

# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

- June 22, Sunday.—Sixth Sunday after Pentecost,  
Nativity of St. John the Baptist.
- „ 23, Monday.—St. Ferdinand, King and Confessor.
- „ 24, Tuesday.—Of the Octave.
- „ 25, Wednesday.—St. Gallicanus, Martyr.
- „ 26, Thursday.—SS. John and Paul, Martyrs.
- „ 27, Friday.—St. William, Abbot.
- „ 28, Saturday.—St. Leo II., Pope and Confessor.

**St. Ferdinand, King and Confessor.**

During a reign of thirty-five years, marked by incessant warfare against the Moorish invaders of Spain, St. Ferdinand, King of Castile and Leon, showed by his example that genuine piety is consistent with the duties of a king and Christian soldier. He was in all things severe to himself, but compassionate and mild to others, always master of himself and of his passions. He died in 1252, at the age of 52.

Nativity of St. John the Baptist.

St. Augustine remarks that while the Church celebrates the feasts of other saints on the day of their death, as being that of their entrance into eternal life, she keeps as a festival the day of St. John the Baptist's birth, because he came into the world, not as a sinner, but as a saint, having been sanctified in his mother's womb by our Blessed Lord. Of St. John the angel foretold, 'He shall be great before the Lord, and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before them in the spirit and power of Elias . . . to prepare unto the Lord a perfect people.' The Son of God, speaking of St. John, says: 'There hath not risen among them that are born of women a greater than John the Baptist.' The glorious martyrdom of St. John is commemorated on August 29.

## GRAINS OF GOLD

### TO THE SACRED HEART.

O! month of June, sweet month of prayer  
Devoted to the Sacred Heart;  
O, dearest Lord, our pleading hear,  
And never let us from Thee part.

Sweet Saviour of the Sacrament,  
Hidden within Thy altar here,  
Oh make our souls for sin repent;  
Most Sacred Heart receive our prayer.

O Sacred Heart! O Heart Divine!  
We love Thee and we Thee adore,  
Lord, take our hearts and make them Thine,  
For ever and for evermore.

—DULCIE HULME.

The borrower runs in his own debt.  
There was never a night that had no morn.  
Haste makes waste, and waste makes want.  
Truth may be smothered, but not extinguishd.  
By being happy we sow anonymous benefits upon the world.

We swallow at one draught the lie that flatters us, and drink drop by drop the truth which is bitter to us.

All science begins in wonder and ends in wonder, but the first is the wonder of ignorance, the last that of adoration.

Men serve the wealth which they seem to command. There is no slave so helpless as the greedy man whom gold makes greedier still.

## 'STAND FAST IN THE FAITH'

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

### THE SACRIFICE OF THE MASS EXPLAINED: XI. THE CONSECRATION

The solemn moment of the Consecration draws near, and the prayers of the celebrant become more ardent and tender. Relying on the powerful merits and prayers of the Saints, whose aid he has just sought, the priest prepares to offer the Spotless Victim to God for the sins of men. He prays thus: 'We, therefore, beseech Thee, O Lord, to be appeased and to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect, through Christ our Lord. Amen.' 'While saying these words the priest holds his hands over the bread and the wine and the thumbs are stretched one over the other in the form of a cross. This gesture signifies the transfer of something to another. In Exodus (xxix., 10), before the calf is killed we read that "Aaron and his sons shall lay their hands upon his head," and again in Leviticus (i., 4): "And he shall put his hand upon the head of the victim." This laying of hands implied the consciousness of guilt in the person who performed the act, and the wish to transfer to the victim those sins for which the victim was to die instead of the sinner. Here at the Mass, by the imposition of hands, the priest signifies that the sins of the world are carried by our Lord Who died for them on the Cross—"Who bore all our iniquities on the Tree." The Mass is the re-presentation of that Sacrifice of Calvary.' (Gavin, p. 125.)

The last of the prayers before the Consecration is the *Quam Oblationem*, which runs thus: 'Which oblation do Thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the Body and Blood of Thy most beloved Son, Jesus Christ our Lord.' Here the Church begs that the great miracle of Transubstantiation may be wrought. The words are very simple, but so is the Scriptural account of Creation: 'Let there be light; and there was light, and of the Incarnation: 'Be it done to me according to Thy word and the Word was made flesh.' We ask God to make the offering of bread and wine *blessed*, by changing them into the Body and Blood of Christ, the Author of all blessings; *approved*, by having everything done according to the directions given by our Lord at the Last Supper; *ratified*, that is, confirmed in heaven; *reasonable* (St. Paul speaks of the 'reasonable' homage of our faith), because the offering about to be made is none other than Christ Himself; *acceptable*, that is, pleasing to God the Father. Five signs of the Cross are made over the oblations during the prayer. The first three, made over both elements together, refer to the Blessed Trinity, by Whose power the words of consecration produce their effect; the other two, made over the bread and wine separately, represent the sacrifice of Calvary.

*The Consecration.* As we approach the essential action of the Eucharistic Sacrifice, it is very important to remember that the principal priest is Jesus Christ, to Whom the other but lends hands and lips. 'The priest repeats in silent adoration the Gospel narrative of the institution of the mystery of God's love, speaking in the person of Christ. Jesus was the sole minister of sacrifice at the Last Supper; He is now the invisible High Priest, Who offers His wondrous oblation by the hands of His visible minister, the priest. It is Christ Himself, says St. Ambrose, Who, through the mouth of His priest, pronounces the sacramental words. This explains why the Church views this great act less as an admirable form of prayer than as a divine drama faithfully reproducing every incident of the upper room. The priest takes bread into his hands, just as Christ did, raises his eyes to heaven, blesses it, and speaks the very words of Christ. In a word he consecrates bread in the name of the Lord, and by divine power it

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