

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

June 8, Sunday.—Fourth Sunday after Pentecost.
 „ 9, Monday.—St. Columba, Abbot.
 „ 10, Tuesday.—St. Margaret, Widow.
 „ 11, Wednesday.—St. Barnabas, Apostle.
 „ 12, Thursday.—St. Leo III., Pope and Confessor.
 „ 13, Friday.—St. Anthony of Padua, Confessor.
 „ 14, Saturday.—St. Basil, Bishop, Confessor, and Doctor.

St. Columba, Abbot.

This great monk and missionary was born in the north of Ireland in 521. Having been trained in piety and knowledge by St. Finian, he was advanced to the priesthood. After laboring for some years in his native country, St. Columba proceeded to Scotland, where he converted to the faith the northern Picts. He built in the island of Iona a great monastery, which was for many years the centre of learning in Scotland. St. Columba died in 597, after having founded and given a rule of life to upwards of a hundred monasteries in Ireland and Scotland.

St. Margaret, Widow.

St. Margaret was a grandniece of St. Edward the Confessor, King of England. Having fled into Scotland after the Norman conquest, she married Malcolm, king of that country, in 1070, being then twenty-four years of age. She used the great influence which her extraordinary sanctity gave her over the mind of her husband to render him one of the most virtuous kings that have adorned the Scottish throne. Her piety and prudence achieved an equally happy result in the education of her children. St. Margaret died in 1093. Her remains were laid at first in the church of Dumferline, near Edinburgh, but at the time of the so-called Reformation they were removed to Spain, where Philip II. built a splendid chapel for their reception.

GRAINS OF GOLD

HYMN TO MARY.

What shall we bring thee, sweet Mother of Jesus?
 What shall we place on thy dear altar-shrine?
 Flowers the fairest our bright earth can offer,
 See, dearest Mother, already are thine!

Lilies that breathe of the heart's pure intention,
 Roses that tell of our love, have been laid;
 Lips can not utter and hearts can not summon
 Else that would please thee, blest Mother and Maid.

Hear, then, O Mary, our voices repeating
 All thy rare glory the ages have told!
 Fresh from our hearts springs the glorious greeting,
 Breathed from the lips of the Angel of old:

Hail, full of grace, gentle Mother of Jesus!
 Hail, full of grace; for our Lord is with thee—
 Purest and best of the maids of creation,
 Chosen the Saviour's dear Mother to be!

Bless all thy children, O beautiful Mother;
 Guide us and guard us till death comes; and then
 Show us thy glory in heaven, sweet Mother—
 Show us the face of our Saviour. Amen!

—Ave Maria.

Life is too short for mean anxieties.
 Dare to be true. Nothing can need a lie.
 Man's fortunes are according to his pains.
 Attempt the end, and never stand to doubt.
 Words often speak what we would be, deeds what we are.
 Holy study and holy living are the weft and the woof of the tapestry of life.
 The Apostolate of the press must be a precept to-day.—Windthorst.

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: IX. THE CREED AND OFFERTORY ACT

The Creed.—The Creed now hides the transition from the Mass of the Catechumens to that of the Faithful. It is said after the Gospel—the last instruction that the aspirants to Baptism heard—as a solemn act of faith in the glad tidings of salvation and the doctrines of Divine revelation; it is said before the Offertory—the first act of the Sacrifice proper—as a confession of faith in our Redeemer, Who is both Priest and Victim.

The Creed is a symbol of faith, that is to say, a gathering together, a summary of the principal truths to be believed. Such creeds were originally drawn up as professions of faith to be made before Baptism; but from the sixth century on they were fittingly inserted in the public celebration of the Eucharist as a declaration of faith by way of protest against rising heresies. The Creed used in the Mass since the eleventh century is the one 'made by the Council of Nicæa (325), afterwards modified and extended by the Council of Constantinople (381), and then again extended in the West by the addition of the clause "and of the Son," to show how the Holy Ghost proceeds from the Father and Son equally.'

The Creed is sung for two reasons: either the presence of a large number of people at Mass, or a special connection between the symbol of faith and the feast of the day. The Credo is sung, for the first of these reasons, on all Sundays of the year, as well as on all solemn feasts, on the feast of the dedication of a church, and on patronal feasts; also in churches which possess a notable relic of the saint whose feast is being celebrated. It is fitting that, at an hour when the people are thus gathered together and united in body, they should be more closely united still in soul by their common belief; this is why they repeat the Creed. The Credo is sung, for the second reason, on feasts of our Lady, for she is spoken of in the Creed; in feasts of the angels, who are brought to our minds by the word "invisibilia"; on feasts of the Apostles, who first taught us the faith; of doctors, who expounded and defended it; and, finally, on the feast of St. Mary Magdalen, since she was the first to believe in the Resurrection of Christ. It is omitted in Masses for the dead, for though the holy souls do not yet enjoy the Beatific Vision, they have no longer to undergo trials and temptations in the matter of the faith.'

Now that the preparation is over, the service hastens to the central act—the repetition of what our Lord did at the Last Supper. But before the elements of bread and wine are consecrated, it is fitting that they should be offered to God. 'This is only one case of the universal practice of blessing, dedicating to God anything that is to be used for his service. We dedicate churches, altars, chalices, so in the same way we bless the water to be used in Baptism, and offer to God the bread and wine to be consecrated.' This is known as the Oblation or Offertory act, and includes everything from the antiphon after the Creed to the Preface.

The Offertory is now merely an antiphon. It was once an antiphon, psalm, or responsory which used to be sung as the faithful made their offerings. For down to the eleventh century those assisting at Mass were accustomed to present their gifts at this moment. 'A procession was formed. First the men, then the women, made their offerings of bread and wine on white cloths; after them came the clergy, priests, bishops, or the Pope himself: their offerings were only of bread. From the bread were selected some loaves, which were shortly to be consecrated, and a portion of the wine offered was poured into the celebrant's chalice. The bread destined for consecration was taken from the offering of the clergy; the wine, from that of the people. The bread not used for the Consecration was blessed and

"Pattillo"

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