

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

August 10, Sunday.—Thirteenth Sunday after Pentecost. St. Lawrence, Martyr.
 „ 11, Monday.—St. Sixtus II., Pope and Martyr.
 „ 12, Tuesday.—St. Clare, Virgin.
 „ 13, Wednesday.—St. Philomena, Virgin and Martyr.
 „ 14, Thursday.—St. Hormisdas, Pope and Confessor. Fast day.
 „ 15, Friday.—The Assumption of the Blessed Virgin Mary. Holy Day of Obligation. No abstinence.
 „ 16, Saturday.—St. Roch, Confessor.

St. Hormisdas, Pope and Confessor.

St. Hormisdas, who was unanimously elected Pope on the death of St. Symmachus, in 514, displayed great energy in propagating the Gospel and eradicating heresy and schism. He died in 523.

The Assumption of the Blessed Virgin Mary.

The Church has always believed that the body of the Immaculate Virgin was, after death, assumed into heaven, and reunited to her spotless soul. Without being an article of faith, this belief, first expressed obscurely by the early Fathers, has gone on developing, like so many other truths; so much so that it is now formally held by all Catholics. It seems indeed appropriate that the reunion of soul and body, which, in the case of the generality of men, will take place on the day of final resurrection, should have been anticipated on behalf of her who had been, by Divine intervention, preserved from that original sin of which death and corruption are the consequences. To-day, therefore, we honor the glorious Assumption of the Blessed Virgin, both body and soul, into heaven, where her intercession is a power to succor us in our wants, comfort us in our trials, and protect us from the dangers to which we are exposed during the course of our mortal pilgrimage.

GRAINS OF GOLD

HYMN TO THE SACRED HEART.

Oh! Sacred Heart of Jesus,
 I place my trust in Thee!
 Whatever may befall me, Lord,
 Though dark the hour may be,
 In all my joys, in all my woes,
 Though naught but grief I see,
 Oh! Sacred Heart of Jesus,
 I place my trust in Thee!

When those I love have passed away,
 And I am sore distressed,
 O! Sacred Heart of Jesus,
 I fly to Thee for rest!
 In all my trials, great or small,
 My confidence shall be
 Unshaken, as I cry, dear Lord,
 'I place my trust in Thee!'

This is my one, sweet prayer, dear Lord!
 My faith, my trust, my love,
 But most of all in that last hour,
 When death points up above,
 Ah; then, sweet Saviour, may thy face
 Smile on my soul set free,
 Oh! may I cry with rapturous love—
 'I've placed my trust in Thee!'

—The Missionary.

The man who has his price gives himself away.
 He that studieth revenge keepeth his wounds open.
 Judge men by what they do, not by what they
 promise to do.

'STAND FAST IN THE FAITH'

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

FREQUENT AND DAILY COMMUNION.—II.

The second, and in many ways the more important part of the Decree of Pius X., is disciplinary: it contains, apart from some declarations, a number of regulations for the more effective carrying out of the Pope's wishes.

I.—'Frequent and daily Communion, as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank or condition of life; so that no one who is in a state of grace, and who approaches the Holy Table with a right and devout intention, can lawfully be hindered therefrom.' In this very plain statement, the Pope makes it clear that frequent and even daily Communion is a right possessed by every member of the Church, no matter what his or her state or condition of life may be, provided always that he or she is in the state of grace and approaches the Holy Table with a right and pious intention: if these two conditions are verified, everyone of the faithful has as much right to receive Holy Communion daily as he has to be present at Mass daily.

II.—'A right intention consists in this: that he who approaches the Holy Table should do so, not out of routine or vainglory or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects.'

Two conditions—and only two—are laid down as essential for the frequent and daily use of Holy Communion; other dispositions of soul, as we shall see, are strongly recommended, but these two are sufficient. They are: (a) *A State of Grace*. St. Paul gave this rule: 'Let a man prove himself, and so let him eat of that Bread' (1 Cor. xi., 28), and the Council of Trent has explained that this proving of oneself, or the making sure of the state of one's conscience before approaching the Holy Eucharist means a search for mortal sin, and when the search reveals the presence of mortal sin, a sacramental confession of that sin. It is freedom from mortal sin only that is insisted upon by the Council as a necessary condition for receiving daily; hence we may conclude with Bishop Hedley—and indeed with all Catholic theologians nowadays: 'It is not necessary even for daily Communion that one should be free from venial sin, even such as is deliberate, or from affection thereto. This indeed were earnestly to be desired; but all that is necessary is freedom from mortal sin with a firm purpose not to sin gravely any more.' And, as if to remove all doubt and difficulty in a matter that readily lends itself in many cases to scrupulosity, the Decree makes the following declaration: 'Although it is most expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection thereto; nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins, and from all affection thereto' (No. 3). (b) *A Right and Pious Intention*. To illustrate the nature of this right motive, the Decree gives some samples of what is right and what is wrong. Good motives for receiving frequently would be 'the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects,' in brief, any motive of a genuine spiritual kind, such as zealous charity for the spiritual welfare of others or for the souls in purgatory, and so on. On the other hand, unworthy or sinful motives would be to receive 'out of routine or vainglory or human respect.' 'To communicate,' explains Father Zulueta, 'in order to gain repute for piety would be "a vain" motive. To communicate

W. F. SHORT

MONUMENTAL SCULPTOR . . .

POWDERHAM STREET, NEW PLYMOUTH.

Every description of Monumental Work undertaken in latest and most up-to-date style.