

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 17, Sunday.—Fourteenth Sunday after Pentecost. St. Joachim, Father of the Blessed Virgin Mary.
 „ 18, Monday.—St. Hyacinth, Confessor.
 „ 19, Tuesday.—Blessed Urban II., Pope and Confessor.
 „ 20, Wednesday.—St. Bernard, Confessor and Doctor.
 „ 21, Thursday.—St. Jane Frances de Chantal, Widow.
 „ 22, Friday.—Octave of the Assumption.
 „ 23, Saturday.—St. Philip Beniti, Confessor.

Blessed Urban II., Pope and Confessor.

Blessed Urban was born near Rheims, in France. Having been elected Pope in 1088, he employed his energies in putting an end to the unwarranted interference of the civil power in purely ecclesiastical affairs, and securing for the Church that liberty of action which is required for the efficient discharge of her divinely appointed duties. To the wisdom and zeal of Blessed Urban was due the initiation of those expeditions for the recovery of the Holy Sepulchre which are known as the Crusades. Blessed Urban died in 1099, in the twelfth year of his pontificate.

St. Joachim, Father of the Blessed Virgin Mary.

The Fathers of the Church unite in extolling the sanctity of St. Joachim and St. Anne, whose privilege it was to be the parents of the Most Pure Mother of God.

St. Jane Frances of Chantal, Widow.

This saint was born at Dijon in 1573. She was married at the age of twenty to the Baron de Chantal, but eight years later she had the misfortune to lose her husband through an accident. Having completed the education of her children, she founded, under the direction of St. Francis de Sales, and with the co-operation of some other ladies of rank, the religious Order of the Visitation. She died in 1641.

GRAINS OF GOLD

AVE MARIA!

Ave Maria! Oh, dry were the fountains,
 Dull the gray mist on the face of the sea,
 Sombre the clouds that enfolded the mountains,
 Dreary the shadows that swept o'er the lea,—
 All through the ages since Adam had broken
 Pact with his Maker, gloom gathered apace
 Down to the day when, in reverence spoken,
 Soft fell the message sweet, 'Hail, full of grace!'

Ave Maria! Lo! shadows uplifted,
 Billows of light flooded forest and lawn;
 Now, at long last, were the gates of sin rifted,
 Earth smiled to welcome creation's new dawn.
 Vanished the grief which our errant first mother
 Left as a legacy sad to her race,
 Joy unrestrained came to men with this other,
 Virgin low-greeted with, 'Hail, full of grace!'
 —Ave Maria.

Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes and longings, under any pretext.—St. Francis de Sales.

What art thou, O human life? Thou art the way of life and not life itself. We must traverse thee without dwelling in thee—no one dwells on a great road; we but march on through it to reach the country beyond.—St. Columbanus.

Let us never voluntarily dwell upon the faults of others when they present themselves to our minds; instead of dwelling on them let us at once consider what there is of good in these persons. . . . No one should think or say anything of another which he would not wish thought or said of himself.—St. Teresa.

'STAND FAST IN THE FAITH'

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

FREQUENT AND DAILY COMMUNION.—III.

The first three disciplinary points of the Decree deal with the dispositions and conditions required for frequent or even daily Communion. The question, long debated, as to what is necessary and what is sufficient for frequent Communion is here definitely settled. It is not required that one be far on the road to holiness; all that is absolutely necessary, and all that is sufficient, in order that one may go and go quite lawfully to Holy Communion, is that one be in the state of grace, and have a right and devout intention. But while this much is sufficient for a worthy Communion, it is by no means all that is desirable, or all that is sufficient if one wishes to make a thoroughly good Communion. The Decree does not for a moment dispense the recipient from a 'serious preparation and a suitable thanksgiving.' This will appear from the following declaration: 'But whereas the Sacraments of the New Law, though they take effect *ex opere operato* [a technical expression, which means that the Sacraments, once obstacles are removed, always produce some fruit], nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore, care is to be taken that Holy Communion be preceded by serious preparation, and followed by a suitable thanksgiving according to each one's strength, circumstances, and duties' (No. 4).

Dispositions of soul, we may point out with Father Zulueta, would include the practice of such virtues as humility, faith, love of God and of our neighbor, the exercise of acts of confidence, adoration, faith, and so on. Vocal prayers, or meditations on other truths of religion, may be directed towards the Blessed Eucharist. If 'circumstances and duties' call to other work, that work may easily be made a prayer, and so 'these good folk need have no scruple whatever when the duties assigned to them by obedience prevent that entire recollection and fuller immediate preparation that may be possible to others. They are doing our Lord's will—a good prelude to receiving the Model of obedient labor in the House of Nazareth.'

'To the sick in a community,' writes Zulueta, 'the gratification "according to each one's strength" will bring very real consolation. If, as Monseigneur de Ségur wrote about children communicants, . . . "our Lord does not require of them more than they can give," the same is certainly true of the religious [we may add, and of those in the world] whose faculties are weakened by sickness, or by advanced age . . . and who have sacrificed health and the best years of life, in the love and service of the Divine Spouse—albeit with many shortcomings. The submission of such to His divine will in their trials and sufferings will form a most appropriate, and at the same time, most fruitful disposition for receiving abundant graces from His loving and generous heart.'

5.—'That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade anyone from frequent and daily Communion, provided that he is in a state of grace, and approaches with a right intention.'

6.—'But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness on the recipient; therefore parish priests, confessors, and preachers—in accordance with the approved teaching of the *Roman Catechism* (Part ii., ch. 4, n. 63)—are frequently, and with great zeal, to exhort the faithful to this devout and salutary practice.'

The second of these points and the latter portion of the first are clear enough, and in any case concern

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