

The Family Circle

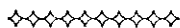
SIZE DOESN'T COUNT.

A little child I am indeed,
And little do I know;
Much care and help I yet shall need,
That I may wiser grow,
If I would ever hope to do
Things great and good and useful too.

But even now I ought to try
To do what good I may;
God never meant that such as I
Should only live to play,
And talk and laugh and eat and drink,
And sleep and wake and never think.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

Then let me try each day and hour
To act upon this plan—
What little good is in my power,
To do it while I can;
If to be useful thus I try,
I may do better by and by.



THE PARTS OF THE MASS.

PREPARATION OF THE PEOPLE

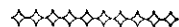
The priest having said one or two little ejaculations as he goes up the steps to the altar, as a mark of reverence kisses it; he then goes to the book and begins the second part of the Mass, which consists in preparing the people for it. As this part of the Mass is especially for their instruction and edification, they should try to join in and follow it as far as they can. It consists of prayers and acts of devotion, which are easy to learn. After a verse or two said out of the Missal and called the *Introit*, the priest says alternately with the people, or servers, nine times:

1. *Kyrie eleison*, or "Lord, have mercy on us."
2. The hymn of praise, *Gloria in excelsis*, or "Glory to God in the highest."
3. One or more collects or prayers, which he says for the people, calling on them to join by turning and saying, *Dominus Vobiscum*, "The Lord be with you."
4. The Epistle, a passage taken from the Old Testament or the Epistles, giving some exhortation or instruction suitable to the feast of the day.
5. After some verses of a psalm said or sung, the Gospel (said at the other end of the altar). This consists, not of the words of a Prophet or Apostle, but of Our Lord Himself; so all stand up to show their attention and readiness to listen to and set about doing what He commands.
6. After the Gospel on all the greater feasts the priest recites the profession of faith, called the Nicene Creed. This part of the Mass being intended for the people who assist, many of the prayer-books contain the Collects, Epistles, and Gospels for the year, that the people may study them; and on Sundays it is usual to read the Epistle and Gospel in the language of the country, and generally to preach on it. But the *Kyrie eleison*, the *Gloria in excelsis*, and the Nicene Creed being always the same, may easily be learned by heart.

THE PREPARATION OF THE SACRIFICE

The people being in this way exhorted and instructed, and having joined with the priest in prayer and acts of faith and praise, the priest enters on the third part of the Mass, the preparation of the sacrifice. This is also called the *Offertory*, and is an essential part of the Mass. For sacrifice, it must be remembered, consisted from the earliest times in setting aside something of our goods from our own use, and dedicating them to the service of God. In the times of the Patriarchs and the Jews, men took wine and cakes of flour, and the first fruits of the harvest

and the best of their flocks, and made, each one, his offering in the house of God. And when these old sacrifices were changed for the one great Sacrifice of the New Law, the Christians still kept up the practice of bringing their offerings of bread and wine, and laying them at the foot of the altar. The deacons and acolytes used to receive them and lay them on the credence-table at the side of the altar; and they used to be divided, and given part to the bishop, part for the support of the priest and ministers of the Church, and part for the poor. So the practice of making a collection at this part of the Mass is not a new thing; it is a part of the old service of offering sacrifice, which was made out of what the people brought as an offering to God. They joined in the sacrifice by their offerings as well as their prayers. These offerings are now made in money; but in ancient times the deacons used to take from the bread and wine offered by the people as much as was wanted for the sacrifice; and you may still see them at this part of the Mass bring the bread and wine from the credence table. The priest offers first the oblation of bread and then of wine, with some short prayers. Next, if it is a High Mass, he incenses the offering and the crucifix and the whole altar; and he is incensed himself; and then washes his hands at the corner of the altar, that he may be ready to touch the Holy Sacrifice. Then he turns to the people and says, *Orate fratres*,—"Pray brethren,"—to ask the people to join with him in the sacrifice he is now going to offer. Lastly, he says some prayers in silence, and so these are called the secret prayers. But he ends these by singing or saying the last words of them, *Per omnia secula seculorum*, out loud. This was probably done for the same reason as we now ring the bell, to call the attention of the people who are not near enough to hear and see what the priest does, that they may know that the most solemn part of the Mass, in which the sacrifice is actually offered, is now commencing. Indeed the solemn prayer or address to God that the priest says or sings is called the *Preface*, as coming at the commencement of the principal part of the Mass. The last words of the Preface, called the *Sanctus*, are said in a low tone by the priest, but are sung by the choir.



A BABY'S FEET.

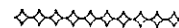
Dear little feet that one might hold
Just in the hollow of a hand,
Not ready yet to walk alone
In this strange land.

Too hard its paths for such frail things,
Too rough and soiled for baby feet,
They must be hidden from all harm,
In shelter sweet.

I wonder! Ah, I wonder where
Your strange untrodden path will be,
When, all the helpless frailty gone
You wander free.

Love fain would watch with tender care
To guide you, in that distant day;
If Love's strength fails, may angels strong
Beside you stay.

—F. N. HABINSON.



RIGHT UNDERSTANDING OF THE NEEDS OF YOUTH.

In order to have any permanent influence with young people it is necessary to be tolerant and sympathetic to their needs and outlook on life. And with a friendly, kindly, sympathetic note in all family discussions, instead of a dogmatic, hectoring, and overbearing one, much may be achieved towards a better understanding between the young people of a household and their parents.

If parents more understood the value of sympathy and companionship between their sons and daughters and themselves they would be taking steps towards the establishment of altered conditions as far as the comings and goings of their children were concerned. And if they only realised the need of cultivating an atmosphere of mutual sympathy and community of tastes and interests in their homes there would be less need for the objectionable latch-key and the "boarding-house" tendency of most modern homes.