

## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

July 27, Sunday.—Eleventh Sunday after Pentecost.  
 „ 28, Monday.—St. Victor I., Pope and Martyr;  
 St. Innocent I., Pope and Confessor; and SS. Nazarius and Celsus, Martyrs.  
 „ 29, Tuesday.—St. Felix II., Pope and Martyr.  
 „ 30, Wednesday.—St. Martha, Virgin.  
 „ 31, Thursday.—St. Ignatius Loyola, Confessor.  
 August 1, Friday.—St. Peter's Chains.  
 „ 2, Saturday.—St. Stephen I., Pope and Martyr.

St. Victor I., Pope and Martyr; St. Innocent I., Pope and Confessor; and SS. Nazarius and Celsus, Martyrs.

Of these saints, St. Victor, an African, was martyred in 202, during the reign of Septimus Severus. St. Innocent governed the Church from 402 to 417; Saints Nazarius and Celsus sealed their faith with their blood at Milan, under Nero.

St. Martha, Virgin.

St. Martha was the sister of Lazarus, whom Christ raised from the dead. The family resided at Bethany, near Jerusalem, where they received frequent visits from our Divine Lord. According to a French tradition, Lazarus became first Bishop of Marseilles, while the tombs of Martha and her sister Mary are still venerated in Provence.

St. Ignatius of Loyola, Confessor.

St. Ignatius was born at the castle of Loyola, in the north of Spain. He was at first a soldier, but, feeling himself called to a more perfect life, he began, at the age of 33, to study Latin, with the object of becoming a priest. He completed his studies at the University of Paris, where he gained the affectionate esteem of several young students, who were afterwards the first members of the religious Order which he founded, and which is known as the Society of Jesus. St. Ignatius was its first Superior, and held that office from 1541 to 1556.

### GRAINS OF GOLD

#### THE GLEANING.

So many things there are to bear,  
 So many ways to go,  
 So swiftly where a blossom grew  
 Falls soft the shrouding snow,  
 I wonder not men question life,  
 And ask what means it all—  
 The tears, the dreams, the silence long  
 Where dusks eternal fall.  
 One gathers blossoms by the way,  
 The others smile at him;  
 But they with him sink down to rest  
 When evening ways grow dim.  
 This much we glean from all the years—  
 No more we learn thereof,—  
 The happiest of hearts are those  
 Who walk in faith and love!

—Ave Maria.

It was Newman who defined vulgarity as 'the greatest of vices, because the compound of so many small ones'; and the same author somewhere remarks that to be a perfect gentleman is one of the greatest aids to being a perfect Christian.

As long as the vital bond of your friendship with God remains unbroken, the world, the flesh, and the devil will seek in vain to sway you from your moral steadfastness. It is only when you forget to converse with the Heart of Jesus that you run the risk of falling away from the first standing ground of your integrity.

## 'STAND FAST IN THE FAITH'

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

### COMMUNION UNDER ONE KIND. II.

It must be freely admitted that in the days of the Apostles Communion was given under both kinds—St. Paul in 1 Cor. xi., 28, supposes this to be the case—and that this practice continued to be the general norm for public Communion in the churches of East and West down to the twelfth century. But—and this is the point we insist on very strongly—during all these centuries the Church never looked upon Communion under both kinds as a matter of principle, obligatory because of a Divine precept. The whole question was then, as it is now, one of discipline.

A change took place in the manner of administering Holy Communion in the twelfth and following centuries. Obvious reasons suggested and justified the change. If it was a sacred duty for the pastors of the Church to encourage and facilitate the frequent reception of the Holy Eucharist, it was no less a sacred obligation to safeguard the reverence due to the Majesty of our Lord in the Sacrament. 'Nor can it be doubted that the modern Catholic discipline best secures these ends. The danger of spilling the Precious Blood and of other forms of irreverence; the inconvenience and delay in administering the chalice to large numbers; the difficulty of reservation for Communion outside of Mass; the not unreasonable objections on hygienic and other grounds to promiscuous drinking from the same chalice, which of itself would act as a strong deterrent to frequent Communion in the case of a great many otherwise well-disposed people; these and similar "weighty and just reasons" are more than sufficient to justify the Church in forbidding it' (*Cath. Encycl.* iv., 175).

We are concerned to show that the Church has always, even during the centuries when she commonly gave Communion under both kinds, considered the question as a purely disciplinary one; a matter of ceremony, like the kind of bread consecrated, or the language used in the Mass. That the Church has never made a principle of Communion under both kinds will appear from the following consideration: from the earliest days there were many occasions when, notwithstanding the prevalent usage of receiving under both forms, the Church allowed the faithful to receive under one kind only. The Church considered this form of reception just as good as the other, and that quite apart from cases of necessity, for, as Bishop Hedley remarks, 'she could not have allowed it at all, as a sacramental reception, had she not held it to be the Sacrament. She has never allowed the Sacrament to be celebrated, for example, with any other liquid than wine, although in many circumstances wine has been practically impossible to procure.'

The conviction of the Church even during the early centuries 'that Communion in one kind was enough for the full and complete Sacrament as instituted by our Lord' appears in the following practices:—

(1) *The practice of home or private Communion* was a commonplace of Christian life, and a feature of the life of the solitaries in the desert. It took its rise, no doubt, in the troubled days of persecution, but it continued as a general practice in Alexandria and Egypt long after all danger had disappeared, and it remained in the East even as late as the eighth century. The point to be noted is that when the faithful thus took the Holy Sacrament to their homes in order to be able to receive when they could not be present at Mass, they took the species of Bread alone.

(2) *Communion of the sick* was given from the earliest days in cases of need, and from about the middle of the third century even in ordinary cases, under the species of Bread alone. His biographer tells us how St. Basil (fourth century) received Holy Communion several times in the day of his death, and under the species of Bread only. This was the case also with St. Ambrose, and as confirming our contention that

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