

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- November 9, Sunday.—Twenty-sixth Sunday after Pentecost. Dedication of the Lateran Basilica.
- „ 10, Monday.—St. Andrew Avellino, Confessor.
- „ 11, Tuesday.—St. Martin, Bishop and Confessor.
- „ 12, Wednesday.—St. Livinus, Bishop and Martyr.
- „ 13, Thursday.—St. Nicholas I., Pope and Confessor.
- „ 14, Friday.—St. Lawrence, Bishop and Confessor.
- „ 15, Saturday.—St. Gertrude, Virgin.

St. Nicholas I., Pope and Confessor.

St. Nicholas, who succeeded to the Fisherman's Throne in 858, made strenuous efforts to put an end to the Greek Schism, and steadfastly refused to recognise the intruder, Photius, who had usurped the patriarchal See of Constantinople. Before his death, in 867, the Holy Pontiff saw his desires realised, although, as it afterwards appeared, his success was but transitory.

St. Lawrence, Bishop and Confessor.

St. Lawrence O'Toole, son of one of the lesser Irish princes, was, when only thirty years of age, unanimously elected Archbishop of Dublin, in 1162. This exalted station rendered still more conspicuous the virtues of which he had already given ample proof. His one aim was to eradicate from his diocese all abuses, and raise his people to a higher level of sanctity. His mildness, prudence, and well-known austerity contributed most effectively to render his effort successful. The poor always found in him a compassionate father, particularly in the calamities which befell Ireland in consequence of the invasion of the savage Strongbow and his freebooting companions. St. Lawrence took part in the Third General Council of Lateran, in 1179, and died in the following year, in Normandy. When reminded during his last illness to make his will, he answered: 'Thank God! I have not a penny left in the world to dispose of.'

GRAINS OF GOLD

TO THE SACRED HEART.

Heart of my Lord that once for me
Bore grief untold;
Heart of my Lord yearning for me,
Though mine be cold;
Oh, Sacred Heart! Oh, Blessed Heart Divine!
Warm with Thy fire my heart, and make it Thine.

Heart of my Lord that knew the pain
Of loneliness;
Heart of my Lord that felt the strain
Of weariness;
Oh patient Heart! Thou shalt not lonely be
Upon Thine Altar; Lord, I come to Thee!

Heart of my Lord, thrust with the spear
Of the world's scorn;
Heart of my Lord throbbing beneath
The scourge and thorn!
What are these worthless pains and griefs of mine?
Give me yet more, that I may share in Thine.

Heart of my Lord, filling my days
With glad delight;
Heart of my Lord Whom I would praise
From morn to night;
Let my first thought be Thine, my last of Thee.
Thou art my All! So merciful to me!

—English Messenger.

'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

(Continued.)

Our Lord intended that after His Ascension His Church should continue His saving work in the world, and accordingly He made provision during His lifetime for some form of government to take the place of His own visible presence and rule. Thus we find Him choosing from amongst His followers twelve men who were henceforth to be known as Apostles. 'And going up into a mountain, He called unto Him whom He would Himself: and they came to Him. And He made that twelve should be with Him and that He might send them to preach' (St. Mark iii., 13-14). To these—Peter was one of them—He gave many powers which went to make up their Episcopate. Thus they received power to teach, to secure obedience to their teaching, to bind by laws—'Whatsoever ye shall bind on earth shall be bound in heaven'—to baptise, to forgive sins, to consecrate and offer the Holy Eucharist—'This do for a commemoration of Me.' Other prerogatives went to make up their Apostolate, in so far as that office may be distinguished from their Episcopate: immediate institution by Christ—'As the Father hath sent Me, I send you'—universal mission—'Teach ye all nations'—and personal infallibility. In the exercise of their Episcopal and Apostolic ministry they were to enjoy their Master's continued presence and unflinching assistance.

So far as these powers are concerned Peter stood on a level with the other Apostles, even as a Bishop stands on a level with any of his priests in regard to the power of consecrating in the Sacrifice of the Mass. But our point is that in addition to these powers, Peter, and Peter alone, received others, which made him superior even to the Apostles, their Head in fact, and which go to make up what we call the Primacy or Supremacy.

To make this clear, we will arrange in parallel columns, first, the *promises* made, and secondly, the *powers* granted to all the Apostles, including Peter, on the one hand, and to Peter alone, on the other.

A.—PROMISES.

To all the Apostles, including Peter:

To Peter alone:

1. I say to thee, that thou art Peter: and upon this Rock I will build My Church.

2. And the gates of hell shall not prevail against it.

3. And I will give to thee the Keys of the Kingdom of Heaven.

4. And whatsoever thou shalt bind on earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven. (St. Matt. xvi., 18-19).

Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven (St. Matt. xviii., 18).

B.—POWERS.

1. This do for a commemoration of Me (1 Cor. xi., 24).

1. Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren' (St. Luke xxii., 31-32).

W. F. SHORT

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