which he caused to be offered up throughout Christendom than to the valor of the Christian soldiers. As Pope, St. Pius lived the same simple and frugal life which he had adopted when embracing the religious state. He died in 1572, in the sixty-ninth year of his age.

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 cauldron 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.

GRAINS OF GOLD

GOD IS THY FATHER.

I.

God is thy Father—draw thee near
 Unto His presence without fear;
 When darkness lowers, look above
 With faith and hope, for He is Love.

II.

His voice in wrath like thunder peals—
 A God of Justice, He reveals
 His might and power—but to thee
 He whispers low—'Child, come to Me!'

III.

Lean hard upon thy Father's breast,
 And find a haven of sweet rest.
 For though the world reveres His name,
 A child, certes, His love may claim!

—Henry Coyle.

When the members of a family are fond of one another, when they are kind, tender, and helpful to one another, their mutual love is the best ornament of their home. It far surpasses in value the finest furnishings.

A determined will is half the battle. Health and strength, talents, influence, are all helpful; but some of the greatest successes have been gained by men possessing these in slight measure, but whose meagre gifts were supplemented by an unconquerable will.

There is contagion in a sweet and beautiful character, for health is contagious as well as disease. We are all the time giving to others either wholesome or unwholesome moods—poisoning their atmosphere with doubt and suspicion or clearing it with helpfulness and good cheer.

Many are they who openly boast of illustrious ancestors in order that they may shine by reflected light, ignoring the fact that, by so doing, they are acknowledging their own inferiority; that they have retrograded; that they are literally descendant. They forget they are compelling attention to their own littleness by contrast.

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: IV.—GENERAL REMARKS ON ITS CEREMONIES

The ceremonies, symbols, and actions which express in appropriate outward form our innermost feelings during the Mass have been drawn up by the Church in order that 'the majesty of so great a sacrifice may be enhanced, and that the minds of the faithful by these visible signs of devotion may be stirred up to the contemplation of the deep mysteries which lie hid in this sacrifice' (Council of Trent, xxii., c. 5). Some of the ceremonies thus prescribed are the natural accompaniment, the faithful expression of what is being said; thus, for example, it is natural to strike the breast when making a confession of sins, and to raise the eyes when giving thanks. Other ceremonies are symbolical; thus, the hands are washed to signify the purity of heart required in the priest who offers this august sacrifice. A word of explanation, then, of the ceremonies that occur more frequently. In the meantime we do well to remember that 'there is not a ceremony of the Mass, not a prayer, not a genuflection, not a vestment worn which has not been prescribed by ancient saints, if not by the Apostles themselves, and which has not upon it the stamp and sanctity of a hoary and venerable tradition. There is not a symbol of office in the country, not a crown or flag, a chain or robe, which is not of yesterday, compared with the stole and chasuble of the priest at the altar' (Bishop Hedley).

Standing erect. We stand while the Gospel, the message of the Lord, is being said, to show our reverence for, and subjection to, Him Who is clothed with supreme authority. 'All we who pray are but beggars in the presence of God, and stand before the throne of the Almighty Father of the Christian family' (St. Augustine).

Inclinations are used to express our humble sorrow for sin, our sense of the justice of punishment inflicted by God or ourselves. Very fittingly, therefore, the priest at the beginning of Mass accompanies his confession of sins before God and man with a profound inclination and a triple striking of the breast.

Bowing the head is another sign of respect shown when the names of Jesus, Mary, and the saint of the day occur, at the 'Glory be to the Father,' and on passing before the cross.

Genuflections are evident marks of the highest respect, acts of adoration offered to our Lord, really present on the altar. This is why we genuflect when entering and leaving the church if the Blessed Sacrament is present, or when reference is made in the Gospel of St. John to the Incarnation; and again, why the priest goes on one knee at that part of the Credo which describes the Incarnation, at the moment of Consecration, and afterwards when uncovering or covering the chalice.

Raising the eyes expresses our trust in, and our love for, God our Father and Christ our Saviour.

The hands are joined in order to signify that the priest and those on whose behalf he speaks and acts are of themselves helpless in the presence of the All Holy, because they are bound by the chains of sin and imperfection. Similarly, the *breast is struck* at the *Confiteor*, the *Agnus Dei*, and the '*Domine, non sum dignus*,' in acknowledgment of sin and willing acceptance of punishment.

The arms are extended during the recital of the Collects, the Preface, and the greater part of the Canon, at the *Dominus Vobiscum*, and the *Oremus*. This symbolical action at once denotes the earnest character of our cries for God's help, and is a figure of our Saviour praying with arms outstretched on the Cross for the salvation of men. 'We Christians pray with eyes raised to heaven and uplifted arms because they are pure. We are not satisfied with raising our hands, we even extend our arms in memory of the Lord's Passion' (Tertullian, 3rd century).

J. A. COOPER, Hatter, Auckland

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