

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- July 13, Sunday.—Ninth Sunday after Pentecost.
 „ 14, Monday.—St. Bonaventure, Bishop, Confessor, and Doctor.
 „ 15, Tuesday.—St. Henry, Emperor and Confessor
 „ 16, Wednesday.—Blessed Virgin Mary of Mount Carmel.
 „ 17, Thursday.—St. Leo IV., Pope and Confessor.
 „ 18, Friday.—St. Camillus of Lellis, Confessor.
 „ 19, Saturday.—St. Symmachus, Pope and Confessor.

St. Bonaventure, Bishop, Confessor, and Doctor.

St. Bonaventure was born in the neighborhood of Florence. Having entered the Franciscan Order, and completed his studies, he became professor in the great University of Paris. He was afterwards elected General of his Order, and received from Pope St. Gregory X. the appointment of Cardinal Bishop of Albano. On account of his great learning, St. Bonaventure is numbered amongst the Doctors of the Church. He died in 1274, at the age of 52. In his panegyric, preached by the Cardinal Bishop of Ostia, afterwards Pope Innocent V., it is stated of him that 'no man ever beheld him who did not conceive a great esteem and affection for him; and even strangers, by hearing him speak, were inspired with a desire to follow his counsel and advice, for he was gentle, affable, humble, prudent, chaste, and adorned with all virtues.'

St. Camillus of Lellis, Confessor.

St. Camillus was a native of the kingdom of Naples. Having embraced the military profession, he soon found himself reduced by his gambling propensities to the direst distress. Poverty became for him, through the Providence of God, the occasion of his conversion. Thenceforward he devoted himself to the care of the sick and the dying, and for this purpose established a religious Order, the members of which are known as 'Ministers of the Sick.' St. Camillus died in Rome in 1614, at the age of 65.

St. Symmachus, Pope and Confessor.

St. Symmachus, a native of Sardinia, succeeded Pope Anastasius in 498. His pontificate, which lasted 15 years, was much disturbed by the agitations of the Eutychian heretics.

GRAINS OF GOLD

AN EVENING PRAYER.

Night is come, O Lord, and I
 Wearied to my cot do hie;
 Gracious watch, O Father, keep
 O'er my pillow whilst I sleep!
 What I did amiss to-day
 Lay not to my charge, I pray;
 Jesus' blood and heavenly grace
 All transgressions can efface.
 Let my dear ones, Father blest,
 In Thy hand forever rest;
 Bless all men, both great and small;
 Keep, preserve Thy creatures all.
 Let Thy moon shed kindly light
 O'er the quiet earth to-night.

—*Ave Maria.*

True wealth consists in health, vigor, and courage, domestic quiet, concord, public liberty, plenty of all that is necessary and contempt of all that is superfluous.—Fenelon.

Do not believe that happiness makes us selfish; it is a treason to the sweetest gift of life; it is when it has deserted us that it becomes hard to keep all the better things within us from dying in the blight.

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: XIV.—THE COMMUNION

In the three prayers before Communion the priest, thinking of his unworthiness, earnestly begs that through our Lord's goodness the Holy Communion may be to him 'as a safeguard and a remedy, both of soul and body.' His courage would fail at this last moment, were it not for the thought of his Saviour's loving condescension in wishing to come to him. Then after genuflecting he takes the consecrated Host in his left hand, saying with becoming respect: 'I will take the Bread of Heaven, and call upon the name of the Lord.' He thrice repeats the humble prayer of the Centurion, each time striking his breast: 'Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word, and my soul shall be healed.' He next takes the Host in his right hand, and making with it the Sign of the Cross over himself as an act of faith in Jesus crucified, Who, now, as on Calvary, gives Himself for our salvation, he communicates himself, saying: 'May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.'

After a moment's adoration, the priest collects on the paten any fragments of the Sacred Host that may have fallen on the corporal, and places them in the chalice. Then taking the chalice in his right hand he pours forth his joy and gratitude in words borrowed from the 115th and 17th Psalms: 'What shall I render to the Lord for all He has rendered to me? I will take the chalice of salvation and call upon the name of the Lord; I will call upon the Lord and I shall praise Him and shall be saved from my enemies.' Once more, before receiving the Precious Blood, he makes the Sign of the Cross over himself, and says: 'May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.'

The Communion of the faithful follows. The Confiteor is said by the server in the name of the faithful to obtain a more perfect purity of conscience, and in answer the priest begs God to have mercy on them and forgive them their sins. Then, taking a consecrated Host from the ciborium, he shows it to the people, first saying 'Behold the Lamb of God, behold Him Who taketh away the sins of the world,' and then repeating on their behalf, as he has just done for himself, the words of the Centurion: 'Lord, I am not worthy,' etc.

The Ablutions. Since Christ is present not only in the whole Host, but in every particle of It, and in every drop of the Precious Blood, the Church, out of a due sense of reverence, commands the priest to collect the particles on the corporal, to purify the chalice, and to wash his fingers. Meanwhile two prayers are said: 'Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind; and if a temporal gift may it become unto us an eternal remedy.' 'May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my heart, and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest and reignest world without end. Amen.'

The drift of this second prayer will appear, when we remember that 'the Body and Blood of Jesus Christ remain in us so long as the sacramental species are not destroyed. The Church asks that the sacramental grace may not pass rapidly as earthly food, but cling to us, filling us with Jesus Christ, and she prays that no stain or shadow of sin may remain in the heart, that has been refreshed by the holy sacraments' (Gavin, p. 167).

The Thanksgiving. 'The prayers and ceremonies that follow form the thanksgiving of the Holy Sacrifice of the Mass. The priest and the faithful, after having offered to God the Father the Body and Blood of His

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