

## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- June 15, Sunday.—Fifth Sunday after Pentecost.  
 „ 16, Monday.—St. Antoninus, Bishop and Confessor.  
 „ 17, Tuesday.—St. Paschal I., Pope and Confessor.  
 „ 18, Wednesday.—St. Isidore Agricola, Confessor.  
 „ 19, Thursday.—St. Juliana Falconieri, Virgin.  
 „ 20, Friday.—St. Silverius, Pope and Martyr.  
 „ 21, Saturday.—St. Aloysius Gonzaga, 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, 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 laborer 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

#### O HEART OF MINE.

O heart of mine, why brood upon the bitter  
 Where there's so much of sweet in human kind?  
 To see the sweet were surely always fitter,  
 The silver bars behind the clouds to find.

O, heart of mine, so many hearts are breaking,  
 So many souls are cast in sorrow's mould,  
 That why should you, the common cross forsaking,  
 Seek summer days as beggar seeks for gold?

O, heart of mine, why add to sorrow's total?  
 Why multiply the human weight of woe?  
 If love is love, then love's the soul's betrothal—  
 The symbol whence His fellowship we know.

O, heart of mine, if, travel-stained and weary,  
 Thy brothers fall along the way of life,  
 A kindly smile upon their pathway dreary,  
 One little word may nerve them for the strife.

O, hearts of men, be makers of all gladness;  
 Be like the Heart of Jesus, meek and mild;  
 Do good to all, and then the world's sadness  
 Will fade before the smile of Mary's Child.

—Catholic Record.

Patience is the student's virtue; it is the mark of the best quality of mind.

Every time we pause to grumble at obstacles we delay the progress which we should hasten by leaping over them.

We should try and understand that the most productive work in the whole day, both for time and eternity, is that involved in hearing Mass.

If we had an ardent faith in the real presence of our Lord in the Eucharist, is there anything on earth that could keep us away from daily Communion?

## '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 PREFACE AND CANON

The Preface (*præ-fatio*, *Exordium* or foreword) forms the transition between the Offering of the elements of bread and wine and their consecration, and is therefore the solemn introduction to the most sacred portion of the Mass, the Canon. It is a hymn of praise and thanksgiving to God for all his mercies, a song of adoration and love which priest, people, and angels joyfully sing in the communion of saints to the glory of God. There are in all eleven Prefaces—the Common or ordinary Preface, for days to which no other is appropriated, and the special Prefaces for the Nativity, used during the octave of Christmas (except on St. John's octave), for the feasts of the Holy Name, of the Purification, of Corpus Christi, and of the Transfiguration; for the Epiphany; for Lent; for Passiontide, used on the feasts of the Invention and Exaltation of the Cross, of the Passion of our Lord, on the Fridays of Lent and for the Sacred Heart; for Easter; the Ascension; Whit Sunday, the Preface for Trinity, used on all Sundays in the year which have no Preface of their own; the Preface for the Apostles, said also on the feasts of St. Peter's Chair at Rome and at Antioch. The Preface for our Lady was fixed by Urban II., at the close of the eleventh century, 1088-1099' (*Gavin*, p. 107).

The Preface concludes with the Sanctus: 'Holy, holy, holy, the Lord God of hosts. Full are the heavens and the earth of Thy glory. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.' The first verse is the joyful hymn of praise which Isaiah in vision heard the Seraphim singing before the Lord's throne; the second verse is the cry of joy that burst from the lips of the people as our Lord entered Jerusalem in triumph on Palm Sunday, and in our case is a suitable welcome of love to the God Who is about to come into our midst.

The Canon. The word Canon signifies in Greek a straight rod, thence a measuring rule, direction, order. The Canon of the Mass means the fixed standard to which all must conform in the consecration of the elements. Other portions vary with the feast and the season, while the Canon (if you except slight additions in the prayers, "Communicantes" and "Hanc igitur") always remains the same. As the Sacrifice in itself never varies, there is a special fitness that the prayer which accompanies it, and as it were enshrines it, should be unchangeable. This part of the Mass has at times gone by other names. Thus it was once called 'the prayer by excellence,' because by it is asked the supreme gift, Jesus Christ Himself; and 'the action,' from *agere*, to sacrifice.

The groundwork of the Canon—which extends from the 'Te igitur' to the words immediately before the 'Pater Noster'—is formed of our Lord's own words, and of certain prayers received from Apostolic traditions; to this some of the early Popes have made additions. The last Pope to make any change was Gregory the Great (590-604), so that this unparalleled prayer or series of prayers is of venerable antiquity. Silence now reigns at the altar. In the Old Law the High Priest entered alone into the holy of holies. Like Moses, he spoke alone with God, and the Lord answered him (Exodus xix, 19). Thus, too, the priest recites in silence the wonderful prayers of the Canon, and renews the mysterious Sacrifice of Christ's infinite love. The ceremony proceeds in absolute silence; the priest's voice no longer alternates in prayer with that of the people, for he alone is ordained to offer the Sacrifice in the name of the Church, he alone can come into close contact with his Lord and his God! Silence envelops like a mysterious veil, the 'enclosed garden' (Canticles iv., 12), the 'sealed source' of the divine mysteries. For we are truly in presence of the mysteries of

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