

## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- June 29, Sunday.—Seventh Sunday after Pentecost.  
SS. Peter and Paul, Apostles.  
„ 30, Monday.—Commemoration of St. Paul,  
Apostle.  
July 1, Tuesday.—Commemoration of All the Holy  
Roman Pontiffs.  
„ 2, Wednesday.—Visitation of the Blessed Virgin  
Mary.  
„ 3, Thursday.—St. Paul I., Pope and Confessor.  
„ 4, Friday.—St. Irenaeus, Bishop and Martyr.  
„ 5, Saturday.—St. Antonio Zaccaria, Confessor.

Commemoration of St. Paul, Apostle.

The miraculous conversion of St. Paul is commemorated on January 25. After his Baptism he spent three years preparing himself in solitude and prayer for the work of the Apostolate. At the end of that time he proceeded to Jerusalem to confer with St. Peter. During his stay in the Holy City he preached in the synagogues with such success that the fanatical Jews endeavoured to take away his life. The missionary career on which he thus entered terminated only with his death. The history of his labors, journeys, and sufferings occupied the greater part of the book of Acts of the Apostles. In the midst of his labors he found time to write to different churches the fourteen Epistles which form part of the New Testament, and which manifest so clearly his lively faith, his zeal for souls, and especially his ardent love of his crucified Lord. St. Paul was beheaded outside Rome, near the place where the magnificent basilica which bears his name now stands.

St. Paul I., Pope and Confessor.

St. Paul was elected Pope on the death of his brother, Stephen III., in 757. His biography states that he spent whatever time remained, after discharging the special duties of his high office, in visiting and assisting the sick and poor. He died in the eleventh year of his pontificate.

### GRAINS OF GOLD

#### OUR LADY OF GOOD COUNSEL.

Downcast, sweet Lady, is thy face,  
Thine eyes look sadly down.  
Dost thou, sweet Mother, haply, trace  
The sharp and thorny crown  
On brow and head, that gently press  
Thy cheek with loving, soft caress?

Dost thou, sad Mother, haply, see  
The nails so rudely thrust  
Through baby-hands that cling to thee  
With loving, childlike trust,  
That fain would ward from thee all harm,  
Soothing thy grief with heavenly balm?

Hast thou, already, glorious part  
In that great wound so wide,  
That pierced at once thy mother-heart,  
And His most sacred side?  
The cross, so bitter, haply, thou  
Dost see all darkly looming now!  
No heart may know thy pain and bliss—  
The gentle wounding of His kiss!

—Ave Maria.

The day that prayer dies in a man's soul he commits spiritual suicide.

Keep young, keep innocent. Innocence does not come back, and repentance is a poor thing beside it.

Don't spend half your time in the making of promises unless you want to give up the other half to the making of excuses.

## 'STAND FAST IN THE FAITH'

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

### THE SACRIFICE OF THE MASS EXPLAINED: XII. PRAYERS AFTER THE CONSECRATION

The priest consecrates, because he has received a command from our Lord to do so: nothing less would make him dare approach so holy a mystery. 'Do this in memory of Me.' He knows, too, that the Sacrifice of the pure, holy, and Spotless Victim must be infinitely pleasing in God's sight. Yet he cannot for a moment forget his own unworthiness, and so immediately after the solemn act he offers up a prayer, now divided into three parts, in which he asks the Father to accept the Body and Blood of His Divine Son, lest through sin the fruit of the Sacrifice be in any way lost. Again, he begs God graciously to accept this Sacrifice, even though a sinner has offered it, just as of old time He accepted the gifts of Abel, Abraham, and Melchisedech. Each of these devout servants of God was a figure or type of the Sacrifice of Jesus Christ. Abel offered the best of his flock, a lamb, and was put to death by Cain (Genesis iv.), and in that was a figure of Christ, the Lamb of God, Who was put to death by the Jews. Abraham was ready to sacrifice his only son, Isaac (Genesis xxii.), even as God the Father did allow His Son to be put to death for the sins of men. The sacrifice of Melchisedech was of bread and wine—a unique offering in the Old Testament—and therefore a type of the unbloody Sacrifice of the Mass.

And now, turning to the holy angel of Sacrifice, he begs of him to bear his offering to the throne of the Almighty, in order that all, who have shared in his oblation, may also be filled with the life-giving blessing of Heaven. This prayer is his privilege, for he is the consecrated minister of the pure Sacrifice, the immaculate Sacrifice of the Crucified Redeemer, upon which, by virtue of his office, he bestows a five-fold blessing. Mention is here made of the 'holy angel' who carries the sacred gifts from our altar to 'the golden altar before the throne of God,' whereon are placed the merits of the Redeemer and the prayers of the faithful. This angel may be the 'Angel of Prayer,' mentioned in Tobias (xii., 12), or some special angel, perhaps St. Michael, deputed to assist at the Sacrifice, or Jesus Christ Himself, Who is called the 'Angel (Messenger) of Great Counsel' (Isaas ix., 6), or perhaps even the Holy Ghost, co-operating in this Divine Mystery of Love.

The Sign of the Cross is made a number of times during this prayer, and others that follow over the consecrated elements. Obviously the meaning is now changed. Before the Consecration, the Signs of the Cross were made to bless the bread and wine by way of preparation for the miraculous change; now it cannot be a question of the priest, a sinner, conferring a blessing on the Author of all blessings, present on the altar. They are consequently to be taken as a symbolical representation and commemoration of Christ's crucifixion, or as a mystical profession of faith in the presence of the Redeemer, particularly as the five blessings represent the five Precious Wounds.

*The Memento for the Dead.*—Prayers are still being offered for those who are present at the Sacrifice, but not for them only. The priest says Mass in the name of the Church, and as she is the Mother of all the faithful, her love embraces all her children. Some are waging battle here on earth, some are triumphant in the glory of heaven, but others are in the abode of suffering and penance. The thousands in purgatory, whom we too often forget, are nevertheless united with us by the bonds of Christ's redeeming love, and claim our intercession. The ancient liturgy therefore prescribed that after the memento of the living the priest should remember in general all those who have departed this life, and are doing penance for their sins, and that some should be even mentioned in particular. A final commemoration is made of the whole Church of

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