

## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 3, Sunday.—Twelfth Sunday after Pentecost.  
 „ 4, Monday.—St. Dominic, Confessor.  
 „ 5, Tuesday.—Dedication of the Church of our Lady of Snows.  
 „ 6, Wednesday.—The Transfiguration of our Lord.  
 „ 7, Thursday.—St. Cajetan, Confessor.  
 „ 8, Friday.—St. Cyriacus and Companions, Martyrs.  
 „ 9, Saturday.—St. Emygdus, Bishop and Martyr.

#### St. Dominic, Confessor.

St. Dominic, a Spaniard of noble birth, was remarkable from childhood for a tender love of the poor, and a filial devotion to the Blessed Virgin. After his ordination to the priesthood, these two characteristics became still more marked. To his veneration for the Blessed Virgin is attributed the institution of the Holy Rosary, which was such a powerful factor in the conversion of the Albigenian heretics, and which has ever since remained a favorite devotion of Catholics. St. Dominic died in 1221, having some years previously founded the well-known Order of monks called after him, Dominicans.

#### Dedication of the Church of our Lady of Snows.

The Church of our Lady of Snows, or, as it is more frequently called, St. Mary Major, is one of the four great basilicas of Rome, and the largest and most celebrated of the many churches in that city which are dedicated to the Mother of God. Built in the fourth century, under Pope Liberius, it was rebuilt on a magnificent scale in the following century. The title of 'Our Lady of Snows' has reference to a tradition connected with the building of the church.

#### St. Emygdus, Bishop and Martyr.

St. Emygdus, a native of Rhenish Prussia, was consecrated Bishop of Ascalon by Pope Marcellus. After a saintly life, memorable for the miracles which God wrought through his instrumentality, he was martyred during the persecution of Diocletian.

### GRAINS OF GOLD

#### THE HOLY HOUR.

One hour with Thee in silent adoration,  
 To taste the sweetness of Thy holy place;  
 To bow my soul, in peace or desolation,  
 Before the pity of Thy Sacred Face;  
 The world shut out, from sin and turmoil free—  
 Only one little hour, my God, with Thee!

One hour with Thee—one short and precious hour,  
 Snatched from the rush and clamor of the day;  
 O gracious gift of love, O welcome shower  
 Of tranquil joy, that melts my soul away;  
 Making all things outside of Thee to seem  
 A vain illusion, an unhappy dream!

—Sacred Heart Review.

We must stir a stagnant pool before it will reveal its depths. Many hearts have become stagnant through want of being stirred.

Let us ask of Mary to obtain for us from the Holy Ghost the gift of Divine love, for then all the crosses of this life will seem sweet to us.

The most unlovable people, though they are often well-intentioned people, are those who are perpetually engaged in the ideal task of setting others right.

Daily resolutions to fulfil at all cost every duty demanded by God is the lesson we must learn if we would overcome our corrupt nature and reform our lives.

## 'STAND FAST IN THE FAITH'

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

### FREQUENT AND DAILY COMMUNION.—I.

In his first Encyclical Pius X. declared that the chief aim of his Pontificate would be 'to restore all things in Christ.' As part of this plan of restoration the Pope soon made known to the Catholic world his burning desire that the apostolic practice of receiving Holy Communion at every Mass should be revived among the faithful. He said that Holy Communion is the very soul of religion, the source of all grace, and the support of virtue, and guided by the assistance of the Holy Ghost, always granted to the head of the Church, he provided new machinery for making frequent, nay daily, Communion practicable and easier. His wishes and directions are embodied in the decree *Sancta Tridentina Synodus*, published through the Sacred Congregation of the Council on December 20, 1905. Our object is to set forth and explain this decree of such far-reaching importance.

The historical position briefly is this. In accordance with the wish, if not the express command of our Lord, Christians during Apostolic days received Holy Communion as often as they assisted at 'the breaking of bread,' and that, as we learn from the Acts of the Apostles, took place daily. From that time down to about the end of the sixth century frequent and even daily Communion was highly recommended by almost every great spiritual writer and bishop, and frequent, if not daily, Communion was common among the faithful, especially at times of persecution and of special fervor. During the early Middle Ages—roughly from the seventh to the eleventh century—the teaching of authority was on the same lines as before, but it cannot be said that the old custom was much observed. A great improvement, however, took place in the following centuries. Unfortunately the heretical Jansenists of the seventeenth and eighteenth centuries infected large numbers of the faithful with a wrong spirit of piety, especially in this matter of Communion. The result was that, despite repeated condemnations of these errors, daily Communion on the part of lay people ceased and frequent Communion became less common. This state of affairs continued down to our own days, though it should be noted that many great spiritual directors at different periods but especially in more recent times favored daily Communion. On the one hand, then, 'even theologians of good repute were of opinion that only in rare cases and with many precautions could daily Communion be allowed'; while on the other hand 'there were not wanting men of learning and piety who, relying on the teaching of the Fathers, maintained that there was no precept requiring more perfect dispositions for daily Communion than were required for monthly or weekly Communion; while on the other hand the good resulting from daily Communion is far greater than in the case of monthly or weekly Communion.' Pius X. determined to settle this long-standing controversy as to the necessary dispositions for frequent and daily Communion, and after the whole matter had been fully examined by the theologians and Cardinals of the Sacred Congregation of the Council he issued the decree to which reference has been made.

The first part of the decree lays down the doctrinal premisses which go to show the eminent desirableness of daily Communion. It runs as follows:

'The Council of Trent, having in view the unspeakable treasures of grace which are offered to the faithful who receive the Most Holy Eucharist, makes the following declaration: "The Holy Synod would desire that at every Mass the faithful who are present should communicate not only spiritually, by way of internal affection, but sacramentally by the actual reception of the Eucharist" (Sess. 22, ch. 6), which words declare plainly enough the wish of the Church, that all Christians should be daily nourished by this

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