

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- September 14, Sunday.—Eighteenth Sunday after Pentecost. Exaltation of the Holy Cross.
- „ 15, Monday.—Octave of the Nativity of the Blessed Virgin Mary.
- „ 16, Tuesday.—SS. Cornelius and Cyprian, Bishops and Martyrs.
- „ 17, Wednesday.—Stigmata of St. Francis. Ember Day.
- „ 18, Thursday.—St. Joseph of Cupertino, Confessor.
- „ 19, Friday.—St. Januarius and Companions, Martyrs. Ember Day.
- „ 20, Saturday.—St. Agapitus, Pope and Martyr. Ember Day. No abstinence.

The Stigmata of St. Francis.

God, not content with enriching His saints interiorly with every grace, has also vouchsafed to bestow on certain of them external signs of their conformity to their crucified Lord, by miraculously imprinting on their bodies the marks of His five Sacred Wounds. One of those who were favored with this extraordinary grace was the seraphic St. Francis of Assisi.

St. Januarius and Companions, Martyrs.

St. Januarius, Bishop of Benevento, in the south of Italy, was, with six companions, beheaded during the persecution of Diocletian. The remains of St. Januarius were conveyed to Naples, where, every year on his feast, and during the octave, the celebrated miracle of the liquefaction of his blood takes place.

St. Agapitus I., Pope and Confessor.

St. Agapitus, a Roman, succeeded Pope John II. in 555. He died after a short pontificate of eleven months.

GRAINS OF GOLD

TO THE SACRED HEART.

Within Thy Heart, O Jesus mine!
I place what'er my soul desires;
When bliss uplifts, when sorrow tires,
I'll make my hope those woes of thine,
And that sad death Thou did'st embrace
My trusting love, my better part:
So Lord, to-day's requests I place
Within Thy Heart!

Within Thy Heart, O Jesus mine!
Leave I this weary load of sin;
Bethink Thee, how Thy Blood did win
My stricken soul from wrath divine.
So will I seek Thy wounded Side
Whence Love leaped up to meet the dart.
My sin, my shame, all, all I'll hide
Within Thy Heart!

Within Thy Heart, O Jesus mine!
I'll place my every care, and rest
Securely on Thy sacred Breast,
Till all my love be wholly thine.
There keep me while the years go by,
There let me know Thee as Thou art,
So shall I live, so sweetly die
Within Thy Heart!

We swallow at one draught the lie that flatters us, and drink drop by drop the truth which is bitter to us.

The rich man escapes from identifying himself with the poor by imagining them too stupid to feel hardships.

Among men who have any sound and sterling qualities there is nothing so contagious as pure openness of heart.

'STAND FAST IN THE FAITH'

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

BENEDICTION OF THE BLESSED SACRAMENT—I.

Benediction is 'one of the simplest and most natural, but also one of the most sublime, and withal, most soothing of the rites of Catholic worship; nay, it has been described as being, next after the adorable Sacrifice of the Mass, the most solemn, beautiful, and profitable of the devotions sanctioned by the Church of God' (Father M. Russell). It may be of interest, then, to trace its history. But first, a word on the external reverence we pay to the Blessed Sacrament.

The loving adoration we show to our Lord in the Blessed Eucharist is the logical outcome of His Adorableness, and that again is a practical consequence of the permanence of His Real Presence on our altars. The same supreme worship that we give to the Blessed Trinity we give, because it is due, to the God-Man, and indeed to Christ's Humanity or any part of It, for His human nature is united personally to His Godhead. And since the God-Man is really present in the Blessed Eucharist, we adore Him there, and surround His Presence in the White Disguise with all possible splendour.

'But, it may be asked, why should we show our worship by external signs when there is nothing external or sensible to worship? Does it not look as if we worshipped the species merely? Might we not just as well worship the house in which our Lord lived on earth? We answer that we adore neither the house nor the species; but there is a wide difference between the house that shelters our Lord and the species that conceal Him. The house is a substantial and separate thing, which can never be an intimate belonging of our Lord; it would only cover or locate Him; whereas the species are not substance, but modes, and modes specially adopted or used by our Lord, to take, in our regard, the place of the modes of His own Body. The connection between the species and His Body being thus practically as intimate as that between our Lord's own color or shape and Himself, there can be no danger or unseemliness in bowing down before them any more than in bowing down before our Lord's own shape or color; for as no one would ever accuse a man, when he bent the knee to Jesus, of worshipping His shape or His color, so no one in his senses can suppose that when we adore the Blessed Sacrament we adore the species. Our non-Catholic friends can never get rid of the idea that the Bread and the Wine are there still. If they would enter into our views, they would confess that the idea of idolatry was ridiculous. We adore the Host because it is our Lord; and as it is He, and as the species He has chosen to adopt are in that place and not in other places, we rightly say, though not in the strict sense, that He is there, in the tabernacle, in the ciborium, in the ostensorium, in the priest's hands, where the Host or the Chalice is' (Hedley—*The Holy Eucharist*, p. 259).

It is true that many features of our modern homage to our Lord in the Blessed Sacrament are not very old, though at first we might be inclined to think them almost instinctive exhibitions of faith and devotion towards Him in this mystery. But the circumstances in which the Church was placed for many centuries explain the delay in that public worship of our hidden Saviour which is now shown in processions, expositions, and benedictions. The outward manifestations of devotion will always vary according to the various needs of men, in various times and places. 'As far as devotion is not pure principle,' writes Bishop Hedley, 'it will differ as men differ in feeling, sentiment, affection, and temperament, as they have inherited sympathies or antipathies, and as they attained new ideas.'

In the first days of the Church, say down to about the end of the sixth century, worship of the Blessed Sacrament was confined chiefly to the Sacrifice of the Mass and to Holy Communion, and these stays of