

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- July 20, Sunday.—Tenth Sunday after Pentecost.
 „ 21, Monday.—St. Alexius, Confessor.
 „ 22, Tuesday.—St. Mary Magdalen, Penitent.
 „ 23, Wednesday.—St. Apollinaris, Bishop and Martyr.
 „ 24, Thursday.—St. Vincent de Paul, Confessor.
 „ 25, Friday.—St. James, Apostle.
 „ 26, Saturday.—St. Anne, Mother of the Blessed Virgin Mary.

St. Vincent de Paul, Confessor.

St. Vincent was born in the South of France. Having been ordained priest, his heart was touched by the state of spiritual destitution in which he found the remoter country districts of France. The remedy for this appeared to him to be a series of retreats or missions, by which the people might be taught their duties to God and man, and at the same time earnestly exhorted to fulfil them. For this purpose St. Vincent instituted a congregation of priests, popularly known in English-speaking countries as Vincentians. He was also led by a spirit of ardent charity to found numerous hospitals, asylums, and orphanages, and to establish confraternities for the education of youth, the service of the sick, and the relief of the destitute. St. Vincent died in 1660, at the age of 85.

St. James, Apostle.

St. James was a brother of St. John the Evangelist, and a near relative of the Blessed Virgin. After Pentecost he preached to the Jews, who, having left Judea, had found homes in the neighboring countries. According to a very ancient tradition, he is said to have voyaged to Spain, which honors him as its principal patron. Coming to Jerusalem in 43, St. James was apprehended and beheaded by order of King Agrippa, who in order to acquire popularity among the Jews persecuted the Christians.

St. Anne, Mother of the Blessed Virgin Mary.

St. Anne is proposed to the faithful as a perfect model of a wife and mother, and as special patron of those who have entered into the married state, or are entrusted with the care of children.

GRAINS OF GOLD

TO THE SACRED HEART.

Upon Thy breast, O Jesus mine!
 I'll lay my head, and fearless bring
 Each fretting doubt and questioning,
 To still them neath Thine eyes divine.
 There shall nor care nor grief annoy
 But in Thy Will secure I'll rest:
 Come life, come death, I'll seek my joy
 Upon Thy breast!

Within Thy Heart, O Jesus mine!
 I see their names who hold Thee dear;
 O gracious King! my pleading hear,
 That my name, too, be set for sign
 That I would love Thee, Lord, and be
 At one with those whose all Thou art:
 Write me Thy friend eternally
 Within Thy Heart!

O tenderest Heart! Of mirth or moan,
 Of bliss or bane—whate'er be mine,
 Take all—for all I have is Thine,
 Take all but love, and love alone! !
 So safe I'll fare thro' life's dark night,
 Thro' death's dark pass to dawn depart,
 And meet Thee in the eternal light

O tenderest Heart!

Every really able man, if you talk sincerely with him, considers his work, however much admired, as far short of what it should be.

'STAND FAST IN THE FAITH'

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

COMMUNION UNDER ONE KIND.—I.

It is often objected (most often by those who do not believe in the Real Presence at all) that the Blessed Eucharist must be received under both kinds, bread and wine, if it is to be received at all, and that consequently the withholding of the chalice from the laity is a perversion of Christ's commands by the Latin Church. The present and another article will show that the objection is groundless, and that the whole matter is one of pure discipline.

To commence with, it may be well to set down the explanatory decree of the Council of Trent (Session XX., chaps. I., II., III.): 'This holy Synod . . . following the judgment and practice of the Church, declareth and teacheth, that the laity, and the clergy, when not celebrating, are by no divine precept obliged to take the Sacrament of the Eucharist under both species; and that it can in no wise be questioned, without failing in the faith, that Communion under either species sufficeth for salvation; for although Christ our Lord, in the Last Supper, instituted this venerable Sacrament under the species of bread and wine, and so delivered it to the Apostles, yet that institution and delivery do not warrant the assertion that all the Christian faithful are bound by the prescription of the Lord to receive both species.

'Moreover (the Synod) declares that the Church hath always had the power to prescribe and change, in the dispensation of the Sacraments (saving the substance thereof), whatever she judged expedient for the good of the receivers or the honor and reverence of the Sacraments themselves, according to the requirements of circumstances, times, and places. . . . Wherefore our holy Mother, the Church, recognising this her authority in the administration of the Sacraments, although from the beginning of Christianity the use of both species was not uncommon, nevertheless as time went on, and that custom became nearly everywhere abrogated, moved thereto by grave and just reasons, hath approved the practice of communicating under one species, and hath made it the law; and it may not be blamed, nor without the authority of the Church herself changed at will.

'She moreover declares, that although our Redeemer, as said above, in His Last Supper, did institute this Sacrament under two species, and so deliver it to the Apostles, nevertheless, it is to be acknowledged that even under one species Christ whole and complete is received, and is the true Sacrament; and that therefore, as regards fruit or benefit, those who receive one species only are defrauded of no grace necessary unto salvation.'

By way of explanation the following points are to be noted:

(1) When we take the Eucharist as a sacrifice, the integrity, if not the essence, of the sacrificial rite demands that the celebrant should communicate under both kinds. Our Lord at the Last Supper, after consecrating and communicating the Apostles under both kinds, commanded them to do the same in memory of Him. 'And it is to be carefully observed that the Catholic Church, so far from omitting the Cup altogether, insists now, as always, upon the double consecration and the double reception by the sacrificing priest. But the complete Eucharistic rite, and the Eucharistic Sacrament, are two different things. The one is the Sacrifice of the Mass, which includes Communion. The other is the reception of the Lord's Body and Blood' (Hedley: *The Holy Eucharist*, p. 97).

(2) Now that Christ is risen, all the parts of His glorified Humanity remain indissolubly united to each other and to the Godhead. Hence, wherever Christ is, He is whole and entire; whenever and in whatever form He is received, He is received whole and entire.