

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

May 11, Sunday.—Pentecost Sunday.
 „ 12, Monday.—Pentecost Monday.
 „ 13, Tuesday.—Pentecost Tuesday.
 „ 14, Wednesday.—Within the Octave. Ember Day.
 „ 15, Thursday.—Within the Octave.
 „ 16, Friday.—Within the Octave. Ember Day.
 „ 17, Saturday.—Within the Octave. Ember Day.
 No Abstinence.

Pentecost Sunday.

On this day, in accordance with the promise of Christ, the Holy Ghost, the Third Person of the Adorable Trinity, descended on the Apostles. 'This day,' Butler remarks, 'is the birthday of the Church. Christ had indeed begun to form His Church during His ministry on earth, when He assembled His disciples, selected His Apostles, and placed St. Peter at their head. But by the descent of the Holy Ghost He completed His Revelation, and gave to His Apostles a special and extraordinary assistance, by which they were directed and preserved from all error in teaching. He thus, as it were, infused a soul into His mystical body—the Church—and endowed it with a vigorous principle of life and action. From this time its rulers, ministers, and officers, being completely commissioned and qualified by the miraculous effusion of the Holy Ghost, set themselves to exercise their respective functions in governing and propagating the spiritual kingdom of Christ, which was then perfectly settled and established.'

GRAINS OF GOLD

DOMINI EST TERRA.

The fulness of the earth is thine,
 And all that dwell therein;
 The surging waters is its base,
 The rivers run athwart its face,
 And who shall to His holy place
 Ascend or enter in?

The innocent and clean of heart
 Whose soul is free from fraud;
 Thy blessing, Lord, upon him flows,
 Who justice to his brother shows,
 For he is of the race of those,
 Who seek for Jacob's God.

Lift up your gates, ye princes,
 Oh! rise, eternal gates,
 For lo! without the portal stands
 The Captain of the might bands,
 The Prince and Ruler of the lands—
 The King of glory waits.

—Catholic Bulletin.

God does not take care of us because we are worthy but because He is so infinitely good.

Body and mind ought to be cultivated in harmony, and neither of them at the expense of the other.

Every harsh and unjust sentiment, every narrow and unworthy thought consented to and entertained, remains like a stain upon the character.—Bishop Spalding.

All things are possible to him who believes; they are less difficult to him who hopes; they are more easy to him who loves, and still more easy to him who perseveres in the practice of these three virtues.

Do not be as those who have that tragic blindness of the spirit which misses seeing things that are hopeful and generous and lovely; things alight with young enthusiasms, or beautiful with a patience that has had time to grow gray.

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: V.— ITS LANGUAGE

The Catholic Church at the present time celebrates the Sacrifice of the Mass in some nine different languages—Latin, Syriac, Greek, etc. It cannot therefore be said that the Church uses any one language to the exclusion of the rest; indeed, it should be carefully noted that if she requires her priests in the West to celebrate Mass in Latin, she just as strongly insists on those priests of her communion who follow Eastern rites using Greek or Syriac, etc., as the case may be.

But for some sixteen centuries or thereabouts Latin has been the official language of the Church in the Mass and other liturgical services, and it may be asked, why this is so? Would it not be more conducive to devotion on the part of the faithful if they were able to follow the priest in the prayers he says for them and in their name.

Before giving the reasons for the Church's attitude in this matter, we would draw attention to two points: (1) This is a question not of doctrine, or of any essential point of discipline, established by our Lord, but of mere ecclesiastical law. The Church, therefore, could revoke to-morrow what she prescribes to-day, and order the use of some other language, if she thought it expedient to do so. (2) Latin was adopted for an historical reason. At the beginning of Christianity, Greek was commonly spoken by the educated classes. So we find that most of the books of the New Testament were written in that language, and we may safely say that it was used by the Apostles in their preaching and at Mass. For the next three centuries Greek continued to be the language of the educated in Europe, and, as we gather from numerous inscriptions in the Catacombs of Rome, it was also the official language of the Holy See. But during the fourth century Latin rapidly took the place of Greek throughout the vast Roman Empire in Europe, Africa, and the East, and for this reason was adopted by the Church in her services. When the way was opened for the great missionaries of Europe by the peace of Constantine (325), they would naturally carry with them to distant countries from the monasteries or schools of Rome, where they had been brought up, the language used in the liturgy there. No doubt they instructed the peoples of different countries in their own tongue, but 'in a service so sacred as the Mass, where every word is of importance, they would naturally use the language in which its prayers were learnt by heart—for Mass in those early times was probably said from memory.' This is how the Church came to adopt Latin in the Mass. She has retained it for the following reasons:

1. The Church is One and Catholic. One, and consequently her worship, like her doctrine, must be distinguished by unity. And unity of language best secures the solemn reverence that should surround the celebration of the Adorable Sacrifice. Catholic, and therefore the possession not of one country or race, but of the world. And here again a common language in the chief act of worship binds all the faithful 'by golden chains about the feet of God.'

2. There is an old saying to the effect that the law of the Church's prayer is the law of her belief, and we have the assurance of our Lord that out of the abundance of the heart the mouth speaketh. What the Church has in her heart, she pours forth in her prayer, and the Mass is eminently her chief, her public prayer. 'Apart from the Creed, an epitome of Catholic belief said at Mass on Sundays, holidays, and all great festivals, the Church during the Holy Sacrifice proclaims the following doctrines—the Unity and Trinity of God; the Incarnation and Redemption of Christ; His blessed Passion, Resurrection, and glorious Ascension; the perpetual virginity of our Lady; the intercession of angels and saints; the veneration due to relics; the Sacra-