

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

October 26, Sunday.—Twenty-fourth Sunday after Pentecost.
 „ 27, Monday.—St. Ubaldu, Bishop and Confessor.
 „ 28, Tuesday.—SS. Simon and Jude, Apostles.
 „ 29, Wednesday.—St. Bede, Confessor and Doctor.
 „ 30, Thursday.—St. John Baptist de la Salle, Confessor.
 „ 31, Friday.—St. Siricius, Pope and Confessor. Fast Day.
 November 1, Saturday.—Feast of All Saints. Holy Day of Obligation.

St. Bede, Confessor and Doctor.

St. Bede, commonly called Venerable Bede, was born not far from Newcastle-on-Tyne in 673. Piety and learning were in him equally conspicuous. Mabillon writes of him: 'Who ever applied himself to the study of every branch of literature, and also to the teaching of others, more than Bede? Yet who was more closely united to heaven by the exercises of piety and religion?' 'To see him pray,' says an ancient writer, 'one would think he left himself no time to study; and when we look at his books we wonder how he could have found time to do anything else but write.' The works of Venerable Bede include several commentaries on the Sacred Scriptures, and a history of the Catholic Church in England, which have earned for him the title of Doctor of the Church, conferred on him by the late Pope. Venerable Bede died in 735.

St. John Baptist de la Salle, Confessor.

This saint was born in France in 1651. Even before his ordination he took a keen interest in the education of children, a work for which he was naturally fitted, and to which he afterwards entirely devoted himself. His zeal, his unalterable patience, and his humility were brought into strong relief by the many trials to which, like all reformers, he was exposed. He died at Rouen in 1719, after having successfully established the well-known teaching Order of the Brothers of the Christian Schools.

GRAINS OF GOLD.

THE HEART OF HEARTS.

God's Sacred Heart—O sweetest words
 That ever waked the slumbering chords
 Of music in a human heart;
 More tender than the breeze that floats
 And sighs amid the wind-harp's notes,
 When evening's lonely steps depart.

The Heart that loved us first and best,
 And showed its depth by such fierce test,
 Our cold, forgetful hearts to move:
 One tear God's anger had appeased,
 One sigh man's fearful doom released.
 Yet He would die, His love to prove.

Be what you are. This is the first step towards becoming better than you are.

A mean man can become religious, but he cannot stay mean and remain religious.

Being patient is the hardest work that any of us has to do through life. Waiting is far more difficult than doing. But it is one of God's lessons all must learn one way or another.

When one works for something he believes to be right, he knows that every hour will increase the chances of his triumph, for he believes that back of truth stands God with an arm strong enough to bring victory to his side.

'STAND FAST IN THE FAITH'

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

THE PRIMACY OF ST. PETER:

ITS DOCTRINAL BEARINGS

St. Peter's Roman Episcopate was considered in a previous article. Viewed simply as an event of past history, it is a matter for historical investigation, and ample evidence was brought from ancient Christian literature and monuments to prove that the head of the Apostles lived and died in Rome, and was Bishop there. Catholic tradition on this point was traced to within thirty years or so of the saint's death—nay, the catacombs bear witness of his actual presence in Rome.

This point of history is, however, chiefly important in its theological aspect, in its bearing on the truth of Revelation, that our Lord set up for all time in His Church a Primacy. If Peter was the first Primate (or Head) of the Church, and if Christ intended that this Primacy should continue in His Church after Peter's death, continue, in fact, to the end of time, 'it is at once clear that the Bishops of Rome alone are the *de facto* rightful inheritors of that prerogative, and that their title of succession to Peter therein is of Divine origin and institution.' The historical fact of St. Peter's Roman Episcopate, taken in connection with the Roman Pontiff's succession to his Primacy, is the never-failing and patent proof of the promise: 'Thou art Peter (the rock), and upon this rock will I build my Church' (St. Matthew xvi., 18-19).

Of course it was not absolutely necessary that St. Peter should have become Bishop of Rome in preference to any other city; God could have easily arranged that Peter's prerogatives as Head of the Church should pass in some other way to the line of Roman Pontiffs. But since Peter did become Bishop of Rome, we must see in that fact an indication that Divine Providence wished the Primacy to be bound up for ever with the See of Rome. The position of the Eternal City in ancient times pointed it out as the natural place for the centre of the Church's life and government, but surely we may see in all that the finger of God.

This is what gives such immense importance to the fact of St. Peter's going to Rome, not a simple traveller but as endowed with apostolic authority, and of his residence there. 'In treating of this question,' writes Fr. Livius, 'we have to deal, not with some still-born and lifeless occurrence without results, which is no more heard of, but with a complex living fact, informed with moral principle and vitality, that enters into the order of thought and of theological truth, and into the domain of practical conduct, religion, and politics. It purports to have its original source in Divine revelation, to be the result and realisation of an express promise of Christ through Peter to His Church, or, rather, to be the divinely-appointed mode whereby that promise, which affects the essential constitution of the Church, is carried into actual effect. Its energy as a living moral effect is manifest, in all time since its first origin, both from the results of its own active operation, and from the constantly prevalent belief of Christendom, both as to its material occurrence and its formal character. It is ever big with great consequences, momentous to the doctrine, religion, and discipline of the Church, as well as to the political principles, and action of the entire Christian society. Throughout successive ages it has held its place in the minds and hearts of millions of the faithful,—as still with all Catholics of the present day,—not as though it were simply some isolated, material event of past history that happened on a time once for all, but as an ever-present principle, influential for religious belief and practice' (St. Peter, Bishop of Rome, p. xi.).

That our Lord intended the Primacy which He conferred in the first instance upon Peter to remain in His Church forever, and that consequently He wished Peter's successors to possess it, is a truth of faith.

W. F. SHORT

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