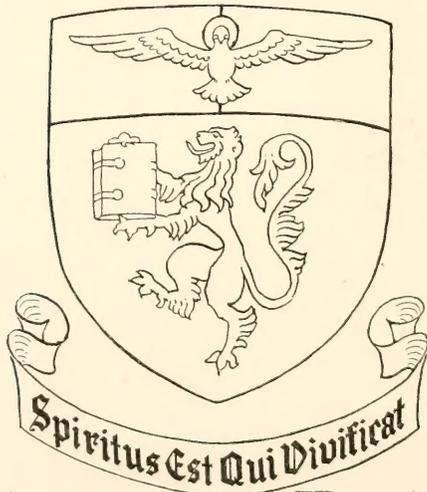
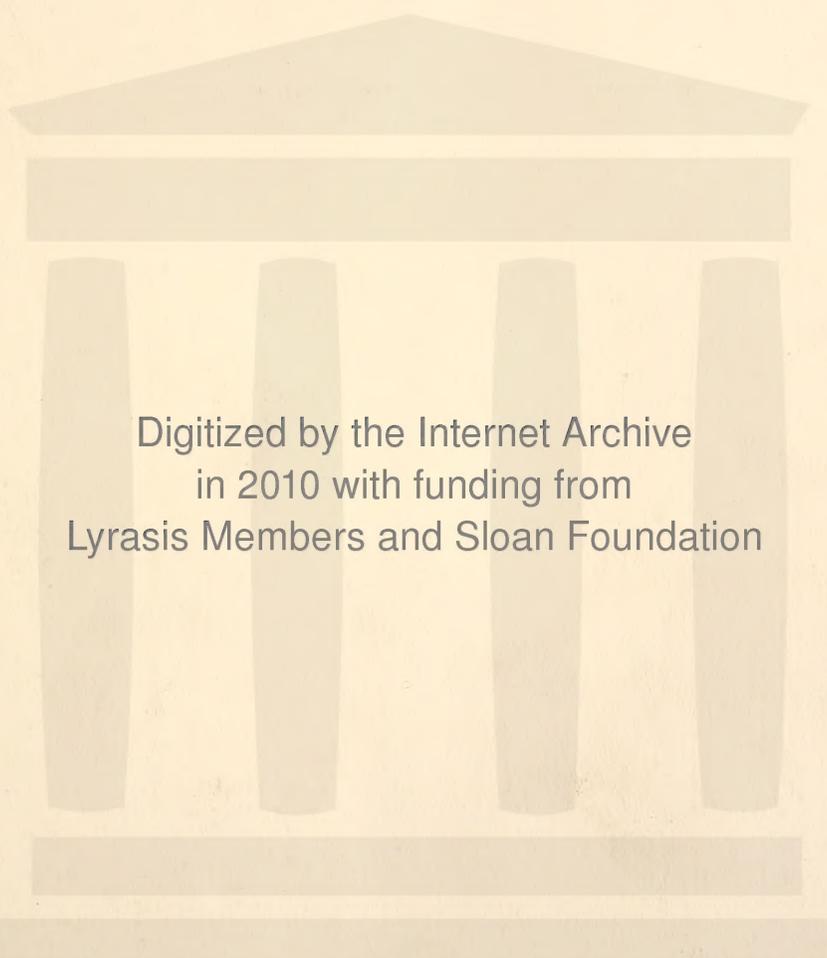




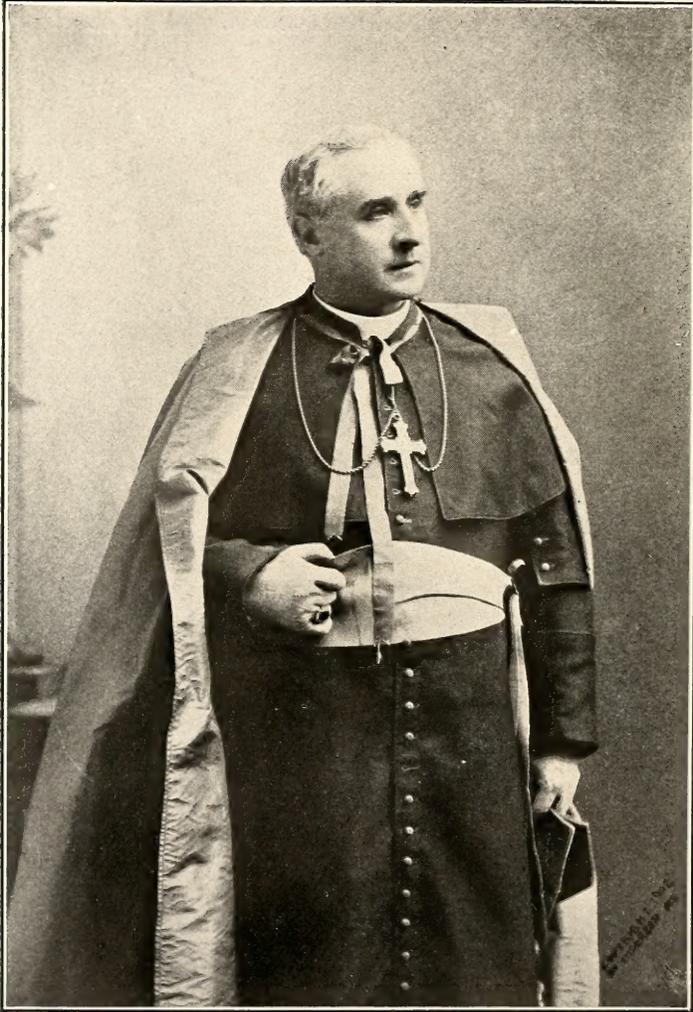
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THE
GLORIES OF THE CATHOLIC CHURCH

THE CATHOLIC CHRISTIAN INSTRUCTED IN DEFENCE OF HIS FAITH

*A COMPLETE EXPOSITION OF THE CATHOLIC DOCTRINE, TOGETHER WITH A FULL
EXPLANATION OF THE HOLY SACRIFICE OF THE MASS*

INCLUDING

THE TRIUMPHS OF THE CHURCH IN EVERY AGE

BY

THE REV. HENRY A. BRANN, D. D.

THE SPREAD OF THE GOSPEL THROUGHOUT THE WORLD

THE CHURCH IN AMERICA

BY

JOHN GILMARY SHEA, L. L. D.

THE DUTY AND VALUE OF PATRIOTISM

BY

ARCHBISHOP IRELAND

THE ENCYCLICAL LETTERS ON THE STUDY OF THE HOLY SCRIPTURES TO

THE DEFENDERS OF OUR FAITH

AND THE RULERS OF THE WORLD

BY

HIS HOLINESS POPE LEO XIII.

LAVISHLY ILLUSTRATED WITH EXQUISITELY ENGRAVED ILLUSTRATIONS

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VOL. II.

POPE LEO XIII. ON THE HOLY SCRIPTURES.
THE CATHOLIC CHRISTIAN INSTRUCTED.
THE SACRIFICE OF THE MASS.
THE GROUNDS OF FAITH.

POPE LEO XIII.

ON THE

STUDY OF THE HOLY SCRIPTURES, FOR THE PROMOTION OF CATHOLIC TRUTH.

THE ENCYCLICAL LETTER OF OUR HOLY FATHER, LEO XIII., BY DIVINE PROVIDENCE POPE, ON THE STUDY OF SACRED SCRIPTURE, IS ADDRESSED TO THE VENERABLE BRETHREN, THE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD IN GRACE AND COMMUNION WITH THE HOLY SEE.

THE Most Provident God, who by an admirable counsel of charity, raised mankind in the beginning to a participation in the divine nature, and then, after they had been freed from a common stain and from destruction, restored them to their pristine dignity, has also conferred upon them the singular safeguard of laying open to them in a supernatural way the mysteries of His divinity, wisdom, and mercy. For although there are also included in divine revelation things which are not inaccessible to human reason, so revealed to men that they can be understood by all quickly with firm certainty and without any admixture of error, yet not for this reason is revelation to be said to be absolutely necessary, but because God in His infinite goodness designed man for a supernatural end (*Conc. Vat., sess. iii., cap. 2, de Revel.*). This supernatural revelation, according to the belief of the Universal Church, is contained both in unwritten conditions and also in written books, which are called sacred and canonical, because, being written with the inspiration of the Holy Ghost, they have God for their author, and as such they were given to the Church (*Ibid.*). This, indeed, the Church has always held and openly professed with respect to the books of both Testaments; and those most important documents of the ancients are known, in which it is announced that God spoke first through the prophets, then through Himself, and afterwards through the Apostles; that He also provided the Scriptures, which are called canonical (*St. Aug. de Civ. Dei, xi, 3*); that

these are oracles and divine utterances ; that writings were given by the Heavenly Father to the human race wandering far from their fatherland, and were transmitted by sacred authors (St. Clem., Rom. i. ad Cor., 45 ; St. Polycarp ad Phil., 7 ; St. Iren, c. Haer, ii. 28, 2). Now, such being the excellence and dignity of the Scriptures, that being composed (*confectæ*) by God Himself as their author, they embrace His highest mysteries and works, it follows that that part of sacred theology which is concerned with the preservation and interpretation of these divine books is also of the greatest excellence and utility. Whilst, therefore, with the aid of God, We have taken care and not fruitlessly, that certain other kinds of learning—namely, those which appear to be most effective for the increase of the divine glory and of man's welfare—should be promoted by means of frequent letters and exhortation, We have been thinking long since of stimulating, commending, and also directing more in accordance with the requirements of the times, this most noble study of the sacred writings. We are in truth moved and almost impelled by the solicitude of Our Apostolic position not only to desire to open up this beautiful fountain of Catholic revelation more safely and abundantly for the advantage of the faithful, but also to prevent it from being injured in any part by those who are manifestly drawn to the Holy Scriptures by an impious audacity, or who fallaciously and imprudently attempt to bring to light certain novelties. We are not indeed unaware, venerable brethren, that there are not a few Catholics, men of great ability and learning, who zealously undertake the defense of the divine books, and the work of making them better known and understood. But whilst rightly praising their diligence and the fruits of their labors, We cannot but most earnestly exhort others also, whose skill, learning, and piety give the greatest promise in this matter to merit the same praise by their efforts—that is to say, We wish and are anxious that a larger number should duly undertake and constantly maintain the protection of the divine writings ; and that they especially who have been called by divine grace to holy orders should devote themselves with daily increasing diligence and industry to reading, meditating on, and explaining those same writings.

For apart from their beauty and the obedience due to the Word of God, the principal reason why this study appears to be so deserving of commendation lies in the manifold utility which We know on the sure authority of the Holy Spirit will flow from it :

“ALL SCRIPTURE INSPIRED OF GOD IS PROFITABLE TO TEACH

to reprove, to correct, to instruct in justice that the man of God may be perfectly furnished to every good work” (2 Tim. iii. 16, 17). That the

Scriptures were indeed given by God to men with such an intention is shown by the example of Christ Our Lord and the Apostles. For He who "procured authority by miracles, secured faith by authority, and attracted the multitude by faith." (St. Aug. *de util. cred.* xiv. 32), was wont to appeal to the sacred writings in fulfilling His sacred embassy; for occasionally He even points out from them that He was sent by God and is God; He draws arguments from them to teach the disciples and to confirm His doctrine; their testimonies He both vindicates from the calumnies of disparagers and opposes to the Saducees and Pharisees to convict them, and He turns them against Satan himself when audaciously tempting Him: and towards the very end of His life when He had risen again He made use of these writings and explained them to His disciples—until He ascended to the glory of the Father. Now the Apostles, who were trained by His voice and His precepts, although He gave "signs and wonders to be done by their hands" (Acts iii.), still drew great power from the divine books in bringing home Christian wisdom to peoples far and wide, in breaking down the obstinacy of the Jews, and in repressing the heresies that arose. This is plain—and especially in the case of St. Peter—from their discourses which they wove for the most part by the words of the Old Testament into a most firm argument in favor of the New Law; and the same is manifest from the Gospels of Matthew and John and from the Epistles which are called Catholic; but it is most clearly evident from the testimony of Him who "boasts that he had learned the Law of Moses and the Prophets at the feet of Gamaliel, so that, armed with spiritual weapons, he afterward said confidently: 'The arms of our warfare are not of flesh but the power of God'" (St. Hier, *de Studio Script.* ad Paulin ap. liii. 3). Let all, therefore, and especially young soldiers in the sacred warfare, learn from the examples of Christ Our Lord and the Apostles how much importance is to be attached to the sacred writings, and with what zeal and with what a religious spirit they ought to approach this armory as it may be called. For to those who may have to treat of the truths of Catholic doctrines amongst the learned or the unlearned nowhere, are there afforded either more abundant resources or a fuller exposition respecting God the highest and most perfect good, and the wisdom of His works as reflecting His glory and charity. And with regard to the Preserver of the human race there is nothing more copious or more expressive than what is found in the collective text of the Bible; and Jerome rightly affirms that "ignorance of the Scriptures is ignorance of Christ" (*In. Is. Prol.*): for from them stands out, as it were, His image living and breathing from which comes in a truly wonderful way, a mitigation of evils and encouragement to virtue, and an invitation to divine charity.

AS FAR AS THE CHURCH IS CONCERNED,

its foundation, nature, functions and graces are so frequently mentioned therein, so numerous, strong and ready to hand are the arguments in its favor, that the same Jerome has most truly declared: "He who is strengthened by the testimonies of the sacred Scripture is a bulwark of the Church" (*Jn. In. Is. liv. 12*). And if a search be made with respect to the regulation and discipline of life and morals, apostolic men will discover in the same writings liberal and most excellent support, directions full of sanctity, exhortations seasoned with gentleness and force, and distinguished examples in every kind of virtue; and there are besides in the name and word of God Himself the most important promise of rewards and the threats of punishment for eternity.

It is this peculiar and special power of the holy Scriptures derived from the divine afflatus of the Holy Spirit which lends influence to the sacred orator, confers apostolic freedom of speech, and imparts nervous energy and irresistible eloquence. For whoever, in speaking, reproduces the spirit and strength of the divine Word, speaks "not in word only, but in power also, and in the Holy Ghost and in much fullness" (1 *Thess., i. 5*). Wherefore, they who deliver discourses on religion and deliver the divine message in such a way as to use scarcely anything else but the language of human science and prudence, rely more on their own than on divine arguments, and their sermons, however brilliant they may appear, must be weak and cold, inasmuch as they want the fire of God's Word (*Jer. xxiii., 29*), and must be far inferior to those into which the divine Word infuses its power; for "the Word of God is living and effectual, and more piercing than any two-edged sword, and reaches unto the division of the soul and the spirit" (*Heb. iv. 12*). Of course it must also be admitted by those of much experience that there is in the sacred writings a wonderful variety and a rich eloquence worthy of the greatest subjects, as St. Augustine taught and expressly pointed out (*de doct. Chr. iv., 6, 7*), and as is confirmed by the fact that the most eminent among sacred orators have gratefully attested before God that they owed their fame principally to the assiduous use of the Bible and pious meditation.

The holy fathers, who had complete knowledge and experience of all this, never ceased from extolling the sacred writings and their fruit. In numerous places they call them "that most wealthy treasury of heavenly doctrines" (*Chrysos. in. Gen. hom. 21, 2; hon. 60, 3; St. Aug. de Discipl. Chr. 2*), or perennial fountains of salvation (*St. Athan. Ep. fest. 39*), or they recommend them as fertile fields and most pleasant gardens in which the Lord's flock may be reinvigorated and delighted (*St. Aug. Serm. 26: 24; St. Ambr. in Ps., c. xviii., Serm. 19, 2*). These words of

St. Jerome to the cleric Nepotianus may be aptly referred to: "Read the holy Scriptures frequently; nay, let the sacred writings never be out of your hands; learn that which you may teach. . . . Let the discourses of the priests be based upon the reading of the Scriptures" (St. Heiron *devit cler ad Nepot*); and appropriate is the opinion of St. Gregory the Great, than whom nobody has described more judiciously the duties of the priests of the Church. "It is necessary," he says, "that those who attain to the office of preaching should never give up the study of the sacred Scriptures" (St. Greg. M. Regul, post. ii., al 22; Moral xviii., 26, al 14). Here, too, it is well to recall the admonition of St. Augustine: "He is an empty preacher of the Word of God publicly who does not inwardly take it to heart" (St. Aug. Serm. 179, 1), and the instruction of the same Gregory to preachers "that they should examine themselves as to the words of divine Scripture before setting them forth to others, lest in reproving other people's conduct they should neglect themselves" (St. Greg. M. Regul, post. iii., 24, al 48). But from the example and pattern of Christ, who "began to do and to teach," the voice of the Apostles had already insisted upon this, addressing not Timothy alone but the clergy of all ranks in this command, "take heed to thyself and to doctrine; be earnest in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim., iv. 16). Assuredly exceptional aids to salvation and protection, both for one's self and others, are ready to hand in the sacred writings, a fact which is the subject of eloquent praise in the Psalms; but these aids are for those who bring to the consideration of the divine writings not merely docile and attentive mind but a just and pious disposition of soul. For these books are not to be regarded as of the ordinary kind, but because they were dictated by the Holy Spirit Himself, and contain matters which are of the highest moment, and in many points recondite and exceedingly difficult to understand and interpret; they always need the coming of the same Spirit—that is, His light and grace; and these, as we are frequently reminded by the authority of the divine psalmist, are to be asked for with humble prayer, and to be preserved by holiness of life.

CLEARLY, THEREFORE, AROSE THE PRECAUTIONS TAKEN BY THE CHURCH,

which, by means of the most admirable institutions and laws, has taken care "that this heavenly treasury of the sacred books which the Holy Spirit bountifully gives to men should not lie neglected" (Conc. Trid., sess. v., decret., de refor. 1), for she has arranged not only that a large portion of them should be read and piously pondered by all her ministers in the daily office of sacred psalmody, but also that the explanation and interpretation of them should be dealt with by men of suitable ability in cathedral churches, in monasteries, and in convents of other regulars in

which studies may conveniently flourish. And she has strictly ordered that at least on Sundays and solemn festivals the faithful should be nourished with the salutary words of the gospel (*ibidem*, 1, 2). To the wisdom and care of the Church, also, has been due in every age a lively devotion to the Scriptures, which has been productive of pre-eminent advantages. In this connection, to strengthen our previous exhortations, it gives us pleasure to note how from the beginning of the Christian religion those who were distinguished by sanctity of life and the knowledge of divine things always paid frequent and assiduous attention to the sacred writings. We see the immediate disciples of the Apostles, among them Clement of Rome, Ignatius of Antioch, Polycarp, likewise the apologists, especially Justin and Irenæus in their letters and books, whether concerned with the protection or recommendation of Catholic dogmas, deriving from the sacred writings in particular confidence, vigor, and every grace of piety. Catechetical and theological schools having sprung up in connection with various Episcopal sees—those at Alexandria and Antioch were most celebrated—the teaching imparted in these consisted scarcely of anything else but the reading, explanation, and defence of the divine Scriptures. From them came forth many fathers and writers whose labors, studies, and excellent works formed such a rich store during the three following centuries or so that the period was called the “golden age of Biblical exegesis.” Among the Easterns the principal place is held by Origen, wonderful for the quickness of his intellect and persevering labors, whose numerous writings and immense work, the Hexapla, nearly all others have drawn upon in turn. Mention should be made of a number who have extended the limits of this study. For instance, among the most distinguished, Alexandria produced Clement and Cyril; Palestine, Eusebius and another Cyril; Cappadocia, Basil the Great and the two Gregoryses—Gregory Nazianzen and Gregory of Nyssa; Antioch, the renowned John Chrysostom, whose skill as a Biblical scholar rivalled his lofty eloquence.

Nor were others less noteworthy in the West. Eminent amongst those deserving of a singular commendation are the names of Tertullian, Cyprian, Hilary, and Ambrose, Leo the Great and Gregory the Great; most illustrious of all those of Augustine and Jerome, one of whom was remarkably acute in discerning the meaning of Scripture and most successful in applying it to the support of Catholic truth, while the other from his extraordinary knowledge of the Bible and his great labors upon its application, has been honored by the voice of the Church with the title of *Doctor Maximus*. Although this study was not pursued with the same ardor and fruit from that time up to the eleventh century, still it flourished, mainly through the exertions of the clergy, for they took care to

consult the best works that the ancients had left on this subject, and publish them suitably edited with editions of their own, as was done especially by Isidore of Seville, Bede, and Alcuin ; or to elucidate the sacred manuscript with glosses, as did Valafridus, Strabo, and Anselm Laudunensis, or, like Peter Damian and Lanfranc, to take fresh measures for preserving them in their entirety. But in the twelfth century a great many treated, in a praiseworthy way, of the allegorical meaning of the Scriptures ; in this expository method St. Bernard, whose writings scarcely savor of anything else than the divine Scriptures, easily excelled all others. A fresh and agreeable development was given to this study by the system of the scholastics. Although they sought to investigate the genuine reading of the Latin version, as is plainly shown by the *Correctoria Biblica* which they drew up, yet they devoted greater zeal and industry to explanation and interpretation ; for in a regular and clear manner, than which there had been nothing better previously, the various senses of the sacred language was distinguished ; the weight of each was considered theologically ; the parts of the books and the subjects of the parts were defined ; the designs of the writers were sought out ; the relationship and interconnection of the sentences explained. Everyone must see how much light was by this means brought to bear on obscure passages. Moreover, a choice abundance of Scriptural learning is fully displayed both in their works on theology and their commentaries on the Scriptures ; in which respect Thomas Aquinas held the palm amongst them. Then when our predecessor Clement V., added to the Athenæum, in this city, and some celebrated universities, courses of Oriental literature, Our people began to labor with greater accuracy on the primitive codex of the Bible and on the Latin copy. The erudition of the Greeks being then brought back to Us, and all the more effectually because of the new method of book printing, happily discovered, the cultivation of the sacred Scripture extensively increased. It is marvelous in what a short space of time copies, chiefly of the *Vulgate*, multiplied by the press, filled, so to speak, the Catholic world, in such honor and regard were the sacred volumes held during this very period which is unfairly assailed by the enemies of the Church. Nor should we omit to notice what a number of learned men, mainly from the religious congregations, come forward to promote Biblical knowledge from the Council of Vienna to that of Trent ; and these employing new aids and bringing into requisition their varied stock of erudition and ability not only increased the accumulated resources left by those who had gone before, but it may be said opened the way for the pre-eminence of the age which followed the same Council of Trent, and during which the glorious age of the Fathers almost appeared to have returned. Nobody is unaware, and it is pleasant

to us to recall the fact, that our predecessors, from Pius IV. to Clement VIII., caused the preparation of those celebrated editions of ancient versions of the Vulgate and the Alexandrine which were afterwards brought out by the command and authority of Sixtus V., and the same Clement, and are in common use. It is known that in those times other ancient versions of the Bible as well as the Polyglots of Antwerp and Paris, thoroughly suitable for the purpose of sincere investigation, were most carefully brought out that there was no book of either Testament which had not more than one capable expositor ; and no serious question connected with the subject that did not in an elaborate way exercise the abilities of many ; amongst whom not a few of the more studious Holy Fathers won for themselves a distinguished reputation. Nor in truth has energetic ability been wanting amongst our people since that age, for men of distinction have continued to do good work in the same sphere, and against the figments of Rationalism wrested from philology and kindred studies have vindicated the sacred writings by arguments drawn from the same sources. They who consider all these things fittingly as they should, will certainly allow that the Church has never in any way failed to provide for the diffusion amongst her children of the waters from the fountains of divine Scripture, and that she has always maintained and equipped with every resource of learning the watchful attitude in which she has been divinely placed for the protection and safeguarding of the dignity of these writings, so that she has not heeded and does not need any *stimuli* from outsiders.

Now, venerable brethren,

THE PURPOSE FOR WHICH OUR OFFICE WAS ESTABLISHED,

demands that We should communicate with you as to the best method of ordering these studies. But it is well to take cognizance in this place of the kind of men who turn away from and oppose Our principles, and what are the arts and arms upon which they rely. As heretofore the issue was chiefly with those who, relying on private judgment and repudiating the divine traditions and magisterium of the Church, maintained that the Scripture was the only source of revelation and the supreme deciding authority ; so now the contention is against the rationalists, who, as their children and heirs, relying upon their view, have altogether rejected even the very remains of Christian faith accepted by their fathers. For they deny altogether the revelation, inspiration and holiness of the Scripture, and assert that they are nothing else but the devices and contrivances of men ; that they are not true narratives of historical facts, but either inept fables or lying stories ; that the predictions and prophecies are not such, but either predictions invented after the events,

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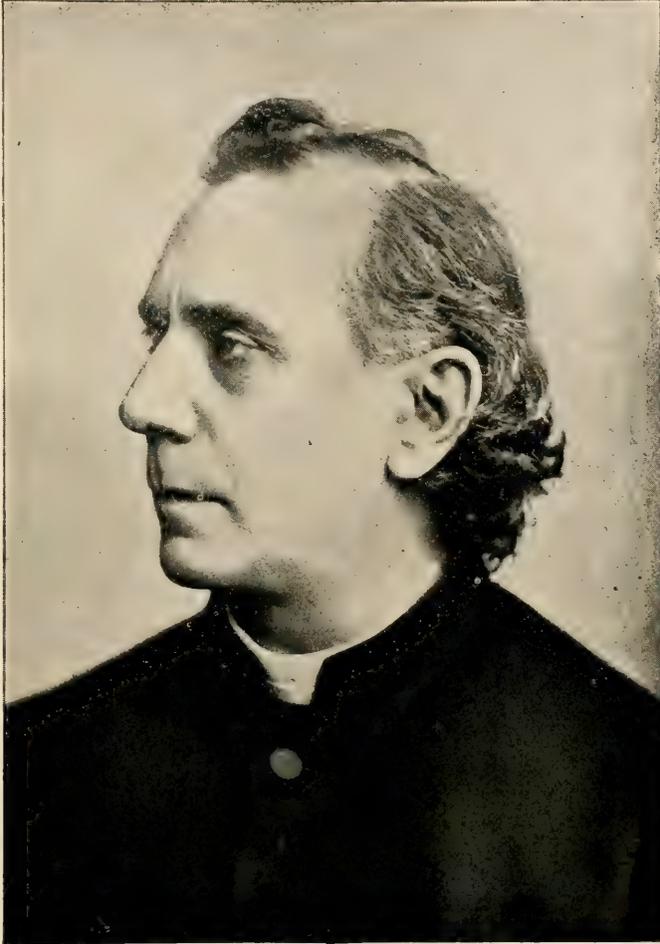
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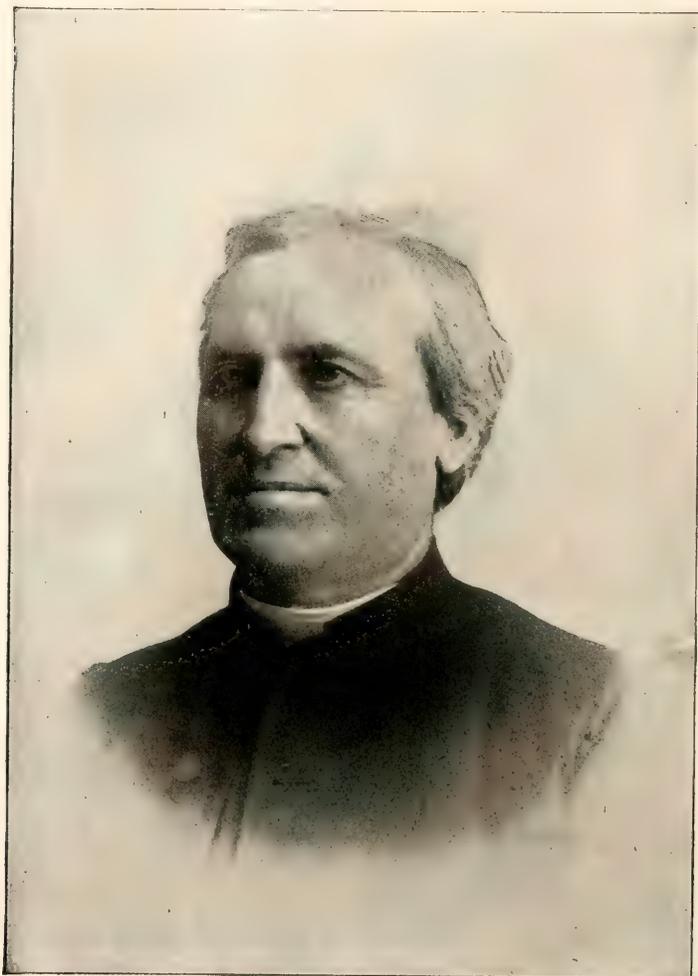
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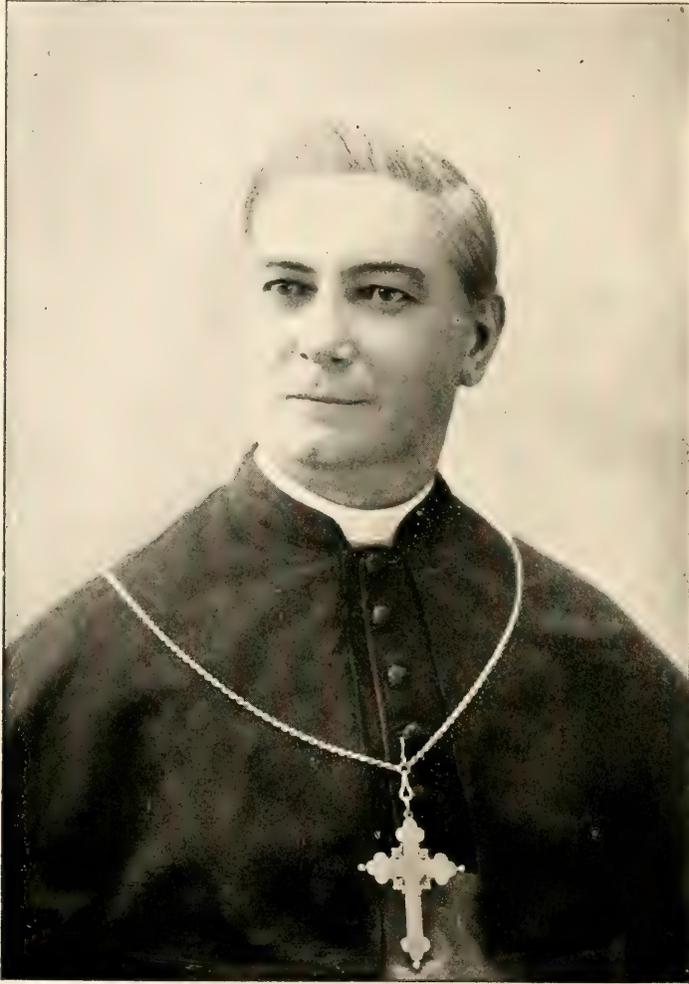
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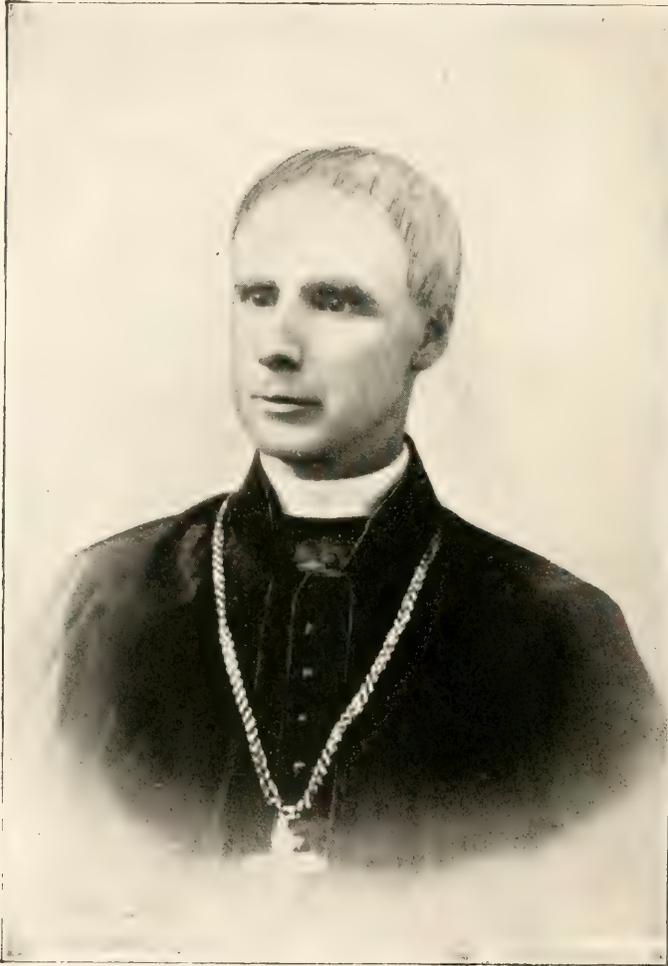
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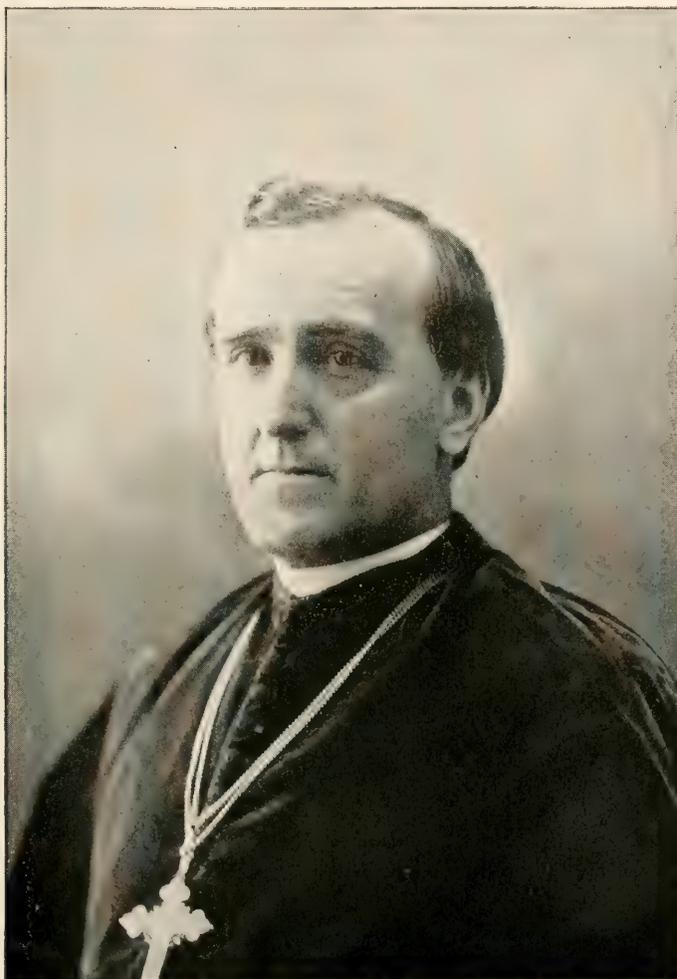
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or foreknowledge acquired by natural means ; that the miracles and prodigies of divine power are not really such, but astonishing things by no means above the powers of nature, or delusions and myths : that the Gospels and the Apostolic writings are plainly to be attributed to other authors. Astounding errors of this kind by which they think that the sacred truths of the divine books will be torn to shreds, they put forward as decisive pronouncements of a so-called new and *liberal science* ; as to which their own views are so unstable that they frequently change them and add to them. Although they feel and speak so impiously concerning God, Christ, the Gospel, and the rest of the Scripture, there are not wanting amongst them those who desire to be considered both Christian and Evangelical theologians, and under this honorable name they display the temerity of a haughty disposition. These men have been joined and aided by not a few who are engaged in other studies, and who, through a dislike of revelation, have been in a similar way drawn into opposition to the Bible. We cannot in truth sufficiently deplore how far this opposition has extended, and how much more bitter it becomes from day to day. It is introduced amongst erudite and earnest men, though they can guard against it with less difficulty ; but it is mainly amongst the multitude of the unlearned that these furious enemies labor with every sort of design and artifice. They pour forth the destructive virus in books, pamphlets, and journals ; they insinuate it in speeches and discourses ; they have now invaded every place, and they keep withdrawn from the guardianship of the Church many schools of youth, in which, even by mockery and scurrilous jokes, they wretchedly deprave credulous and weak minds, and train them into contempt for the Scriptures. These things, venerable brethren, should move and excite a common pastoral anxiety to oppose to this new and *falsely-called science*, the ancient and true knowledge which the Church received from Christ through the Apostles, and in such a struggle should call forth suitable defenders of the sacred Scripture.

Therefore, let it be the first care that in ecclesiastical seminaries and academies the divine writings should be treated as the importance of this study and the requirements of the time demand. And for this purpose nothing ought to be deemed more advisable than the prudent selection of teachers ; for this office there ought to be chosen not ordinary men, but those who are fit for the discharge of the duties, and are recommended by a great love and daily use of the Bible, and whose minds are properly equipped with learning. And the education of those who will hold this office in the future should be looked to at an early age. It will be well, therefore, wherever it can be conveniently done, that some students of the greatest promise, after they have creditably gone through their theo-

logical course, should be assigned altogether to the study of the sacred books, the opportunity being given them of a somewhat fuller curriculum. Let teachers thus chosen and trained approach with confidence the task entrusted to them, and that they may the better understand it, and may bring forth the fitting fruit, it seems right to furnish them with certain proofs detailed with exceptional fulness. Let such attention, then, be given to the abilities of young students from the threshold of their studies that their judgment shall be carefully moulded and cultivated for examining the sacred books, and seizing their meaning. Useful for this end is the tract called *De Introductione Biblica*, which affords the student suitable help for proving the perfection and authority of the Bible, for investigating and ascertaining its legitimate sense, and for radically refuting captious propositions. It is scarcely necessary to say how important it is that these things should be examined in the beginning methodically, skilfully, consecutively, and with the aid of theology, since the whole subsequent treatment of Scripture either rests upon these foundations or is made clear by their light.

Next, let the diligence of the teacher be most zealously expended on that more fruitful part of this study which is concerned with interpretation, so that his hearers may be often able to employ the riches of the divine Word for the promotion of religion and piety. Of course, we understand that owing to their extent and to want of time the whole of the Scriptures can not be expounded in detail in the schools; but as there is need of furthering a certain mode of interpretation, the prudent teacher should avoid the defect, on the one hand, of those who go over the various books too cursorily; and, on the other hand, of those who dwell at immoderate length on some single part of one book. And if in many schools the course pursued in the higher colleges cannot be well followed—that is to say, that certain books should be expounded freely, with some continuity and wealth of explanation—the parts of the books selected for interpretation should receive a treatment that is suitably full, so that the students being as it were attracted and trained by this specimen, they will themselves thoroughly examine the rest, and be devoted to this study during their lives. In this course, in accordance with the usages of our ancestors, let the Vulgate version be taken as the model, which version, as the Council of Trent has decreed, must be held as “authentic in public reading, disputation, preaching, and exposition” (Sess. iv., Decr. de edit. et usu sacr. Libor), and which the Church by daily custom recommends. At the same time due consideration must be given to other versions, which received the praise of, and were used by, Christians in ancient times, especially the original codices. For although the Greek and Hebrew meaning is well brought out in the Vulgate, still

if there is in it anything not wholly accurate, advantage will be derived from the examination of "the earlier language," as St. Augustine advises (*De Doct.* 2, *Chr.* iii, 4). Then it is self-evident how much assiduity must be employed in this examination, as it is "the duty of the commentator to explain not what he wishes himself, but what is the meaning of the author whom he interprets" (*St. Hier., ad Pammach.*). After weighing the reading with every care where it is necessary then will be the time for research and putting forward an opinion. And it is of the first importance that the commonly approved rules of interpreting should be followed all the more exactly the more bitter the attacks of adversaries.

Therefore with the study of the meaning of the words, of the order which is followed, of parallels and the like, let there be combined opposite and learned illustrations from outside sources: let this be done cautiously, however, lest more time and labor should be thus expended than in obtaining a knowledge of the sacred books, and lest the multiplicity of the points submitted for instruction should prove more injurious than useful to the minds of youth. From this the progress to use of the sacred Scripture in theology will be safe. And here attention should be paid to the fact that, in addition to the other causes of difficulty which are usually met with in certain works of the ancients, there are some peculiar to the sacred book. For according to the authority of the holy Spirit in the words of Holy Writ are laid down many things which far surpass the strength, power, and acuteness of human reason, that is to say, divine mysteries, and various other things connected with them, and this sometimes to a larger extent and in more recondite manner, than the letter of the text and the laws of hermeneutics appear to indicate; besides the literal meaning itself certainly admits of other senses, either to illustrate dogma or to commend the precepts of life. Accordingly, it is not to be denied that the sacred books are involved in a certain religious obscurity, so that no one can approach them without a guide (*St. Hier., ad Paulin de studio Scripturæ, ep. liii, 4*), God, according to the common opinion of the Fathers, arranging it so in order that men might examine them with great earnestness and zeal, and should more deeply impress upon their minds and hearts the precepts so fully set forth therein; and should understand especially that God had delivered the Scriptures to the Church, which on that account in the reading and treatment of His Word should be followed as a more sure guide and teacher. For

WHERE THE GRACES OF THE LORD HAVE BEEN BESTOWED

there the truth is to be learned, and already St. Irenæus taught that the Scriptures are expounded without danger by those who hold the Apostolic succession (*C. Haer., iv, 26, 5*).

This view, indeed, which was also the view of the other Fathers, was adopted by the Vatican Synod when renewing the Tridentine Decree concerning the interpretation of the inspired Written Word, "it declared that its meaning was that in matters of Faith and morals pertaining to the promotion of Christian doctrine that is to be considered the true sense of the Holy Scripture which Holy Mother Church has held and holds, whose province it is to judge respecting the true sense and interpretation of the sacred Scriptures: and therefore no one is permitted to interpret the sacred Scriptures contrary to this sense or, even contrary to the unanimous consensus of the Fathers" (Sess. iii., cap. II., de Revel. of Conc. Trid. Sess. iv., decr. de edit. et usu Saer libor). By this law, full of wisdom, the Church does not at all retard or check the investigation of Biblical science, but rather exhibits it free from error and greatly furthers its true progress. For a wide field is open to each private teacher in which, pursuing safe methods, he may by his own industry in interpreting brilliantly and usefully enter into rivalry with the Church. Indeed in the parts of divine Scripture which yet require a fixed and definite exposition, such measures can be taken that in the design of God's loving providence the judgment of the Church may be hastened, as it were, by this diligent investigation; and in points already defined the private teacher can be equally of service if he places before the faithful in a clearer light and before the learned with greater ability, or if he proves himself more successful in repelling adversaries.

Wherefore, let it be the sacred and primary duty of the Catholic interpreter to see that those testimonies of the Scripture, of which the sense has been authentically declared either through sacred authors with the inspiration of the Holy Ghost, as in the case in many parts of the New Testament, or through the Church with the assistance of the same Holy Spirit, "either by a solemn decision or by the ordinary and universal magisterium" (Conc. Vat. Sess. iii., 3, de fide), are explained by him in the same sense; and with the aid of his knowledge let him show that that interpretation alone can be rightly approved of according to the laws of sound hermeneutics. In other things the analogy of faith is to be followed and the Catholic doctrine as accepted by the authority of the Church can be taken as the supreme standard; for as the same God is the author of the sacred books and of the doctrine deposited with the Church, a different sense to that which she adopts cannot by any legitimate interpretation be deduced from those books. Whence it appears that that interpretation is to be rejected as false and absurd which places the inspired authors at variance with one another, or which is opposed to the doctrine of the Church. It also behooves teachers in this department of religious education to be so endowed mentally as to have a thorough

grasp of all theology and to be well versed in the commentaries of the Fathers, Doctors, and best interpreters. This is inculcated by St. Jerome, (Ibid. 6, 7), and emphatically by St. Augustine, who justly complains "if every study, however humble and easy, in order to be understood requires a teacher or master, what greater presumption can there be than to be unwilling to learn the inspired books from their interpreters"* (*Ad Honorat, de util, it cred* xvii. 35). This was felt and confirmed by the example of the other Fathers "who sought to understand the divine Scriptures, not by their own presumption, but from the writings and authority of their predecessors, who themselves, it is certain, receive the rule of interpretation by Apostolic succession" (Rufin, *Hist. Eccl.* ii. 9). Now, as the authority of the Fathers, by whose labors "after the time of the Apostles as planters, waterers, builders, pastors and nourishers, the Holy Church increased" (St. Aug., c. Julian, ii., 10, 37), is supreme, as often as there is any public testimony from them pertaining to doctrines of faith or morals, let all explain it in the same way; for it is quite clear from their agreement that it was so handed down by the Apostles according to the Catholic faith. The view of the Fathers is also to be considered as of great weight, when, as it were, in a private way they discharge the office of teachers in these matters, inasmuch as they are men whom not only the science of revealed religion and the knowledge of many things useful for the understanding of the Apostolic books strongly commended, but whom as persons distinguished by sanctity of life and zeal for the truth God Himself has assisted with the more ample safeguards of His own Light. Therefore, let the interpreter make their exposition his own; let him reverently follow in their footsteps, and let him by an intelligent choice of their opinions make use of their labors. Nor need he think on this account that he is hindered when a just cause arises from proceeding further in inquiry and expounding, provided he religiously observes the instruction wisely given by Augustine, namely, that the literal and, as it were, obvious sense is by no means to be departed from unless reason prevents it from being held, or necessity compels its abandonment (*De Gen. ad litt.*, I viii, c. 7, 13), and this instruction is to be followed the more steadfastly, because of the danger of error owing to the great desire for novelties and the license of opinion. Let him take care not to neglect those allegorical and similar interpretations of the Fathers when they depart from the literal meaning and are supported by the authority of many. For

SUCH A METHOD OF INTERPRETATION THE CHURCH RECEIVED FROM
THE APOSTLES,

and has approved of by her own example, as is evident from the liturgy; not that the Fathers in this way strove to prove dogmas

of faith, but because they well knew it to be fruitful in nourishing virtue and piety. The authority of the other Catholic interpreters is less indeed, but since the study of the Bible has made a certain continuous progress in the Church their commentaries must also receive their own share of honor, from which works many things may be opportunely sought for refuting contrary opinions and unravelling difficulties. And, indeed, it is really discreditable that any one ignorant of or despising the excellent works which have been left in abundance by Catholics, should prefer the writings of the heterodox, and should seek from them—with imminent danger to sound doctrine, and not unfrequently to the detriment of faith—the explanation of passages to which Catholics have already most effectively devoted their abilities and labors. For although the Catholic interpreter can be sometimes assisted by the studies of the heterodox prudently used, let him remember at the same time a fact which is also evident from many ancient documents (Cir. Clem. Alex. Strom. vii., 19; Orig. de Princ. iv. 8; in Levit. hom. 4, 8; Tertull. de præscr. 15 seqq.; St. Hilar. Pict. in Math. 13, 1), that the pure sense of the sacred Scriptures is nowhere found outside the Church and cannot be given by those who, wanting the true faith, do not reach the marrow of the Scriptures, but nibble at the bark.

It is most desirable and necessary that the use of the divine Scripture should permeate the whole teaching of theology and be almost its very soul; such, in every age, the Fathers and most distinguished theologians regarded it, as evinced by their actions. For they endeavored to point out and to prove by the divine writings what are the objects and effects of faith, and from these writings also, as well as from divine tradition, to refute the novel fictions of heretics and to search out the reason, meaning, and connecting links of Catholic dogmas. Nor will any one be surprised at this who bears in mind that the divine books must hold such a place among the fountains of revelation that theology cannot be treated properly and according to its dignity except by their study and assiduous employment. For, although it is right that youth should be so trained in the academies and schools as to obtain an understanding and knowledge of dogmas by arguing from the articles of faith to other things to be deduced from them, according to the rules of approved and solid philosophy, still a serious and erudite theologian must by no means neglect the demonstration of dogmas drawn from Biblical authorities, for “theology does not accept its principles from other sciences, but immediately from God by revelation. And, therefore, it takes not from other sciences as if they were superior to it, but it uses them as inferiors and handmaids.” This mode of treating theology is taught and commended by Aquinas, the prince of theologians (Summ. theol., p. 1. q. 1. a. 2), who, moreover,

from this well understood mode of dealing with Christian theology showed how a theologian could defend his own principles by argument on those things which are received through divine revelation ; as by an

AUTHORITY OF THE SACRED SCRIPTURES

and dispute against heretics and use an article against those who deny another. If, however, the adversary believes none of these things which have been divinely revealed, the course then is not to prove the articles of faith by argument, but to solve any argument he may bring forth against faith (I. dem. a. 8). It is, therefore, to be seen that youths, suitably instructed and prepared, should approach Biblical studies so that they should not disappoint just hopes, or, what is worse, incautiously fall into the danger of error, carried away by the fallacies of rationalism and apparent erudition. They will, however, be most excellently prepared if, under the guidance of St. Thomas, they religiously cultivate and understand philosophy and theology in the way we have marked out and prescribed. Thus let them duly proceed, both in Biblical knowledge and what is called positive theology, and they will make most gratifying progress in both.

To prove, expound, and illustrate Catholic doctrine by a legitimate and skilful interpretation of the sacred books is a great deal; but another task, and that of as great moment as it is laborious, remains, namely, that the integral authority should be most effectually defended. This, indeed, cannot be fully and generally done except by recourse to the living and proper magisterium of the Church, which, in itself and on account of its admirable extension, its extraordinary sanctity, its inexhaustible fecundity in all good things, its Catholic unity and its invincible stability, is a great and perpetual motive of credibility, and an irrefragable testimony of its divine mission (Conc. Vat. sess. iii., c. iii. fide). Since, however, the divine and infallible magisterium of the Church is also based on the authority of the sacred Scripture we must, therefore, first of all, require and assume at least a human faith in the Scripture, in the books of which, as in the language of most approved witnesses of antiquity, the divinity and mission of Christ our Lord, the establishment of the hierarchy of the Church, and

THE PRIMACY CONFERRED ON PETER AND HIS SUCCESSORS,

are surely and clearly to be found. It will be greatly conducive to this if a number of men from the sacred ministry are specially prepared to do battle for the faith in this field likewise, and to repel the attacks of the enemy, having been careful to put on the armor of God, as the Apostle advises (Eph. iv. 13 Sequ.), and being not unaccustomed to the enemy's new weapons and methods of warfare. This is beautifully enum-

erated by St. Chrysostom among the duties of priests in the following words: "We must exert great zeal in order that the Word of Christ may dwell abundantly in us (Cfr. Col. iii. 16); and we should be prepared, not for one kind of combat alone, for the warfare is varied and varied are the enemies; and neither do all use the same weapons, nor do they adopt merely one mode of assailing us. He, then, who is to enter the field against all comers, should be aware of the contrivances and stratagems of all; he should be at once an archer and slinger, a tribune and the leader of a cohort, a commander and a soldier, a member of the infantry and of the cavalry, an expert in naval and mural warfare; for unless every art of warfare is known, the devil knows how to take advantage of a single side, if that be neglected, and to carry off the sheep by sending in his plunderers" (*De Sacerd* iv. 4).

We have above indicated the various artifices and stratagems of the enemy in making their attacks; now let us point out what supports must be relied upon for the purposes of defence.

These consist, in the first place, in the study of the ancient languages of the East, and, at the same time, in what is called the critical art. As the knowledge of both is nowadays much prized and honored if the clergyman possess it to a greater or less degree, according to the requirements of places and people, he will be the better able to sustain the dignity and carry out the duties of his position; for he ought to become "all things to all men" (1 Cor. ix. 22), being ready always to "satisfy every one that asketh a reason of that hope which is in him" (1 Peter, iii. 15). Therefore it is necessary for professors of sacred Scripture and becoming for theologians to understand those languages in which the canonical books were first penned by the hagiographical writers, and it will be most advantageous if they are cultivated by Church students, especially those who aspire to degrees in theology. And provision should be made in all academies for what has already been most commendably established in some—that is, professorships of the other ancient languages likewise, especially the Semetic, and of correlative branches of learning for the benefit above all of those who it is decided are to devote themselves to sacred literature. On the same account these ought themselves to be particularly learned and skilled in true criticism; for wrongly and to the detriment of religion the system honored with the name of the Higher Criticism has been introduced to bring out the origin, integrity and authority of every book ascertained alone by internal evidence as they term it; whereas, on the contrary, it is clear in questions of a historical character, such as that respecting the origin and preservation of books, that historical proofs are of pre-eminent importance, and that they should be most zealously procured and investigated, and that the internal evidence

referred to is not of sufficient value to be called to one's aid except by way of strengthening certain points. If another course is pursued, serious inconvenience will result, for the enemies of religion will have greater confidence in their work of attacking and destroying the authenticity of the sacred books. In fact, the meaning of the Higher Criticism, which is so much extolled, will come to this—that in interpreting each one should follow his own inclination and prejudiced opinions; neither will it shed on the Scriptures the light sought for, nor will learning derive any advantage from it, but that sure mark of error, diversity and dissimilarity of view will be apparent, as is already shown by the leaders of this new system themselves; and most of them being infected with the maxims of a vain philosophy and of rationalism, they will not hesitate to remove from the sacred books prophecies, miracles, and everything else that is above the natural order. In the second place, it is necessary to meet the attacks of those who, abusing their knowledge of physical science, investigate the sacred books with minute care, in order that they may expose the ignorance displayed on this subject by the authors, and may vilify their writings. And since these contentions are concerned with sensible objects, they are all the more dangerous, falling as they do, into the hands of the masses, and especially those of youth who are fond of literature, and who, when they have once lost their reverence for divine revelation in any of its parts, will easily give up all belief in the whole. It is beyond doubt that the more suitable natural science is, if rightly taught, for ensuring the perception of the glory of the great Maker stamped upon creation, the more effectually it may be employed, if instilled in a wrong way in the minds of the young, to uproot the first principles of sound philosophy and corrupt morals. Wherefore, a knowledge of natural science will afford valuable assistance to the teacher of sacred Scripture by enabling him the more readily to expose and refute the fallacies of this kind also which are brought forward against the authority of the sacred books. Indeed, no real difference can arise between the theologian and the physical scientist so long as each keeps to his own province, both in accordance with the warning of St. Augustine, being on their guard against “making any rash statement, or asserting as known what is unknown” (*In. Gen. Op Imperf ix.*, 30). But if there should be any disagreement as to how the theologian should act, St. Augustine also gives a rule compendiously. “Let us show,” says he, “that whatever they can demonstrate by sure proofs respecting the nature of things is not contrary to Our writings, but let Us likewise show that whatsoever they may have brought forth from any of their works in opposition to our writings, that is, to the Catholic faith, is in some sense false, or that we consider it altogether unworthy of belief.” (*De Gen. add litt. i.* 21, 41.)

In considering the justice of this rule, it must be borne in mind, first of all, that the sacred writers, or rather "the Spirit of God which spoke through them, deemed it inadvisable to teach men these things (that is, the innermost constitution of visible objects) as they would not be conducive to salvation" (St. Aug. *ib.*, n. 3, 20); and accordingly that these writers, instead of duly entering into an investigation of nature sometimes described and treated of affairs either in a certain figurative style, or in the ordinary language, as is frequently done in daily life at the present day, even amongst men of the greatest learning. As in common language suitable expressions are first found for what falls under the senses, in like manner (as the Angelic Doctor reminds us), the sacred writer followed sensible impressions or the language which God Himself used in addressing men, adopting the human mode of speech to be within the reach of their understanding.

It must not be concluded that because Holy Scripture is to be strenuously defended the opinions expressed by individuals, or afterwards by interpreters in making it known, are to be equally upheld; their opinions being those of the age in which they lived, in explaining passages where questions of physical science arose they may sometimes have erred in judgment, so as to make statements which by no means meet with approval now. In their interpretations, therefore, we must carefully note what they really hand down respecting the faith or what is closely connected with it, and what they set forth with unanimous accord; for, as St. Thomas holds, "in matters which are not of faith the saints could, like ourselves, have different opinions." In another passage St. Thomas also most wisely observes: "To me it appears safer that views respecting which philosophers have held a common opinion, and which are not opposed to our faith, should neither be affirmed as dogmas of faith, although they are sometimes put forward in the name of philosophers, nor be denied as contrary to faith, lest the wise men of this world should be afforded an occasion of contemning the teaching of faith" (Opus, x).

Although the interpreter ought to show that the points which natural scientists have by certain arguments maintained as beyond doubt are no-wise at variance with the Scriptures properly expounded, at the same time the fact should not be lost sight of that these men have sometimes claimed certitude for statements which have afterward been called in question and repudiated. If writers on physics, going beyond the confines of their own province, invade the domain of philosophy with perverse opinions, let the theological interpreter send them to the philosophers for refutation. It will be well to adopt the same course in reference to cognate studies, especially history. For it is to be regretted that many laboriously investigate and bring to light the monuments of an-

tiquity, the manners and institutions of nations, and other similar testimonies of the past, too often with the design of discovering mistakes in the sacred books, and thus weakening and damaging their authority everywhere. This is done by some with a palpably hostile disposition, and without impartiality of judgment; and they rely on ancient secular books and documents as securely as if the suspicion of error could not be met with in them, whilst if they come across a supposed error in the books of the sacred Scripture, without duly discussing it, they refuse to accord even a like measure of credibility to them. It may happen that copyists may make certain mistakes in writing out from manuscripts, though this must not be admitted unless where it has been considered and proved; and it may also happen that the genuine meaning of some passage may remain in doubt. In determining it the most approved rules of interpretation will be serviceable. But it would be utterly mischievous either to restrict inspiration to some portions of sacred Scripture or to admit that the sacred author himself had erred. Nor can we tolerate the method of those who free themselves from difficulties of this kind by not hesitating to grant that inspiration attaches to matters of faith and morals and nothing besides, for they falsely imagine that when there is question of the truth of certain views we are not so much to search for what God has said as to consider the cause for which He has said it. For all the books which the Church has received as sacred and canonical, have been written

IN THEIR ENTIRETY AND IN ALL THEIR PARTS AT THE DICTATION
OF THE HOLY SPIRIT,

and so far is it from being possible for an error to occur in what has been divinely inspired that of itself inspiration not only excludes all error but excludes and rejects it with the same necessity that renders it impossible for God, the Supreme Truth, to be the author of any error whatsoever.

THIS IS THE ANCIENT AND CONSTANT BELIEF OF THE CHURCH,

defined by a solemn decision of the Councils of Florence and Trent and subsequently confirmed and more expressly proclaimed at the Vatican Council, by which it was absolutely decreed that "The books of the Old and New Testaments in their entirety and in all their parts as enumerated in a decree of the same Council (of Trent) and as contained in Latin and the old Vulgate edition, are to be received as sacred and canonical. The Church regards them as sacred and canonical, not because being arranged by human diligence alone they were then approved by her authority, nor merely because they contain revelations without error, but because being written by the inspiration of the Holy Spirit they have God for

their author" (Sess. iii., o. ii., de revel). Accordingly, to assert that the Holy Ghost took men as instruments to write as if any thing false could have come not indeed from the first author but from the inspired writers is of no consequence whatsoever. For He, by His supernatural power, so stimulated and moved them to write, and so assisted them when writing, that they properly conceived, desired to write with fidelity, and suitably expressed with infallible truth all those things—and only those—which He commanded; otherwise He would not be the author of the whole of the sacred Scripture. This was always the opinion of the Fathers: "When, then," says St. Augustine, "they wrote what He pointed out and said it should by no means be asserted that He did not write, seeing that His members did what they understood from the dictation of the Head" (De Consensu Evangel, l. 1, c. 35). And St. Gregory the Great declares: "It is entirely superfluous to inquire who wrote these books, as the Holy Spirit is firmly believed to be their author. He wrote them who dictated when they were being written; he was the writer who was the inspirer of the work" (Præf. in Job n. 2.) It follows that they who think anything false can be found in authentic parts of the sacred books assuredly either pervert the Catholic idea of divine inspiration or make God Himself the author of error. So thoroughly convinced were all the Fathers and Doctors that Holy Writ, as set forth by the sacred writers, is entirely free from error, that they endeavored not less skilfully than religiously to reconcile and harmonize the many passages which appeared to present any divergencies or contradictions (it is for the most part these passages that now form the groundwork of the objections raised in the name of the "new science") and they unanimously declared that these books, both in their entirety and in their parts, are equally of divine inspiration, and that God Himself having spoken through the sacred authors could set down nothing whatever foreign to truth.

Let what Augustine wrote to Jerome be of force everywhere: "I acknowledge to you, my friend, that I have learned to pay to those books alone of the sacred Scriptures which are now called canonical such reverence and honor as to believe firmly that no error whatever was committed by their authors in writing them. And if I should meet in these writings with anything that appears contrary to truth, I will come to no other conclusion than that the manuscript was wrong, or that the interpreter did not follow what was stated, or that I myself failed to understand perfectly" (Ep lxxxiii. 1. *et crebrius alibi*). Now, to strive fully to establish the sanctity of the Bible with every aid from the deeper sciences is far more than can be justly expected from the skill of interpreters and theologians alone. It is to be desired also that those amongst Cath-

olics who have attained any reputation in external sciences should join and assist in this work. As in the past ability of this kind has never been so, it is not now, thank God, wanting to the Church; and it is to be hoped that it will increase for the benefit of faith.

FOR WE OUGHT TO CONSIDER NOTHING OF GREATER IMPORTANCE THAN
THAT THE FAITH

should have more numerous and more powerful defenders, and that they should understand the tactics of her adversaries; and nothing could be more effective in impressing upon the masses the duty of accepting the truth than to see it publicly professed by those who have gained distinction in any particular walk of life. Nay, the ill will of disparagers would quickly cease, or at least they would not dare so boldly to accuse faith of being the enemy of science if they saw the highest honor and reverence paid to it by distinguished scientific men.

Since then, they who with their Catholicity have received from a kindly Providence this happy talent can do so much for the advantage of religion, let each, in the fierce controversy respecting those subjects which touch the Scriptures in any way, choose for himself a suitable sphere of study, and excelling in it, repel with distinction the attacks made on the sacred writings by a dishonest science. And here it is pleasant to command it deserves the action of some Catholics, who have formed societies and provided them with abundant funds, that learned men may be enabled with every possible facility to engage in and promote these studies. This method of employing money is most excellent and suitable to the times: The less the hope of receiving aid from the State in such studies, the more ready and liberal should be the generosity of individual Catholics, so that those who have been favored by God with riches may use it for the protection of revealed truth.

That efforts of this character may be conducive to the advancement of true Biblical science, let the learned rely upon the principles We have above pointed out, and let them firmly hold that God, the maker and ruler of all things, is the author of the Scriptures, and, therefore, that neither from nature nor from the monuments of history can anything be gathered that is opposed to them. If such difficulty there should seem to be, it should be carefully disposed of by bringing to bear upon it the prudent judgment of the theologians and interpreters as to the more probable and correct meaning of the passage, and by earnestly examining the force of the arguments brought against it. Nor should we leave off if even then something tells against it, for, as truth cannot be opposed to truth, it is certain that a mistake must have occurred either in the interpretation of the sacred words or in some part of the discussion; if it

cannot be discovered in either of these, further patience must be exercised in the investigation of the meaning. For many objections, drawn from all kinds of sciences, have for a long time past been raised against the Scripture, and, being empty, have turned out worthless. In like manner, there are certain passages in Scripture (not properly belonging to the domain of faith or morals) which have at one time received various interpretations, and which later investigation has placed in a clearer and truer light. Time obliterates unsound views, but "truth remains and prevails forever" (III. Esdr. 4, 38). Wherefore, as nobody should assume that he rightly understands the whole of the Scripture in which Augustine acknowledged that there were many things he did not understand (ad. Januar. Ep. lv. 21), if any point should be met with too difficult to be explained, let each one adopt the prudence and moderation of the same doctor: "It is better even to be oppressed under unknown but serviceable standards than to place one's neck uselessly in the snares of error after it has been freed from the yoke of slavery in the work of interpretation" (De Doctr., Chr. m. 9, 18).

If those who are engaged in these auxiliary labors properly and modestly

FOLLOW OUR ADVICE AND INSTRUCTIONS,

if in writing and teaching they direct their efforts to refuting the enemies of truth, and preventing the loss of faith amongst the young, then they can rejoice that they are performing a duty worthy of the sacred writings, and rendering such assistance to Catholicity as the Church rightly expects from the piety and learning of her children.

Such, venerable brethren, are the instructions and cautions we deem it opportune by God's grace to impart concerning the study of the sacred Scripture. Let it be your care now to see that they are, as they should be, religiously obeyed and observed, so that the thanks due to God for having communicated the words of His wisdom to the human race may be more signally rendered, and that the results we desire may be most successfully attained, to the advantage especially of youths who are undergoing ecclesiastical training, and who are our most earnest care and the hope of the Church. Be instant by authority and exhortation in providing that these studies are held in due honor and prosper in the seminaries and academies subject to your jurisdiction. May they flourish happily and in the fullest measure under the direction of the Church in accordance with the wholesome teachings and examples of the Fathers and the laudable custom of our ancestors; and, in the course of time, may they make such progress as to be truly a support and glory for Catholic truth, which has been divinely given for the eternal salvation of the people.

Finally, with a paternal love, We urge all students and ministers of

the Church to approach the sacred writings always in a most pious and reverent disposition ; for they cannot be understood with the requisite profit unless the pride of worldly science is put aside, and zeal be cultivated for the wisdom *which is from on High*. When the mind has once been applied to this study, and enlightened and strengthened by it, it will be capable, in an extraordinary degree, of detecting and avoiding the deceptions of human science, of recognizing genuine fruit, and of reckoning it amongst eternal possessions. Thus the soul will be greatly inflamed, and will struggle in a more eager spirit for the promotion of virtue and divine love : “ Blessed are they that search His testimonies, that seek Him with their whole heart ” (Ps. cxviii, 2).

Now, relying on the hope of divine aid, and trusting to your pastoral zeal, We most lovingly in the Lord and as a pledge of Heavenly favors and a mark of Our special good will, impart the Apostolic Benediction to you all and to all the clergy and people entrusted to your care.

Given at St. Peter's, Rome, on the 18th day of November, 1893, in the sixteenth year of Our Pontificate.

LEO XIII., POPE.

THE
CATHOLIC CHRISTIAN INSTRUCTED
IN DEFENCE OF THE FAITH.

THE SACRAMENTS, SACRIFICES, CEREMONIES AND OBSERVANCES
OF THE CHURCH,

BY WAY OF QUESTION AND ANSWER.

BY THE
MOST REV. DR. CHALLONER.

PREFACE.

THE design of the following sheets being to explain the doctrine and ceremonies of the Catholic Church, and to vindicate the same from the misrepresentations of our adversaries, the reader, whether Catholic or Protestant, may reasonably expect that I should not send him abroad into the world without taking some notice of a late performance of Dr. Conyers Middleton, entitled, *A Letter from Rome Showing an Exact Conformity between Popery and Paganism; or, The Religion of the Present Romans Derived from that of their Heathen Ancestors*. This being a work directly leveled against some part of the ceremonies of the Church, and having been received with great applause by many in England, so as to have passed through three editions in the space of a few years, it is to comply with so reasonable an expectation that I have determined to employ my preface in making some animadversions upon this letter of the doctor; to which, though consisting of seventy pages in quarto, I hope, with the help of God, in one short sheet to give a full and satisfactory answer.

The chief objections which the doctor advances against the religion of modern Rome, and upon which he grounds the parallel which he pretends to make between popery and paganism, are these: 1st, The use of incense and perfume in churches; 2d, The use of holy water; 3d, The burning of lamps and candles; 4th, Offerings, or votive gifts; 5th, Images, which he jumbles together with the veneration of the saints; 6th, Chapels on the wayside for the devotion of travelers, crosses, and sometimes chapels upon hills; 7th, Processions; 8th, Miracles, with which it seems he is very much offended wherever he meets them; and therefore he dwells longer upon that subject than any other. All these things he pretends to discover in the religion of the old pagans, and, therefore, imagines he has a right to conclude that the modern Romans have derived their whole religion from them.

Before I proceed to examine these particulars, and to answer the doctor's objections against them, I cannot but take notice of a piece of foul play in him, unworthy of that candor of which he makes profession, and which he acknowledges he met with in all those whom he had the honor to converse with at Rome; which is, that having undertaken in his title page to show an exact conformity between the religion of the present Romans and that of their pagan ancestors, and in the body of his book

having more than once given the preference to the latter, yet, in drawing his parallel, he has been so disingenuous as to dissemble, on the one side, all the grosser superstitions of the pagans, and for the most part only to take notice of certain observances, which were no otherwise criminal than in being applied to the worship of false gods ; and, on the other side, he has quite passed over in silence the most substantial parts of the religion of the present Romans, and only caviled at some ceremonies, or matters of less importance. For, can the doctor really think that the belief of the Scripture, and of the creeds, is no part of the religion of Rome ? Is not the one, true, and living God worshiped there in three persons, the Father, and the Son, and the Holy Ghost ? Do not the people universally believe in Jesus Christ ? Is not the eucharistic sacrifice offered in all their churches, in memory of His death and passion ? Is not the Word of God preached amongst them ; the divine office, consisting of psalms, Scripture lessons, etc., daily sung ; the sacraments frequented, etc. ? And which of these things has been derived by the modern Romans from their heathen ancestors ? But it was not the doctor's purpose to take notice of any of these things ; no, not so much as even of the articles of the profession of faith, published by Pope Pius IV., which he very well knows to be the standard of what he calls popery ; and yet he has not so much as offered to show any conformity in any one of them (excepting the article of saints and their images, which he grossly misrepresents) with the doctrine or practice of the pagans. To such shifts as these are persons unhappily driven who are resolved to maintain a bad cause.

But let us see what these gross superstitions are, upon which the doctor grounds his charge against the modern Romans, and would have his readers believe they are no better than pagans. In the first place, he instances the use of incense in churches ; and we may presume he is too well acquainted with the rules of rhetoric not to rank in the front some of those which he esteems his strongest arguments : so that he looks upon this as one of the most notorious instances of heathenish superstition. But has he anything to urge against it from Scripture, the only rule of a Protestant's faith ? Not a single word. On the contrary, if he had been as well read in the Scriptures as he would seem to be in the heathen poets, he would have found the use of incense in the temple of God, and that by God's own ordinance (see Exod. xxx. 7, 8 ; xl. 27 ; Levit. xvi. 12, etc.), in records of a far more ancient date than any he can produce for the use of it amongst the heathens, who in this, as in many other things, did but mimic the sacred ceremonies prescribed in the law of God. And certainly a person that has been but moderately versed in the sacred writings, will be surprised to find the use of incense ranked by the doc-

tor among the heathen rites, since it is so frequently mentioned with honor in God's holy Word ; as when the psalmist desires that his prayer may ascend as incense in the sight of God (Ps. cxli. 2) ; as when the prophet Malachi, as his words are rendered in the Protestant Bible, foretells, chap. i. 11, that in the church of Christ incense shall be offered in every place to God's holy name ; as when St. John, in the Revelation, chap. v. 8, and viii. 4, etc., represents to us odors and incense burning before God in the heavenly Jerusalem. For, allowing these texts to be figurative, yet we are not to suppose that the sacred penman would describe to us the service, either of the militant or triumphant Church, by figures borrowed from heathenish superstition. As for what the doctor has alleged against the use of incense out of the acts of the martyrs, who chose rather to die than offer incense to false gods, and out of the law of Theodosius, which confiscates the places in which the pagans had offered incense to their deities, he could not but know that all this was utterly foreign to his purpose ; but if he had a mind to be informed of the antiquity of the ceremonial use of incense amongst the Christians, he might have found it in the most ancient liturgies, and even in the very canons attributed to the Apostles, Can. 3.

The next thing the doctor objects to as heathenish, is the use of holy water, which he pretends to derive from the heathens, because he finds in his poets that the pagans of old, on entering their temples, used to be sprinkled with water ; and he thinks he has discovered, in some scraps of old Greek verses, that there was salt mingled with this water, and, which is still a more wonderful discovery, on poring over old medals, he imagines he has found out something not unlike a sprinkling-brush amongst the things used by the pagan priests. But what a pity it is that, amongst all these great discoveries, he has not met with any account of the heathen ever making use of " water sanctified by the word of God and prayer, in the name and by the virtue of Jesus Christ." For this is what we call holy water, and this the pagans never used. As for the rest, we find mention of holy water, that is, water sanctified for religious uses, in the most sacred records of the divine law, long before the heathens abused it to their superstition. (See Numbers xix.) And the doctor might, with full as good a grace, have proved the sacrament of baptism to be a heathenish practice, from the pagans' use of water in their temples, as have alleged it against holy water, which is with us a memorial of our baptism, as that in the old law was a figure of it. As for the yearly festival, which the doctor says is celebrated with great solemnity in the month of January, and is called the Benediction of Horses, I never yet met with it in the Roman Calendar ; and though I have spent the greater part of my life abroad, I never saw nor heard of any such cere-

mony as that which he pretends is practised upon that day by the monks of St. Anthony, near St. Mary Major, in Rome. But however this be, we may hope there is nothing heathenish in this ceremony, since the doctor, who is so good a Christian, procured, though it was, as he says, at the expense of eighteen pence, his own horses to be blessed by these good monks (p. 20).

The third thing with which the doctor quarrels, as derived from the heathens, is the burning of lamps before the altars, and setting up wax candles to burn in the time of divine service. This, he says, was first introduced by the Egyptians, for which he quotes, in the margin, Clement of Alexandria, *Stromat.* L. I. C. 16. But this author says no such thing; and the true original of setting up lights, or burning lamps in temples, is to be found in the law of God. (*Exod.* xxv., xxxviii. and xl.) And as the devil affected to have his temples, altars, priests, sacrifices, and all other things which were used in the worship of the true God, so no wonder that he succeeded in having lamps set up in his temples in imitation of those which by the law of God were appointed to burn before the sanctuary. The doctor, therefore, is very much mistaken when he too hastily concludes that every ceremony used by the heathens in the worship of their false gods is consequently heathenish, and as such ought to be banished from the worship of the true God, since the greater part of these ceremonies were indeed borrowed by the heathens from the worship of the true God.

Next to the lamps or wax lights burning before the altars, he falls upon the number of offerings or votive gifts hung up, in testimony of cures or deliverances, around the altars or shrines of the saints; all which he takes for downright heathenism, because he finds the footsteps of the like offerings hung up in the temples of the heathens. But here let him take notice, once for all, that practices, in themselves innocent, are not rendered unlawful by having been abused by the heathens to their superstition—and all that was heathenish in this case was the referring and dedicating these things to the honor of their false deities—and that it cannot be disagreeable to the true and living God that such as believe they have received favors from Him by the prayers of His saints, should make a public acknowledgment of it.

The doctor could not but be sensible that the things to which he has hitherto objected had nothing heathenish in their nature, and that not one of them was ever condemned or prohibited by the law of God; and therefore, since truth would furnish him with no arms in order to make out his charge of idolatry and heathenish superstition, in which he pretends that modern Rome equals or exceeds her pagan ancestors, he is forced to call in to his assistance misrepresentation and slander. For

what is it else but the grossest misrepresentation and downright slander, to charge the Church of Rome, as he does (p. 29), of “the finishing and last scene of genuine idolatry, in crowds of bigoted votaries prostrating themselves before some image of wood or stone, and paying divine honors to an idol of their own erecting”? The doctor should have remembered here what he promised in his preface, viz., to “produce,” for what he should charge upon us, “such vouchers as we ourselves would allow to be authentic.” Instead of which we are, it seems, upon his bare word, without either proof or witness, to believe a charge which in itself is highly improbable, and which every one that is acquainted with the doctrine and practice of the Catholic Church knows to be absolutely false. The second Council of Nice, to which the Council of Trent refers in the decree concerning images, declares that “divine honor (*latría*) is not to be given to them” (Acts vii.); and the Council of Trent, Sess. xxv., declares that we are not to believe there is any divinity or virtue in them for which they are to be worshiped; that we are not to pray to them, nor put our trust in them. And every child among us knows that if we keep with respect the images or pictures of Christ and His saints, it is not to make them our gods, as the heathens did their idols, nor to give them the honor that belongs to God; but, by the honor we show to the memorials, to express our esteem, love and veneration for the persons represented by them, and to use them as helps to raise our thoughts and affections to heavenly things.

But, to make out the easier this charge of idolatry against us, the doctor has made an important discovery, which he fathers upon St. Jerome—though indeed it is a brat of his own—which is, that all images of the dead are idols, and consequently are liable to all those censures which in the Scripture, in the fathers, and in the laws of Christian emperors, are pronounced against idols. An important discovery, indeed, by which it appears that, after all the pretences of his own Church to a thorough reformation, she has not yet got rid of idols, but has them everywhere standing, and new ones daily erected, in spite of the law of God; and that not only in every private house inhabited by her children (scarcely one of which is found without some image or picture of the dead), but also in her public places, and in her very churches, out of which, though she has generally removed the images of Christ (which it is hoped the doctor will not look upon to be idols, if he believes the resurrection of his Redeemer), yet she has brought in, in their stead, the images of Moses and Aaron, who are certainly dead; and, what is worse still, has introduced dead lions and unicorns into their sanctuary, in place of the cross of Christ; though this also of late has been erected upon the top of the chief church of the kingdom, surrounded with many others of the doctor’s idols, to the great

offence of the Puritans, who are the only people that will thank the doctor for the pains he has been at to furnish them with arms against the Established Church ; though it is to be feared, if they take for good the doctor's definition of an idol, their zeal against idolatry may raise some scruple in them with relation to the images of kings deceased, which they carry in their pockets, or hoard up in their bags, and which, it is thought, they worship more than the living God, or any deity whatsoever.

What, then, is the real difference between idols (Lat. *simulacra*) and those images or pictures which we have in our churches ? It is this, that idols, according to the ecclesiastical use of the word adopted by the holy fathers and all antiquity, are only such images as are set up for gods and honored as such ; or in which some divinity or power is believed to reside by their worshipers, who accordingly offer prayers and sacrifice to them, and put their trust in them. Such were the idols of the Gentiles, and such were those images of the dead of which St. Jerome speaks (in cap. 37, *Isaiæ*), viz., the gods of those nations which Sennacherib and his predecessors, the Assyrian kings, had destroyed ; which, having been no better than the images of her doubly dead, were by Sennacherib and his servants foolishly and impiously compared to the true and living God. So that it is true enough that these idols were images of the dead, which is all that St. Jerome asserts ; * but it is not true that all images of the dead are idols, which is what Dr. Middleton would infer. I shall only add, with relation to St. Jerome, that he expressly affirms that the saints are not to be called dead, but living ; and therefore their images are out of the question. (*E. contra Vigilant. "Sancti non appellantur mortui sed viventes."*)

"But our notion of the idolatry of modern Rome," says the doctor, p. 31, "will be much heightened still and confirmed, as oft as we follow them into those temples and to those very altars which were built originally and dedicated by their heathen ancestors, the old Romans, to the honor of their pagan deities, where we shall hardly see any other alteration than the shrine of some old hero filled now by the meaner statue of some modern saint." There is another trifling difference, which he does not think worth while to take notice of ; which is, that all these temples are now dedicated to the service of the true and living God ; that the Word of God is there preached, the divine praises sung, and the great eucharistic sacrifice, the memorial of the passion of Jesus Christ, daily celebrated ; whereas, before, they were dedicated to the worship of the devil.

But, besides this, the doctor cannot be ignorant that the modern Roman altars are not the same as those the heathens made use of for their sacrifices ; that the image of Christ crucified is placed upon all our altars, not to be worshiped as a god, like those idols, which he calls shrines of his old

* *Quæ idola intelligimus imagines mortuorum : in cap. 37. Isaiæ.*

heroes, but as a memorial of Christ's passion ; that the churches, though called by the names of the saints whose relics are there deposited, or memory celebrated, are not erected to the saints, much less to their images, but to the God of the saints ; that our devotion to the saints goes no farther than the desiring their prayers ; and that their pictures or images are no more with us than their memorials, which we respect for their sakes.

But the doctor, it seems, is offended that the Pantheon and other temples of the pagans have been changed into churches of the blessed Virgin and the saints, and thinks that the old possessors (the heathen deities) had a better title to them than the Mother of Christ, or His martyrs; and declares that he should be much more inclined to pay his devotion to a Romulus or Antonine than to the illustrious martyrs, Lawrence or Damian, pp. 33, 34. I suppose, by the same rule, he must take it very ill to find so many popish churches, nigher home, changed into Protestant temples, without so much as taking the pains to newly christen them ; so that, without going to Rome, we find a Lawrence, an Alban, and a great number of other Romish saints in the very heart of London. For since he openly declares that the pagan deities had a juster title to religious veneration than any of these saints, consequently a church of St. Lawrence must needs give him more offence than a temple of Bacchus.

But some may possibly apprehend, from the way the doctor speaks of the martyrs of Christ, that he is no greater friend to Christianity in general than he is to popery ; for though some ancient heretics have objected of old to the Catholic Church, as he now does, that we had but changed our idols, in worshiping the saints instead of the pagan deities (which was the objection of Vigilantius and of Faustus the Manichæan, as we learn from the writings of St. Jerome against Vigilantius, and of St. Augustine against Faustus, L. 20, C. 21), yet no one who pretended to the name of Christian ever ventured to prefer the pagan deities to the martyrs of Christ. This was an extravagance that none but Julian the Apostate was capable of, from whom the doctor has copied it. (See Cyril of Alexandria, i. 6, *contra Julianum*.)

As to what he tells us upon hearsay, that some of the images of the saints were originally statues of the pagan deities, and others designed by the sculptors or painters for the representation of their own mistresses, till he brings some better authority for it than a "'tis said," we shall not think it worth our while to take any notice of it. For if, in things that he positively asserts, he makes no scruple of advancing notorious untruths—as when he tells us, p. 33, that many of the Romish saints were never heard of but in our legends, and that many more have no other merit than that of raising rebellions in defence of their idols, and throwing whole kingdoms into convulsions for the sake of some gainful impos-

ture—if, I say, in such things as these, which he affirms to be certain, he advances such falsehoods, who will venture to believe what he tells only on hearsay ?

His pretending to derive the name of St. Orestes from Mount Soracte is ridiculous beyond measure ; and his suspecting that some who are honored as martyrs were originally no other than the heathen deities, by reason of some affinity which he discovers in their name, is a groundless suspicion, as any one will be convinced that is not entirely a stranger to ancient Church history, in which we find, by innumerable instances, that as a great part of the primitive saints and martyrs had been converts from paganism, so a great many of their names had no small affinity with those of the heathen deities, and sometimes were the very same, as in the New Testament itself we find a Dionysius (Acts xvii. 34), which is the Greek name of Bacchus, and a Hermes (Rom. xvi. 14), which is the name of Mercury.

As to what he writes of Julia Evodia, no such saint was ever honored in our Church, much less any St. Viar ; so that those pretty stories, like the inscriptions that he alleges, which are the works of private persons without any authority, are not worthy our notice, any more than Usher's conjecture concerning St. Amphibalus, or Mabillon's concerning St. Veronica ; for, allowing them both to be as well grounded as the doctor can desire, it will only follow that there has been a mistake in the name of the ecclesiastic harbored by St. Alban, and that of the pious woman on whose handkerchief our Saviour imprinted the image of His face. But, after all, neither the one nor the other was ever canonized by the Church, nor are their names found in the Roman martyrology.

I cannot comprehend why the doctor, p. 44, should bring in the adoration of the Host, which he calls the principal part of worship, and the distinguishing article of faith in the creed of modern Rome, of which he confesses he cannot find "the least resemblance or similitude in any part of the pagan worship," unless it were to disprove that exact conformity, which in his title page he has promised to prove, betwixt popery and paganism ; or rather, to make way for alleging against us the authority of Tully, which he prefers before that of the Apostles and evangelists, of the absurdity of believing that to be God which we receive under the sacramental veils : an absurdity which the doctor could have no reason for objecting to, had he not forgotten his own catechism, which informed him that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." For if the faithful, in this system, may not be said to feed upon their God, neither can they in the system of transubstantiation.

But now the doctor is pleased to leave the churches, and to make an

excursion into the country, "the whole face of which," as he is pleased to tell us, p. 44, "has the visible character of paganism upon it;" because of the little chapels which frequently occur upon the way, where travelers often kneel down to say a prayer; and because of the many crosses everywhere erected. And who will dare presume after this to open his mouth in favor of popery, when he understands that the doctor has demonstrated, by what he has discovered in his travels, that all papists are pagans, because their very travelers are so superstitious as sometimes to kneel down and say a prayer before a country chapel, where they find some memorial of Christ's passion; and because they have everywhere erected the antichristian standard—the cross of Christ? But what is still more heathenish in the doctor's eyes, is, that these little oratories or crosses are sometimes under trees, and sometimes upon the tops of hills, which he ingeniously interprets to be the high places condemned in the Old Testament. But the truth is, and all papists are convinced of it, that a place is neither better nor worse for divine worship because it is on a high or a low place, near trees or at a distance from them: and what was condemned of old in the high places mentioned in the Scripture, was not their being upon hills, for God is no less the God of the mountains than of the valleys, and His temple in Jerusalem was built upon a hill, viz., Mount Moriah (2 Chron. iii. 1); but they were condemned because the worship there exhibited was either heathenish or schismatical; that is, it was either given to strange gods, or, if to the God of Israel, was given contrary to His appointment, who had forbidden sacrifice to be offered in any other place but in His temple at Jerusalem. (See Deut. xii. 5, 11, 13, 14.)

From the country the doctor returns again to the towns, and there quarrels with the images and altars which he pretends to meet with everywhere, and which he takes to be visible marks of paganism: but were the old pagans to come to life again, and to understand whose images these are, viz., of Jesus Christ, of His blessed Mother, of His Apostles and martyrs, by whose preaching, labors and blood, pagan superstition was banished out of the world, and who upon that account are now honored, they would be far from being of the doctor's mind, and would look upon these images as evident proofs of these people being Christians, who show so much regard to Christ and His saints.

But in the towns the doctor is also offended with processions, which, as he is pleased to say, are seen on every festival of the Virgin, or other Romish saint; which he supposes to be the *Thusiai kai pompai kai choreia* (sacrifices, pomps and dances), mentioned by Plutarch in Numa, p. 16, and concludes that these processions must needs be heathenish, the more, because he finds in Apuleius an account of something like a procession per-

formed by the heathens in honor of their gods. But the doctor might have found an account of a religious procession in an author much more ancient than Apuleius, amongst the worshipers of the true God, if he would have consulted 2 Samuel vi. I fear the doctor has no great opinion of this kind of monuments of antiquity ; the less, because he finds herein frequent mention of miracles, which are things he can never digest, wherever he meets them.

But the pagans, it seems, pretended to miracles, and therefore the Romish religion, which pretends to miracles, must needs be paganish. It is a pity the doctor did not here speak out in favor of his friends the free-thinkers, and argue thus : "The pagans pretended to build their religion upon miracles ; therefore, the Jewish religion of old, and the Christian now, both which appeal to miracles as their first and chief foundation, are no better grounded than paganism." But even in the instances which the doctor alleges (and we may be sure he has picked out such as he thought most to his purpose), it is easy to take notice that the miracles pretended to by the pagans had no probable grounds to support them, no number of witnesses to attest them, no contemporary writers to vouch for them, but, as in the case of the victory supposed to have been gained over the Latins by the assistance of Castor and Pollux, all was built upon a popular opinion, or the testimony of one or two that pretended to have seen those deities ; which was greedily swallowed by the general and senate as a token of the divine favor, who thereupon erected a temple to them. Whereas, in the case which the doctor supposes to be parallel to this, of the victories gained against the infidels in the holy wars by the assistance of the martyrs, these saints, as it appears by what he has in the margin, were seen by both the Christian and the infidel army : and the history of it was written, as we learn from the doctor himself, by an eye-witness.

But whether the miracles, which he has pitched upon for the subject of his ridicule, be true or false, there is nothing at least heathenish in them, and, consequently, nothing that can be of any service to him to make out the exact conformity, which he pretends to demonstrate, between popery and paganism. In the meantime the doctor is not ignorant that it is not upon such things that we lay any stress, as is the case with most of those to which he objects ; neither have we any need to appeal to them ; for God has been pleased in every age to work far more evident miracles in His Church by the ministry of His saints : in raising the dead to life, in curing the blind and the lame, in casting out devils, in healing in a moment inveterate diseases and the like stupendous works of His power, attested by the most authentic monuments, and very frequently (as may be seen in the acts of the canonization of the saints) by the de-

positions of innumerable eye-witnesses, examined upon oath, and by the public notoriety of the facts; which kind of miracles, so authentically attested, will be to all ages a standing evidence that the Church, in whose communion they have all been wrought, is not that idolatrous Church which the doctor pretends, but the true spouse of Christ, which alone has inherited in all ages that promise which her Lord made at His departure (St. John xiv. 12, 13): "Amen, amen, I say to you, he that believeth in me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my Father. And whatsoever you shall ask in my name, that will I do."

And here I might take my leave of the doctor, for what he adds, p. 65, etc., of deriving the church sanctuaries from the asylum opened by Romulus to receive fugitives, the authority of the Pope from the pagan pontiff, and the religious orders from the colleges of the augurs, Falii, etc., is so very weak that it would be trifling away my time to take any notice of it. But before we part I must put the doctor and his friends in mind that some people will naturally infer, from what he imagines he has so fully proved, viz., that popery and paganism stand upon the same bottom, and that one is no better than the other; they will infer, I say, that the orders which his Church pretends to have by succession from the Church of Rome, are no more valid than if they proceeded from an Indian brahman or a Mohammedan dervise (Chandler's serm., p. 36); and by the self-same way of arguing, by which he pretends to demonstrate an exact conformity between the religion of the present Romans and that of their heathen ancestors, these same gentlemen will, with a much fairer show of probability, prove an exact conformity between the religion by law established and popery. The consequence of which will be, if the doctor be not mistaken in his parallel, that English Protestantism is no better than heathen idolatry.

But that I may not seem to say this without reason, let us suppose that Chandler, or some other of the same kidney, should take into his head to charge the Church by law established with popery, and to this purpose should heap together all that he could of those ceremonies, observances, etc., which Protestants have retained from the old religion, and in one of his learned declamations deliver himself as follows to his dissenting auditory:

"Beware, my dearly beloved, of those people that call themselves the Church of England; for their religion is wholly derived from that of their Romish ancestors, and has an exact conformity, or uniformity rather, with popery, and, consequently, with paganism, from which, as Dr. Middleton has lately demonstrated, the papists have borrowed their whole religion. Now mark ye, my beloved, how plainly I shall prove that

these people who call themselves Protestants have taken their whole religion from the papists :

“1st. Their churches are the very same which were originally built by their popish ancestors, and are still dedicated to the same popish saints as formerly they were, though one of their own divines plainly tells them they might better have dedicated them to Bacchus or Venus. Now, of all the honors that the papists have ever given to their saints, this of dedicating temples to them was certainly the greatest—far greater than that of kissing their relics or desiring their prayers ; and, consequently, if the Church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ.

“2d. In their churches they have altars, too, like the papists ; and what should altars do there, if they did not offer sacrifice like the papists ? To these altars they cringe and bow ; which is giving religious honor, which God has appropriated to Himself, to insensible creatures, and therefore is no better than downright idolatry. In many places they have over these altars images and pictures, like the papists, in spite of the second commandment. And though they are pleased to tell us that they worship them not, yet what can we think when we see them perpetually bowing down to that which is indeed no more than an image, viz., the name of Jesus, which, of all images of Christ, has the least of solid substance in it, as being only formed in the air by the empty sounds of the two syllables of His name ? But what respect they have for images we may judge by that which they show to the cross, which they have lately erected in the highest place of the capital city of the kingdom ; and so much are they bewitched with the notion of this standard of popery that they look upon none rightly baptized without being marked with the sign of the cross.

“3d. Their liturgy or common prayer is wholly popish, and at the best but a bungling imitation of the Romish mass : from this they have borrowed their collects, lessons, etc., and a great part of what they call their communion service. Their orders of bishops, priests and deacons, both as to the name and thing, were taken from Rome ; and from thence they all pretend to derive their succession. Their way of ordaining ministers resembles that of the papists, and is equally blasphemous in their bishops pretending to give the Holy Ghost, with the power of forgiving and retaining sins. Their surplices are but the rags of the whore of Babylon. Their organs and music in their churches, their singing boys, their anthems and “Te Deums,” are all popish inventions.

“4th. Their Church government by archbishops and bishops, their spiritual courts, their dignities of deans, archdeacons, prebendaries, etc.,

are all visibly derived from the papists ; and, like the papists, their bishops pretend to give confirmation, in which they are the less excusable, because in their very articles of religion (Art. 25) they declare that “ confirmation comes of a corrupt following of the Apostles.” The same thing they declare with regard to the popish sacrament of penance or priestly absolution, and yet have retained it in their ‘ Order for the visitation of the sick ;’ where they prescribe auricular confession and a form of absolution the same in substance as that used in the Church of Rome.

“ 5th. Like the papists they pay an idolatrous worship to the elements of bread and wine, to which they kneel at the time of communion ; and their declaring (contrary to the express words of their catechism) that they do not believe the body and blood of Christ to be there does but aggravate their guilt beyond that of the papists, because these believe that in the sacrament they worship Christ, whereas our pretended Protestants believe they have nothing there but bread and wine.

“ 6th. They observe days like the papists in honor of the saints and angels : which, if it be not religious worship, I know not what is. They pray to be defended by the angels in their collect for Michaelmas day, which is rank popery. Their calendar is full of popish saints. They prescribe fasts and abstinence like the papists, and from them have taken into their books the fasts of Lent, vigils, ember-days and Fridays : though, to give them their due, this part of popery, for a long time, has been found nowhere but in their books.

“ In fine, their godfathers and godmothers in baptism, their churching of women after child-bearing, their whole order of matrimony, their consecration of churches, their anointing of kings, and such like observances, are no better than popery ; and, in a word, the whole face of their religion, both in town and country, is an exact resemblance of that of their popish forefathers. And consequently, since popery and paganism stand upon a level, I cannot but conclude that English Protestantism is nearly allied to paganism. For whilst we see these pretended Protestants worshipping at this day in the same temples, at the same altars, sometimes before the same images, and always with the same liturgy and many of the same ceremonies as the papists did, they must have more charity, as well as skill in distinguishing, than I pretend to, who can absolve them from the same crime of superstition and idolatry with their popish ancestors.” (Dr. Middleton, pp. 70, 71.)

So far the Nonconformist, agreeably to the copy which the doctor has set him in his parallel between popery and paganism. Now this kind of rhetoric, I am persuaded, whatever effect it might have with regard to dissenters, would excite no other emotions in the minds of Church Protestants than those of indignation or contempt ; and the same would be their

disposition with regard to Dr. Middleton's performance, if they would make use of the same weights and measures in our case as in their own.

I shall add no more but that I cannot but apprehend that the doctor, in pretending to impeach us of paganism, has impugned the known truth, a truth so evident that, notwithstanding the violent humor of Luther, and all his bitter declamations against us, yet he could not help acknowledging, in his book against the Anabaptists, "That under the papacy are many good Christian things; yea, all that is good in Christianity; and that Protestants had it from thence. I say, moreover," says he, "that under the papacy is true Christianity—even the very kernel of Christianity." So far the father and apostle of the Reformation; who, whilst he is forced to grant that we have the very kernel of Christianity, has, I fear, kept nothing for himself but the shell. If the doctor, in quality of one of his children, has inherited any part of this treasure, I do not envy him the inheritance, but shall leave him in the quiet possession of it.

THE
CATHOLIC CHRISTIAN INSTRUCTED
IN DEFENCE OF THE FAITH.

THE SACRAMENTS, SACRIFICES, CEREMONIES AND OBSERVANCES
OF THE CHURCH.

CHAPTER I.

OF THE SIGN OF THE CROSS.

Q. WHY do you treat of the sign of the cross before you begin to speak of the sacraments ?

A. Because this holy sign is made use of in all the sacraments, to give us to understand that they all have their whole force and efficacy from the cross, that is, from the death and passion of Jesus Christ. "What is the sign of Christ," says St. Augustine,* "which all know, but the cross of Christ? which sign, if it be not applied to the foreheads of the believers, to the water with which they are baptized, to the chrism where-with they are anointed, to the sacrifice with which they are fed, none of these things are duly performed."

Q. But did the primitive Christians only make use of the sign of the cross in the administration of the sacraments ?

A. Not only then, but also upon all other occasions. "At every step," says the ancient and learned Tertullian,† "at every coming in and going out, when we wash, when we sit down at table, when we light a candle, when we go to bed—whatsoever conversation employs us, we imprint on our foreheads the sign of the cross."

Q. What is the meaning of this frequent use of the sign of the cross ?

A. It is to show that we are not ashamed of the cross of Christ; it is to make an open profession of our believing in a crucified God; it is to help us to bear always in mind His death and passion, and to nourish thereby in our souls the three divine virtues of faith, hope, and charity.

Q. How are these three divine virtues exercised in the frequent use of the sign of the cross ?

* Tract. 229, in *Joan.*

† *L. de Corona Milit.* c. 3.

A. 1st, Faith is exercised, because the sign of the cross brings to our remembrance the chief article of the Christian belief, viz., the Son of God dying for us upon the cross. 2d, our hope is thereby daily nourished and increased, because this holy sign continually reminds us of the passion of Christ, on which is grounded all our hope for mercy, grace, and salvation. 3d, charity, or the love of God, is excited in us by that sacred sign, by representing to us the love which God has shown us in dying upon the cross for us.

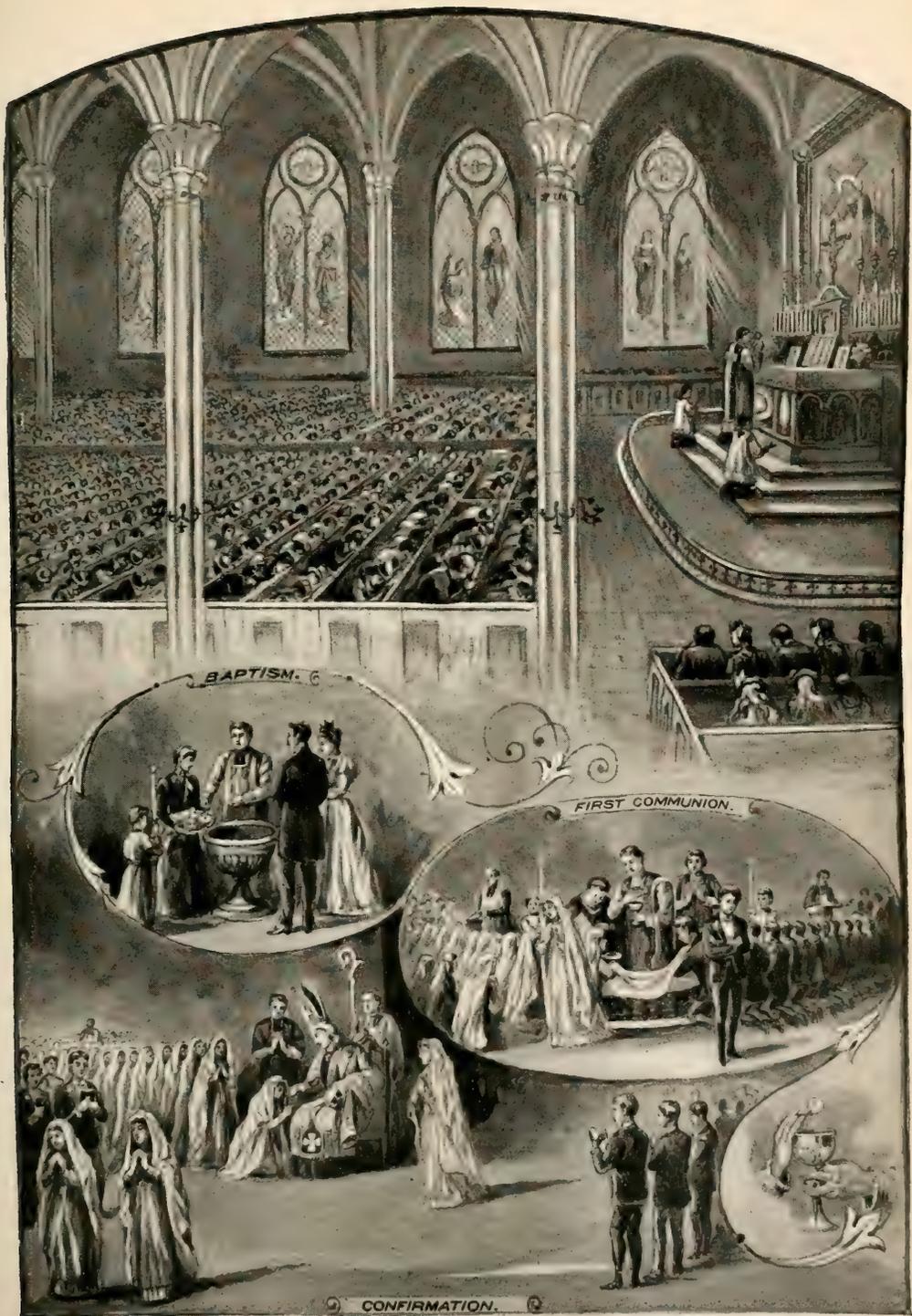
Q. In what manner do you make the sign of the cross?

A. In blessing ourselves we form the sign of the cross by putting our right hand to the forehead, and so drawing, as it were, a line down to the breast or stomach, and then another line crossing the former from the left shoulder to the right; and the words that we pronounce at the same time are these: "In the name of the Father, and of the Son, and of the Holy Ghost;" by which we make a solemn profession of our faith in the blessed Trinity. But in blessing other persons or things, we form the cross in the air, with the right hand extended toward the thing we bless.

Q. Have you any thing more to add in favor of the cross, and the use of signing ourselves with the sign of the cross?

A. Yes. The cross is the standard of Christ, and is called by our Lord Himself (St. Matt. xxiv. 30) "The sign of the Son of Man." It is the badge of all good Christians, represented by the letter *Tau*,* ordered to be set as a mark upon the foreheads of those that were to escape the wrath of God. (Ezekiel ix. 4.) It was given by our Lord to Constantine, the first Christian emperor, as a token and assurance of victory, when he and his whole army, in their march against the tyrant Maxentius, saw a cross formed of pure light above the sun, with this inscription, "*En touto nika*" (By this conquer); which account the historian Eusebius, in his first book of the Life of Constantine, declares he had from the emperor's own mouth. To which we may add that the sign of the cross was used of old by the holy fathers as an invincible buckler against the devil, and as a powerful means to dissipate his illusions, and that God has often made it an instrument in their hands of great and illustrious miracles, of which there are innumerable instances in ancient Church history, and in the writings of the fathers, which it would be too tedious here to recount.

* St. Jerome upon Ezek. ix.



BY OUR FAITH WE ARE SAVED.

CHAPTER II.

OF THE SACRAMENT OF BAPTISM.

Q. WHAT do you mean by a sacrament ?

A. An outward sign or ceremony, of Christ's institution, by which grace is given to the soul of the worthy receiver.

Q. What are the necessary conditions for a thing to be a sacrament ?

A. These three: 1st. It must be a sacred sign, and consequently, as to the outward performance, it must be visible or sensible. 2d. This sacred sign must have annexed unto it a power of communicating grace to the soul. 3d. This must be by virtue of the ordinance or institution of Christ.

Q. How do you, then, prove that baptism is a sacrament, since the Scripture nowhere calls it so ?

A. Because it has these three conditions: 1st. It is an outward visible sign, consisting in washing with water, with the form of words prescribed by Christ. 2d. It has a power of communicating grace to our souls, in the way of a new birth; whence it is called by the Apostle (Tit. iii. 5.): "The laver or washing of regeneration and renewing of the Holy Ghost." 3d. We have the ordinance and institution of Christ (St. Matt. xxviii. 19): "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And (St. John iii. 5): "Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God."

Q. In what manner must baptism be administered, so as to be valid ?

A. It must be administered in true natural water, with this or the like form of words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" which words ought to be pronounced at the same time as the water is applied to the person that is baptized, and by the same minister, who ought to have the intention of doing what the Church does.

Q. What if the words, "I baptize thee," or any one of the names of the three persons, should be left out ?

A. In that case it would be no baptism.

Q. What if the baptism should be administered in rose water, or any of the like artificial waters ?

A. It would be no baptism.

Q. Ought baptism to be administered by dipping, or by pouring of the water, or by sprinkling with the water ?

A. It may be administered validly in either of these ways; but the

custom of the Church is to administer this sacrament either by dipping in the water, which is used in the east, or by pouring of the water upon the person baptized, which is more customary in these parts of Christendom. Moreover, it is the custom in all parts of the Catholic Church, and has been so from the Apostles' days, to dip or pour three times at the names of the three divine persons; though we do not look upon this as so essential that the doing otherwise would render the baptism invalid.

Q. What think you of those who administer baptism so slightly that it is doubtful whether it may in any sense be called an ablution or washing: as for instance, those who administer it only with a fillip of a wet finger?

A. Such as these expose themselves to the danger of administering no baptism.

Q. What do you think of baptism administered by heretics or schismatics?

A. The Church receives their baptism, if they observe the Catholic matter and form; that is, if they baptize with true natural water, and have the intention of doing what the Church does, pronouncing at the same time these words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What think you of baptism administered with the due form of words, but without the sign of the cross?

A. The omission of this ceremony does not render the baptism invalid.

Q. What is your judgment of the baptism said to be administered by some modern Arians, "In the name of the Father, through the Son, in the Holy Ghost"?

A. Such a corruption of the form makes the baptism null and invalid.

Q. What is the doctrine of the Church as to baptism administered by a lay man or woman?

A. If it be attempted without necessity, it is a criminal presumption; though even then the baptism is valid, and is not to be reiterated: but in case of necessity, when a priest cannot be had, and a child is in imminent danger of death, baptism may not only validly, but also lawfully, be administered by any person whatsoever. In which case a cleric, though only in lesser orders, is to be admitted preferably to a layman, and a man preferably to a woman, and a Catholic preferably to a heretic.

Q. How do you prove that infants may be baptized who are not capable of being taught or instructed in the faith?

A. I prove it, 1st, by a tradition which the Church has received from the Apostles,* and practiced in all ages ever since. Now, as none were

* St. Irenæus, i. ii. c. 39. Origen, I, 5, in c. 6, ed. Rom. St. Cyprian, *Ep. ad Fidum*. St. Chrysostom, *Hom. ad. Neophytos*. St. Augustine, I, 10. *de Gen.* c. 23, etc.

more likely or better qualified than the Apostles to understand the true meaning of the commission given them by their Master to baptize all nations, so none were more diligent than they to execute faithfully this commission according to His meaning, and to teach their disciples to do the same. (St. Matt. xxviii. 20.) So that what the Church has received by tradition from the Apostles and their disciples, was undoubtedly agreeable to the commission of Christ.

2d. I prove it by comparing together two texts of Scripture, one of which declares that without baptism no one can enter into the kingdom of heaven (St. John iii. 5): "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." The other text declares that infants are capable of this kingdom (St. Luke xviii. 16): "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God:" and consequently they must be capable of baptism.

3d. Circumcision in the old law corresponded to baptism in the new law, and was a figure of it. (Col. ii. 11, 12.) But circumcision was administered to infants (Gen. xvii.); therefore baptism in like manner is to be administered to infants.

4th. We read in Scripture of whole families being baptized by St. Paul. (Acts xvi. 15, 33; Cor. i. 16.) Now it is probable that in so many whole families there were some infants.

5th. As infants are not capable of helping themselves by faith and repentance, were they not capable of being helped by the sacrament of baptism they could have no share in Christ and no means to be delivered from original sin, and consequently almost one-half of mankind, dying before the use of reason, must inevitably perish, if infants were not to be baptized.

6th. If infant baptism were invalid, the gates of hell would have long since prevailed against the Church; yea, for many ages there would have been no such thing as Christians upon earth: since, for many ages before the Anabaptists arose, all persons had been baptized in their infancy, which baptism, if it were null, they were no Christians, and consequently there was no Church. Where, then, was that promise of Christ (St. Matt. xvi. 19.)? "Upon this rock I will build my church, and the gates of hell shall not prevail against it." And (St. Matt. xxviii. 20): "Behold I am with you all days, even to the consummation of the world."

Besides, if infant baptism be null, the first preachers of the Anabaptists had never received baptism, or had received it from those who never had been baptized. A likely set of men for bringing back God's truth banished from the world, who had not so much as received the first badge or character of a Christian; and who, so far from having any orders or mission, had not been so much as baptized.

Q. How do you prove, against the Quakers, that all persons ought to be baptized?

A. From the commission of Christ (St. Matt. xxviii. 19): "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" from the general sentence of our Lord (St. John iii. 5): "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God;" from the practice of the Apostles, and of the first Christians, who were all baptized. Thus we read (Acts ii. 38), with relation to the first converts to Christianity at Jerusalem, when they asked of the Apostles what they should do, that "Peter said unto them, Do penance, and be baptized, every one of you, in the name of Jesus Christ." And (ver. 41): "Then they therefore that received his word were baptized," etc. Thus we read of the Samaritans converted by Philip (Acts viii. 12, 15), that "they were baptized, both men and women: and that Simon (Magus) himself also believed, and was baptized," as was also the eunuch of Queen Candace, vers. 36, 38. Thus we find Paul baptized by Ananias, Acts ix. 18; Cornelius and his friends by order of St. Peter, Acts x. 47, 48; Lydia and her household by St. Paul, Acts xvi. 15, etc. In fine, from the perpetual belief and practice of the whole Church ever since the Apostles' days, which in all ages and all nations has ever administered baptism in water to all her children, and never looked upon any to be Christians till they were baptized. Now, "if a person will not hear the church, let him be to thee as a heathen and a publican." (St. Matt. xvii.)

Q. How do you prove from Scripture that the Apostles gave baptism in water?

A. From Acts viii. 36, 38: "See here is water," said the eunuch to St. Philip, "what does hinder me to be baptized? . . . and they went down both into the water, both Philip and the eunuch, and he baptized him." And Acts x. 47, 48: "Can any man forbid water," said St. Peter, "that these should not be baptized who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord:" where we see that even they who received the Holy Ghost, and consequently had been baptized by the Spirit, were, nevertheless, commanded to be baptized in water. Hence St. Paul (Eph. v. 25, 29) tells us that "Christ loved the church, and gave himself for it, that he might sanctify it, cleansing it by the laver of water, in the word of life." And Heb. x. 22: "Let us draw near with a true heart . . . having our hearts sprinkled from an evil conscience, and our bodies washed with clean water."

Q. What are the effects of the sacrament of baptism?

A. 1st. It washes away original sin, in which we were all born by

reason of the sin of our first father Adam. 2d. It remits all actual sins, which we ourselves have committed (in case we have committed any before baptism), both as to the guilt and pain. 3d. It infuses the habit of divine grace into our souls, and makes us the adopted children of God. 4th. It gives us a right and title to the kingdom of heaven. 5th. It imprints a character or spiritual mark in the soul. 6th. In fine, it lets us into the Church of God, and makes us children and members of the Church.

Q. How do you prove that all sins are remitted in baptism ?

A. From Acts ii. 38 : "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Acts xxii. 16 : "Arise and be baptized," says Ananias to Paul, "and wash away thy sins [in the Greek, "be washed from thy sins"], calling upon the name of the Lord." Ezek. xxxvi. 25 : "I will pour clean water upon you, and you shall be cleansed from all your filthiness." Hence, in the Nicene creed, we "confess one baptism unto the remission of sins."

Q. May not a person obtain the remission of his sins and eternal salvation, without being actually baptized ?

A. In two cases he may. The first is, when a person not yet baptized, but heartily desiring baptism, is put to death for the faith of Christ, before he can have this sacrament administered to him ; for such a one is baptized in his own blood. The second case is, when a person that can by no means procure the actual administration of baptism, has an earnest desire of it, joined with a perfect love of God and repentance of his sins, and dies in this disposition ; for this is called the baptism of the Holy Ghost (*Baptismus Flamini*).

Q. From whence has baptism the power of conferring grace, and washing away our sins ?

A. From the institution of Christ, and in virtue of His blood, passion, and death ; from whence also all the other sacraments have their efficacy. For there is no obtaining mercy, grace, or salvation, but through the passion of Jesus Christ.

Q. In what manner must a person that is come to the years of discretion, prepare himself for the sacrament of baptism ?

A. By faith and repentance ; and therefore it is necessary that he be, first, well instructed in the Christian doctrine, and that he firmly believe all the articles of the Christian faith. 2d. That he be heartily sorry for all his sins, firmly resolving to lead a good Christian life, to renounce all sinful habits, and make full satisfaction to all whom he has any way injured.

Q. But what if a person should be baptized without being in these dispositions ?

A. In that case he would receive the sacrament and character of baptism, but not the grace of the sacrament nor the remission of his sins,

which he cannot obtain till by a sincere repentance he detests and renounces all his sins.

Q. Is it necessary for a person to go to confession before he receives the sacrament of baptism?

A. No, it is not; because the sins committed before baptism are washed away by baptism, and not by the sacrament of penance; and therefore there is no need of confessing them.

Q. What think you of those who put off for a long time their children's baptism?

A. I think they are guilty of a sin, in exposing them to the danger of dying without baptism: since, as daily experience ought to convince them, young children are so quickly and so easily snatched away by death.



CHAPTER III.

OF THE CEREMONIES OF BAPTISM, AND THE MANNER OF ADMINISTERING THIS SACRAMENT IN THE CATHOLIC CHURCH.

Q. WHY does the Church make use of so many ceremonies in baptism?

A. 1st. To render thereby this mystery more venerable to the people. 2d. To make them understand the effects of this sacrament, and what the obligations are which they contract in this sacrament.

Q. Are the ceremonies of baptism very ancient?

A. They are all of them very ancient, as may be demonstrated from the writings of the holy fathers; and, as we know no beginning of them, we have reason to conclude that they come from apostolical tradition.

Q. In what places does the Church administer the sacrament of baptism?

A. Regularly speaking (excepting the case of necessity), she does not allow baptism to be administered anywhere but in the churches that have fonts; the water of which, by apostolical tradition, is solemnly blessed every year on the vigils of Easter and Whitsunday.

Q. What is the meaning of having godfathers and godmothers in baptism?

A. 1st. That they may present to the Church the person that is to be baptized, and may be witnesses of his baptism. 2d. That they may answer in his name, and be sureties for his performance of the promises which they make for him.

Q. What is the duty of godfathers and godmothers?

A. To see, as much as lies in them, that their godchildren be brought

up in the true faith, and in the fear of God ; that they be timely instructed in the whole Christian doctrine, and that they make good those engagements which they have made in their name.

Q. May all sorts of persons be admitted for godfathers and godmothers ?

A. No : but only such as are duly qualified for discharging the obligations of a godfather or godmother. Upon which account none are to be admitted that are not members of the Catholic Church ; none whose lives are publicly scandalous ; none who are ignorant of the Christian doctrine, etc. (*Rit. Rom.*)

Q. How many godfathers and godmothers may a person have in the Catholic Church ?

A. The Council of Trent, Sess. xxiv. chap. 2, orders that no one should have any more than one godfather and one godmother ; that the spiritual kindred which the child and its parents contract with the godfathers and godmothers, which is an impediment to marriage, may not be extended to too many persons.

Q. In what order or manner does the Catholic Church proceed in the administration of baptism ?

A. 1st. The priest, having asked the name of the person who is to be baptized (which ought not to be any profane or heathenish name, but the name of some saint, by whose example he may be excited to a holy life, and by whose prayers he may be protected), inquires of him, “N., what dost thou demand of the Church of God ?” To which the person himself, if at age, or the godfather and godmother for him, answers, “Faith :” by which is meant not the bare virtue, by which we believe what God teaches, but the whole body of Christianity, as comprehending both belief and practice ; into which the faithful enter by the gate of baptism. The priest goes on and asks, “What does faith give thee ?” Ans. “Life everlasting.” Priest. “If, then, thou wilt enter into life, keep the commandments ; thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind ; and thy neighbor as thyself.”

After this, the priest blows three times upon the face of the person who is to be baptized, saying, “Depart out of him or her, O unclean spirit, and give place to the Holy Ghost the Comforter.” This ceremony was practised by the universal Church long before St. Augustine’s days, who calls it a most ancient tradition :* it is used in contempt of Satan, and to drive him away by the Holy Ghost, who is called the Spirit or breath of God.

Then the priest makes the sign of the cross on the forehead and on

* *L. de Nuptiis*, c. 18 et 29.

the breast of the person that is to be baptized, saying, "Receive the sign of the cross upon thy forehead, and in thy heart; receive the faith of the heavenly commandments, and let thy manners be such that thou mayest now be the temple of God." This sign of the cross upon the forehead is to give us to understand that we are to make open profession of the faith of a crucified God, and never to be ashamed of His cross; and the sign of the cross upon the breast is to teach us that we are always to have Christ crucified in our hearts.

After this there follow some prayers for the person that is to be baptized, to beg of God to dispose his soul for the grace of baptism. Then the priest blesses some salt, and puts a grain of it into the mouth of the person that is to be baptized; by which ancient ceremony we are admonished to procure and maintain in our souls true wisdom and prudence, of which salt is an emblem or figure, inasmuch as it seasons and gives a relish to all things. Upon which account it was commanded in the law (Levit. iii. 13) that salt should be used in every sacrifice or oblation made to God, to whom no offering can be pleasing where the salt of discretion is wanting. We are also admonished by this ceremony so to season our souls with the grace of God as to keep them from the corruption of sin, as we make use of salt to keep things from corrupting.

Then the priest proceeds to the solemn prayers and exorcisms, used of old by the Catholic Church in the administration of baptism, to cast out the devil from the soul, under whose power we are born by original sin. "I exorcise thee," says he, "O unclean spirit, in the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost, ✠ that thou mayest go out, and depart from this servant of God, *N.*; for He commands thee, O thou cursed and condemned wretch, who with His feet walked upon the sea, and stretched forth His right hand to Peter that was sinking. Therefore, O accursed devil, remember thy sentence, and give honor to the living and true God. Give honor to Jesus Christ His Son, and to the Holy Ghost, and depart from this servant of God, *N.* For our God and Lord Jesus Christ has vouchsafed to call him to His holy grace and blessing, and to the font of baptism." Then he signs the forehead with the sign of the cross, saying, "And this sign of the holy cross, which we imprint on his forehead, mayest thou, cursed devil, never dare to violate, through the same Christ our Lord. Amen."

All that has been hitherto set down of the prayers and ceremonies of baptism is usually performed in the porch or entry of the church, to signify that the catechumen or person that is to be baptized is not worthy to enter into the church until the devil first be cast out of his soul. But after these prayers and exorcisms the priest reaches forth the extremity of his stole to the catechumen; or, if it be an infant, lays it upon him,

and so introduces him into the church, saying, "*N.*, come into the temple of God, that thou mayest have part with Christ, unto everlasting life. Amen."

Being come into the church, the priest, jointly with the party that is to be baptized, or, if it be an infant, with the godfather and godmother, recites aloud the Lord's prayer and the Apostles' creed. Then he reads another exorcism over the catechumen, commanding the devil to depart, in the name and by the power of the most blessed Trinity. After which, in imitation of Christ, who cured with His spittle the man that was deaf and dumb (St. Mark vii. 32, etc.), he wets his finger with his spittle and touches first the ears of the catechumen, saying, "Ephpheta," that is, "Be thou opened;" then his nostrils, adding these words, "Unto the odor of sweetness. But be thou put to flight, O devil, for the judgment of God will be at hand." By which ceremony the Church instructs her catechumens to have their ears open to God's truth and to smell its sweetness; and begs this grace for them.

Then the priest asks the person that is to be baptized, "*N.*, dost thou renounce Satan?" To which the person himself, if at age, otherwise the godfather and godmother, in his name, answer, "I renounce him." The priest goes on, "And all his works?" Ans. "I renounce them." Priest: "And all his pomps?" Ans. "I renounce them."

This solemn renunciation of Satan, and of his works and his pomps, in the receiving of baptism, is a practice as ancient as the Church itself, and in a particular manner requires our attention; because it is a promise and vow that we make to God, by which we engage ourselves to abandon the party of the devil, to have nothing to do with his works, that is, with the works of darkness and sin; and to cast away from us his pomps, that is, the maxims and vanities of the world. It is a covenant we make with God, by which we on our part promise Him our allegiance, and to fight against His enemies; whilst He on His part promises us life everlasting if we are faithful to our engagements. But in the moment we break this solemn covenant by willful sin, we lose both the grace of baptism and all that title to an eternal inheritance which we received in baptism, together with the dignity of children of God; and become immediately slaves of the devil and children of hell.

After this renouncing Satan and declaring war against him (to give us to understand what kind of arms we are to procure in this spiritual conflict), the priest anoints the catechumen upon the breast and between the shoulders with holy oil, which is solemnly blessed by the bishop every year on Maundy Thursday; which outward unction is to represent the inward anointing of the soul by divine grace, which like a sacred oil penetrates our hearts, heals the wounds of our souls, and fortifies them

against our passions and concupiscences. Where note that the anointing of the breast is to signify the necessity of fortifying the heart with heavenly courage to act manfully and do our duty in all things; and the anointing between the shoulders is to signify the necessity of the like grace to bear and support all the adversities and crosses of this mortal life. The words which the priest uses at this juncture are, "I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayest have eternal life. Amen."

Then the priest asks the catechumen, "*N.*, dost thou believe in God the Father Almighty, Creator of heaven and earth?" Ans. "I believe." Priest. "Dost thou believe in Jesus Christ, His only Son our Lord, who was born and who suffered for us?" Ans. "I believe." Priest. "Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?" Ans. "I believe." Which answers are made, either by the catechumen himself, if able, or by the godfather and godmother, and imply another part of the covenant of baptism, viz., the covenant of faith, by which we oblige ourselves to a steady and sincere profession of the great truths of Christianity; and that, not by words alone, but by the constant practice of our lives.

After this the priest asks, "*N.*, wilt thou be baptized?" Ans. "I will." Then the godfather and godmother, both holding or touching their godchild, the priest pours the water upon his head three times in the form of a cross, or (where the custom is to dip), dips him three times, saying at the same time these words, "*N.*, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Which words are pronounced in such manner, that the three pourings of the water concur with the pronouncing of the three names of the divine persons; for the form is to be pronounced but once. But if there be a doubt whether the person has been baptized before or not, then the priest makes use of this form: "*N.*, if thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Then the priest anoints the person baptized, on the top of the head in form of a cross with holy chrism, which is a compound of oil and balm, solemnly consecrated by the bishop. Which ceremony comes from apostolical tradition, and gives to understand: 1st. That in baptism we are made partakers with Christ (whose name signifies Anointed), and have a share in His unction and grace. 2d. That we partake also in some manner of His dignity of king and priest, as all Christians are called by St. Peter (1 Pet. ii. 9), "A royal [or kingly] priesthood"—and therefore we are anointed in this quality as kings and priests are anointed. 3d. That we are consecrated to God by baptism, and therefore are anointed

with holy chrism, which the Church is accustomed to make use of in anointing all those things which she solemnly consecrates to the service of God.

The prayer which the priest recites on this occasion is as follows :—
 “May the Almighty God, the Father of our Lord Jesus Christ, who has regenerated thee of water and the Holy Ghost, and who has given thee remission of all thy sins, ✠ anoint thee with the chrism of salvation in the same Christ Jesus our Lord, unto life everlasting. Amen.” Then the priest says, “Peace be to thee.” Ans. “And with thy spirit.”

After which the priest puts upon the head of the person that has been baptized, a white linen cloth, commonly called the chrism, in place of the white garment with which the new Christians used formerly to be clothed in baptism, to signify the purity and innocence which we receive in baptism, and which we must take care to preserve till death. In putting on this white linen, the priest says, “Receive this white garment, which thou mayest carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen.”

Then he puts a lighted candle into the hand of the baptized, or of the godfather, saying, “Receive this burning light, and keep thy baptism without reproof ; observe the commandments of God, that when our Lord shall come to His nuptials, thou mayest meet Him, together with all the saints, in the heavenly court, and mayest have life eternal, and mayest live for ever and ever. Amen.” Which ceremony alludes to the parable of the ten virgins (St. Matt. xxv.), who “took their lamps and went forth to meet the bridegroom :” and admonishes us to keep the light of faith ever burning by the light of good works ; that whensoever our Lord shall come, we may be found with our lamps burning, and may go in with Him into the eternal life of His heavenly kingdom.

Lastly : The priest, addressing himself to the person baptized, says, “Go in peace, and the Lord be with thee. Amen.” Then he admonishes, as well the parents as the godfather and godmother, of their respective duty with regard to the education and instruction of their child, and of the care which the Church requires of the parents, not to let the child lie in the same bed with them, or with the nurse, for fear of its being overlaid. And, lastly, he informs them of the spiritual kindred which is contracted between the sponsors and the child, as also between the sponsors and the parents of the child, which makes it unlawful for them afterward to marry with those to whom they are thus spiritually allied.

CHAPTER IV.

OF THE SACRAMENT OF CONFIRMATION, AND THE MANNER OF ADMINISTERING IT.

Q. WHAT do you mean by confirmation?

A. A sacrament by which the faithful, after baptism, receive the Holy Ghost by the imposition of the hands of the bishop, and prayer, accompanied with the unction, or anointing of their foreheads with holy chrism.

Q. Why do you call it confirmation?

A. From its effects, which are to confirm or strengthen those that receive it in the profession of the true faith, to make them soldiers of Christ, and perfect Christians, and to arm them against their spiritual enemies.

Q. How do you prove from Scripture that the Apostles practised confirmation?

A. I prove it from Acts viii. 14–18, where we read of St. Peter and St. John confirming the Samaritans. “They prayed for them that they might receive the Holy Ghost . . . then laid they their hands on them, and they received the Holy Ghost,” etc. Also Acts xix. 5, 6: “They were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them.” It is of confirmation also that St. Paul speaks, Heb. vi. 1, 2: “Not laying again the foundation,” etc., “of the doctrine of baptism, and of laying on of hands,” etc. And 2 Cor. i. 21, 22: “Now he who confirmeth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.”

Q. How do you prove that confirmation is a sacrament?

A. 1st. Because it is plain from Acts viii. that the visible sign of the imposition of hands has annexed to it an invisible grace, viz., the imparting of the Holy Ghost; consequently confirmation is a visible sign of invisible grace, and therefore a sacrament. 2d. Because the Church of God, from the Apostles' day, has always believed it to be a sacrament, and administered it as such. (See St. Dionysius, *L. de Eccles. Hierarch.* c. 4. Tertullian, *L. de Baptismo*, c. 7. *L. de Resurrectione carnis*, c. 8; *L. Præscrip. adversus Hæreses*, c. 4. St. Cornelius, *Epist. ad Fabium Antioch, apud Eusebium*, L. 6. *Histor.* c. 43. St. Cyprian, *Epist.* 70, *ad Januarium*; *Epist.* 72, *ad Stephanum Papam*; *Epist.* 73, *ad Jubaianum*; *Epist.* 74, *ad Pompeium*; *Firmilian, Epist. ad St. Cyprianum*. The Council of Illiberis, can. 38. The Council of Laodicea, can. 48. St. Cyril of Jerusalem, *Catech. Mystag.* 3. St. Pacian, *Epist.* 1 and 3, *ad Sympron. et in Sermone de Baptismo*. St. Ambrose, *L. de iis qui mysteriis initiantur*, c.

7. The author of the book of the sacraments, attributed to St. Ambrose, L. 2, c. 2. St. Optat. of Milevis, L. 7, *contra Parmenianum*. St. Jerome, in *Dialogo contra Luciferianos*. St. Innocentius, *Epist.* 9, *ad Decentium*. St. Augustine, Tract. 6. in *Epist.* 1 *Joannis*, L. 2. *contra Literas Piteliani*, c. 104, etc. St. Cyril of Alexandria, *ad Joelis*, 2. v. 24. St. Leo, Pope, Sermon. 4. *de Nativ.* Theodoret in comment. *ad Cantic.* 1. v. 3. St. Gregory the Great, *Homil.* 17, in *Evangelia*, etc.)

Q. Who is the minister of this sacrament?

A. The ordinary minister of this sacrament is a bishop only.

Q. Can this sacrament be received any more than once?

A. No; because, like baptism, it imprints a character or spiritual mark in the soul, which always remains. Hence, those that are to be confirmed are obliged to be so much the more careful to come to this sacrament worthily, because it can be received but once; and if they then receive it unworthily, they have no share in the grace which is thereby communicated to the soul; instead of which they incur the guilt of a grievous sacrilege.

Q. In what disposition is a person to be, in order to approach worthily to the sacrament of confirmation?

A. He must be free from mortal sin, and in the state of grace; for the Holy Ghost will never come into a soul which Satan possesses by mortal sin.

Q. In what manner, then, must a person prepare himself for the sacrament of confirmation?

A. 1st. He must examine his conscience, and if he find it charged with willful sin, he must take care to purge it by a good confession. 2d. He must frequently and fervently call upon God to dispose his soul for receiving the Holy Ghost.

Q. What kind of grace does this sacrament communicate to the soul?

A. It communicates to the soul the fountain of all grace, viz., the Holy Ghost, with all His gifts; but more in particular a fortifying grace, to strengthen the soul against all the invisible enemies of the faith.

Q. Is, then, this sacrament absolutely necessary to salvation?

A. It is not so necessary but that person may be saved without it: yet it would be a sin to neglect it, when a person might conveniently have it, and a crime to contemn or despise it.

Q. What kind of persons stand in most need of the grace of this sacrament?

A. Those who are most exposed to persecutions upon account of their religion, or to temptations against faith.

Q. At what age may a person be confirmed?

A. Ordinarily speaking, the Church does not give confirmation till a

person is come to the use of reason, though sometimes she confirms infants; in which case great care must be taken that they be put in mind, when they come to the use of reason, that they have received this sacrament.

Q. What is the obligation that a Christian takes upon himself in confirmation?

A. He enlists himself for a soldier of Christ; and consequently is obliged, after having received this sacrament, to fight manfully the battles of his Lord.

Q. May a person have a godfather or godmother in confirmation?

A. He may, by way of an instructor or encourager in the spiritual warfare; and this godfather or godmother contracts the like obligations as in the sacrament of baptism, and the same spiritual kindred.

Q. May a person that is confirmed take a new name?

A. It is usual so to do, not by way of changing one's name of baptism, but by adding to it another name of some saint to whom one has a particular devotion, and by whose prayers he hopes to acquit himself more faithfully of the obligations of a soldier of Christ.

Q. Is a person obliged to receive this sacrament fasting?

A. No, he is not; though it is advisable so to receive it.

Q. In what manner is the sacrament of confirmation administered?

A. First, the bishop, turning toward those that are to be confirmed, with his hands joined before his breast, says: "May the Holy Ghost come down upon you, and the power of the Most High keep you from all sin." Ans. "Amen." Then, signing himself with the sign of the cross, he says: "Our help is in the name of the Lord." Ans. "Who made heaven and earth," etc.

Then extending his hands toward those that are to be confirmed (which is what the ancients call the imposition of hands), he prays that they may receive the Holy Ghost.

Bishop. "Let us pray."

"O almighty, everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and who hast given them the remission of all their sins, send forth upon them thy sevenfold Holy Spirit, the Comforter from heaven."

Ans. "Amen."

Bish. "The spirit of wisdom and of understanding."

Ans. "Amen."

Bish. "The spirit of counsel and of fortitude."

Ans. "Amen."

Bish. "The spirit of knowledge and of piety."

Ans. "Amen."

Bish. "Replenish them with the spirit of thy fear, and sign them with the sign of the ✠ cross of Christ, in thy mercy, unto life everlasting. Through the same Jesus Christ, thy Son our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, one God, for ever and ever. Amen."

Then the bishop makes the sign of the cross with holy chrism upon the forehead of each one of those that are to be confirmed, saying, "N., I sign thee with the sign of the ✠ cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

After which he gives the person confirmed a little blow on the cheek, saying, "*Pax tecum,*" that is, "Peace be with thee."

Then the bishop, standing with his face toward the altar, prays for those that have been confirmed, that the Holy Ghost may ever dwell in their hearts, and make them the temple of His glory. He then dismisses them with his blessing: "Behold, thus shall every man be blessed who feareth the Lord. May the Lord bless you from Sion, that you may see the good things of Jerusalem all the days of your life, and may have life everlasting. Amen."

Q. I would willingly be instructed in the meaning of these ceremonies; therefore pray tell me, first, why the Church makes use of chrism in confirmation; and what this chrism is:

A. Chrism is a compound of the oil of olives and balm of Gilead, solemnly consecrated by the bishop on Maundy Thursday; and the unction, or outward anointing of the forehead with chrism, is to represent the inward anointing of the soul in this sacrament with the Holy Ghost. The oil, whose properties are to fortify the limbs, and to give a certain vigor to the body, to assuage our pains, etc., represents the like spiritual effects of the grace of the sacrament in the soul. And the balm, which is of a sweet smell, represents the good odor or sweet savor of Christian virtues and an innocent life, with which we are to edify our neighbors after having received this sacrament.

Q. Why is this unction made on the forehead, and in the form of a cross?

A. To give us to understand that the effect of this sacrament is to arm us against worldly fear and shame: and therefore we receive the standard of the cross of Christ upon our foreheads, to teach us to make an open profession of His doctrine and maxims, and not to flinch from this profession for fear of anything that the world can either say or do.

Q. What is the meaning of the bishop's giving a little blow on the cheek to the person that is confirmed?

A. It is to imprint in his mind that, from this time forward, he is to

be ready, like a true soldier of Jesus Christ, to suffer patiently all kinds of affronts and injuries for his faith.

Q. And why does the bishop, at the same time as he gives the blow, say, "Peace be with thee"?

A. To signify that the true peace of God, which, as St. Paul says, "exceeds all understanding,"* is chiefly to be found in patient suffering for God and His truths.

CHAPTER V.

OF THE SACRAMENT OF THE EUCHARIST.

Q. WHAT do you mean by the sacrament of the Eucharist?

A. The sacrament which our Lord Jesus Christ instituted at His last supper, in which He gives us His body and blood under the forms or appearances of bread and wine.

Q. Why do you call this sacrament the Eucharist?

A. Because the primitive Church and the holy fathers† have usually called it so: for the word "Eucharist" in the Greek signifies "thanksgiving," and is applied to this sacrament because of the thanksgiving which our Lord offered in the first institution of it, St. Matt. xxvi. 27; St. Mark xiv. 23; St. Luke xxii. 19; 1 Cor. xi. 24. And because of the thanksgiving with which we are obliged to offer and receive this great sacrament and sacrifice, which contains the abridgment of all God's wonders, the fountain of all grace, the standing memorial of our redemption, and the pledge of a happy eternity. This blessed sacrament is also called the holy Communion, because it unites the faithful with one another, and with their Head, Jesus Christ. (1 Cor. x. 16, 17.) And it is called the Supper of our Lord, because it was first instituted by Christ at His last supper.

Q. What is the faith of the Catholic Church concerning this sacrament?

A. That the bread and wine are changed by the words of consecration into the real body and blood of Christ.

Q. Is it, then, the belief of the Church, that Jesus Christ Himself, true God and man, is truly, really, and substantially present in the blessed sacrament?

A. It is; for where the body and blood of Christ are, there His soul also and His divinity must needs be; and consequently there must be whole Christ, God, and Man: there is no taking Him in pieces.

* Philip. iv. 7.

† St. Justin, 3 in *Apolog.* 2. St. Irenæus, I. 4. c. 34. Tertullian, *L. de Cor. Militis*, c. 8. St. Cyprian, *Epist.* 54. 1st Council of Nice, can. 18.

Q. Is that which we receive in this sacrament the same body as that which was born of the blessed Virgin, and which suffered for us upon the cross?

A. It is the same body; for Christ never had but one body; the only difference is that then His body was mortal and passible, but now immortal and impassible.

Q. Then the body of Christ in the sacrament cannot be hurt or divided, neither is it capable of being digested or corrupted?

A. No, certainly: for though the sacramental species, or the outward forms of bread and wine, are liable to these changes, the body of Christ is not.

Q. Is it, then, a spiritual body?

A. It may be called a spiritual body, in the same sense as St. Paul (1 Cor. xv. 44), speaking of the resurrection of the body, says: "It is sown a natural body, it is raised a spiritual body;" not but that it still remains a true body, as to all that is essential to a body, but that it partakes in some measure of the qualities and properties of a spirit.

SECTION I.—THE FIRST PROOF OF THE REAL PRESENCE, FROM THE WORDS OF CHRIST AT THE FIRST INSTITUTION OF THIS BLESSED SACRAMENT.

Q. How do you prove the real presence of the body and blood of Christ in this sacrament?

A. I prove it, first, from the express and plain words of Christ Himself, the Eternal Truth, delivered at the time of the first institution of this blessed sacrament, and recorded in no less than four different places in the New Testament, viz., St. Matt. xxvi. 26, 27; St. Mark xiv. 22, 24; St. Luke xxii. 19; 1 Cor. xi. 24, 25. In all these places Christ Himself assures us that what He gives us in the blessed sacrament is His own body and blood. St. Matt. xxvi.: "Take ye and eat; this is my body. . . This is my blood of the new testament, which shall be shed for many unto the remission of sins." St. Mark xiv.: "Take ye and eat; this is my body . . . This is my blood of the new testament, which shall be shed for many." St. Luke xxii.: "This is my body which is given for you . . . This chalice is the new testament in my blood, which shall be shed for you." 1 Cor. xi.: "This is my body which is broken [in the Greek, *klomenon*, "sacrificed"] for you . . . This chalice is the new testament in my blood." Now the body which was given and sacrificed for us, the blood of the new testament which was shed for us, is without any doubt the real body and blood of Christ; therefore what Christ gives us in this blessed sacrament is His real body and blood: nothing can be more plain.

Q. Why do you take these words of Christ at His last supper, according to the literal, rather than in the figurative sense?

A. You might as well ask a traveler why he chooses to go the high road, rather than by the by-paths with evident danger of losing his way. We take the words of Christ according to their plain, obvious, and natural meaning, agreeably to that general rule acknowledged by our adversaries,* that in interpreting Scripture the literal sense of the words is not to be forsaken and a figurative one followed without necessity; and that the natural and proper sense is always to be preferred, where the case will admit it. It is not therefore incumbent upon us to give a reason why we take these words of Christ according to their natural and proper sense; but it is our adversaries' business to show a necessity of taking them otherwise. The words themselves plainly speak for us; for Christ did not say, "This is a figure of my body," and "This is a figure of my blood;" but He said, "This is my body," and "This is my blood." It is their duty, as they value the salvation of their souls, to beware of offering violence to texts so plain, and of wresting them from their evident meaning.

However, we have many reasons to offer why we take the words of Christ (which He spoke at His last supper in the institution of the blessed sacrament) in their most plain, natural, and obvious meaning. First, because He was then alone with His twelve Apostles, His bosom friends and confidants, to whom He was always accustomed to explain in clear terms whatever was obscure in His parables or other discourses to the people. St. Mark iv. 11: "To you," says He to His disciples, "it is given to know the mysteries [the secrets] of the kingdom of God, but unto them that are without, all things are done in parables." And ver. 34: "Without a parable spoke he not unto them [the people]: but when they were alone he expounded all things to his disciples." St. John xv. 15: "I will not now call you servants; for the servant knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you." How, then, is it likely that on this most important of all occasions, when, the very night before His death, He was taking His last leave and farewell of these His dear friends, He should deliver Himself to them in terms, which (if they are not to be taken according to the letter) are obscure beyond all example, and nowhere to be paralleled?

2d. He was at that time making a covenant, which was to last as long as time itself should last: He was enacting a law which was to be forever observed in His Church: He was instituting a sacrament, which was to be frequented by all the faithful until He should come again: He was, in fine, making His last will and testament, and therein bequeathing to His disciples, and to us all, an admirable legacy and pledge of His love. Now such is the nature of all these things, viz., of a covenant, of a law,

* Dr. Harris's Sermon on Transubstantiation, pp. 7, 8.

of a sacrament, of a last will and testament, that as he that makes a covenant, a law, etc., always designs that what he covenants, appoints, or ordains, should be rightly observed and fulfilled ; so, of consequence, he always designs that it should be rightly understood, and therefore always expresses himself in plain and clear terms in his covenants, laws, etc. This is what all wise men observe in their covenants, laws, and last wills, industriously avoiding all obscure expressions which may give occasion to their being misunderstood, or to contentions and law-suits about their meaning. This is what God Himself observed in the old covenant, in all the ceremonial and moral precepts of the law, in all the commandments, in the institution of all the legal sacraments, etc ; all are expressed in the most clear and plain terms. It can, then, be nothing less than impeaching the wisdom of the Son of God, to imagine that He should make His new law an everlasting covenant in figurative and obscure terms, which He knew would be misunderstood by the greater part of Christendom ; or to suppose that He should institute the chief of all His sacraments under such a form of words, as, in their plain, natural, and obvious meaning, imply a thing as widely different from what He gives us therein, as His own body is from a bit of bread : or, in fine, to believe that He would make His last will and testament in words affectedly ambiguous and obscure, which, if taken according to that sense which they seem evidently to express, must lead His children into a pernicious error concerning the legacy that He bequeaths them.

In effect, our Lord certainly foresaw that His words would be taken according to the letter by the bulk of all Christendom ; that innumerable of the most learned and most holy would understand them so ; that the Church, even in her general councils, would interpret His words in this sense. It must be, then, contrary to all probability, that He who foresaw all this would affect to express Himself in this manner in His last will and testament, had He not meant what He said ; or that He should not have somewhere explained Himself in a more clear way, to prevent the dreadful consequence of His whole Church's authorizing an error in a matter of so great importance.

Q. Have you any other reason to offer for taking the words of the institution according to the letter, rather than in a figurative sense ?

A. Yes : we have, for so doing, as I have just now hinted, the authority of the best and most authentic interpreter of God's Word, viz., His holy Church, which has always understood these words of Christ in their plain and literal sense, and condemned all those who have presumed to wrest them to a figure. Witness the many synods held against Berengarius, and the decrees of the general councils of Lateran, Constance, and Trent. Now, against this authority hell's gates shall never prevail.

(St. Matt. xvi. 18.) And with this interpreter Christ has promised that both He Himself and the Holy Ghost, the Spirit of truth, should abide forever. (St. Matt. xxviii. 20; St. John xiv. 16, 17.)

Q. But are not many of Christ's sayings to be understood figuratively, as when He says that He is "a door, a vine," etc.? And why, then, may not also the words of the institution of the blessed sacrament be understood figuratively?

A. It is a very bad argument to pretend to infer that because some of Christ's words are to be taken figuratively, therefore all are to be taken so: that because in His parables or similitudes His words are not to be taken according to the letter, therefore we are to wrest to a figurative sense the words of the institution of His solemn covenant, law, sacrament, and testament, at His last supper: that because He has called Himself "a door," or "a vine," in circumstances in which He neither was nor ever could be misunderstood by any one (He having taken so much care in the same places to explain His own meaning), therefore He would call bread and wine His body and blood, in circumstances in which it was natural to understand His words according to the letter, as He foresaw all Christendom would understand them, and yet has taken no care to prevent this interpretation of them.

There is therefore a manifest disparity between the case of the expressions you mention, viz., "I am the door, the vine," etc., and the words of the last supper, "This is my body, this is my blood." 1st. Because the former are delivered as parables and similitudes, and consequently as figures; the latter are the words of a covenant, sacrament, and testament, and therefore are to be understood according to their most plain and obvious meaning. 2d. Because the former are explained by Christ Himself in the same places in a figurative sense, and the latter not. 3d. Because the former are worded in such a manner as to carry with them the evidence of a figure, so that no man alive can possibly misunderstand them, or take them in any other than a figurative meaning; the latter are so expressed, and so evidently imply the literal sense, that they who have been the most desirous to find a figure in them have been puzzled to do it: * and all Christendom has for many ages judged without the least scruple that they ought to be taken according to the letter. 4th. Because the Church of God has authorized the literal interpretation of the words of the institution of the blessed sacrament; not so of those other expressions. In fine, because, according to the common laws and customs of speech, a thing may, indeed, by an elegant figure be called by the name of that thing of which it has the qualities or properties; and thus Christ, by hav-

* It was the case of Luther himself, as we learn from his epistle to his friends at Strasburg, tom. iv. fol. 502. And of Zuinglius, as we learn from his Epistle to Pomeranus, fol. 256.

ing in Himself the property of a door, inasmuch as it is by Him that we must enter into His sheepfold (St. John x. 9), and the property of the vine, in giving life and fruit to its branches (St. John xv. 1), might, according to the usual laws of speech, elegantly call Himself a door and a vine : but as it would be no elegant metaphor to call bread and wine, without making any change in them, His body and blood—because bread and wine have in themselves neither any similitude, nor quality, nor property of Christ's body and blood—so it would be absurd, for the same reason, to point to any particular door or vine, and say, "This is Jesus Christ."

Q. But may not the sign or figure, according to the common laws of speech, be called by the name of the thing signified? And have we not instances of this nature in Scripture? as when Joseph, interpreting the dream of Pharaoh (Gen. xli. 26), says, "The seven beautiful kine are seven years;" and our Lord, interpreting the parable of the sower (St. Luke viii. 11), says, "The seed is the word of God;" and St. Paul (1 Cor. x. 4) says, "The rock was Christ."

A. In certain cases, when a thing is already known to be a sign or figure of something else, which it signifies or represents, it may, indeed, according to the common laws of speech and the use of the Scripture, be said to be such or such a thing; as in the interpretation of dreams, parables, ancient figures, and upon such like occasions; when a thing is said to be this or that, the meaning is evident, viz., that it signifies or represents this or that. But it is not the same in the first institution of a sign or figure; because, when a thing is not known beforehand to be a sign or representation of some other thing, to call it abruptly by a foreign name would be contrary to all laws of speech, and both absurd and unintelligible. For instance, if a person, by an act of memory, had appointed within himself that an oak tree should be a sign or memorandum of Alexander the Great, and pointing to the tree should gravely tell his friends (who were not acquainted with his design), "This is that hero that overcame Darius," such a proposition as this would justly be censured as nonsensical and unworthy of a wise man; because such a figure of speech would be contrary to all laws of speech, and unintelligible. Just so would it have been, if our Saviour, at His last supper, without giving His disciples any warning beforehand of His meaning to speak figuratively, and without their considering beforehand the bread and wine as signs and representations of anything else, should have abruptly told them, "This is my body, this is my blood," had He not meant that they were so indeed. For, abstracting from the change which Christ was pleased to make in the elements by His almighty word, a bit of bread has no more similitude to the body of Christ than an oak tree has to Alexander the Great. So that nothing but the real presence of Christ's body and

blood could verify His words at His last supper, or vindicate them from being highly absurd and unworthy the Son of God.

Q. But do not those words which our Lord spoke (St. Luke xxii. 19), "This do for a commemoration of me," sufficiently clear up the difficulty, and determine His other words to a figurative sense?

A. These words, "Do this in commemoration of me," inform us, indeed, of the end for which we are to offer up, and to receive, the body and blood of Christ, viz., for a perpetual commemoration of His death (1 Cor. xi. 26); but they no way interfere with those other words, "This is my body, and this is my blood," so as to explain away the real presence of Christ's body and blood. For why should Christ's body and blood be less present in the sacrament because we are commanded in the receiving of them to remember His death? Certainly St. Matthew and St. Mark, who, in their gospels have quite omitted these words, "Do this in commemoration of me," never looked upon them as a necessary explication of the words of the institution, or as anywise altering or qualifying the natural and obvious meaning of these words, "This is my body, this is my blood."

Q. But does not the remembrance of a thing suppose it to be absent; for, otherwise, why should we be commanded to remember it?

A. Whatsoever things we may be liable to forget, whether really present or really absent, may be the object of our remembrance; and thus we are commanded in Scripture to "Remember God." (Deut. viii. 18; Eccles. xii. 1.) For "in Him we live, and move, and be." (Acts xvii. 28.) So that this command of remembering Christ's death is no wise opposed to His real presence; but the most that can be inferred from it is, that He is not visibly present, which is very true; and therefore, lest we should forget Him, this remembrance is enjoined. Besides, if we hearken to the Apostle (1 Cor. xi. 26), he will inform us that what we are commanded to remember is the death of Christ. Now the death of Christ is not a thing really present, but really past, and therefore a most proper subject for our remembrance.

SECTION II.—THE SECOND PROOF OF THE REAL PRESENCE, FROM ST. JOHN VI. 51, ETC.

Q. What other proof have you for the real presence of Christ's body and blood in the sacrament of the Eucharist, besides the words of the institution, "This is my body, and this is my blood"?

A. We have a very strong proof in the words of Christ, spoken to the Jews in the sixth chapter of St. John, where, upon occasion of the miracle of feeding the multitude with five loaves, having spoken of the necessity of believing in Him who is the living bread that came down

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from heaven, He passes from this discourse concerning faith, to speak of this sacrament, ver. 51, etc. "I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world. The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you, except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever." In which words the eating of Christ's flesh, and the drinking of His blood are so strongly, so clearly, and so frequently inculcated, and we are so plainly told that the bread which Christ was to give is that very flesh which He gave for the life of the world, that he must be resolved to keep his eyes shut against the light, who will not see so plain a truth.

Q. How do you prove that Christ in this place is speaking of the blessed sacrament?

A. By comparing the words which He spoke upon this occasion with those which He delivered at His last supper in the institution of the blessed sacrament. In the one place He says, "The bread that I will give is my flesh, which I will give for the life of the world:" in the other, taking bread and distributing it, He says, "This is my body, which is given for you:" where it is visible that the one is the promise which the other fulfills; and consequently, that both the one and the other have relation to the same sacrament. Hence we find that the holy fathers have always explained those words of the sixth chapter of St. John as spoken of the sacrament. (See St. Irenæus, L. 4. c. 34. Origen, Hom. 16, upon Numbers. St. Cyprian upon the Lord's prayer. St. Hilary in his 8th book of the Trinity. St. Basil in his Moral Rules, Reg. 1. c. 1. St. Cyril of Jerusalem, Catech. Mystag. 4. St. Ambrose of the Mysteries, c. 8. St. John Chrysostom, St. Augustine, and St. Cyril of Alexandria, writing upon the sixth chapter of St. John. St. Epiphanius, Hæres. 55. Theodoret, l. 4. *Hist. Eccles.* c. 11, etc.)

Q. But does not Christ promise eternal life (St. John vi. 51, 54, and 58), to every one that eateth of that bread of which He is there speaking? which promise cannot be understood with relation to the sacrament, which many receive to their own damnation. (1 Cor. xi. 29.)

A. He promises eternal life to every one that eateth of that bread ; but this is to be understood provided that he eat it worthily, and that he persevere in the grace which he thereby receives. And in this sense it is certain that this sacrament gives eternal life : whereas the manna of old had no such power, ver. 54. In like manner our Lord promises (St. Matt. vii. 7, 8), that “ every one that asketh shall receive : ” and yet many “ ask and receive not, because they ask amiss. ” (St. James iv. 3.) Thus St. Paul tells us (Rom. x. 13), that “ whosoever shall call upon the name of the Lord shall be saved : ” which also certainly must be understood provided they do it worthily and perseveringly, lest this text contradict that other (St. Matt. vii. 21), “ Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven. ” Thus, in fine, Christ tells us (St. Mark xiv. 16), “ He that believeth and is baptized shall be saved : ” and yet many believe and are baptized, like Simon Magus (Acts viii. 13), who for want of a true change of heart, or of perseverance in goodness, are never saved.

Q. But if those words of Christ (St. John vi. 52, 53, etc.) be understood of the sacrament, will it not follow that no one can be saved without receiving this sacrament, and that, also, in both kinds, contrary to the belief and practice of the Catholic Church ? since our Lord tells us, ver. 54, “ Amen, amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you have [or you shall have] no life in you. ”

A. It follows, from these words, that there is a divine precept for the receiving of this blessed sacrament ; which if persons willfully neglect, they cannot be saved. So that the receiving this sacrament, either actually or in desire, is necessary for all those who are come to the years of discretion, not for infants, who are not capable of “ discerning the body of the Lord. ” (1 Cor. xi. 28.) But that this sacrament should be received by all, in both kinds, is not a divine precept, nor ever was understood to be such by the Church of God, which always believed that under either kind Christ is received whole and entire, and consequently, that under either kind we sufficiently comply with the precept of receiving His flesh and blood.

Q. Why may not those words of Christ (St. John vi. 51, 52, 53, etc.) be taken figuratively, so as to mean no more than the believing in His incarnation and death ?

A. Because it would be too harsh a figure of speech, and unbecoming the wisdom of the Son of God, to express the believing in Him by such strange metaphors as eating His flesh and drinking His blood ; such as no man ever used before or since : and to repeat and inculcate these ex-

pressions so often, to the great offence both of the Jews, and even of His own disciples, who upon this account "went back, and walked no more with him" (vers. 60 and 66), when He might so easily have satisfied both the one and the other, by telling them that He meant no more by all that discourse than that they should believe in Him.

Q. Did, then, the Jews, and these disciples who cried out (ver. 61), "This saying is hard, and who can hear it?" understand our Saviour right, or did they mistake His meaning?

A. They understood Him rightly, so far as relates to the real receiving of His flesh and blood; but as to the manner of receiving, they understood Him not, since they had no thoughts of His giving himself whole and entire, veiled in a sacrament, but apprehended the eating of His flesh cut off from His bones, and drinking of His blood, according to the vulgar manner of other meat and drink, which we digest and consume. However, their not understanding Him seems not to have been so faulty as their refusing to believe Him: hence our Lord reprehends, not their want of understanding, but their not believing (ver. 64); and Peter in the name of the Apostles (vers. 69, 70), in opposition to those disciples who had fallen off, says, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and have known that thou art the Christ, the Son of God." So that these people ought, like the Apostles, to have submitted themselves to believe what as yet they understood not, and not to have run away from Him, who by His evident miracles proved Himself to be the Son of God, and consequently incapable of an untruth. By which example we may see how much more wisely Catholics act (who, in this mystery, like the Apostles, submit themselves to believe what they cannot comprehend, because they know that Christ has the words of eternal life) than those who, like the apostate disciples, cry out, "This is a hard saying, and who can hear it?" and thereupon will walk no more with Christ and His Church.

Q. What did our Lord say to His disciples who were offended with His discourse concerning the eating of His flesh?

A. He said unto them (vers. 62, 63), "Doth this scandalize you, if then you shall see the Son of Man ascend up where he was before?" Which words are variously interpreted, and may either be understood to signify that they who made a difficulty of believing that He could give them His flesh to eat then, whilst He was visibly amongst them, would have much more difficulty in believing it after He was gone from them by His ascension; or else Christ, by mentioning His ascension, would correct their mistaken notion of His giving them His flesh and blood in that gross manner which they apprehended: or, in fine, He mentioned His ascension into heaven to convince their incredulity by the evidence

of so great a miracle, which at once was to demonstrate both His almighty power and the truth of His words.

Q. What is the meaning of the following words (ver. 64), "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I have spoken to you are spirit and life"?

A. The meaning is, that the flesh separated from the spirit, in the manner which the Jews and incredulous disciples apprehended, would profit nothing; for what would it avail us to feed on dead flesh, separated from the soul and divinity, and consequently from the life-giving spirit? But then it would be blasphemy to say that the flesh of Christ, united to His spirit (in that manner in which the Catholic Church believes His flesh to be in the blessed sacrament, accompanied with His soul and divinity), profits nothing: for if the flesh of Christ were of no profit, He would never have taken flesh for us, and His incarnation and death would be unprofitable to us; which is the height of blasphemy to affirm.

"What means, 'the flesh profits nothing'?" says St. Augustine, writing upon this text, Tract. 27, in Joan. "It profits nothing, as they understood it: for they understood flesh as it is torn to pieces in a dead body, or sold in the shambles, and not as it is animated by the spirit. Wherefore it is said, 'the flesh profits nothing,' in the same manner as it is said, 'knowledge puffeth up.' (1 Cor. viii. 1.) Must we, then, fly from knowledge? God forbid: what, then, means, 'knowledge puffeth up'? That is, if it be alone without charity; therefore the Apostle added, 'but charity edifieth.' Join, therefore, charity to knowledge, and knowledge will be profitable, not by itself, but through charity: so here also, 'the flesh profiteth nothing,' viz., the flesh alone: let the spirit be joined with the flesh, as charity is to be joined with knowledge, and then it profits much. For if the flesh profited nothing, the Word would not have been made flesh, that He might dwell in us." So far St. Augustine.

Besides, according to the usual phrase of the Scripture, flesh and blood are often taken for the corruption of our nature, or for man's natural sense and apprehension, etc. As when it is said, 1 Cor. xv. 50, "that flesh and blood cannot possess the kingdom of God;" and St. Matt. xvi. 17: "Flesh and blood hath not revealed it unto thee," etc. And in this sense, 'the flesh profiteth nothing,' but it is the Spirit and grace of God that quickeneth and giveth life to our souls. And as the words which our Lord had spoken to them tended to explain to them so great a sacrament, in which they should receive this spirit, grace, and life in its very fountain, therefore He tells them, "the words that I have spoken to you are spirit and life."

SECTION III.—OTHER PROOFS OF THE REAL PRESENCE OF CHRIST'S BODY AND BLOOD IN THE BLESSED SACRAMENT.

Q. Have you any other proofs from Scripture of the real presence of the body and blood of Christ in the blessed sacrament?

A. Yes, 1 Cor. x., where the Apostle, to discourage Christians from having anything to do with the sacrifices offered to idols, tells them, ver. 16, that "the cup of blessing which we bless is the Communion of the blood of Christ, and the bread which we break is the Communion of the body of Christ."

2d. 1 Cor. xi. 27: "Wherefore whosoever shall eat this bread, or drink [é pine] this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."

Q. How so, if what the unworthy receiver takes be more than bread and wine?

A. 3d. 1 Cor. xi. 29: "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." How shall he discern it, if it be not there really present?

Q. Have you anything more to add by way of proof out of Scripture?

A. Yes, from the ancient figures of the Eucharist, which demonstrate that there is something more noble in it than bread and wine, taken only in remembrance of Christ.

Q. What are those figures?

A. They are many; but I shall take notice chiefly of three, viz., the paschal lamb, the blood of the testament, and the manna from heaven.

Q. How do you prove that these three were figures of the Eucharist?

A. I prove it with regard to the paschal lamb (which is acknowledged at all hands to have been a type of Christ), because it is visible that the rites and ceremonies of it, prescribed (Exodus xii.), had chiefly relation to the eating of it; and consequently this typical lamb in the Old Testament corresponds to the Lamb of God in the New Testament as eaten by His people in this sacrament, which for this reason was instituted immediately after our Lord had eaten the passover with His disciples, that the figure might be both explained and accomplished, and might make way for the truth. (See, concerning this figure, the current sense of the fathers in Tertullian, *L. 4. in Marcionem*. St. Cyprian, *L. de Unitate Ecclesiæ*. St. Jerome in c. 26. St. Matthiæ. . . . St. Chrysostom, *Homil. de Proditione Judæ*. St. Augustine, *L. 2. contra Literas Petiliani*, c. 37. St. Gaudentius, *Tract. 2. in Exod.* St. Cyril of Alexandria, *contra Nestor.*, p. 112. Theodoret in 1 Cor. xi. St. Leo, *Serm. 7. de Passione Domini*. Hesychius in c. 23. *Levit.* St. Gregory, *Hom. 22. in Evang.*)

2d. That "the blood of the testament with which Moses sprinkled the

people (Exod. xxiv. and Heb. ix.), saying, "This is the blood of the testament which God hath enjoined unto you," was a figure of the blood of Christ in this sacrament, our Lord Himself sufficiently declared, by evidently alluding to this figure, when He gave the cup to His disciples, saying, "This is my blood of the new testament;" (St. Matt. xxvi. 28; St. Mark xiv. 24), or, "This cup is the new testament in my blood." (St. Luke xxii. 20; 1 Cor. xi. 25.)

3d. That the manna was a figure of this sacrament, appears from St. John vi. 58: "Not as your fathers did eat manna and are dead: he that eateth this bread shall live forever." And from 1 Cor. x., where the Apostles, speaking of the figures of our sacraments in the Old Law, and taking notice of the cloud and the passage of the Red Sea as figures of baptism (vers. 1 and 2), in the 3d and 4th verses gives the manna and the water from the rock as figures of the Eucharist. The same is the current doctrine of the holy fathers, and is sufficiently demonstrated from the analogy which is found between the manna and this blessed sacrament. For which see the annotations in the Douay Bible, upon the sixteenth chapter of Exodus.

Q. How do you prove from these ancient figures the real presence of Christ's body and blood in this sacrament?

A. Because, if in this sacrament there were nothing more than bread and wine taken in remembrance of Christ, and as types and figures of His body and blood, then would the figures of the Old Law equal the sacraments of the New Law, yea, far excel them. For, who does not see that the paschal lamb was a more noble type, and far better representing Christ than bread and wine? Who does not perceive that the blood of victims solemnly sacrificed to God was a better figure of Christ's blood than the juice of the grape? Who can question but the heavenly manna, which is called the bread of angels, and was so many ways miraculous, was far beyond the bread of man? Who will not acknowledge that it is something more excellent and divine to foretell things to come, than only to commemorate things past? It must, therefore, be visible to every Christian, that if the paschal lamb, the blood of the testament, and the manna, were types of Christ, given to us in this sacrament, this sacrament itself must be something more than a type, figure or remembrance of Christ; and consequently must contain and exhibit Him really to us.

Q. But why may not a person suppose that the figures of the Old Testament might equal or excel the sacraments of the New?

A. No one who pretends to the name of Christian can suppose this. Since the Apostle assures us that the old law had nothing but "a shadow of the good things to come" (Heb. x. 1), that all its sacrifices and sacraments were but "weak and needy elements" (Gal. iv. 9), and that it was

annulled by reason of "the weakness and the unprofitableness thereof." (Heb. vii. 18.) And does not the very nature of the thing assure us that the figure must be inferior to the thing prefigured?

Q. Have you any other argument from Scripture in favor of the real presence of our Lord's body in the blessed sacrament?

A. Yes. Those innumerable texts of Scripture which prove the unerring authority of the Church of Christ, and the indispensable obligation of the faithful to follow the judgment of the Church, and to rest in her decisions, plainly demonstrate that to be the truth which the Church so long ago declared, with relation to this controversy; and that all Christians are obliged to yield to this decision.

Q. When did the Church decide this matter?

A. As soon as ever it was called in question, that is, about eight hundred years ago, in the days of Berengarius, who was the first that openly attacked the doctrine of the real presence, and was thereupon condemned by the whole Church in no less than fourteen councils, held during his lifetime in divers parts of Christendom; and the determination of these councils was afterward confirmed by the general councils of Lateran, Constance, and Trent.

Q. What Scripture do you bring to show that all Christians are obliged to submit to these decisions of the councils and pastors of the Church?

A. St. Matt. xviii. 17: "And if he will not hear the Church, let him be to thee as the heathen and publican." St. Luke x. 16: "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." St. John xx. 21: "As the father hath sent me even so I send you." Heb. xiii. 7: "Remember your prelates, who have spoken the word of God to you; whose faith follow." Ver. 17: "Obey your prelates, and be subject to them." 1 St. John iv. 6: "He that knoweth God heareth us [the pastors of the Church]: he that is not of God heareth not us: by this we know the spirit of truth and the spirit of error." And what wonder that Christ should require this submission to His Church and her "pastors and teachers, whom he has given for the perfecting of the saints [etc.], that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine . . ." since, even in the Old Law, He required, under pain of death, a submission to the synagogue and her ministers in their decisions relating to the controversies of the law, as may be seen in Deut xvii. 8, 9, etc.

Q. What Scripture do you bring to show that the Church is not liable to be mistaken in these decisions?

A. This is evidently proved from a great many texts both of the Old and the New Testament: in which we are assured, 1st. That the "church of the living God is the pillar and ground of truth," and consequently

not liable to error. (1 Timothy iii. 15.) 2d. "And I say to thee that thou art Peter; and upon this rock I will build my church, and the gates of hell [the powers of darkness and error] shall not prevail against it." (St. Matt. xvi. 18.) 3d. "But because I have spoken these things to you, sorrow hath filled your heart." (St. John xvi. 6.) "And behold I am with you all days, even to the consummation of the world." (St. Matt. xxviii. 20.) 4th. That the Holy Ghost, "the spirit of truth, shall abide with her for ever," with these same teachers of the Church (St. John xiv. 16, 17), and "guide them into all truth," ch. xvi. 13. 5th. That God has made a covenant with the Church, that His spirit, and His words, which He has put into her mouth, at the time when our Redeemer came, should "not depart out of her mouth, nor out of the mouth of her seed, nor out of the mouth of her seed's seed, from henceforth and for ever." (Isaiah lix. 20, 21.) 6th. That God has made a solemn oath to His Church, like that which He made to Noah, "that He would not be wroth with her, nor rebuke her." (Isaiah liv. 9, 10.) That He has promised to be her "everlasting light" (Isaiah lx. 18, 19, etc.); and to "set his sanctuary in the midst of her for evermore." (Ezek. xxxvii. 26.) All which is inconsistent with her being led astray by damnable errors. And thus the Scripture, by plainly giving testimony to the Church and Church authority, plainly also gives testimony to the truth of Christ's real presence in the Eucharist, which has been so often declared by that authority.

Q. Besides these arguments from Scripture and Church authority, have you anything else to allege in proof of the real presence?

A. Yes, 1st. The authority of all the ancient fathers, whose plain testimonies may be seen in an appendix to a book, entitled, *A Specimen of the Spirit of the Dissenting Teachers*, etc., anno 1736.

2d. The perpetual consent of the Greeks, and all the Oriental Christians, demonstrated by Monsieur Arnaud and the Abbé Renaudot, in their books, bearing title *La Perpetuite de la Foy*, etc., confirmed by the authentic testimonies of their patriarchs, archbishops, bishops, abbots, etc.;

* See the testimony of seven archbishops of the Greek Church, *Perpetuite*, vol. viii. p. 469. The testimonies of the archbishops and clergy of the isles of the Archipelago, etc., p. 472, etc. Of divers abbots and religious, chaps. iv. and v. Of four patriarchs of Constantinople, of the patriarch of Alexandria, and of thirty-five metropolitans or archbishops, anno 1672, chap. vi. p. 623. Of the churches of Georgia and Mingrelia, chap. vii. p. 634. Of the patriarchs of Jerusalem, and of several other archbishops, abbots, etc., p. 703. Of Macarius and Neophytus, patriarchs of Antioch, p. 723, etc. Of Methodius, patriarch of Constantinople, *Response Generale*, p. 151. See also the orthodox confession of the Oriental Church, signed by the four patriarchs, and many other bishops, *ibidem*, p. 138. That the same is the faith of the Armenians, is proved by the testimony of Haviadour, an Armenian prelate, and of Uscanus, bishop of St. Sergius; also of David the patriarch, and other bishops and priests of the Armenians, given at Aleppo, an. 1668. In the appendix to the first volume of the *Perpetuite*, pp. 78, 81, 82. Of James, patriarch of the Greater Armenia, and many other bishops and priests. *Response Generale*, i. 1, chap. xviii. Of the archbishops of the Armenians in Constantinople, Adrianople, and Amasæa, *ibid.* Of Cruciadorus, patriarch of the Lesser Armenia, with other bishops and priests, an. 672, tom. 3, *Perpetuite*, p. 774. Of the Armenians of Grand Cairo, an. 1671, and of several bishops at Ispahan the same year, *ibid.* pp. 775, 778. See also, in the first and third volumes of the

decrees of their synods against Cyril Lucar;* by the writings of their ancient† and modern divines; and by all their liturgies, and acknowledged by many Protestant witnesses.‡ Now what can be a more convincing evidence of this doctrine's having been handed down by tradition from the Apostles, than to see all sorts of Christians who have any pretensions to antiquity, agreeing in it?

3d. Both ancient and modern Church history furnishes us with many instances of the best-attested miracles, which from time to time have been wrought in testimony of this sacred truth: of which, in divers parts of Christendom, there are standing monuments to this day. It would be too tedious to descend to particulars, and so much the less necessary, because all the miracles of Jesus Christ Himself, as they prove that He could not be a liar, so they demonstrate that what He gives us in this sacrament is verily and indeed His body and blood, as He has so clearly told us.

SECTION IV.—TRANSUBSTANTIATION PROVED.—OBJECTIONS ANSWERED.

Q. What do you understand by transubstantiation?

A. That the bread and wine in the blessed sacrament are truly, really, and substantially changed by consecration into the body and blood of Christ.

Q. In what, then, does the Catholic doctrine of transubstantiation differ from the consubstantiation maintained by the Lutherans?

A. It differs in this, that Luther and his followers maintained the real presence of the body and blood of Christ in the bread and wine, or with the bread and wine; whereas the Catholic Church believes that the bread and wine are converted into the body and blood of Christ, so that there

Perpetuite, and in the *Response Generale*, many other attestations of the belief of the Muscovites, Jacobites, or Surians, Copts, Maronites, and Nestorians, touching the real presence and transubstantiation.

* See the acts of the synod of Constantinople, under the patriarch Cyril, of Beræa, an. 1639. And of the synod under the patriarch Parthenius, an. 1642. And of the synod of Cyprus, an. 1668.

† See (besides the testimonies of the Greek fathers of the first six centuries) Anastasius of Sina in his *Odegos*; Germanus, patriarch of Constantinople, in his *Theoria*. St. John Damascene, *Orat.* 3, *de Imaginibus*, lib. 2. Paralel. c. 5, I. 4. *Fidei Orthodoxæ*, c. 13. The second Council of Nice of 350 bishops, act 6. Elias Cret. *Comment. in Orat.* I. St. Greg. Naz. Nicephorus, patriarch of Constantinople, *Antiheretico*, I. Num. 10. Theophylactus ad cap. 26. St. Matthiæ Euthymius in Matt. 26. Samonas, bishop of Gaza, in *Discept. contra Achmed Saracenum*. Nicholas of Methone, *de Corp. et Sang. Christi*. Nicholas Cabasilas, Mark of Ephesus and Bessarion, *qui omnes in suis opusculis* (says Bishop Forbes, *de Euch.* I. I. c. 3.) *appertissime Transubstantionem confitentur*, *Jeremias Patriarcha in Resp.* 1 and 2 *ad Lutheranos*. Gabriel Philadelph. *de Sacrament.* The Greeks of Venice in *Resp. ad Cardinal. Guis. Agapius*, etc. See also in the two additional volumes of Renaudotto, the *Perpetuite de la Foy*, etc., the concurrent testimonies of divines of the other Oriental sects, and of all their liturgies.

‡ Sir Edwin Sandy's *Relation of the Religions of the West*, p. 235. Doctor Potter's *Answer to Charity Mistaken*, p. 225. Bishop Forbes *de Euch.* I. I. c. 3. p. 412. Crusius in *Germano-græcia*, I. 5, p. 226. Danawerus, I. *de Eccles. Græc. hodierna*, p. 46, etc. Hence, Doctor Philip Nicholai, a Protestant, in his first book of the *Kingdom of Christ*, p. 22, writeth thus: "Let my Christian readers be assured, that not only the churches of the Greeks but also of the Russians, and the Georgians, and the Armenians, and the Indians, and the Ethiopians, as many of them as believe in Christ, hold the true and real presence of the body and blood of the Lord," etc.

remains nothing of the inward substance of the bread and wine after consecration, but only the outward appearances or accidents.

Q. How do you prove this transubstantiation?

A. 1st. From the texts of Scripture above quoted, especially from the words of the institution (St. Matt. xxvi. 26, etc.), and from the words of Christ (St. John vi. 51, etc.), for our Lord, when He first gave the blessed sacrament, did not say, "in this, or with this, is my body and blood;" but He said, "This is my body," and "this is my blood." Neither did He say (St. John vi.), "in the bread that I will give will I give you my flesh," etc., but He said, "The bread that I will give is my flesh for the life of the world."

2d. From the tradition of the ancient fathers, whose doctrine may be seen in the books above quoted.

3d. From the authority and decision of the Church of God, in her general councils of Lateran, Constance, and Trent.

And indeed (supposing that the words of Christ, in the institution of the blessed sacrament, are to be taken according to the letter, as both Catholics and Lutherans agree), the most learned Protestants have often urged against Luther and his followers that the Catholic transubstantiation is more agreeable to the letter of Christ's words than the Lutherans' consubstantiation. (See the Bishop of Meaux's *Histoire des Variations*, 1, 2, num. 31, 32, 33.)

Q. But does not St. Paul, 1 Cor. x. and xi., speaking of the sacrament, after consecration, call it bread?

A. He does; and so do we, 1st. Because it is the bread of life, the food and nourishment of the soul. 2d. Because it still retains the qualities and accidents of bread, and has the whole outward appearance of bread; and therefore, according to the Scripture phrase, it is called bread, as angels appearing in the shape of men are oftentimes in Scripture called men. (See St. Luke xxiv. 4, and Acts i. 10, etc.) 3d. Because it was consecrated from bread, and therefore, according to the usual method of speaking in Scripture, it is called bread, being made from bread; as man is called dust (Gen. iii. 10), because made out of dust; and the serpent is called a rod (Exod. vii. 13) because made from a rod, etc.

Besides, we have two very good interpreters that inform us what this bread is, of which St. Paul is there speaking, viz., the same Apostle, when he tells us (1 Cor. x. 16) that "the bread which we break is the communion of the body of Christ;" and our Saviour Himself when He tells us (St. John vi. 52), "and the bread that I will give is my flesh for the life of the world."

Q. But what will you say to our Saviour's calling the sacrament the "fruit of the vine"? (St. Matt. xxvi. 29.)

A. If it were certain our Saviour had so called the consecrated wine

of the blessed sacrament, it would prove no more than St. Paul's calling the other kind bread ; that is, it would only show that the name of wine, or the fruit of the vine, might be given to it, from having the accidents and appearance of wine, and having been consecrated from wine. But there is all the reason in the world to think that this appellation of the fruit of the vine was given by our Saviour, not to the consecrated cup or chalice, but to the wine of the paschal supper, which they drank before the institution of the sacrament. This appears evident from St. Luke, who thus relates the whole matter, chap. xxii.

Ver. 14. "And when the hour was come, he sat down, and the twelve apostles with him.

15. " And he said to them, With desire I have desired to eat this Pasch with you before I suffer.

16. " For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

17. " And having taken the chalice, he gave thanks and said, Take and divide it among you.

18. " For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

19. " And taking bread, he gave thanks, and brake and gave to them, saying, This is my body which is given for you : do this for a commemoration of me.

20. " In like manner, the chalice also, after he had supped, saying, This is the chalice, the new testament in my blood, which shall be shed for you.

21. " But yet behold, the hand of him that betrayeth me is with me on the table."

Where it is visible that it was not the sacramental cup, but that which was drank with the passover, to which our Saviour gives the name of the fruit of the vine.

Q. But if the bread and wine do not remain after consecration, what then becomes of them ?

A. They are changed by the consecration into the body and blood of Christ.

Q. How can bread and wine be changed into the body and blood of Christ ?

A. By the almighty power of God (to whom nothing is hard or impossible), who formerly changed water into blood, and a rod into a serpent (Exod. vii.), and water into wine (St. John ii.), and who daily changes bread and wine by digestion into our body and blood.

Q. But do not all our senses bear testimony, that the bread and wine still remain ?

A. No: they only bear testimony that there remain the color and taste of bread and wine, as indeed there do; but as to the inward substance, this is not the object of any of the senses, nor can be perceived by any of them.

Q. Are not our senses deceived, then, in this case?

A. Properly speaking, they are not, because they truly represent what is truly there, viz., the color, shape, taste, etc., of bread and wine; but it is the judgment that is deceived, when, upon account of the color, shape, taste, etc., it too hastily pronounces that this is bread and wine.

Q. But are we not sufficiently authorized by the testimony of the senses, to make a judgment of a thing's being in effect that which it has all the appearances of?

A. Regularly speaking, we are, when neither reason nor divine authority interposes itself to oblige us to make another judgment. And thus the miracles and resurrection of Christ were demonstrated to the Apostles by the testimony of their senses. But the case would have been altered, if God Himself had assured them that what appeared to be flesh and bones was indeed another thing; for in such a case they ought certainly to have believed the testimony of God rather than their own senses.

Q. Can you give any instances in which the testimony of man's senses has represented one thing, and the divine authority of God's Word has assured us that it was not indeed what it appeared to be, but quite another thing?

A. Yes, we have many such instances in Scripture, as when angels have appeared in the shape of men, Gen. xix.; St. Matt. xxviii.; St. Mark xvi., etc.; and the Holy Ghost in the shape of a dove, St. Luke iii. 22, etc.

Q. Is there not, then, any of our senses that we may trust to, in relation to the judgment that we are to make concerning the inward part of the sacrament of the Eucharist?

A. Yes, we may safely trust to the sense of hearing which informs us by the Word of God, and the authority of the Church of God, that what appears to be bread and wine in this sacrament is indeed the body and blood of Christ: now "faith then cometh by hearing [St. Paul, Rom. x. 17], and hearing by the word of Christ."

Q. But if the substance of the bread and wine be not there, what is it, then, that gives nourishment to our bodies when we receive this sacrament?

A. This sacrament was not ordained for the nourishment of the body, but of the soul, though I do not deny but the body is also nourished when we receive the blessed Eucharist, not by the substance of the bread and wine, which is not there, nor by the body and blood of Christ, which is incorruptible, and therefore cannot be digested for our corporal nour-

ishment, but by the quantity and other accidents of the bread and wine (if, with the Aristotelian philosophers, you suppose them really distinguished from matter and substance), or by another substance which the Almighty substitutes, when, by the ordinary course of digestion the sacramental species are changed, and the body and blood of Christ cease to be there.

Q. But how can the accidents of bread and wine remain without the substance ?

A. By the almighty power of God ; which answer, if it satisfy you not, I refer you to the Cartesian philosophers, who will tell you that as the body and blood of Christ in the sacrament are contained precisely in the same circumscription and dimensions as the bread and wine were before the consecration, it follows, of course, that they must affect our senses in the same manner : now, color, taste, etc., according to modern philosophy, are nothing but the affections of our senses. (See Purchot, part I. Phys. 2, sec. 5, cap. 1.)

Q. How can the whole body and blood of Christ be contained in so small a space as that of the Host ; nay, even in the smallest sensible particle of it ?

A. By the same almighty power by which a camel can pass through the eye of a needle : “ With men this is impossible,” says our Saviour (St. Matt. xix. 26, and St. Mark x. 27), “ but not with God. For all things are possible with God.”

Q. How can the body of Christ be both in heaven and, at the same time, in so many places upon earth ?

A. By the same almighty power of God, which we profess in the very first article of our creed, when we say, “ I believe in God the Father Almighty.” So that it is a question better becoming an infidel than a Christian to ask, “ How can this be ?” when we are speaking of a God to whom nothing is impossible ; and who would not be God, indeed, if He could not do infinitely more than we can conceive. It is like the Jewish question (St. John vi. 52), “ How can this man give us his flesh to eat ?” As if the power of God were not as incomprehensible as Himself ; and as if it were not worse than madness for weak mortals to pretend to fathom the immense depth of the power of the Almighty by the short line and plummet of human reason.

Q. But is it not an evident contradiction for the same body to be at once in two places ?

A. Not at all ; no more than for one God to subsist in three distinct persons ; or one person in two natures ; or one soul to be at once in the head and in the heart ; or two bodies to be at once in the selfsame place ; as when Christ’s body came in to the disciples, the door being shut (St.

John xx. 26), or our bodies, after having returned to dust, to be many ages after restored at the resurrection.

Q. How do you prove there is no evident contradiction in any of all these things?

A. Because thousands of as good philosophers and divines as any among you cannot see any such contradiction; which is a plain demonstration there is no evidence in the case, and consequently it would be the highest rashness to deny the possibility of these things to the power of the Almighty.

Q. But what need was there that Christ should leave us His real body and blood in this sacrament, since, without His real presence, He might have bequeathed the self-same graces to our souls?

A. He might, indeed (if so He had pleased), as He might also have brought about the salvation of mankind, if He had so pleased, without becoming man Himself and dying upon a cross for us; but He chose these wondrous ways as most suitable to His love, and most proper to excite us to love Him. And who shall presume to call Him to an account why He has condescended so far?

Q. But are not the body and blood of Christ liable to be hurt and abused in this sacrament?

A. The body and blood of Christ are now immortal, impassible, and incorruptible, and consequently not liable to be hurt, nor divided, nor corrupted, though they may be said, indeed, to be abused by the unworthy communicant; and upon that account St. Paul (1 Cor. xi. 27), says: "Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord." But this abuse no more hurts the immortal body of Christ, than this or any other crime can hurt or violate His divinity.

SECTION V.—OF THE BREAD AND WINE MADE USE OF IN THIS SACRAMENT.

Q. What kind of bread does the Church make use of for the sacrament of the Eucharist?

A. The Church of Rome makes use of wafers of unleavened bread; that is, of bread made of fine wheaten flour, with no other mixture but pure water.

Q. Why does not the Church make use of common bread for this sacrament?

A. Because she follows the example of Christ, who at His last supper, when He first instituted and gave the blessed sacrament to His disciples, made use of unleavened bread.

Q. How do you prove that?

A. I prove it, because the day in which Christ first gave the blessed sacrament was (according to St. Matt. xxvi. 17; St. Mark xiv. 12, and St. Luke xxii. 7) "the first day of the unleavened bread." Now upon that day, and for the whole following week, there was no other bread to be found in Israel; and it was even death to use any other but unleavened bread, as we learn from Exod. xii. 15: "Seven days shall you eat unleavened bread: in the first day there shall be no leaven in your houses: whosoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel." Verse 19: "Seven days there shall not be found any leaven in your houses." So that it is plain that our Saviour made use of unleavened bread at His last supper, and that there was no other bread used at that time.

Q. Is there any other reason why we should prefer unleavened bread?

A. Yes, unleavened bread is an emblem or symbol of sincerity and truth. Hence St. Paul admonishes us, 1 Cor. v. 7, 8: "Purge out the old leaven of malice and wickedness, and to feast with the unleavened bread of sincerity and truth."

Q. What kind of wine do you make use of for this sacrament?

A. Wine of the grape, with which, by apostolical tradition, we mingle a little water.

Q. Has the practice of mingling water with the wine been always observed from the Apostles' days?

A. It certainly has, and that throughout the whole Church. (See St. Justin, *Apolog.* 2; St. Irenæus, 1. 5, c. 2; St. Cyprian, *Epistola* 63, *ad Cæcilium*, etc.)

Q. Did Christ, when He gave the cup to His disciples, mingle water with the wine?

A. It is probable He did; though the Scripture neither mentions the water nor the wine, but only speaks of His giving them the cup; however, the ancient and universal practice of the Church in all probability comes originally from the example of Christ.

Q. Is there not some mystery or secret meaning in the mingling of the water with the wine in the chalice?

A. Yes; it represents to us, 1st, the union of the human and divine nature in the person of the Son of God; 2d, the union of the faithful with Christ their head; 3d, the water and blood that flowed from the side of Christ.

Q. Why did our Lord appoint bread and wine for the matter of this sacrament?

A. 1st. Because bread and wine, being most nourishing to the body, were the most proper to represent the grace of this sacrament which is the food

and nourishment of the soul. 2d. Because bread and wine are both composed of many individual parts (*viz.*, grains or grapes), made by a perfect union of them all ; and therefore, as the holy fathers take notice, are a most proper type and symbol of Christ's mystical body, the Church, and of that unity which our Lord recommends to the faithful by this sacrament. According to St. Paul, 1 Cor. x. 17 : "For we, being many, are one bread, one body, all that partake of one bread."

Q. What other things are signified or represented by the outward forms of bread and wine in this sacrament ?

A. They are chiefly designed to signify or represent to us three things ; the one now past, *viz.*, the passion of Christ, of which they are the remembrance ; another really present, *viz.*, the body and blood of Christ, of which they are the veil ; and a third to come, *viz.*, everlasting life, of which they are the pledge.

SECTION VI.—OF COMMUNION IN ONE KIND.

Q. Why do not the faithful in the Catholic Church receive under the form of wine as well as under the form of bread ?

A. The Catholic Church has always looked upon it to be a thing indifferent whether the faithful receive in one kind or both ; because she has always believed that they receive Jesus Christ Himself, the fountain of all grace, as much in one kind as in both ; but her custom and discipline, for many ages, has been to administer this sacrament to the laity in one kind only, *viz.*, under the form of bread, by reason of the danger of spilling the blood of Christ, if all were to receive this cup ; which discipline was confirmed by the general Council of Constance, in opposition to the Hussites, who had the rashness to condemn in this point the practice of the universal Church.

Q. Did the Catholic Church never allow of the Communion in both kinds ?

A. She did, and may again if she please ; for this is a matter of discipline, which the Church may regulate or alter, as she shall see most expedient for the good of her children.

Q. What do you mean, when you say this is a matter of discipline ? I thought Communion in one kind had been looked upon in the Catholic Church as a matter of faith.

A. You must distinguish in this case between that which is of faith and that which is of discipline only. It is a matter of faith that under one kind we receive Christ whole and entire, and the true sacrament, and that there is no command of Christ for all the faithful to receive in both kinds ; so far it both is and ever was the faith of the Catholic Church, for her faith is unalterable. But whether the blessed sacrament

should actually be administered to the laity in one kind or in both, that is to say, what is most proper or expedient for the Church to practice or ordain in this particular, considering the circumstances of time, place, etc., this is what I call a matter of discipline, which may be different in different ages without any alteration in the faith of the Church.

Q. But did not Christ command the receiving in both kinds (St. Matt. xxvi. 27), "Drink ye all of this"?

A. These words were addressed to the twelve Apostles, who were all that were then present, and the precept was by them all fulfilled: "And they all drank of it." (St. Mark xvi. 23.) Now it is certain that many things were spoken in the gospel to the Apostles in quality of pastors of the Church which were not directed to the laity, as when they were commissioned to preach and baptize (St. Matt. xxviii. 19, 20), and to absolve sinners (St. John xx. 22), and upon this very occasion to do what Christ had done, that is, to consecrate and administer this sacrament in commemoration of Him. (St. Luke xx. 19.) And consequently it is no argument that all are obliged to drink of the cup because Christ commanded all the Apostles to drink of it, any more than that all are obliged to consecrate the sacrament because Christ commanded all the Apostles to do it; for both these commands were delivered at the same time, upon the same occasion, and to the same persons.

Q. But why should the Apostles and their successors, the bishops and priests of the Church, be commanded to drink of the cup rather than the laity? or why should Christ, at the first institution of the sacrament, consecrate and give it in both kinds, if all Christians were not to receive it in both kinds?

A. To satisfy both these queries at once, you are to take notice that the blessed Eucharist, according to the faith of the Catholic Church (as we shall show hereafter), is a sacrifice as well as a sacrament; and of this sacrifice, by the institution of Christ, the Apostles and their successors, the bishops and priests of the Church, are the ministers, whom He has commanded to offer it in commemoration of His death. (St. Luke xxii. 19.) Now, this sacrifice in remembrance of Christ's death, for the more lively representing the separation of Christ's blood from His body, requires the separate consecration of both kinds; and therefore the priests, who are the ministers of this sacrifice, receive at that time in both kinds; and Christ, who, in the first institution of this sacrifice, consecrated and gave both kinds, designed, without doubt, that it should be so received, at least by the ministers.

Q. But why should not the nature of the sacrament as much require both kinds to be received by all, as the nature of the sacrifice requires both kinds to be consecrated?

A. Because the nature of the sacrament consists in being the sign and cause of grace: now, under either kind, there is both a sufficient sign of grace, viz., of the nourishment of the soul, and at the same time the fountain and cause of all grace, by the real presence of Christ, in whom are locked up all the treasures of grace, so that the nature of the sacrament sufficiently subsists in either kind. But the nature of the sacrifice particularly requires the exhibiting to God the body and blood of His Son, under the veils that represent the shedding of His blood, and His death; and therefore the nature of the sacrifice requires the separate consecration of both kinds, which, being consecrated, must be received by some one, and by no one more properly than by the priest.

Q. Does not Christ say (St. John vi. 54), "Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you"?

A. He does: and in the same chapter, vers. 57, 58, He tells us, "He that eateth my flesh and drinketh my blood, abideth in me, and I in him; so he that eateth me, the same also shall live by me," which texts are easily reconciled, if we consider that, according to the Catholic doctrine, and according to the truth, whosoever receives the body of Christ most certainly receives His blood at the same time; since the body which he receives is a living body (for Christ can die no more, Rom. vi. 9), which cannot be without the blood. There is no taking Christ by pieces; whoever receives Him, receives Him entirely.

Q. But are not the faithful deprived of a great part of the grace of this sacrament by receiving in one kind only?

A. No: because the grace of this sacrament, being annexed to the real presence of Christ, who is the fountain of all grace, and Christ being as truly and really present in one kind as in both, consequently He brings with Him the same grace to the soul when received in one kind, as He does when received in both.

Q. Is it not then a privilege granted to the priests above the laity, to receive in both kinds?

A. No: their receiving in both kinds, as often as they say Mass, is no privilege, but the consequence of the sacrifice which they have been offering, as you may gather from what I have told you already; for at other times, when they are not saying Mass, no priest, bishop, or Pope, even upon his death-bed, ever receives otherwise than in one kind.

Q. Have you anything more to add in favor of Communion in one kind?

A. Yes: 1st. That the Scripture in many places, speaking of the holy Communion, makes no mention of the cup. (See St. Luke xxiv. 30, 31; Acts ii. 42, 46; xx. 7; 1 Cor. x. 17.) 2d. That the Scripture promises life eternal to those who receive in one kind. (St. John vi. 51, 57, 58.) 3d. That

the ancient Church most certainly allowed of Communion in one kind and practised it on many occasions. (See Tertullian, 1, 2, *ad Uxorem* c. 5; St. Denys of Alexandria, *Epis. ad Fabium Antioch*, recorded by Eusebius, 1. 6. *Histor.* c. 34; St. Cyprian, 1. *de lapsis*. St. Basil, *Epist.* 269. St. Ambrose, *de Satyro Fratris*; Paulinus in *Vita Ambrose*, etc.) 4th. That many learned Protestants have acknowledged that there is no command in Scripture for all to receive in both kinds. (See Luther, in his *Epistle to the Bohemians*; Spalatensis, *de Rep Eccles*, 1. 5. c. 6; Bishop Forbes, 1, 2, *de Eucharist.* c. 1, 2; White, bishop of Ely, *Treatise on the Sabbath*, p. 79. Bishop Montague, *Orig.*, p. 79.)

Q. But what would you say further to a scrupulous soul, which, through the prejudice of a Protestant education, could not be perfectly easy upon this article?

A. I should refer such person to the Church and her authority, and to all those divine promises recorded in Scripture by which we are assured that in hearing the Church and her pastors, we are secure; that Christ and His holy Spirit shall be always with them to guide them into all truth; and that the gates of hell shall never prevail against this authority. So that a Christian soul has nothing to fear in conforming itself to the authority and practice of the Church of God; but very much in pretending to be wiser than the Church, or making it a scruple to hear and obey her spiritual guides.

SECTION VII.—OF THE MANNER OF ADMINISTERING THE BLESSED SACRAMENT; OF DEVOTION BEFORE AND AFTER COMMUNION; OF THE OBLIGATION OF RECEIVING IT; AND OF ITS EFFECTS.

Q. In what manner is the blessed Eucharist administered to the people?

A. After the Communion of the priest in the Mass, such of the people as are to communicate go up to the rails before the altar, and there kneel down, and taking the towel, hold it before their breasts in such a manner that if, in communicating, it should happen that any particle fell, it would not fall to the ground, but be received upon the towel. Then the clerk, in the name of all the communicants, says the Confiteor, or general form of confession, by which they accuse themselves of all their sins to God, to the whole court of heaven, and to God's ministers, and crave mercy of God, and the prayers and intercession of both the triumphant and militant Church. After which the priest, turning toward the communicants, says:

“May almighty God have mercy on you, and forgive you your sins, and bring you to life everlasting. Amen.

“May the almighty and merciful Lord grant you pardon, absolution and remission of all your sins. Amen.”

Then the priest, taking the particles of the blessed sacrament which are designed for the communicants, and holding one of them, which he elevates a little over the pix or paten, pronounces the following words: "Ecce Agnus Dei," etc., that is, "Behold the Lamb of God: behold Him who taketh away the sins of the world." Then he repeats three times, "Domine non sum dignus," etc.; that is, "Lord, I am not worthy that thou shouldst enter under my roof; speak but only the word, and my soul shall be healed." After which he distributes the holy Communion, making the sign of the cross with the consecrated particle upon each one, saying to each one, "The body of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen."

Q. In what manner is the blessed sacrament administered to the sick?

A. The Catholic Church has always practiced the reserving of some consecrated particles of the blessed Eucharist for communicating to the sick, and where she enjoys free exercise of religion takes care that this blessed sacrament be carried to them with a religious solemnity, attended with lights, etc. When the priest comes into the chamber where the sick person lies, he says, "Peace be to this house." Ans. "And to all that dwell therein." Then setting down the pix, with the blessed sacrament, upon the table, which must be covered with a clean linen cloth, he takes holy water and sprinkles the sick person and the chamber, saying, "Asperges," etc. ("Thou shalt sprinkle me, O Lord; with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.") (Ps. l.) "Have mercy on me, O God, according to thy great mercy! Glory be to the Father," etc. Then he again repeats the anthem, "Thou shalt sprinkle me," etc. After which he adds, "Our help is in the name of the Lord." Ans. "Who made heaven and earth." Priest. "O Lord, hear my prayer." Ans. "And let my cry come unto thee." Priest. "The Lord be with you." Ans. "And with thy spirit." Priest. "Let us pray."

THE PRAYER.

"O holy Lord, almighty Father, everlasting God, graciously hear us, and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all who dwell in this habitation. Through Christ our Lord, Amen."

Then the priest, coming to the sick person, endeavors to dispose him and to prepare him for receiving the blessed sacrament; and, if he have any sin upon his conscience, hears his confession and absolves him. After which the sick person, or some other in his name, says the Confiteor, and the priest says, "May the almighty God have mercy on thee," etc., as above: "Behold the Lamb of God," etc., "Lord I am not

worthy," etc. And, in giving the blessed sacrament, if it be by way of viaticum, or preparation for death, he says, "Receive, brother [or sister], the viaticum of the body of our Lord Jesus Christ, who may guard thee from the wicked enemy, and bring thee to everlasting life. Amen." But if the sick person be not in danger of death, the priest, in giving the blessed sacrament, pronounces the usual form: "May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen."

After which the priest says the following prayer:

"O holy Lord, almighty Father, eternal God, we beseech thee with faith that the sacred body of our Lord Jesus Christ, thy Son, may be available to this our brother [or sister] who has received it, as a medicine to eternity, both for body and soul: through the same Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, for ever and ever. Amen."

Then, if there remain in the pix any other particles of the blessed sacrament, the priest gives the benediction therewith to the sick person: otherwise he pronounces the usual blessing, making the sign of the cross, and saying, "May the blessing of almighty God, the Father, the Son, and the Holy Ghost, descend upon thee, and remain always with thee. Amen."

Q. In what disposition of soul is a person obliged to be, in order to receive worthily the blessed sacrament?

A. He is obliged to be in the state of grace, and free, at least, from the guilt of mortal sin; that is to say, from the guilt of any willful transgression in any matter of weight, of the commandments of God, or of his Church. The reason of this is, because a soul, under the guilt of mortal sin, is an enemy to God, and a slave of the devil; and therefore it would be a grievous crime for a soul in that state to presume to receive the body and blood of Christ, which, according to the doctrine of St. Paul (1 Cor. xi. 29), would be receiving damnation to itself.

Q. What, then, is a person to do in order to prevent so great an evil?

A. St. Paul tells us (1 Cor. xi. 28), that he is to try himself; that is, to search and examine diligently his own conscience before he ventures to approach this blessed sacrament.

Q. And what if, upon examination, he finds his conscience charged with any weighty matter?

A. He must take care to discharge it in the manner Christ has appointed, viz., by a hearty repentance and sincere confession: laying open the state of his soul to those sacred judges to whom Christ said (St. John xx. 23), "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

Q. What else is required of a person that is to receive the blessed sacrament?

A. He must be fasting, at least from midnight, for so the Church commands, agreeably to a most ancient and apostolical tradition: so that if, through inadvertence, a person has taken any thing, though it were no more than one drop or crumb, after twelve o'clock at night, he must by no means receive that day, as it would be a crime to attempt it.

Q. Is there no exception to this rule?

A. Yes, the case of danger of approaching death excepted; for then persons are permitted to receive the blessed sacrament by way of viaticum, though they are not fasting.

Q. What kind of devotion do you recommend to a Christian that is preparing himself for holy Communion?

A. Besides the clearing of his conscience from sin by a good confession I recommend to him, 1st. To think well on the great work he has in hand; to consider attentively who he is, and who it is that he is preparing to receive, and earnestly to beg of God to make him worthy. 2d. To propose to himself a pure intention, viz., the honor of God, and the health of his own soul; and in particular, that by worthily receiving Christ he may come to a happy union with Him, according to that saying of St. John vi. 56: "He that eateth my flesh and drinketh my blood abideth in me and I in him." 3d. To meditate on the sufferings and death of his Redeemer, to comply with that command of our Lord (St. Luke xxii. 19), "Do this for a commemoration of me." 4th. To prepare himself by acts of virtue, more especially of faith, love, and humility, that so he may approach his Lord with a firm belief of His real presence in this sacrament, and of His death and passion; with an ardent affection of love to Him, who has so much loved us, and with a great sentiment of his own unworthiness and sins, joined with a firm confidence in the mercies of his Redeemer.

Q. What ought to be a Christian's behavior at the time of receiving this blessed sacrament?

A. As to the interior, he ought to have his soul at that time full of the sentiments we have just now mentioned, of faith, love, and humility; and as to the exterior comportment, he ought to have his head erect, his eyes modestly cast down, his mouth moderately open, and his tongue a little advanced on his under lip, that the priest may conveniently put the sacred Host on his tongue; which he must gently convey into his mouth, and after having moistened it for a moment or two on his tongue, swallow it as soon as he can. In all which he is carefully to avoid: 1st, the putting his mouth to the towel; 2d, the chewing with his teeth, or raising the Host to the roof of his mouth; 3d, the letting the sacred particles quite dissolve in his mouth; 4th, the spitting soon after communion. But should the particles happen to stick to the roof of his mouth, let him

not be disturbed, nor put his finger into his mouth to remove it, but gently remove it with his tongue as soon as he can, and so convey it down.

Q. What devotion do you recommend after Communion?

A. 1st. Adoration, praise, and thanksgiving, in order to welcome our dear Saviour upon His coming under our roof. Here let the soul cast herself at the feet of her Lord; let her, like Magdalen, wash them in spirit with her tears, or, if she dare presume so high, let her embrace Him, with the spouse in the Canticles, and say, "I have found him whom my soul loves; I will hold him, and I will not let him go." Let her, like the royal prophet, invite all heaven and earth to join with her in praising her Lord; and let her excite all her powers to welcome him. 2d. I recommend to the devout communicant to make a present or offering to Christ, in return for His having given Himself. The present that He expects is our heart and soul, which, with all its faculties, ought on this occasion to be offered and consecrated to our Lord. 3d. At this time the soul ought to lay all her necessities before her Redeemer, and not neglect so favorable an opportunity of suing for His mercy and grace, both for herself and the whole world; for those more especially for whom she is in particular obliged to pray: but, above all things, let her pray that nothing in life or death may ever separate her from the love of Him whom she has here received and chosen for her Lord and Spouse for ever.

Q. What do you think of those who spend little or no time in recollection and devotion after Communion?

A. I think they in some manner affront Christ, in so quickly turning their backs upon Him, and that they wrong their own souls, which by this neglect are robbed of those graces and comforts which they would have received if they had stayed in His company.

Q. Have you anything more to recommend after Communion?

A. I have this to recommend, with regard to the whole following day, that a person take care to be more than ordinarily collected, and very much upon his guard against the snares of the enemy, who is never more busy than upon this occasion to fling some temptation or provocation in a Christian's way, by which he may disturb the soul, and rob her of the treasure which she has received; and therefore it behooves Christians to be cautious against this wicked enemy and all his stratagems, lest, by putting us into a passion, or otherwise drawing us into sin, he quickly drive Christ out of our souls.

If you desire to be more perfectly instructed in what relates to this blessed sacrament, and the devotion that is proper before and after Communion, I refer you to Father Lewis de Grenada's *Memorial of a Christian Life*, book iii.; Dr. Gobinet's 2d vol. of the *Instruction of Youth*, or Rev. Mr. Gother's book of *Instructions and Devotions for Confession and Communion*.

Q. Are all Christians, arrived at the years of discretion, under an obligation of receiving this sacrament?

A. They certainly are. 1st. By a divine precept or commandment of Christ (St. John vi. 54): "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you." Which precept obliges to the receiving sometime, at least, in our life, and at our death. 2d. By a precept or commandment of the Church, published in the great Council of Lateran, anno 1215, by which all the faithful are obliged to receive at least once a year, and that within the Easter time (which begins on Palm Sunday and lasts till Low Sunday*), except the person, by the advice of his pastor, should, for some just reason, be permitted to put off his communion till another time.

Q. What is the penalty imposed by this council on such as neglect their Easter Communion?

A. The council orders that such offenders should be excluded the Church; and, if they die in their transgressions, be deprived of Christian burial.

Q. Are persons actually excommunicated who neglect their Easter Communion?

A. No, they are not, till their superiors pronounce the sentence of excommunication against them; because the council does not actually inflict this penalty, but only orders or authorizes the inflicting of it.

Q. If a person has passed by the time of Easter, or was hindered from communicating at that time, is he obliged to communicate afterward, as soon as he can?

A. Yes, he is; at least, if you speak of one who has been a whole year without communicating; for the Church precept obliges the receiving at least once a year. For the same reason, a person that has not been at Communion within the year, and foresees that he shall be hindered at Easter, ought to anticipate his paschal Communion by receiving beforehand.

Q. And what if a person has made a sacrilegious Communion at Easter; has such a one satisfied the precept of the Church?

A. No, certainly. (See the 55th proposition condemned by Innocent XI.) And therefore such a one remains obliged to go to Communion, in the same manner as if he had not communicated at all.

Q. At what age are Christians obliged by the precept of the Church to communicate?

A. As soon as they come to the years of discretion, as is expressed by the Council of Lateran; that is, when they have that perfect use of rea-

* The time appointed in the archdiocese of Dublin begins on Ash Wednesday, and terminates on Ascension day.

son, and are so well instructed in their duty as to be able to discern the body of the Lord, and to receive it with due reverence and devotion. This happens in some earlier, in others later ; but seldom earlier than about ten years of age.

Q. But if a child, that is between seven and ten years of age, should be in evident danger of death ?

A. Many divines are of opinion if such a one be come to the use of reason (which is commonly presumed after seven years of age), that he may, or even ought to receive, because of the command of Christ. (St. John vi. 54.) So Suarez, Novarrus, etc.

Q. What are the effects of this blessed sacrament in the worthy receivers ?

A. It is the food, nourishment, strength, and life of the soul, by supplying it with sanctifying grace, by repairing its forces, by arming it against its passions and concupiscences, by maintaining it at present in the life of grace, and bringing it to life and glory everlasting ; according to that saying of St. John vi. 51 : “ And the bread that I will give is my flesh for the life of the world ; ” and ver. 59 : “ He that eateth this bread shall live forever.”

SECTION VIII.—OF THE WORSHIP OF CHRIST IN THIS SACRAMENT ; ALSO OF BENEDICTIONS AND PROCESSIONS.

Q. What kind of honor is due to this blessed sacrament ?

A. Divine honor and adoration, inasmuch as it contains truly and really the divine person of Jesus Christ, the Son of God ; who, as He is truly God, ought most certainly to be adored wheresoever He is.

Q. Is there no danger of idolatry in this practice ?

A. No, certainly : because this honor is not paid to the outward veil, or the sacramental signs, but to Jesus Christ who lies hidden there : now, Jesus Christ is no idol, but the true and living God.

Q. But if the doctrine of the real presence and transubstantiation should not be true, would we not then, at least, be guilty of idolatry ?

A. We are as positively certain, by divine faith, of the truth of the doctrine of the real presence and of transubstantiation, as Protestants can be of the divinity of Jesus Christ ; therefore we are as much out of the reach of the danger of idolatry in worshiping Christ in the sacrament, as they are in worshiping Him in heaven. I shall add, for their further satisfaction, that some of their best divines have discharged us from all danger of idolatry in worshiping Christ in this sacrament, as they may find in Dr. Jeremy Taylor's *Liberty of Prophesying*, sec. 20, num. 26, and in Mr. Thorndike's *Just Weights and Measures*, ch. xix., p. 125. Dr. Taylor's words on this subject deserve to be remarked ; he writes as follows :

“Idolatry is a forsaking the true God, and giving divine worship to a creature or to an idol; that is, to an imaginary God. Now it is evident that the object of their (the Catholics’) adoration, in the blessed sacrament, is the only true and eternal God, hypostatically joined with His holy humanity, which humanity they believe actually present under the veil of the sacramental signs. And if they thought Him not present, they are so far from worshipping the bread in this case, that themselves profess it idolatry to do so, which is a demonstration that their soul has nothing in it that is idolatrical; the will has nothing in it but what is a great enemy to idolatry: and nothing burns in hell but proper will.” So far this learned Protestant prelate.

Q. Why does the Catholic Church reserve the blessed sacrament in her churches?

A. She reserves the blessed sacrament in tabernacles upon her altars, partly that she may have it there to carry to the sick at all hours, whenever they shall be in need of it, and partly for the comfort of her children, who by this means have Jesus Christ always amongst them, and may come when they please to visit Him. This custom of reserving the blessed sacrament is as ancient as Christianity, as appears from the most certain monuments of antiquity.* And it is upon account of the blessed sacrament reserved in the tabernacle, that a lamp hangs before the altar, to burn there day and night, and that we kneel as often as we pass before the tabernacle.

Q. Why is the blessed sacrament, upon certain days, exposed to the view of the people in a monstrance set upon the altar?

A. It is to invite the people to come there to adore Jesus Christ, and to excite in them a greater devotion, by the sight of their Lord veiled in these sacred mysteries.

Q. What is the meaning of the benediction given on certain days?

A. It is a devotion practiced by the Church, in order to give adoration, praise and blessing to God for His infinite goodness and love, testified to us in the institution of this blessed sacrament, and to receive at the same time the benediction or blessing of our Lord there present.

Q. Why is the blessed sacrament sometimes carried in solemn procession through the streets?

A. To honor our Lord there present with a kind of triumph, and thereby to make Him some sort of amends for the injuries and affronts which are so frequently offered to this divine sacrament, and to obtain His blessing for all those places through which He passes.

* Tertullian, L. ii., *ad Uxorem*, c. 5. St. Cyprian, 1. 1. *de Lapsis*, etc.

CHAPTER VI.

OF THE SACRIFICE OF THE MASS.

Q. WHAT do you mean by the Mass ?

A. The Mass is the liturgy of the Catholic Church, and consists in the consecration of the bread and wine into the body and blood of Christ, and the offering up of this same body and blood to God by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same till the end of the world.

Q. Why is this liturgy called the Mass ?

A. Some think this word is derived from the Hebrew word *missach* (Deut. xvi.), which signifies a "voluntary offering"; others are of the opinion that it is derived from the *missa* or *missio*, that is, from the "dismission" of the catechumens and others, who were not permitted anciently to be present at this sacrifice. But be this as it will, the name is of very ancient use in the Church, as appears from St. Ambrose, L. 2. *Epist.* 14, *ad Sororem*; St. Leo, *Epist.* 81, *ad Dioscorum*; and St. Gregory, *Hom.* 6. *in Evangelia*.

Q. Is the Mass properly a sacrifice ?

A. Yes, it is.

Q. What do you mean by a sacrifice ?

A. A sacrifice, properly so called, is an oblation or offering of some sensible thing made to God by a lawful minister, to acknowledge, by the destruction or other change of the thing offered, the sovereign power of God, and to render Him the homage due to His supreme Majesty.

Q. How, then, is the Mass a sacrifice ?

A. Because it is an oblation of the body and blood of Jesus Christ, under the outward and sensible sign of bread and wine, offered to God by the ministry of the priests of the Church, lawfully consecrated and empowered by Christ; and this oblation is accompanied with a real change and destruction of the bread and wine by the consecration of them into the body and blood of Christ, and a real exhibiting of Christ our Victim, heretofore immolated upon the cross, and here mystically dying in the separate consecration of the two different species; and this oblation is made to God to acknowledge His sovereign power, to render Him our homage, and for all the other ends for which sacrifice is offered to His divine Majesty.

Q. What are the ends for which sacrifice of old was offered, and is still to be offered to God ?

A. For these four ends: 1st, for God's own honor and glory, by ac-

knowledging His sovereignty and paying Him our homage; 2d, to give God thanks for all His blessings; 3d, to beg pardon for our sins; 4th, to obtain grace and all blessings from His divine Majesty.

Q. Have the servants of God, from the beginning of the world, been always accustomed to honor Him with sacrifice?

A. Yes, they have. Witness the sacrifice of Abel (Gen. iv.), the sacrifice of Noah (Gen. viii.), the sacrifice of Melchisedech (Gen. xiv.), the sacrifices of Abraham (Gen. xv. and xxii.), the sacrifices of Job (ch. i. 42), and the many different kinds of sacrifices prescribed in the law of Moses; of these ancient sacrifices some were holocausts, or whole burnt-offerings, in which the victim or host was wholly consumed by fire, and thereby given fully to God without reserve, for the more perfect acknowledgment of His sovereignty. Others were pacific or peace offerings; and these were either offered in thanksgiving for blessings received, or for the obtaining of graces and favors from the divine Majesty. Again, some were bloody sacrifices, in which the victim was slain; others unbloody, as the sacrifice of Melchisedech, which was bread and wine (Gen. xiv.); the sacrifices of fine flour with oil and frankincense, of unleavened cakes, etc., prescribed (Levit. ii.); of the scape-goat (Levit. xvi.), etc.

Q. Were these sacrifices of the law of nature and of the law of Moses agreeable to the divine Majesty?

A. They were, as often as they were accompanied with the inward sacrifice of the heart; not for any virtue or efficacy that they had in themselves (being but weak and needy elements), but in view of the sacrifice of Christ, of which they all were types and figures, and in consideration of the faith of those who offered them, by which they believed in a Redeemer to come, whose blood alone was capable to reconcile them to God.

Q. Why are all these sacrifices now abolished?

A. Because they were but figures of the sacrifice of Christ, and, therefore, were to give place to His sacrifice, as figures of the truth.

Q. How do you prove that these ancient sacrifices had no power nor efficacy of themselves, and were to make way for another sacrifice, viz., that of Christ?

A. This is evident from many texts of Scripture; I shall only allege one at present, viz., Psalm xxxix., spoken in the person of Christ to His Father: "Sacrifice and oblation thou wouldst not; but ears thou hast perfected to me"; or, as St. Paul reads it (Heb. x. 5), "but a body thou hast fitted to me. Holocausts for sin did not please thee."

Q. What is the sacrifice of Christians under the new law?

A. We have no other sacrifice but that of Christ, which He once offered upon the cross, and daily offers, by the ministry of His priests, upon the altar, viz., the Eucharist.

Q. Is the sacrifice of the cross and that of the Eucharist the same sacrifice, or two distinct sacrifices ?

A. It is the same sacrifice ; because the Victim is the self-same, viz., Jesus Christ, and the Priest or principal Offerer is also the self-same Jesus Christ : it was He who offered Himself upon the cross ; it is He who offers Himself upon the altar. The only difference is in the manner of the offering ; because in the sacrifice of the cross Christ really died, and, therefore, that was a bloody sacrifice ; in the sacrifice of the altar He only dies mystically, and, therefore, this is an unbloody sacrifice. I say, He dies mystically, inasmuch as His death is represented in consecrating apart the bread and wine, to denote the shedding of His sacred blood from His body at the time of His death.

Q. Why do you say that Jesus Christ is the priest that offers the sacrifice of the altar, since there is always another priest to perform this office ?

A. Because the priest who officiates in the Mass officiates as Christ's vicegerent, and in His person ; and, therefore, when he comes to the consecration of the elements, in which this sacrifice essentially consists, he speaks not in his own name, but in the name and person of Christ, saying : " This is my body, this is the chalice of my blood," etc. So that Christ Himself is the principal priest ; the officiant only acts by His authority, in His name and person.

Q. But what need was there of the sacrifice of the altar, since we were fully redeemed by the sacrifice of the cross ?

A. 1st. That we might have in the sacrifice of the altar a standing memorial of the death of Christ. 2d. That by the sacrifice of the altar the fruits of His death might daily be applied to our souls. 3d. That His children might have, till the end of the world, an external sacrifice, in which they might join together in the outward worship of religion, as the servants of God from the beginning of the world had always done. 4th. That in and by this sacrifice they might unite themselves daily with their High-Priest and Victim, Jesus Christ, and daily answer the four ends of sacrifice.

Q. What proofs have you that the Mass is properly a sacrifice ?

A. Because, as we learn from many plain texts of Scripture, quoted in the foregoing chapter, and from the perpetual tradition of the universal Church, in the consecration of the holy Eucharist the bread and wine are really changed into the body and blood of Christ ; and consequently, in and by this consecration, the real body and blood of Christ, our Victim, which for us was immolated upon the cross, are in the Mass exhibited and presented to God. Therefore the Mass is properly a sacrifice, and the same sacrifice as that which Christ offered upon the cross.

And that this sacrifice is propitiatory for obtaining the remission of our sins we learn from the very words of Christ our Lord, at the first institution of it at His last supper, when, in the consecration of the elements, speaking in the present tense, He tells us (as His words are in the original Greek): "This is my body which shall be delivered for you." (1 Cor. xi. 24.) "This is my blood of the new testament, which shall be shed for many" (St. Matt. xvi. 28; St. Mark xiv. 24), or, "This [cup] is the new testament in my blood, which is shed for many," viz., for the remission of sins.

Q. Have you any other texts of Scripture for the sacrifice of the Mass?

A. Yes, besides many figures of this sacrifice in the Old Testament (of which the most evident is that of the bread and wine offered by Melchisedech, the priest of the most high God, Genesis xiv.; according to whose order Christ is said to be a priest for ever (Psalm xc.); and that, as the holy fathers* take notice by reason of this sacrifice of the Eucharist) we have the prophecy of Malachi i. 10, 11, where God, rejecting the Jewish sacrifices, declares His acceptance of the sacrifice or pure offering which should be made to Him in every place among the Gentiles; which texts the ancient fathers, both Greek and Latin, urge to show that the Eucharist is a sacrifice. (See St. Justin, *in Dialog. cum Tryphone*; St. Irenæus, 1. 4. c. 32; St. Chrysostom, in *Ps. xcii.*; St. Augustine, 1. 18. *de Civitate Dei*, c. 35, etc.)

In the New Testament we have Heb. xiii. 10, where the Apostle tells us, that under the new law "we have an altar [and consequently a sacrifice] whereof they have no power to eat who serve the tabernacle;" that is, they who continue in the service of the Old Law. And in 1 Cor. x. 14-21, the same Apostle makes a parallel between the partakers of the Christian sacrifice and those who partake of the Jewish or heathenish victims; so as evidently to suppose that the Christian table which he mentions (ver. 21) is an altar, where Christ is mystically immolated and afterward eaten by the faithful; as, in the Jewish and heathenish sacrifices, the victim was first offered on the altar and then eaten by the people. From whence the Apostle infers that they who were partakers of this great sacrifice of the body and blood of Christ (ver. 16) ought not to be partakers with devils, by eating of the meats sacrificed to idols. (ver. 21.) The sacrifice of the Mass is also mentioned in the thirteenth chapter of the Acts of the Apostles, ver. 2, where what we read in the Protestant Testament, "As they ministered to the Lord and fasted," etc., in the Greek original is, "As they were sacrificing (*litourgounton*) to the Lord, and fasting, the Holy

* St. Cyprian, *Epist.* 63. St. Chrysostom, *Hom.* 35. *in Gen.* Epiphanius, *Her.* 55. St. Jerome, *Epist.* 126, *ad Evag.* St. Augustine, *Conc.* 1 *Ps.* 33; L. 15. *de Civ. Dei*, c. 22. L. 18. c. 35, etc. St. Cyril Alex., L. 2. *Glaphyr.*; Theodoret, *Qu.* 24. *in Gen.*

Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Where the word which we have rendered, in English, "sacrificing," is the selfsame which, to this day, is used by the Greeks to express the sacrifice of the Mass.

Besides these arguments from Scripture for the sacrifice offered to God in the blessed Eucharist, we have the authority and the perpetual tradition of the Church of God from the days of the Apostles. Witness the most ancient liturgies and nations, Latins, Greeks, Goths, Syrians, Armenians, Egyptians, Ethiopians, Indians, etc. Witness the manifold testimonies of the councils and fathers of all ages; witness the frequent mention in all Christian antiquity of altar, sacrifice, oblation, priest, etc. Witness, in fine, the universal consent of Christians of all denominations before Luther's time, in offering up the Eucharist as a sacrifice, which is a matter of fact that cannot be contested. To which, if we add another truth no less notorious, viz., that no one of our adversaries can pretend to assign the time in which the use of this sacrifice first began, we cannot have a more certain proof of an apostolical tradition. It is the rule which St. Augustine gives to discern apostolical traditions by. (L. 4. *de Bapt.* c. 24.)

Q. But does not St. Paul say (Heb. x. 14), "For by one oblation [viz., that of the cross] he hath perfected for ever them that are sanctified"? What room, then, can there be for the sacrifice of the Mass?

A. What the Apostle says is certainly true, that the sacrifice of Christ upon the cross is that one offering by which we are perfected for ever, because the whole world was redeemed by that one sacrifice, and all other means of our sanctification or salvation have their force and efficacy from that one offering. Yet as that one offering, by which "Christ hath perfected for ever them that are sanctified," is no way injured by His supplications, which as man He makes for us to His Father in heaven, where, as the same Apostle tells us (Heb. vii. 25), "He is always living to make intercession for us;" so neither is it any way injured, but highly honored, by the representing of the same offering to God in the sacrifice of the altar.

Q. But the Apostle tells us (Heb. ix. 25), "Nor yet that he should offer himself often;" what say you to this?

A. He speaks there of His offering Himself in a bloody manner, by dying for the redemption of the world, which was to be but once. But though the price of our redemption was to be paid but once, yet the fruit of it was to be daily applied to our souls by those means of grace which Christ has left in His Church, that is, by His sacraments and sacrifice.

CHAPTER VII.

OF HEARING MASS—ALSO OF THE ORDER AND CEREMONIES OF THE MASS, AND THE DEVOTION PROPER FOR THAT TIME.

Q. ARE the faithful obliged to be present at the sacrifice of the Mass?

A. They are obliged, by a precept of the Church, to be present thereat upon all Sundays and holydays.

Q. Why does the Church oblige all her children to assist at the sacrifice of the Mass upon all Sundays and holydays?

A. That as Sundays and holydays are particularly set apart for the worship of God and the sanctification of their souls, they may answer these ends by assembling together on these days, to commemorate the death of Christ, and to offer to God this solemn worship of sacrifice by the hands of the priest, and of their High-Priest, Jesus Christ: 1st, in testimony of God's sovereignty, and as a homage due to His divine Majesty; 2d, to give Him thanks for all His blessings, general and particular; 3d, to beg mercy and pardon for all their sins; 4th, to obtain all necessary graces from the fountain of all grace.

Q. Why might not this as well be done without going to hear Mass?

A. Because, as we have seen in the foregoing chapter, the Mass is a sacrifice instituted by Christ, to be offered for all those ends; and as in this sacrifice Christ Himself is both the priest and the victim, who here presents to His eternal Father that same body and blood by which we were redeemed, it must be evident that there can be no better means of adoring God and offering our homage to Him than by uniting ourselves to this sacrifice of His only Son; no more acceptable thanksgiving than that which is here offered by and through Jesus Christ; no means of obtaining mercy and pardon comparable to this oblation of the blood of the Lamb; in fine, no more seasonable time for obtaining the favors of heaven, than when we appear before the throne of grace with Him and through Him in whom His Father is always well pleased.

Q. In what disposition of the soul ought persons to go to hear Mass?

A. They ought to go as if they were going to Mount Calvary to be present at the passion and death of their Redeemer (since the Mass is, indeed, the same sacrifice as that which He there offered); and consequently there can be no better devotion for the time of Mass than that which has relation to the passion of Christ, which is therein commemorated and represented to the eternal Father. And all the faithful when they are at Mass should endeavor to put their souls in the like disposition of adoration, thanksgiving, love, and repentance for their sins with



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which a good Christian would have assisted at the sacrifice of the cross, had he been present thereat.

Q. What think you of those, who, during the time of Mass, instead of attending to this great sacrifice, suffer themselves to be carried away with willful distractions?

A. Such as these do not hear Mass; that is, they do not fulfill the Church precept nor satisfy the obligation of the day, but mock God while outwardly pretending to honor Him, for their heart is far from Him.

Q. What do you say to those, who, during the time of the Mass, are laughing and talking, or pass that time in criminal amusements?

A. These are not only guilty, like the former, of breaking the Church precept, but also must answer for the scandal that they give by their ill example, and for hindering others from attending to their duty, as well as for profaning these most sacred mysteries by such an unchristian behavior at this holy time.

Q. I should be glad if you would explain to me the order and ceremonies of the Mass; and, first, pray what is the meaning of the priest's vestments?

A. The priest, in saying Mass, represents the person of Christ, who is the high-priest of the New Law, and the Mass itself represents His passion; and therefore the priest puts on vestments to represent those with which Christ was ignominiously clothed at the time of His passion. Thus, for instance, the *amice* represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bade Him prophesy who it was that struck Him (St. Luke xxii. 64); the *alb* represents the white garment with which He was invested by Herod; the *girdle*, *maniple* and *stole* represent the cords and bands with which He was bound in the different stages of His passion; the *chasuble*, or outward vestment, represents the purple garment with which He was clothed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on His sacred shoulders. Lastly, the priest's *tonsure* or crown is to represent the crown of thorns which our Saviour wore. Moreover, as in the Old Law the priests who were to officiate in sacred functions, had, by the appointment of God, vestments assigned for that purpose, as well for the greater decency and solemnity of the divine worship as to signify and represent the virtues which God required of His ministers, so it was proper that in the Church of the New Testament Christ's ministers should, in their sacred functions, be distinguished from the laity by their sacred vestments, which might also represent the virtues which God requires in them: thus the *amice*, which is first put upon the hand, represents divine hope, which the Apostle calls the helmet of salvation; the *alb*, innocence of life; the *girdle*, with which the loins are

begirt, purity and chastity ; the maniple, which is put on the left arm, patiently suffering the labors of this mortal life ; the stole, the sweet yoke of Christ to be borne in this life, in order to a happy immortality in the next ; in fine, the chasuble, which, as uppermost, covers all the rest, the virtue of charity.

In these vestments the Church makes use of five colors : the white, on the feasts of our Lord, of the blessed Virgin, of the angels, and of the saints that were not martyrs ; the red on the feasts of Pentecost, of the invention and exaltation of the cross, and of the Apostles and martyrs ; the green, on the greater part of the Sundays ; the violet, in the penitential times of Advent and Lent, and upon vigils and ember-days ; and the black, upon Good Friday, and in the masses for the dead.

Q. Why is there always a crucifix upon the altar at the time of Mass ?

A. That as the Mass is said in commemoration of Christ's passion and death, the priest and people may have always before their eyes the image that represents His passion and death.

Q. What is the meaning of having lighted candles upon the altar at the time of Mass ?

A. 1st, To honor the triumph of our King, which is there celebrated by these lights, which are tokens of our joy and of His glory. 2d, To denote the light of faith with which we are to approach Him.

Q. What is the meaning of making a reverence to the altar ?

A. 1st. Because the altar is a figure of Christ, who is not only our sacrifice and our High-Priest, but our altar also, inasmuch as we are to offer our prayers and sacrifices through Him. 2d. Because the altar is the seat of the divine mysteries, and therefore deserves our reverence.

Q. What is the meaning of the use of incense, in the Mass and other offices of the Church ?

A. Incense is an emblem of prayer, ascending to God from hearts inflamed with His love, as the smoke of the incense ascends on high from the fire of the censer. Hence the royal prophet (Ps. cxl.) says, " Let my prayer, O Lord, be directed like incense in thy sight." And St. John in the Revelation (chap. v. 8 ; chap. viii. 4), saw the four and twenty elders and the angel offering up to God odors and incense, which were the prayers of the saints. Moreover, the incensing of the altar, of the priest, etc., is, according to the use of the Church, a token of honor to the thing that is incensed ; not of divine honor, since we also incense the whole choir and the people, but of a due respect for the things of God, for His ministers, and people.

Q. What is the use of singing and of organs in the divine service ?

A. To help to raise the heart to heaven, and to celebrate with greater solemnity the divine praises.

Q. Tell me now, if you please, the different parts of the Mass, and the ceremonies thereof ; that I may be the better instructed in this heavenly sacrifice.

A. 1st. The priest, standing at the foot of the altar, having made a low reverence, begins with the sign of the cross, saying, "*In nomine Patris,*" etc. (In the name of the Father, and of the Son, and of the Holy Ghost) ; and then recites, alternately with the clerk, the 42d Psalm, "*Judica me Deus,*" etc. (Judge me, O God, etc.), composed by David in the time that he was persecuted by Saul and kept at a distance from the tabernacle or temple of God, and expressing his ardent desires and hopes of approaching to God's altar, and offering praise and sacrifice to Him : and therefore this psalm is most proper here, as expressing those sentiments of the soul with which we ought to come to this holy sacrifice.

2d. The priest, bowing down at the foot of the altar, says the Confiteor, or general confession, acknowledging his sins to God, to the whole court of heaven, and to all the faithful there assembled, begging their prayers to God for him : and the clerk repeats the same in the name of the people ; to the end that both priest and people may dispose themselves for this great sacrifice by a sincere repentance of their sins. Our adversaries object to this form of confession, because therein we confess our sins to the saints, as if this were giving them an honor that belongs to God alone, not considering that the confessing our sins to any one, so far from being an honor peculiar to God, is what we are directed in Scripture to do to one another. (St. James v. 16.) And, accordingly, in this very form, which we call the Confiteor, we not only confess our sins to God and to His saints, but the priest also confesses to the people, and the people to the priest.

3d. The priest in going up to the altar begs for himself and the people that God would take away their iniquities, that they may be worthy to enter into His sanctuary. Then coming up to the altar, he kisses it in reverence to Christ, of whom it is a figure ; and, going to the book, he reads what is called the Introit, or entrance of the Mass ; which is different every day, and generally an anthem taken out of the Scripture, with the first verse of one of the Psalms, and the *Gloria Patri* to glorify the blessed Trinity.

4th. He returns to the middle of the altar, and says, alternately with the clerk, the *Kyrie Eleison*, or, Lord have mercy on us ; which is said three times to God the Father ; three times *Christe Eleison*, or, Christ, have mercy on us, to God the Son ; and three times again, *Kyrie Eleison*, to God the Holy Ghost. This frequent calling for mercy teaches us the necessity of approaching to this sacrifice with a penitential spirit, and that the best devotion for the beginning of the Mass is to offer up to God the sacrifice of a contrite and humble heart.

5th. After the Kyrie Eleison, the priest recites the *Gloria in Excelsis*, or, Glory be to God on high, etc., being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. This, being a hymn of joy, is omitted in the Masses for the dead, and in the penitential times of Advent, Lent, etc. After this the priest, turning about to the people, says, "Dominus vobiscum" (The Lord be with you). Ans. "Et cum spiritu tuo" (And with thy spirit). Then returning to the book, he says, "Oremus" (Let us pray), and then reads the collects or prayers of that day, concluding them with the usual termination, "Per Dominum nostrum," etc. (Through our Lord Jesus Christ, etc.), with which the Church commonly concludes all her prayers, as hoping for no mercy, grace, or blessing, but through our Saviour Jesus Christ.

6th. After the collects the Lesson or Epistle of the day is read (and upon the Wednesdays and Saturdays in the "ember weeks," several lessons or epistles), at the end of which the clerk answers, "Deo gratias," or, Thanks be to God; to give God thanks for the heavenly instructions contained in that divine lesson of Holy Writ. The lesson or epistle is followed by the Gradual or Tract, consisting of some devout verses taken out of Scripture; to which are joined the Alleluias to praise God with joy, excepting in the penitential time between Septuagesima and Easter, for then Alleluia is not said.

7th. After the Epistle and Gradual, the book is removed to the other side of the altar, in order to read the Gospel of the day; which removal of the book represents the passing from the preaching of the Old Law, figured by the lesson or epistle, to the gospel of Jesus Christ, published by the preachers of the New Law. The priest, before he reads the gospel, makes his prayer, bowing down before the middle of the altar, that God would cleanse his heart and his lips, that he may be worthy to declare His gospel. At the beginning of the gospel both priest and people make the sign of the cross: 1st, upon their foreheads, to signify that they will not be ashamed of the cross of Christ and His doctrine; 2d, upon their mouth, to signify that they will profess it in words; 3d, upon their breast, to signify that they will always keep it in their hearts. During the gospel the people stand, to show by this posture their readiness to go and do whatsoever they shall be commanded by the Saviour in His divine Word. At the end, the clerk answers in the name of the people, "Laus tibi Christe" (Praise be to thee, O Christ), to give praise to our Redeemer for His heavenly doctrine; and the priest kisses the book, in reverence to those sacred words which he has been reading out of it. In the high or solemn Mass, the gospel is sung by the deacon, and lighted candles are held by the acolytes on each side, to denote the light which Christ brought us by His gospel.

8th. After the gospel, upon all Sundays, as also upon the feast of our Lord, of the blessed Virgin, of the Apostles, and of the doctors of the Church, the priest, standing at the middle of the altar, recites the Nicene creed, and kneels down at the words, "Et Homo factus est" (And he was made man), in reverence to the mystery of our Lord's incarnation. Then turning about to the people, he greets them with the usual salutation: "Dominus Vobiscum" (The Lord be with you). Ans. "Et cum Spiritu tuo" (And with thy spirit). After which he reads a short sentence of Scripture called the Offertory, and then takes off the veil from the chalice, in order to proceed to the offering up the bread and wine for the sacrifice.

9th. He offers, first, the bread upon the paten or little plate; then pours the wine into the chalice, mingling it with a little water, and offers that up in like manner, begging that this sacrifice may be accepted by the Almighty for the remission of sins for all there present, for all the faithful living and dead, and for the salvation of all the world. Then, bowing down, he says, "In the spirit of humility, and in a contrite mind, may we be received by thee, O Lord, and so may our sacrifice be made this day in thy sight that it please thee, O Lord God." Then he blesses the bread and wine with the sign of the cross, invoking the Holy Ghost, saying, "Come thou, the Sanctifier, the almighty and eternal God, and bless ✠ this sacrifice prepared for thy holy name." After this, he goes to the corner of the altar, and there washes the tips of his fingers, saying, "Lavabo," etc. (I will wash my hands among the innocent, and I will encompass thy altar, O Lord, etc), as in the latter part of the 25th Psalm. This washing of the fingers denotes the cleanness and purity of the soul with which these divine mysteries are to be celebrated, which ought to be such as not only to wash away all greater filth, but even the dust which sticks to the tips of our fingers, by which are signified the smallest faults and imperfections.

10th. After washing his fingers, the priest returns to the middle of the altar, and there bowing down, begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and for an honorable commemoration of the blessed Virgin and of all the saints, that they may intercede for us in heaven, whose memory we celebrate on earth. Then turning about to the people, he says, "Orate Fratres," etc., that is, "Brethren, pray that my sacrifice and yours may be made acceptable in the sight of God, the Father Almighty." The clerk answers, in the name of the people, "May the Lord receive this sacrifice from thy hands, to the praise and glory of His own name, and for our benefit, and that of all His holy Church."

11th. Then the priest says in a low voice the prayers called the *Secreta*,

which correspond to the collects of the day, and are different every day. He concludes, by saying aloud, "Per omnia sæcula sæculorum;" that is, "World without end." Ans. "Amen." Then after the usual salutation, "The Lord be with you." Ans. "And with thy spirit;" he admonishes the people to lift up their hearts to God (*Sursum Corda*) and to join with him in giving thanks to our Lord (*Gratias agamus Domino Deo nostro*). To which the clerk answers, "Dignum et justum est" (It is meet and just.) Then follows the Preface, so called because it serves as an introduction to the canon of the Mass; in which, after solemnly acknowledging ourselves bound in duty ever to give thanks to God, through his Son Jesus Christ, whose majesty all the choirs of angels ever praise and adore, we humbly beg leave to have our voices admitted, together with theirs, in that celestial hymn, "Sanctus, sanctus, sanctus," etc., *i. e.*, "Holy, holy, holy, Lord God of Hosts; the heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

12th. After the Preface follows the canon of the Mass, the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in His passion, and His concealing at that time His glory and His divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing, as it were in secret, to the ear of God; and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries. The canon begins by invoking the Father of mercies, through Jesus Christ His Son, to accept this sacrifice for the holy Catholic Church, for the Pope, the bishop, the king, and all the professors of the Catholic and apostolic faith throughout the whole world.

Then follows the Memento, or commemoration of the living, for whom in particular the priest intends to offer up that Mass, or who have been particularly recommended to his prayers, etc. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the blessed Virgin, the Apostles and martyrs, and all the saints, to honor their memory, by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord.

Then the priest spreads his hands over the bread and wine, which are to be consecrated into the body and blood of Christ, according to the ancient ceremony prescribed in the Levitical law, Levit. i. 3, 4, 16, that the priest or persons who offered sacrifice should lay their hands upon the victim before it was immolated; and he begs that God would accept of this oblation, which he makes in the name of the whole Church; and that He would grant us peace in this life and eternal salvation in the next.

Then he blesses the bread and wine with the sign of the cross (a ceremony frequently repeated in the Mass, in memory of Christ's passion, of which this sacrifice is the memorial; and to give us to understand that all grace and sanctity flow from the cross of Christ, that is, from Christ crucified); and he prays that God would render this oblation blessed, received, approved, reasonable, and acceptable, that it may be made to us the body and blood of His most beloved Son, our Lord Jesus Christ. Then he proceeds to the consecration, first, of the bread into the body of our Lord, and then of the wine into His blood; which consecration is made by the words of Christ pronounced by the priest in His name, and as bearing His person. This is the chief action of the Mass, in which the very essence of this sacrifice consists; because, by the separate consecration of the bread and wine, the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated.

Immediately after the consecration follows the elevation, first of the Host, then of the chalice, in remembrance of Christ's elevation upon the cross, and that the people may adore their Lord veiled under these sacred signs. At the elevation of the chalice, the priest recites these words of Christ, "As often as you shall do these things, you shall do them in commemoration of me." Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of Christ; and begging of God to accept this sacrifice, as He was pleased to accept the oblations of Abel, Abraham, and Melchisedech; and to command that it may, by His holy angel, be presented upon His altar above, in presence of His divine Majesty, for the benefit of all those who shall partake of those mysteries here below.

Then the priest makes the Memento, or the remembrance for the dead, praying for all those that are "gone before us with the sign of faith, and rest in the sleep of peace;" and in particular for those for whom he desires to offer this sacrifice, that God would grant them a "place of refreshment, light, and peace, through Jesus Christ our Lord." Then raising his voice at "*Nobis quoque peccatoribus*" (And to us sinners), etc., he strikes his breast in token of repentance, like the humble publican in the gospel, and begs of God mercy and pardon, and to be admitted into some part and society with the holy Apostles and martyrs, through Christ our Lord. He goes on, "By whom, O Lord, thou dost always create, sanctify, enliven, bless, and give us all these good things." Then kneeling down, and taking the sacred Host in his hand, he makes the sign of the cross with it over the chalice, saying, "Through Him, and with Him, and in Him, is to thee, God the Father, in the unity of the Holy Ghost, all honor and glory;" which last words he pronounces, elevating a little the Host and chalice from the altar; and then kneels down,

saying with a loud voice, "*Per omnia sæcula sæculorum*" (For ever and ever). Ans. "Amen."

13th. After this follows the Pater Noster, or Lord's Prayer, which is pronounced with a loud voice; and in token of the people's joining in this prayer, the clerk, in their name, says aloud the last petition, "*Sed libera nos a malo*" (But deliver us from evil), to which the priest answers "Amen;" and goes on with a low voice, begging that we may be delivered from all evils, past, present, and to come; and by the intercession of the blessed Virgin and of all the saints be favored with peace in our days, and secured from sin and all disturbances, through Jesus Christ our Lord. Then he breaks the Host in imitation of Christ's breaking the bread before He gave it to His disciples, and in remembrance of His body being broken for us upon the cross; and puts a particle of it into the chalice, saying to the people, "The peace of the Lord be always with you." Ans. "And with thy spirit." This ceremony of mixing a particle of the Host with the species of wine in the chalice, represents the reuniting of Christ's body, blood, and soul, at His resurrection: and the priest's wish or prayer for peace, at the time of this ceremony, puts us in mind of that "*Pax vobis,*" or "Peace be unto you," which our Lord spoke to His disciples when He first came to them after His resurrection. (St. John xx. 19, 21, 26.)

14th. Then follows the *Agnus Dei*, etc., which the priest pronounces three times, striking his breast in token of repentance: the words are, "Lamb of God, who takest away the sins of the world, have mercy on us." At the third time instead of, "Have mercy on us," he says, "Grant us thy peace." After the *Agnus Dei*, follow three prayers, which the priest says to himself by way of preparation for receiving the blessed sacrament. After which, kneeling down, and then rising and taking up the blessed sacrament, he three times strikes his breast saying, "*Domine non sum dignus,*" etc. (Lord, I am not worthy that thou shouldst enter under my roof; say thou only but the word, and my soul shall be healed). Then receiving the sacred Host, he says, "The body of our Lord Jesus Christ preserve my soul to life everlasting. Amen." Having paused a while, he proceeds to the receiving of the chalice, using the like words: "The blood of our Lord Jesus Christ," etc. Then follows the Communion of the people, if any are to receive.

15th. After the Communion, the priest takes, first, a little wine into the chalice, which is called the first ablution, in order to consume what remains of the consecrated species in the chalice; and then takes a little wine and water, which is called the second ablution, upon his fingers over the chalice, to the end that no particle of the blessed sacrament may remain sticking to his fingers, but that all may be washed into the chalice,

and be so received. Then wiping the chalice, and covering it, he goes to the book and reads a versicle of the Holy Scripture, called the Communion, because it used to be sung in the high Mass, at the time that the people communicated. After this, he turns about to the people with the usual salutation, "*Dominus vobiscum*;" and then returning to the book, reads the collects or prayers called the Post Communion: after which he again greets the people with "*Dominus vobiscum*," and gives them leave to depart, saying, "*Ite, missa est*," i. e., "Go, the mass is done." Here, bowing before the altar, he makes a short prayer to the blessed Trinity, and then gives his blessing to all there present, in the name of the same blessed Trinity, "Benedicat vos," etc. (May the almighty God, the Father, ✠ the Son, and the Holy Ghost, bless you.) He then concludes, by reading, at the corner of the altar, the beginning of the Gospel according to St. John, which the people hear standing; but at these words, "*Verbum caro factum est*" (The Word was made flesh), both priest and people kneel, in reverence to the mystery of Christ's incarnation. The clerk at the end answers, "*Deo gratias*" (Thanks be to God): and then the priest departs from the altar, reciting to himself the Benedicite, or the canticle of the three children, inviting all creatures in heaven and earth to bless and praise our Lord.

Q. In what manner ought the people to be employed during the Mass?

A. In such prayers and devotions as are most suitable to that holy sacrifice; which, having so close a relation to the passion of Christ, is then best heard when the assistants turn the attention and affections of their souls toward the mysteries of the passion of our Lord, which are there represented.

Q. Is it not a good way of hearing Mass, to accompany the priest through every part of it, so as to accommodate one's devotion to what he is then about?

A. It is a very good and profitable way: not that the very prayers of the priest, especially in the canon and consecration, are always proper for the people; but that in every part of the Mass it is proper that the people should use such prayers as are adapted to what the priest is then doing.

Q. What kind of prayers and devotions do you esteem the best adapted to the several parts of the Mass?

A. I should recommend, 1st. In the beginning of the Mass, an earnest application of the soul to God, by way of begging His divine grace for worthily and profitably assisting at this sacrifice.

2d. At the Confiteor, and what follows to the Kyrie Eleison, inclusively, I should advise the assistants to an humble confession of their sins to God, with a most hearty repentance, and earnestly begging His mercy.

3d. At the Gloria in excelsis, let them join in that heavenly hymn, and excite their souls to the affections expressed therein.

4th. At the Collects, let them recommend to God their own necessities, and those of the whole Church.

5th. At the Epistle, Gradual and Gospel, either let them attend to the heavenly lessons contained in them ; or, if they have not the convenience for this, let them employ themselves in giving thanks to God for revealing to us His divine truths, and instructing us not only by His servants, the prophets and Apostles, but also by His Son ; and begging of God that their lives may always be conformable to the maxims of His gospel.

6th. At the Credo, let them recite it to themselves, with a lively faith of those great truths contained in it.

7th. At the Offertory, let them join with the priest in offering up, first, the Host, and then the chalice, for themselves and the whole Church ; but let them at the same time unite themselves closely with their High-Priest Christ Jesus, and with Him, through Him, and in Him, offer up their hearts and souls to God, to be consecrated to His divine service, and changed into Him ; and in particular, at the mingling of the water with the wine in the chalice, let them pray for this happy union with God.

8th. At the Lavabo, when the priest washes his fingers at the corner of the altar, let them excite in their souls a hearty act of repentance, and beg to be washed from their sins in the blood of the Lamb.

9th. When the priest turns about and says, "*Orate Fratres,*" let them pray that God would accept of that oblation for His own honor and their salvation.

10th. At the Preface, let them raise up their hearts to God, and at *Sursum Corda* pour forth their souls in thanksgiving to Him ; joining themselves with the heavenly choirs, and with them humbly and fervently pronouncing that sacred hymn, "*Sanctus,*" etc. (Holy, holy, holy, Lord God of Hosts, etc.).

11th. During the canon of the Mass, let them together with the priest, as well as with the invisible priest, Christ Jesus, offer up the sacrifice for the four ends of sacrifice, viz., 1. For God's honor, adoration, and glory. 2. In thanksgiving for all His benefits, and especially for our redemption through Jesus Christ. 3. To obtain mercy and pardon through Him for all their sins. 4. To obtain all the graces and blessings of which they stand in need. Let them also join in the solemn commemoration that is here made of the passion, resurrection, and ascension of the Son of God, and the glory of His Church triumphant in heaven.

12th. At the Memento for the living, let them earnestly commend to God their parents, friends, benefactors, etc.; their superiors, spiritual and temporal ; those who have particularly desired their prayers ; those who

are in their agony, or other great necessity, temptation, or affliction ; those to whom they have given scandal or ill example ; their enemies and all unbelievers and sinners, that God may convert them ; in fine, for all true servants of God, and for all those for whom God would have them to pray.

13th. At the Consecration and elevation, let them again offer themselves to God with and through Christ, and with all the reverence of their souls adore their Lord there really present under the sacramental veils.

14th. At the Memento for the dead, let them represent to the eternal Father this victim, which takes away the sins of the world, in behalf of all the faithful departed in the communion of the Church, and particularly of their relations, friends, etc., and those who stand most in need of their prayers, or for whom God is best pleased that they should pray.

15th. At the Pater Noster, let them join in that heavenly prayer, begging in the first petition ("hallowed be thy name") the honor and glory of God's name ; in the second petition, the propagation of His kingdom here upon earth, and that they may have a share in His kingdom in heaven ; in the third petition, the perfect accomplishment of His will by all and in all ; in the fourth, the participation of the bread of life ; in the fifth, the forgiveness of their sins ; in the sixth, the grace of God against temptations ; and in the seventh, a deliverance from all evils.

16th. At the breaking of the Host, let them remember Christ's body, broken for them upon the cross, and let them pray for that peace which the priest wishes them, with God, with their neighbors, and with themselves.

17th. At Agnus Dei, etc., let them, in the spirit of humility and contrition, beg mercy and pardon for their sins.

18th. During the following prayers, and whilst the priest is receiving, let them make a spiritual communion : 1st, by a lively faith of the real presence of the Lamb of God, slain for our sins, and of the abundance of grace which He brings to those who receive Him worthily. 2d, by an ardent desire of partaking of this life-giving food. 3d, by humbly acknowledging at the "*Domine non sum dignus,*" and heartily bewailing their unworthiness and sins, which hinder them from daring to approach this heavenly table. 4th, by fervent prayer, begging that Christ would communicate to them some share in those graces which He brings with Him to the worthy receiver, and that He would come at least spiritually to their souls, and take possession of them, and unite them to Himself by an indissoluble bond of love.

19th. After the Communion let them return thanks to God for the passion and death of His Son, and for having been permitted to assist at these divine mysteries ; let them receive with humility the benediction

given by the priest in the name of the blessed Trinity ; let them beg pardon for their negligences and distractions ; and so, offering themselves and all their undertakings to God, depart in peace.

Q. What advice would you give to those who through indisposition, or other unavoidable impediments, are not able to assist at Mass upon a Sunday or holyday ?

A. I would advise them to endeavor to hear Mass, at least in spirit, according to the method prescribed by Rev. Mr. Gother for the absent, in his little book of *Instructions and Devotions for Hearing Mass*.

Q. What if a person, through the absolute necessity of his unhappy circumstances, should be tied to a place where he can never hear Mass, do you think he might not then be allowed to join in prayer with those of another communion, by way of supplying this defect ?

A. No: certainly it is a misfortune, nay, a great misfortune, to be kept, like David, when he was persecuted by Saul, at a distance from the temple of God and His sacred mysteries ; but it would be a crime upon that account to join one's self with an heretical or schismatical congregation, whose worship God rejects as sacrilegious and impious. In such a case, therefore, a Christian must serve his God alone, to the best of his power, by offering to Him the homage of prayer, adoration, contrition, etc., and must frequently hear Mass in spirit, by joining himself with all the faithful throughout the earth, wherever they are offering to God that divine sacrifice ; ever sighing after those heavenly mysteries, and praying for his delivery from that Babylon which keeps him at a distance from the temple of God.

CHAPTER VIII.

OF SAYING MASS IN LATIN.

Q. Is it not a great prejudice to the faithful, that the Mass is said in Latin, which is a language that the generality of them do not understand ?

A. It is no prejudice to them, provided they be well instructed in the nature of this sacrifice, and taught, as we have explained above, how to accompany the priest with prayers and devotions adapted to every part of the Mass, such as they commonly have in their Manuals, or other prayer-books. Hence, it is visible to any unprejudiced eyes, that there is far more devotion among Catholics at mass, than amongst Protestants at common prayer.

Q. But is not the Mass also a common prayer that ought to be said alike by all the faithful ?

A. It is a common sacrifice, that is offered for all, and in some measure

by all ; but as for the particular form of prayers used by the priest in the Mass, there is no obligation for the faithful to recite the same ; all that God or His Church expects from them is to assist at that sacrifice with attention and devotion ; and this they comply with, when they endeavor to follow the directions given above, and use such prayers as are best adapted to each part of the Mass, though they be not the self-same as the priest uses.

Q. Can you explain to me by some example, how a person may devoutly and profitably assist at this sacrifice, though he be ignorant of the prayers which the priest is saying ?

A. Yes: what do you think if you or any good Christian had been upon Mount Calvary when Christ was offering Himself upon the cross a sacrifice for the sins of the whole world, would not the very sight of what was doing (provided that you had the same faith in Christ as you now have) have sufficed to excite in your soul most lively acts of love of God, thanksgiving for so great a mercy, detestation of your sins, etc., though you could neither hear any word from the mouth of Christ your High-Priest, nor know in particular what passed in His soul? Just so in the Mass, which is the same sacrifice as that which Christ offered upon the cross, because both the priest and the victim are the same: it is abundantly sufficient, for the people's devotion, to be well instructed in what is then doing, and to excite in their souls suitable acts of adoration, thanksgiving, repentance, etc., though they understand not the prayers used by the priest at that time.

I must add that, for the devout and profitable concurring in sacrifice offered to God, it is not even necessary that the people should hear or recite the same prayers with the priest, but that even the very seeing of him is more than God was pleased to require in the old law. Hence we find (Luke i. 10), "And all the multitude of the people was praying without at the hour of incense." And (Levit. xvi. 17) it was expressly ordered that there should be no man in the tabernacle or temple when the high-priest went with the blood of the victim into the sanctuary to make atonement.

Q. But does not St. Paul (1 Cor. xvi.) condemn the use of "unknown tongues" in the liturgy of the Church?

A. He says not one word, in that whole chapter, of the liturgy of the Church; but only reprehends the abuse of the gift of tongues, of which some amongst the Corinthians were guilty, who out of ostentation affected to make exhortations or extemporary prayers in their assemblies, in languages utterly unknown, which for want of an interpreter could be of no edification to the rest of the faithful. But this is far from being the practice of the Catholic Church, where all exhortations, sermons, and such

like instructions, are made in the vulgar language; where no new, unknown, extemporary prayers are recited, but the ancient public liturgy and office of the Church, which by long use are well known, at least as to the substance, by all the faithful: where, in fine, there is no want of interpreters, since the people have the Church offices interpreted in their ordinary prayer-books;* and the pastors are commanded to explain to them the mysteries contained in the Mass. (Council of Trent, sess. xxii. chap. 8.)

Q. But why does the Church celebrate the Mass in Latin, rather than in the vulgar language?

A. 1st. Because it is her ancient language, used in all her sacred offices, even from the Apostles' days, throughout all the western parts of the world: and therefore the Church, which hates novelty, desires to celebrate her liturgy in the same language as the saints have done for many ages. 2d. For the greater uniformity in public worship, that a Christian, in whatsoever country he may be, may still find the liturgy performed in the same manner and in the same language to which he is accustomed at home; and for this the Latin is certainly of all languages the most proper, as being the most universally studied and known. 3d. To avoid the changes to which all vulgar languages, as we find by experience, are daily exposed; for the Church is unwilling to be incessantly chopping and changing her liturgy at every turn of language.

Q. Have any other Christians besides Roman Catholics ever celebrated their liturgy in a language which the greater part of the people did not understand?

A. Yes: it is the practice of the Greeks, as we learn from Alex. Ross, in his view of the *Religions of Europe*, p. 481; and Mr. Breerwood, in his *Enquiries* (chap. ii. p. 12). It is the practice of all other sects of Christians in the east and south, viz., of the Armenians, of the Syrians, of the Nestorians, of the Copts or Egyptians, and of the Abyssinians or Ethiopians, who all use in their liturgies their ancient languages, which have long since ceased to be understood by the people, as we learn from Monsieur Renaudot, in his *Dissertation upon the Oriental Liturgies*, chap. vi. And as for Protestants, we learn from Dr. Heylin's *History of the Reformation*, p. 128, etc., that in Queen Elizabeth's time "The Irish Parliament passed an Act for the Uniformity of the Common Prayer, with permission of saying the same in Latin, where the minister had not the knowledge of the English tongue; but for translating it into Irish there was no care taken. The people are required by that statute, under several penalties, to frequent their churches, and to be present at reading the English liturgy, which they understood no more than they do the Mass. By which

* See the *Missal for the Laity*, *Key* to it, and the complete *Catholic Directory*, *Almanac*, and *Registry*.

means we furnished the papists with an excellent argument against ourselves, for having the divine service celebrated in such a language as the people do not understand." Thus Dr. Heylin.

CHAPTER IX.

OF THE SACRAMENT OF PENANCE; OF CONFESSION, AND THE PREPARATION FOR IT; OF ABSOLUTION, ETC.

Q. WHAT do you mean by the sacrament of penance?

A. An institution of Christ, by which our sins are forgiven which we fall into after baptism.

Q. In what does this institution consist?

A. On the part of the penitent, it consists in these three things, viz., contrition, confession and satisfaction; and on the part of the minister in the absolution pronounced by the authority of Jesus Christ. So that penance is a sacrament, by which the faithful who have fallen into sins, confessing the same with true repentance and a sincere purpose of making satisfaction to God, are absolved from their sins by the ministers of God.

Q. How do you prove that the ministers of God have any such power as to absolve sinners from their sins?

A. I prove it from John xx. 22, 23, where Christ said to His ministers, "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." And Matt. xviii. 18: "I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven."

Q. But was this power given to any besides the Apostles?

A. It was certainly given to them and to their successors to the end of the world, no less than the commission of preaching, baptizing, etc., which, though addressed to the Apostles, was certainly designed to continue with their successors, the pastors of the Church, forever, according to that of Christ (Matt. xxviii. 20), "And behold I am with you all days, even to the consummation of the world." And so the Protestant Church understands these texts, in the order for the Visitation of the Sick in the Book of Common Prayer, where she prescribes a form of absolution, the same in substance as that used in the Catholic Church, viz.:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I ab-

solve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

Q. Is it your doctrine that any man can forgive sins ?

A. We do not believe that any man, by his own power, can forgive sins, as no man by his own power can raise the dead to life ; because both the one and the other equally belong to the power of God. But as God has sometimes made men His instruments in raising the dead to life, so we believe that He has been pleased to appoint that His ministers should, in virtue of His commission, as His instruments, and by His power, absolve repenting sinners : and as this is evident from the texts above quoted, it must be a false zeal, under pretext of maintaining the honor of God, to contradict this commission which He has so evidently given to His Church.

Q. But will not sinners thus be encouraged to go on in their evil ways, upon the confidence of being absolved by the pastors of the Church whenever they please, from their sins ?

A. The pastors of the Church have no power to absolve any one without sincere repentance and a firm purpose of a new life ; and therefore the Catholic doctrine of absolution can be no encouragement to any man to go on in his sins.

Q. What, then, is required on the part of the sinner, in order to obtain the forgiveness of his sins in the sacrament of penance ?

A. Three things, viz., contrition, confession and satisfaction. By contrition we mean a hearty sorrow for having offended so good a God, with a firm purpose of amendment. By confession we mean a full and sincere accusation made to God's minister of all mortal sins, which after a diligent examination of conscience, a person can call to his remembrance. By satisfaction we mean a faithful performance of the penance enjoined by the priest.

Q. What preparation do you recommend before confession, in order to discharge one's self well in this important duty ?

A. A person that is preparing himself for confession has four things to do before he goes to confession. 1st. He must pray earnestly to God for His divine grace, that he may be enabled to make a true and good confession. 2d. He must carefully examine his own conscience, in order to find out what sins he has committed, and how often. 3d. He must take due time and pains to beg God's pardon, and procure a hearty sorrow for his sins. 4th. He must make firm resolutions, with God's grace, to avoid the like sins for the future, and to fly the immediate occasions of them.

Q. Why must he begin his preparation by praying earnestly to God for His divine grace ?



ASK AND IT SHALL BE GIVEN YOU.



SEEK AND YOU SHALL FIND.

KNOCK AND IT SHALL BE OPEN TO YOU.

BOUNDLESS THY GLORIES.

A. Because a good confession is a work of the utmost importance, and withal a difficult task, by reason of the pride of our hearts, and that fear and shame which are natural to us, and which the devil, who is a mortal enemy to confession, seeks to improve with all his power; and, therefore, a Christian, who desires to make a good confession, ought, in the first place, to address himself to God by fervent prayer for His divine assistance; and the more he finds the enemy trying to instill into him an unhappy fear or shame, the more earnestly must he implore the mercy and grace of God upon this occasion.

Q. In what manner must a person examine his conscience in order to make a good confession?

A. He must use a moral diligence to find out the sins he has committed: which requires more or less time and care, according to the length of time from his last confession, and the greater or less care that he usually takes of the state of his conscience. The common method of examination is, to consider what one has done against the commandments of God; what neglects there might have been of Church precepts; how one has discharged one's self of the common duties of a Christian, and of the particular duties of one's respective station in life; how far one has been guilty of any of the seven sins which are commonly called capital, because they are the springs or fountains from whence all our sins flow, etc.; and for the helping of a person's memory in this regard, the table of sins, which is found in the Manual, or other prayer-books, may be of no small service.

Q. Is a person to examine himself as to the number of times that he has been guilty of this or that sin?

A. Yes; because he is obliged to confess, as nearly as he can, the number of his sins. But in sins of habit, which have been of long standing and very numerous, it will be enough to examine and confess the length of time he has been subject to such a sin, and how many times he has fallen into it in a day, week or month, one time with another.

Q. What method do you prescribe to a person, in order to procure that hearty sorrow for sin which is the most necessary part of the preparation for confession?

A. The best method to procure it is to beg it heartily of God; it must be His gift; for none but God can give that change of heart, which is so essential to a good confession; and He has been pleased to promise (Matt. vii. 7), "Ask, and it shall be given you: seek, and you shall find; knock, and it shall be opened unto you." To this end all those pious meditations, considerations, and devout acts of contrition, which are found in books of devotion, will much contribute, if read leisurely and attentively, so as to sink into the heart. But because many persons con-

tent themselves with running over, in haste, the prayers before confession, which they meet with in their books, with little or no change in their hearts, which, perhaps, are grown hard by sinful habits, it is to be feared their performances are too often nothing worth in the sight of God.

Q. What do you advise in the case of habitual sinners, in order to procure a true change of heart?

A. I advise them to a spiritual retreat for some days, in which, being retired as much as possible from the noise of the world, they may think upon the great truths of religion; of the end for which they came into the world; of the benefits of God; of the enormity of sin; of the sudden passing away of all that this world admires; of the last four things; of the passion of Christ, etc., in order that a serious consideration of these great truths, joined to retirement and prayer, may make a due impression on their hearts, and effectually convert them to God. Those whose circumstances will not permit them to make a regular retreat, may at least endeavor, during some days, to think as often and as seriously as they can upon the truths above mentioned; and, by frequently and fervently calling upon the Father of mercies, in the midst of their employments, may hope to procure to themselves the like grace.

Q. What must be the chief motive of a sinner's sorrow and repentance, in order to qualify him for absolution?

A. Divines are not perfectly agreed in the solution of this query; but all are perfectly agreed in advising every one to aim at the best motive he can; and that the best and safest way is, to renounce and detest our sins for the love of God above all things.

Q. What do you mean by the resolution of amendment, which you suppose to be so necessary an ingredient to the preparation for confession?

A. I mean a full determination of the soul to fly, for the future, all willful sin, and the immediate occasions of it.

Q. What do you mean by the immediate occasions of it?

A. All such company, places, employments, diversions, books, etc., as are apt to draw a person to mortal sin, either in word, deed, or thought.

Q. And is a person indispensably obliged to avoid all such immediate occasions of sin?

A. He is obliged to avoid them to the very utmost of his power, according to the gospel rule of parting even with the hand or an eye, that is an occasion of offence to the soul. (Matt. xviii. 8, 9.)

Q. What Scripture do you bring to recommend the confession of our sins to God's ministers?

A. 1st. The precept of God in the Old Testament (Num. v. 6, 7), "When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the

commandment of the Lord, and offended, they shall confess their sin," etc. 2d. The example of the people who hearkened to the preaching of St. John the Baptist, who were baptized by him, "confessing their sins." (Matt. iii. 6.) 3d. The prescription of St. James v. 16, "Confess your sins one to another;" that is, to the priests or elders of the Church, whom the Apostle had ordered to be called for (ver. 14). 4th. The practice of the first Christians (Acts xix. 18): "Many of them that believed came confessing, and declaring their deeds."

Q. How do you prove that there is any command of Christ for the confession of our sins to his ministers?

A. I prove it from the commission which Christ has given to his ministers (John xx. 22, 23): "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (Matt. xviii. 18): "Verily I say unto you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven." For it is clear that this commission of binding or loosing, forgiving or retaining sins, according to the merits of the case and the disposition of the penitent, cannot be rightly executed without taking cognizance of the state of the soul of him who desires to be absolved from his sins by virtue of this commission; and consequently, cannot be rightly executed without confession. So that we conclude with St. Augustine,* that to pretend it is enough to confess to God alone is making void the power of the keys given to the Church (Matt. xvi. 19), that it is contradicting the gospel, and making void the commission of Christ.

Q. Are Christians then obliged to confess all their sins to the ministers of Christ?

A. They are obliged to confess all such sins as are mortal, or of which they have reason to doubt lest they may be mortal; but they are not obliged to confess venial sins, because, as these do not exclude eternally from the kingdom of heaven, so there is not a strict obligation of having recourse for the remission of them to the keys of the Church.

Q. But by what rule shall a person be able to form a judgment whether his sins be mortal or venial?

A. All those sins are to be esteemed mortal, which the Word of God represents to us as hateful to God, against which He pronounces a woe, or of which it declares, that such as do those things shall not enter into the kingdom of heaven. Of these we have many instances (Rom. i. 29, 30, 31; 1 Cor. vi. 9, 10; Gal. v. 19, 20, 21; Eph. v. 5; Apocalypse xxi. 8); and in the Old Testament. (Isa. v.; Ezek. xviii., etc.) But though it be very easy to know that some sins are mortal and others but venial, yet to

pretend to be able always perfectly to distinguish which are mortal, and which are not, is above the reach of the most able divines ; and therefore a prudent Christian will not easily pass over sins in confession, under pretence of their being venial, unless he be certain of it. And this caution is more particularly necessary in certain cases, where persons, being ashamed to confess their sins, are willing to persuade themselves they are but venial ; for in such cases, it is much to be feared, self-love may bias their judgment.

Q. Is it a great crime to conceal, through shame or fear, any mortal sin in confession ?

A. Yes, it is a great crime ; because it is telling a lie to the Holy Ghost ; for which kind of sin Ananias and Sapphira were struck dead by a just judgment of God. (Acts v.) It is acting deceitfully with God, and that in a matter of the utmost consequence. It is a sacrilege, because it is an abuse of the sacrament of penance, and is generally followed by a still greater sacrilege, in receiving unworthily the body and blood of Christ ; and what is still more dreadful, such sinners seldom stop at the first bad confession and communion, but usually go on for a long time in these sins, and very often die in them. It is not only a great crime to conceal one's sins in confession, but also a great folly and madness ; because such offenders, if they have not renounced their faith, know very well that these sins must be confessed, or that they must burn for them ; and they cannot be ignorant that these bad confessions do but increase their burden, by adding to it the dreadful guilt of repeated sacrileges, which they will have far more difficulty of confessing, than those very sins of which they are not so much ashamed.

Q. Have you any instances in Church history of remarkable judgments of God upon those who have presumed to approach the blessed sacrament without making a sincere confession of their sins ?

A. Yes ; we have several recorded by St. Cyprian (*L. de Lapsis*), and other grave authors ; but the most common and indeed the most dreadful punishment of these sins, is that blindness and hardness of heart which God justly permits such sinners to fall into, and which is the broad road to final impenitence.

Q. Have you anything to offer by way of encouragement to sinners to confess their sins sincerely ?

A. Yes ; 1st. The great benefit that their souls will reap in *the remission of their sins*, promised by Christ (Matt. xviii. 18, and John xx. 22, 23), and the other advantages which an humble confession of sins brings along with it ; such as a present comfort and ease of conscience, a remedy against future sins, directions and prescriptions from the minister of God for curing the spiritual maladies of the soul, etc. 2d. That by this short

passing confusion, which will last but a moment, they will escape the dreadful shame of having their sins written on their foreheads, at the last day, to their eternal confusion. 3d. That the greater their sins have been, the greater will be their joy, as of the whole court of heaven so of their confessor here upon earth, to see their sincere conversion to God testified by the humble confession of their most shameful sins; upon which account, so far from thinking worse of them, he will conceive far greater hopes of their future progress, and a more tender affection for them. 4th. That by the the law of God and His Church, whatever is declared in confession can never be discovered, directly nor indirectly, to any one, upon any account whatsoever, but remains an eternal secret between God and the penitent soul, of which the confessor cannot, even to save his own life, make any use at all to the penitent's discredit, disadvantage, or any other grievance whatsoever. (See *Decretum Innocentii XI., die 18 Novem. anno 1682.*

Q. But suppose it has been the sinner's misfortune to have made a bad confession, or perhaps a great many bad confessions, what must he do to repair this crime, and to reinstate himself in God's grace?

A. He must apply himself to God by hearty prayer for His grace and mercy, and so prepare himself to make a good general confession of all his sins, at least from the time of his going astray; because all the confessions that he has made since he began to conceal his sins, were all sacrilegious, and consequently null and invalid, and therefore must all be repeated.

Q. But is he obliged in this case to confess again those sins which he has confessed before?

A. He is, because the concealing of any mortal sin in confession makes the whole confession nothing worth; and as all the following confessions, till this fault is repaired, are null, therefore they must all be made again; but if it be to the same confessor, who has a confused remembrance of the sins before confessed, it may suffice for the penitent to accuse himself in general terms of all that has been confessed before; and then to specify, in particular, the sins that have been omitted, together with the number of the bad confessions and communions that have been made by him.

Q. Are there any other cases in which the confession is nothing worth, and consequently must be made again, besides this of concealing mortal sin?

A. Yes: if the penitent has taken no care to examine his conscience, or to procure the necessary sorrow for his sins, or a true purpose of amendment, his confession is good for nothing, and must be repeated; and also, if the priest to whom he has made his confession has not had the necessary faculties and approbation.

Q. What if the penitent should, through forgetfulness, pass over some mortal sin in confession ?

A. This omission, provided there was no considerable negligence which gave occasion for it, does not make the confession invalid, but then the sin that has been thus omitted must be confessed afterward, when the penitent remembers it ; and if he remembers it before Communion, it ought to be confessed before he goes to Communion ; if he remembers it not till after Communion, he must confess it in his next confession.

Q. Is a person obliged to confess the circumstances of his sins ?

A. He is obliged to confess such circumstances as quite alter the kind or nature of the sin, as also, according to many divines, such as very notoriously aggravate the guilt ; but as for other circumstances, they need not be declared ; and particularly in sins of unchastity it may sometimes be dangerous to be too circumstantial in expressing the manner of the sin.

Q. Would it be a crime to neglect the penance or satisfaction, enjoined by the priest ?

A. Yes, it would ; the more so, because we ought to regard the penance enjoined as an exchange which God makes of the eternal punishments, which we have deserved by sin, into these small penitential works.

Q. Has the Church of God always enjoined penance to sinners ?

A. Yes, she has ; and in the primitive times much more severely than in our days, when three, seven, and ten years of penance used to be imposed for sins of impurity, perjury, etc.

Q. Does the Church at present approve of giving ordinarily very slight penances for very great sins ?

A. So far from it, the Council of Trent (sess. xiv. chap. 8) gives us to understand that a confessor, by such excessive indulgence, is in danger of drawing upon his own head the guilt of his penitent's sins ; and declares that a priest ought to enjoin a suitable penance, according to the quality of the crime and the penitent's ability.

Q. Ought the penitent to content himself with performing the penance enjoined, so as to take no further thought about making satisfaction to God for his sins ?

A. By no means ; for it is to be feared that the penance is seldom sufficient to take off all the punishment due to God's justice upon account of our sins ; and it is certain that the more a penitent is touched with a hearty sorrow for his offences against God, the more he will be desirous of making satisfaction, and revenging upon himself by penitential severities the injuries done to God by them. Hence the life of every good Christian ought to be a perpetual penance.

Q. What do you recommend to a penitent, besides the performance of his penance, in order to cancel the punishment due to his sins, and make satisfaction to the divine justice ?

A. I recommend to him, 1st. Ever to maintain in himself a penitential spirit, and in that spirit to perform all his prayers, daily offering up to God the sacrifice of a contrite and humble heart. 2d. I recommend to him alms-deeds, both corporal and spiritual, according to his ability. 3d. Fasting, and other mortifications ; especially the retrenching all superfluities in eating, drinking, and sleeping ; all unnecessary diversions, and, much more, such as are dangerous ; all idle curiosity, vanity, etc. 4th. I recommend to him to have recourse to indulgences, and to perform with religious exactitude the conditions thereunto required. 5th. In fine, I recommend to him to take from the hands of God, in part of penance for his sins, all sicknesses, pains, labors, and all other crosses whatsoever ; and daily to offer them up to God, to be united to, and sanctified by, the sufferings and death of Jesus Christ.

Q. What is the form and manner of confession ?

A. The penitent, having duly prepared himself by prayer, by a serious examination of his conscience, and a hearty contrition for his sins, kneels down at the confessional on one side of the priest, and, making the sign of the cross upon himself, asks the priest's blessing, saying, "Pray, father, give me your blessing." Then the priest blesses him in the following words: "The Lord be in thy heart, and in thy lips, that thou mayest truly and humbly confess all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which the penitent says the Confiteor, in Latin or in English, as far as "Mea culpa," etc., and then accuses himself of all his sins, as to their kind, number, and aggravating circumstances, and concludes with this, or the like form: "Of these, and all other sins of my whole life, I humbly accuse myself, am heartily sorry for them, and beg pardon of God, and penance and absolution of you, my ghostly father." And having finished the Confiteor, "Therefore I beseech thee," etc., he then attends to the instructions given by the priest, and humbly accepts the penance enjoined.

Q. What is the form of absolution ?

A. 1st. The priest says, "May almighty God have mercy on thee, and forgive thee thy sins, and bring thee to life everlasting. Amen."

Then stretching forth his right hand towards the penitent, he says, "May the almighty and merciful Lord give thee pardon, absolution, and remission of thy sins. Amen."

"Our Lord Jesus Christ absolve thee ; and I, by His authority, absolve thee, in the first place, from every bond of excommunication or interdict, as far as I have power, and thou standest in need : in the next place, I ab-

solve thee from all thy sins, in the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.”

“May the passion of our Lord Jesus Christ, the merits of the blessed Virgin Mary, and of all the saints, and whatsoever good thou shalt do, or whatsoever evil thou shalt suffer, be to thee unto the remission of thy sins, the increase of grace, and the recompense of everlasting life. Amen.”

Q. In what case is a confessor to defer or deny absolution?

A. The rule of the Church is, to defer absolution (excepting in a case of necessity) to those of whose disposition the confessor has just cause to doubt, and to deny absolution to those who are certainly indisposed for it, which is the case of all who refuse to forgive their enemies, or to restore ill-gotten goods, or to forsake the habits or immediate occasions of sin, or, in a word, to comply with any part of their duty, to which they are obliged under mortal sin. (*Rit. Rom. de Sacramento Pœnitentiæ.*)

Q. How do you prove from all that has been said that penance, *i. e.*, confession and absolution of sinners, is properly a sacrament?

A. Because it is an outward sign of inward grace, ordained by Jesus Christ, which is the very notion and definition of a sacrament: the outward sign is found in the sinner's confession and the form of absolution pronounced by the priest; the inward grace is the remission of sins promised by Jesus Christ, St. John xx. 22, 23; and the ordinance of Christ is gathered from the same place and from St. Matt. xviii. 18.



CHAPTER X.

OF INDULGENCES AND JUBILEES.

Q. WHAT do you mean by indulgences?

A. There is not any part of the doctrine of the Catholic Church more grossly misrepresented by our adversaries than that of indulgences: for the generality of Protestants imagine that an indulgence is a leave to commit sin, or, at least, that it is a pardon for sins to come; whereas, indeed, it is no such thing. There is no power in heaven or earth that can give leave to commit sin; and consequently there is no granting pardon beforehand for sins to come. All this is far from the belief and practice of the Catholic Church. By an indulgence, therefore, we mean no more than a releasing of true penitents from the debt of temporal punishment, which remained due to their sins after the sins themselves, as to the guilt and eternal punishment, had been already remitted by the sacrament of penance, or by perfect contrition.

Q. Be pleased to explain this a little further.

A. That you may understand this the better, take notice that in sin there are two things: there is the guilt of the sin, and there is the debt of the punishment due to God upon account of the sin. Now, upon the sinner's repentance and confession the sin is remitted as to the guilt, and likewise as to the eternal punishment in hell due to every mortal sin: but the repentance or conversion is seldom so perfect as to release the sinner from all debt of temporal punishment due to God's justice, which the penitent must either discharge by the way of satisfaction and penance, or, if he be deficient therein, he must expect to suffer hereafter in proportion to the debt which he owes to divine justice. Now, an indulgence, when duly obtained, is a release from this debt of temporal punishment.

Q. How do you prove that after the guilt of sin and the eternal punishment has been remitted, there remains oftentimes a debt of temporal punishment due to the divine justice?

A. I prove it, 1st. From Scripture, where, to omit other instances, we find in the case of David (2 Sam. xii.), that although upon his repentance the prophet Nathan assured him, ver. 15, "that the Lord had put away his sin," yet he denounced unto him many temporal punishments, which should be inflicted by reason of this sin, which accordingly afterward ensued. (See vers. 10, 11, 12, 15.) 2d. I prove it from the perpetual practice of the Church of God of enjoining penances to repenting sinners, in order to cancel the punishment due to their sins.

Q. How do you prove that the Church has received a power from Christ of discharging a penitent from the debt of temporal punishment which remains due upon account of his sins?

A. I prove it by that promise of our Lord made to Peter (St. Matt. xvi. 19): "I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven;" which promise, made without any exception, reservation, or limitation, must needs imply a power of loosing or releasing all such bonds as might otherwise hinder or retard a Christian soul from entering heaven.

Q. Did the primitive Church ever practise anything of this nature?

A. Yes, very frequently, in discharging penitents, when there appeared just cause for it, from a great part of the penance due to their sins, as may be seen in Tertullian, St. Cyprian, and other ancient monuments: and of this nature was what St. Paul himself practised in "forgiving," as he says (2 Cor. ii. 10), "in the person of Christ" (that is, by the power and authority received from him), the incestuous Corinthian, without waiting his going through a longer course of penance.

Q. But were these primitive indulgences understood to release the

punishment due to sin in the sight of God, or only that which was enjoined by the Church in her penitential canons ?

A. Both one and the other, as often as they were granted upon a just cause ; according to what our Lord had promised (St. Matt. xxiii. 18), " Verily I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven ; and whatsoever you shall loose upon earth, shall be loosed also in heaven."

Q. What conditions are necessary for the validity of an indulgence ?

A. On the part of him that grants the indulgence, besides sufficient authority, it is necessary that there be a just cause or motive for the grant ; for, according to the common doctrine of the best divines, indulgences, granted without cause, will not be ratified by Almighty God. 2d. On the part of him who is to obtain the indulgence, it is requisite that he duly perform the conditions prescribed, such as going to confession and Communion : fasting, alms, prayers, etc., and that he be in the state of grace ; for it is in vain to expect the remission of the punishment due to sin, whilst a person continues in the guilt of mortal sin.

Q. Does an indulgence so far remit all temporal punishment as to free a penitent from all obligation of doing penance for his sins ?

A. No : for the obligation of doing penance for sin, and leading a penitential life, is an indispensable duty. Hence the Church usually enjoins penitential works in order to the obtaining of indulgences. And the opinion of Cardinal Cajetan and others is highly probable that one condition for attaining to the benefit of an indulgence, in the release of the punishment of the next life, is a disposition to do penance in this life ; for the treasure of the Church, out of which indulgences are granted, is intended by our great Master for the relief of the indigent, yet not so as to encourage the lazy, who refuse to labor for themselves.

Q. Are you of opinion that a Christian receives no further benefit by an indulgence than he would by the penitential works which he performs for the obtaining of that indulgence ?

A. I am far from being of that opinion ; for, according to that way of thinking, no benefit would be reaped from the indulgence, but only from the works performed for obtaining it : whereas the Church of God has declared in the Council of Trent that indulgences are very wholesome to Christian people. (Sess. xxv.) But what many divines maintain is, that, regularly speaking, there is required, though not an equality, yet a proportion at least between the works to be done for the obtaining an indulgence, and the indulgence itself : and this I believe to be true. (See Soto in 4tum. Dist. 21, Q. 2. Art. 2. and *Sylvius in Supplem.* Q. 25. Art. 2. *Quæstio* 2, 5, *Conclus.* 5.)

Q. What is meant by the treasure of the Church, out of which indulgences are said to be granted ?

A. The treasures of the Church, according to divines, are the merits and satisfactions of Christ and His saints; out of which the Church, when she grants an indulgence to her children, offers to God an equivalent for the punishment which was due to the divine justice; for the merits and satisfaction of Christ are of infinite value, and never to be exhausted, and are the source of all our good; and the merits and satisfactions of the saints, as they have their value from Christ, and through Him are accepted by the Father, so, by the communion which all the members of Christ's mystical body have one with another, are applicable to the faithful upon earth.

Q. What is meant by a plenary indulgence?

A. That which, when duly obtained, releases the whole punishment that remained due upon account of past sins.

Q. What is meant by an indulgence of seven years, or of forty days?

A. By an indulgence of so many years or days is meant the remission of the penance of so many years or days, and consequently of the punishment corresponding to the sins which, by the canons of the Church, would have required so many years or days of penance. (Bellarmin, L. i. *de Indulg.* c. 9.) And thus, if it be true that there ever were any grants of indulgences of a thousand years or more, they are to be understood with relation to the punishment corresponding to the sins which, according to the penitential canons, would have required a thousand or more years of penance. For, since by these canons seven or ten years of penance were usually assigned for one mortal sin of lust, perjury, etc., it follows that habitual sinners, according to the rigor of the canons, must have been liable to great numbers of years of penance, and perhaps some thousands of years; and though they could not be expected to live so long as to fulfill this penance, yet as by their sins they had incurred a debt of punishment proportionable to so long a time of penance, these indulgences of so many years, if ever granted (which some call in question), were designed to release them from the debt.

Q. What is the meaning of indulgences for the dead?

A. They are not granted by way of absolution, since the pastors of the Church have not that jurisdiction over the dead; but they are only available to the faithful departed by way of suffrage or spiritual succor, applied to their souls out of the treasure of the Church.

Q. What is the meaning of a jubilee?

A. A jubilee, so called from the resemblance it bears to the jubilee year in the old law (Levit. xxv. and xxvii.), which was a year of remission, in which bondmen were restored to liberty, and every one returned to his possessions, is a plenary indulgence granted every twenty-fifth year, as also upon other extraordinary occasions, to such as, being truly peni-

tent, shall worthily receive the blessed sacrament, and perform the other conditions of fasting, alms, and prayer, usually prescribed at such times.

Q. What is the difference between a jubilee and any other plenary indulgence?

A. A jubilee is more solemn, and accompanied with certain privileges not usually granted upon other occasions, with regard to the being absolved by any approved confessor from all excommunications and other reserved cases, and having vows exchanged into the performance of other works of piety. To which we may add, that as a jubilee is extended to the whole Church, which at that time joins, as it were, in a body in offering a holy violence to heaven by prayers and penitential works; and as the cause for granting an indulgence at such times is usually more evident, and more and greater works of piety are prescribed for the obtaining it, the indulgence, of consequence, is likely to be much more certain and secure.

Q. What are the fruits which usually are seen amongst Catholics at the time of a jubilee?

A. As at that time the Church most pressingly invites all sinners to return to God with their whole hearts, and encourages them by setting open her spiritual treasures in their favor, so the most usual effects of a jubilee are, the conversion of great numbers of sinners, and the multiplying of all sorts of good works amongst the faithful—so far is it from being true that indulgences are an encouragement to sin, or an occasion of a neglect of good works, as our adversaries unjustly object.



CHAPTER XI.

OF THE SACRAMENT OF EXTREME UNCTION.

Q. WHAT do you mean by extreme unction?

A. I mean the anointing of the sick, prescribed in St. James v. 14, 15: "Is any sick among you? Let him bring in the priests of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."

Q. How do you prove that this anointing of the sick is a sacrament?

A. Because it is an outward sign of inward grace, or a divine ordinance, to which is annexed a promise of grace in God's holy Word. The anointing, together with the prayers that accompany it, are the outward sign; the ordinance of God is found in the words of St. James, above quoted; the inward grace is promised in the same place: "The

prayer of faith shall save the sick man . . . and if he be in sins, they shall be forgiven him."

Q. How do you prove that this ordinance was designed for all ages, and not for the time of the Apostles only ?

A. Because the words of the Scripture, in which this ordinance is contained, are not limited to the Apostles' time, any more than the words of the ordinance of baptism (Matt. xxviii.); and because the Church of God, the best interpreter of His words and ordinances, has practised it in all ages.

Q. To what kind of people is the sacrament of extreme unction to be administered ?

A. To those who, after having come to the use of reason, are in danger of death by sickness ; but not to children under the age of reason, nor to persons sentenced to death, etc.

Q. Can the same person receive the sacrament of extreme unction more than once ?

A. Yes ; but not in the same illness, except it should be of long continuance, and that the state of the sick person should be changed so as to recover from the danger, and then fall into the like case again.

Q. What are the effects and fruits of the sacrament of extreme unction ?

A. 1st. It remits sins, at least such as are venial, for mortal or deadly sins must be remitted before receiving extreme unction, by the sacrament of penance and confession. 2d. It heals the soul of her infirmity and weakness, and of a certain propensity to sin contracted by former sins, which are apt to remain in the soul as the unhappy relics of sin ; and it helps to remove something of the debt of punishment due to past sins. 3d. It imparts strength to the soul, to bear more easily the illness of the body, and arms her against the attempts of her spiritual enemies. 4th. If it be expedient for the good of the soul, it often restores the health of the body.

Q. What kind of oil is that which is used in the sacrament of extreme unction ?

A. Oil of olives, solemnly blessed by the bishop every year on Maundy Thursday.

Q. What is the form and manner of administering this sacrament ?

A. 1st. The priest, having instructed and disposed the sick person for this sacrament, recites, if the time permit, certain prayers prescribed in the ritual, to beg God's blessing upon the sick, and that his holy angels may defend them that dwell in that habitation from all evil. 2d. The Confiteor is said, or general form of confession and absolution ; and the priest exhorts all present to join in prayer for the person that is sick, and,

if opportunity permit, according to the quality or number of persons there present, to recite the seven penitential psalms, with the litanies or other prayers upon this occasion. 3d. The priest, making three times the sign of the cross on pronouncing the name of the blessed Trinity, says, "In the name of the Father, ✠ and of the Son, and of the Holy Ghost, may all power of the devil be extinguished in thee, by the laying on of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, Apostles, martyrs, confessors, virgins, and all the saints. Amen." 4th. Dipping his thumb in the holy oil, he anoints the sick person, in the form of the cross, upon the eyes, ears, nose, mouth, hands, and feet; at each anointing making use of this form of prayer, "Through this holy unction, and His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by thy sight. Amen." And so of the hearing, and the rest, adapting the form to the several senses. 5th. After this the priest goes on, "Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father," etc., "And lead us not into temptation." *R.* "But deliver us from evil." *V.* "Save thy servant." *R.* "Trusting in thee, O my God." *V.* "Send him, O Lord, help from thy sanctuary." *R.* "And do thou defend him from Sion." *V.* "Be to him, O Lord, a tower of strength." *R.* "From the face of the enemy." *V.* "Let not the enemy have power over him." *R.* "Nor the son of iniquity be able to hurt him." *V.* "Lord, hear my prayer." *R.* "And let my cry come unto thee." *V.* "The Lord be with you." *R.* "And with thy spirit."

Let us pray.

"O Lord God, who hast said by thy Apostle James, '*Is any one sick among you, let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him; and if he be in sins, they shall be forgiven him,*' heal, we beseech thee, O our Redeemer, by the grace of the Holy Ghost, the maladies of this sick man, cure his wounds, and forgive him his sins; drive away from him all pains of mind and body, and mercifully restore unto him perfect health, both as to the interior and exterior; that being recovered by thy mercy, he may return to his former duties: who, with the Father and the Holy Ghost, livest and reignest one God, for ever and ever. Amen."

Let us pray.

"Look down, we beseech thee, O Lord, on thy servant [*N.*] fainting under the infirmity of his body, and refresh a soul which thou hast created; that he, being improved by thy chastisements, may be saved by thy medicine: through Christ our Lord. Amen."

Let us pray.

“O holy Lord, almighty Father, everlasting God, who, by imparting the grace of thy benediction to sick bodies, preservest, according to the multitude of thy mercies, the work of thy hands ; favorably attend to the invocation of thy name ; and delivering thy servant from his illness, and restoring him to health, raise him up by thy right hand, strengthen him by thy virtue, defend him by thy power, and restore him with all desired prosperity to thy holy Church : through Christ our Lord. Amen.”

As to what belongs to the Order of the Visitation of the Sick, and the prayers and devotions proper upon that occasion, as also the manner of assisting those who are dying, consult the Roman ritual, out of which I shall present you with the following form of the recommendation of a departing soul.



CHAPTER XII.

THE ORDER OF THE RECOMMENDATION OF A SOUL THAT IS JUST DEPARTING.

Q. WHAT is the form or order of the recommendation of a soul to God in its last passage ?

A. 1st. After a short litany recited, adapted to that occasion, then the following prayers are said :

“Depart, O Christian soul, from this world, in the name of God the Father Almighty, who created thee ; in the name of Jesus Christ, the Son of the living God, who suffered for thee ; in the name of the Holy Ghost, who has been poured forth upon thee ; in the name of the angels and archangels ; in the name of the thrones and dominations ; in the name of the principalities and powers ; in the name of the cherubim and seraphim ; in the name of the patriarchs and prophets ; in the name of the holy Apostles and evangelists ; in the name of the holy martyrs and confessors ; in the name of the holy monks and hermits ; in the name of the holy virgins, and of all the saints of God ; let thy place be this day in peace, and thy abode in the holy Sion : through Christ our Lord. Amen.”

“O God most merciful ! O God most clement ! who, according to the multitude of thy tender mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences ; mercifully regard this thy servant [*N.*] and vouchsafe to hear him, who with the whole confession of his heart begs for the remission of all his sins. Renew, O most merciful Father, whatever has been corrupted in him through human frailty, or violated through the deceit of the enemy ; and associate him as a member of redemption to the unity of the body of the Church : have

compassion, Lord, on his sighs ; have compassion on his tears, and admit him, who has no hope but in thy mercy, to the sacrament of thy reconciliation : through Christ our Lord. Amen."

"I recommend thee, dear brother, to the almighty God, and commit thee to His care, whose creature thou art ; that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, who formed thee of the slime of the earth. When thy soul therefore shall depart from thy body, let the resplendent multitude of the angels meet thee ; let the court of Apostles come unto thee ; let the triumphant army of the martyrs conduct thee ; let the glorious company of illustrious confessors, clad in their white robes, encompass thee ; let the choir of joyful virgins receive thee ; and mayest thou meet with a blessed repose in the bosom of the patriarchs ; let Jesus Christ appear to thee with a mild and cheerful countenance, and order thee a place amongst those that are to stand before Him for ever. Mayest thou never know the horrors of darkness, the crackling of flames, or racking torments. May the most wicked enemy, with all his evil spirits, be forced to give way ; may he tremble at thy approach in the company of angels, and fly away into the vast chaos of eternal night. Let God arise, and His enemies be dispersed ; and let them that hate Him fly before His face ; let them, like smoke, come to nothing ; and as wax that melts before the fire, so let sinners perish in the sight of God ; but may the just feast and rejoice in His sight. Let, then, all the legions of hell be confounded and put to shame ; and may none of the ministers of Satan dare to stop thee in thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from eternal death. May Christ, the Son of God, place thee in the ever-pleasant garden of His paradise ; and may He, the true Shepherd, number thee amongst His sheep. May He absolve thee from all thy sins, and place thee at His right hand in the lot of His elect. Mayest thou see thy Redeemer face to face, and standing always in His presence, behold with happy eyes the most clear truth. Mayest thou be placed amongst the companies of the blessed, and enjoy the sweetness of the contemplation of thy God for ever. Amen."

"Receive thy servant, O Lord, into the place of salvation, which he hopes for from thy mercy." Ans. "Amen."

"Deliver, O Lord, the soul of thy servant from all the perils of hell, from pains and all tribulations." Ans. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world." Ans. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood." Ans. "Amen."



O Sacrament most Holy

O Sacrament Divine

All Praise and all

Thanksgiving

Be every moment Thine

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from his sufferings.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by the hand of his father Abraham.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and the flames of fire.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of Egypt.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lions’ den.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of a wicked king.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Susannah from her false accusers.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of King Saul, and from the hands of Goliath.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison.” Ans. “Amen.”

“And as thou deliveredst the blessed virgin and martyr, St. Thecla, from the most dreadful torments, so vouchsafe to deliver the soul of this thy servant, and make it rejoice with thee in the happiness of heaven.” Ans. “Amen.”

“We commend to thee, O Lord, the soul of thy servant [*N.*], and we beseech thee, O Lord Jesus Christ, the Saviour of the world, that thou wouldst not refuse to admit into the bosom of thy patriarchs a soul for which in thy mercy thou wast pleased to come down upon earth. Own him for thy creature, not made by any strange gods, but by thee, the only living and true God; for there is no other God but thee, and none that can equal thy works. Let his soul rejoice in thy presence, and remember not his former iniquities and excesses, the unhappy effects of passion or evil concupiscence; for although he has sinned, he has not renounced the Father, or the Son, or the Holy Ghost; but believed and had a zeal for God, and faithfully worshiped Him who made all things.

“Remember not, O Lord, we beseech thee, the sins of his youth, and his ignorance; but, according to thy great mercy, be mindful of him in thy heavenly glory. May the heavens be opened to him, and may the angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let St. Michael, the archangel of God, who is the chief of the heavenly

host, conduct him. Let the holy angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter the Apostle, to whom God has given the keys of the kingdom of heaven, receive him. May St. Paul the Apostle, who was a vessel of election, assist him. May St. John, the chosen Apostle of God, to whom were revealed the secrets of heaven, intercede for him. May all the holy Apostles to whom our Lord gave the power of binding and loosing, pray for him. May all the saints and elect of God, who in this world have suffered torments for the name of Christ, intercede for him. That he, being delivered from the bonds of the flesh, may deserve to be admitted into the glory of the kingdom of heaven by the bounty of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen."

After which, if the sick person still continues to labor in his agony, it may be proper, as the ritual prescribes, to continue reciting other psalms and prayers adapted to those circumstances.

Q. What is the meaning of the lighting of a blessed candle, and keeping it burning during a person's agony?

A. This light represents the light of faith in which a Christian dies, and the light of glory which he looks for. Besides, these candles are blessed by the Church with a solemn prayer to God to chase away the devils from those places where they shall be lighted.

Q. What is the form of blessing candles?

A. The ritual prescribes the following prayer:

V. "Our help is in the name of the Lord."

R. "Who made heaven and earth."

Let us pray.

"O Lord Jesus Christ, Son of the living God, bless ✠ by our prayers these candles; pour forth upon them, by the virtue of the holy ✠ cross, thy heavenly benediction, who hast given them to mankind to chase away darkness; and may they receive such a blessing by the sign of the holy ✠ cross, that in what place soever they shall be lighted up, the rulers of darkness, with all their ministers, may depart, and, trembling, fly from those dwellings, nor presume any more to disturb or molest those that serve the almighty God, who livest and reignest for ever and ever. Amen."

Q. What is the meaning of tolling the passing bell when a person is expiring?

A. To admonish the faithful to pray for him, that God may grant him a happy passage.

CHAPTER XIII.

OF THE OFFICE FOR THE BURIAL OF THE DEAD.

Q. WHAT is the manner and order of burying the dead in the Catholic Church ?

A. The pastor or parish priest, accompanied by his clerics, goes to the house of the deceased, and having sprinkled the body or coffin with holy water, recites the anthem, "If thou shalt observe iniquities, O Lord, O Lord, who shall sustain it?" with the 129th Psalm, "*De profundis*" (From the depths I have cried), etc.; at the end of which he says, "Eternal rest give to him, O Lord." Ans. "And let perpetual light shine upon him." Then he repeats the anthem, "If thou shalt observe iniquities," etc.

After this the body is carried to the church, the clergy, two and two, going before, after the manner of a procession, and singing the 50th Psalm, "*Miserere*" (Have mercy upon me, O God, according to thy great mercy), etc., and the people following the corpse, and praying in silence for the deceased. When they come to the church the corpse is set down in the middle of the church, with the feet toward the altar (except the deceased was a priest, in which case his head is to be toward the altar), and wax tapers are lighted and set round the coffin. Then, if time and opportunity permit, the Dirge is recited, that is, the office of the matins and lauds for the dead, followed by a solemn Mass for the soul of the deceased, according to the most ancient custom of the universal Church.

The dirge and mass being finished, the priest, standing at the head of the deceased, begins the office of the burial, as follows:

"Enter not into judgment with thy servant, O Lord, for no man shall be justified in thy sight except thou vouchsafe to grant him the remission of all his sins. Let not, therefore, we beseech thee, the sentence of thy judgment fall upon him whom the true supplication of Christian faith recommendeth to thee: but, by the assistance of thy grace, let him escape the judgment of thy vengeance, who, whilst he was living, was marked with the sign of the holy Trinity: who livest and reignest for ever and ever. Amen."

Then the choir sings the following responsory:

"Deliver me, O Lord from eternal death, at that dreadful day, when the heavens and earth shall be removed, when thou shalt come to judge the world by fire." V. "I am struck with trembling, and I fear, against the day of account, and of the wrath to come, when the heavens and earth shall be moved." V. "That day is a day of wrath, of calamity

and misery, a great and most bitter day, when thou shalt come to judge the world by fire." *V.* "Eternal rest give to him, O Lord; and let perpetual light shine upon him." "Deliver me, O Lord," etc., as before, till the *V.* "I am struck," etc.

"Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father," etc. Here the priest puts incense into the thurible, and then, going round the coffin, sprinkles it with holy water, and afterward incenses the body, and then concludes with the Lord's Prayer. *V.* "Lead us not into temptation." *R.* "But deliver us from evil." *V.* "From the gates of hell." *R.* "Deliver his soul, O Lord." *V.* "Let him rest in peace." *R.* "Amen." *V.* "O Lord, hear my prayer." *R.* "And let my cry come unto thee." *V.* "The Lord be with you." *R.* "And with thy spirit."

Let us pray.

"O God, whose property it is always to show mercy and to spare; we humbly beseech thee for the soul of thy servant [N.], which thou hast this day commanded to depart out of this world, that thou wouldst not deliver it up into the hands of the enemy, nor put it out of thy memory forever, but that thou wouldst order it to be received by the holy angels, and conducted to paradise, its true country; that since it has believed and hoped in thee, it may not suffer the pains of hell, but take possession of everlasting joys: through Christ our Lord. Amen."

After this, whilst the body is carried toward the place of its interment, the following anthem is sung or said:

"May the angels conduct thee into paradise; may the martyrs receive thee at thy coming, and bring thee to the holy city of Jerusalem; may the choir of angels receive thee, and mayest thou have eternal rest with Lazarus, who was formerly poor."

When they are come to the grave, if it has not been blessed before, the priest blesses it by the following prayer, which is the same that we make use of in this country in blessing the mould or earth, which we put in the coffin with the corpse, in the private-burial office.

"O God, by whose tender mercy the souls of the faithful find rest, vouchsafe to bless this tomb, and depute thy holy angel to guard it; and absolve from all the bonds of sin the souls of those whose bodies are interred, that with thy saints they may ever rejoice without end in thee: through Christ our Lord. Amen."

Then the priest sprinkles with holy water, and afterward incenses, both the corpse of the deceased and the grave. Then, whilst the body is put in the grave, is sung or said the following anthem, with the Canticle "*Benedictus*," or the Song of Zachariah (Luke i. 68, etc.):

“I am the resurrection and the life : he that believeth in me, although he be dead, shall live ; and every one that liveth and believeth in me, shall not die forever.” (St. John xi. 25.)

Or else (as is the custom in many places), when the body is put in the earth, the priest, with the assistant, recites the penitential psalm, “*Miserere.*”

Then the priest says, “Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father,” etc. (Here he sprinkles the body with holy water.) *V.* “And lead us not into temptation.” *R.* “But deliver us from evil.” *V.* “From the gate of hell.” *R.* “Deliver his soul, O Lord.” *V.* “Let him rest in peace.” *R.* “Amen.” *V.* “O Lord, hear my prayer.” *R.* “And let my cry come unto thee.” *V.* “The Lord be with you.” *R.* “And with thy spirit.”

Let us pray.

“Grant, O Lord, this mercy to thy servant deceased, that he [or she] may not receive a return of punishment for his [or her] deeds, who, in his [or her] desires has held fast by thy will ; that as here true faith has joined him [or her] to the company of thy faithful, so thy mercy there may associate him [or her] to the choirs of angels : through Christ our Lord. Amen.”

V. “Eternal rest give to him, O Lord.”

R. “And let perpetual light shine upon him.”

V. “Let him rest in peace.” *R.* “Amen.”

V. “May his [or her] soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.” *R.* “Amen.”

Then the priest, returning from the grave, recites the psalm “*De Profundis,*” with the anthem, “If thou, O Lord, wilt observe iniquities, Lord, who shall stand it?”



CHAPTER XIV.

OF PRAYERS FOR THE DEAD, AND OF PURGATORY.

Q. WHAT is the meaning of prayers for the dead ?

A. Praying for the dead is a practice as ancient as Christianity, received by tradition from the Apostles, as appears by the most certain monuments of antiquity, and observed by the synagogue, or Church of God, in the Old Testament, as appears from 2 Maccab. xii., written long before Christ's time, and followed by the Jews to this day. A practice grounded upon Christian charity, which teaches us to pray for all that are in necessity,

and to implore God's mercy for all that are capable of mercy ; which, we have reason to be convinced, is the case of many of our deceased brethren, and therefore we pray for them.

Q. How do you prove that the practice of praying for the dead is as ancient as Christianity ?

A. From Tertullian, in his book of the *Soldier's Crown*, chap. iii., written about a hundred years after the death of the Apostles, where he reckons the oblations for the dead upon their anniversary days amongst the immemorial traditions observed by all Christians ; and in his book *De Monogamia*, chap. x., where he affirms it to be the duty of a Christian widow to pray for the soul of her husband, and to beg refreshment for him, and to keep his anniversaries. (See St. Cyprian, *Epist.* 66 ; Arnobius, 1. 4, *de Vita Constantini*, c. 71 ; St. Cyril of Jerusalem, *Catech. Mystag.*, 5 ; St. Gregory Nazianzen, *Orat.* 10, etc.) Hence St. John Chrysostom, Hom. 3 upon the Epistle to the Philippians, tells us that it was ordained by the Apostles that the dead should be commemorated in the sacred mysteries ; and St. Aug., *Serm.* 32, *de Verbis Apost.*, sec. 2, that it was a practice received from the fathers, and observed by the universal Church. And it appears from St. Epiphanius, *Hær.* 75, that Arius was ranked amongst the heretics by the Church in the fourth century for denying that the prayers of the living did the dead any good.

Q. Is it any argument in favor of prayers for the dead, that it was practised by Judas Maccabæus and by the Jews before the coming of Christ ?

A. Yes, a very great argument. 1st, because this practice is expressly approved in the 15th chapter of the second book of Maccabees : which books, by many councils and fathers, are ranked amongst the divine Scriptures. 2d, because the Jews, in those days, were undoubtedly the people of God. 3d, because, as Dr. Taylor writes (*Lib. of Prophesying*, sec. 20, num. 11, p. 265) : " We find, by the history of the Maccabees, that the Jews did pray and make offerings for the dead (which also appears by other testimonies, and by their form of prayers, still extant, which they used in the captivity). Now it is very remarkable, that since our blessed Saviour did reprove all the evil doctrines and traditions of the scribes and Pharisees, and argued concerning the dead and the resurrection against the Sadducees, yet He said not a word against this public practice, but left it as He found it ; which He who came to declare to us the will of His Father would not have done, if it had not been innocent, pious, and full of charity."

Q. But what reason is there to believe that our prayers can be of any service to the dead ?

A. The same reason there is to believe that our prayers are of service

to the living ; for whether we consult the Scripture or primitive tradition with relation to the promises or encouragements given in favor of our prayers, we shall nowhere find the dead excepted from the benefit of them ; and the perpetual practice of the Church of God, which is the best interpreter of the Scripture, has from the very beginning ever authorized prayers for the dead, as believing such prayers beneficial to them.

Q. But are not they who have passed this mortal life arrived at an unchangeable state of happiness or misery, so that they either want not our prayers, or cannot be bettered by them ?

A. Some there are, though I fear but few, that have before their death so fully cleared up their account with the divine Majesty, and washed away all their stains in the blood of the Lamb, as to go straight to heaven after death ; and such as those stand not in need of our prayers. Others there are, and their number is very great, who die in the guilt of deadly sin ; any such as these go straight to hell, like the rich glutton in the gospel (Luke xvi.), and therefore cannot be bettered by our prayers. But, besides these two kinds, there are many Christians who, when they die, are neither so perfectly pure and clean as to be exempt from the least spot or stain, nor yet so unhappy as to die under the guilt of unrepented deadly sin ; now, such as these the Church believes to be, for a time, in a middle state, which we call purgatory ; and these are they who are capable of receiving benefit by our prayers. For though we pray for all that die in the communion of the Church, because we do not certainly know the particular state in which each one dies, yet we are sensible that our prayers are available for those only that are in this middle state.

Q. But what grounds have you to believe that there is any such place as purgatory, or a middle state of souls ?

A. We have the strongest grounds imaginable from all kinds of arguments, from Scripture, from perpetual tradition, from the authority and declaration of the Church of God, and from reason.

Q. What grounds have you for purgatory from the Scripture ?

A. 1st. Because the Scripture teaches us in many places that it is the fixed rule of God's justice to "render to every man according to his works." (See Ps. lxii. 12 ; St. Matt. xvi. 27 ; Rom. ii. 6 ; Rev. xxii. 12, etc.) So that, according to the works which each man has done in the time of his mortal life, and according to the state in which he is found at the moment of his departure out of this life, he shall certainly receive reward or punishment from God. Hence it evidently follows, that by this rule of God's justice they who die in great and deadly sin, not canceled by repentance, will be eternally punished in hell ; so by the same rule of God's justice, they who die in lesser or venial sins (which is certainly the case

of a great many) will be punished somewhere for a time till God's justice be satisfied ; and this is what we call purgatory.

2d. Because the Scripture assures us (Rev. xxi. 27), that "there shall in no wise enter" into the heavenly Jerusalem "anything that defileth, or that is defiled." So that, if the soul be found to have the least spot or stain at the time of her departure out of this life, she cannot in that condition go straight to heaven. Now, how few are there that depart this life perfectly pure from the dregs and stains to which we are ever subject in this state of mortality ! And yet, God forbid that every little spot or stain should condemn the soul to the everlasting torments of hell. Therefore there must be a middle place for such souls as die under these lesser stains.

3d. Because Scripture assures us (St. Matt. xii. 36) that we are to render an account hereafter to the great Judge, even for every idle word we have spoken ; and consequently every idle word, not canceled here by repentance, is liable to be punished by God's justice hereafter. No one will think that God will condemn a soul to hell for every idle word ; therefore there must be another place of punishment for those who die guilty of these little transgressions.

4th. Because "Every man's work shall be manifest by a fiery trial, and they who have built upon the foundation [which is Christ] wood, hay, and stubble [that is, whose works have been very imperfect and defective, though not to the degree of losing Christ] shall suffer loss ; but themselves shall be saved, yet so as by fire." (1 Cor. iii. 13-15.) Which place cannot be well explained any otherwise than of the fire of purgatory.

5th. Because our Lord tells us (St. Matt. xii. 32), "And whosoever shall speak a word against the Son of man, it shall be forgiven him ; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." Wherefore our Lord (who could not speak anything absurd or out of the way) would never have mentioned forgiveness in the world to come, if sins not forgiven in this world could never be forgiven in the world to come. Now if there may be forgiveness of any sin whatsoever in the world to come, there must be a middle place, or purgatory ; for no sin can enter heaven to be forgiven there, and in hell there is no forgiveness. Add to these texts of Scripture the prison (St. Matt. v.), "Thou shalt not go out from thence till thou repay the last farthing," to which our Saviour is said to have gone to preach. (1 St. Pet. iii. 18, 19, 20.)

Q. What grounds have you for purgatory from perpetual tradition ?

A. Because, as we have seen already, the Jewish Church long before our Saviour's coming, and the Christian Church from the very beginning, have offered prayers and sacrifice for the repose and relief of the faithful

departed, as appears from innumerable testimonies of the fathers, and from the most ancient liturgies of all Christian churches and nations—Romans, Greeks, Syrians, Armenians, Nestorians, Egyptians, Ethiopians, Indians, Mozarabes, etc.—which consent, so ancient and universal, of all ages and of all nations, before the pretended Reformation, is a most convincing argument that this practice came by tradition from the Apostles, and consequently that the belief of a purgatory is an apostolic tradition; for what sense could there be in praying for the repose and relief of the souls of the faithful departed, if there were no middle place, but all went straight to heaven or hell?

Q. What grounds have you for the belief of a purgatory from the authority of the Church?

A. Because the Church of Christ has declared that there is a purgatory, as well by condemning old Arius for a heretic for denying that the prayers of the living did the dead any service, as also by the express definitions of her general councils. The Scripture most evidently teaches us, in many places, that we are to hear and obey the Church, and that Christ and the Holy Ghost will be always with the Church to guide her into all truth; and that the gates of hell shall not prevail against her. So that what the Church has thus declared can be no error, but must needs be a certain truth.

Q. What grounds have you for the belief of a purgatory from reason?

A. Because reason teaches these two things: 1st, that every sin, be it ever so small, being an offence to God, consequently deserves punishment from the justice of God; and therefore that every person who dies under the guilt of any such unrepented offence, must expect to be punished by the justice of God. 2d, that there are some sins, in which a person may chance to die, that are so small, either through the levity of the matter, or for want of a full deliberation in the act, as not to deserve everlasting punishment. From whence it plainly follows, that besides the place of everlasting punishment, which we call hell, there must be also a place of temporal punishment for such as die in these lesser offences, and this we call purgatory.

Q. But does not the blood of Christ sufficiently purify us from all our sins, without any other purgatory?

A. The blood of Christ purifies none who are once come to the use of reason, from any sin, without repentance; and therefore such sins as have not been here recalled by repentance must be punished hereafter, according to the established rule of divine justice, either in hell, if the sins be mortal; or, if venial, in purgatory.

Q. Do you think that any repentance after death can be available?

A. No; for God's justice must take place, which will render to every

man according to his works. So that we do not believe that the repentance of the souls that are in purgatory, or anything else that they can then do, can cancel their sins, but they must suffer for them till God's justice be satisfied.

Q. Are they not capable of relief in that state ?

A. Yes, they are ; but not from anything they can do for themselves, but from the prayers, alms, and other suffrages offered to God for them by the faithful upon earth ; which God in His mercy is pleased to accept of by reason of that communion which we have with Him, in being fellow-members of the same body of the Church, under the same head, which is Christ Jesus.

Q. But what do you say to that text of Scripture (Eccles. xi. 3), "If the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall lie" ?

A. I say that it is no way evident that this text has relation to the state of the soul after death ; but if it be understood to have relation to the soul, it makes nothing against purgatory, because it only proves what no Catholic denies, viz., that when once a soul is come to the south, or to the north, that is, to heaven or hell, its state is unchangeable.

Q. But does not the Scripture promise rest after death to such as "die in the Lord" ? (Rev. xiv. 13.)

A. Yes, it does ; but we are to understand that those are said to die in the Lord who die for the Lord by martyrdom ; or, at least, those who at the time of their death are so happy as to have no debts or stains to interpose between them and the Lord. As for others who die but imperfectly in the Lord, they shall rest indeed from the labors of this world ; but as their works that follow them are imperfect, they must expect to "receive from the Lord according to their works."

Q. Christ said to the thief upon the cross (St. Luke xxiii.), "This day shalt thou be with me in paradise ;" what appearance, then, is there that any one dying in God's grace should go to purgatory ?

A. The case of this penitent thief, to whom Christ was pleased to give a full discharge at once of all his sins, was extraordinary, as his faith and confession were extraordinary ; and therefore, to make a general rule from this particular instance is a bad way of arguing ; and the more so, because we have reason to be convinced that not one in a thousand dies so perfectly penitent as to be perfectly purged before death from all the dregs of sin, which was the particular grace granted to the penitent thief.

If you ask me what is meant by paradise in that text, and how the good thief could be with Christ that day in paradise, before our Lord had taken possession of heaven for Himself and us by His resurrection

and ascension, I answer that our Lord, descending after death into limbo, to the holy fathers, made that place a paradise by manifesting His glory to those happy souls : and this was the paradise into which He introduced the good thief immediately after His death.



CHAPTER XV.

OF THE SACRAMENT OF HOLY ORDERS.

Q. WHAT do you mean by the sacrament of holy orders ?

A. A sacrament by which ministers of Christ are consecrated to their sacred functions, and receive grace to discharge them well.

Q. How do you prove that holy orders is a sacrament ?

A. Because it is a visible sign of an invisible grace, and that by divine institution, or by the ordinance of Christ, which alone can annex the gift of grace to any outward rite or ceremony. The outward and visible sign is found in the imposition or laying on of the bishop's hands and prayer: after which sort we find the seven deacons ordained (Acts vi. 6), and SS. Paul and Barnabas. (Acts iii. 3.) The invisible grace conferred by this imposition of hands is attested in 2 Tim. i. 6: "Stir up the grace of God which is in thee, by the imposition of my hands." And the divine institution of holy orders is gathered as well from the use of the Apostles and the perpetual tradition of the Church, as from those texts in which Christ bequeathed the whole power of the priesthood to His disciples and to their successors (St. Luke xxii. 19): "Do this for a commemoration of me," and (St. John xx. 22, 23): "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

Q. By what steps do persons ascend in the Catholic Church to the order of priesthood ?

A. 1st. They must be initiated by the clerical tonsure, which is not properly an order, but only a preparation for orders. The bishop cuts off the extremities of their hair, to signify their renouncing the world and its vanities; and vests them with a surplice, and so receives them into the clergy, they making at the same time a solemn profession of taking the Lord for their inheritance and portion forever.

2d. They must pass through the minor or lesser orders, which have been received from the primitive Church, viz., the order of porter or doorkeeper of the church; lector, or reader of the lessons in the divine office; exorcist, whose function is to read the exorcisms and prayers of the Church over those who are possessed or obsessed by the devil, and

acolyte, whose function is to serve at Mass, light the candles in the church, etc. All these are ordained by receiving from the bishop the instruments or books belonging to their respective offices, and by solemn prayers prescribed in the pontifical.

3d. From the minor orders they are promoted to the order of subdeacon, which is the first of those that are called holy. In conferring this order the bishop puts the candidates in mind that hitherto they have had the liberty of quitting the ecclesiastical calling and engaging themselves by marriage in the world ; but if they will be ordained subdeacons, which he leaves to their choice, they are thereby tied forever to the service of God and His Church in the state of perpetual continence. Subdeacons are also obliged to the canonical hours of the Church office, and in the high Mass assist the deacon in his ministry.

4th. From the order of subdeacon they are advanced to the order of deacon, which is conferred upon them by the imposition of the bishop's hands, and by delivering to them the book of the gospels. The deacon's office is to assist the bishop or priest in the sacrifice of the Mass, to sing, to preach the gospels, to baptize, etc.

5th. From the order of deacon the next ascent is to the order of priest or presbyter, above which is the order of bishops, amongst whom the chief is called the Pope.

Q. In what manner is the order of priesthood administered ?

A. The person who is to be ordained is presented to the bishop by the archdeacon, desiring, in the name of the Church, that he may be promoted to the priesthood, and bearing testimony of his being worthy of that office. Then the bishop publishes to the clergy and people there present the designed promotion, and if anyone has anything to allege against the person to be ordained, he may freely declare it : if no one allege anything against him, the bishop proceeds to admonish him of the duties and functions of the priesthood, and exhorts him to a diligent discharge thereof. After which both the bishop and the person that is to be ordained prostrate themselves in prayer, whilst the litanies are sung or said by the choir or clergy there present ; which being ended, the bishop standing up and the person that is to be ordained kneeling, the bishop first, and then all the priests there present, one after another, lay both their hands on his head, which imposition of hands is immediately followed by the solemn prayers of consecration, and by re-vesting him with the priestly ornaments ; then the Holy Ghost is invoked by the hymn "*Veni Creator :*" after which the bishop anoints the hands of the person ordained, and then delivers into his hands the chalice, with the wine and water, and the paten with the bread, saying, "Receive the power to offer sacrifice to God and celebrate Mass, as well for the living as for the dead, in the name of the

Lord." Then the person ordained says Mass with the bishop, and receives the holy Communion at his hands. At the end of the Mass, the bishop again imposes his hands upon him, saying those words of Christ (St. John xx. 22, 23), "Receive the Holy Ghost: whose sins thou shalt forgive, they are forgiven them: and whose sins thou shalt retain, they are retained." After which he receives from him the promise of obedience, and gives him the kiss of peace.



CHAPTER XVI.

OF THE SUPERIORITY OF BISHOPS, AND OF THE SUPREMACY OF THE POPE.

Q. How do you prove that, besides priests or presbyters, there has been always in the Church the order of bishops, superior to that of priests?

A. I prove it both from Scripture and perpetual tradition. The New Testament in several places mention bishops, as Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7; Acts xx. 28. And it is visible that the angels of the seven churches of Asia, mentioned in the first, second and third chapters of the Revelation, were the bishops of these sees, and accordingly had a jurisdiction over them. It is no less visible from the Epistles of Paul to Timothy and Titus, that both one and the other were bishops, with power of ordaining inferior priests; and Timothy in particular is instructed by the Apostle in what manner he is to comport himself to the priests under him. (1 Tim. v. 17, 19.) And as for perpetual tradition, it is evident from all kinds of monuments, and from the most ancient Church history, that the Church has always been governed by bishops, and that the Apostles everywhere established bishops. Thus St. Irenæus, L. 3. C. 3; Tertulian, *L. de præscrip.*, and other ancients, assure us that Linus and Clement were ordained bishops by St. Peter and St. Paul for the see of Rome. Thus Eusebius, and ancient monuments also, inform us that St. Mark was the first bishop of Alexandria, and was succeeded by Anianus; that Evodius and Ignatius, disciples of the Apostles, were, after St. Peter, the first bishops of Antioch; that St. James was constituted by the Apostles the first bishop of Jerusalem, and had for his successor Simeon the son of Cleophas: that St. Polycarp was made bishop of Smyrna by St. John, etc.

Q. How do you prove that amongst bishops one should be head, and have a jurisdiction over the rest?

A. Because Christ has so appointed, who gave that preëminence to St. Peter with respect to the rest of the Apostles, as appears from St. Matt. xvi. 18, 19, when, in reward of his faith, and confession of His divinity, He confirmed to him the name of Peter or Rock, and promised him,

that upon this rock He would build His Church, and the gates of hell should not prevail against it; and that He would give him the keys of the kingdom of heaven, etc. And from John xxi. 15, etc., when our Lord after having asked Peter, "Dost thou love me more than these?" three times, committed to him the charge of all His lambs and sheep, without exception; that is, of His whole Church. Hence St. Matt. (x. 2), reckoning the names of the Apostles, says, "The first, Simon, who is called Peter." Now it does not appear that he could be said to be the first upon any other account but by reason of his supremacy; for that he was first in age is more than appears, and that he was first in calling is not true; for St. Andrew came to Christ before Peter, and was probably the elder brother; and certain it is, that the evangelists, in reckoning up the names of the Apostles upon several occasions, neither follow the order of their age, nor of their calling; yet they always reckon Peter in the first place, and sometimes, more clearly to intimate his preëminence, name him alone as chief or prince; as St. Mark i. 36, "Simon and they that were with him;" St. Luke ix. 32, "Peter and they that were with him;" Acts ii. 14, "Peter standing up with the eleven;" Acts v. 29, "Peter and the apostles answered and said," etc., where the Protestant translation has put in the words "other apostles," clearly seeing that the former expression (which is that of the original) too plainly expressed St. Peter's being something more than the rest.

It is also worth observing that our Lord was pleased to teach the people out of Peter's ship (St. Luke v. 3); that He ordered the same tribute to be paid for Himself and Peter (St. Matt. xvii. 27); that He particularly prayed for Peter that his faith should not fail, and ordered him to confirm or strengthen his brethren. (St. Luke xxiii. 32, etc.)

Hence, St. Peter's supremacy is acknowledged by the perpetual tradition of the holy fathers. (See Origen on the 6th chapter to the Romans, and in his 5th Homily upon Exodus; St. Basil, of the judgment of God, T. 2. p. 402; St. Cyril of Jerusalem, in his 2d *Catechesis*; St. Epiphanius, *Hær.* 51, § 17, and *Hær.* 54, § 7; and in his *Anchoratus*, § 6, pp. 14, 15; St. John Chrysostom, in his 2d Homily on the 50th Psalm, in his 54th Homily upon St. Matthew, etc.; St. Cyril of Alexandria, in his 12th book upon St. John; St. Austerius, bishop of Amasæa, in his Sermon upon St. Peter and St. Paul; and, among the Latins, St. Cyprian, *Epist.* 70, to Januarius; St. Optatus of Milevis, L. 2 and 7; St. Ambrose, L. 10, upon St. Luke; St. Jerome, in his first book against Jovinian; St. August., *L. 2 de Baptismo*, C. 1.; St. Leo, *Epist.* 84, to Anastasius; St. Gregory the Great, L. 4. *Epist.* 32, etc.)

Q. How do you prove that St. Peter was to have a successor in this office of chief bishop of the Church?

A. Because, as Christ established His Church to remain till the end of the world (St. Matt. xxviii. 20), so He most certainly designed that the form of government which He established in His Church should remain forever. Hence, supposing the supremacy of St. Peter, (which we have proved above from Scripture), it cannot be questioned that our Lord designed that this supremacy, which He appointed for the better government of His Church, and the preserving of unity, should not die with Peter—any more than the Church, with which He promised to remain for ever—but should descend, after Peter's decease, to his successors. For it is not to be imagined that Christ should appoint a chief bishop for the government of His Church and maintaining unity in the Apostles' time, and design another kind of government for succeeding ages, when there was a probability of greater danger of schism, and consequently more need of one head to preserve all in one faith and one communion.

Q. But how do you prove that the Pope or Bishop of Rome is the successor of St. Peter?

A. I prove it, 1st. Because the Church never acknowledged any other for her chief pastor; and no other does, or ever did, put in a claim to the spiritual supremacy, in quality of St. Peter's successor; so that, supposing what has been proved, that Christ appointed a chief pastor for His Church, the Bishop of Rome must be the man.

2d. I prove it from the current sense of the holy fathers and councils that have acknowledged the supremacy in the see of Rome and her bishops. See St. Ignatius, disciple of the Apostles, in the beginning of his epistle to the Romans, where he calls the Church of Rome the presiding Church; St. Irenæus, L. 3. C. 3, who calls the same "The greatest and most ancient Church, founded by the two most glorious Apostles, Peter and Paul;" and adds, that all sectaries are confounded by the Roman tradition; "for to this Church, by reason of its more powerful principality," says he, "it is necessary that every Church resort, or have recourse; in which [Church] the apostolical tradition has always been preserved by those that are in every place;" and St. Cyprian, in his 55th Epistle to Pope Cornelius, where he calls the see of Rome "The chair of Peter, and the principal Church from which the priestly unity has its origin" (*Ecclesiam principalem, unde unitas sacerdotalis exorta est*).

See also St. Optatus, bishop of Milevis, in his second book against Parmenianus, the Donatist bishop of Carthage, where he thus addresses himself to his adversary: "You cannot pretend to be ignorant that Peter held first the bishop's chair in the city of Rome, in which Peter, as head of all the Apostles, sat; in which single chair unity might be maintained by all, lest the rest of the Apostles should each one claim his own sepa-

rate chair. So that he is now a schismatic and an offender who, against this single chair, erects any other. In this one chair, which is the first of the properties of the Church, Peter first sat ; to him succeeded Linus, to him Clement, etc. Give you, now, an account of the origin of your chair, you who claim to yourselves the holy Church."

And St. Jerome, writing to Pope Damasus (*Epist.* 57), tells him, "I am joined in communion with your Holiness ; that is, with the chair of Peter ; upon that rock I know the Church is built ; whoever eats the Lamb out of this house is profane ; whoever is not in this ark shall perish in the deluge," etc.

And St. Augustine in his psalm against the Donatists, thus addresses himself to these schismatics : "Come, brethren," says he, "if you have a mind to be ingrafted in the vine. It is a pity to see you lie lopped off in this manner from the stock. Reckon up the prelates in the very see of Peter, and in that order of fathers see which has succeeded him. This is the rock over which the proud gates of hell prevail not." And in his 162d epistle, he tells the Donatists, "That in the see of Rome the principality [or supremacy] of the apostolic chair was ever acknowledged" (*Semper apostolicæ cathedræ viguit principatus*).

And St. Prosper, in his dogmatic poem against the enemies of grace, calls Rome "The see of St. Peter, which, being made to the world the pastoral dignity, rules by religion all that she possesses not by her arms." And to the same effect St. Leo the Great, in his first sermon upon St. Peter and St. Paul, thus addresses himself to Rome : "These are they who have advanced thee to this glory, that being made the head of the world by being St. Peter's see, thou hast a wider extent of religious empire, than of earthly dominion. For though by thy many victories thou hast extended thy dominions far and near by sea and land, yet that which has been subdued by the labor of thy arms is not so much as that which has been made subject to thee by Christian peace." All these fathers, hitherto quoted, flourished within four hundred years after the passion of Christ.

The supremacy of the Bishops of Rome has also been acknowledged by many general councils : as by the general Council of Ephesus, in the sentence of deposition against Nestorius, anno 431 ; by the general Council of Chalcedon in their epistle to St. Leo, anno 451 ; by the general Council of Constantinople, anno 680, in their epistle to Pope Agatho : not to mention the decrees of later general councils, especially the fourth of Lateran, anno 1215 ; the second of Lyons, anno 1274 : and that of Florence, anno 1439. Though, as Pope Gelasius in the council of Rome, of seventy bishops, anno 494, has declared, "The Roman see hath not its preëminence over other churches from any ordinances of councils, but

from the words of our Lord and Saviour in the gospel, 'Thou art Peter, and upon this rock I will build my Church,' etc.

Q. But has the Pope or Bishop of Rome in every age, since the days of the Apostles, exercised this supremacy over other churches?

A. Yes, most certainly; in the very age immediately after the Apostles, that is, in the second century, Pope Victor threatened to excommunicate (*apokoptein*) the bishops of Asia Minor for keeping Easter at an undue time. (Eusebius, L. 5. *Histor. Eccl.* c. 24.) And though it is probable he relented upon the remonstrances of St. Irenæus and others, yet none of them charged him with usurping an authority which did not of right belong to him. In the third century, St. Cyprian, *Epist.* 67, wrote to Pope Stephen, desiring him to dispatch his letters into the province and to the people of Arles, by which they might be authorized to depose Marcianus, the bishop of Arles, and substitute another in his place ("*Dirigantur in provinciam a te literæ, quibus abstento Marciano, alius in locum ejus substituat*").

In the fourth century Pope Julius cited St. Athanasius, bishop of Alexandria, that is to say, the second patriarch of the Church, to his council at Rome, to answer the accusations of his adversaries, who accordingly did appear, and was there cleared. (See St. Athanasius's Apology against the Arians, num. 29. p. 148 of the new edition; and Theodoret, L. 2. *Histor. C.* 3.) The same Pope, as we learn from the historian Socrates, L. 2. C. 15, and Sozomenus, L. 3. C. 8, about the same time restored by his authority to their respective sees, whence they had been deposed by the Eusebians, St. Paul, bishop of Constantinople, St. Lucius, bishop of Adrianople, Marcellus, bishop of Ancyra in Galatia, and Asclepas, bishop of Gaza in Palestine; and this, as Sozomenus expressly words it, "because by reason of the dignity of his see, the care of all belonged to him." In the fifth century Pope Celestine deputed St. Cyril, patriarch of Alexandria, to proceed as his delegate to the excommunication of Nestorius, patriarch of Constantinople, tom. 3. *Concil. Labbe*, p. 349. And in the same century St. John Chrysostom and St. Flavian, both patriarchs of Constantinople, unjustly deposed by numerous councils in the east, appealed from their judgment, the one to Pope Innocent I., the other to Pope Leo the Great. See the Epistle of St. John Chrysostom to Pope Innocent, and the 23d epistle of St. Leo. In the sixth century Pope Agapetus deposed Anthymus, patriarch of Constantinople, not to mention many other instances in all these centuries of the exercise of the Pope's jurisdiction over other churches: as to the following ages there is no dispute.

From all which it follows that the Protestant pretence of the Pope's having received his supremacy from Phocas, the emperor of Constanti-

nople, who began to reign anno 602, is a groundless fiction, like the idle tale of Pope Joan.

Q. But does not our Lord intimate (St. Luke xxii. 24, 25, 26) that amongst His disciples none should be the chief or head?

A. No: but only that "he that is the greater should be as the younger, and he that is chief as he that doth serve" (ver. 26). Which words, so far from denying, evidently suppose a chief; which is further confirmed by our Lord's alleging Himself for an example in the following verse, who was most certainly chief. So that what is here recommended is not equality of jurisdiction, but humility in superiors.

Q. But does not St. Paul say (2 Cor. xii. 11), "In nothing am I behind the very chiefest Apostles, though I be nothing:" where, then, was St. Peter's supremacy?

A. It is visible that St. Paul speaks with regard to his labors, miracles, and doctrine, in which he was inferior to none; but whether St. Peter or he had a superior jurisdiction, was foreign to the matter he had then in hand, and therefore no wonder that he takes no notice of it.

Q. If St. Peter was head how came St. Paul to withstand him to his face at Antioch? (Gal. ii. 11.)

A. Because, as the Apostle tells us in the same place, he was to blame, viz., in withdrawing himself from the table of the Gentiles for fear of giving offence to the Jews: and this it was that St. Paul reprehended, because of the danger of the Gentiles' taking scandal thereby. But this no way disproves St. Peter's superiority, since no one doubts but that a superior, when in fault, may sometimes be lawfully reprehended by an inferior.

And after all, do our adversaries imagine that the enhancing the dignity and authority of St. Paul makes anything against the Bishop of Rome, who, indeed, inherits the succession both of St. Peter and St. Paul, who both honored Rome with their preaching and with their death?

Q. But some Protestants doubt whether St. Peter ever was at Rome; what say you to this?

A. Grotius, a learned Protestant, writes that "no Christian ever doubted that St. Peter was at Rome." (*In Synopsi Criticorum*, p. 1540, H.) And Camerius, another learned Protestant, tells us that "all the fathers with great accord have asserted that St. Peter went to Rome and governed that Church" (*Omnes patres magno consensu asseruerunt Petrum Roman esse profectum eamque Ecclesiam adminastrasse*). (L. 13 C. 4 § 2.) And Dr. Pearson, the Protestant bishop of Chester, one of the most eminent men that the Reformation has ever produced, has demonstrated, by innumerable arguments, that Peter was at Rome, and the Bishops of Rome are his successors. (See Pearson's *Opera Posthuma*, printed at London, anno 1688, p. 27, etc.)

Q. Does the Scripture anywhere affirm that St. Peter was at Rome?

A. St. Peter's first epistle seems to affirm it (chap. v. 13), where, by Babylon, the best interpreters understand Rome, so called by the Apostles, as afterward by St. John in the Apocalypse, because of its being then the chief seat, both of the empire and of heathenish idolatry, as formerly Babylon had been. And so this place is understood by St. Papias, disciple of the Apostles, and Clement of Alexandria, alleged by Euseb., L. 2. Hist. C. 15, and by St. Jerome, *L. de Scriptoribus in Marco*; by Venerable Bede, Æcumenius and others. Nor is there any probability that the Babylon here mentioned could be that in Chaldæa, which at that time was nothing but a heap of ruins; nor that in Egypt, which was but a very inconsiderable place in those days, and in which no monuments of antiquity give us the least hint that Peter ever preached.

But if the Scripture had been entirely silent in this matter, we have it proved by universal tradition, which is the means by which we come to the knowledge of the Scripture itself. And indeed, there is no more universal tradition for St. Peter's being at Rome, than there is for many parts of Scripture which the Protestants receive: for whereas many of the ancient fathers have called in question some books of Scripture; for instance, the Revelation, the Epistle to the Hebrews, etc.—and there is scarcely any part of the Bible or New Testament but what has been rejected by some heretics of old—yet we cannot find that St. Peter's being at Rome was ever called in question by any single man, infidel or Christian, Catholic or heretic, for thirteen or fourteen hundred years after Christ. Though all heretics and schismatics, as being always enemies of the Church of Rome, would have been most glad to have called in question this succession of St. Peter (which the Bishops of Rome ever gloried in) had not the matter of fact been out of dispute.

The ancient fathers that have attested St. Peter's being at Rome, besides many others, are St. Irenæus, L. 3. C. 3. St. Denys, bishop of Corinth, Caius and Origen, alleged by Eusebius in his church history, pp. 71, 78. Tertullian, *L. de præscript.* C. 36, and *in Scorpiaco*, C. 5. St. Cyprian, *Epist.* 52 and 55. Arnobius, *L. 2. contra Gentes.* Lactantius, *L. de Mort. Persecutorum*, C. 2. Eusebius, L. 3. Hist. C. 14, p. 52; L. 4, p. 74. St. Athanasius, in Apology, *de fuga sua*, p. 331. St. Cyril of Jerusalem, *Catech.* 6, p. 54. St. Ambrose, *D. 4. Hexam.* C. 8. St. Jerome, *de Scriptoribus Eccles. in Petro et in Marco*, and in his *Chronicon ad Annum 43 et 69.* Sulpitius Severus, L. 2. Hist. St. Augustine, *L. de Hær.* C. 1. *Epist.* 53; L. 2. *contra Lit. Petil.* C. 51. St. John Chrysostom, *Tom. 5. Hom.* 12. Grotius, L. 7. C. 6. St. Peter Chrysologus, *Epist. ad Eutyech.* St. Optatus, *L. 2, contra Parmenian.* Theodoret, in *Epist. ad Rom. et L. 1. Hæret. Fab.* C. 1, etc.

CHAPTER XVII.

OF THE CELIBACY OF THE CLERGY.

Q. WHAT is the reason why the Catholic clergy are not allowed to marry ?

A. Because, at their entering into holy orders, they make a solemn promise to God and the Church to live continently. Now the breach of such a promise as this would be a great sin ; witness St. Paul (1 Tim. v. 11, 12), where, speaking of widows that are for marrying after having thus engaged themselves to God, he says, they "have damnation, because they have cast off their first faith," that is, their solemn engagement made to God.

Q. But why does the Church receive none to holy orders but such as are willing to make this solemn engagement ?

A. Because she does not think it proper that they who by their office and functions ought to be wholly devoted to the service of God and the care of souls, should be diverted from these duties by the distractions of a married life (1 Cor. vii. 32, 33) : "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord ; but he that is married careth for the things that are of the world, how he may please his wife."

Q. But was it always a law in the Church that the clergy should abstain from marriage ?

A. It has always been a law in the Church that bishops, priests and deacons should not marry after having received holy orders ; and we have not one example in all antiquity, either in the Greek or the Latin Church, of any such marriage ; but it has been at some times, and in some places, as at present among the Greeks, permitted for priests and deacons to continue with their wives whom they had married before their ordination ; though even this was disallowed by many ancient canons.

The 27th of the Apostolic Canons allows none of the clergy to marry but those that are in the minor orders, that is, lectors and cantors. The Council of Neocæsarea (which is more ancient than that of Nice), in its first canon, orders that if a priest marries he shall be deposed. The Council of Ancyra, which was held about the same time, orders the same thing with regard to deacons, except they protested at the time of their ordination that they could not live unmarried, and were therefore presumed to be dispensed with by the bishop. (Council Ancyra., can. 10.)

The great Council of Nice, in the third canon, forbids clergymen to have any woman in their house except a mother, sister, or aunt, etc. A

caution which would never have been thought of if they had been allowed to have wives.

In the west, the Council of Illiberis, which was held about the close of the third century (canon 33), commands bishops, priests, deacons and subdeacons to abstain from their wives, under pain of degradation. The second Council of Arles (can. 2) ordains that no married man be made priest, unless he promise conversion, that is, to live continently. The second Council of Carthage (can. 2) ordains that bishops, priests and deacons shall live continently, and abstain from their wives; and this because the Apostles so taught, and all antiquity observed (*"Ut quod apostoli docuerunt, et ipsa servavit antiquitas, nos quoque custodiamus"*). And the fifth Council of Carthage, anno. 398 (can. 2), ordains, in like manner, that all bishops, priests and deacons should abstain from their wives, or be deposed. There are many other ancient canons to the like effect, as well as decrees of the ancient popes: as of Siricius, in his epistle to Himerius, bishop of Tarragona, c. 7; of Innocent I. in his epistle to Victricius, bishop of Rome, 9; of St. Leo the Great, Epist. 82, to Anastasius, c. 3 and 4.

Hence St. Epiphanius, who flourished in the east in the fourth century, in his great work against all heretics, *Hær.* 59, writes thus: "The Church does not admit him to be a deacon, priest, bishop, or subdeacon, though he be a man of one wife, who makes use of conjugal embraces." He adds, that this "is observed in those places chiefly in which the canons of the Church are exactly kept; which, being directed by the Holy Ghost, aims always at that which is most perfect; that those who are employed in divine functions may have as little worldly distractions as possible." And St. Jerome, Epist. 50, says: "Bishops, priests, and deacons are chosen either virgins or widowers, or from the time of their priesthood perpetually chaste." He affirms the same in his book against Virgilantius, by name of the churches of the east and of Egypt, and of the see apostolic and of all bishops, in his book against Jovinianus. (See also Origen, Hom. 13, upon Numbers; Eusebius, i. 1. *Demonstr. Evang.* c. 9; and St. John Chrysostom, *Homil. de Patientia Job.*)

If you ask the reason why the Church has insisted so much, in all ages, upon this point of discipline, besides that alleged above, out of St. Paul (1 Cor. vii. 32, 33), "The reason of single life for the clergy," says Mr. Thorndike, an eminent Protestant divine (in his letters at the end of his *Just Weights and Measures*, p. 239), "is firmly grounded by the fathers and canons of the Church upon the precept of St. Paul, forbidding man and wife to part, unless for a time to attend unto prayer. (1 Cor. vii. 5.) For priests and deacons being continually to attend upon occasions of celebrating the Eucharist, which ought to be continually frequented; if

others be to abstain from the use of marriage for a time, then they always." Thus far Mr. Thorndike.

Q. But were not the Apostles married?

A. Some of them were before they were called to the apostleship; but we do not find that they had any commerce with their wives after they were called by Christ. St. Jerome expressly affirms that they had not, Epist. 50. And this seems to be clear from St. Matt. xix. 27, where St. Peter says to our Lord, "Behold, we have forsaken all things, and followed thee"; for that amongst the "all" which they had forsaken, "wives" also were comprehended is gathered from the enumeration made by our Saviour in the 29th verse, where He expressly mentions "wives."

Q. But did not St. Paul say (1 Cor. ix. 5), "Have we not power to carry about a woman, a sister, as well as the rest of the apostles?" etc.

A. The Protestant translation has willfully corrupted the text in this place; it should have been translated "a woman, a sister." The Apostle speaks not of his wife, for it is visible from 1 Cor. vii. 7, 8, he had none; but he speaks of such pious women as, according to the custom of the Hebrew nation, waited upon the Apostles and other teachers, serving them in necessaries; as they had done also upon our Lord in the time of His mortal life. (See St. Luke viii. 2, 3.) Though St. Paul, that he might be less burthensome to the faithful, chose rather to serve himself, and live by the work of his own hands.

Q. Does not the Apostle (1 Tim. iii. 2, 12) require that bishops and deacons should be the "husband of one wife"?

A. The meaning of the Apostle is not that every bishop, priest or deacon should have a wife, for he himself had none; and he declares (1 Cor. vii. 8), "But I say to the unmarried, and to the widows, it is good for them if they so continue, even as I"; but his meaning is, that none should be admitted to be a bishop, priest or deacon that had been married more than once; which law has ever since been observed in the Catholic Church: for since it was not possible in those days of the first preaching of the gospel (when there were few or no converts, either among the Jews or Gentiles, but such as were married), to have found a sufficient number of proper ministers, if they had not admitted married men. They were consequently obliged to admit such to the ministry; but with this limitation, provided they had not been twice married. But now the Church has a sufficient number of such as are trained up to a single life, and are willing to embrace perpetual continence; and, therefore, prefers such to the ministry, and is authorized so to do by the Apostle. (1 Cor. vii. 32, 33, 38.) And if, after having consecrated themselves to God in this kind of life, they should be for looking back, and engaging in a married life, they are expressly condemned by the same Apostle. (1 Tim. v. 12.)

Q. Is it not said (Heb. viii. 4), "Marriage is honorable in all"?

A. The Protestant translation has strained the text to make it say more than the original, which may full as well be rendered in the imperative mood, thus: "Let marriage be honorable in all, and the bed undefiled: for whoremongers and adulterers God will judge," which is rendered in the Protestant translation by the imperative, "Let your conversation be without covetousness," etc. So that the true meaning of this text is, that married persons should not dishonor their holy state by any liberties contrary to the sanctity of it; but not to allow marriage to those who have chosen the better part, and consecrated themselves by a vow to God.

Q. But is not forbidding marriage called the doctrine of devils? (1 Tim. iv. 3.)

A. It certainly was so in those of whom the Apostle there speaks, viz., the Gnostics, the Marcionites, the Encratites, the Manicheans, and many heretics, who absolutely condemned marriage as the work of the devil. For our part, no people can reverence marriage more than we do: for we hold it to be a sacrament, and forbid it to none but to those who have voluntarily renounced it, to consecrate themselves more effectually to the divine service: and in such as these St. Paul condemns it as much as we. (See 1 Tim. v. 12.) Take notice that these same heretics also condemned absolutely the use of all kinds of meat, not on fasting days only (as was always practiced by the Church), but at any time whatsoever; because they looked upon all flesh to be from an evil principle. So that it is evident these were the men of whom the Apostle (1 Tim. iv.) intended to speak.

Q. But do you think that a vow of continency so strictly obliges any person that it would be a sin in such a person to marry?

A. Yes, most certainly; because the law of God and nature requires that we should keep our vows to God. "When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform." (Deut. xxxiii. 21, 22, 23.) "Vow and pay unto the Lord your God." (Psalm lxxvi. 11.) "Pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." (Eccles. v. 4.) For if it be a crime to break our faith with man, how much more with God? If you say that the state of continency is not more acceptable to God than that of marriage, and therefore cannot be the proper matter of a vow, you contradict the doctrine of the Apostle, "He that giveth his virgin in marriage, doth well; but he that giveth her not, doth better." (1 Cor. vii. 38.)

Hence, St. Augustine (*L. de Bono Viduitatis*, c. 11) affirms that the breach of such a vow of chastity is worse than adultery; and St. John Chrysostom says (*ad Theodorum Lapsam*): "Though you call it marriage a thousand times, yet I maintain it is much worse than adultery." Hence the Council of Illiberis (can. 13), the fourth Council of Carthage (can. 104), and the great Council of Chalcedon (can. 15), excommunicate those who presume to marry after such a vow. What would the Church of those ages have thought of a religion introduced into the world by men that had notoriously broken through these most solemn engagements, and who raised the fabric of their pretended reformation upon thousands of broken vows?

Q. But all have not the gift of continency; why should the first reformers be blamed, if, finding they had not this gift, they ventured upon marrying with nuns?

A. Continency is not required of all, but of such as have by vow engaged to keep it; and, therefore, before a person engages himself by vow, he ought certainly to examine whether he has a call from God, and whether he can go through with what he thinks of undertaking; but after he has once engaged himself by vow, he is no longer at liberty to go back, but may assure himself that the gift of continence will not be denied him, if he use proper means to obtain and preserve it, particularly prayer and mortification; which, because Luther laid aside by quitting his canonical hours of prayer and the other religious exercises to which he had been accustomed in his convent, no wonder if he lost the gift of continency, which he owns he enjoyed whilst he was a "Popish friar." "Whilst I was a religious," says he, "I observed chastity, obedience and poverty; and, in short, being wholly disengaged from the cares of this present life, I wholly gave myself up to fasting, watching and prayer." (In Gal., i. 15, t. 5. Wittemb., fol. 291, 2.) But as soon as he became a reformer, to demonstrate that he was changed for the worse, he declares he had so far lost this gift, that he could not possibly live without a woman. (*Sermon de Matrim.*, t. 5. fol. 119, 1.)

Q. But does not Christ say concerning continency (St. Matt. xix. 11), "All men cannot receive this saying;" and St. Paul (1 Cor. vii. 9), "If they cannot contain, let them marry; for it is better to marry than to burn"?

A. No; both those texts are willfully corrupted in the Protestant Testament. In the original (St. Matt. xix. 11), Christ does not say, "All men cannot receive this saying;" but He says, "All men receive not this saying;" and St. Paul (1 Cor. vii. 9) does not say, "If they cannot contain, let them marry;" but he says, "If they do not contain, let them marry," where he speaks not of such as have vowed chastity, but of other

Christians, whom he advises rather to marry than to burn with unlawful lust here, and for unlawful lust hereafter. And the same advice is most frequently inculcated by Catholic divines. But as for those who have vowed chastity, they must make use of other means to prevent this burning, particularly prayer and fasting. But what a wretched case must that of the adversaries of celibacy of the clergy be, when, to maintain it, they have in so many places willfully corrupted the Scripture? And what a melancholy case must it be, that so many thousands of well-meaning souls should be wretchedly deluded with the pretence of God's pure Word, whilst, instead of this, they have nothing put into their hands but corrupt translations, which present them with a mortal poison, instead of the food of life.



CHAPTER XVIII.

OF RELIGIOUS ORDERS AND CONFRATERNITIES.

Q. WHAT is the meaning of so many religious orders in the Catholic Church, under different denominations: are not all Catholics of the same religion?

A. Yes, certainly; all Catholics, and consequently all these religious, though called by different denominations, are all of one religion, professing one and the same faith, acknowledging one and the same Church authority, and all the same decisions of the Church; subject to one and the same head, and closely united together in one communion.

Q. In what do these religious orders differ one from another, if they are all of one religion?

A. They differ in having different rules and constitutions prescribed by their respective founders, different habits, different exercises of devotion and penance, different institutes; some wholly sequestered from the world, and addicted to prayer and contemplation; others employed in preaching, teaching, and converting souls; others attending the sick, redeeming captives, etc., so as to make a beautiful variety in the Church of God of different companions, all tending toward Christian perfection, though by different exercises according to the spirit of their respective institutes.

Q. Are not all these religious consecrated to God by certain vows?

A. Yes: there are three vows which are common to them all, viz., of poverty, chastity, and obedience. By the vow of poverty they renounce all property in the things of this world, so as to have nothing at their own disposal; by the vow of chastity they renounce all carnal pleasures;

and by the vow of obedience they give up their own will to follow that of God in the person of their superior.

Q. How do we know that this voluntary poverty, perpetual chastity, and entire obedience, are agreeable to God?

A. That voluntary poverty, or renouncing the goods and possessions of this world, is agreeable to God is evident from St. Matt. xix. 21: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." That perpetual chastity is agreeable in God, is no less evident from St. Matt. xix. 12: "There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake: he that is able to receive, let him receive it." And that an entire obedience to lawful superiors must needs be agreeable to the divine Majesty, is evident, because "obedience is better than sacrifice;" since by obedience we give up to God, and for God, that which is naturally most dear to us, viz., our liberty; and that which stands most in the way of our soul's welfare, viz., our own will and self-love.

Q. Ought any Christian to embrace this state of life without a call from God?

A. No, certainly; it would be rashness to attempt it.

Q. How shall any person know if he have a call from God to this state of life?

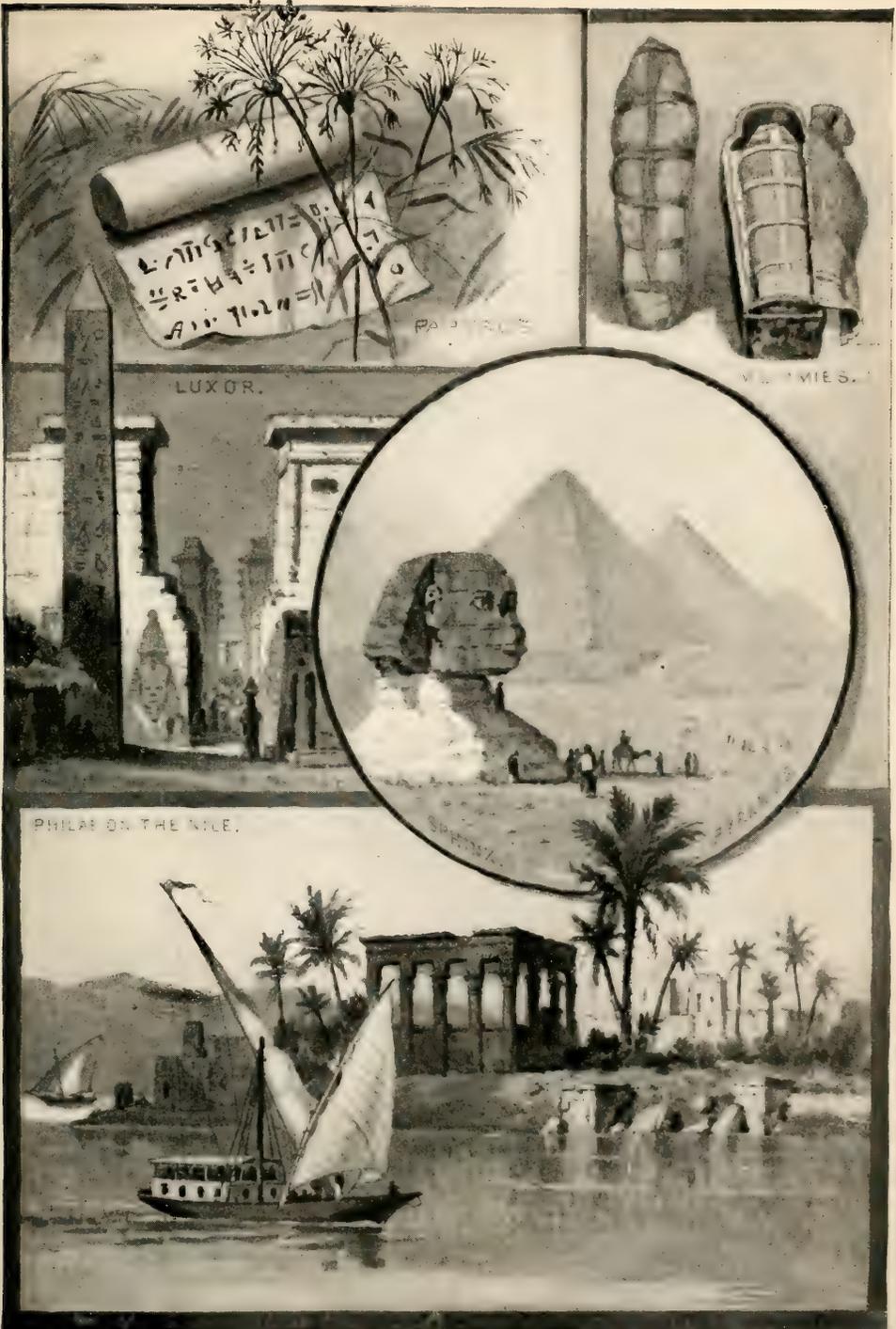
A. By consulting God, his director, and his own heart. In choosing a state of life, every one ought to consult God, in the first place, by fervent prayer, begging daily of Him, like the convert St. Paul (Acts ix. 6), "Lord, what wilt thou have me to do?" He ought also to consult a virtuous and prudent director, and lay open to him the inclinations of his heart, and the motives from which he is inclined to embrace this kind of life; for there is no better proof of a call from God than when a person, after having consulted God by prayer, finds in himself a strong inclination to a religious life, and that for a long time, and upon motives which have nothing in them of self-love, but are such as could not be suggested but by the grace of God.

Q. What are the motives upon which a Christian should embrace a religious life?

A. To do penance for his sins, to fly from the dangers and corruptions of this wicked world, to consecrate himself wholly to the service of God, and sanctify himself by the exact observance of his vows, and all the exercises of a religious life, and to tend without ceasing to Christian perfection.

Q. But may it not be feared that young persons may too rashly engage themselves by vows in a religious state for which they are not fit?

A. To prevent this inconvenience, the Catholic Church suffers none to



SCENES IN EGYPT.

be professed, in any order of men or women, without a year's noviceship, by way of probation or trial.

Q. Is a religious state of life very ancient in the Church of God?

A. Yes, very ancient; for (not to mention St. John the Baptist's life in the wilderness (St. Luke i. 30), and the lives of the first Christians of Jerusalem, who "had all things in common, and sold their possessions and goods . . . continuing daily with one accord in the temple," etc. (Acts ii. 44, 45, 46), in which they exhibited a specimen of a religious life), we learn from the most certain monuments of antiquity that even in the first three centuries there were religious men, whom Eusebius called "Ascetæ," and great numbers of nuns or virgins consecrated to God; though neither the one nor the other were as yet formed into regular monasteries till the beginning of the fourth century.

About the middle of the third century, St. Paul, the first hermit, flying from the fury of the persecution begun by Decius, in the year 289, retired into the desert of Thebais, and there passed ninety years and upward in a lonesome cave, in conversation with God. His wonderful life is extant, written by St. Jerome.

About the year 271 St. Anthony, a young gentleman of Egypt, left his estate and the world to consecrate himself to a religious life. He found at his first retirement some others that had already undertaken that kind of life, though few in number, and those few living near the towns or villages; but he, by his example, drew great numbers after him into the desert, and is generally looked upon as the author and father of the monastic life. His life, written by the great St. Athanasius, is full of excellent lessons of spirituality.

About the year 313 St. Pachomius retired from the world, and, after having lived some time in solitude with St. Palemon, became the father of many religious, and the founder of the famous congregation of Tabenne, to which he prescribed a rule he had received from an angel.

From these beginnings the deserts of Egypt and the Thebais were soon peopled with innumerable solitaries, all parts of which were so full of religious of both sexes, of admirable virtue, that when Rufinus visited those countries in the latter end of the fourth century, he found in the city of Oxyrinus alone, ten thousand religious men, and twenty thousand nuns.

From Egypt this kind of life, so agreeable to the principles of Christianity, quickly spread itself through all parts of the world inhabited by Christians. St. Hilarion, having learned St. Anthony's way of living, began to practise the like in Palestine about the beginning of the fourth century; and that country was also quickly replenished with religious men and women: whilst St. James, afterward bishop of Nesibis, St. Julian

Sabas, and other great servants of God, whose lives and miracles are recorded by Theodoret in his *Philotheus*, propagated the same way of living in Syria and Mesopotamia. About the same time, or not long after, the deserts of Pontus and Cappadocia began also to be inhabited by religious men, whose manner of life was embraced by those two great lights of the Church, St. Gregory Nazianzen and St. Basil, the latter of whom composed an excellent rule for his religious, professed to this day by the Greek and Russian monks, and by some in Poland and Italy.

And in the western part of the Church we find that the monastic life had already gained a great footing there in the fourth century. St. Augustine informs us of a monastery near the walls of Milan, full of good religious men, under the care of St. Ambrose (i. 8. *Confess.* chap. 6); and of several such religious societies in Rome, in his book of the *Manners of the Catholic Church*, chap. 33; of a religious house near Treves, in Germany, where two courtiers, upon reading the life of St. Anthony, consecrated themselves to God. (i. 8. *Confess.* c. 6.) And the same St. Augustine, upon his return into Africa, after his conversion, propagated the same kind of life in that part of the world also.

In France the great St. Martin, bishop of Tours in the fourth century, whose apostolic life and miracles are recorded by Sulpicius Severus, founded the monastery of Marmontier, in which he united the clerical and monastic life, as St. Eusebius had done before him at Vercelli, in Piedmont. But the most famous monastery in all France was that of the isle of Lerins, founded toward the close of the fourth century by St. Honoratus, afterward bishop of Arles: which became the fruitful parent of many great saints and illustrious prelates.

As for our British islands, though we know not the particular time when the first monasteries began to be established, yet we are assured that we were not long behind our neighbors in embracing this kind of life. The monastery of Bangor, in Wales, in which there were above two thousand monks, was very ancient: and we are told of an ancient monastery at Winchester, before the English Saxons came over into England. As for Ireland, St. Patrick, who established Christianity there, introduced also the monastic discipline amongst his converts; which from thence was propagated among the Picts in Scotland, by St. Columba, or Columkil, the apostle of that nation, who, having first founded in Ireland the famous abbey of Dearmach, afterward passed into Scotland, and founded that in the isle of Hy, from which two monasteries many others, as well in Ireland as in Scotland, had their origin, all following the institute of the aforesaid St. Columba, of whom The Venerable Bede, in his third book of the ecclesiastical history of the English Church (chap. 4), writes thus: "Of whose life and words [he speaks of St. Columba] some writ-

ings are said to be preserved by his disciples. But whatsoever he was himself, this we know of him for certain, that he left successors renowned for much continency, the love of God, and regular observance."

From this monastery of the isle of Hy, St. Aidan, the first bishop of Lindisfarn, and many other apostolic preachers came, who preached and established Christianity among the northern English, as St. Augustine and his companions did amongst those of the south, St. Felix amongst the east English, and St. Birinus amongst those of the west.

Q. I should be glad to know which are the chief religious orders that flourish at present in the Church of God, together with the names of their founders, the time of their first institution, etc.

A. I shall endeavor to satisfy you as briefly as I can: and first as to the east. The orders that flourish there are those of St. Anthony and of St. Basil, of which we have spoken already.

In the west St. Augustine, upon his return into Africa about the year 390, with divers others his companions, entered into a religious society, wherein he lived for three years before his coming to Hippo. After his coming to that city, where he was first made priest and afterward bishop, he erected a monastery within his own house, living there with his clergy in common. To this institution the canons regular of St. Augustine owe their origin, who have flourished ever since in the Church of God, and have branched out into divers congregations, as that of St. John Lateran, of St. Victor, of St. Genovesa, etc.; as the hermits of St. Augustine's order, commonly called Austin Friars, derive their institute from his first religious society before his coming to Hippo. Those hermits were removed from deserts into towns by Pope Innocent IV., to the end that their godly conversation might be more profitable to their neighbors. From this order Luther apostatized in the sixteenth century, and, like the dragon (Rev. xii. 4), "drew with him the third part of the stars of heaven [that is, great numbers of religious of all denominations], and cast them to the earth."

Toward the end of the fifth century, St. Benedict, *vulgo* Bennet, retired from the world; and after having practised for many years a religious life in a most eminent degree of perfection, founded twelve monasteries in Latium, and the thirteenth at Mount Cassin, in the kingdom of Naples, from which he happily passed to the mountain of eternity in the sixth century. He composed an excellent rule, which was afterward embraced by almost all the religious of the west, till toward the twelfth century, and has furnished the Church of God with innumerable prelates and apostolic men, and heaven with innumerable saints. The wonderful life of St. Bennet was written by St. Gregory the Great, in his *Dialogues*.

From the rule of St. Bennet, many other orders have sprung besides

the Benedictines ; as the Cluniacenses, so called from their first abbey of Cluny, in France. These were instituted by St. Odo in the tenth century, and for a long time flourished in great sanctity ; the Camaldulenses, instituted by St. Romwald, amongst the Apennine mountains, about the year 1000, and to this day edifying the Church, yield a sweet odor of sanctity to all that come near them ; the monks of Valambrosa, instituted by St. John Gualbert in the eleventh century, and so called from the place of their first institution ; the Cistercians, so called from their first abbey, founded about the end of the eleventh century by St. Robert, abbot of Molesme, in France. St. Robert, being obliged to return to his abbey of Molesme, left for his successor St. Albericus, who was succeeded by St. Steven Harding, an Englishman, who had the happiness to receive St. Bernard into his society, by whose preaching and miracles this order was wonderfully propagated ; and the religious of it, from him, are commonly called Bernardines. Of this order is the famous abbey of La Trappe, in France, which in these days has renewed the austerities and abstracted lives of the primitive religious. I pass over several other religious, professing the rule of St. Benedict, as the Silvestrines, the Grandimontenses, the Celestines, so called from St. Peter Celestine, their founder, the Olivetans, etc.

Toward the end of the eleventh century, St. Bruno, a doctor of Paris, with six companions retired from the world to the desert mountains of Carthusia, in the diocese of Grenoble in Dauphine, and there laid the foundation of the order of the Carthusians, formerly in England called the Charter-house monks, who to this day have happily preserved their primitive fervor, observing perpetual silence (only when they are singing the praises of God), perpetual abstinence, wearing always a rough hair shirt, and continually employed in prayer and contemplation.

About the year 1120 St. Norbert, who had exchanged court life for the voluntary poverty recommended by the gospel, founded an order of canons regular called, from him, Norbertines, and Premonstratenses (from Premontre, the place of their first abbey), in the diocese of Leon, in France.

In the same age also was instituted in France the order of the Blessed Trinity, for the redemption of captives out of the hands of infidels, by St. John de Matha and St. Felix de Valois, two holy priests and solitaries, invited to this charitable work by divine visions ; and in the following age another order was instituted in Spain for the same end, by St. Peter Nolascus, which is commonly called the Order of our Lady de Mercede, or of the Redemption.

About the year 1200 the Carmelites were first brought into Europe, and quickly spread through all parts of Christendom, where they have flourished exceedingly : but nowhere heretofore more than in England,

where, from the color of their mantles, they were called White Friars. These were originally hermits, living upon Mount Carmel, who, whilst the Christians were in possession of Syria and the Holy Land, were assembled together by Aimeric, the patriarch of Antioch, and received a rule from Albert, patriarch of Jerusalem. This rule was afterwards mitigated by the Pope, but embraced again in its full extent by St. Teresa, in the sixteenth century, and by the friars and nuns that follow her reform, and are called Discalced, or Barefooted Carmelites.

Not long after the Carmelites' coming into Europe, God was pleased to raise two new orders, which have flourished from that time to this day, and furnished the Church with several Popes, innumerable cardinals, bishops, ecclesiastical writers and apostolic men, and have both been very fruitful in saints, viz., the order of St. Dominic and that of St. Francis. The Dominicans, or Friars Preachers, were instituted for preaching the gospel to infidels and sinners, which they have done with great success: these were formerly, in our country, called Black Friars, from the color of their cloak or outward habit, which is black, as the Franciscans were called Grey Friars. St. Francis would have his religious, out of humility, called Friars Minors, whom he trained up in great poverty and penance: and so great and speedy was the increase of this order, that in a chapter held by the saint himself at Assisium, there were assembled no less than five thousand religious. This order (at present the most numerous in the Church of God) is divided into three chief branches, under their respective generals, viz., the Conventuals, the Observants, and the Capuchins. The Observants are again subdivided into Cordeliers, Recollects, etc. Besides which there is the congregation of St. Peter of Alcantara, which is the most strict of all. The nuns who follow the rule of St. Francis are commonly called Poor Clares, from St. Clare, who first received the habit from St. Francis, and was the first abbess. Besides these, there are Capuchines or Penitents, nuns of the third order of St. Francis, etc.

The other orders that have been founded between the beginning of the thirteenth and sixteenth centuries are the Servites, or Servants of the Blessed Virgin, instituted about 1232, by seven gentlemen of Florence, who retired to a neighboring mountain to do penance: the Crucigeri, or Crutched Friars, though these by some are supposed to have been much more ancient; the Jesuati, instituted by St. John Columbin, anno 1356; the Brigittins, by St. Brigit, anno 1360; the Hieronimites, by Pedro Ferdinando, anno 1383; the Minims, by St. Francis of Paula, about the year 1450, etc.

The sixteenth century gave rise to several new orders: the Theatins, or regular clerks, were instituted, anno 1258, by St. Cajetan Thianæus, a man of apostolic life. This order flourishes very much in Italy, as well as the Carnabites, or Regular Clerics of St. Paul.

The Jesuits, or Society of Jesus, were instituted by St. Ignatius of Loyola, anno 1540, as a troop or company of auxiliaries, to assist the pastoral clergy in that time of the Church's great necessity ; to labor in the conversion and sanctification of souls ; to train up youth in piety and learning ; to defend the faith against heretics, and propagate it amongst infidels ; in all which particulars this order has done signal service to the Church in these last two centuries.

About the same time St. John de Deo founded an order of Religious Brethren, to take care of the sick, and to provide for them all necessary assistance, both for soul and body.

In the beginning of the seventeenth century St. Francis de Sales, bishop of Geneva, instituted the order of the Nuns of the Visitation of the Blessed Virgin. And thus have I given you a short account of the chief orders that at present flourish in the Church.

Besides these religious orders, there are certain regular congregations of clergy living in common, though not under the tie of religious vows : as the Oratorians, instituted by St. Philip Neri, in the sixteenth century ; the Fathers of the Christian Doctrine ; the Lazarians, or Fathers of the Mission, etc.

Q. Are there not also many confraternities amongst the Catholics, in which many of the laity are enrolled ? Pray, what is the meaning of these confraternities ?

A. Confraternities or brotherhoods are certain societies or associations instituted for the encouragement of devotion, or for the promoting of certain works of piety, religion and charity, under some rules or regulations ; though without being tied to them so far as that the breach or neglect of them would be sinful. The object of these confraternities is, that thereby good works may be promoted, the faithful encouraged to frequent the sacraments, to hear the Word of God, and mutually to assist one another by their prayers, etc.



CHAPTER XIX.

OF THE SACRAMENT OF MATRIMONY, AND OF THE NUPTIAL BENEDICTION.

Q. WHEN was matrimony instituted ?

A. It was first instituted by the almighty God, between our first parents in the earthly paradise (Gen. ii.), and was afterward confirmed by Christ in the New Testament (St. Matt. xix. 4, 5, 6), where He concludes : " What, therefore, God hath joined together, let not man put asunder." And our Lord, to show that this state is holy, and not to be

condemned or despised, was pleased to honor it with His first miracle, wrought at the wedding of Cana. (St. John ii.)

Q. What are the ends for which matrimony was instituted ?

A. For the procreation of children, which may serve God here, and people heaven hereafter ; for a remedy against concupiscence, and for the benefit of conjugal society, that man and wife may mutually help one another, and contribute to each other's salvation.

Q. How do you prove that matrimony is a sacrament ?

A. Because it is a conjunction made and sanctified by God Himself ; not to be dissolved by any power of man, it being a sacred sign or mysterious representation of the indissoluble union of Christ and His Church. Hence, St. Paul (Eph. v. 31, 32) expressly calls it a "great sacrament" or "mystery," with regard to Christ and His Church : and as such it has been always acknowledged in the Catholic Church. (See St. Ambrose, *L. i. de Abraham*, c. 7 ; St. Augustine, *L. de Bono Conjug.* c. 18 and 24 ; *L. de Fide et Operibus.* c. 17 ; *L. de Nuptiis et Concup.* 10, etc.)

Q. Does matrimony give grace to those who receive it ?

A. Yes : if they receive it in the dispositions that they ought, it gives a grace to the married couple to love one another according to God, to restrain the violence of concupiscence, to bear with each other's weaknesses, and to bring up their children in the fear of God.

Q. How comes it that so many marriages are unhappy, if matrimony be a sacrament which gives so great a grace ?

A. Because the greater part do not receive it in the dispositions they ought : they consult not God in their choice, but only their own lust or temporal interest ; they prepare not themselves for it by putting themselves in the state of grace ; and are too often guilty of freedoms before marriage which are not allowable by the law of God.

Q. In what disposition ought persons to receive the sacrament of matrimony ?

A. They ought to be in a state of grace by confession ; their intention ought to be pure, viz., to embrace this holy state for the ends for which God instituted it : and if they be under the care of parents, etc., they ought to consult them, and do nothing in this matter without their consent.

Q. In what manner does the Catholic Church proceed in the administration of matrimony ?

A. 1st. She orders that the bans should be proclaimed on three Sundays, or festival days, before the celebration of marriage ; to the end, that if any one know any impediment why the parties may not (by the law of God or His Church) be joined in matrimony, he may declare it.

2d. The parties are to be married by their own parish priest. or a priest authorized by him, in the presence of two or three witnesses.

3d. The parties express, in the presence of the priest, their mutual consent, according to the usual form of the Church : after which the priest says, "I join you in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

4th. The priest blesses the ring, according to this form :

V. "Our help is in the name of the Lord."

R. "Who made heaven and earth."

V. "O Lord, hear my prayer."

R. "And let my cry come to thee."

V. "The Lord be with you."

R. "And with thy spirit."

Let us pray.

"Bless, ✠ O Lord, this ring, which we bless ✠ in thy name, that she who shall wear it, keeping inviolable fidelity to her spouse, may ever remain in peace and in thy will, and always live in mutual charity : through Christ our Lord. Amen."

Then the priest sprinkles the ring with holy water ; and the bridegroom, taking it, puts it on the fourth finger of the left hand of the bride, saying, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Here also, according to the custom of Ireland, the bridegroom puts some gold and silver into the hand of the bride, saying, "With this ring I thee wed, this gold and silver I thee give, and with all my worldly goods I thee endow."

After this the priest says, *V.* "Confirm, O God, this which thou hast wrought in us." *R.* "From thy holy temple which is in Jerusalem."

V. "Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy upon us. Our Father," etc. "And lead us not into temptation." *R.* "But deliver us from evil." *V.* "Save thy servants." *R.* "Trusting in thee, O my God." *V.* "Send them help, O Lord, from thy sanctuary." *R.* "And defend them from Sion." *V.* "Be to them, O Lord, a tower of strength." *R.* "Against the face of the enemy." *V.* "O Lord, hear my prayer." *R.* "And let my cry come to thee." *V.* "The Lord be with you." *R.* "And with thy spirit."

Let us pray.

"Look down, O Lord, we beseech thee, upon these thy servants, and afford thy favorable assistance to thy own institutions, by which thou hast ordained the propagation of mankind ; that those who are joined to-

gether by thy authority, may be preserved by thy aid : through Christ our Lord. Amen."

5th. After this, if the nuptial benediction is to be given, the priest says the Mass appointed in the missal, for the bridegroom and the bride ; and having said the Pater Noster, turning about to the newly married couple, he says over them the following prayers :

Let us pray.

"Mercifully give ear, O Lord, to our prayers, and let thy grace accompany this thy institution, by which thou hast ordained the propagation of mankind ; that this tie, which is made by thy authority, may be preserved by thy grace : through our Lord Jesus Christ," etc.

Let us pray.

"O God, who by thy omnipotent hand didst create all things of nothing ; who at the first forming of the world, having made man to the likeness of God, didst, out of his flesh, make the woman, and give her to him for his help ; and by this didst inform us that what in its beginning was one ought never to be separated : O God, who by so excellent a mystery hast consecrated this union of both sexes, that thou wouldst have it to be a type of that great sacrament which is between Christ and His Church : O God, by whom this contract and mutual commerce has been ordained, and privileged with a blessing, which alone has not been recalled, either in punishment of original sin, or by the sentence of the flood, mercifully look on this thy servant the bride, who, being now to be given in marriage, earnestly desires to be received under thy protection. May love and peace abound in her ; may she marry in Christ, faithful and chaste ; may she ever imitate the holy women of former times ; may she be as acceptable to her husband as Rachel, and as discreet as Rebecca ; may she in her years and fidelity be like Sarah, and may the author of evil at no time have any share in her actions ; may she be ready in faith and the commandments ; may she be true to her engagements, and flee all unlawful addresses ; may she fortify her infirmity by thy discipline ; may she be gravely bashful, venerably modest, and well learned in the doctrine of heaven ; may she be fruitful in her offspring ; may she be approved and innocent, and may her happy lot be to arrive at length to the rest of the blessed in the kingdom of heaven ; may they both see their children's children to the third and fourth generation, and live to a happy old age ; through the same Lord Jesus Christ," etc.

After the priest's communion, they both receive the blessed sacrament ; and at the end of the Mass, before the usual blessing of the people, the priest turns to the bridegroom and bride, and says :

“The God of Abraham, the God of Isaac and the God of Jacob be with you: and may He fulfil His blessing in you, that you may see your children’s children to the third and fourth generation, and afterward enter into the possession of everlasting life, by the help of our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth God for ever and ever. Amen.”

Then the priest admonishes them to be faithful to each other, and to love one another, and to live in the fear of God; and exhorts them to be continent, by mutual consent, at the times of devotion, and especially at the times of fasting and of great solemnities; and so he finishes the Mass in the usual manner.

Q. Is there any obligation of receiving this nuptial benediction when persons are married?

A. The Church wishes that it were never omitted in the first marriage, when it may be had, because of the blessing it draws down from heaven; and it would certainly be a fault for persons to marry without it, when or wherever it may be had.

Q. Why does not the Church allow of this nuptial benediction when the man or woman has been married before?

A. Because the second marriage does not so perfectly represent the union of Christ and His Church, which is an eternal tie of one to one.

Q. Why does not the Church allow of the solemnity of marriage from the first Sunday of Advent till after Twelfth-Day; nor from Ash Wednesday till after Low Sunday?

A. Because the times of Advent and Lent are times of penance, as the times of Christmas and Easter are times of extraordinary devotion, and therefore are not proper for marriage feasts or such like solemnities.

Q. What are the duties of married people to one another?

A. You shall hear them from Scripture (Ephes. v. 22–25, 28–33): “Let women be subject to their husbands as to the Lord. Because the husband is the head of the wife, as Christ is the head of the Church: he is the Saviour of his body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it. . . . So also ought men to love their wives as their own bodies: he that loveth his wife, loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church. Because we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh.” (Gen. ii.) “This a great sacrament, but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself: and let the wife fear her husband.”

See, to the same effect, Colos. iii. 18, 19. (1 Peter iii. 1-7): "Let wives be subject to their husbands; that if any believe not the word, they may be won without the word, by the conversation of the wives. Considering your chaste conversation with fear. Whose adorning, let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel. But the hidden man of the heart, in the incorruptibility of a quiet and meek spirit, which is rich in the sight of God. For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands. As Sarah obeyed Abraham, calling him lord, whose daughters ye are. . . . Husbands likewise dwelling with them according to knowledge, giving honor to the female as to the weaker vessel, and as to the co-heirs of the grace of life, that your prayers be not hindered." (1 Cor. vii. 3-7, 10, 11): "Let the husband render the [marriage] debt to his wife; and the wife also in like manner to the husband. The wife hath not power of her own body, but the husband. Defraud not one another, except perhaps by consent for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you for your incontinency. But I speak this by indulgence, not by commandment. For I would that all men were even as myself. But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." (Titus ii. 4, 5): "That they may teach the young women to be wise, to love their husbands, to love their children. To be discreet, chaste, sober; having a care of the house; gentle, obedient to their husbands, that the word of God be not blasphemed."

There are also excellent documents for married people in the book of Tobias, ch. vi. 16, 17, 22: "Then the angel Raphael said to him, Hear me, and I will show thee who they are over whom the devil can prevail. For they who in such a manner receive matrimony as to shut out God from themselves and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding; over them the devil hath power. . . . Thou shalt take the virgin with the fear of the Lord, moved rather for the love of children than for lust, that in the seed of Abraham thou mayest obtain blessing in children."

And chap. iii. 8, 16, 17: "Thou knowest, Lord, that I never coveted a husband, and have kept my soul clean from all concupiscence. I never kept company with them that play, nor with them that walk in lightness did I make myself a partner. But a husband I consented to take, with thy fear, not with my lust."

And chap. iii. 8, 9: "Thou madest Adam of the slime of the earth, and gavest him Eve for his helpmate. And now, Lord, thou knowest,

that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever."

Q. What are the duties of married people with regard to the education of their children ?

A. They are obliged to train them up from their very infancy in the fear of God, and to give them early impressions of piety ; to see that they be instructed in the Christian doctrine, and that they be kept to their prayers and other religious duties ; in fine, to give them good example, and to remove from them the occasions of sin, especially bad company and idleness.

Q. Does the Catholic Church allow her children to marry with those that are not of her communion ?

A. She has often prohibited such marriages, as may be seen in the 16th canon of the Council of Illiberis, the 10th canon of the Council of Laodicea, the 14th canon of the Council of Chalcedon, the 67th canon of the Council of Agde, etc. ; though sometimes, and in some places, the pastors of the Church, for weighty reasons, have been forced to dispense with this law, and celebrate such marriages.

Q. Why is the Church so averse to this kind of marriages ?

A. 1st. Because she would not have her children communicate in sacred things, such as matrimony is, with those that are out of her communion. 2d. Because such marriages are apt to give occasions to dissension in families, where one of the parties draws one way, the other another. 3d. Because there is a danger of the Catholic party being perverted, or at least of not being allowed the free exercise of religion. 4th. Because there is a danger of the children being brought up in error, of which we have seen some sad instances. Where note that those bargains are by no means to be allowed by which the contracting parties agree to have the boys brought up in the religion of the father, and the girls to follow that of the mother. God and His Church will have no such division, nor thus give up their right to anyone.



CHAPTER XX.

OF THE CHURCHING OF WOMEN, AFTER CHILD-BEARING.

Q. WHAT is the meaning of the churching of women after child-bearing ? Is it that you look upon them to be under any uncleanness, as formerly in the old law, or to be any way out of the Church, by child-bearing ?

A. No, by no means : but what we call the churching of women is

nothing else but their coming to the church to give thanks to God for their safe delivery, and to receive the blessing of the priest upon that occasion.

Q. What is the manner or form of churching of women ?

A. The woman that desires to be churched kneels down at the door or entry of the church, holding a lighted candle in her hand, and the priest, vested with his surplice and stole, sprinkles her first with holy wate, and then says :

V. "Our help is in the name of the Lord."

R. "Who made heaven and earth."

Anthem. "This woman shall receive a blessing from the Lord."

Psalm 23.

"The earth is the Lord's, and the fulness thereof ; the world and all they that dwell therein. For he hath founded it upon the seas ; and hath prepared it upon the rivers. Who shall ascend into the mountain of the Lord : or who shall stand in his holy place ? The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor. He shall receive a blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek him, of them that seek the face of the God of Jacob. Lift up your gates, O ye princes ; and be ye lifted up, O eternal gates : and the King of Glory shall enter in. Who is this King of Glory ? the Lord who is strong and mighty : the Lord mighty in battle. Lift up your gates, O ye princes ; and be ye lifted up, O eternal gates : and the King of Glory shall enter in. Who is this King of Glory ? the Lord of Hosts, he is the King of Glory."

"Glory be to the father," etc.

"As it was in the beginning," etc.

Anthem. "This woman shall receive a blessing from the Lord, and mercy from God her Saviour ; for this is the generation of them that seek the Lord."

After this the priest stretches out to her hand the end of his stole, and thus introduces her into the church, saying, "Come into the temple of God, adore the Son of the blessed Virgin Mary, who has given to thee to be fruitful in thy offspring."

Then she kneels before the altar, giving thanks to God for His benefits bestowed upon her, while the priest prays as follows :

"Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father," etc. *V.* "And lead us not into temptation."

R. "But deliver us from evil." *V.* "Save thy handmaid, O Lord." *R.*

“Trusting in thee, O my God.” *V.* “Send her help, O Lord, from thy sanctuary.” *R.* “And defend her from Sion.” *V.* “Let not the enemy have any power over her.” *R.* “Nor the son of iniquity presume to hurt her.” *V.* “O Lord, hear my prayer.” *R.* “And let my cry come to thee.” *V.* “The Lord be with you.” *R.* “And with thy spirit.”

Let us pray.

“Almighty and everlasting God, who, by the blessed Virgin Mary’s happy delivery, has changed into joy the pains of the faithful in their child-bearing: mercifully look down upon this thy servant, who comes with joy to thy holy temple to return thee thanks and grant that after this life, she may, by the merits and intercession of the same blessed Mary, deserve to be received with her child into the joys of everlasting happiness: through Christ our Lord. Amen.”

Then the priest sprinkles her again with holy water in the form of a cross, saying, “May the peace and blessing of almighty God the Father, ✠ and the Son, and the Holy Ghost, come down upon thee and remain with thee for ever. Amen.”

CHAPTER XXI.

OF THE FASTS OF THE CATHOLIC CHURCH.

SECTION I.—OF FASTING AND ABSTINENCE IN GENERAL.

Q. HAVE you any reason to think that fasting and abstinence are agreeable to God?

A. Yes, certainly: John the Baptist’s abstinence is commended (St. Luke i. 15, and St. Matt. iii. 4.) And Anna the prophetess is praised (St. Luke ii. 37) for “serving God with fasting and prayer night and day.” The Ninevites, by fasting, obtained mercy. (Jonas iii. 5.) Daniel joined fasting with prayer (Dan. ix. 3); and by fasting was disposed for heavenly visions. (Dan x. 3, 7, 12.) The royal prophet “humbled his soul in fasting.” (Psalm xxxiv. [or xxxv.] 13.) Ezra and Nehemiah sought and found seasonable aid from God by fasting (Ezra viii. 23; Nehemiah i. 4); and God by the prophet Joel calls upon his people (Joel ii. 12) to “turn to him with all their heart in fasting, weeping and mourning.”

Q. But did our Lord Jesus Christ design that His followers should fast?

A. Yes: He not only gave them an example by fasting forty days (St. Matt. iv. 2), and prescribed to them lessons concerning fasting (St. Matt. vi. 16, etc.); but also expressly affirmed that after the Bridegroom

should be taken from them, that is, after His passion, resurrection, and ascension, all His children, that is, all good Christians, should fast. (St. Matt. ix. 15; St. Mark ii. 20; St. Luke v. 35.) Hence, we find the first Christians at Antioch fasting (Acts xiii. 2), and Paul and Barnabas ordained with prayer and fasting (ver. 3), and priests ordained by them in every church, with prayer and fasting (Acts xiv. 23); and the Apostles "approving themselves as the ministers of God"—in fasting. (1 Cor. vi. 4, 5, etc.)

Q. Has fasting any particular efficacy against the devil?

A. Yes: "This kind [of devils] can go out by nothing but by prayer and fasting," saith our Lord. (St. Mark ix. 29.)

Q. What are the ends for which Christians are to fast, and for which the Church prescribes days of fasting and abstinence?

A. 1st, to chastise ourselves, and to do penance for our sins, that so, like the Ninevites, we may obtain mercy of God. 2d, to curb and restrain our passions and concupiscences, and to bring the flesh under subjection to the spirit. 3d, to be enabled, by fasting, to raise our souls the easier to God, and to offer Him purer prayer.

Q. What are the rules prescribed by the Catholic Church with regard to eating on fasting days?

A. 1st. The Church prohibits all flesh-meat on fasting days; and in Lent eggs also and cheese: formerly wine was prohibited; but this prohibition, by a contrary custom, has been long since laid aside. 2d. The Church allows her children but one meal on fasting days; besides which, custom has introduced a small collation at night. 3d. The meal which the Church allows on fasting days must not be taken till toward noon: formerly, for the first twelve hundred years of the Church, the meal was not to be taken in Lent before the evening; and on other fasting days not till three o'clock in the afternoon. These rules regard the days of fasting; but as to those that are only days of abstinence, such as the Sundays in Lent, where meat is prohibited, and the Fridays throughout the year, we are only obliged to abstain from flesh on those days, but nowise confined to one meal.

Q. But why does the Church prohibit flesh on days of fasting and abstinence?

A. Not that she looks upon any meats as unclean by the new law; but she does it that her children may better comply with the ends of fasting, viz., mortification and penance, by abstaining on those days from that kind of food which is most nourishing and agreeable.

Q. But is not this condemned by the Apostle (1 Tim. iv. 3), where he calls it the doctrine of devils to command "to abstain from meats which God hath created to be received with thanksgiving"?

A. The Apostle speaks of the doctrine of those who, with the Marcionites, Manichæans, and other heretics, forbid the use of meat, not as the Church does, by way of mortification and penance on days of fasting and humiliation, but as a thing absolutely unclean and unlawful to be used at any time, as coming from an evil principle. All who know any thing of Church history, know that this was the system of many heretics, who also upon the same account absolutely condemned marriage, as tending to the propagation of the flesh. Now, they that know these things are guilty of the highest injustice in pretending that these words of the Apostle were leveled at the Catholic Church, when their own conscience must tell them that they were designed for another set of people. The Catholic Church is far from condemning the use of God's creatures, in proper times and seasons; but she neither does, nor ever did, think all kinds of diet proper for days of fasting and penance: and in this particular the modern Church is so far from going beyond the primitive Christians, that, on the contrary, all kinds of monuments of antiquity make it evident that our forefathers, in the first ages of the Church, were more severe in their abstinence than we are now.

Q. But does not the Apostle say (1 Cor. x. 25), "Whatsoever is sold in the shambles, eat, asking no question for conscience' sake"?

A. He speaks not this with relation to the days of fasting, as if any sorts of meat might be eaten on fasting days; but he speaks, as is visible from the context, with regard to meats offered to idols, which some weak brethren were so much afraid of eating that upon this account they durst not eat the meat sold in the shambles, lest it might have been offered to idols. Upon the same principle the Apostle adds (vers. 27, 28): "If any of them that believe not, invite you, and you be willing to go; eat of any thing that is set before you, asking no question for conscience' sake. But if any man say, This has been sacrificed to idols, do not eat of it for his sake that told it, and for conscience' sake."

Q. Do you take it to be a sin to eat meat on fasting days, or otherwise to break the Church fasts, without necessity?

A. Yes, certainly; because it is a sin to disobey our lawful superiors, and more particularly to disobey the Church of God. "If he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican." (St. Matt. xviii. 17.)

Q. Does not Christ say (St. Matt. xv. 11), "Not that which goeth into the mouth defileth a man"?

A. True: it is not any uncleanness in the meat, as many heretics have imagined, or any dirt or dust which may stick to it by eating without first washing the hands (of which case our Lord is speaking in the text you quote), which can defile the soul: for every creature of God is good, and

whatsoever corporal filth enters in at the mouth, is cast forth into the draught ; but that which defiles the soul, when a person transgresses the Church fast, is the disobedience of the heart in breaking the precept of the Church, which God has commanded us to hear and to obey. Thus an Israelite would have been defiled in the time of the old law by eating of blood or swine's flesh ; and thus our first parents were defiled by eating the forbidden fruit, not by the uncleanness of the food, but by the disobedience of the heart to the law of God.

Q. What are the conditions that ought to accompany a Christian fast, to make it such a fast as God has chosen ?

A. The great and general fast of a Christian is to abstain from sin ; for God would not accept of the fasts of the Jews (Isa. lviii.), because on the days of their fasting they were found doing their own will, and oppressing their neighbors : so that the first condition that ought to go along with our fasts is to renounce our sins ; the second is to let our fasts be accompanied with alms-deeds and prayer (Tob. xii. 8) ; the third, to endeavor to perform them in a penitential spirit.

Q. What persons are excused from the strictness of the Church fast ?

A. Children under age, sick people, women who are with child or that give suck ; likewise those who upon fasting days are obliged to labor hard ; and, in a word, all such who, through weakness, infirmity, or other hindrance, cannot fast without great prejudice or danger. Where note, 1st, that if the cause be not evident, a person must have recourse to his pastor for a dispensation. 2d, that in some of the above-mentioned cases, a person may be excused from one part of the fast and not from another : or may be excused from fasting, and yet not from abstinence. 3d, that such as for some just cause are excused from fasting, ought to endeavor, as far as their condition and circumstances will allow, to be so much the more diligent in their devotions, more liberal in their alms, more patient in their sufferings, and to make up, by the interior spirit of penance, what is wanting to the outward fast.

SECTION II.—OF THE FAST OF LENT.

Q. When did the Church first begin to observe the fast of Lent ?

A. We know no beginning of it ; for it is a fast that has ever been observed by the Church from the time of the Apostles, and stands upon the same foundation as the observance of the Lord's day ; that is, upon apostolic tradition.

Q. Have the ancient fathers often mentioned this solemn fast of forty days which we call Lent ?

A. Yes ; it is mentioned by the holy fathers in innumerable places ;

who also inform us that they had received it by tradition from the Apostles. (See St. Jerome, *Epist.* 54 *ad Marcellum* and St. Leo the Great, *Serm.* 43 and 46.) And the transgressors of this solemn fast are severely punished by the 68th canon of the Apostles.

Q. Have you anything else to offer to prove that the fast of Lent comes from an ordinance of the Apostles?

A. Yes: it is proved by the rule of St. Augustine, Ep. 118, to Januarius, viz., that what is found not to have had its institution from any council, but to have been ever observed by the universal Church, that same must needs have come from the first fathers and founders of the Church, that is, from the Apostles. But the fast of Lent is not found to have had its institution from any council, but to have been observed in all ages, from the beginning, amongst all Christian people from east to west: therefore the fast of Lent is an apostolical ordinance and tradition.

Q. For what ends was the fast of Lent instituted?

A. 1st, that by this yearly fast of forty days we might imitate the fast of our Lord. (St. Matt. iv. 2.) 2d, that by this institution we might set aside the tithe, or tenth part of the year, to be more particularly consecrated to God by prayer and fasting; as it was commanded in the law to give God the tithes of all things. 3d, that by this forty days' fast joined with prayer and alms-deeds, we might do penance for the sins of the whole year. 4th, that we might at this time enter into a kind of spiritual exercise and retreat from the world; to look more narrowly into the state of our souls, to repair our decayed strength, and to provide effectual remedies against our usual failings for the time to come. 5th, that by this solemn fast we might celebrate in a more becoming manner the passion of Christ, which we particularly commemorate in Lent: in fine, that this fast might be a preparation for the greater solemnity of Easter, and for the paschal Communion.

Q. In what spirit would the Church have her children undertake and go through the fast of Lent?

A. In a penitential spirit; that is, with a deep sense of repentance for having offended God; an earnest desire and resolution of a new life, and of mortifying and chastising themselves for their sins. These lessons she inculcates every day in her office and liturgy; witness the hymns prescribed for this holy time, the responsories, collects, tracts, etc. I shall give you a specimen of the spirit of the Church in this regard, by setting down some passages of the Scripture which she orders to be read in her canonical hours of prayer every day during this time:

1. At Lauds, Isa. lviii.: "Cry, cease not, lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins."

2. At Prime, or the first hour, Isa. lv. : "Seek ye the Lord, while he may be found : call upon him, while he is near."

3. At Terce, or the third hour, Joel ii. : "Be converted to me with all your heart, in fasting, and in weeping, and in mourning, and rend your hearts and not your garments, and turn to the Lord your God."

4. At Sext, or the sixth hour, Isa. lv. : "Let the wicked forsake his way and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive."

5. At None, or the ninth hour, Isa. liii. : "Break thy bread to the hungry, and bring in the needy and the harborless into thy house : when thou shalt see the naked, clothe him, and despise not thine own flesh."

6. At Vespers, or evensong, Joel ii. : "Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say : Spare, O Lord, spare thy people, and give not thy inheritance to reproach, that the heathen should rule over them."

To the same effect she often repeats in her office the following exhortation : "Let us repent, and amend the sins which we have ignorantly committed ; lest, being suddenly overtaken by the day of our death, we seek for a time of penance and be not able to find it."

And again : "Behold, now is an acceptable time, behold, now are the days of salvation ; let us recommend ourselves in much patience," etc.

Q. Why do you call the first day of Lent Ash Wednesday ?

A. From the ceremony of blessing ashes upon that day, and putting them upon the foreheads of the faithful, to remind them that they must very quickly return to dust, and therefore must not neglect to lay hold of this present time of mercy, but, like the Ninevites and other ancient penitents, do penance for their sins in sackcloth and ashes. The prayers which are said by the Church for the blessing of the ashes are directed for the obtaining from God the spirit of compunction, and the remission of sins for all those who receive those ashes ; and the priest, in making the sign of the cross with the ashes on the forehead of each one of the faithful, says these words : "Remember, man, that thou art dust, and into dust thou shalt return."

Q. Was it ever the custom of the Catholic Church to meet on that day to curse sinners ?

A. No ; but to pray to God to obtain mercy for sinners.

Q. What benefit is it to the faithful to have regular times of fasting set aside by the Church, rather than to be left to their own discretion to fast when they please ?

A. 1st. It is to be feared that many would not fast at all, were they not called upon by these regular fasts of the Church. 2d. It is not to be

doubted but that sinners may more easily and readily find mercy when they thus join all in a body with the whole Church of God in suing for mercy.

Q. But is this mercy to be expected if sinners only mortify themselves in point of eating, and in all other things indulge themselves in their accustomed liberties?

A. It is certain that the true spirit of penance, which is the spirit of Lent, requires that they should be mortified, not only in their eating but also by retrenching all superfluities in other things, as in drinking, sleeping, idle visits, and unnecessary divertisements, according to the words of the Church hymn for Lent :

“ Utamur ergo parcius,
Verbis, cibis, et potibus,
Somno, jocis, et arctius
Perstemus in custodia.”

Q. What do you think of preparing for Lent by a carnival of debauchery and excess?

A. I think it a relic of heathenism infinitely opposed to the spirit of the Church. The very name of Shrovetide in the language of our forefathers, signifies the season or time of confession ; because our ancestors were accustomed, according to the true spirit of the Church, to go to confession at that time, that so they might enter upon the solemn fast of Lent in a manner suitable to this penitential fast.

Q. Why is the Evening Office, or Vespers, said before dinner on all days in Lent excepting Sundays?

A. It is a relic of the ancient custom of fasting in Lent till the evening.

Q. Why is Alleluia laid aside during the time of Lent?

A. Because it is a canticle of joy, and therefore is omitted in this time of penance : but instead of it the Church at the beginning of all the canonical hours of her daily office repeats these words : “ Praise be to thee, O Lord, King of everlasting glory.”

Q. Why is the fifth Sunday in Lent called Passion Sunday?

A. Because from that day till Easter the Church in a particular manner commemorates the passion of Christ.

Q. Why are the crucifixes and altar-pieces covered during this time in which we celebrate Christ's passion?

A. Because the Church is then in mourning for her Spouse, who in His passion was truly a hidden God by concealing His divinity, and becoming for us, as it were, “ a worm and not a man, the reproach of men, and the outcast of the people.”

SECTION III.—OF OTHER DAYS OF FASTING AND ABSTINENCE IN THE CATHOLIC CHURCH.

Q. Does the Church observe any other days of fasting and abstinence besides the forty days of Lent ?

A. Yes : she fasts upon the Wednesdays, Fridays and Saturdays in the four ember-weeks, and upon the vigils or eves of some of her festivals ; as also upon Wednesdays and Fridays in Advent ; she abstains on the Fridays throughout the year, and on the Sundays in Lent, unless leave be given to the contrary.

Q. Which do you call the four ember-weeks ?

A. The four ember-weeks are the weeks in which the Church gives holy orders at the four seasons of the year ; viz., the first week in Lent, Whitsun-week, the third week in September, and the third week in Advent ; and they are called ember-weeks from the custom of our forefathers of fasting at that time in sackcloth and ashes, or from eating nothing but cakes baked under the embers, and therefore called ember-bread.

Q. Why has the Church appointed these fasts of the ember-days at the four seasons of the year ?

A. 1st, that no part of the year might pass without offering to God the tribute of a penitential fast. 2d, that we might beg His blessing on the fruits of the earth, and give Him thanks for those which we have already received. 3d, that all the faithful might join at these times in prayer and fasting, to obtain of God worthy pastors, these being the times of their ordination. Thus the primitive Christians fasted at the times of the ordination of their ministers. (Acts. xiii. 2, 3 ; xvi. 22.)

Q. Why does the Church fast upon the eves or vigils of some holy-days ?

A. To prepare her children by mortification and penance for the more worthy celebration of those days.

Q. Why do we abstain upon Fridays ?

A. Because our Lord suffered for us upon a Friday. From this rule of abstaining upon Fridays we except Christmas day, should it occur upon a Friday or Saturday, as we do not abstain on that day.

Q. What is the meaning of the three Rogation days ?

A. The Monday, Tuesday and Wednesday before Ascension day are called Rogation days, or days of solemn supplication and prayer. On these days (formerly kept as days of abstinence) the priest and people in Catholic countries go in procession, singing the litanies, to beg God's blessing upon the fruits of the earth, and to be preserved from pestilence, famine, etc. Upon the same account we formerly kept abstinence on the day of St. Mark (April 25th) with the like solemn supplications and lita-

nies. Saturday was formerly kept as a day of abstinence ; but in the east, instead of the Saturday, they fast upon a Wednesday, as being the day on which the Jews held their council against Christ, and on which He was sold by Judas.

CHAPTER XXII.

OF THE CHURCH OFFICE, OR CANONICAL HOURS OF PRAYER IN THE CATHOLIC CHURCH.

Q. WHAT do you mean by the Church office ?

A. It is a form of prayer consisting of psalms, lessons, hymns, etc., used by all the clergy and by the religious of both sexes in the Catholic Church. This office is divided into seven parts, commonly called the seven canonical hours, according to the different stages or stations of Christ's passion, viz., the Matins, or midnight office, to which are annexed the Lauds, or morning praises of God ; the first, third, sixth and ninth hours of prayer, commonly called Prime, Terce, Sext and None ; the Vespers, or evensong, and the Complin. All these are duly performed by the clergy and religious every day, according to the royal prophet (Psalm cxviii.) : " Seven times in the day I give praise to thee."

Q. Have you any warrant in Scripture for these different hours of prayer ?

A. Yes ; as to the midnight office King David tells us (Psalm cxviii.) that he arose at midnight to confess to God ; and we find that SS. Paul and Silas, even in prison, prayed at midnight, and sung praises to God. (Acts xvi. 25.)

As for the Lauds or praises of God at break of day, they are also recommended to us by the example of the psalmist (Psalm lxii.) : " O God, my God, to thee do I watch from the morning light," and by the admonition of the wise man (Wisdom xvi. 28), " That we ought to get up before the sun to bless God, and at the rising of the light to adore Him."

Of Prime, or the first hour of prayer at sun-rising, we may understand that of the royal prophet (Psalm v.), " In the morning thou shalt hear my voice," etc. At Terce, or the third hour of prayer, it was that the Apostles received the Holy Ghost. (Acts ii. 15). At Sext, or the sixth hour, St. Peter was praying when he was called by a vision to open the Church to the Gentiles. (Acts x. 9.) And we read of the same St. Peter with St. John going up to the temple at the " ninth hour of prayer." (Acts iii. 1.) For Vespers or evensong, and Complin, which is evening prayer, we have the example of the royal prophet (Psalm liv.) : " In the evening, and the morning, and at noonday I will speak and declare, and

He will hear my voice." Hence we find that the night office, the morning praises, the third, sixth and ninth hours of prayers, and the evensong were, among the primitive Christians, regularly observed, not only by the clergy, but also by the rest of the faithful ; to which the religious afterward added the Prime and Complin.

Q. Can you give me a short scheme of these canonical hours of prayer, according to the Roman breviary ?

A. Matins begin with the Lord's Prayer, the Hail Mary, and the Apostles' creed ; then, after a versicle or two, to call for God's assistance, and the *Gloria Patri*, etc., follows the 94th Psalm (or 95th) by which we invite one another to praise and adore God. Then comes a hymn, which is followed by the psalms with their proper anthems, and the lessons of the day, with their responsories. In the matins for Sundays we read eighteen psalms and nine lessons ; on festivals and saints' days we read nine psalms and nine lessons, divided into three nocturns ; on ferial, or common days, we read twelve psalms and three lessons. The psalms are so distributed that in the week we go through the whole psalter : the lessons are partly taken out of the Old and the New Testament, partly out of the acts of the saints, and the writings and homilies of the holy fathers. Upon festival days, and during the whole paschal time, and upon all Sundays from Easter to Advent, and from Christmas to Septuagesima, we close the matins with the "*Te Deum*."

In the Lauds we recite seven psalms and one of the Scripture canticles, with their respective anthems and a hymn ; then the canticle "*Benedictus*," with the prayer or prayers of the day ; and, in the end, an anthem and prayer of the blessed Virgin Mary.

The Prime begins with the "*Pater*," "*Ave*," and creed, "*Deus in Adjuvatorium*," etc., "*Gloria Patri*," etc. After which there follows a morning hymn, then the 53d Psalm (or 54th), with a part of the 118th (or 119th), to which on Sundays is prefixed the 117th Psalm, and subjoined the Athanasian creed. Then follows an anthem, a *capitulum*, or short lesson, with its responsory, and divers prayers to beg God's grace for the following day.

Terce, Sext and None begin with a "*Pater*" and "*Ave*," and consist, each of them, of a proper hymn and six divisions of the 118th Psalm ; which excellent psalm the Church would have her clergy daily recite, because every verse of it contains the praises of God's holy law and commandments, or excites the soul to the love and esteem thereof : or, in fine, prays for the grace to fulfil the same. After the psalm follows an anthem, then a lesson, responsory and prayer, and each hour is concluded with the "*Pater Noster*."

Vespers, or evensong, is begun also with "*Pater*," "*Ave*," etc., and

consists of five psalms, with their anthems, a short chapter or lesson, a hymn, and the "*Magnificat*," or canticle of the blessed Virgin Mary, with its proper anthem, and a collect or prayer, to which are usually joined three or four commemorations, consisting of anthems, verses and prayers.

Complin consists of the Lord's Prayer, the Confiteor, etc., four psalms, an anthem, hymn, lesson, responsory, the canticle "*Nunc dimittis*," with its anthem, and some short prayers, which are closed with an anthem and prayer of the blessed Virgin, and the "*Pater*," "*Ave*" and creed.

CHAPTER XXIII.

OF THE FESTIVALS OF THE CATHOLIC CHURCH; ALSO OF THE HOLY WEEK,
AND THE CEREMONIES THEREOF.

Q. WHAT are the days which the Church commands to be kept holy, or observed as days of particular devotion?*

A. 1st, the Sunday, or Lord's day, which we observe by apostolical tradition, instead of the Sabbath. ‡ 2d, the feasts of our Lord's Nativity, or Christmas day; † His Circumcision, or New Year's day; † the Epiphany, or Twelfth day; Easter day, or the day of our Lord's resurrection; the day of our Lord's Ascension; Whitsunday, or the day of the coming of the Holy Ghost; Trinity Sunday; Corpus Christi, or the feast of the blessed sacrament. 3d, we keep the days of the Annunciation and Assumption of the blessed Virgin Mary. 4th, we observe the feast of All Saints, of SS. Peter and Paul, and other Apostles. 5th, in Ireland is kept the feast of St. Patrick, March 17th, as the principal patron. †

Q. What warrant have you for keeping Sunday preferably to the ancient Sabbath, which was the Saturday?

A. We have for it the authority of the Catholic Church and apostolical tradition.

Q. Does the Scripture anywhere command Sunday to be kept for the Sabbath?

A. The Scripture commands us to hear the Church (St. Matt. xviii. 17; St. Luke x. 16), and to hold fast the traditions of the Apostles (2 Thess. ii. 15); but the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord's day (Rev. i. 10), but he does not tell us what day of the week this day was; much less does he tell us that it was to take place on the Sabbath ordained in the commandments: St. Luke also speaks of the disciples' meeting together to break

* Those marked thus † are holydays of obligation.

† In England the days of St. Thomas of Canterbury, and of St. George, as their special patrons.

bread on the first day of the week (Acts xx. 7), and St. Paul (1 Cor. xvi. 2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judæa; but neither one nor the other tells us whether this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that, in fact, the best authority we have for this ancient custom is the testimony of the Church. And therefore those who pretend to be such religious observers of Sunday, whilst they take no notice of other festivals ordained by the same Church authority, show that they act more by humor than by reason and religion, since Sundays and holydays all stand upon the same foundation, viz., the ordinance of the Church.

Q. But ought it not to be enough to keep one day in the week, according as it was prescribed in the commandments, without enjoining any other festivals or holy days; especially, since it is expressly said in the commandments, "Six days shalt thou labor and do all thy work" ? (Ex. xx. 9.)

A. God did not think it enough, in the Old Testament, to appoint the weekly Sabbath, which was Saturday, but moreover ordained several other festivals, commanding them to be kept holy, and forbidding all servile work on them: as the feast of the Pasch, or Passover; the feast of Pentecost; the feast of the Sound of Trumpets on the first day of the tenth month; the feast of Atonement on the tenth day of the same month; the feast of Tabernacles on the fifteenth day of the same month, etc. (See the 23d chapter of Leviticus.) So that when it is said in the law, "Six days shalt thou labor," etc., this must needs be understood in case no holyday came in the week; otherwise the law would contradict itself.

Q. But does not St. Paul reprehend the Galatians (Gal. iv. 10) for "observing days, and months, and times, and years" ?

A. This is to be understood either of the superstitious observations of lucky or unlucky days, etc., or, as is far more probable from the whole context, of the observance of the Jewish festivals, which with the old law were now abolished, but were taken up by the Galatians, together with circumcision, upon the recommendation of certain false teachers; but far was it from the design of the Apostle to reprehend their observance of the Christian solemnities, either of the Lord's day or of other festivals observed by apostolical tradition, or recommended by the authority of the Church of Christ: for these come to us recommended by Christ Himself, who says to the pastors of the Church, "He that heareth you, heareth me; and he that despiseth you, despiseth me." (St. Luke x. 16.)

Q. Why was the weekly Sabbath changed from Saturday to Sunday?

A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday : as, therefore, the work of our redemption was a greater work than that of our creation, so the primitive Church thought the day on which this work was completely finished was more worthy her religious observation than that on which God rested from the creation, and should be properly called the Lord's day.

Q. But has the Church power to make any alterations in the commandments of God ?

A. The commandments of God, so far as they contain His eternal law, are unalterable and indispensable ; but as to whatever was only ceremonial, they cease to oblige, since the Mosaic law was abrogated by Christ's death. Hence, so far as the commandment obliges us to set aside some part of our time for the worship and service of our Creator, it is an unalterable and unchangeable precept of the eternal law with which the Church cannot dispense : but forasmuch as it prescribes the seventh day in particular for this purpose, it is no more than a ceremonial precept of the Old Law, which obligeth not Christians. And therefore, instead of the seventh day, and other festivals appointed by the Old Law, the Church has prescribed the Sundays and holydays to be set apart for God's worship ; and these we are now obliged to keep, in consequence of God's commandment, instead of the ancient Sabbath.

Q. What was the reason of the institution of other festivals besides the Lord's day ?

A. That we might celebrate the memory of the chief mysteries of our redemption ; that we might give God thanks for all His mercies, and glorify Him in His saints.

Q. In what manner ought a Christian to spend the Sundays and holydays ?

A. In religious duties : such as assisting at the great sacrifice of the Church, and other public prayers, reading good books, hearing the Word of God, etc.

Q. Why does the Church prohibit all servile work upon Sundays or holydays ?

A. That the faithful may have nothing to take them off from attending to God's service and the sanctification of their souls upon these days. And certainly a Christian who has any religious thoughts can never think much of devoting now and then a day to that great business for which alone he came into this world.

Q. What is the meaning of the institution of Christmas ?

A. To celebrate the birth of Christ : to give God thanks for sending His Son into this world for our redemption, and that we may, upon this

occasion, endeavor to study and to learn those great lessons of poverty of spirit, of humility, and of self-denial, which the Son of God teaches us from the crib of Bethlehem.

Q. What is the reason that on Christmas day Mass is said at midnight?

A. Because Christ was born at midnight.

Q. Why are three masses said by every priest upon Christmas day?

A. This ancient observance may be understood to denote three different births of Christ : His eternal birth from His Father, His temporal birth from His mother, and His spiritual birth in the hearts of all good Christians.

Q. Are all the faithful obliged to hear three masses on Christmas day?

A. No, they are not ; though it would be very commendable to hear them.

Q. What is the meaning of the time of Advent before Christmas?

A. It is a time set aside by the Church for devotion and penance, and is called Advent, or "coming," because in it we prepare ourselves for worthily celebrating the mercies of our Lord's first coming, that so we may escape the rigor of His justice at His second coming.

Q. What is the meaning of New Year's day?

A. It is the octave of Christmas, and the day of our Lord's circumcision, when He first began to shed His innocent blood for us : and on this day we ought to study how we may imitate Him by a spiritual circumcision of our hearts.

Q. What is the meaning of the Epiphany, or Twelfth-day?

A. It is a day kept in memory of the coming of the wise men from the east, to adore our Saviour in His infancy ; and it is called Epiphany, or "manifestation," because our Lord then began to manifest Himself to the Gentiles. The devotion of this day is to give God thanks for our vocation to the true faith, and like the wise men, to make our offerings of gold, frankincense, and myrrh ; that is, of charity, prayer, and mortification, to our newly born Saviour. On this day the Church also celebrates the memory of the baptism of Christ, and of His first miracle of changing water into wine at the marriage of Cana in Galilee.

Q. What is the meaning of Candlemas day?

A. It is the day of the purification of the blessed Virgin after child-bearing, and of the presentation of our Lord in the temple, when the just man, Simeon, who had a promise from the Holy Ghost of seeing the Saviour of the world before his death, received Him into his arms, and proclaimed Him to be the light of the Gentiles. Upon this account the Church on this day makes a solemn procession with lighted candles, which are blessed by the priest before Mass and carried in the hands of the faithful as an emblem of Christ, who is the true light of the world.

From this ceremony, this day is called Candlemas or the Mass of Candles.

Q. What is the meaning of the Annunciation or Lady day, the 25th of March?

A. It is the day of our Lord's incarnation, when He was first conceived by the Holy Ghost in the womb of the blessed Virgin Mary; and it is called the Annunciation, from the message brought from heaven on this day to the Virgin by the angel Gabriel.

Q. What is the meaning of the holy week before Easter?

A. It is a week of more than ordinary devotion in honor of the passion of Christ.

Q. What is the meaning of Palm Sunday?

A. It is the day on which our Lord, being about to suffer for us, entered into Jerusalem, sitting upon an ass, as had been foretold by the prophet Zachariah (c. ix. v. 9), and was received with hosannas of joy, accompanied by a great multitude bearing branches of palm in their hands. In memory of which we go in procession round the Church on this day, bearing also branches of palm in our hands, to celebrate the triumphs of our glorious King.

Q. What is the meaning of the Tenebræ Office in holy week?

A. The matins of Christ's passion, which formerly used to be said in the night, and are now said in the evening, on Wednesday, Thursday, and Friday, in holy week, are called the *Tenebræ* Office, from the Latin word which signifies "darkness," because toward the latter end of the office all the lights are extinguished, in memory of the darkness which covered all the earth whilst Christ was hanging on the cross: and at the end of the office a noise is made to represent the earthquake and splitting of the rocks, which happened at the time of our Lord's death.

Q. What is the meaning of Maundy Thursday?

A. It is the day on which Christ first instituted the blessed sacrament, and began His passion by His bitter agony and bloody sweat. From the "Gloria in excelsis" of the Mass of this day, till that of the Mass of Easter eve, our bells are silent throughout the Catholic Church, because we are now mourning for the passion of Christ. Our altars are also uncovered, and stripped of all their ornaments, because Christ, our true altar, hung naked upon the cross. On this day also prelates and superiors wash in the Church the feet of their subjects, after the example of our Lord. (St. John xiii.)

Q. What is the meaning of visiting the sepulchres upon Maundy Thursday?

A. The place where the blessed sacrament is preserved in the Church, in order for the office of Good Friday (on which day there is no conse-

cration), is by the people called the "sepulchre," as representing by anticipation the burial of Christ. Where there are many churches, the faithful make their stations to visit our Lord in these sepulchres, and meditate on the different stages of His passion.

Q. What is the meaning of Good Friday?

A. It is the day on which Christ died for us upon the cross. The devotion proper for this day, and for the whole time in which we celebrate Christ's passion, is to meditate upon the sufferings of our Redeemer, to study the excellent lessons of virtue which He teaches us by His example in the whole course of His passion, especially His humility, meekness, patience, obedience, resignation, etc.; and above all, to learn His hatred to sin, and His love for us; that we may also learn to hate sin, which nailed Him to the cross, and to love Him that loved us even unto death.

Q. What is the meaning of kneeling to the cross and kissing it on Good Friday?

A. It is to express by this reverence, outwardly exhibited to the cross, our veneration and love for Him who upon this day died for us upon the cross.

Q. What is the meaning of Holy Saturday?

A. It is Easter eve, and therefore in the Mass of this day the Church resumes her alleluias of joy, which she had intermitted during the penitential time of Septuagesima and Lent. On this day is blessed the paschal candle, as an emblem of Christ and His light and glory, which burns during the Mass from Easter till the Ascension; that is, during the whole time that Christ remained upon earth after His resurrection. This day and Whitsun eve were anciently the days deputed by the Church for solemn baptism, and therefore on this day the fonts are solemnly blessed.

Q. What is the meaning of Easter?

A. It is the chief feast of the whole year, as being the solemnity of our Lord's resurrection. The devotion of this time is to rejoice in Christ's victory over death and hell, and to labor to imitate His resurrection, by arising from the death of sin to the life of grace.

Q. What is the meaning of Ascension day?

A. It is the yearly memory of Christ's ascension into heaven, forty days after his rising again from the dead; and therefore it is a festival of joy, as well by reason of the triumph of our Saviour on this day, and the exaltation of our human nature, by Him now exalted above the angels; as likewise because our Saviour has taken possession of that kingdom in our name, and is preparing a place for us; and in the meantime He there discharges the office of our High-priest and our Advocate, by constantly representing His death and passion to His Father in our behalf. It is also a part of the devotion of this day to labor to disengage our hearts from

this earth and earthly things ; to remember that we are but strangers and pilgrims here, and to aspire after our heavenly country, where Christ, our treasure, is gone before us, in order to draw our hearts thither after Him.

Q. What is the most proper devotion for the time between Ascension and Whitsunday ?

A. To prepare ourselves for the Holy Ghost, as the Apostles did, by retirement and prayer, and to purify our souls from sins, especially from all rancor and impurity.

Q. What is the meaning of the solemnity of Whitsuntide or Pentecost ?

A. It was a festival observed in the old law, in memory of the law's having been given on that day in thunder and lightning ; and it is observed by us now in memory of the new law's having been promulgated on this day by the Holy Ghost's descent upon the Apostles in the shape of tongues of fire. The proper devotion of this time is to invite the Holy Ghost into our souls by fervent prayer, and to give ourselves up to His divine influences.

Q. What is the meaning of Trinity Sunday ?

A. The first Sunday after Pentecost is called Trinity Sunday, because on that day we particularly commemorate that great mystery of three persons in one God, and glorify the blessed Trinity for the whole work of our redemption, which we have celebrated in the foregoing festivals.

Q. What is the meaning of the solemnity of *Corpus Christi* ?

A. It is a festival observed by the Church to give God thanks for His goodness and mercy in the institution of the blessed sacrament ; and to this end are ordained the processions and benedictions of this octave.

Q. What is the meaning of the Feast of the Invention, or Finding of the Cross, May 3d ?

A. It is a day kept in memory of the miraculous finding of the cross of Christ by the Empress Helen, mother to Constantine the Great ; and the chief devotion of the Church upon this day, as well as upon that of the Exaltation of the Cross, Sept. 14th, is to celebrate the victorious death and passion of our Redeemer.

Q. What are the days observed by the Church in honor of our Lady, the blessed Virgin Mary ?

A. Besides her Purification and Annunciation, of which we have already spoken, we keep the day of her Conception, Dec. 8th ; the day of her birth or Nativity, Sept. 8th : and the day of her happy passage to eternity, Aug. 15th, which we call her Assumption, it being a pious tradition that she was taken up to heaven both body and soul. We also keep the day of her Presentation, or consecration to God in the temple,

Nov. 21st ; and of her Visitation, Aug. 2d : but these are not holy days of obligation. *

Q. What is the meaning of keeping the festivals of the blessed Virgin Mary, and of other saints ?

A. 1st, to glorify God in His saints, and to give Him thanks for the graces and glory bestowed upon them. 2d, to communicate with those citizens of heaven, and to procure their prayers for us. 3d, to encourage ourselves to imitate their examples.

Q. Does not the Church also observe some days of devotion in honor of the angels ?

A. We observe Michaelmas day in honor of St. Michael the archangel and of all the heavenly legions. We also commemorate an illustrious Apparition of St. Michael, May 8th ; and we keep the day of our Angel Guardians, Oct. 2d, to give God thanks for giving His angels charge over us ; though these are not days of obligation.

Q. How do you prove that we have angels for our guardians ?

A. From St. Matt. xviii. 10 : "Take heed that ye despise not one of these little ones ; for I say unto you that in heaven their angels do always behold the face of my father who is in heaven" ; also Heb. i. 14 : "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of their salvation ?"

CHAPTER XXIV.

OF THE INVOCATION OF ANGELS AND SAINTS.

Q. WHAT is the doctrine and practice of the Catholic Church with regard to the invocation of angels and saints ?

A. We hold it to be pious and profitable to apply ourselves to them in the way of desiring them to pray to God for us ; but not so as to address ourselves to them as if they were the authors or disposers of pardon, grace or salvation ; or as if they had any power to help us independently of God's good will and pleasure.

Q. But in some of the addresses made to the saints or angels, I find petitions for mercy, aid or defence ; what do you say to that ?

A. The meaning of those addresses, so far as they are authorized by the Church, is no other than to beg mercy of the saints in this sense—that they would pity and compassionate our misery, and would pray for us. In like manner, when we beg their aid and defence, we mean to beg

* The festivals of the Annunciation and Assumption only are kept by the Catholics of these kingdoms as special holydays ; the other days are simply of devotion.

the aid and defence of their prayers, and that the angels to whom God has given a charge over us, would assist us and defend us against the angels of darkness. This is no more than what the Protestant Church asks in the collect for Michaelmas day, praying that, "as the holy angels always serve God in heaven, so, by His appointment, they may succor and defend us upon earth."

Q. Have you any reason to believe that it is pious and profitable to beg the prayers of the saints and angels ?

A. We have the same reason to desire the saints and angels to pray for us, and to believe it profitable to do so, as we have to desire the prayers of God's servants here upon earth ; or as St. Paul had to desire so often the prayers of the faithful, to whom he wrote his epistles. (See Rom. xv. 30 ; Eph. vi. 18, 19 ; 1 Thess. v. 25 ; Heb. xiii. 13.) For if it be pious and profitable to desire the prayers of sinners here upon earth (for all men here upon earth must acknowledge themselves sinners), how can it be otherwise than pious and profitable to desire the prayers of the saints and angels in heaven ? Have the saints and angels in heaven less charity for us than the faithful upon earth ? This cannot be, since "Charity never faileth" (1 Cor. xiii. 8) ; and, instead of being diminished, is increased in heaven. Or is it that the saints and angels in heaven have less interest with God than the faithful upon earth ? Neither can this be said ; for as they are far more holy and pure, and more closely united to His divine Majesty than the faithful upon earth, so must their interest in heaven be proportionably greater. Or is it, in fine, that the saints and angels have no knowledge of what passes upon earth, and therefore are not to be addressed for their prayers ? Neither is this true, since our Lord assures us, that "There shall be joy before the angels of God upon one sinner doing penance" (St. Luke xv. 10), which could not be if the citizens of heaven knew nothing of what passes here upon earth.

Q. Have you any instances in Scripture of the angels or saints praying for us, or offering up our prayers to God ?

A. Yes ; (Zach. i. 12) : "The angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years ?" (Rev. v. 8) : "The four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." (Rev. viii. 3, 4) : "And another angel came, and stood before the altar, having a golden censer ; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel."



ZACHARIAS AND THE ANGEL. ZACH 1: 12.

FOUR AND TWENTY ANCIENTS, REV. V: 6.

THE ANGEL AND THE GOLDEN CENSER. REV. VIII: 3-4.

HOLY ANGELS AND SAINTS PRAY FOR US.



Q. Have you any instances in Scripture of asking the blessing or prayers of angels or saints?

A. (Gen. xlviii. 15, 16): "God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long until this day, the angel which redeemed me from all evil, bless these boys." (Rev. i. 4): "Grace be unto you, and peace from Him that is, and that was, and that is to come; and from the seven spirits which are before His throne." But if there had been no instances in Scripture, reason and religion must inform us that there cannot possibly be any harm in desiring the prayers of God's servants, whether they be in heaven or upon earth.

Q. At least there is no command in Scripture for desiring the prayers of the angels or saints; what do you say to this?

A. The Scripture did not command St. Paul to desire the prayers of the Romans; nor does it command a child to ask his father's blessing, nor the faithful to kneel at their prayers, or pull off their hats when they go to church; yet these things are no less commendable, as being agreeable to the principles of piety and religion; and so it is with regard to the invocation of the saints and angels. In the meantime, we are sure that there is no law nor command in Scripture against any of these things; and, consequently, that they are guilty of a crying injustice who accuse us of a crime for begging the prayers of the saints; for "where there is no law, neither is there transgression." (Rom. iv. 15.)

Q. Does not God say (Isa. xliii. 8), "I will not give my glory to another"?

A. Yes; but that makes nothing against desiring the saints to pray to God for us; for this is no more robbing God of His honor than when we desire the prayers of the faithful here below.

Q. But does it not argue a want of confidence in God's mercy, to have recourse to the prayers of the saints?

A. By no means, any more than it argues a want of confidence in God's mercy to have recourse to the prayers of our brethren upon earth. The truth is, though God be infinitely merciful, and ready to hear our prayers, yet it is our duty and His will, that we should neglect no means by which we may be forwarded in our progress to a happy eternity; and therefore it is agreeable to His divine Majesty that we should both pray ourselves without ceasing, and that we should also procure the prayers of our brethren, whether in heaven or on earth, that He may have the honor and we the profit of so many more prayers.

Q. Have you any proof or instance in Scripture that God will more readily hear His servants when they intercede for us, than if we alone were to address ourselves to Him?

A. Yes (Job xlii. 7, 8): "The Lord said to Eliphaz the Temanite,

My wrath is kindled against thee, and against thy two friends ; for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for him will I accept : lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant Job."

Q. But is it not an injury to the mediatorship of Christ to desire the intercession of the angels and saints ?

A. No more than when we desire the intercession of God's servants here ; because we desire no more of the saints than we do of our brethren upon earth ; that is, we only desire of them to pray for us, and with us, to Him that is both our Lord and their Lord, by the merits of His Son, Jesus Christ, who is both our Mediator and their Mediator.

Q. Does not St. Paul say (1 Tim. ii. 5), " There is one God and one Mediator of God and men, the man Christ Jesus ;" and does not this exclude the intercession of the saints ?

A. The words immediately following are, " Who gave himself a redemption for all ;" so that the plain meaning of the text is, that Christ alone is our Mediator of redemption. But as for intercession and prayer, as nothing hinders us from seeking the mediation of the faithful upon earth to pray for us, so nothing ought to hinder us from seeking the like from the saints and angels, though neither the one nor the other can obtain anything for us any other way than through Jesus Christ, who is the only Mediator, who stands in need of no other to recommend His petitions.

Q. Have you anything else to add in favor of the Catholic doctrine and practice of the invocation of saints ?

A. Yes : 1st. That it is agreeable to the communion of saints, which we profess in the creed and of which the Apostle speaks (Heb. xii. 22, 23, 24) : " You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the first-born, who are written in heaven, and to God the judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the New Testament," etc.

2d. That it is agreeable to the doctrine and practice of the ancient fathers, saints, and doctors of the Church ; and this by the confession even of our adversaries. " I confess," says Mr. Fulk in his *Rejoinder to Bristow*, p. 5, " that Ambrose, Augustine and Hierome held invocation of the saints to be lawful ;" and upon 2 Pet. i. § 3. fol. 443 : " That in Nazianzen, Basil and Chrysostom is mention of invocation of saints ; and that Theodoret also speaks of prayers to the martyrs : " and the Centurians of Magdeburg, in the fourth century, Col. 295, allege several exam-

ples of prayers to saints in St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Ambrose, Prudentius, St. Epiphanius, and St. Ephrem. All which fathers, together with St. Augustine, St. Jerome, etc., are also charged by Mr. Brightman (in *Apocalypse*, c. 14, p. 382), with establishing idolatry by "invocation of saints, worshipping of relics, and such like wicked superstitions." And Mr. Thorndike, in *Epilog.*, Part 3. p. 358, writes thus: "It is confessed that the lights both of the Greek and Latin churches, St. Basil, St. Gregory Nazianzen, St. Gregory Nyssene, St. Ambrose, St. Jerome, St. Augustine, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the Great, St. Leo, and more, or rather all after that time, have spoken to the saints and desired their assistance." (See Melancthon, *quarta parte Operum*, p. 218; Kemnitius, *Eam. Par.* 3. p. 200; Beza, in *Præf. Nov. Test.*; Archbishop Whitgift's *Defence against Cartwright*, p. 473: and Daille, *Advers. Lat. Tradit.*, p. 53.)

3d. That it stands upon the same foundation as all other Christian truths, viz., upon the authority of the Church of Christ, which the Scripture commands us to hear, with which both Christ and His Holy Spirit will remain for ever, and against which the gates of hell cannot prevail. (See St. Matt. xvi. 18; xviii. 17; xxviii. 20; St. Luke x. 16; St. John xiv. 16, 17, 26; xvi. 13.)

4th. That it has been authorized by God Himself, by innumerable miracles in every age, wrought in favor of those who have desired the prayers and intercession of the saints. (See St. Augustine's *City of God*, L. 22, c. 8.)

Q. But what do you say to Col. ii. 18, where St. Paul condemns the religion or worship of angels; and to Rev. xix. 10, where the angel refused to be worshiped by St. John?

A. I say that neither the one nor the other makes anything against desiring the angels or saints to pray to God for us; for this is not giving them any adoration or divine worship, any more than when we desire the prayers of one another. Now it was adoration or divine worship which the angel refused to receive from St. John (Rev. xix.): "I fell before his feet to adore him," says the Apostle; and it was a superstitious worship, and not the desiring of the prayers of the angels, which is condemned by St. Paul. (Col. ii.) A superstitious worship, I say, either of bad angels, of whom the Apostle speaks (ver. 15), or of good angels, in such a manner as to leave Christ "not holding the head," says the Apostle (ver. 19). Such was the worship which many of the philosophers (against whom St. Paul warns the Colossians, ver. 8) paid to angels or demons, to whom they offered sacrifices as to the necessary carriers of intelligence between the gods and men. Such also was the worship which Simon

Magus and many of the Gnostics paid to the angels, whom they held to be creators of the world. (See Theodoret, *L. 5. Hær. Fab. c. 9.*)

Q. What do you think of making addresses to the angels or saints upon our knees? Is not this giving them divine worship?

A. No more than when we desire the blessing of our fathers or mothers upon our knees; which is, indeed, the very case, since what we ask of our parents when we desire their blessings is that they would pray to God for us; and this same we ask of the angels and saints.

Q. But is it not giving to the angels and saints the attributes of God, viz., omniscience and omnipresence; that is, knowing all things, and being everywhere, if you suppose that they can hear or know all our addresses made to them?

A. No; we neither believe the angels and saints to be everywhere, nor yet to have the knowledge of all things; though we make no question but they know our prayers, since the Scripture assures us that they offer them up to God. (*Rev. v. 8; viii. 3, 4.*)

If you ask me how they can know our prayers without being everywhere and knowing all things, I answer that there are many ways by which they may know them. 1st. The angels may know them by being among us in quality of our guardians; and the saints may know them by the angels, whose conversation they enjoy.

2d. Both angels and saints may see them and know them in God, whom they continually see and enjoy; or by revelation from God, as in God they see the repentance of sinners. (*St. Luke xv. 10.*) For they who see God face to face, by light of glory, discern all His divine attributes, and the innumerable secrets impenetrable to nature: and therefore, though they themselves are not everywhere, yet, by contemplating Him who sees and knows all things, they have a vast extent of knowledge of things that pass here below. "In thy light shall we see light," says the royal prophet (*Psalms xxxv. [or xxxvi.] 9.*) And "we shall be like to him," says St. John (*1 St. John iii. 2*), "for we shall see him as he is." For "we see now," says St. Paul (*1 Cor. xiii. 12*), "through a glass, in an obscure manner: but then face to face. Now I know in part, but then I shall know even as I am known."

3d. Both angels and saints may know our petitions addressed to them, by the ordinary way by which spirits speak to one another and hear one another; and that is, by our directing our thoughts to them with a desire of opening our minds to them; for we cannot otherwise understand or explain the speech or conversation of spirits, who have neither tongues nor ears, and who must converse together by directing their thoughts to one another. Now this kind of conversation by the thoughts may extend

to ever so great a distance, as being independent of sound and all other corporeal qualities, and consequently independent of distance.

Besides all this, the saints, whilst they were here upon earth, knew very well the miseries we labor under in this vale of tears; they also knew that good Christians earnestly desire to be helped by the prayers of God's saints; and as they knew this whilst they were here upon earth so they know it still. Consequently, as their charity prompts them to pray for the faithful in general, so it is not to be doubted that they pray more particularly for those who stand most in necessity of their prayers, or most earnestly desire their prayers; it being the property of charity, which is perfect in heaven, to act in this manner. Hence it follows that though we were even to suppose that the saints did not know in particular our addresses, yet it would still be profitable to desire their prayers, because they certainly pray for Christians in general, and for those more particularly who desire the help of their prayers.

In fine, the experience of eighteen hundred years and the innumerable favors that have been granted in every age to those who have desired the prayers of the angels and saints, has convinced the Church of God that this devotion is both pleasing to God and profitable to us; and therefore we may dispense with a curious inquiry into the manner of their knowing our requests, since we find by experience so great benefit from them.

Q. Does not the prophet Isaiah say (chap. lxiii. 16) that "Abraham is ignorant of us"?

A. His meaning is plain that the fatherly care and providence of God over His people was infinitely beyond that of Abraham and Israel, who were their parents according to the flesh. "Doubtless thou art our Father," says the prophet, "though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer," etc. In the meantime, that Abraham was not ignorant of what passed amongst his children (though before Christ had opened heaven by His death the patriarchs did not as yet enjoy the beatific vision) is clear from what we read in St. Luke xvi. 25, 26.

And here I cannot but take notice how strangely unreasonable the notions of some people are, who make a scruple of allowing any knowledge to the saints and angels of God, whilst they are ready enough to grant that the devils know our works and hear the addresses of their impious invocers: as if these wicked spirits of darkness by nature alone could know more than the saints who, besides the light of nature, enjoy the light of grace and glory; or as if those rebels had acquired any greater degree of perfection and knowledge by their fall, than they would have had if they had remained angels.

Q. But can you prove from Scripture that the saints enjoy God in heaven before the general resurrection?

A. Yes: this is visibly the doctrine of St. Paul (2 Cor. v. 1, 6, 7): "For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. Therefore having always confidence, knowing that while we are in the body, we are absent from the Lord. (For we walk by faith and not by sight.) But we are confident, and have a good will to be absent rather from the body, and to be present with the Lord." Where he evidently supposes that the souls of the saints, when let loose from their bodies by death, enter into the eternal tabernacles, are present with the Lord, and enjoy His sight. The same thing he supposes (Phil. i. 23, 24): "But I am straitened between two: having a desire to be dissolved and to be with Christ: a thing by far the better. But to abide still in the flesh is more needful for you."



CHAPTER XXV.

OF THE DEVOTION OF CATHOLICS TO THE BLESSED VIRGIN MARY; OF HER PERPETUAL VIRGINITY; OF THE BEADS, ROSARY, AND ANGELUS DOMINI.

Q. WHAT is the meaning of the great respect and devotion of the Catholics to the blessed Virgin Mary?

A. It is grounded, 1st, upon her great dignity of Mother of God, and the close relation which she has thereby to Jesus Christ, her Son; for how is it possible to love and honor Christ with our whole heart, and not value and love His blessed Mother?

2d. It is grounded upon that supereminent grace which was bestowed upon her to prepare her for that dignity; upon account of which she was saluted by the angel Gabriel (St. Luke i. 28): "And the angel being come in, said to her, Hail, full of grace, the Lord is with thee: blessed art thou among women" (which the Protestants, who are no great friends of this ever blessed Virgin, have chosen rather to translate "highly favored"); and both by the angel and by St. Elizabeth (St. Luke i. 42), she is styled, "blessed among women."

3d. It is grounded upon her extraordinary sanctity; for if she was full of grace before she conceived in her womb the fountain of all grace, to what a degree of sanctity and grace must she have arrived during so many years as she lived afterward, especially since she bore nine months in her womb the Author of all sanctity, and had Him thirty years under her roof, ever contemplating Him and His heavenly mysteries (St. Luke

ii. 19, 51) ; and on her part never making any resistance to the influence of His graces ever flowing in upon her happy soul !

4th. It is grounded upon that supereminent degree of heavenly glory with which God has now honored her in proportion to her grace and sanctity here upon earth, and the great interest she has with her blessed Son, and through Him with His heavenly Father.

Q. Is there anything in Scripture that insinuates the great devotion that should be paid in all ages to the blessed Virgin ?

A. Yes ; it was foretold by herself in her canticle (St. Luke i. 48), "Behold, from henceforth all generations shall call me blessed."

Q. Do you allow divine honor or worship to the blessed Virgin Mary ?

A. No, certainly ; the Church in this, as in all other things, keeps the golden mean between the two extremes ; she condemns those who refuse to honor this blessed Mother of God : but those much more who would give her divine worship. She thinks no honor that can be given to any pure creature too great for this blessed Virgin ; but as she knows that there is an infinite distance still between her and God, she is far from offering sacrifice to her, or paying her any worship that belongs to God alone : and whatever honor she gives the mother, she refers it to the glory of the Son, as the chief motive and end of all her devotions.

Q. But why do you call the blessed Virgin the Mother of God ?

A. Because she is truly the mother of Jesus Christ, who is true God and true man, and consequently she is truly the Mother of God ; not by being mother of the divinity, but by being mother of Him who, in one and the same person, is both God and man. Hence she is called by St. Elizabeth (St. Luke i.) "the mother of my Lord."

Q. Why does the Church, in her hymns and anthems, style the blessed Virgin Mother of Grace, and Mother of Mercy ?

A. Because she is the mother of Him who is the fountain of all grace and mercy ; and is most willing by reason of her supereminent charity, and most able by her great interest with her Son, to obtain grace and mercy for us.

Q. And why is she styled the Queen of heaven, or the Queen of angels and saints ?

A. Because she is the mother of the King of heaven, and the greatest of all the saints.

Q. What do you think of those who presume to say she was no more than any other woman ; nor ought to have any regard or honor paid to her ?

A. Such as these have very little regard to Jesus Christ, whose mother they treat with so much contempt.

Q. And what do you think of the opinion of those who say she had children by St. Joseph after the birth of our Saviour ?

A. This was a heresy condemned by the Church above fourteen hundred years ago, as contrary to apostolical tradition, and to the very creed of the Apostles, which styles her Virgin. And that indeed she had determined by vow never to know man, the holy fathers gather from her words to the angel (St. Luke i. 34), "How shall this be done, because I know not man?"

Q. Who, then, were they who are called in the Scripture the brethren of our Saviour?

A. They are named by St. Mark (vi. 3), James and Joses or Joseph, and Jude, and Simon or Simeon: these were the sons of Mary, the wife of Cleophas, whom the gospel calls the sister, that is, the near kinswoman of the blessed Virgin; and therefore her sons are called our Saviour's brethren, according to the usual Scripture phrase, by which those who are near akin are called brothers and sisters.

If you ask me how I prove that Mary, the wife of Cleophas, was mother to James and Joseph, etc., I prove it by comparing the gospels together: St. Matthew (chap. xxvii. verse 56) informs us that amongst the women who had followed our Saviour from Galilee, ministering to Him, and who were present at His death, were "Mary Magdalen, and Mary the mother of Joseph," etc.; which same thing is attested by St. Mark. (xv. 40.) Now St. John (xix. 25) expressly informs us that this Mary who stood by the cross was sister to the blessed Virgin, and wife of Cleophas: so that James, Joses, etc., as is manifest from the gospel, were not children of our Lady, but of her kinswoman, Mary the wife of Cleophas.

Q. But why is our Saviour called her first-born? (St. Matt. i. 25; St. Luke ii. 7.)

A. It is a Hebrew phrase, not signifying that any were born after him, but that no one was born before him.

Q. And why is it said of St. Joseph (St. Matt. i. 25), "And he knew her not till she brought forth her first-born son: and he called his name Jesus"?

A. This also was said according to a propriety of speech among the Hebrews, to signify what was not done before, without meddling with the question what was done after: this latter being foreign to the great point which the evangelist had then in view, which was to assure us that Christ was born of a virgin. We have examples of the like expressions in the Old Testament as; as when (Ps. cix. [or cx.]) it is said, "The Lord said to my Lord, sit thou on my right hand till I make my enemies thy footstool." Will He therefore cease to sit at the right hand of His Father, after His enemies are made His footstool? No, certainly.

Q. What is the common address which the Church makes to the blessed Virgin Mary?

A. The angelical salutation, or Hail Mary : a great part of which is taken out of the gospel (St. Luke i. 26, 42) ; and the other part is added by the Church, to beg the prayers of the blessed Virgin for us sinners.

Q. Why do Catholics so often repeat the Hail Mary ?

A. To commemorate the incarnation of the Son of God, to honor His blessed mother, and to desire her prayers.

Q. What is the meaning of the beads ?

A. It is a devotion consisting of a certain number of Our Fathers and Hail Marys, directed for obtaining blessings from God, through the prayers and intercession of our Lady.

Q. But is it not highly absurd that, according to the common way of saying the beads, there are repeated ten Hail Marys for one Our Father ?

A. It would be absurd, indeed, and blasphemous also, if the meaning of this were to signify that the blessed Virgin is either more powerful or more merciful than her Son ; or that we have a greater confidence in her than in Him : but we are far from any such notions.

Q. Why, then, is the Hail Mary repeated so much oftener in the beads than the Lord's Prayer ?

A. Because the beads, being a devotion particularly instituted to commemorate the incarnation of Christ, and to honor Him in His blessed mother, it was thought proper to repeat so much the oftener that prayer which is particularly adapted to these ends. In the meantime it may be proper to take notice, 1st, that if in the beads there be ten Hail Marys said for one Our Father, in the Mass and office of the Church almost all the prayers are directed to God alone. 2d, that every Hail Mary, both by the nature of the prayer, and the intention of the Church, is directed more to the honor of the Son than of the mother ; as well because the Church in honoring the mother has principally in view the honor of the Son, as also because this prayer particularly relates to the incarnation of Christ : and if, withal, it begs the prayers of the blessed Virgin, it is plain that He is more honored to whom we desire she should address her prayers, than she whom we only desire to pray for us.

To which if we add that her prayers are ten times better and more acceptable to God than ours, it will appear no ways absurd that we should frequently desire her prayers. For as to the repetitions of the same prayer, it is what is recommended to us by the example of our Lord (St. Matt. xxvi. 42, 44, etc.), and has nothing of absurdity in it.

Q. What is the meaning of the rosary ?

A. The rosary is a method of saying the beads so as to meditate upon the incarnation, passion and resurrection of Christ. And it is divided into three parts, each part consisting of five mysteries, to be contemplated during the repeating of five decades, or tens, upon the beads. The first five

are called the Five Joyful Mysteries: viz., the Annunciation, when our Lord was first conceived in His Mother's womb; the Visitation, when the blessed Virgin visited her kinswoman, St. Elizabeth, and by her was declared blessed amongst women, etc.; the Nativity of our Lord; His Presentation in the temple, together with the Purification of the blessed Virgin; and His being found in the temple in the midst of the doctors, etc. The next five are called the Dolorous, or Sorrowful Mysteries, as having relation to the passion of Christ, and are His prayers and agony in the garden; His being scourged at the pillar; His crowning with thorns; His carriage of the cross; and His crucifixion and death. The last five are called the five glorious mysteries, viz., the Resurrection of our Lord; His Ascension into heaven; the Coming of the Holy Ghost; the Assumption of the blessed Virgin, and her coronation, together with the eternal glory of the saints in the kingdom of heaven.

Q. What is the meaning of giving three tolls with the bells, every morning, noon, and night, in all Catholic countries?

A. This is to remind the faithful of the great mystery of the incarnation of the Son of God, and it is the practice of all devout Christians, when they hear the bells, to perform the devotions which we call the *Angelus Domini*.

Q. What is this devotion, and in what manner is it performed?

A. The bell tolls three times, with a short space between each time. At the first toll we say, "The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost;" then we say the Hail Mary, etc. At the second toll we say, "Behold the handmaid of the Lord: be it done unto me according to thy word; Hail Mary," etc. At the third toll we say, "And the Word was made flesh and dwelt amongst us; Hail Mary," etc. Then we conclude with the following prayer:

"Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection: through the same Christ our Lord. Amen."

This devotion is used in all Catholic countries, and is called the *Angelus Domini*, from the first words, "The angel of the Lord," etc.

CHAPTER XXVI.

OF THE USE AND VENERATION OF RELICS IN THE CATHOLIC CHURCH.

Q. WHAT do you mean by relics?

A. The dead bodies or bones of the saints we call relics; as also whatever other things have belonged to them in their mortal life.

Q. And what is the doctrine and practice of the Church with regard to these things ?

A. We keep such things as these with a religious respect and veneration for the sake of those to whom they have belonged; but principally for the sake of Him to whom the saints themselves belonged: that is, for the greater glory of God, who is glorious in His saints, and to whom is referred all the honor that is given to His saints.

Q. What reason has the Church for showing this respect to the dead bodies or bones of the saints ?

A. 1st. Because they have been the living temples of God, which His divine Majesty has in a particular manner inhabited, and which He has sanctified by His presence and grace; and therefore, if God required of Moses (Exod. iii. 15), and of Joshua (Josh. v. 15), to loose their shoes from off their feet, in respect to the ground on which they stood as being rendered holy by His presence or that of His angels, we must conclude that it is agreeable to His divine Majesty that we should testify the like honor to that venerable earth of the bodies of the saints, which He in such an extraordinary manner has sanctified, by abiding in them as in His temples.

2d. We know that the bodies of the saints are preordained to a happy resurrection and eternal glory; and upon this account, also, deserve our respect.

3d. The bodies and other relics of the saints have been, and are, daily, the instruments of the power of God for the working of innumerable miracles; which God, who is truth and sanctity itself, would never have effected if it had not been agreeable to Him that we should honor and respect these precious remnants of His servants.

4th. The relics and shrines of the martyrs and other saints serve very much to encourage the faithful to an imitation of their virtues, and to help to raise their souls from the love of things present and temporal to the love of things eternal.

Q. Did the primitive Christians show this respect to the relics of the saints ?

A. Yes: nothing is more evident, from all kinds of monuments of antiquity, than that the veneration of the relics of the saints is one of the most ancient things in Christianity. The learned church historian, Eusebius (1. 7. c. 19), relates that St. James's chair was kept with great veneration by the Christians of Jerusalem, from the Apostles' time till the days in which the historian wrote; that is, till the beginning of the fourth century. The acts of the martyrdom of St. Ignatius, bishop of Antioch, disciple of the Apostles, who suffered at Rome in 107, written by the Christians who accompanied him to Rome, bear record that his holy relics

were carried to Antioch by the Christians, and left to that church as an inestimable treasure. The Christians of Smyrna, in the account that they give of the martyrdom of their holy bishop, St. Polycarp, disciple of the Apostles, inform us that the faithful carried away his relics, which they valued more than gold and precious stones. (Euseb. 1. 4. c. 15.) And that this veneration of relics was approved by all the most holy and the most learned bishops and doctors of the Church, and condemned by none but infidels and heretics, such as Julian the Apostate, Eunomius and Vigilantius, may be seen in the writings of the holy fathers. (See St. Basil, in Ps. 115, T. i. p. 274; *Homil.* 5, in *Martyrem Julittam*, p. 217; Hom. 20, in forty Martyrs, p. 479. St. Gregory Nyssene, *Orat. de S. Theodoro Martyre*, T. 3. St. Gregory Nazianzen, *Orat.* 3 in *Julianum*, T. 1. pp. 76, 77. St. Cyril of Jerusalem, *Catech.* 18. St. John Chrysostom, *ad Pap. Ant. Hom.*, 40, 47, 59; *L. contra Gentiles*. Hom. 26, in 2 Cor. 2, etc. St. Ambrose, Epist. 22. St. Hierome, *L. adversus Vigilantium*. St. Augustine, L. 9, *Confess.*, C. 7 *Serm.* 92, *de Diversis*, L. 22, of the City of God, C. 8, Epist. 103. Theodoret, L. 8 *contra Græcos*, etc., passing over many others, who all agree in approving this practice; and all or most of them bear record, that God also has approved it by innumerable miracles.)

Q. But have you any instance in Scripture of miracles wrought by the bones of God's saints, or other things belonging to them?

A. Yes; we read 2 (or 4) Kings xiii. 21, of a dead man raised to life by the touch of the bones of the prophet Elisha; and Acts. xix. 12: "So that even there were brought from his body to the sick, handkerchiefs, and aprons; and the diseases departed from them, and the wicked spirits went out of them."

Q. But does not Christ reprehend the scribes and Pharisees for building up and adorning the sepulchres of the prophets? (St. Matt. xxiii. 29, 30, 31.)

A. He does not reprehend them for the action, which in itself was good, but for their wicked dispositions; inasmuch as, whilst they would seem to honor the prophets, and thereby obtain the favor of the people, they sought all the while to fill up the measure of their fathers, by persecuting unto death the Lord of prophets.

Q. What kind of honor does the Catholic Church allow to relics?

A. An inferior and relative honor, as to things belonging to God's saints; but by no means divine honor.

Q. But are not candles allowed to burn before them; and are they not sometimes fumed with incense?

A. These are honors indeed, but such as we may give to one another; as, in effect, we incense, in the Church, both clergy and people, and burn candles to our princes upon occasions of joy; for since these honors are

nowise appropriated to God, either by the nature of the things in themselves, or by any divine ordinance, why may not the Church of God allow them to the relics of the saints, not as divine honors, but as tokens of our love and respect to them; of our joy for the triumphs of Christ in His saints, and as emblems of their eternal life, light, and glory?

Q. Does not this practice of the veneration of relics expose the faithful to the danger of idolatry and superstition by honoring false relics?

A. No, 1st, because the Church of God, by her public canons and her zealous pastors, takes what care she can to prevent such impostures. 2d, because if, by the wickedness of men, it should sometimes happen that the faithful should be imposed upon in this regard so far as to honor a false relic for a true one, there would be neither any idolatry nor superstition in the case; but a mistake, on their part, innocent; as when a charitable Christian relieves an impostor or a hypocrite, innocently believing him to be a real object of charity.

Q. But if the Church has so much zeal against false relics, how comes she to tolerate them in so many cases, as when divers churches pretend to possess the body of the same saint? for some or other of these must be false relics.

A. You are too hasty in concluding that these must needs be false relics. 1st. Because it often happens that some part of the body of a saint is in one place, and some part in another; in which case, both places claim the body of such a saint, though they really possess only a part of it; and yet neither the one nor the other is to be charged with honoring false relics. 2d. Many of the saints and martyrs have borne the same name; and hence it easily happens that relics which indeed belong to one saint are attributed to another of the same name. 3d. There have been many ancient martyrs, whose names at present are not known, whose relics, nevertheless, have been along honored by the Church: now it was easy that the ignorance of some, or the vanity of others, might attribute to them the names of other saints; so that all these may be true relics, notwithstanding they do not all belong to the saints to whom they are attributed.

Q. What is the meaning of making pilgrimages to the shrines or other memorials of the saints?

A. To honor God in His saints, to excite devotion by the sight of those places sanctified by these heavenly pledges, and to obtain graces and blessings of God by the prayers of His saints: for though God be everywhere, and His bounty and mercy be not confined to any particular place, yet the experience of all past ages convinces us that it is His holy will and pleasure to bestow His favors more plentifully, and to show

more frequent and miraculous effects of His power and goodness in some places than in others. (See St. Augustine, Epist. 137.)

Q. Have not Catholics a more than ordinary veneration for the wood of the cross, the nails, thorns, and other instruments of Christ's passion?

A. Yes, they have, because these things have so close a relation to the passion of Christ, by which we were redeemed, and have been sanctified by the blood of our Redeemer.



CHAPTER XXVII.

OF THE USE OF PICTURES AND IMAGES IN THE CATHOLIC CHURCH.

Q. WHAT is the doctrine of the Church with regard to the pictures or images of Christ and His saints?

A. 1st, that it is good to keep them and retain them, and to have them in churches, not only for ornament and for the instruction of the ignorant, but for the honor and remembrance of Christ and His saints, and to help to raise our thoughts and our hearts to heavenly things. 2d, that there is a relative honor due to them, by reason of the persons whom they represent. (See the second Council of Nice, Act 7, and the Council of Trent, Sess. 25.)

Q. Does the Catholic Church give divine worship to the pictures or images of Christ or His saints?

A. By no means: the second Council of Nice, in the 7th action or session, has expressly declared that divine worship is not to be given them: to which the Council of Trent, in the 25th session, has added, that we "are not to believe that there is any divinity or power in them for which they are to be worshiped; and that we are not to pray to them, nor put our trust or confidence in them."

Q. But does not the first (or second) commandment absolutely forbid the making of any image, or the likeness of anything in heaven, earth or sea?

A. No: it only forbids the making of idols, that is, of such images as are made for gods, and are worshiped as such; or in which a divinity, or divine virtue and power, is believed to reside. Hence, the ancient version of the Septuagint (which is venerable by having been made use of by the Apostles themselves), renders the words of the commandment thus, "Thou shalt not make to thyself an idol," etc. And that God does not absolutely forbid the making of the likeness of anything is not only the general belief of all Christians, who carry about with them without scruple the likeness of their kings in the current coin of their respective

countries, but is visible from Scripture, wherein God commanded the making of two cherubim of beaten gold, to be placed over the ark of the covenant in the very sanctuary (Exod. xxv. 18, 19, 20, 21); and in like manner commanded the making of the brazen serpent for the healing of those who were bitten by the fiery serpents (Num. xxi. 8, 9), which serpent was an emblem of Christ. (St. John iii. 14, 25.)

Q. But does not God forbid by this commandment all honor or reverence to pictures or images?

A. He forbids all honor or reverence to idols or image gods, but not the relative honor which Catholics show to the pictures of Christ and His saints, for the sake of the persons represented by them; for it is visible that the images which, by this commandment, are forbidden to be honored, are also by the express words of the commandment, forbidden to be made. Now few or no Christians suppose that the pictures of Christ or His saints are forbidden to be made; therefore they cannot infer from His commandment that they are forbidden to be honored, since this commandment does not speak of them at all, but only of idols or images set up to be worshiped for gods.

Q. What do you mean by this relative honor, which you allow to the pictures of Christ and His saints?

A. By a relative honor, I mean an honor which is given to a thing not for any intrinsic excellence or dignity in the thing itself, but only for the relation which it has to something else, which it represents or brings to our remembrance; as when Christians bow to the name of Jesus, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.

Q. Have you any instances of this kind of relative honor allowed by the Protestants?

A. Yes: in the honor they give to the name of Jesus, to their churches, to the altar, to the Bible, to the symbols of bread and wine in the sacrament, to the king's chair, etc. Such, also, was the honor which the Jews gave to the ark and cherubim, to the sanctuary, etc.: and which Moses and Joshua gave to the land on which they stood, as being holy ground. (Exod. iii. 5; Josh. v. 15.)

Q. How do you prove that there is a relative honor due to the images or pictures of Christ and His saints?

A. Because it is evidently agreeable, as well to nature and reason as to piety and religion, to express our esteem and affection for those whom we honor and love, by setting a value upon all things that belong to them, or have any relation to them. Thus good Christians, who love God with their whole hearts, honor all things that are dedicated to His service, or that are memorials of Him, or have a relation to Him; as His

temples, His altars, His name, His word, His sacraments, the sacred vessels, etc. And thus it is that we honor the effigies of Christ, of His blessed mother, and of the saints, as memorials and representations of them, and as helps to raise our thoughts to them. And is it not thus that a loyal subject, a dutiful child, a loving friend, values the pictures of a king, father, or friend? And would not these very men, who make no scruple of abusing the image of Christ, severely punish such as would abuse the image of the king?

Q. Do you allow of worshiping God by an image?

A. If you mean, by "worshiping God by an image," the raising up our hearts to God by or upon occasion of the sight of the picture or image, or the referring to Jesus Christ and to His worship whatever honor or respect we show to His picture or image, there can be no reason to disallow the worship of God by a picture or image. But if, in worshiping God by an image, the divinity be understood in some particular manner to reside in the image, or some virtue or power for which it should be worshiped or trusted in; or as if our worship or prayers were believed to be more acceptable to God, and to have more influence upon Him, when offered or presented by or through any such image: such worship of God by an image is not only not allowed, but condemned by the Catholic Church. (See the Council of Trent, Sess. 25.)

Q. What means the blessing of crucifixes or other images, if no virtue or power be believed to reside in them after they are blessed?

A. The Church blesses all things that are used about the altar; not by way of imparting to them any intrinsic power or virtue, but by way of dedicating them to the divine service, and begging God's blessing for those who make use of them; so that whatever advantage may be supposed in the use of them after they are blessed more than before, is wholly to be attributed to the prayers of the Church.

Q. But are there not certain images to which great miracles are attributed? therefore Catholics must believe that in these at least there is some divinity, virtue, or power.

A. There have been many instances of undoubted miracles wrought by God in the churches of the blessed Virgin and other saints, in favor of those who have sought their prayers and intercessions before their pictures or images; but these miracles are not to be attributed to any divinity or power in the image, but to the almighty power of God, moved to work these wonders by the prayers of His saints, and bearing testimony thereby to the faith of His Church, and showing approbation of her religious practices.

Q. What do you think of the images or pictures of God the Father, or of the blessed Trinity?

A. I think that no corporeal image can bear a resemblance of the Divinity ; and, consequently, that it would be unlawful to pretend to make any such likeness or resemblance : but where no such resemblance is pretended, I do not take it to be more unlawful to paint God the Father under the figure of a venerable old man, because He was so represented in the vision (Daniel vii. 9), than it is to paint the Holy Ghost under the figure of a dove, because He appeared so when Christ was baptized. (St. Matt. iii. 16.)

Q. What do you think of the charge of idolatry laid to the Church by some of her adversaries upon account of the use and veneration of images ?

A. I think that nothing can be more visibly unjust than such a charge ; since idolatry is giving divine honor and service to an idol or false god, which is far from being the case of the Catholic Church. We acknowledge one only true and living God in three persons, Father, Son and Holy Ghost. To Him alone do we offer sacrifices or any other divine honor. Him alone do we adore in spirit and truth. Whatever else in heaven or on earth we religiously honor, we honor for His sake, and for the relation it has to Him. And as for the worship of idols or false gods, it has been banished out of the world by the labors and preaching of our Church alone : so far are we from abetting idolatry.

Q. What do you think of the parallel which some would make between the heathen and the Catholic worship ?

A. I think it is infinitely unjust and unreasonable, as must appear to any unprejudiced mind by the following remarks :

1st. Catholics adore and offer sacrifice to one true and living God ; the heathens adored and offered sacrifice to many false gods.

2d. The supreme object of Catholic worship is the sacred Trinity, blessed for evermore ; the supreme object of the heathen worship was the sun, or some other part of God's creation ; or else some wicked man or more wicked devil. For heathen idolatry, according to the Apostle (Rom. i. 25), " Changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever." The sun, and his symbol, the fire, was of old the sovereign god of the Persians, as he was of late of the inhabitants of Peru : the same was worshiped as their chief god by the Phœnicians under the name of Baal ; by the Ammonites under the name of Moloch ; by the Moabites under the name of Chamos ; by the Accaronites under the name of Beelzebub ; by those of Gaza under the name of Marnas, etc., according to Vossius, Selden, and the whole nation of the critics alleged by the Protestant bishop Parker. (*Test.* p. 97.) Him they called the king of heaven, as they called the moon, or Astarte, the queen of heaven. Of like nature was the sov-

ereign object of the worship of the Egyptians ; viz., Ammon the ram, and Osiris the bull, which are the two first signs of the zodiac, and were worshiped as symbols of the sun, according to Bishop Parker. (Ibid.) The chief god of the Grecian and heathen Romans was Jupiter, who was originally a king that reigned in Crete, as the wiser heathens have acknowledged. He was not esteemed eternal by any of them ; but the son of Saturn (Chronos), that is, of Time, and by much posterior to heaven and earth. As for idols and oracles, he who gave answers thereby was no god, but an archdevil, as Christians have ever believed.

3d. Catholics honor, though not with any part of divine worship, the angels and saints of God, as belonging to Him, and as truly worthy of honor upon account of the excellent gifts of grace and glory received from Him : but they ask nothing of them but what they know must come from God's hands, and therefore their usual address to them is "pray for us." The heathen not only gave the sovereign worship of adoration and sacrifice to their inferior deities, but looked upon them in many respects as independent of their chief god (whilst they made him himself dependent upon fate); and accordingly, they addressed themselves to them not as intercessors (for in the whole heathen theology we shall scarcely once find an *Ora pro nobis*), but as distributors of blessings and gifts to men, according to their different offices and powers.

4th. Those whom the Catholics honor with an inferior veneration, for God's sake, are indeed the ministers and servants of the one true God. The inferior deities of the heathens were wicked wretches, such as Mars, Bacchus, Hercules, Venus, etc., or rather devils, as we learn from many texts of Scripture. (See Levit. xvii. 7; Deut. xxxi. 17; Ps. cvi. 37; 1 Cor. x. 20.)

5th. As to images : not to speak of the immense distance between the objects represented by Catholics and by heathen, it is certain that the heathen, at least the generality of them, believed the very idols to be gods. (See Gen. xxi. 30, 32; Exod. xx. 23; Lev. xix. 4; Judges xviii. 24; 2 Kings xvii. 29; xix. 18; Isa. xlv. 17; Jer. ii. 26, 27; Acts xix. 26.) And for those who would seem to be more refined in their notions and worship, they believed at least that the idols by consecration became the bodies of their gods, the places of their peculiar residence, the symbols of their presence, and the seats of their power : and accordingly, these, as well as the others, offered prayers and sacrifice to the idols, and gave them the names of the deities which they worshiped in them. Now, we neither believe our images to be gods, nor to be the bodies of God, nor the peculiar places of His residence, nor symbols of His presence, nor to have any power or virtue in them ; nor do we put our trust in them, or pray to them, or offer sacrifice or other divine honors to them. Therefore, there is no similitude between the heathen worship and ours.

As for the Jewish worship of the golden calf in the wilderness, and afterward of the calves of Jeroboam at Bethel and Dan, which some are willing to extenuate, as if they did not take these images to be gods, but thereby only meant to worship the God of Israel, the Scripture gives us a quite different account; witness these texts (Exod. xxxii. 8, 31): "They have made them a molten calf and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. They have made them gods of gold." (Ps. cvi. (or cv.) 19-21): "They made a calf in Horeb, and worshiped the molten image; they changed their glory [their God] into the similitude of an ox that eateth grass: they forgot God their Saviour, who had done great things in Egypt." (Acts vii. 39-42): "To whom our fathers would not be obedient; but repulsed Him, and in their hearts returned back unto Egypt, saying to Aaron, Make us gods to go before us. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. And God turned, and gave them up to serve the host of heaven." And of the calves of Jeroboam (1 Kings xii. 28): "He made two calves of gold, and said unto them, Behold thy gods, O Israel, who brought thee up out of the land of Egypt." And (ver. 32), "He sacrificed to the calves that he had made." And (1 Kings xiv. 9): "He is accused by the prophet Abijah to have gone and made him other gods and molten images, and to have cast the Lord behind his back." (2 Chron. xiii. 8-10): "There are with you golden calves which Jeroboam made unto you for gods. Have ye not cast out the priest," etc., "and made your priests after the manner of the nations, of them that be no gods? But as for us, the Lord is our God."

But if any one will be contentious, and maintain that these idolatrous Israelites intended to worship, in these calves, not the Egyptian Osiris nor any other false divinity, but the God of Israel, because Aaron (who made the calf against his will, by compulsion of the people) seems to give it the proper name of the God of Israel (Exod. xxxii. 5): "To-morrow is a feast to the Lord." Supposing this to be true, their worship would still have been idolatrous, and these calves, properly idols, because they believed (as is manifest from the text above quoted) these very calves to be gods; or, if you will have it so, to be the Lord of Israel; or, at least, that the Divinity had, upon their dedication, insinuated itself into them; and accordingly they gave divine praises and offered sacrifices to them. Now, to believe any image to be God, or to imagine any divinity, power or virtue in it for which it is to be worshiped, or to offer sacrifice to an image, is an idolatrous worship, and cannot be excused, however the image be pretended by its worshipers to represent the true God.

Q. Is there not, in one of the Church hymns, and in one of the an-

thems of the Roman breviary, a prayer to the cross? How, then, do you maintain that the Catholic Church does not attribute any power to images, nor pray to them?

A. The prayer you speak of is not directed to the wood of the cross, but to Christ crucified, by a figure of speech, as when St. Paul says (Gal. vi. 14) that he glories "in the cross of Jesus Christ."

CHAPTER XXVIII.

OF EXORCISMS AND BENEDICTIONS, OR BLESSINGS OF CREATURES IN THE CATHOLIC CHURCH, AND OF THE USE OF HOLY WATER.

Q. WHAT do you mean by exorcisms?

A. The rites and prayers instituted by the Church for the casting out of devils, or restraining them from hurting persons, disquieting places or abusing any of God's creatures to their harm.

Q. Has Christ given His Church any such power over the devils?

A. Yes, He has; see St. Matt. x. 1; St. Mark iii. 13; St. Luke ix. 1., where this power was given to the Apostles, and to the seventy-two disciples (St. Luke x. 19), and to other believers. (St. Mark xvi. 17.) And that this power was not to die with the Apostles, nor to cease after the apostolic age, we learn from the perpetual practice of the Church, and the experience of all ages.

Q. What is the meaning of blessing so many things in the Catholic Church?

A. We bless churches and other places set aside for divine service, altars, chalices, vestments, etc., by way of devoting them to holy uses: we bless our meats and other inanimate things which God has given us for our use, that we may use them with moderation, in a manner agreeable to God's institution; that they may be serviceable to us, and that the devil may have no power to abuse them to our prejudice: we bless candles, salt, water, etc., by way of begging of God that such as religiously use them may obtain His blessing.

Q. But does it not savor of superstition, to attribute any virtue to such inanimate things as blessed candles, holy water, Agnus Dei's, etc.?

A. It is no superstition to look for a good effect from the prayers of the Church of God; and it is in virtue of these prayers that we hope for benefit from these things, when used with faith; and daily experience shows that our hopes are not in vain.

Q. What do you mean by Agnus Dei's?

A. Wax stamped with the image of the Lamb of God, blessed by the Pope with solemn prayers, and anointed with the holy chrism.

Q. What warrant have you in Scripture for blessing inanimate things?

A. (1 Tim. iv. 4, 5): "Every creature of God is good, and nothing to be refused if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

Q. Why does the Church make use of the sign of the cross in all her blessings and consecrations?

A. To signify that all our good must come through Christ crucified.

Q. What do you mean by holy water?

A. Water sanctified by the word of God and prayer.

Q. What is the use of holy water?

A. It is blessed by the Church with solemn prayers to beg God's protection and blessing upon those who use it, and in particular that they may be defended from all the powers of darkness.

Q. Is the use of holy water very ancient in the Church of God?

A. It is very ancient, since it is mentioned in the Apostolical Constitutions (1. 8. c. 29). And as for the English nation in particular, it is visible from the epistles of St. Gregory the Great (1. 9. *Epist.* 71), that it received it together with Christianity.

Q. Have the holy fathers and ancient Church writers left upon record any miracles done by holy water?

A. Yes, they have; more particularly upon those occasions when it has been used against magical enchantments and the power of the devil. (See instances in St. Epiphanius, *Hær.* 30; in St. Hierome, in the *Life of St. Hilarion*; in Theodoret, 1. 5, *Histor. Eccl.* c. 21; in Palladius' *Histor. Laus.* c. 6, etc.)

Q. What is the order and manner of blessing holy water?

A. The priest signs himself with the sign of the cross, saying, "Our help is in the name of the Lord." Ans. "Who made heaven and earth." Then he proceeds to the blessing of the salt which is to be mingled with the water, saying:

The Exorcism of the Salt.

"I exorcise thee, O creature of salt, by the living ✠ God, by the true ✠ God, by the holy ✠ God; by that God, who by the prophet Elisha, commanded thee to be cast into the water to cure its barrenness; that thou mayest by this exorcism be made beneficial to the faithful, and become to all those who make use of thee healthful both to soul and body; and that in what place soever thou shalt be sprinkled, all illusions and wickedness and crafty wiles of Satan may be chased away and depart from that place; and every unclean spirit commanded in His name, who is to come to judge the living and the dead, and the world by fire. Amen."

Let us pray.

“O almighty and everlasting God, we most humbly implore thy infinite mercy, that thou wouldst vouchsafe by thy piety to bless ✠ and to sanctify ✠ this thy creature of salt, which thou hast given for the use of mankind: that it may be to all that take it for the health of mind and body; and that whatever shall be touched or sprinkled with it may be free from all uncleanness, and from all assaults of wicked spirits, through our Lord Jesus Christ,” etc.

After this the priest proceeds to the blessing of the water, as follows:

“I exorcise thee, O creature of water, in the name of God ✠ the Father Almighty, and in the name of Jesus Christ ✠ His Son our Lord, and in the name of the Holy ✠ Ghost; that thou mayest be enabled to cast him out and put him to flight with all his apostate angels by the virtue of the same Jesus Christ our Lord, who is to come to judge the living and the dead, and the world by fire. Amen.”

Let us pray.

“O God, who, for the benefit of mankind, hast made use of the element of water in the greatest sacraments, mercifully hear our prayers, and impart the virtue of thy blessing ✠ to this element, prepared by many kinds of purifications: that this thy creature, made use of in thy mysteries, may receive the effect of thy divine grace for chasing away devils and curing diseases; and that whosoever shall be sprinkled with this water in the houses or places of the faithful, may be free from all uncleanness, and delivered from evil: let no pestilential spirit reside there, nor infectious air; let all the snares of the hidden enemy fly away; and may whatever envies the safety or repose of the inhabitants of that place be put to flight by the sprinkling of this water, that the welfare which we seek by the invocation of thy holy name may be defended from all sorts of assaults: through our Lord Jesus Christ,” etc.

Then the priest mingles the salt with the water, saying: “May this salt and water be mixed together in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost. Amen.”

V. “The Lord be with you.” *R.* “And with thy spirit.”

Let us pray.

“O God, the author of invincible power, King of an empire that cannot be overcome, and forever magnificently triumphant; who restrainest the forces of the adversary, who defeatest the fury of the roaring enemy, who mightily conquerest his malicious wiles: we pray and beseech thee, O Lord, with dread and humility, to regard with a favorable countenance



OSTENSORIUM



ALTAR



CIBORIUM



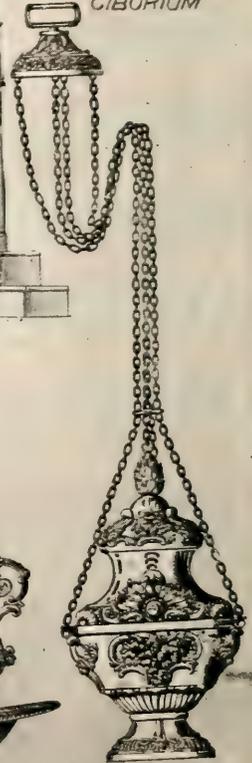
CHALICE



HOLY WATER POT WITH
SPRINKLER



CRUETS



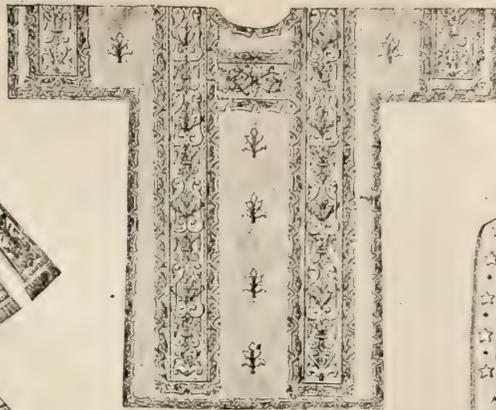
CENSER

SACRED ARTICLES

USED IN THE CEREMONIES OF THE MASS.



BISHOP'S MITRE



PALMATIC



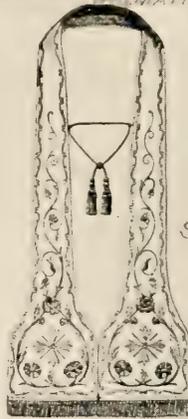
BARETTA



CHASUBLE



COPE OR PLUVIALE



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TUNIC



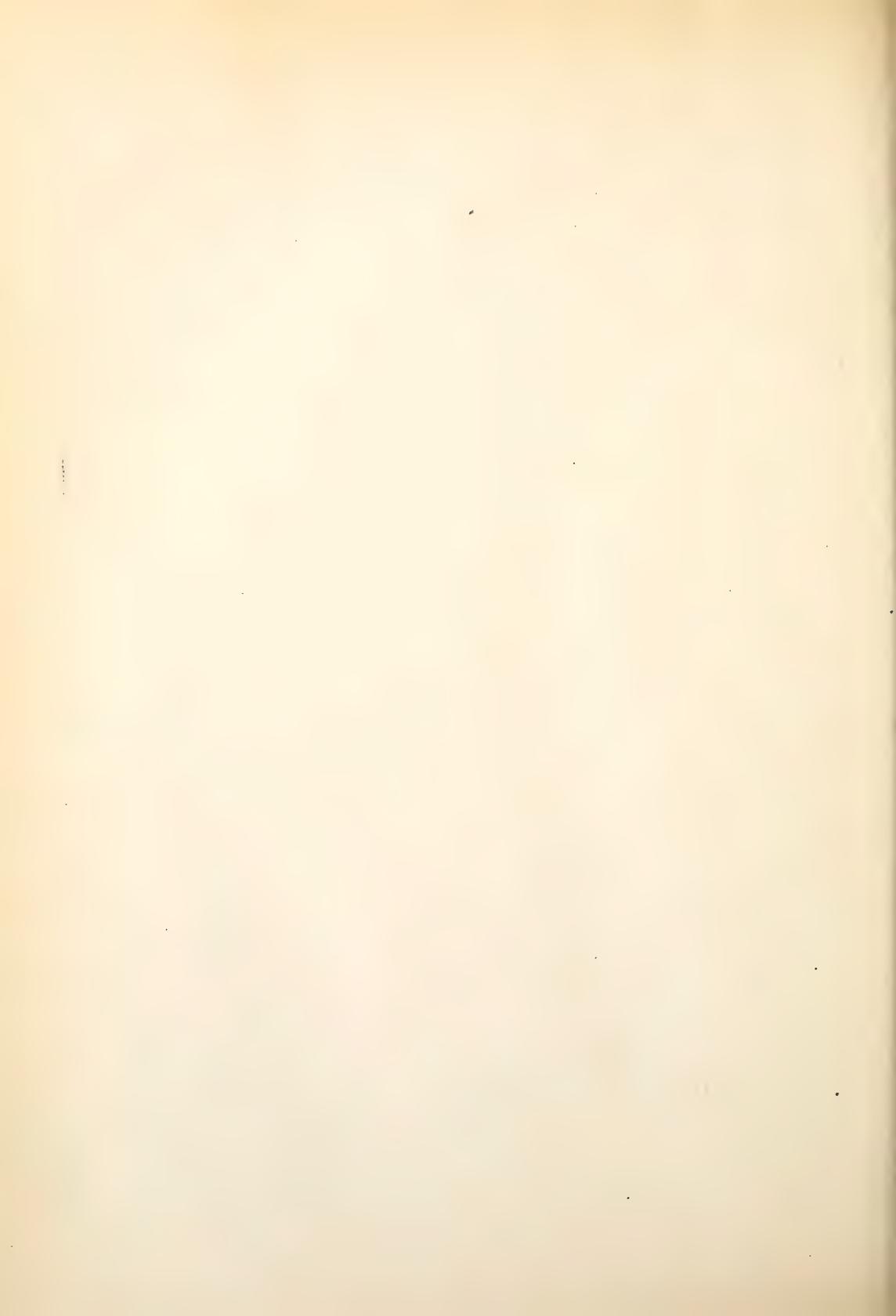
SURPLICE



BISHOP IN FULL ROBES

SACRED VESTMENTS

USED IN THE CEREMONIES OF THE MASS.



this creature of salt and water, to enlighten it with thy bounty, and to sanctify it with the dew of thy fatherly goodness, that wheresoever it shall be sprinkled, all annoyance of the unclean spirit may depart, and all fear of the venomous serpent may be chased away, through the invocation of thy holy name; and that the presence of the Holy Ghost may be everywhere with us, who seek thy mercy: through our Lord Jesus Christ," etc.

The blessing being ended, the priest sprinkles himself and the people with this water, saying:

Anthem. "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow."

Psalm l. "Have mercy on me, O God, according to thy great mercy," etc.

"Glory be to the Father," etc.

After which he repeats the anthem, "Thou shalt sprinkle," etc. Then returning to the altar, he says:

V. "O Lord, show us thy mercy."

R. "And give us thy salvation."

V. "O Lord, hear my prayer."

R. "And let my cry come to thee."

V. "The Lord be with you."

R. "And with thy spirit."

Let us pray.

"Hear us, O holy Lord, Almighty Father, everlasting God, and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that dwell in this habitation: through Christ our Lord. Amen."

THE
ORDER AND CEREMONIAL
OF THE
MOST HOLY AND ADORABLE
SACRIFICE OF THE MASS.

EXPLAINED IN A DIALOGUE
BETWEEN A PRIEST AND A CATECHUMEN.
WITH
AN APPENDIX ON SOLEMN MASS, VESPERS, COMPLINE, AND THE
BENEDICTION OF THE MOST HOLY SACRAMENT.

BY
FREDERICK OAKELEY,
CANON OF THE METROPOLITAN CHURCH.

Permissu Superiorum.

THE ORDER AND CEREMONIAL,

ETC., ETC.

Part 1.

From the Beginning of Mass to the Creed.

CHAPTER I.

THE USE OF CEREMONIES.

Catechumen. You have now, reverend Father, fully instructed me in the doctrine of the Church upon the holy Sacrifice of the Mass; I pray you to give me some explanation of the words and ceremonies prescribed to be used in it.

Priest. Most willingly. Your devotion cannot fail to be strengthened by some acquaintance with the Liturgy of the Church, as well as with the use and meaning of those sacred rites by which this most solemn of all religious actions is accompanied.

C. First, then, allow me to ask, what is the precise use of ceremonies?

P. The Church tells us, in the Decrees of Trent, that they are designed very principally to promote the reverence and edification of the faithful. Another very important end of them is, to impress the ministers of religion themselves with a sense of the greatness and awfulness of the work in which they are engaged. And an incidental result of the care which the Church bestows upon the externals of religion, and which I cannot but think is a part of her object in providing for them, is, the preservation, in all its integrity, of the great doctrines to which these ceremonies are evidently subservient.

C. Explain, if you please, these several uses.

P. First, then, of the effect of ceremonies upon the people. We naturally form a high estimate of actions which we see done with care and attention. This principle is well understood by kings and the great men of the world, who, whenever they appear in public, intrust their marshals and ushers with the care of arranging their processions and receptions according to a prescribed ceremonial. The Church, fearing to

incur the malediction of those who perform the work of God negligently (Jer. xlviii. 10), and animated by that spirit of loyalty which inclines us to execute every "labor of love" with punctilious exactness, abhors nothing more than a perfunctory and slovenly performance of religious actions.

Another end of ceremonies is, to fix upon the mind of the priests and ministers of religion a sense of the greatness of the work in which they are engaged. Our outward gestures have the greatest effect upon the disposition of our minds. For this reason it is, that, in all well-regulated families, children are brought up to observe an outward demeanor of respect and affection to their parents, as the best, or rather the only, security for keeping themselves habitually in those dispositions. What prudent teacher or governor ever thinks of dispensing with such little proprieties and etiquettes as those which obtain in all orderly households and societies, on the score that true love and duty are independent of such minutiae? We well know that the certain consequence of neglecting outward signs of regard is to cool, in the end, even the most promising affection. It is for these reasons that the Church binds her priests and ministers, even under pain of grievous sin, to an exact performance of all the most important ceremonies of Mass; and under a decided, although less severe obligation, to a care even of less essential details.

Thirdly: considering what vital doctrines are wrapped up in the holy Sacrifice of the Mass, and how intimately many of its ceremonies are connected with these doctrines, it will appear that the Church has other and still higher reasons for the attention she bestows upon the ceremonial of religion. It cannot be doubted that these ceremonies have materially contributed to preserve the doctrine to which they relate in its utmost purity. There is not one of them which does not spring from reverence toward the blessed Eucharist, while many of them directly imply the great verity of Transubstantiation. This will more clearly appear when we come to consider the ceremonies themselves in detail.

C. I remember, sir, that, in an earlier part of our conversation, you spoke of the use and meaning of the ceremonies in the Holy Mass. Did you employ these words in their strict sense?

P. I did so; intending to express by them that not one even of the very least of all these ceremonies is, as the enemies of the Church assert, and as some of her less instructed members may possibly suppose, idle and insignificant. Many even of the most apparently unimportant details in the ceremonial of the Mass will be found, on examination, to express some high truth, secure some great principle, or allegorize some holy mystery.

C. This is quite new to me. I had thought that many of the practices of the Church, especially at High Mass, had no other object than to affect

the imagination or please the senses of the people ; and as to the ceremonies of Low Mass, in which no such object can be supposed, since many of them are scarcely observed by the people, or are even carried on out of sight, I own that I have been tempted to regard these as unnecessary and frivolous, and, since they give offence, even objectionable.

P. What you will now learn, dear brother, will read important lessons, which all of us do well to bear constantly in mind ; such as, that we cannot always expect to understand the Church, but are always bound to trust her ; that were she always plain and intelligible to all men, certainly she would so far be unlike the revelation which she professes to represent ; that she, as our mother, has a right to our confidence, but we, as her children, have no corresponding right to be instructed in all which she may please to withhold from us ; rather, that in first claiming our obedience, and afterward taking us into her confidence and telling us her secrets, she proves herself the faithful representative of our Lord, who first called His disciples servants, and afterward treated them like friends.



CHAPTER II.

PREPARATION FOR MASS.

C. Considering the great solemnity of the act which the priest performs in offering the adorable Sacrifice of the Mass, I conclude that he does not enter upon it without some preparation ?

P. You are right. The Church is too much alive to the necessity of such preparation to leave it to chance, and has prescribed prayers for the purpose, to be used according to the opportunities of the priest. The particular prayers which the Church appoints to be said before Mass are rather matter of direction than of obligation, and the priest is left to his own discretion whether he will use them or any part of them ; but he does not satisfy the intentions of the Church unless he dedicate a portion of his time before Mass, greater or less, according to circumstances, to prayer, either vocal or mental.

C. What are the particular devotions which the Church appoints to be used by the priest before Mass ?

P. Certain of the Psalms, with prayers for pardon and aid. The Psalms prescribed are the following ; and they may be used with great profit, not only by the priest, but by those also who hear Mass, provided they have leisure for much previous preparation. They are the 83d, "Quam dilecta ;" the 84th, "Benedixisti ;" the 85th, "Inclina, Domine, aurem Tuam ;" the 115th, "Credidi ;" and the 129th, "Deprofundis."

C. Will you be so kind as to explain the application of these Psalms to the occasion ?

P. The 83d is a meditation on the beauty and glory of God's sacred House, and is therefore especially suited to the time when we are about to enter into His immediate presence. The 84th recounts the blessings of redemption, and is accordingly one of the Psalms in the office of Christmas-day. This, too, is very appropriately used in drawing near God's altar to offer up the great Sacrifice of the Eucharist for the remission of sin. The next is a petition for mercy, and falls in with the whole of the first part of the Mass, in which the priest and people conjointly deprecate God's anger, that they may approach with proper dispositions to the great offering. The 115th is a Psalm of confidence in the Divine mercy, and contains the very words which the priest afterward employs in receiving the precious Blood of our Redeemer: "What shall I render to our Lord for all that He has done unto me? I will receive the chalice of salvation, and call upon the Name of the Lord." The 129th is the well-known "De profundis," which is probably added as a Psalm from the Office of the Dead, for whom, as well as for the living, the holy Sacrifice is offered.

C. What other preparation for Mass does the Church require of her priests ?

P. She appoints certain prayers to be said while he washes his hands for Mass, and while he puts on the several holy vestments.

C. Why should the priest wash his hands before Mass, especially since he washes them, at least in part, in the course of it ?

P. For two reasons ; 1. to remind himself of the purity which is needed in those who draw near God's altar ; 2. to enable him to handle the sacred vessels and sacred linen with due propriety.

C. Does the Church account even the vessels and linen of the altar as sacred ?

P. So much so, that none but those in holy orders may touch the vessels and linen which come in contact with the adorable Body and Blood of our Lord, except by a permission from authority, which is commonly extended to sacristans and others directly engaged in the ceremonies.

C. What are the names of the different holy vestments ?

P. First, the amice (*amictus*, a covering), which is an oblong piece of linen with two strings. The priest first puts it over his head, then on his shoulders (whence it is called also *humerales*) and then ties it round the waist. 2. The alb, a long white linen garment reaching almost to the feet. It is white, as its name imports, and, together with the amice, signifies the purity of the priesthood. 3. The girdle, with which the priest girds his loins in memory of our Lord's admonition to readiness. The girdle is also significant of holy chastity. 4. The maniple, through which the

priest puts his left arm, and which he fastens just below the elbow. It was anciently of linen, and answered the purposes of a handkerchief ; but it is now made of stuff, of the same color with a stole. It is esteemed the badge of present sorrow and the pledge of future joy, according to those words of the 125th Psalm, "Going they went and wept, casting their seeds ; but coming they shall come with joyfulness, carrying their sheaves" (in the original, *maniples*). 5. The stole, which is a scarf varying in color with the day. The stole is worn by the deacon across the left shoulder ; but it is crossed over the breast of the priest at his ordination, and in that form he always wears it at the Mass. 6. The chasuble, or outer vestment, covering the person before and behind, and bearing both on its front and on its back the sign of the Cross, as a memento of the Passion both to priest and people. The chasuble, as well as the maniple and stole, varies in color according to the character of the day. These vestments, together with the surplice, or cotta, are all blessed before use according to a prescribed form.

C. What are the different colors used by the Church, and how are they varied according to different days ?

P. There are five colors used by the Church in the celebration of solemn offices. 1. White, as emblematic of purity, is proper to all Feasts of our Lord (except those relating to His Passion), to all days of the Blessed Virgin and of Saints not martyrs, and throughout Easter time ; it is also used (in countries where the Roman rite prevails *) on festivals of the Blessed Sacrament. 2. Red, the color of blood, is proper to all Martyrs' days ; it is also used on Whit Sunday and within its Octave, as an emblem of the fiery tongues in the form of which the Holy Ghost descended on the apostles. 3. Green, used on all Sundays on which no festival occurs (excepting those during Octaves, which follow the rule of the Festival, and those in Advent, Lent, and during Easter time), as being the least expressive of all colors, or, perhaps, as being the prevailing color of nature. 4. Purple, a mourning color, used on the Sundays of Advent and Lent, the two great penitential seasons ; on the Rogation-days, the Ember-days, and at all special Masses of supplication.† 5. Black, used on Good Friday, and in all Masses of the Dead.

C. Does the Church require any other devotions to be used by the priest besides those which are called his "Preparation" ?

P. Yes ; the Church appoints prayers to be used by him on putting on each of the sacred vestments, as well as when he washes his hands.

C. What are these prayers ?

* In France, red is used for the Blessed Sacrament.

† Purple is used also on the Feast of the Holy Innocents, unless it occurs on a Sunday, in which case red is used, as likewise on the Octave-day.

P. They are as follows :

On washing the hands.

Grant, O Lord, such virtue to my hands, that they may be cleansed from every stain, and that I may serve Thee without defilement of mind or body.

On putting on the amice.

Place, O Lord, on my head the helmet of salvation, that so I may resist all the assaults of the devil.

On putting on the alb.

Make me white, O Lord, and cleanse my heart ; that being made white in the blood of the Lamb, I may deserve eternal rewards.

On girding himself with the girdle.

Gird me, O Lord, with the girdle of purity, and quench in my reins the fire of concupiscence ; that the virtue of continence and chastity may abide in me.

On putting on the maniple.

May I deserve, O Lord, to bear the maniple of tears and sorrow, that with joy I may receive the reward of my labor.

On taking the stole.

Restore me, O Lord, the stole of immortality which I lost in the transgression of our first parent ; and although unworthy to approach Thy sacred mysteries, may I deserve to inherit eternal joys.

On putting on the chasuble.

O Lord, who hast said, My yoke is sweet and My burden is light, grant me so to bear Thy yoke that I may obtain Thy grace.

C. What other forms are customary in putting on the sacred vestments ?

P. The priest makes the sign of the Cross on himself when he begins vesting, and kisses the amice, maniple and stole, as he puts them on, or rather a small cross worked on each. On leaving the sacristy he bows to the Crucifix, which is always placed in it.

C. What is the linen used in the service of the altar ?

P. The principal are, 1. The corporal, so called because the sacred Body of our Lord rests upon it ; 2. the palla or pall, a square covering of linen, which is placed on the chalice ; 3. the purificatory, or mundatory.

which is used to wipe the chalice and paten. These linens are all blessed, and may not be touched except by clergy in sacred orders. It is the office of the subdeacon to wash them, which he does in three waters, which are afterwards thrown into the sacrarium, or drain for carrying off all sacred liquids into the earth. The reason of these precautions is, that any of the above linens may possibly, in spite of all care, have contracted atoms of the adorable Sacrament.



CHAPTER III.

THE BEGINNING OF MASS.

C. What ceremonies does the priest use at the beginning of Mass?

P. Bearing the sacred vessels under a veil, and wearing his *berretta*, he proceeds at a slow pace, with eyes on the ground, from the sacristy to the altar. If, on his way, he pass the high altar, or an altar where Mass is saying, and the Blessed Sacrament present, he makes the proper reverence or act of adoration, as may be. If the consecration be proceeding, he kneels and adors till it is over. Having reached the altar where he is to celebrate, he makes a profound reverence, or, if the Blessed Sacrament be in the tabernacle, goes on one knee. Rising, he immediately ascends the steps, and having deposited the sacred vessels, unfolded the corporal and opened the Missal, again descends, and begins the Mass.

C. What reflection is suggested by the latter action?

P. We are reminded by it that it is unbecoming to remain in God's holy presence till we have first cleansed our souls by acts of humiliation.

C. How does the Mass begin?

P. In the Name of the Holy and Ever-blessed Trinity, which the priest pronounces while signing himself with the sign of the Cross.

C. Has the Church long used the sign of the Cross as an introduction to solemn actions?

P. From the very first ages of Christianity. At the end of the second century, Tertullian writes: "At every moving from place to place, at every coming in and going out, in dressing, at the baths, at table, on lighting candles, going to rest, sitting down, in whatever action we are engaged, we sign ourselves on the forehead with the cross (De Cor. Mil. § 3).

C. Having crossed himself and invoked the Blessed Trinity, what words does the priest then use?

P. He recites the forty-second Psalm, "Judica me, Deus," prefacing and following it by one of the verses contained in it as an antiphon.

C. What is an antiphon?

P. Properly it means a song in response. The word is used by the Church to denote short verses prefixed and added on to the Psalms, and frequently taken, as in the present case, from the Psalm to which they are joined, as a sort of key to the intention of the Church in using it, or as drawing attention to that part of it on which she desires to lay peculiar stress. Thus, in the instance before us, the prominent idea of the Psalm is brought out in the words of the antiphon, "I will go to the altar of God."

C. What means the response of the minister, "To God who makes glad my youth"?

P. We may regard it as a kind of encouragement to the priest to proceed. Renewal of spiritual strength being the great end of the Holy Eucharist, and its effect on every rightly prepared heart, there is a singular propriety and beauty in reminding the priest of this quality of Almighty God as the renovator of youth at a moment when, like the publican in the parable, he is "standing afar off," holding himself aloof from the altar, as if waiting for encouragement to carry his desire into effect.

C. The servers at Mass generally say their part so rapidly as to leave no time for such reflections.

P. This only makes it the more necessary that those who hear Mass should know something of its words and ceremonies; an acquaintance with which, added to the requisite attention and devotion, will enable the mind to advert in an instant to such thoughts as are suitable to the occasion.

C. Please, sir, to explain the Psalm, 'Judica me, Deus.'

P. It is a Psalm of preparation for the altar, and was so used under the Old Dispensation. "Judge me, O God, and separate my cause from the unholy people; from the unjust and deceitful man deliver me." Here we may consider the priest as pleading with God at the foot of His altar, for deliverance from his spiritual enemies. The minister answers in the name of the congregation, both for them and for the priest, "For Thou art God, my strength; why hast Thou rejected me, and why do I go about sorrowfully, while the enemy afflicts me?" As if to say, "God will surely perform what you ask of Him for yourself and for us; since He is our true strength: wherefore, then, should He cast us off; and wherefore should we go about sorrowfully, even though the enemy afflict us?" The priest continues, in the accents of hopeful prayer, "Send forth Thy light and Thy truth; they it is which have drawn me away"* from the world, "and conducted * me to Thy holy mountain," even Thy Church, "and into Thy tabernacle;" by separating me off from sinners, and calling me into the service of Thy altar. The minister replies, in the words of the

* Deduxerunt et adduxerunt.

antiphon, "And I will go to the altar of God, even to the God who maketh glad my youth." Confirmed by this suggestion, the priest continues: "I will confess to Thee, on the harp, O God, my God; why art thou sorrowful, O my soul; and why dost thou trouble me?" The minister replies, as if summing up the grounds of confidence, "Hope in God; for I will yet confess to Him, who is the salvation of my countenance and my God." Assured of his hope, the priest continues, "Glory be to the Father," etc. "I will go to the altar of God." Then, "Our help is in the name of our Lord." *R.* "Who made heaven and earth." Then follows the mutual confession and prayer for absolution between the priest and minister in the name of the people.

C. What is the meaning of joining the names of the Blessed Virgin and other saints with that of Almighty God in the "Confiteor"?

P. We call on the Blessed Virgin, and the whole court of heaven, as witnesses of our sorrow; and then ask them to pray to God for us. We add, in the enumeration of those before whom we desire to abase ourselves, our brethren on earth as well as in heaven, and entreat their prayers likewise; thus enlisting, as it were, all our most powerful patrons and best friends in the cause of our necessity. The people on their side, include their spiritual father, the priest, in the same list of intercessors.

C. Why do priest and people confess to one another, and intercede for one another?

P. In compliance with the injunction of the Apostle St. James, "Confess your sins one to another, and pray one for another, that you may be saved" (St. James v. 16).

C. What is the force of the absolving prayer, "Misereatur vestri," etc.?

P. It is not authoritative, but supplicatory; and is used in the same sense by priest and people.

C. Is it true also of the form "Indulgentiam," etc., which follows, that it is no more than a prayer?

P. Yes; for in it the priest makes himself a part of the people, saying *Peccatorum nostrorum* (our sins).

C. I observe that when the priest uses the same form before giving the Holy Communion, he substitutes *vestrorum* for *nostrorum* (your for our sins).

P. Then he speaks *as a priest*; but still not in the immediate exercise of his absolving power as in the confessional, but in the way of blessing. Another difference between the uses of this form before Mass and at Communion, will be noticed in its place.

C. Does not the priest seem to lower his dignity by making himself as one of the people, confessing with them, and even to them, and asking their prayers?

P. The dignity of the priestly office is amply secured in the eyes both of priest and people by the whole ritual of the Church, and by the tenor of all his dealings with his flock. On the other hand, it is most important that *he* should remember how he is a sinner like others; and that *they* should be moved to self-abasement, as well as loving compassion, by seeing one whom God has "set among the princes of His people" humble himself to the dust, like the most guilty of those for whom he is to intercede. Our great High Priest had no need to offer for Himself as well as for the people; but such is the necessity under which all those lie who minister at His altar in His person. And it is meet that the sacrifice of a sinner should be prefaced by such an act of public humiliation.

C. What follows the Confessions and Absolutions in the beginning of Mass?

P. The priest, as if now encouraged to proceed, continues, in the words of the 84th Psalm, "O God, Thou being turned, wilt quicken us." "Moved towards us by our contrition, Thou wilt now impart to us Thy Life-giving Spirit." The minister answers in the words of the same Psalm: "And Thy people shall rejoice in Thee." The priest continues: "O Lord, show us Thy mercy." *R.* "And grant us Thy salvation." "O Lord, hear my prayer." *R.* "And let my supplication come to Thee." "Our Lord be with you." *R.* "And with thy spirit." All this the priest says with his head partially inclined to the altar, as though still preserving the character of a penitent. At length he becomes erect; and having said, "Let us pray," ascends the steps of the altar, repeating in silence a short prayer for deliverance from all sin, and grace to enter the Holy of Holies with right dispositions. He next prays, by the merits of the saints whose relics repose in the altar, and of all the saints, that God would be pleased to pardon all his sin; and at the same time kisses the altar.

C. Do altars always contain relics?

P. Yes; they are deposited in them at the time of their consecration.

C. Why does the priest often kiss the altar during Mass?

P. As a sign of his affection and close adherence to Christ, whom the altar represents.

CHAPTER IV.

THE INTROIT, KYRIE ELEÏSON, AND GLORIA IN EXCELSIS.

C. I observe that after saying the short prayer, on first coming to the altar, the priest moves to the book at the left-hand corner; and then, making the sign of the Cross, goes on to read some short sentences. What is the proper name for this portion of the Mass?

P. It is called the Introit, or "Entrance" upon Mass; and consists of a short passage, nearly always from Holy Scripture; with a verse of a Psalm, and the Gloria Patri; after which the introductory passage is repeated. The priest begins with the sign of the Cross; because this is the proper commencement of the Mass itself, the previous prayers having been rather introductory. The Scripture passage is of the nature of an antiphon to the Psalm, which, in primitive times, though not in all places, was said entire. When the service of the Mass was afterwards shortened, the first verse of the Psalm alone was retained, as a memento and often epitome of the whole. The Gloria Patri, which gives a joyful character to the Introit, is omitted from Passion Sunday to Holy Saturday, and in all Masses of the dead.

C. Does the Introit vary from day to day?

P. On Sundays and greater festivals it is always proper. On Saints' days it is generally from the office common to all saints of the class, whether martyrs, confessors, virgins, etc.; with some exceptions in favor of saints distinguished for some peculiar qualities of sanctity, or prominent in some great work of faith or charity. Thus, for instance, St. Francis of Assisi, who was distinguished by his great zeal for the Cross, has for his Introit the words of St. Paul, "God forbid that I should glory save in the Cross of our Lord Jesus Christ," etc. St. Laurence, on account of his great charity to the poor, has the words, "He hath dispersed, He hath given to the poor," etc. St. Jerome Æmilian, famed for his compassion towards destitute little children, has the words of the Lamentations, "My heart is poured out upon the earth for the destruction of the daughter of My people, when the children and the sucklings fainted away in the streets of the city" (Lam. ii. 11); followed by the Psalm, "Praise the Lord, O ye children; praise ye the Name of the Lord." St. Ignatius of Loyola has the singular honor of receiving in his Introit a commemoration of the great Order which he founded under the title of the Society of JESUS. "At the Name of JESUS, let every knee bow of those that are in heaven, on earth, and under the earth: and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father; followed by the Psalm, "All they that love Thy Name shall glory in Thee, for Thou wilt bless the just." The Introit, therefore, is one of those special parts of the Mass which give it a character according to the day or season.

C. What follows the Introit?

P. The Kyrie eleison, or ancient Greek form of "Lord have mercy," which is repeated thrice; then Christe eleison thrice; and then Kyrie eleison thrice again.

C. What means this reiterated petition?

P. It is an earnest supplication for mercy, suitable to the commencement of so sacred an action. There is, indeed, something very striking and beautiful in the amount of penitential and supplicatory addresses thrown into the earlier part of the Mass, and alternating with expressions of confidence and joy, such as the "Gloria Patri" in the Introit. It imports a kind of shrinking awe in the prospect of that immense privilege to which the priest is admitted, which seems to overwhelm him in proportion as, in the fullness of his heart, he gives vent to the emotions of holy gratitude.

C. But why is the Greek form retained in the midst of a Latin office?

P. On account of its great antiquity, and as a constant memorial of the unity of the Church, which admits no distinction of nation or province. Other portions of the Greek ritual are retained in the Latin Church—as in the solemn commemoration of the Passion, called the Improperia, on Good Friday. The Western Church in this way manifests her sense of relationship with the Eastern, and her continual yearning after the restoration of peace, unhappily broken by the schism which has torn that portion of our Lord's heritage from her maternal embrace.

C. Is the Kyrie eleison very ancient?

P. It is mentioned by several of the ancient Fathers. St. Gregory the Great implies that in his time, as at present, it was often repeated, and said alternately, in the Roman Church, between the clergy and people.*

C. Why is Kyrie eleison said six, and Christe eleison three times?

P. The number nine is certainly mystical; and, consisting of thrice three, has relation to the Holy and Ever-blessed Trinity. Thus Kyrie is said thrice to God the Father, Christe thrice to God the Son, and then Kyrie again thrice to God the Holy Ghost.

C. What is the Gloria in excelsis?

P. It is called the Angelical Hymn, as opening with the words sung first by the angels at the announcement of our Lord's nativity. The rest of the hymn has come down to us by tradition from the remotest antiquity.

C. When was it first introduced into the Mass?

P. Very anciently, as appears from the Liturgies of St. Chrysostom and St. Basil. Pope Nicholas I. ordained that it should be used on Maundy Thursday; Pope Symmachus, A. D. 499, that it should be said on all Sundays in the year, and on all Martyrs' days; and Pope Telesphorus, that it should be sung at midnight on the eve of the Nativity. These ordinances prove that it was previously in use; and we may rationally suppose it to have come down from the time of the Apostles. Some believe a portion of it to have been composed by St. Hilary.

* Ep. l. vii. 64.

C. I observe that the Gloria in excelsis is not always said in the Mass. At what times is it omitted ?

P. On all ferial, or week days, observed as such ;* on all Sundays in Advent and Lent ; in Masses for the dead, and in Votive Masses (except of the Angels, and of the Blessed Virgin, if said on Saturday), and on special occasions of penitence and humiliation.

C. What is a Votive Mass ?

P. A Mass said, out of particular devotion, in honor of the Blessed Trinity, the Holy Spirit, the Holy Angels, the Blessed Virgin, etc., apart from the regular order of the Church offices. Such Masses are allowed by the Church, for a sufficient reason, excepting at certain solemn seasons, when, together with Masses of the dead, they are prohibited.

C. I observe that the priest inclines his head at certain words in the Gloria in excelsis ; what are they ?

P. At the words, " We adore Thee," " We give thanks to Thee;" at " Receive our prayer," and at the two mentions of the Holy Name of JESUS.

C. Does the Church authorize the practice of bowing at any other names than that of our Blessed Lord ?

P. Yes ; at the name of the Blessed Virgin, of the saint of the day, and of the reigning Pope ; but each with a less profound inclination than the preceding.†

C. This seems a direct refutation of the charge brought against the Church by unbelievers and heretics, of honoring the Blessed Virgin with the honor due to our Lord.

P. To any one who seriously considers the office of the Holy Mass, such a charge must appear not only unfounded, but absurd.

C. Is the Blessed Virgin named in the Mass ?

P. Yes, several times, in the way of commemoration, as the greatest of all saints.

C. Are any other saints named ?

P. Yes, as we shall see ; especially St. John the Baptist, SS. Peter and Paul, and St. Andrew.



CHAPTER V.

THE DOMINUS VOBISCUM.

C. What follows the Gloria in excelsis ?

P. The priest kisses the altar, and turning to the people, says, "*Dominius vobiscum,*" "The Lord be with you," or, "is with you."

* Except in Paschal time.

† These variations are prescribed in the "*Cæremoniale Episcoporum.*"

C. What is the origin of this salutation ?

P. It is found in Scripture, having been used by the angel who saluted Gideon (Judges vi. 12), by Boas in addressing his reapers (Ruth ii. 4), and by Azarias (2 Paralip. xv. 2), and has been used in the Church probably from the time of the Apostles.

C. What means the salutation and its answer ?

P. It may be taken either as a benediction or an assurance, to which the people respond, through the minister, by offering the same salutation to the priest.

C. How many times does it occur in the Mass ?

P. In all seven times ; and, as some say, in the way of safeguard against the seven deadly sins.

C. Why should the priest turn round to the people when he is engaged in so solemn an act of communion with Almighty God ?

P. To assure them continually of his good-will toward them, to remind them that they are parties with himself in the great act he is performing, and to keep up their attention ; even as our blessed Lord Himself broke off three several times from His prayer in the garden in order to sustain the fainting hearts of His Apostles : and hence the Church would have us remember that our life on earth is divided between the duties of devotion and charity, for on those "two great commandments hang all the Law and the Prophets" But you will find that when the priest has once entered upon the more solemn parts of the Mass, he no longer salutes the people by turning toward them.



CHAPTER VI.

THE COLLECT, EPISTLE, AND GRADUAL.

C. When the priest has said "*Dominus vobiscum,*" and the minister has responded "*Et cum spiritu tuo,*" I observe that he moves to the epistle side of the altar, and reads one or more prayers ; what are these ?

P. They are termed the Collects of the Day. Before commencing them, he says "*Oremus,*" which is an invitation to the people to join him in prayer. Its being in the plural shows that the Mass is a common act of worship.

C. Excuse me, reverend sir, for interrupting you ; but if the Mass be a common act, how is it so often said without the attendance of any one but the server ?

P. I am glad to answer this question. The Church desires that there should be always hearers and, if possible, communicants ; but she will

not suffer the backwardness of the faithful in coming to Mass and Communion to hinder the offering of that precious Sacrifice, the fruits of which extend to many who do not personally assist at it. All, then, which the Church makes essential is the presence of one, who, in default of others, represents the body of the faithful. Moreover, every Mass has the Angels to assist at it, besides the sick of the parish, and others who are present at least in spirit. It is the pious custom in Catholic countries to toll the church-bell at the Elevation in the Mass, that those who are hindered from assisting may adore in their hearts. The same practice is also gaining ground in England.

C. What is the origin of the word Collect ?

P. Different explanations have been given ; but that which is most generally received supposes it to refer to the "gathering together" of the various needs and desires of the people into certain forms of prayer.

C. By whom was the present order of Collects determined ?

P. By St. Gregory the Great ; although the use of collects was prior to his time.

C. What is the subject of the Collects, and why are there often more than one ?

P. The first and principal Collect is always proper to the Sunday or festival, and if on a week-day, the Collect of the preceding Sunday is used. On greater days one Collect only is said ; but on all festivals, except the chief, other collects are admissible, and these are called Commemorations. On Semi-doubles there are three, on festivals of lower rank there may be five, and even seven Collects. Besides the regular Collects of the season, there are occasional ones which may be used at the discretion of the bishop, some for public and national benefits, such as peace, plenty, and the like ; others for personal graces ; others for the good estate of the Church, the Pope, etc.

C. I observe that the priest reads the Collects, and some other parts of the Mass, with his hands extended, while at other times he keeps them joined. What is the meaning of this ?

P. The priest extends his hands in imitation, perhaps, of our Lord upon the cross. There may be also an allusion to the words of David : "*Elevatio manum mearum sacrificium vespertinum*" (Ps. cxl. 2) ; and to Ps. cxlii. 6 : "I stretched forth my hands to Thee ;" "The lifting up of my hands is an evening sacrifice." St. Paul bids St. Timothy (1 Tim. ii. 9) to "pray, lifting up holy hands." When the priest prays in silence (except in the Secret Prayers, which follow the rule of the Collects, and during the chief part of the Canon) he joins his hands together, and uses the same action when he recites the Gospel and reads the short sentences called the Offertory and Communion.

C. What is the Epistle ?

P. A portion of Holy Scripture, so called because it is generally taken from one of the Apostolical Epistles.

C. Was this anciently read in the Mass ?

P. The custom of reading the Scriptures in divine assemblies is as ancient as the Scripture itself (see Ex. xxiv., Deut. xxxi., 2 Esd. viii.). It is commonly thought to have been St. Jerome who arranged the Epistles in the Mass according to the present order. At any rate, that arrangement is very ancient. St. Ambrose speaks of the reverence in which the Epistle was held by the faithful in his time. On the Wednesdays in the Ember-weeks the Epistle is preceded by a portion of the Prophecies. This is considered to mean, that those who receive sacred orders should be instructed both in the Old and New Testaments. On the Ember Saturdays, the day of the Ordination itself, five of these lessons from the Prophets are prescribed ; on the Vigil of Pentecost, six ; and on Holy Saturday twelve, on account of the public baptisms solemnized on those days.

C. Why does the minister answer "*Deo gratias*" to the Epistle ?

P. To give thanks to Almighty God in the name of all the people for the "unspeakable gift" of His holy doctrine.

THE GRADUAL, TRACT, AND SEQUENCE.

C. What follows the Epistle ?

P. The Gradual ; so called from *gradus*, because formerly, and still occasionally, sung (in solemn Masses) from the steps of the altar. It usually follows the character of the Epistle, to which it is, indeed, a kind of response. It is commonly interspersed with one or more verses of the Psalms.

C. Why is Alleluia introduced into the Gradual ?

P. As an expression of the joy which the Church feels in the blessed truths commemorated in the Gradual. It is repeated as if in consequence of the apostolic injunction, "Rejoice in the Lord always ; again I say, Rejoice." * In Paschal time the Gradual opens with two Alleluias besides those which occur in the course of it.

C. Is the Gradual very ancient ?

P. Durandus (lib. iv. cap. xix.) ascribes the present arrangement of the Graduals to St. Gregory, St. Ambrose, and Pope Gelasius ?

C. What is the Tract ?

P. On all ferial or week-days (kept as such), and from Septuagesima till Easter, the Church omits the Alleluias ; and in their place, and during the great penitential season, substitutes a portion of the Psalms, which, from the leisurely and mournful strain in which it is sung, is called a

* Phil. iv. 4.

Tract. The Tracts were arranged in their present order by Pope Celestine or Gelasius. They are, however, as old as the oldest liturgies in existence.

At certain great seasons a hymn of joy is introduced between the Epistle and Gospel, which is called the Prose, or Sequence. Such are the hymns, "Victimæ Paschali," used during the Octave of Easter; "Veni Sancte Spiritus," during the Octave of Pentecost; and "Lauda Sion," during the Octave of Corpus Christi. The "Dies iræ" is the Sequence proper to Masses of the Dead, and is an exception to the others in being a hymn of mourning.

THE GOSPEL, AND SOME CEREMONIES USED BEFORE AND AFTER IT.

C. Will you kindly proceed, reverend father, with your account of the holy Mass?

P. Willingly. The Epistle, Gradual, and Tract, or Sequence, ended, the Missal is removed to the other corner of the altar, and the priest goes to the middle, and, in a posture of profound supplication, says two prayers preparatory to reading the Gospel of the day.

C. Be so kind as to translate and explain these prayers.

P. The first is called the "Munda cor meum," and is as follows: "Almighty God, who didst with a burning coal purify the lips of the Prophet Isaiah; cleanse also my heart and my lips, and of Thy merciful kindness vouchsafe to purify me, that I may worthily announce Thy holy Gospel, through Christ our Lord. Amen." The allusion in this beautiful prayer is to Isaiah vi. 6, 7: "And one of the seraphim flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar. And he touched my mouth, and said, Behold, this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed."

The second prayer is as follows: "May the Lord be in my heart and on my lips, that I may worthily and competently announce His Gospel."

After saying these prayers in secret, the priest moves to the Gospel side of the altar; and having said "*Dominus vobiscum*," and received the answer, proceeds to announce the title of the Gospel, at the same time signing the first words of the Gospel, and afterward his own forehead, lips, and breast, with the sign of the cross.

The Gospel consists of a portion of the writings of one of the holy Evangelists suitable to the day or season. On days commemorative of any event in our Lord's life, or in that of the blessed Virgin, the Gospel usually contains the narrative of such event; on the Sundays it relates to some circumstance in our Lord's ministry; on days sacred to the memory of saints, it is ordinarily taken from the common Office of the Saints.

The Gospel ended, the minister answers, "*Laus Tibi, Christe*," "Praise

be to Thee, O Christ ;” and the priest kisses the sacred text, saying at the same time the words, “ *Per evangelica dicta deleantur nostra delicta.*” “By the evangelical words may our sins be blotted out.”

C. Is not this to attribute to the words an expiatory virtue ?

P. Some understand the prayer to mean only, “May the words of the Holy Gospel take such hold of our minds as to work in them the dispositions necessary to the remission of our sins.” But I prefer to regard it as implying that the words themselves carry with them something of sacramental power, as being the words of the Holy Ghost.

C. Why does the priest kiss the sacred text ?

P. In token of his love and veneration for the blessed gift of the Gospel.

Here follows the explanation of the Gospel, where one is given ; and thus ends what was anciently called “the Mass of the Catechumens.” We now approach that portion of the Liturgy which has always been regarded as appropriate more peculiarly to the Faithful ; and it begins, as is suitable, with the Creed.

THE CREED.

C. What follows the Gospel in the Mass ?

P. On all Sundays in the year, on all feasts of our Lord and of the Blessed Virgin, the Apostles, the Doctors of the Church, and on some other occasions, it is followed by the Creed sometimes called the Nicene, from the greater portion having been drawn up at the Council of Nicæa against Arius, but more properly styled the Constantinopolitan, having been further ratified at the First Council of Constantinople, with the addition of its latter portion then framed against the heresy of Macedonius.

C. Is there a special propriety in the Creed following the Gospel ?

P. There is ; since it embodies, in the language of the Church, the great doctrines of Divine revelation, especially that of the Holy Trinity. Again, it is a suitable introduction to the Sacrifice ; as it is a confession of faith in our Divine Redeemer, who is both Priest and Victim.

C. Why does the priest kneel at the words “ *Et incarnatus est* ” ?

P. In adoration of our Lord’s blessed Humanity, and in profound acknowledgment of His unspeakable condescension in taking our flesh upon Him.

PART II.

From the Offertory to the Communion.



CHAPTER I,

THE OFFERTORY AND OBLATION.

P. We are now to enter upon the more solemn part of the great Eucharistic Office ; let me bespeak your reverent and devout attention.

After the Creed, or, on days when it is not said, at the close of the Gospel, the priest addresses the people in the words "*Dominus vobiscum.*" After receiving the answer, he turns round to the altar, and, with hands joined, reads the sentence called the Offertory, prefacing it by the invitation, "*Oremus,*" "Let us pray." The Offertory is usually taken from the Psalms, and, like the Introit, bears upon the subject of the day. After reading it, the priest removes the chalice to one side, arranges the corporal and takes into his hands the paten, with the bread of the Sacrifice resting upon it, elevating it as high as his breast. Then, first raising his eyes to the crucifix, and afterwards fixing them on the bread, he recites secretly the prayer of oblation: "Accept, Holy Father, Almighty Eternal God, this immaculate Host, which I, Thy unworthy servant, offer Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all now present ; moreover for all the faithful, living and dead, that it may be profitable for my own and for their salvation, unto life eternal. Amen." The priest then lowers the paten with the bread to within a short distance of the altar, makes with it the sign of the Cross, and, depositing the sacred bread before him on the corporal, places the paten partially under the corporal on his right.

C. Why is the term "Immaculate Host" (or Victim) applied to the material of the Sacrifice before consecration ?

P. Your question is a very apt one. The term can only be employed by anticipation. Although the subject of the oblation is as yet bread and wine only, yet the priest herein offers the whole substance and future action of the Mass.

C. Why does the priest make the sign of the Cross before depositing the holy bread on the altar ?

P. To signify that the oblation has its effect from the Cross and Passion of our Redeemer.

C. What is represented by the sacred Host lying on the corporal ?

P. The meek submission of our Blessed Lord to the will of His Eternal Father in the Garden of Gethsemane. "He fell upon His face," as we read in St. Matthew xxvi. 39.

C. Proceed, sir, if you please, with your account of the Oblation.

P. The priest, having completed the oblation of the bread, takes the chalice to the Epistle side of the altar, and, after wiping it carefully, pours into it a small quantity of wine from a cruet, which he receives from the hands of the server, who first kisses it (as prescribed in the rubrics of the Missal), in token of reverence to the priest and devotion to the service of the altar. The priest afterwards receives the cruet of water, previously making over it the sign of the Cross as an act of blessing, and then, as he pours some drops from it into the chalice, says the following prayer: "O God, who didst wonderfully form the substance of human nature, and yet more wonderfully regenerate it; grant us, by the mystery of this water and wine, to be united with His Divinity, who deigned to become partaker of our Humanity, Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God for ever and ever. Amen." While in the act of saying this prayer, the priest wipes the inside of the chalice with the mundatory down to the surface of the wine, and then places it near the middle of the altar, to which he himself moves; and, having covered the still exposed portion of the paten with the folded mundatory, proceeds to make the oblation of the chalice.

C. Why is the priest required to be so careful in wiping off any drops of wine which may have adhered to the inside of the chalice ?

P. For a theological reason. It is not certain among divines whether these drops, separated from the main body of the wine, might not partake in the effects of the consecration. According to the opinion in the affirmative, if care were not previously taken to remove them, portions of the sacred Blood of our Lord might remain in the chalice after the ablution, and thus be exposed to the danger of irreverence. To obviate this risk, and to ensure the priest against all scruples on the point, the rubric directs that the interior of the chalice shall be cleared of all detached portions of the wine.

C. Is the addition of a small quantity of water to the wine essential to the Sacrament ?

P. No; the Sacrament is *valid* if wine alone be used; but the addition of water is binding upon the priest, under pain of mortal sin.

C. Why is water added ?

P. It is added by order of the Church on the strength of a most ancient, and, as is generally supposed, apostolical tradition. The practice is mentioned by some of the earliest Fathers of the Church, especially by St. Justin and St. Cyril of Alexandria. It is noticed by the third Council of Carthage. Bingham, the ecclesiastical antiquary, not himself a Catholic, acknowledges and testifies to its great antiquity, as do also other writers of the Protestant religion.

C. What is the reason of the practice ?

P. It refers to the issue of "blood and water" from the side of our divine Redeemer after His death. It is likewise symbolical of the Incarnation: the wine as the more precious element, representing His divinity; the water, as the inferior, His sacred humanity. This will be evident from the prayer used during its infusion, of which a translation has been given above.

There may also be a reference to the two principal Sacraments of Baptism and the Holy Eucharist, whereof the first is necessary as a preliminary to the second.

C. Why does the priest bless the water, and not the wine ?

P. Because the wine is about to receive consecration, but not the water, which is lost in the substance of the wine, and requires a previous sanctification by the blessing of the priest on account of being set apart to so sacred a purpose.

C. Why does the priest put so little water into the chalice ?

P. In order that the substance of the wine may not be impaired by the addition of the water, but rather the water immediately taken up into the substance of the wine.

C. What follows next in the ceremonies ?

P. The priest, having now moved to the middle of the altar, takes the chalice by the knot with one hand, and with the other supporting the foot, holds it about the height of his eyes, and, looking up to the Crucifix, pronounces the prayer of oblation, which is as follows: "We offer Thee, O Lord, the Chalice of Salvation, beseeching Thy clemency that in the sight of Thy divine majesty it may ascend with the odor of sweetness for our salvation, and for the salvation of the whole world. Amen."

C. Why does the prayer run thus: "*We* offer" ?

P. Because, at solemn Mass, the assisting deacon joins with the priest in the oblation of the Chalice.

C. But why is the same form used at *Low Mass* ?

P. The Church has but one Liturgy; and its form presumes that more solemn celebration which is most according to her intentions. *Low Mass* differs from *High Mass* in the way of omissions alone.

C. Is not the phrase "Chalice of Salvation" found in Holy Scripture ?

P. Yes; in the 115th Psalm.

C. When the priest has offered the chalice, what follows?

P. He lowers it, as he did the paten, to within a short distance of the altar, and then makes with it the sign of the Cross over the part of the corporal on which he places it. Then covering it with the pall, he leaves it on the altar, and says, with head inclined, and hands joined and resting on the edge of the altar, the following humble prayer, founded on Dan. iii. 39: "In the spirit of humility, and in a contrite heart, grant us, O Lord, to be received by Thee; and let this our sacrifice be so made in Thy sight that it may please Thee, O Lord God." The priest next invokes the grace of God the Holy Ghost, to bless the Sacrifice. Raising, and then immediately lowering, his hands, he says: "Come, O Sanctifier, Almighty, Eternal God, and bless ✠ this Sacrifice, prepared to Thy Holy Name." At the same time he blesses the Offering, making the sign of the Cross over the paten and the chalice.

THE LAVABO.

C. I observe, that at this period in the Mass, the priest moves to the Epistle side of the altar; for what purpose?

P. He moves to the side, in order to wash the tips of his fingers in a small vessel prepared for the purpose. While the server is pouring water on them the priest says a portion of the 25th Psalm.

C. What is the meaning of this action?

P. The priest washes the thumb and forefinger of each hand, which, at his ordination, were consecrated for the offering of the Adorable Sacrifice, lest, in the previous part of the ceremonies, any crumb of the sacred bread or other matter, may have adhered to them. The symbolical use of this action is to remind him incessantly of the purity required in those who come before God at His altar. The ends of the fingers, and not the hands, are washed, to express that the priest should be "clean wholly." (See St. John xiv. 10.)

C. Is this practice of great antiquity?

P. It is an apostolical tradition, originating in the custom of the Jews, who frequently washed their hands at the time of their sacrifices. It is noticed by St. Clement, St. Cyril, and others.

C. Will you be pleased, sir, to explain the Psalm "Lavabo," recited by the priest while in the act of washing and drying his fingers?

P. It is the latter portion of the 25th Psalm, and is found in the Liturgy of St. Peter. It is singularly appropriate, both to the act of washing and to the purity which that act denotes. "I will wash my hands among the innocent, and will compass Thy altar, O Lord, that I may hear the voice of Thy praise, and tell of all Thy wondrous works. I have loved,

O Lord, the beauty of Thy House, and the place where Thy glory dwelleth. Destroy not, O God, my soul with the wicked, nor my life with bloodthirsty men ; in whose hands are iniquities ; their right hand is full of gifts. But as for me, I have walked in my innocence ; redeem me, and have mercy on me. My foot hath stood in the direct way ; in the churches I will bless Thee, O Lord."

C. How do you understand those passages : "I have washed my hands among the innocent." "As for me, I have walked in my innocence," etc. How can a sinner use such language of himself ?

P. Certainly the priest does not hereby deny that he is a sinner. For he adds, "redeem me, and have mercy on me." But there is a true, though assuredly not a boastful sense, in which every priest can say, "I have walked in my innocence." His state is a state of innocence ; secured by its obligations against many of the worst forms of evil. From the time of his entering on that state, which is usually long before he becomes a priest, he may say, "My foot hath stood in the direct way!" And because he speaks, not as an individual, but in the name of his order, he may recount its privilege of sanctity without any breach of personal humility.

C. Thank you, sir. I now see that there is a peculiar beauty in the priest thus reminding himself, in words not his own, but of the Holy Spirit, of the innocence which belongs to his state.

P. You have precisely hit the point ; and you will see, on reflection, that so far from such language endangering personal humility, the light which it throws upon the character of the priestly state is, of all things, the most apt to fill the individual priest with a humbling sense of his own unworthiness, and amazement at the goodness of God in calling such a one into His confidence, and suffering him to approach Him in these adorable mysteries.

THE OBLATION CONTINUED.

C. What follows upon the priest's return to the middle of the altar ?

P. Having now exercised himself in fresh acts and desires of purity, he proceeds in the oblation with increased confidence. Placing his hands on the altar, as if offering all his powers in the work in which he is engaged, he calls upon the whole Blessed Trinity to receive the oblation. The prayer is as follows : "Receive, O Holy Trinity, this oblation which we make Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, in the honor of Blessed Mary ever Virgin, of Blessed St. John the Baptist, and of the holy Apostles St. Peter and St. Paul, of these and of all the saints, that it may be profitable to their honor and our salvation ; that they whose memory we keep on earth may vouchsafe to pray for us in heaven, through the same Christ our Lord. Amen."

C. Is this a new oblation, or a continuation of the former?

P. It is most probably the latter; the washing of the fingers being an incidental ceremony; after which the priest returns to the act of oblation with additional fervor.

C. Why are the Passion, Resurrection, and Ascension of our Lord here commemorated?

P. In the beginning of the Mass, called the Mass of the Catechumens, His Advent, Nativity, and Teaching are represented; His Advent in the Introit, His Nativity in the Gloria in excelsis, His Teaching in the Gospel. But in the Sacrifice, which is the Mass of the Faithful, the great essential mysteries of our salvation are expressed, and of this we are reminded in the oblation preparatory to it. We now come to

THE "ORATE FRATRES" AND SECRET PRAYERS.

C. What is the "Orate Fratres"?

P. "Orate Fratres" are the first two words of an address which, at this part of the Mass, the priest makes to the faithful present, and they signify, "pray, brethren." The whole prayer is as follows: "Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty." Of this prayer the first two words only are said aloud towards the people, the rest in secret towards the altar. Thus the priest, distrusting his own merits, and knowing himself to be compassed with infirmities, invites those present to join their prayers with his own, to the end the Sacrifice he is to offer for himself, and for them, may be well-pleasing in the sight of their common Father.

C. I observe that the priest speaks of the Sacrifice as, in some sense, the act of the people as well as his own.

P. He does so. As we proceed, you will see that the Church regards the faithful present as, in some sort, joint offerers with the priest. There is a singular beauty in the priest reminding the people of their common interest in the Sacrifice, while he is asking for their prayers.

C. Do the people respond to this appeal of the priest?

P. They do so, through the minister; and should themselves either employ the same words, or at least join in their sentiment.

The answer is as follows: "May our Lord receive this sacrifice from thy hands, to the praise and glory of His Name, to our profit, and to that of all His Holy Church." To this prayer the priest answers, in a low voice, Amen. He then reads out of the Missal the prayer, or prayers, called Secret, corresponding in number and in subject with the collects said in the earlier part of Mass, and always bearing upon the oblation.

C. Why are these prayers read in secret?

P. The priest, having invited the hearers to pray, leaves them in that



THE PRIEST SAYING MASS.

occupation, while he, with Anna, the mother of Samuel, speaks to God in his heart, and only moves his lips.* We now come to

THE PREFACE.

C. What is the Preface ?

P. The priest and people being now duly prepared for the Sacrifice, proceed to the sacred Action, and first join their hearts and voices in a song of praise and thanksgiving.

C. Whence comes the use of a Preface in the Mass ?

P. From the time of the Apostles. It is found in St. Clement, almost in the very words now used, and in all the ancient Liturgies.

C. How many different Prefaces are used in the Mass ?

P. In all eleven. Their general purport is the same, but they vary, in words, according to the subject of the season.

C. What, then, is their general purport ?

P. To give praise to God for His mercies in the redemption of mankind ; to call upon the Angels to assist at our great Sacrifice ; and put ourselves into communion with them in the songs of love and adoration which they continually present at the Throne of God.

C. Mention, sir, if you please, the several Prefaces.

P. They are as follows : for the Nativity, the Epiphany, Lent, Passion-tide, Easter, Ascension, Whit-Sunday, Trinity, for the Blessed Virgin, the Apostles, and a common Preface for days to which no other is appropriated.

C. Are the several Prefaces used only at the times to which they properly belong ?

P. Not altogether so. That for the Nativity is used not only during the Octave of Christmas, but on the Feasts of the Most Holy Name of JESUS, of the Purification, of Corpus Christi, and of the Transfiguration. That "of the Cross," proper to Passion-tide, is used also on the Feasts of the Invention and Exaltation of the Holy Cross, on the Festivals relative to the Passion of our Blessed Lord which fall upon the Fridays in Lent, and on that of the Sacred Heart ; that for Trinity Sunday is used on all Sundays in the year which have no Preface of their own, and that for the Apostles on the Feasts of St. Peter's Chair at Rome and at Antioch.

C. What is the meaning of "Per omnia sæcula sæculorum," with which the Preface appears to open ?

P. These are the concluding words of the last Secret Prayer, and signify "For ever and ever," or "World without end." The priest, having concluded the Secret all but these last words, lays his hands upon the altar and says them aloud, as if to certify to the faithful present that he has

* See 1 Kings i.

been joining them in prayer, agreeably to his invitation and their response, for the acceptance of the Sacrifice. They respond to them, Amen, as if accepting and reciprocating his assurance. The priest then, without turning round, proceeds, "Our Lord be with you;" as if to console them in return for their assistance, to encourage them in their pious intentions, and to prepare them for the solemn action about to take place. To this salutation the people respond as usual.

C. Hitherto the priest, since he went up to the altar, has always turned toward the people when addressing these words to them. Why does he now say the words toward the altar?

P. The Preface is the introduction to the sacred Canon, or Action, of the Sacrifice, the most solemn part of the whole Mass; and now that the priest has once entered upon it, he turns no more to the people till it is concluded, but remains in the most intimate communion with Almighty God, and with the whole host of heaven.

C. There seems an extraordinary beauty and fitness in this provision. Proceed, sir, if you please, with the other verses and responses introductory to the Preface.

P. The priest next, raising his hands from the altar, and thus suiting the action to the words, addresses the people with the invitation, "Lift up your hearts;" as if saying, "Let us now withdraw entirely from earth, and put ourselves into communion with the Angels in heaven, that we may worthily prepare for the coming of our Lord, both God and Man." To this invitation the people respond in the person of the minister, "We have them with our Lord;" that is, "Our hearts are already lifted up, and with our Lord." The priest then proceeds, "Let us give thanks unto our Lord God; 'a tribute which is due to Him whom we acknowledge to be such by lifting up our hearts to Him. Let us therefore thank Him for all His benefits, and especially for the Eucharistic Sacrifice.'" To this the clerk answers in the name of the people, "It is meet and just;" "meet" in respect of His manifold benefits, and "just" on our parts who so largely enjoy them.

C. Does not the priest accompany the latter words by a fresh action?

P. He does so. His hands which were raised at the "Sursum corda," he now joins, at the same time inclining his head in lowly reverence at the remembrance of the Divine mercies.

C. How does the priest go on, after the clerk has answered, "It is meet and just"?

P. He then begins the Preface itself, by echoing, as it were, the pious sentiment of the response, and repeating it with increased force, "It is verily meet and just, right and salutary." "Right and salutary," no less than "meet and just." "Meet" for Him who claims our homage, "just"

in us who bestow it ; “right” on both these and on all other accounts ; “salutary,” for it conduces to our salvation, “that we should always and every where give thanks to Thee.” For the holy Psalmist bids us to “bless our Lord in every place of His dominion ;” * and again he says, “I will bless the Lord at all times, His praise shall be always in my mouth.” † In these words of the Preface there appears to be an allusion to the Divine Sacrifice, daily offered up, all throughout the world, to the praise and honor of God.

“Holy Lord, Almighty Father, Eternal God, through Christ our Lord.” ‘For Him we have for our Advocate with the Father, ‡ and by Him we have access through faith into this grace, wherein we stand and glory.’ §

“By whom the Angels praise thy Majesty, the Dominations adore, ¶ the Powers do hold in awe, the Heavens and the Virtues of Heaven and the blessed Seraphim do celebrate with united joy.”

Here four different emotions or actions are ascribed to the Angels, in which we are to imitate them ; viz. praise, adoration, awe, and joy. The priest next prays in the name of the faithful as well as of himself, “In union with whom we beseech Thee that Thou wouldest command our voices also to be admitted, with suppliant confession, saying.” Here the Church prays that our voices may be joined with those of the holy Angels, who are actually then assisting at the great Sacrifice, and preparing to commend it to the acceptance of the Eternal Father.

C. You said, sir, that there are several Prefaces, do they differ in form from that you have cited ?

P. I have given you the common or ordinary one, which is actually used on all days for which no special Preface is appointed, and which forms also the standard of all. The variations relate, principally, to the subjects of the different festivals on which they are introduced.

C. What is a double festival ?

P. One of higher, though not the highest, dignity. The order of precedence in holy days is as follows : 1. Double of the first class ; 2. Double of the second class ; 3. Greater double ; 4. Double ; 5. Semi-double ; 6. Simple.

C. How is the Mass of the day affected by these distinctions ?

P. On doubles there is but one Collect, except when some Saint, or Octave, is commemorated ; on semi-doubles there are three ; and on inferior festivals, five, or even seven, may be said, at the option of the priest.

* Ps. ciii. 22.

† Ib. xxxiii. 1.

‡ 1 John ii. 1.

§ Rom. v. 2.

¶ Ps. xcvi, 7 ; 2 Esd. ix. 6.

C. I am so much struck with the Preface you have quoted, that I should be glad, if you please, to know some of the variations according to season.

P. Your devotion, I am sure, will be promoted by knowing them ; they will show you how the Church brings out her high doctrine in a devotional shape. Thus, at Christmas, she introduces into the Preface, after the words "Almighty Father, Eternal God," the following appropriate address : "Because, by the mystery of the Incarnate Word a new effulgence of Thy brightness hath shown into the eyes of our mind, that while we acknowledge God in visible form, we may by Him be drawn into the love of things invisible : and therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing the hymn of Thy glory, evermore saying."

At Epiphany it is slightly varied, and runs thus: "Because when Thine Only-begotten appeared in substance of our mortality, He restored us by the new light of His own immortality."

In Lent it is as follows : "Who by corporal fasting dost restrain vices, elevate the mind, bestow virtue and reward, through Christ our Lord, by whom," as before.

At Passion-tide and on Feasts of our Redemption : "Who hast given to mankind salvation through the wood of the cross, that through the same means whence death arose life should rise again, and he who once conquered by wood should by wood be conquered, through Christ," as before.

At Easter, after the words "right and salutary" : "At all times to proclaim, O Lord, Thy glory : but chiefly on this day [or at this time], when Christ our passover was sacrificed : for He is the true Lamb who took away the sins of the world : who by His death destroyed our death, and by His resurrection restored our life : and therefore with angels," etc., as before.

At Ascension, after the words "Through Christ our Lord" : "Who after His resurrection appeared manifestly to His disciples, and in their sight was raised up to heaven that He might make us to be partakers of His divinity, and therefore with angels," etc.

At Pentecost, and during its Octave : "Who, ascending above all heavens, and sitting at Thy right hand, poured down on this day on the sons of adoption the Holy Ghost, whom He had promised : wherefore with joy shed abroad, all the whole world doth rejoice : moreover, also the supernal virtues above, and the angelical powers sing with one accord the hymn of Thy glory, evermore saying."

On Trinity Sunday, and on all Sundays in the year, to which no proper Preface is assigned, after the words "Almighty Father, Eternal God" :

“Who with Thine only-begotten Son and the Holy Ghost, art one God, one Lord ; not in the singleness of one person, but in the Trinity of one substance ; for that which, by Thy revelation, we believe of Thy glory, the same hold we of Thy Son, and the same of the Holy Ghost, without any difference or distinction ; that in the confession of a true and eternal Deity, there be adored in the persons propriety, and in the essence unity, and in the majesty equality, whom the angels praise, and the archangels, the cherubim also the seraphim, who cease not to cry continually, saying with one accord.”

On all Feasts of the blessed Virgin, after “Almighty Father, Eternal God” : “And thee in the . . . * of blessed Mary, ever Virgin, to praise, bless, and proclaim : who conceived thine Only-begotten, by the over-shadowing of the Holy Ghost, and without loss of the glory of Virginity, poured forth on the world the Eternal Light, Jesus Christ our Lord : by whom,” etc., as before.

On an Apostle’s Day, or on Feasts in any way commemorative of them, after “right and salutary” : “Humbly to beseech Thee, O Lord, that Thou wouldest not, O Eternal Pastor, forsake Thy flock, but guard it, through Thy blessed Apostles, with continual care : that it may be governed by those same rulers, whom Thou didst appoint to be set over it as pastors to fulfil Thy work, in Thy stead : and therefore with angels,” etc., as before.

C. These forms are evidently introductory to something else. Will you kindly, reverend sir, tell me to what ?

P. All of them conclude with two short hymns ; 1. the Sanctus, addressed to the blessed Trinity ; “Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory ;” 2. the words addressed by the children to our Divine Redeemer on His entry into Jerusalem. The former is taken from the Prophet Isaias, where we read that the Seraphim cried one to another, saying, “Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory.” † This hymn has probably formed part of the Mass from Apostolic times. Pope Sixtus I. ordered that it should always be sung before the Sacred Canon. It is found in all the ancient Liturgies.

C. Why does the priest, having sung or said the Preface with his hands extended, always join them at the Sanctus ?

P. Perhaps to signify that he unites himself with the angels ; at the same time he bows his head, as if with them, in acknowledgment of the Divine Majesty.

C. What is the latter hymn ?

P. It consists in the words of the children addressing our Lord on

* Here the name of the Mystery is inserted.

† Is. vi 3.

entering Jerusalem the Sunday before His Passion. "Blessed is He that cometh in the name of the Lord; Hosanna in the highest." This is an expression of thanksgiving, very suitable to the time when our blessed Lord is about to come to us in the Holy Sacrifice and Sacrament. The priest, on saying these words, signs himself with the sign of the Cross, in memory of the Passion which he is about to commemorate.

C. Why does the server ring a little bell during the Sanctus?

P. To give notice to the faithful present that the Canon of the Mass is about to begin, in order that they may raise up their hearts to God with increased fervor, and put themselves in dispositions to receive Him. It is time now to speak of

THE CANON OF THE MASS.

C. What is meant by the word Canon?

P. It is a Greek word signifying Rule; and here it means the Rule, or Formula, according to which the Sacrifice of the New Law is to be celebrated.

C. Is this prescribed Form of the Sacrifice called by any other name?

P. Yes; some of the Fathers call it the Prayer (by way of eminence); and it is called also, in the language of the Church, the "Action;" since hereby the Sacrament of our Lord's most sacred Body and Blood is "wrought" or "made" (*conficitur*). Hence the expression *Infra* (for *intra*) *Actionem*; "within the Action."

C. To whom is the authorship of the Canon ascribed?

P. It is probably the work of no single author, but a kind of *symbolum*, or contribution from many holy Popes and Doctors, none of them later than St. Gregory the Great; but extending back to the time of the Apostles; and incorporating the tradition of their words, and those of our blessed Lord Himself; as the Council of Trent has it.

C. What evidence does the Canon bear of its own great antiquity?

P. Its containing the names of Apostles and martyrs alone, shows that it is prior in date to the fourth century; till which time the *cultus*, or religious veneration, of Confessors was not introduced. (Pope Benedict XIV. *de Sac. Miss.*)

C. You have said, following the Council of Trent, that the sources of the Canon are to be found in Apostolical traditions, and the ordinances of holy Popes. Will you further tell me what portions are traced to the one, and what to the other original?

P. The narrative introductory to the consecration, and the form of consecration of the Chalice, certainly contain Apostolical traditions of the actions and words of our Blessed Saviour, who (as we know from St.

John xxi. 25 and Acts xx. 35) said and did many things which are not in the Holy Gospels. As to the additions of holy Popes, it is believed that St. Leo added the words "*Sanctum Sacrificium, immaculatam Hostiam,*" at the end of the prayer following the consecration. And St. Gregory the Great is said to have introduced the words before the consecration, "*diesque nostros . . . grege numerari;*" also to have added the names of the holy Virgins and Martyrs SS. Agatha, Lucia, Agnes, Cæcilia, and Anastasia, to the second commemoration of Saints. After St. Gregory the Great, as Cardinal Bona considers, nothing was added.

C. What are the actions with which the priest begins the Canon ?

P. He extends and elevates his hands, at the same time raising his eyes to the crucifix ; then lowering his hands and joining them, he lays them on the altar, and at the same time makes a profound inclination of the body. These actions being over, he begins the Canon.

C. Please to explain its different parts in succession, both words and accompanying actions.

P. In the posture of humility and supplication I have just described, the priest begins the Canon as follows, making the sign of the Cross three times over the oblata, or materials of the Sacrifice, in the parts which I shall note :

"Therefore we humbly beseech and pray Thee, most clement Father, that through Jesus Christ our Lord Thou wouldest accept and bless (here, having first kissed the altar, he makes three crosses) these ✠ gifts, these ✠ presents, these holy ✠ and unspotted sacrifices, which we offer Thee in the first place for Thy Holy Catholic Church : vouchsafe to give it place, to protect, unite, and govern it ; together with Thy servant our chief Pastor N., and our Bishop N., and all orthodox and worshipers of the Catholic and Apostolic faith."

And now follows the explanation of this solemn prayer :

Therefore, as united with the company of Angels, we humbly beseech and pray Thee, most clement Father, calling upon Thee by the title which reminds us of our filial claim upon Thy goodness, that through Jesus Christ our Lord, through whom only our prayers can be made acceptable to Thee, and the rather because of the Sacrifice instituted by Him which we are about to offer in His name and on His behalf, Thou wouldest accept and bless these gifts which Thou hast bestowed upon us in Thy wonderful mercy and condescension, these presents which in Thy Son's name we offer Thee, these holy and unspotted sacrifices, above all gifts and presents, the offerings of many worshipers, the offered on many altars, which we offer Thee in the first place for Thy Holy Catholic Church : vouchsafe to give it peace and to protect it from external enemies, to unite it by inward union among its members, and govern it by Thy

counsel and Holy Spirit ; together with Thy servant our chief Pastor N. and our Bishop N., and all orthodox and worshipers who agree in the doctrine, and worship according to the form, of the Catholic and Apostolic faith.

C. Why does the priest make the crosses ?

P. In commemoration of the Passion of our Divine Redeemer, through which the gifts and offerings He blesses are sanctified.

C. Who are the "orthodox" etc. ?

P. All members of the Catholic Church, and especially all whose lives are devoted to religion or who labor as missionaries for the conversion of souls; all benefactors to the Church and the poor ; all Christian princes and those in authority who have the means of advancing the faith of Christ.

C. Is not the name of the reigning king or queen specially mentioned here ?

P. Yes, in countries where the sovereign is happily a Catholic.

C. Does not the Church pray for those who are out of her communion ?

P. She specifies the "orthodox" only ; but in this number she certainly includes children who have been truly baptized, although out of her communion, and are not yet of age to perform any heretical or schismatical act, whether external or internal. As to all others, whether infidels, heretics, or schismatics, the Church holds that to them also the holy Sacrifice may be remotely applicable, at least by impetrating in their behalf the grace of conversion to the true faith and communion of our Lord and Saviour. We shall next speak of.

THE MEMENTO OF THE LIVING.

C. What is the Memento of the Living ?

P. It is a prayer named from its first word, "Memento," "Remember," and introduced in this part of the Mass for all those living persons to whom the priest may desire to apply in an especial manner the fruit of the present sacrifice.

C. What are the words of this prayer ?

P. "Remember, O Lord, Thy servants and handmaids, N. N., and all here present, whose faith is known, and their devotion manifest to Thee, for whom we offer, or who offer to Thee, this sacrifice of praise, for themselves and all theirs, for the redemption of their souls, for the hope of their salvation and safety, and who render their vows to Thee the eternal, living, and true God !"

C. For whom and for what does the priest here pray ?

P. 1. For those whose names he mentions in secret, or to whom he adverts in thought ; 2. for all present ; 3. for all who, whether present or absent, join in the offering of the Mass ; 4. for their relations, friends and

dependents ; 5. for their particular intentions, *i. e.*, for those blessings, eternal and temporal (if lawful), which they may intend to gain through the Mass.

C. Who are those whom he specifies ?

P. Any to whom he is specially bound, whether by the obligation of an express engagement to remember them in the Mass, or by ties of spiritual or natural relationship, gratitude, friendship, etc.

C. May he, in this memento, name or remember persons out of the Church ?

P. Yes, in a secondary and qualified way, and especially that they may be converted to the true faith.

C. How is the Mass here called "a sacrifice of praise" ? I thought this form of expression had been heretical.

P. So it is, if the Mass be so designated in any *exclusive* sense. A sacrifice of praise and thanksgiving it certainly is, only it is much more ; it is a commemorative and propitiatory sacrifice also, as the Church abundantly teaches and implies. Just in the same way, it is true that the people offer sacrifice as well as the priest ; but it is heresy to say that they offer sacrifice *as* the priest.

C. Then there is a certain degree of truth even in heresies.

P. You are very right ; heresy is always partial truth ; but in religion, the renouncing of any part, however small, of the whole truth, is heretical error.

C. You do not mean, sir, do you, that a person is no better as to his faith who holds the truth of the Church all but a little than he who falls greatly short of it ?

P. The nearer he comes to the Catholic faith, the better hope, of course, there is that he will reach it ; and the more of it he embraces, the better also will be his moral disposition. Some truths of religion are also in their own nature of a more saving tendency than others. Still he that is not a Catholic is a heretic ; and Catholic none can be without accepting the entire faith of the Church, not piecemeal, but as a body of truth upon her authority.

C. This seems a hard doctrine.

P. Not more so, surely, than the corresponding truth in morals, *i. e.*, "Whoever shall keep the whole law, but offend in one point, is become guilty of all" (St. James ii. 10).

C. But to return to the Mass. Excuse me, sir, if what I am going to say appears foolish or unbecoming ; but I cannot help wondering at the boldness of the Church in using, as in these instances, the very language which heretics have abused.

P. Your remark, dear child, so far from being improper, is a most

just and reasonable one. This noble freedom of expression is just what comes of being in the right, and feeling, as men say, sure of our ground. It is rickety or purblind walkers who have need to pick their steps. The Church, like the Scriptures, in embodying the whole truth, comprehends inclusively those partial truths which, when disjointed and torn from the rest, become symbols of heresy. For as men of low birth do not really dignify their origin by borrowing some armorial ensign from the escutcheon of a noble house, so neither may sects of yesterday entitle themselves to a place in the pedigree of the Church by tearing some article from her creed, or appropriating some fragment of her ceremonial.

THE "COMMUNICANTES."

C. The "Memento," I suppose, is a kind of break in the Canon?

P. It is so; the priest turns his eyes from the Missal to the middle of the altar, and there, with his hands joined and raised towards his face, makes his remembrance and prayer for some moments in secret.

C. You say in secret; but is not all this part of the Mass said in silence?

P. Yes; the priest does not speak aloud from the "Sanctus" to the "Nobis quoque peccatoribus." But he is bound to articulate every word so as to hear himself without being heard by those present; like Anna, the mother of Samuel, who prayed in her heart and moved her lips, but was not heard at all.* In the Memento, however, both of the living and the dead, he says no word, but prays in mind alone.

C. And this over, how does he proceed?

P. Turning his eyes towards the Missal, and extending his hands (the position used throughout the Canon when the priest reads from the book), he proceeds to the "communicantes," or commemoration of the saints in glory, which is made in the following words:

"Communicating, and venerating the memory, in the first place, of the glorious and ever-Virgin Mary, Mother of God, even our Lord Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul: Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, Cosmas and Damian, John and Paul, and all Thy saints, by whose merits and prayers grant that in all things we may be fortified by the help of Thy protection, through the same Christ our Lord. Amen."†

C. Is this prayer found in the most ancient Liturgies?

P. Yes, in substance, but with some variation in detail. All agree in

* 1 Kings i. 13.

† See note A, p. 278.

placing the Blessed Virgin before all other saints, and in assigning her the same high titles of honor with the Roman.

C. What is the meaning of "communicantes," or "communicating" with which the commemoration begins?

P. It means "putting ourselves in communion with saints commemorated."

C. I observe that in the Missals this part of the Canon is introduced with the words "*infra actionem.*" What is meant by this notice?

P. The priest, having specified for whom he is to offer the Holy Sacrifice, enters upon the more solemn part of it, called the Action or Consecration, which opens with the commemoration of the saints in glory.

C. Why does the Church omit the name of St. Matthias from the commemoration of the Apostles?

P. Because St. Matthias was not an Apostle at the time of our Lord's Passion. The number, twelve, is made up by the addition of St. Paul, who is always united to St. Peter in the memory of the Church; as she sings (applying to those "glorious princes of the earth" what was said of David and Jonathan), "They loved one another in life, and in death they are not divided." Perhaps, too the Church has regard in this place to the mystic number, twelve; for first twelve Apostles, and next twelve Martyrs, are specified.

C. Why Martyrs only, and not Confessors?

P. Because, as we observed before, the public veneration of Confessors was of somewhat later origin.

C. How do you justify the expression, "by whose merits," applied to saints? Is there any other cause of justification besides the merits of Christ?

P. No; there is no other primary and original cause, as the Church implies in this very prayer, by ending it, "through Christ our Lord." But the good works of Christians derive a saving efficacy from their essential and indissoluble union with Christ, and are even said to be (in and through Him) meritorious; far more, then, the holy lives and glorious deaths of the Apostles and other saints, and chiefly the pre-eminent graces of the Blessed Virgin.

THE PRAYER "HANC IGITUR OBLATIONEM."

C. What prayer does the priest say next in order?

P. Strengthened in the communion of the saints, and encouraged by the hope of their intercession, he follows up the oblation, saying:

ε "We beseech Thee, therefore, O Lord, that, being pacified, Thou wouldest accept of this oblation of our service, and that of all Thy family and dispose our days in Thy peace; and command us to be delivered

from eternal damnation, and to be numbered in the flock of Thine elect: through Christ our Lord. Amen.”

C. What is known about the history of this prayer ?

P. The three petitions at the end of it were added by St. Gregory the Great. The rest comes from the older Liturgies.

C. Does not the priest, in saying this prayer, use a peculiar action of the hands ?

P. Yes ; having previously joined them, he opens them without separating them, and spreads them over the *oblata* (or materials of the Sacrifice), with the palms toward the altar.

C. What is the meaning of this action ?

P. Spreading the hands is a sign of submission to the Divine power ; holding them over any subject is a token of benediction ; and as the thing to be blessed is here of greatest dignity, both the hands are used, and not one only, as in ordinary blessings. Moreover the palms of the hands, which are here brought to bear upon the offerings, are specially anointed at the ordination of a priest, with the prayer that “all which they bless may be blessed.” You will observe that in this prayer three distinct favors are asked, besides the acceptance of the sacrifice, viz.: 1. that our days may be ordered in peace ; 2. that we may escape eternal condemnation ; 3. that we may be numbered among the elect of God, or have our “calling and election” made “sure.”

When the priest spreads his hands over the oblation, the server rings his bell, to give notice that the consecration is drawing near.

C. And this prayer ended, how does the Canon proceed ?

P. Next follows a prayer in continuation of the former, during which the priest once more signs the oblation with the sign of the cross. It is as follows :

“Which oblation we beseech Thee, O Lord, that Thou wouldest vouchsafe in all to make blessed, ✠ ascribed, ✠ ratified, ✠ rational, and acceptable, that it may become to us the Body ✠ and Blood ✠ of Thy most-beloved Son, our Lord Jesus Christ.

C. How is that prayer explained ?

P. Its great object is to ask that the miracle of Transubstantiation may be vouchsafed in the change of the bread and wine into the Body and Blood of Christ. It also asks that the sacrifice may be “blessed,” “ascribed” to God, “ratified” in its effect, and that it may be both a reasonable service (Rom. xii. 1), *i. e.*, unlike the sacrifice of beasts, and well-pleasing to God. This prayer is of the greatest antiquity, and is commented on by St. Augustine in almost the above words.

C. Why does the priest here make five crosses ?

P. The nearer we come to the act of sacrifice, the more incumbent it

is to bring the Passion of our Lord to mind as the great subject to be commemorated and represented. And now that the materials of the sacrifice have been duly prepared and blessed to their sacred use, "all things are ready" for

THE CONSECRATION.

P. The priest has now to perform the most solemn act of the highest office in the world. In the exercise of the power which he has received at ordination, he is to make the most precious Body and Blood of our Lord present on the altar, to the unspeakable benefit and consolation of all faithful souls. This power it is which raises the priest, as St. Chrysostom says, above angels; for to compare it with any dignity of this world would be simply preposterous. Nay, if dignity there ever were to which it may suitably be likened, it was that of the blessed Virgin, chosen by the Holy Trinity to be the means of giving the Eternal Son of God to the world. Collect then, dear brother, all your devout attention, while I instruct you in the ceremonies which the Church has prescribed on this great subject.

The priest having concluded the forementioned prayer, which he says with hands joined, prepares for the consecration, by first separating his hands, and gently rubbing the thumb and forefinger of each within the corporal. The reason of this action is to free them from any grain of dust, or other substance, which they may have gathered up since the "Lavabo;" or, at any rate, to remind himself of the reverence due to the august mysteries he is about to approach. While performing this action, he says (still secretly) the following words of preparation :

"Who, the day before He suffered,* took bread into His holy and adorable hands, and with eyes lifted up to heaven to Thee, God, His Almighty Father (here the priest raises his eyes to the crucifix), did bless (here holding the Host in the left hand, he makes over it with the right the sign of the Cross), break, and give to His disciples, saying, Take and eat ye all of this," etc. (Here he pronounces attentively and devoutly the words of consecration.) These words over, he kneels and adores our blessed Lord, now present in the Sacrament. Then rising, he elevates the Sacred Host above his head, for the adoration of the faithful, and afterward slowly lowers it, and places it reverently upon the corporal; after which he again kneels and adores. During each of these actions, subsequently to the consecration, the server rings his bell to excite the devotion of the faithful.

The consecration in the species of Bread being over, the priest goes on to that in the species of Wine.

* See note C, p. 279.

Rising, therefore, from his last act of adoration, he uncovers the chalice (upon which the pall has rested since the offertory), and rubbing the thumb and finger of each hand over it, that any fragment of the Sacred Host which may have adhered to them may fall in, he repeats the words of preparation : " In like manner after supper, He took also this goodly chalice into His holy and adorable hands, also giving thanks to Thee (here he inclines towards the Blessed Sacrament on the altar), He blessed and gave to His disciples, saying, Take and drink ye all of it ; for this," etc. (Here he pronounces attentively and devoutly the words of consecration.)

C. Is the form of consecrating under the species of wine the same as that in the Gospels ?

P. It is the same in substance, with certain other portions which express an apostolic tradition of our Lord's words.

C. Does the Church use these words of our blessed Lord in a merely narrative sense ?

P. No ; she uses them not as a servant merely repeating his masters message, but as an ambassador, charged with authority to effect a great work in his sovereign's name.

C. How do you explain, " with eyes lifted up to heaven " ? We do not read in the holy Gospels that our Lord performed this action before consecrating the Blessed Eucharist at the Last Supper.

P. We do not ; but it is related in the oldest Liturgies, upon the authority, probably, of the Apostles themselves.

C. And why does the priest make the sign of the cross at the consecration in both species ?

P. The cross is the sign and badge of the power in virtue of which he claims to perform the act of Christ.

C. Why does the priest elevate the Blessed Sacrament ?

P. In order that the faithful may adore our Lord present therein.

C. What kind of reverence is that which the Church pays to our Lord in the Holy Sacrament ?

P. It is the highest kind, called *Latria*, which signifies worship due to God alone.

THE PRAYER AFTER THE ELEVATION.

C. What follows the Elevation ?

P. When the priest has adored the precious Blood of our Lord for the second time, he proceeds to say the following prayer : " Whence both we Thy servants, and also Thy holy people, mindful, O Lord, as well of the blessed passion as also of the resurrection from hell and glorious ascension into heaven of the same Christ Thy Son our Lord, do offer to Thy Most



THE GUARDIAN ANGEL.

High Majesty, of these Thy gifts and grants, a pure ✠ host, a holy ✠ host, an ✠ immaculate host ; the holy bread ✠ of life eternal, and the chalice ✠ of perpetual salvation." In the places noted the priest makes five crosses ; three over the Sacred Host and chalice together, and afterwards one over the Sacred Host and one over the chalice.

C. How old is this prayer ?

P. As old as the Mass itself ; it is found, with slight changes, in all the early Liturgies.

C. What is its import ?

P. It appears to be taken up from the words, "This do in remembrance of Me," which form the sequel of the consecration of the chalice. Perhaps it may be connected with that Divine precept in some way like the following : "Even so, Lord, Thou biddest us remember Thee ; wherefore mindful," etc. Perhaps, also, it contains an allusion to the last prayer of Oblation : "Receive, O Holy Trinity," etc. For in that prayer the Church commemorated the Passion, Resurrection, and Ascension of our Lord ; and here, in making the oblation of the real Body and Blood of our Redeemer, she renews the memory of the same mysteries which before she celebrated in offering the materials of the sacrifice. But whereas in the former prayer she added to the chief mysteries of our Redemption the commemoration also of the Blessed Virgin, St. John the Baptist, and the Holy Apostles, here she names no subject but the Passion, Resurrection, and Ascension of Christ. We may observe that the priest again associates the people with himself as partakers in the act of oblation.

C. But why does the priest bless the Holy Sacrament after consecration ? It seems almost like an indignity (excuse me) that the minister should bless his Lord ; at any rate, it seems a gratuitous and superfluous act of honor. Surely consecration includes all other benedictions, and in including, supersedes them ?

P. And accordingly theologians have interested themselves in the question. You feel naturally that this act seems to reverse the rule, "Without all contradiction that which is less is blessed by the better." * But let us hear Pope Benedict XIV., who sums up the various opinions of divines. He concludes that crossings after the consecration are to be estimated very differently from the same action before it. After the consecration, they are to be taken rather as attestations or commemorations than as benedictions ; or as benedictions of that class which express the reverence of the Church and the sanctity of the object so honored, but without being effective of any change in its state or quality. As to the five crossings used in this place, they are considered to have reference to the five sacred wounds of our Lord.

* Heb. vii. 7.

C. But the Sacred Host is here called "Bread." How do you reconcile this with the doctrine of Transubstantiation?

P. It is an instance of that generous freedom of expression peculiar to the Church of which I have already spoken. The Church, having amply secured the doctrine of the Real Presence of our Lord in the Blessed Eucharist, has no shyness in expressing it under those mystical representations by which, in Holy Scripture, it is so beautifully shadowed forth. The Blessed Eucharist is our true Bread, because it is the aliment of our souls, and because bread is the form under which our Redeemer, who styles Himself the Living Bread, * vouchsafes to impart Himself to us.

THE REMAINING PRAYERS OF OBLATION.

C. What follows upon the last prayer?

P. Its sentiment is carried on in another, which runs as follows: "Upon which vouchsafe to look with a propitious and serene countenance, and to make acceptable to Thyself, even as Thou didst vouchsafe to make acceptable the offerings of Thy child Abel the just, and the sacrifice of Abraham our patriarch, and that which Thy high priest Melchisedech did offer to Thee, a holy sacrifice, an immaculate host." This prayer and that which follows it are also found in the ancient liturgies.

C. What is the intention of the prayer you have just cited.

P. In it the Church asks that Almighty God will be pleased to look with a favorable eye upon the present offering, even as He accepted the primitive offering of Abel (Gen. iv.), Abraham (Gen. xii.), and Melchisedech (Gen. xiv.); not, of course, as comparing these sacrifices with the Sacrifice of the New Law in point of dignity, but regarding them as its types, which received favor both on account of the devotion of the offerers and their own high signification.

C. Why are these three sacrifices particularly specified, when all the ancient sacrifices were alike typical of the Offering on the Cross?

P. Besides the connection of type and antitype between all the ancient sacrifices and the great Sacrifice of the New Law, there is something in each of the three sacrifices specified in the Canon of the Mass which bears with an especial propriety upon the great Christian Sacrifice; for as Abel offered the firstlings of his flock, † and thence gained a singular respect to his sacrifice, so Christ, our Passover, is the "Firstborn among many brethren." ‡ And Abel's blood shed by his brother represents Christ slain through the malice of the Jews, and shedding His precious blood for the sins of the world. The sacrifice of Isaac was a type of the great Sacrifice on the Cross; it is probable even that Abraham had a foresight of it, since our Lord says of him, "Abraham rejoiced that he might see My

* St. John vi. 48.

† Gen. iv. 4.

‡ Rom. vii. 29.

day ; he saw it, and was glad." * And lastly, the sacrifice of Melchisedech was a direct type of the Eucharistic Sacrifice ; for, being a priest of the Most High God, he brought forth bread and wine. †

C. The concluding words of the prayer, " a holy Sacrifice, an immaculate Host," appear to relate to the primitive sacrifices. Can this be so ?

P. Those words refer to the oblation of the Holy Eucharist mentioned at the beginning of the prayer ; not to the sacrifices of the patriarchs, which are introduced in the way of parenthesis.

C. I observe that, after the consecration, the priest holds the thumb and forefinger of each hand joined together. Why is this ?

P. Partly out of reverence to the adorable Sacrament, in order that, after having handled the sacred Body of our Lord, he may touch no other object except itself till the fingers have undergone ablution ; and partly in order to prevent minute portions of the Blessed Sacrament which may possibly have adhered to the fingers sustaining any irreverence by the fingers coming into contact with other substances.

C. How full of reverence and love to our Lord are all these arrangements !

P. Moreover, you should know that, for a similar reason, the priest, when he kneels *after* the consecration, places his hands *within* the corporal, whereas previously he laid them on each side of it ; and that whereas before he placed the *palms* of the hands on the altar, now, in order to prevent the consecrated fingers touching it, he presses it with the sides of the hand alone ; and, once more, that whereas, up to the consecration, the priest inclined towards the crucifix, he makes his reverence after it to our Lord in the Blessed Sacrament.

C. How does the Canon proceed ?

P. With a prayer which the priest says in a posture of profound humility, resting his joined hands on the edge of the altar. It is as follows : " We humbly beseech Thee, Almighty God, that thou wouldest command these to be carried by the hands of Thy Holy Angel to Thy sublime altar, before the sight of Thy divine Majesty, that all of us who (here he kisses the altar) by this participation shall receive the most holy Body ✠ and Blood ✠ of Thy Son may be filled with all celestial benediction and grace : through the same Christ our Lord. Amen."

At the mention of the most holy Body and Blood of our Lord, the priest makes one cross over the Sacred Host, and another over the chalice ; and at the words " all celestial benediction " he makes the sign of the cross upon himself.

C. Who is understood by the " Holy Angel " ?

P. Some interpret it of the Angel deputed by God to watch over the

* St. John viii. 56.

† Gen. xiv. 18.

particular Mass—the Guardian of the Sacrifice, or the Guardian of the priest, who especially watches over his solemn ministerial acts. For if Angels assisted at the sacrifices of the old law, as we learn from several places of Holy Scripture,* it is but reasonable to suppose that similar assistants are not wanting at the sacrifice of the Church. Other divines of still higher authority understand the “Holy Angel” to mean Christ Himself—the “Angel of great counsel,” as He is styled by the Church, in allusion to His title of Counsellor (Isa. ix.: see the Introit of the third Mass on Christmas-day).†

C. Why does the priest lay his joined hands on the altar, and kiss it in the course of the prayer?

P. A posture of the humblest devotion and most fervent supplication is natural in a prayer which asks that such immense favors should be granted to the request of sinners. The kiss is a sign of confidence and reconciliation.

THE MEMENTO OF THE DEAD.

C. What follows the prayer last explained?

P. The “Memento of the Dead,” corresponding with the “Memento of the Living,” which occurs in the earlier part of the Canon. It is as follows:

“Remember also, O Lord, Thy servants and handmaids, who have gone before us in the sign of faith, and sleep in the sleep of peace, N. N.: to them, O Lord, and to all who rest in Christ, we beseech that Thou wouldst grant a place of refreshment, light, and peace: through the same Christ our Lord. Amen.”

At the last words the priest bows towards the Blessed Sacrament.

C. Was this prayer always used in the Mass?

P. Yes; it is so ancient and was so universal as to leave no doubt of its being an apostolical tradition.

C. How far may those who have died out of Catholic communion be remembered in this prayer?

P. The same rule applies here as in the “Memento of the Living,” except that the *conversion* of those remembered cannot here enter into the objects of the petition. But considering the great excuses which want of opportunity, the defects of education, and other similar disadvantages, furnish in the case of material (*i. e.*, actual but unconscious) heresy and schism, the Church is willing to extend the judgment of charity to many (we know not how many) who have died out of her pale. Still the trembling hope with which we ask God to extend to them the benefits of a

* Gen. xxii.; Judg. vi. xiii.; St. Luke i.

† On this title of our Blessed Lord, see Le Brun, *Cérém. de la Messe*, p. iv. art. 13.

propitiation intended for the faithful, is something very different indeed from the comfort with which we can appeal to Him for those who have "gone before us," at least "in the sign of" true Catholic "faith.]"*

THE "NOBIS QUOQUE PECCATORIBUS"

P. The priest here breaks silence with a mournful confession, at which, like the publican in the parable, he strikes his breast; then immediately resuming silence, he continues the prayer of which these sorrowful words form the commencement. It is altogether as follows:

"Vouchsafe to give us sinners, Thy servants, hoping in the multitude of Thy mercies, some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, and all Thy saints, into whose company we beseech that Thou, who weighest not merits but pardonest offences, wouldest be pleased to admit us: through Christ our Lord."

C. What is the force of this prayer?

P. Mention having been made in the prayer for the dead of the state of eternal blessedness, the Church proceeds to ask that we sinners may likewise receive a portion in the same inheritance, together with those members of the kingdom of glory who are enumerated, and all other the saints of God.

C. Who is St. John, named in this catalogue?

P. Most probably St. John the Baptist, who, with St. Stephen, first received the crown of martyrdom after the coming of Christ. But others have supposed that it is the Evangelist; and that, having been formerly named as an Apostle and Martyr, here he is commemorated as eminent together with St. Stephen, for the grace of virginity. But the former opinion is the more approved. I have already said why St. Matthias was omitted in the earlier list; here the omission is supplied.

C. I would know also something of the other saints here commemorated.

P. St. Alexander was Pope early in the second century; St. Marcellinus and St. Peter suffered for the Faith under Diocletian; SS. Perpetua and Felicitas were martyred under the Emperor Severus in the third century. The rest are better known. Cardinal Bona remarks (*Rev. Liturg.* l. ii. c. 14, n. 5), that in this catalogue various orders of sanctity are represented. Thus, St. Stephen was a deacon; St. Matthias and St. Barnabas, apostles; St. Ignatius, a bishop; St. Alexander, a pope; St. Marcellinus, a priest; SS. Felicitas and Perpetua were married; and the rest

* The passage here contained within brackets is omitted in the Italian translation, as being "applicable rather to a Protestant than to a Catholic country." It is consequently not included in the Roman "imprimatur."

were virgins. We may observe, also, that, as before, none but martyrs are commemorated.

THE CANON CONTINUED.

C. How does the Canon proceed?

P. Taking up the last words of the preceding prayer, "Through Christ our Lord," he continues: "By whom, O Lord, Thou dost always create, sanctify, ✠ vivify, ✠ and bless, ✠ and grant us all these good things." (At the crosses the priest signs the Sacred Host and chalice together; and then with the former make five crosses, three over the chalice, and two between it and himself, at the same time saying) "through ✠ Him and with ✠ Him, and in ✠ Him, to Thee God the Father Almighty, ✠ in the unity of the Holy Ghost, be all honor and glory. (Here the priest holds the Sacred Host over the chalice, and slightly elevates both of them together).

C. Why are these attributes of God here commemorated?

P. In reference to the Adorable Sacrament. He who "creates all these things," can also "sanctify," "vivify" (that is, renew as to their nature and object), "bless" them to our profit, and "grant" them to our use. Durandus thus paraphrases this prayer: "Thou dost create" these gifts by giving them a being; "sanctify" them by consecration; "vivify" them by changing their substance; "bless" them that they may be profitable; and "grant" them so as to profit us.

C. What is the action which the priest performs in raising the Sacred Host with the chalice?

P. It is called the Little Elevation; and is of greater antiquity than that which follows upon the consecration. Since, however, the latter has been introduced in the Church, this second Elevation has been less solemn; the Sacred Host and chalice are raised but a short distance from the altar, and are not presented to the people for adoration.

C. What does the Little Elevation express; and what thoughts should accompany it?

P. It may be regarded as an act of homage to the majesty of God in the creation of the world through the instrumentality of the divine word; for by this act we make Him a distinct and special oblation of the divine Holocaust; the Body and Blood of His Son Jesus Christ.

C. Is not the bell sometimes rung at this second Elevation?

P. Yes; this custom prevails in several Catholic countries. I have heard of it as existing in Spain, Portugal, France, and Ireland; but it is not universal in the Church. At Rome, the bell is rung at the Sanctus and Elevation only.*

* When the Blessed Sacrament is exposed, it is not rung at all; nor between Holy Thursday and Holy Saturday.

OUR LORD'S PRAYER.

C. Here the priest again says aloud, "*Per omnia sæcula sæculorum,*" does he not ?

P. Yes ; in this place he again lifts up his voice, which, except in the penitential words, *Nobis quoque peccatoribus*, has not been heard since the beginning of the Canon.

C. Is the sentence *Per omnia sæcula sæculorum* the end of a prayer, as in the former instance ?

P. Yes ; it is so on each of the three occasions on which it forms the introduction of an address to the people. And in every instance it is a kind of pledge to the people that the priest has been all the while interceding for them. Here it is the termination of the prayer last cited, which ends, you remember, with an ascription of honor and glory to the blessed Trinity. This doxology concludes, as usual, with the words, which are said aloud : "For ever and ever." R. Amen. Then the priest immediately rejoins : "Let us pray ;" after which he prefaces the Lord's Prayer with the following introduction : "Admonished by salutary precepts, and informed by the Divine institution, we presume to say," etc.

C. What is the meaning of this introduction ?

P. It imports that, except with the encouragement of our Lord's precept and institution, sinners such as we could not venture upon addressing God in those terms of filial confidence and affection with which the "Our Father" opens.

C. And now of the Lord's Prayer itself. Is it of great antiquity in the Mass ?

P. Yes ; all the older Liturgies contain it ; and it is generally thought to have been introduced by the Apostles, if not under the direct sanction of our Lord Himself.

C. But do not some attribute its insertion in the Mass to St. Gregory ?

P. If so, they mean that St. Gregory confirmed or modified its use.

C. By what ceremonies is it accompanied ?

P. The priest having covered the chalice, after holding the Sacred Host over it, adores the precious Blood of our Lord (as is customary before and after exposing it), then laying the palms of his hands on the altar, within the corporal, he proceeds to the "Our Father" ; at the words "Let us pray" he joins his hands, and keeps them joined during the short preface. Then extending them, and inclining his head toward our Lord in the blessed Sacrament, and keeping his eyes intently fixed on Him, he goes on to say, slowly and reverently, our Lord's Prayer.

C. May the priest be considered to say our Lord's Prayer in any particular spirit and intention, such as may also be shared by those present ?

P. Beyond all doubt ; he may be understood to use it with an especial eye to the goodness of God in the blessed Eucharist.

C. Could you throw this idea into a paraphrase ?

P. I will attempt to do so. "Our Father," whom we so address in the spirit of adoption, as sons begotten to Thee through the Blood of Jesus Christ, our great High Priest and salutary Victim ; "who art in heaven," yet condescendest to our weakness ; "hallowed be Thy name," and especially for these Divine mysteries. O, may this act of ours be some compensation for all the injuries and blasphemies which Thy Eternal Son sustains in this most precious instance of His condescension to man ! "Thy kingdom come," in anticipation and hastening whereof we do thus continually "show our Lord's death" by "eating this" Divine "Bread," and "drinking this" precious "Chalice" (1 Cor. xi. 26). "Thy will be done on earth," by all Thy people, and especially by Thy priests, who strive to serve Thee and to fulfil all Thy mind, even "as it is in Heaven" accomplished by the Angels, whose office they bear as Thy ministers, and whose alacrity they would imitate with the intensity and ardor of a "burning fire" (Ps. ciii. 4). "Give us this day our daily bread," even as Thou art now about to give it us in this most holy banquet, even the bread of Angels, the bread which Thou hast given us from Heaven, "having in it all that is delicious, and the sweetness of every taste" (Wisd. xvi. 20). "And forgive us our trespasses," through the great Sacrifice of Propitiation, which here we commemorate, and represent, and continually offer in its unbloody form ; "as we forgive them that trespass against us," desiring, before bringing our own offering to the altar, to be reconciled with them (St. Matt. v. 23, 24), whose light "trespasses against us," how can we remember amid these precious memorials of Thy pardoning love for sinners ? But forasmuch as this precious Sacrifice is a pledge not less of Thy sanctifying than of Thy saving power ; therefore we ask that through it Thou wouldest be pleased not only to "lead us not into temptation," but also to "deliver us from" all "evil," both of soul and body. And, therefore, we say, Amen. So be it.

THE SEQUEL OF OUR LORD'S PRAYER.

P. Then straightway, taking up the last words of our Lord's most holy Prayer, and, as it were, paraphrasing its last petition, the priest continues : "Deliver us, O Lord, we beseech Thee, from all evils, present, past, and future, and through the intercession of the blessed and glorious ever Virgin Mary, Mother of God, with Thy blessed Apostles, Peter and Paul, and Andrew, and all the Saints, grant of Thy goodness peace in our days, that, being holpen by the aid of Thy mercy, we may be ever free from sin, and secure against all disturbance, through," etc. During this prayer

the priest holds the paten in his right hand, and at the words, "Grant of Thy goodness peace in our days," he crosses himself with it from the forehead to the breast, and across the shoulders; at the words, "that by the aid," he kisses the paten, and then, with all reverence and devotion, places it under the Sacred Host.

C. What is the meaning of these actions?

P. The priest signs himself with the paten, to remind himself that all our hope of that peace and deliverance from evil, for which he is then praying, is in the Passion and Death of Christ; and he kisses it, as though it were the Feet of Christ, or the ground beneath His feet, to intimate his ardent love of peace, both of soul and body, in Him.

THE "PAX DOMINI."

C. What now follows?

P. The priest, having uncovered the chalice while he concludes the forementioned prayer, and adored the precious Blood of our Lord, concludes it with the words, "through the same Christ our Lord," during which he breaks the Sacred Host over the chalice into two parts, one of which he places on the paten, and then from the remaining part breaks off also a small portion which he holds over the chalice, in the mean time joining on the part from which he has taken it to the part previously laid on the paten. With the particle in his hand, he says, at the conclusion of the prayer, "For ever and ever." *R.* Amen. Then he adds, at the same time making three crosses over the chalice with the particle, "The peace ✠ of our Lord ✠ be always ✠ with you." And then he drops the particle into the chalice, saying, "May this commixtion and consecration of the Body and Blood of our Lord Jesus Christ be to us receiving it unto life eternal."

C. Explain, sir, if you please, these various and apparently most important ceremonies.

P. To begin, then, with the fraction, or breaking, of the Sacred Host. This is found in the ancient Liturgies. The Sacred Host was everywhere divided, but not always into the same number of portions. The Liturgy of St. James appoints a division into two parts only; the Greeks divide into four, following St. Chrysostom; but the Latins have always used the division into three. The practice comes from the institution of Christ and the example of the Apostles. For the three former Evangelists expressly tell us that our Lord brake the bread; St. Luke says, describing the feast at Emmaus (which appears to have been a celebration of the Holy Eucharist), that our Lord took bread, and blessed, and brake it (c. xxiv. 30); and adds, that our Lord was known thereby (v. 35). From

the Acts we learn that the disciples assembled to break bread (c. xx. 7); and St. Paul says, "The bread which we break" (1 Cor. x. 16).

C. Can the Body of Christ, then, be broken?

P. No; the division is in the species or form alone; the Body of our Lord remains unimpaired and alike in every portion of the consecrated matter. As the Church sings in the Sequence for the Feast of Corpus Christi the words of the great St. Thomas of Aquin:

"And they who of their Lord partake,
Nor sever Him, nor rend, nor break;
Nought lacks and nought is lost;
The boon now one, now thousands claim,
But one and all receive the same,
Receive, but ne'er exhaust."

"A sumente non concisus,
Non confractus, non divisus,
Integer accipitur;
Sumit unus, sumunt mille,
Quantum iste, tantum ille,
Nec sumptus consumitur."

And again:

"Nor be thy faith confounded, though
The Sacrament be broke; for know
The life which in the whole doth glow
In every part remains;
The Substance which those portions hide,
No force can cleave; we but divide
The sign—the while the Signified
Nor change nor loss sustains."

"Fracto demum Sacramento
Ne vacilles, sed memento
Tantum esse sub fragmento
Quantum toto tegitur.
Nulla rei fit scissura,
Signi tantum fit fractura,
Qua nec status nec statura
Signati minuitur."

C. What is probably the reason of this division of the Sacred Host?

P. It suffices for the Church to know that, in making it, she is following the institution of Christ and the practice of the Apostles. Nevertheless, various significations of the action have been found by holy men, of which one of the most appropriate and devout is that which sees in the three several portions of the Sacred Host symbols of the three sections of the Church at the time of the Resurrection—the Court of Heaven, the "Spirits in prison," to whom Christ preached during the three days in

which His Divine Soul and Body were separated, and the Faithful on earth. Of these the departed in Christ were, at the Resurrection, united with the glorious Church, as represented by the larger portion of the Sacred Host; while the smaller portion, the Church militant, is, as it were, plunged into the chalice, that is, made to partake of the sufferings of our Lord.

You should observe, however, that one such symbolical application of these mysteries by no means precludes others. For what is certainly true of the Blessed Eucharist, as it is the heavenly nourishment of our souls, is no less true of it as it supplies food of meditation to a devout spiritual ingenuity. It is the "sweetness of every taste." All the powers of the mind are set in action upon its exhaustless materials. It exercises, without either satisfying or yet wearying the intellect; it leads the imagination into a new world of wonders, where, with the clue of a devout intention, and under the guidance of the saints, she may expatiate at will without danger of error, and certainly without limit of discovery.

THE "AGNUS DEI" AND PRAYERS BEFORE COMMUNION.

C. Proceed, sir, if you please, with your explanation of the Mass.

P. We have now reached the "Agnus Dei," which is the beginning of the priest's preparation for receiving the Holy Communion. It consists in an address, thrice repeated, to our Blessed Lord as the Lamb of God, slain for the remission of sin, and is said by the priest, with eyes fixed on the Sacred Host.

"O Lamb of God, who takest away the sins of the world, have mercy upon us;" and these words he repeats thrice. The third time he says, "O Lamb of God, who takest away the sins of the world, grant us Thy peace." This address appropriately follows the "Pax Domini;" for it was just after our Lord had said to His disciples, "Peace be to you," that He gave them power of remitting sins (St. John xx. 21-23). The prayer refers to the words of the Baptist: "Behold the Lamb of God, behold Him who taketh away the sin of the world" (St. John i. 29). The *triple* repetition of the "Agnus Dei" was ordered by Pope Sergius, towards the end of the sixth century. It is considered to be in honor of the Holy Trinity, who "sent forth the Lamb, the Ruler of the earth" (Isaiah xvi. 1), and gives a peculiar intensity to the prayer.

C. Why is "grant us Thy peace" said the third time, in the place of "have mercy upon us"?

P. Anciently each petition was in the same words; but as persecutions multiplied, the third was changed into a prayer for the peace of the Church. This, at least, is the account given.

C. What ceremonies are here used ?

P. The priest begins the "Agnus Dei" with hands joined before him ; but when he comes to the words, "have mercy upon us," he places the left hand upon the altar, and with the right strikes his breast, in token of humility and contrition.

C. Is the "Agnus Dei" always said in the Mass ?

P. Yes ; except on Good Friday, when it is omitted, together with all this portion of the Mass, out of respect to the great Sacrifice consummated on that day ; and on Holy Saturday, when the Mass, which is in honor of the Resurrection, is also shortened, because the heart of the Church is, as it were, too full of joy to say many words. In Masses of the Dead, as we shall hereafter see, the form of the "Agnus Dei" is changed.

C. What follows the "Agnus Dei" ?

P. Three prayers, in immediate preparation for the communion of the priest. In the first of them the Church prolongs her petition for peace, which she had before summed up in the last "Agnus Dei." She continues :

"O Lord Jesus Christ, who didst say to Thine Apostles, Peace I leave to you, My peace I give to you ; regard not my sins, but the faith of Thy Church ; and vouchsafe, according to Thy will, to pacify and unite it together, who livest and reignest, God, world without end. Amen."

C. Why does the Church speak so much of *peace* in this part of the Mass ?

P. Because by the union of the two species in the chalice at the "Pax Domini" is mystically represented the reunion of the Most Sacred Body and Blood of our Lord in His glorious Resurrection, the first fruits of which were bestowed in the gift of peace to the disciples : (see St. John xx. 19, 21, 26). Then it was that our Lord ratified the promise, of which we remind Him in this prayer, made on the eve of His death (St. John xiv. 27). In like manner, the Church also, while commemorating in the holy mysteries the glorious Resurrection, takes the opportunity of asking Him to extend to the faithful of all times the benefit of that same precious legacy ; and particularly in reference to the Holy Communion of His most Sacred Body and Blood, for which the peace of God is the best preparation, as it is also its most blessed fruit.

This latter prayer the priest says with head inclined, and hands joined, and resting upon the altar. In the same posture he repeats also the following prayers : "O Lord Jesus Christ, Son of the living God, who by the will of the Father, and with the co-operation of the Holy Ghost, by Thy death hast given Life to the world ; deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils, and make me to cleave always to Thy Commandments, and never permit me

to be separated from Thee, who with the same God the Father, and with the Holy Ghost, livest and reignest, God, world without end. Amen."

The third prayer, which the priest says directly before receiving the sacred Body of our Lord, is as follows: "Let not, O Lord Jesus Christ, the receiving of Thy Body, which I, all unworthy, presume to take, be to me unto judgment and condemnation; but, according to thy goodness, let it profit me to the safe keeping of soul and body, and to spiritual healing, who livest and reignest with God the Father in the unity of the Holy Ghost, God, for ever and ever. Amen."

These prayers require no other remark than that which a careful perusal will suggest. You will observe several blessings, which in the former are asked through Holy communion, viz.: 1. Deliverance from personal sins; 2. from all evils; 3. adherence to the divine precepts; 4. adherence to God Himself. The latter prayer is, on the other hand (as couched in the language of deepest humility), deprecatory of evils as well as supplicatory of benefits, and asks that the priest may not (after the awful threatening of the Apostle; 1 Cor. xi. 29) receive judgment to himself in partaking of these holy mysteries, but contrariwise, the nourishment of soul and body, and the cure of all diseases.

C. What devotion may the faithful use at this time?

P. They should put themselves into communion with the priest, and endeavor, as much as possible, to join in his intentions.

THE COMMUNION OF THE PRIEST.

C. At this part of the Mass I observe that the priest kneels down.

P. Yes; he first adores on his knees our Lord, whom he is about to receive; for, as St. Augustine says, "none doth eat the flesh of Christ till he have first adored;" then rising, he says, still in secret, some words derived from Ps. cxv. 5, 13, excepting that for "chalice of salvation," he here says "Bread of Heaven." The words he uses are these: "I will receive the Bread of Heaven, and will call upon the name of our Lord." The words are again repeated, and in the form in which they stand in the Psalms, at the Communion of the Chalice.

C. Again I observe that the precious Body of our Lord is called "Bread."

P. It is so; there being, as I have already observed, no danger of any doctrinal mistake, when the great verity of Transubstantiation is so fully secured by the whole language and ceremonial of the Mass. Our Saviour having called Himself the "Living Bread which came down from Heaven" St. John vi. 1), we may confidently speak of Him under that gracious and beneficent image.

And here, dear brother, I cannot but draw your devout attention to

the sweetness of this expression of confidence, as following directly upon the last most humble prayer. The priest first prepares himself by humility for adoring his Lord : then rising up, as if with renewed strength, he goes on to adventure on receiving Him almost with a holy freedom and boldness. Then, having reverently taken his Beloved into his hands, he is again seized with awe, and the Church puts the lowly words of the good centurion into his mouth. He says aloud, " Lord, I am not worthy ;" and then continues in secret, " that Thou shouldest enter under my roof ; but only speak the word, and my soul shall be healed." And these humble words he repeats thrice, each time striking his breast. At length he receives the Body of our Lord, making with the Sacred Host the sign of the Cross, as he says the words, " The Body," and the rest ; and then joining his hands, remains for some seconds in profound meditation on the great Gift of which he has been made partaker. Then he uncovers the Chalice immediately (so it is prescribed in the rubric), saying the words of the 115th Psalm, v. 12 : " What shall I render to the Lord for all that He hath rendered to me ?" and goes on to adore the precious Blood of our Lord. Rising from his knees, he removes from the corporal upon the paten any particles of the Blessed Sacrament of our Lord's Body which may appear on it ; and then with the thumb and forefinger of the right hand, or one of them, transfers them all, together with any which may be upon the paten, into the chalice. This over, he continues in the words of the 115th Psalm : " I will receive the Chalice of salvation, and will call upon the name of the Lord." Then making with the Chalice the sign of the Cross, he receives the precious Blood with the words, " The Blood," and the rest.

THE COMMUNION OF THE FAITHFUL.

P. At this point the priest administers the Holy Communion to any of the faithful who, being duly qualified, may desire it.

C. May he, then, refuse Communion to any who desire it ?

P. Yes ; he not only may, but is bound to withhold the Adorable Sacrament from any excommunicated person, or notorious sinner, or person approaching it without due external reverence.

C. What are the other qualifications of a Communicant besides being under no ecclesiastical or public disqualification ?

P. The Communicant should be in the state of grace ; either free or having been by confession and absolution freed from mortal sin ; he must have fasted strictly from the preceding midnight, and of course approach with the requisite dispositions.

C. Is the state of fasting obligatory upon Communicants, and what are the conditions of it ?

P. It is not obligatory only but indispensable, except in the case of persons in danger of death, who receive the Holy Sacrament in the way of Viaticum (*i. e.*, as a provision for their passage into the unseen world), and in one or two other extreme cases ; as, for instance, when priests, in order to avoid some yet graver violation of the Church's rules, are allowed to receive it, after having previously, and, of course, without foresight of such emergency, broken their fast.

C. But do not priests say three Masses, and consequently receive the Blessed Sacrament three times on Christmas-day ?

P. Yes ; and in countries where there is a scarcity of priests, they are sometimes allowed, even at other times, to *duplicate*, *i. e.* to say Mass twice on the same day. But in neither of these cases do they partake of any food or liquid, except the Holy Sacrament itself, which not being ordinary food, is not considered to militate against the fast, and consequently they do not drink the wine, or wine and water, of the Ablutions till the *last* of the Masses which they say on the same day.

C. And now, sir, about the nature of this fast before Communion. Does it, like the ecclesiastical fast, allow of taking liquids ?

P. No ; it is what is called a *physical*, *i. e.* natural, fast, and precludes the swallowing of any food or liquid whatever ; so that water, taken even by accident, would debar the person from going to Communion on the same day.

C. What, even a drop ?

P. A drop swallowed by accident along with the natural secretion of the mouth is a case excepted by the rubric from the general law.

C. How minute are these provisions ; an enemy might say how trivial !

P. Yes ; but he would be a very shallow reasoner ; for consider only the natural tendency of men to encroach upon laws which are not carried out into detail, and you will acknowledge the wisdom of the Church in making no exceptions to her rules but such as are required by necessity and charity.

C. Be pleased, sir, to explain the manner of giving Communion, during Mass, to the Faithful.

P. The priest, having received of the chalice, takes a sufficient number of the Sacred Hosts, of a smaller size than that used for the Sacrifice, either on the paten or in the ciborium, the vessel in which they remain in the tabernacle on the altar. These particles have been either consecrated in the Mass, or reserved from former consecrations. Placing them on the paten, or if they be in the ciborium, uncovering it, he first adores the sacred Body of our Lord, and then turning sideways towards the people, in order not to turn his back on the Blessed Sacrament, he pronounces over the communicants the two prayers of Absolution, at the same time

blessing them with his hand, saying, "May Almighty God have mercy upon you, forgive you your sins, and lead you to life eternal. Amen." And then: "May the Almighty and merciful Lord grant you indulgence, absolution, and remission of your sins."

C. Are not these the same prayers which were used at the beginning of Mass?

P. Yes; with these exceptions, that here "your sins" is said for "our sins;" and the form not being simply precatory, but authoritative also, it is accompanied by an act of benediction.

The priest then turns to the altar, and having again adored on his knee, takes into his hand the paten, or vessel containing the Sacred Hosts, and slightly raising one of them, so as to exhibit it to the people, he pronounces aloud the whole of the following words, repeating them three times, "Lord, I am not worthy that Thou shouldst enter under my roof; but only speak the word, and my soul shall be healed." After the third time, he descends the altar-steps to the communicants, to whom he administers the Blessed Sacrament, beginning from those at the epistle side.

C. Can Communion be given out of Mass?

P. Yes, if there be a reason. In that case, the priest habited in a surplice, with a stole of the color appropriate to the day, communicates the faithful from the pre-consecrated Hosts reserved for that purpose in the tabernacle; and the communion over, he returns to the altar, saying the Antiphon at the Magnificat on the Feast of Corpus Christi, "*O sacrum convivium.*" "O sacred Banquet, in which Christ is received, the memory of His Passion cherished, the mind filled with grace, and a pledge given to us of future glory;" with the versicle and response from the Book of Wisdom: *V.* "Thou didst give them Bread from heaven." *R.* "Having in it all that is delicious." And then the Collect of Corpus Christi: "O God, who under this wondrous Sacrament hast left us the memory of Thy Passion; grant us, we beseech Thee, so to venerate the sacred Mysteries of Thy Body and Blood, that we may constantly experience the fruit of Thy redemption; Who livest and reignest," etc. * Then the communicants are dismissed with the blessing, "The benediction of God Almighty, Father, ✠ and Son, and Holy Ghost, descend upon you, and abide with you always." This is said in the plural number even when there is but one communicant. But when Communion is given in the Mass, this benediction is not said, because the communicants are blessed in the Mass itself.

THE COMMUNION OF THE FAITHFUL CONTINUED.

C. I suppose that the chief part of the Mass is now over?

* During Easter-Time, Alleluia is added to the versicle and response, and the following prayer said instead of "*Deus qui nobis;*" "Pour into us, O Lord, we beseech Thee, the Spirit of Thy love, and as Thou hast satisfied us with paschal sacraments, make us in Thy pity to be of one heart; through," etc.

P. Yes ; all divines consider that the Sacrifice is complete in the Communion ; and it is the common opinion that the Consecration is alone essential to it. Even those, however, who so hold, regard the Communion as necessary to its integrity. And, accordingly, the Church makes the greatest point of the Sacrifice not being interrupted before the communion of the priest, which is the consumption of the Holy Victim. Should the celebrating priest die between the consecration and communion, or in any other way be disabled from proceeding to complete the Sacrifice, the rubric prescribes that another priest be called in to carry on the Mass. And so strong is the Church on this point, that she even waves in its favor her all but necessary rule, which requires that the holy Communion should be received fasting ; for in this extreme case she allows a priest who is not fasting to proceed with the Mass, where another cannot be found.

C. What is a priest to do who forgets that he has accidentally broken his fast till he has begun and got some way in the Mass ?

P. If he should have begun the Canon, all agree that he ought not to break off ; if he has not reached the Offertory, all agree that he should do so ; if the disqualification be remembered between the Offertory and the Canon, he would not err in adopting either course ; still it would be better to desist.

C. And a person going to Communion, who remembers, when he is kneeling to receive it, that he is similarly disqualified ?

P. If the person could withdraw without particular observation, it would be best to do so ; otherwise it would be better to receive, on account of scandal which might ensue from retiring at the last moment.

C. And what now, if one were to remember, after having received, that one had previously broken fast ?

P. In all such cases, where there has been no wilful irreverence, or neglect, we should make ourselves perfectly easy. To admit scruples in such cases is far worse than to commit a mere material fault, *i. e.* a fault which is only such in itself, not in the individual.

C. We have got into a digression, and may as well go on with it a little longer. What should be done, if by accident the Blessed Sacrament were to fall in the act of conveying it into the mouth of the communicant ?

P. A cloth or card is always held under the chin. If the Blessed Sacrament fall by accident into the ciborium, or on the paten, nothing needs to be done (as the vessels are sacred), though every care must be taken to prevent any such accident at all. But if it fall on the cloth, or what is worse, on the ground, the spot on which it rests must be noted and carefully washed, and the water which has touched the spot thrown into the *sacrarium* (or drain of sacred liquids). In such a case the communicant should assist the priest to observe the spot. If (which is unlikely, but

possible) it were to fall on the dress of the communicant, the best thing to do would be to note the spot, and go after Mass into the sacristy to get it washed. The priest, of course, and not the communicant, must remove the Blessed Sacrament from the dress.

C. May the Blessed Sacrament ever be touched except by a priest?

P. By no means whatever; if done consciously and intentionally, out of irreverence, or even negligence, it would be a mortal sin so to touch it.

C. Accidents at the time of communion must be very distressing.

P. Nothing should be very distressing which is purely unintentional; however, I do not deny that we may well be distressed, within due limits, at any even purely accidental injury to the Majesty of our Lord in the Blessed Sacrament; and on this account communicants should be very careful to assist the priest in the act of giving communion, by opening the mouth and presenting a sufficient surface of the tongue, though without opening the mouth too wide, or drawing the head too much back (which looks unseemly), or holding the tongue too much down, which is dangerous.

But now to proceed with the explanation of Mass. The priest, having received of the chalice, or if there be communicants, having re-arranged every thing on the altar after communicating the Faithful, first inspects the paten, and receives any atoms of the Blessed Sacrament which may have escaped his notice, then holding out the chalice to the server, he goes on to receive the first ablution.

PART III.

From the Communion to the End of Mass.



CHAPTER I.

THE ABLUTIONS.

C. What are the ablutions ?

P. They are wine and wine and water poured into the chalice, and afterwards received by the priest, in order to insure his receiving any particles of the Sacred Blood remaining in it. The first ablution consists of wine only, which is poured into the chalice in about the same quantity as at the offertory. The priest, while it is being poured in, says the following prayer : " Let us, O Lord, with pure mind receive what we have taken with our mouth, and may it of a temporal gift become an eternal remedy."

C. Why is holy Communion called a " temporal gift " ?

P. Because it is received in this our state of pilgrimage.

When the wine is poured in, the priest turns round the chalice, so as to let the wine take up any drops which may have adhered to the inside, and then drinks it. Once more glancing at the paten (this being the last suitable opportunity of receiving any minute fragments of the Blessed Sacrament) he sets it down, and holding the thumb and forefinger of each hand joined over the chalice, he takes it to the epistle side, where the server pours first wine and then water over his fingers into the chalice. The priest, having wiped his fingers, receives the wine and water.

C. Why does the priest wash his fingers and receive the ablution ?

P. To guard against any fragment of the Blessed Sacrament adhering to them, and to secure his eating and drinking the whole fruit of the consecration.

C. Why is water used as well as wine ?

P. In order to neutralise the sacred species, which wine alone does not neutralise. There should therefore be at least as much water as wine infused.

C. Does the priest say any prayer at the second ablution ?

P. Yes, before he receives it, he says, " May Thy Body, O Lord, which I have taken, and Thy Blood which I have drunk, cleave to my interior :

and grant that no stain of sin may remain in me, whom pure and holy Sacraments have refreshed, who livest and reignest for ever and ever. Amen."

C. I observe that all the latter prayers have been addressed to our Blessed Lord.

P. Yes, from the "Agnus Dei" till the "Postcommunion."

C. Why is this?

P. Because all these prayers relate directly to the act of holy Communion.

C. Why does the priest here stay at the middle of the altar?

P. To wipe and re-arrange the chalice and paten, and cover them with the veil. All these things the Church desires to be done with care and neatness but without needless delay.



CHAPTER II.

THE "COMMUNIO" AND POSTCOMMUNION.

C. What is the "Communio"?

P. A short sentence so called because said, and (at Solemn Mass) also sung, immediately after the communion of the Faithful, the Missal having been previously removed by the server from the gospel to the epistle side.

C. Has this been always in the Mass?

P. It has not. In the time of St. Ambrose the priest said the "Nunc dimittis" in his own name and that of the Faithful. In some other ancient Liturgies a psalm was said in this place; but in process of time it appears to have been curtailed into a single verse or sentence, like the Introit and Offertory.

C. What is the purport of the verse called "Communion"?

P. It bears upon the subject of the Mass, where proper to any Festival. At other times it generally embodies some holy sentiment or edifying lesson.

C. Why is it so short? Is not this a departure from antiquity?

P. I have said that it is probably abbreviated from some longer devotion. But it is our duty to take every provision of our Holy Church as it comes before us, and never to contrast her manner at one time with her manner at another, to the disadvantage of any one of her institutions. The ancient Church was best for the ancients, and the modern Church is best for us. Holy Scripture itself discourages such comparisons as "foolish." It says, "Say not, What thinkest thou is the cause that former times were better than they are now? for this manner of question is fool-

ish."* As there was in ancient times a beauty in the prolixity of these forms, so there is also now a beauty in their brevity, as they enable persons in the world, who cannot spare a long time for their devotions, to assist at the public offices of the Church and reap their fruit. Moreover, it is ever to be borne in mind that the essence of the Mass is not a form of prayer, but a great *action*, to which all the *words* contained in it conspire and are entirely subordinate; so that whether more or fewer, they fulfil their office with the like effect. And this may reconcile you to a more rapid enunciation of those words than, perhaps, you can at first understand to be consistent with devotion. It is no doubt very possible to be rapid even to irreverence in saying Mass. But it is also possible to be too slow. Many persons of undoubted piety find themselves greatly assisted in devotion by a rapid articulation, as being apt to lose the *spirit* of their action in proportion as they make too much of its *form*. Nothing, indeed, is more to be guarded against in celebrating the Church offices than langor and heaviness. The ministry of the angels, of which ours is the earthly counterpart, is likened to the briskness of a darting fire. All this is especially true of Mass, for the reason I have given; that it is, even beyond our religious services, an *act*.

C. Thank you, sir; this thought will be of great use to me in checking harsh judgments and restless imaginations. With what sentiments should the Faithful listen to the "Communio"?

P. They should join with the Church in thanksgiving to our Lord for the great Gift of Himself. But, remember, I am here instructing you in the ceremonies, not undertaking, except in this indirect way, to supply you with devotions.

THE POSTCOMMUNION.

C. What is the Postcommunion?

P. That part of the Mass which immediately follows the Communion, and precedes the termination of the whole.

Having, then, passed from the epistle side to the middle of the altar, the priest kisses it, and says, turning to the people, "Our Lord be with you;" which is answered as usual by the people. Then moving again to the epistle side, he reads the Postcommunion Collects, one or more, according to the number of Collects for the day. You should know that every Collect, whether of the season or occasional, has its proper Secret and Postcommunion belonging to it. And as the Postcommunions correspond in number, so do they likewise in subject, form, and ceremonies accompanying, with the Collects which have gone before them. I will take two specimens: the Collect for "the Suffrages of the Saints," be-

* Ecclus. vii. 11.

ginning "A cunctis," which is used at certain times to make up the requisite number of Collects on a semi-double festival, and another occasional one for Bishops and their flocks. Here are these Collects with their proper Secrets and Postcommunions:

Collect.

Defend us, O Lord, we beseech Thee, from all dangers, both of mind and body; and by the intercession of the blessed and glorious Ever-Virgin Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the saints, grant us of Thy goodness, salvation and peace, that all adversities and errors being destroyed, Thy Church may serve Thee in secure liberty. Through the same.

Secret.

Hear us, O God of our salvation, and by the virtue of this Sacrament protect us from all enemies, both of mind and body; granting us grace for the present, and glory in time to come. Through our Lord.

Postcommunion.

We beseech Thee, O Lord, that the offering of the Divine Sacrament may cleanse and fortify us; and by the intercession of Blessed Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the saints, may make us clean from all perversities and ready for all adversities. Through the same.

C. Does the letter N. stand for some other saint?

P. Yes; it is usual to insert there the patron of the Church or country; thus, St. George is named in England, except where there is some special patron of the place, as in a college, etc. Should the patron happen to be St. Michael the Archangel, St. John the Baptist, or St. Joseph, spouse of the Blessed Virgin, the name of such patron is to be prefixed to those of the Apostles St. Peter and St. Paul.

The following is the other collect, with its two accompaniments:

Collect.

Almighty and eternal God, who doest great wonders alone, send forth on Thy servants, and on the congregations committed to their charge, the Spirit of Thy healthful grace; and that they may truly please Thee, pour on them the continual dew of Thy blessing. Through our Lord. In the unity of the same.

Secret.

Be propitious O Lord, to the sacrifices of Thy people; that what we



A LITTLE GIRL'S PRAYER.

celebrate for them with a devout mind, in honor of Thy Name, they may know to profit them unto healing. Through the same.

Postcommunion.

Accompany, O Lord, with Thy protection those whom Thou dost recreate with a heavenly gift; and as thou never ceasest to cherish them, so grant them to become worthy of eternal redemption. Through the same.

These specimens will show you the several characters of the Collect, Secret, and Postcommunion. The Collect asks for some blessing, without, in general, any special reference to the Sacrifice; the Secret adverts to the Sacrifice about to be offered; the Postcommunion to its fruits in the soul.

In Lent, as often as the Mass is *of the season*, the priest here says, "Let us pray: humble your heads before God;" and then recites a short penitential prayer.

THE END OF MASS.

P. And now the priest, having closed the Missal if there be no final Gospel, or left it open for the server to remove, if there be, goes to the middle of the altar, and once more addresses the people with "Our Lord be with you," to which they respond. Then he says, according to the day, "*Ite, missa est*," or "*Benedicamus Domino*;" in the former case turning towards the people, in the latter towards the altar.

C. What mean these short forms, and why do they differ on different days?

P. "*Ite, missa est*" means, "Depart, the Sacrifice is over;" "*Benedicamus Domino*" means, "Let us bless our Lord." The difference of subject shows why one is said to the people and the other to God. As to the several uses of these forms, "*Ite, missa, est*" is the more jubilant of the two, and is therefore used on all days when "*Gloria in excelsis*" is said in the Mass; "*Benedicamus Domino*" is proper to days on which "*Gloria in excelsis*" is not said, such as *ferias* (or week-days), to penitential seasons, and to Votive Masses (except of the Angels or of the Blessed Virgin, when said on Saturday). The rule is, that when the "*Te Deum*" is said in the Divine office, then "*Gloria in excelsis*" and "*Ite, missa est*" are said in the Mass, and *vice versa*. But Votive Masses being out of the usual order, furnish exceptions to this rule.

C. What account do you give of the form "*Ite, missa est*"?

P. The whole form is, probably, "*Ite, missa est Hostia*," "Go, the Victim is sent forth, and received up into heaven." It is equivalent to "Go in peace," which is found in ancient times. We may hear in it the words

of the Angel: "Ye men of Galilee, why stand you looking up into heaven" (Acts i. 11)? "The time of contemplation is over, that of action is come; go to your work, and think of the visions which have been vouchsafed you."

To this dismissal the people respond by the minister, "*Deo gratias*," "Thanks be to God," in imitation of the Apostles, who, when they parted, at the Angel's bidding, from the vision of their peace, "adoring went back to Jerusalem with great joy, and were always praising and blessing God" (St. Luke xxiv. 53).

C. Is this, then, the time for the people to depart?

P. The Mass (properly speaking) is now over, and they are *at liberty* to go; but devout persons always remain, if possible, at least till the priest leaves the altar. Were they to go at this point they would lose his blessing.

C. How much of the Mass must be heard in order to fulfil the obligation on Sundays and great holy-days?

P. Certainly not less than from the Offertory to the Communion inclusive. The safest opinion says, from the Gospel to the Communion inclusive.

C. What kind of presence is necessary at Mass in order to hear it? Must the priest be actually heard or seen?

P. No, this is not indispensable; but the person must be, morally speaking, present, *i. e.*, must form one of the worshipping body. Hence a person may hear Mass outside a church with the door open, if he form one of a continuous train of worshipers, as is often the case in Ireland and other Catholic countries; or, again, in another room with an opening upon the altar. Thus, in old ranges of ecclesiastical buildings, the hospital commonly opened upon the chapel, to let the sick hear Mass from their beds, in fulfilment of the Psalmist's words, *Lætabuntur sancti in cubilibus suis*.^{*} You may see the same beautiful arrangement at some colleges in England, to enable the students to hear Mass when ill in bed.

C. Does not the priest say a prayer in this place?

P. Yes; after the minister has replied in the name of the people, "*Deo gratias*," he inclines to the altar, and says:

"O Holy Trinity, may the obedience of my service be well-pleasing to Thee; and grant that the sacrifice which I unworthy have offered in the sight of Thy Majesty may be acceptable to Thee, and a means of propitiation to me and all those for whom I have offered it. Through Christ our Lord. Amen."

Then kissing the altar, and raising and joining his hands, he blesses the people, saying first toward the altar:

* "The saints shall rejoice in their *beas*" (Ps. xlix. 5).

“May God Almighty bless you.”

Then turning to the people, and making over them the sign of the cross, he continues :

“Father, and Son, ✠ and Holy Ghost.”

Then completing the circuit, he turns toward the altar, goes to the gospel side, and there reads from a card the beginning of the Gospel according to St. John i. 1-14. Or if there be a proper (second) Gospel in the Mass (as on Sundays not kept as such, or on festivals in Lent), he reads this from the Missal, which in that case will have been transferred from the epistle to the gospel side by the server.

C. Does the priest use the same ceremonies here as in reading the first Gospel?

P. He crosses the text of the Gospel, or (if he read from the card) the altar, and himself on the forehead, lips, and breast ; but he does not kiss the book at the end. The minister responds as before to the announcement of the Gospel, “Glory be to Thee, O Lord ;” but ends, “Thanks be to God.”

C. Does not the priest kneel at some part of the last Gospel?

P. Yes ; he kneels in honor of the Incarnation, at the words “*Et Verbum caro factum est,*” “And the Word was made flesh.”

The priest then, taking the sacred vessels under the veil, as at the beginning of Mass, inclines slightly to the altar and descends the step to the plane below ; where, having bowed, if the blessed Sacrament be not in the tabernacle, or gone on one knee if it be, he receives the *berretta* from the server, and returns to the sacristy as he came from it.

MASS OF THE DEAD.

C. Masses of the dead seem to differ in ceremonies from ordinary Masses ; will you kindly say in what respects?

P. I must first tell you how a Mass of the Dead differs in itself from another Mass, and then I will explain the ceremonies. Unlike another Mass, then, it is offered primarily and specially for the repose of a soul or souls in purgatory ; either for one lately deceased, or on the anniversary or about the anniversary of a death or burial, or at any other time, for one or more to whom the priest is specially bound, as relations, friends, benefactors, superiors ; or, lastly, on All Souls' Day, for all the faithful departed, whom it is also customary to commemorate by a Collect in special Masses of the Dead, and, at certain times, in the Mass of the day also. In the Missal you will find four different forms of Mass for the Dead : one for All Souls' Day) which is prescribed also for some other occasions), one for the day of death or burial, one for the anniversary of those days, and one termed “Daily,” which may be used at any time.

There are also added special prayers for deceased persons, such as bishops, priests, and the parents of the priest (where Catholics), which may be incorporated into the Mass, so as to limit or modify the intention, which would otherwise be general.

C. I understand you to say that a Mass *pro defunctis* must be offered primarily and specially for the dead. Must another Mass be offered in the same special manner for the living?

P. The special intention of a Mass *pro defunctis* must be for the dead; but the special intention of another Mass is not necessarily confined to the living.

C. Do the dead, then, gain as much from an ordinary Mass as from a Mass *pro defunctis*?

P. As far as the benefit of the Mass itself goes, or as divines say, looking to its fruit *ex opere operato*, i. e., as an act having an intrinsic efficacy in obtaining the grace of God, for those who are its proper objects, the dead gain as much from one Mass, specially offered for them, as from another. But it is certain that the prayers and other devotions, which are directed to their benefit in a Mass for the Dead carry with them an additional benefit, as divines say, *ex opere operantis*; that is, not in virtue of the act itself, but through the pious intentions of the celebrant.

C. Now, then, as the dead may gain special benefit from an ordinary Mass, can the living gain any benefit from a Mass "for the Dead"?

P. Certainly from the "memento" which is made of them in every Mass, Masses for the Dead included. But I should also tell you that the most special benefit of every Mass accrues to the priest celebrating it, and therefore to one living. And what is called, on the other hand, the general fruit goes to the faithful at large, whether living or dead. It is, then, what divines call special fruit (as distinguished from the most special on the one hand, and the general on the other), which avails to the person or persons for whom the priest intends to offer the particular Mass; and these it is who, in the case of a Mass "for the Dead," must be deceased, and in the case of another, may be such. And now of the ceremonies.

The vestments, you know, in a Mass for the dead are black. At the foot of the altar, in the beginning of Mass, the Psalm "Judica" is omitted, probably on account of *Confitebor Tibi in cithara* ("I will confess to Thee on the harp"), which is inappropriate to a mournful occasion. Next, instead of crossing himself as he begins the Introit, the priest makes a cross toward the book, as if he were blessing a person. The "Gloria Patri" is omitted everywhere; and, of course, the hymn "Gloria in excelsis." The priest does not say before the Gospel, "O Lord, grant me a blessing," nor the prayer following, "May the Lord be in my heart," etc.,

but goes at once to read the Gospel after the "Munda cor meum" ("Cleanse my heart," etc.). At the end of the Gospel the priest does not kiss the sacred text. The creed is never said. The water is not blessed by the priest before he pours it into the chalice. At the "Agnus Dei," instead of "Have mercy on us," is said (for the dead), "Grant them rest;" and, the third time, "eternal rest." Consequently, the priest does not strike his breast, because he is praying not for himself, but for others; neither should the faithful assisting do so. The first of the three prayers before the Communion is omitted, because it bears upon the prayer for peace in the "Agnus Dei," which is omitted also. At the end, neither "Ite, missa est," nor "Benedicamus Domino" is said, but "Requiescant in pace" ("May they rest in peace"), always in the plural number, even when Mass is said for one deceased person only. The priest does not bless the people, but having said the prayer to the Holy Trinity, and kissed the altar, goes at once to read the Gospel of St. John.

C. Why are blessings omitted?

P. Because the Mass is said for the departed, who are beyond the reach of sacerdotal benedictions.

C. But this does not explain why the priest omits to bless the water at the Offertory, or to ask for a blessing on himself before the Gospel?

P. Gavant gives a mystical reason for the former of these omissions. He says that the water is not blessed at the Offertory in Masses of the Dead because it represents the Church militant, as the wine represents Christ; whereas the dead in Christ have fought the good fight, and though detained from glory, are yet certain of salvation. This, however, is rather a pious construction of the matter than a full account of it. It would seem that all blessings are suspended in Masses of the Dead, either because blessings are joyful things, and these Masses are mournful; or because, inasmuch as the dead, who are chiefly in mind, are not subjects of benediction, therefore the Church, to keep them continually before her, lets them set the rule of the whole Mass in this particular.

C. Do not priests receive stipends for saying Masses, especially Masses for the dead? Is not this like buying sacred things? Does it not also give the rich an unfair advantage over the poor?

P. Certainly, priests receive stipends for saying Mass, when the benefit of a Mass is wished, and the party wishing it likes, or is able, to make an offering. To your other queries, I answer: 1st, that this remuneration is not purchase-money, but a fee or rather offering; and I suppose no one denies that the "laborer is worthy of his hire," or that what is given to the clergy is given to the Church. 2d, the rich have certainly a great advantage over the poor in being privileged to contribute, in whatever way, to the service of God's Church or the maintenance of His priests—for a

privilege it is to the rich themselves, not any favor to the Church. It may be admitted, too, that the rich gain in this way blessings upon themselves and their friends, whether living or dead, from which the poor are necessarily debarred; but the poor, on the other hand, have blessings which the rich have not. It is probable that all which the rich gain in the redemption of their souls and those of their relations and friends from purgatory, is more than made up to the poor by the sufferings in which they are so much their superiors, and which, we may hope, are to the poor full often in the place of a purgatory. I should tell you also that Masses, like Indulgences, do not profit the dead according to any fixed and known law, as they profit the living; but as divines say, "by the way of suffrage" only; or as far as, and in the way, God pleases. Hence, though it be a needful act of piety and charity in richer persons to obtain Masses to be said for themselves and their friends, it is, after all, uncertain in what precise ratio, or according to what fixed principle, the mercy of God is distributed, in the case of the dead, among rich and poor.* Moreover, you must bear in mind that (besides the opportunity which priests have of applying to particular poor the benefit of their disengaged intentions in Mass) every Catholic has it in his power to gain partial or plenary Indulgences for any soul in purgatory in whom he may be especially interested. But the benefit of Indulgences, when applied to the dead, is limited by the above conditions. Let me, then, observe that all this uncertainty as to the mode and degree in which the living can benefit the departed, while it is no reason for relaxing our charitable efforts on their behalf, is a great reason for doing all we can towards our deliverance from sin, its penalties as well as its guilt, while alive; according to the spirit of that touching prayer of the Psalmist, "Remitte mihi, *ut refrigerer, priusquam abeam.*" † Or, as it is in the Song of Ezechias, "Vivens, vivens, ipse confitebitur tibi, sicut et ego hodie." ‡

C. Does not the celebrated *Dies iræ* occur in the Mass of the Dead?

P. Yes it is the Sequence. Its use is obligatory on the priest at certain times, optional at others.

NOTE A, p. 246.

The opening words of the "Communicantes" are varied on the greatest Festivals, and during their octaves, as follows: At Christmas, "communicating, and celebrating this most sacred day on which the incorrupt Virginity of the Blessed Mary gave to the world a Saviour." At Epiphany, ". . . on which Thine Only-begotten, coeternal with Thee in glory, appeared visibly in a bodily form in verity of our flesh.' At Easter, ". . . and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh." At Ascension, ". on which our Lord, Thine only-begotten Son, placed at

* Perrone gives it as undoubted, "pœnam temporalem ipsis (mortuis) non remitti certa lege, sed solum per modum suffragii (Sacrificium Missæ) eis prodesse, prout Deo placuerit illud acceptare, ex quo inferitur effectum hujus Sacrificii non ita certum esse erga defunctos, sicut est erga viventes," *De Eucharist*, n. 282.

† "Forgive me, that I may be refreshed before I go hence" (Ps. xxxviii. 14).

‡ "The living, the living, he shall give praise to Thee, as I do this day" (Is. xxxviii. 19).

the right hand of Thy glory, the substance of our frail nature united with Himself." At Pentecost, ". . . celebrating the most sacred day of Pentecost, on which the Holy Ghost manifested Himself to the Apostles in the form of fiery tongues."

NOTE B, p. 248.

At Easter and Pentecost, the two great seasons of Baptism, this form is varied thus: ". . . . oblation . . . family, which we offer Thee, for these also, whom Thou hast deigned to regenerate of water and the Holy Ghost, granting them remission of all sins," etc.

NOTE C, p. 249.

On Holy Thursday, the day of the institution of the Blessed Eucharist, is said, "who, the day before He suffered for our salvation and that of all men, to wit, on this day, took bread." etc.

APPENDIX.

I. HIGH OR SOLEMN MASS.

CHAPTER I.

C. What is high or Solemn Mass ?

P. High Mass is the celebration of the Holy Sacrifice with the full complement of ministers and solemnities. Sometimes Mass is celebrated with solemnities, but without the assistance of sacred ministers. This is called a "Missa cantata," or "Mass with music."

C. Who are the proper ministers to assist the celebrating priest ?

P. The deacon, who is next to him in sacred orders ; and the subdeacon, who is next to the deacon.

C. What are these respective orders and offices ?

P. The deacon is, strictly speaking, the highest minister (*i. e.* assistant) in the Church ; for the priest does not minister, he offers. The subdeacon is a minister of inferior rank ; but he too is in sacred orders.

C. Are there, then, orders in the Church which are not sacred ?

P. Yes ; there are four, called minor orders, through which all who attain sacred orders must pass. They are : 1. Ostiary ; 2. Exorcist ; 3. Reader ; 4. Acolyth.

C. What are the offices respectively of the deacon and subdeacon ?

P. The deacon's office is to assist the priest ; the subdeacon's to assist the deacon. Or rather, the deacon's is to assist at the Sacrifice directly and principally ; the subdeacon's to assist at it indirectly and subordinately. This will appear in detail as we proceed.

C. Are not the clergy who assist the priest at Mass sometimes priests like himself ?

P. When there are none to assist in the proper orders, it is customary for priests to act as deacons and subdeacons at High Mass. In this case they wear the habits and badges, not of the order to which they have at-

tained, but of those through which they have passed, and which they are then fulfilling.

C. What are these habits and badges ?

P. The deacon wears his stole across the left shoulder, instead of crossed in front like the priest. Also, instead of the chasuble, the deacon and subdeacon wear peculiar vestments, called Dalmatic and Tunic, or sometimes Dalmatics only.

C. Are deacons and subdeacons bound by the same laws as priests ?

P. Like priests, they are obliged to a single life. They are also bound to recite the whole of the divine office every day.

C. Will you now, sir, explain to me the ceremonies of High Mass ? And first, will you say generally how it differs from Low Mass ?

P. Merely in the way of addition. It is substantially the same rite. But such is the dignity of this great Sacrifice, that the Church prefers its being solemnized with every accompaniment of outward grandeur and beauty ; and dispenses with these additions only on account of the difficulty of procuring them in frequent and daily celebrations. It is certain that masses are much more frequent in later than in earlier ages ; and their multiplication has necessarily tended to divest them of all such ceremonial as is not indispensable to their essence. But the Church all the while has never failed to maintain the type of a more solemn and ornate celebration. Hence it is customary, whenever it is possible, to celebrate Mass with solemnity at least on all Sundays and holy days.

Supposing you, then, to be now fully instructed in the substantial ceremonies of Mass, I shall confine myself to such as are peculiar to High Mass. But I shall speak first of a ceremony by which, on all Sundays, High Mass is usually preceded ; I mean,

THE ASPERGES.

C. What is the Asperges ?

P. It is a solemn service of purification, by which the Church prepares her altars, temples, and worshipers, for the holy mysteries of which the material church is about to be the scene, and the faithful the participants. At this ceremony she makes use of the Holy Water, which has been blessed for the service of the faithful.

C. Is the use of Holy Water very ancient ?

P. Yes ; it was customary in very early ages of the Christian Church to bless water with salt mingled in it, for the faithful to purify their hands on entering places set apart for Divine worship. Pope Alexander I. issued a decree to that effect in 109, apparently ratifying a custom already in use ; so that we may fairly conclude the practice to date from the time of the Apostles. The custom was derived from the Jewish Church. It is enjoined in *Exod.* xxx. 18.

C. Why is salt mingled with the water ?

P. Salt is an antidote against corruption, and thus denotes purification. It also expresses wisdom (Col. iv. 6) ; while water is every where in the Church the sign of God's cleansing grace.

C. What are the ceremonies of blessing the water for the use of the Church, and of the "Asperges," or sprinkling ?

P. The "Asperges" only is seen by the congregation ; the water is blessed by the priest previously to its being brought into the church. The ceremony is as follows : First the salt is exorcised, then the water. The salt is then put into the water, and the mixture is blessed.

C. What means "exorcised" ?

P. To "exorcise" is to banish the Evil Spirit from a person or thing by solemn adjuration.

C. Why should the Evil Spirit be thought to reside in the creatures of God ?

P. Every creature of God naturally labors under the curse of the Fall. The devil, by prevailing over man, got a hold on creation—man, beast, and things inanimate. Hence the corruption of the human race, the malicious tempers of certain animals, and the noxious properties of the elements. The air, which is for refreshing, is converted by this evil agent into tempests and whirlwinds, which carry desolation in their train. Fire and water, which are for man's use and convenience, break their boundaries and spread havoc far and wide ; while the earth naturally brings forth thorns and briers. Meanwhile, "He that sits on the throne saith, Behold, I make all things new" (Apoc. xxi. 5). Man He maketh new in holy baptism ; other creatures by exorcisms and benedictions. Thus in the Church we can say, "Benedicite *omnia* opera Domini, Domino,"—"O all ye works of the Lord, bless ye the Lord ;" even those of His works which, without His blessing, become instruments of mischief, such as fire and heat, wind and rain, seas and floods, beasts and all cattle.

C. But does the Church ever bless other creatures besides articles of food, or, as in the case before us, the matter of Sacraments and Sacramentals ?

P. Yes ; for example, fire on Holy Saturday. She even blesses animals for the use of man. There is a ceremony of this kind annually performed at Rome.

C. What a beautiful thought, that the Church should thus make all creation, as it were, one great sacrament !

P. Yes, and a religious and practical thought also, the free fulfilment of the Psalmist's loving words : "*Aperis Tu manum, et implet omne animal benedictione*"—"Thou openest Thine hand, and fillest every living creature with benediction" (Ps. cxliv. 16). Such is the fruit of the great Gift

which the Church received on the day of Pentecost: "*Emitte, Spiritum Tuum, et creabuntur, et renovabis faciem terræ*"—"Thou shalt send forth Thy Spirit, and they shall be created; and thou shalt renew the face of the earth" (Ps. ciii. 30, proper to Whit-Sunday). Thus you see that the Church on earth is a type and forerunner of the celestial Jerusalem, which was revealed to the Prophet as a "new heaven and new earth" (Apoc. xxi. 1).

C. Why are so many things blessed on Holy Saturday—fonts, fire, etc.?

P. Because it was by rising from the dead that our Lord renewed, blessed, and glorified the whole world.

C. When does the priest receive the power of exorcising?

P. In the third of the four lesser orders, called the Order of Exorcists. He then receives power over evil spirits, which he may use with persons possessed, though not without special permission; and this leave is cautiously and very rarely granted. But as a priest he uses this authority in the ceremonies of baptism, and here in the benediction of water for the use of the Church and Faithful.

C. What is the form of blessing the water?

P. You will find it at the end of your Latin Missal, under the title of "*Ordo ad faciendam Aquam benedictam.*" It is rather too long to translate.

C. But now as to the "*Asperges,*" to which it is preparatory. This ceremony is a public one, which, I observe, precedes the High Mass every Sunday. Will you kindly explain it?

P. The priest who is to celebrate the High Mass, vested in a cope of the color proper to the day, proceeds to the altar attended by his ministers, and an acolyth* bearing the vessel of holy water. He kneels with the attendants (even at Easter time),† and, receiving at the hands of the deacon‡ the aspersory, or sacred brush, dips it into the water, and sprinkles the altar thrice. Receiving some drops from it with his finger, he makes with them the sign of the Cross upon his own person; then, after having sprinkled the ministers, he rises from his knees, and, when erect, intones, according to a prescribed chant, the first words of the antiphon from Ps. l. 9, "*Asperges me,*" "*Thou shalt sprinkle me,*" which the choir takes up, and proceeds to sing the following words of the verse, and afterwards the opening of the Psalm "*Miserere,*" in which they occur, with the "*Gloria Patri;*" after which the first words (at least) of the antiphon are repeated. In the meantime the priest, reciting in a low voice the words of the psalm, sprinkles first the clergy and then the people, from the water

* The duties of acolyth are commonly performed, with permission, by boys attached to the Church.

† "*Genuflexus, etiam tempore Paschali.*"—*Rubric in the Missal.*

‡ "*Accipit a diacono.*"—*Ib.*

carried by the acolyth. Returning to the altar, and having venerated the Blessed Sacrament (if in the tabernacle) with the proper act of adoration, he says, standing, and with hands joined, the following versicles, responses, and prayer :

V. O Lord, show us thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. Our Lord be with you.

R. And with thy spirit.

Let us pray.

Hear us, holy Lord, Almighty Father, Eternal God and vouchsafe to send from heaven Thy holy angel to guard, cherish, protect, visit, and defend all who dwell in this habitation through Christ our Lord.

During Easter time the form is different. Instead of the penitential "Asperges me" and "Miserere," during that joyful season the Church sings the following antiphon (founded on Ezech. xlvii. 1, 2) to another and more varied chant : "I saw water coming forth of the Temple on the right side, Alleluia ; and all to whom that water came were saved, and shall say, Alleluia, alleluia." Then follow the first words of the Psalm "Confitemini" (cxvii.) : "Give praise to the Lord ; for He is good : for His mercy endureth for ever. *V.* Glory be to the Father. *R.* As it was. I saw water." On Trinity Sunday the "Asperges" and "Miserere" are resumed.

If the "Asperges" be given after the priest and his ministers have entered for the Mass, they merely assume the proper vestments in the sanctuary, and begin the Mass at once. If there be no "Asperges," or if it have been given apart from the Mass, as a separate ceremony, then the priest with his ministers go in procession from the sacristy to the altar, preceded by thurifer, acolyths with lighted candles, and other attendants, two and two. The clergy and choristers separate after the proper reverence to the altar, and take their places on either side of the choir ; the celebrant and his ministers, with the attendants of the Mass, enter the sanctuary, and the Mass is immediately begun.

C. Why does the Church sing the "Miserere" during so great a part of the year ?

P. To show that in this life we rather "sow in tears" than "reap in joy."

C. What is a cope ? You have not yet mentioned that vestment.

P. It is a rich habit, covering the whole person, with a hood or cape, generally bearing some embroidery, joined in front by a clasp.

C. On what occasions is it used ?

P. At all solemn offices except the Mass.

C. Is it, like the chasuble, peculiar to the priest ?

P. No ; it may be worn by any assistant at solemn ceremonies, even by a cantor not in orders.

CHAP. II. *The Incensing of the Altar.*

C. What is the first ceremony after the priest reaches the altar ?

P. The incensing.

C. Is the use of incense very ancient in the Church ?

P. Yes ; it is prescribed in all the older Liturgies, and mentioned in the writings of the Fathers.

C. What is its origin ?

P. It was adopted from the Jewish Church into the Christian. It is prescribed in Exod. xxx., and a rule given for its composition. Zacharias was accosted, while engaged in sacrifice, by the Angel of the Lord, standing at the right hand of the altar of incense (St. Luke i. 10, 11). And to St. John (Apoc. iii. 5) it was revealed, as part of the worship in heaven : " Another Angel came, and stood before the altar, having a golden thurible ; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. . . . And the Angel took the thurible, and filled it with the fire of the altar."

C. Do not some object to the Church preserving portions of the outward worship of Jews and Heathens ?

P. The outward shell of religion is everywhere the same, having been constructed on a type which came originally from God ; but the spirit by which this framework is animated and informed, was one thing in Heathenism, another in Judaism, and is still quite another in the Christian Church. In Heathenism, it was a diabolical spirit ; in Judaism, a true but imperfect one ; in the Church alone is it the Spirit of *all* Truth, not given in the way of earnest or instalment, but " without measure ;" even as at His first coming on the day of Pentecost, He stinted not His gracious vouchsafements, but at once " filled the whole house where they were sitting," that is, the whole of the then Church of God (Acts. ii. 2).

C. Please to explain the ceremony of incensing the altar.

P. The priest having said the introductory prayers of the Mass, turns round by his right, and then, with his side to the altar, puts incense into the thurible, the deacon ministering the spoon and holding the incense-boat. The priest then blesses the incense with the words : " Mayest thou be blessed by Him in whose honor thou art burned."* Then receiving

* The Bishop, where assisting pontifically, blesses the incense.

the thurible from the deacon, who kisses the end of its chain, and the hand of the priest, on giving it, he proceeds to incense the altar, beginning with the crucifix, to which he gives three incensings; and then proceeds along the epistle, and goes on to the gospel side, *genuflecting** if the Blessed Sacrament be present, or bowing if otherwise; and passing back to the epistle corner, where he returns the thurible to the deacon, who receives it with the afore-mentioned ceremonies, and then incenses the priest himself three times, and finally restores the thurible into the hands of the thurifer. The priest then reads, while the choir sings, the "Introit."

CHAP. III. *The Kyrie and Gloria in excelsis.*

P. The priest then recites in a low voice the "Kyrie eleison," the deacon and subdeacon joining him at the epistle end of the altar, and reciting it alternately with him. Then they go with the priest to the seats, and remain seated while the choir sings the "Kyrie," or if it be short, remain at the altar. The Kyrie of the choir ended, the priest goes to the middle of the altar, and gives out the first words of the "Gloria in excelsis," which the choir takes up. The deacon and subdeacon, after the proper reverence in these places, behind the priest, go to either side of him and repeat with him the words of the "Gloria." Then all go to the seats, where they remain with heads covered (except at the words at which inclinations of the head were noted in Low Mass), while the "Gloria" is singing by the choir." Then all rise, and, on coming in front of the altar, make the proper reverence. The priest ascends to the altar, the deacon retiring behind him, and the subdeacon taking his place behind the deacon.

THE COLLECTS, EPISTLE, AND GOSPEL.

P. The priest having sung "Dominus vobiscum," and been answered by the choir, moves to the Missal at the epistle corner, and sings the Collect or Collects of the day. The deacon and subdeacon move to their proper places behind him. The Collects over, the deacon moves up to the side of the priest, and assists and answers him, while he reads the Epistle, Gradual, and, if so be, Tract or Sequence. Meanwhile the Epistle of the day is sung from behind the priest by the subdeacon, in the exercise of the power given him at his ordination. Having first received the book of Epistles and Gospels from the proper assistant, he carries it to the steps of the altar, and there genuflects with it. Then returning to his place, and holding the book in his hands, he sings in a loud voice the Epistle of the day. At the close, he again takes the book in front of the altar, and after genuflecting, carries it to the epistle corner, where he

* See previous note.

kneels with the book, kisses the hand of the priest laid on the book, and receives his blessing.* He then restores the book to the assistant, and removes the Missal to the other side of the altar for the priest to read the Gospel.

The priest then goes to the centre of the altar to say in secret the prayers of preparation for the Gospel, as at Low Mass; and afterwards, in a low voice, reads the Gospel, with the ceremonies formerly described. The choir is now singing the Gradual, and (when they occur) the Tract or Sequence. During the Sequence the priest and ministers either sit, or stand one behind the other.

Meanwhile the deacon receives the book of the Gospels, and carrying it to the front of the altar, genuflects, goes up to the altar, and sets the book upon it.† He next assists the priest in putting incense into the thurible, with the same ceremonies as before.

C. For what is this incense?

P. For the ceremonies at the singing of the Gospel, which is drawing near.

The deacon, having thus assisted with the incense-boat, kneels on the top step to say the “*Munda cor Meum*,” in preparation for singing the Gospel: an office especially assigned him at his ordination. Then he takes from the altar the book of the Gospels, and kneeling with it before the priest, asks his blessing with the words, “*Fube, donne, benedicere*,”—“My lord, be pleased to bless me”—then the priest pronounces the blessing over him as follows: “Our Lord be in thy heart and on thy lips, that worthily and competently thou mayest announce His Gospel. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost;” at the same time making the sign of the cross over him with his right hand, which the deacon kisses.

The deacon then rises and, bowing, retires with the book below the steps, where, with the subdeacon and attendants, he genuflects, and goes, accompanied by the subdeacon, assistants, and acolyths bearing their lighted candles, to the place prepared for singing the Gospel. Then, the subdeacon holding the book, the deacon sings in a loud voice, “*Dominus vobiscum*,” and is answered by the choir with the usual response. On announcing the title of the Gospel, he signs the book and himself, according to the form specified at Low Mass. The title having been announced, he receives the thurible from the thurifer; and while the choir is singing “*Gloria Tibi, Domine*,” in answer to the announcement, incenses the sacred text three times, and makes a moderate inclination of the head. Having returned the thurible to the thurifer, he proceeds to sing the Gos-

* Where the Bishop assists pontifically, the subdeacon receives the blessing from him.

† The *back* of the sacred books is never turned towards the tabernacle.

pel in the ecclesiastical tone. Having concluded it, and pointed out the first words to the subdeacon, the latter carries the book to the priest, that he may kiss the beginning of the Gospel. The deacon afterward incenses the priest three times. Then (if there be a sermon) all make the proper inclination at the altar, and retire to the seats, as at the "Gloria."

CHAP. IV. *The Creed.*

P. After the sermon (if there be one), the priest rises from his seat, and, attended by the deacon and subdeacon, proceeds in front of the altar. The priest then goes up to the altar, and the deacon and subdeacon fall behind into their places. The priest then intones the first words of the Creed, "Credo in unum Deum," to a form supplied him in the Missal. The deacon and subdeacon having genuflected, or bowed, leave their places and come to either side of the priest, where they repeat with him, in a low voice, the remainder of the Creed, all kneeling at "Et incarnatus est," and bowing to the crucifix at the words specified in the account of Low Mass. At the words, "Et vitam venturi sæculi, Amen," the deacon and subdeacon cross themselves, with the priest. Then all go to the seats, where they remain till the choir (which has taken up the Creed after the intonation of the priest) has concluded the singing of it.

C. I observe the deacon get up from his seat, and go to the altar, after the choir has sung "Et incarnatus est," in the creed.

P. Yes; this is to remove from the credence-table to the altar the *burse*, containing the corporal, which he spreads for the Sacrifice, and then draws the Missal from the gospel side toward the middle, for the convenience of the priest who is to use it. During this ceremony, the subdeacon rises, and stands uncovered; the alcolyths also rise and stand. On passing the priest, the deacon inclines his head.

CHAP. V. *The Solemn Offertory.*

P. The Creed having been ended by the choir, the priest, attended by the deacon and subdeacon, goes to the altar (for the last time) in the same form as after the "Gloria" and the sermon. The deacon and subdeacon again fall into their places behind him, and the priest, after kissing the altar, sings the "Dominus vobiscum," and is answered by the choir. (See Low Mass.) He then sings the "Oremus" for the "Offertorium," which he says in a low voice; the choir meanwhile singing or reciting it.

The deacon now leaves his place, having first made the proper reverence, and goes to the epistle side of the altar; while the subdeacon proceeds to the credence-table before mentioned, where he finds the chalice

and paten prepared for the Sacrifice, covered with a long veil of the color of the day, as well as the short one by which they are always covered when not in use. The long veil is placed over his shoulders to cover the sacred vessels, which he then receives into his hands, and carries to the epistle side of the altar, where the deacon, putting aside the long veil, receives the vessels and sets them on the altar. The deacon then presents the priest with the paten bearing the Bread of the Sacrifice, kissing the paten and his hand. While the priest is offering the paten (as at Low Mass), the deacon pours sufficient wine into the chalice; and the subdeacon, holding the cruet of water in his hand, invokes the blessing of the priest in the words, "*Benedicite, pater reverende (or reverendissime)*"—"Reverend (or Right Reverend) Father, please to give your blessing."

C. Why "benedicite" in the plural, and not "benedic"?

P. The plural is always a token of respect. Then the priest* blesses the water (as at Low Mass), and the subdeacon proceeds to pour a few drops into the chalice, which the deacon wipes in the inside with the purificatory down to the surface of the liquid.

C. Now I see that the ministers of the Church are fulfilling all their proper functions.

P. Yes, because High Mass is the most perfect celebration of the Sacrifice. You have seen that the subdeacon sings the Epistle and the deacon the Gospel. Now you see the subdeacon assisting with the water, and the deacon with the wine. All this is according to the proper duties of their several offices.

The deacon now presents the priest with the chalice, as before with the paten, kissing it at the foot and the priest's hand. Then, with his left hand holding back the priest's vestment to leave play for his arm, and with his right touching the foot of the chalice, or the arm of the priest holding it, he repeats with the priest the words of oblation, which, you may remember, I told you were put in the plural form on that account.

C. Can the deacon touch the blessed Sacrament?

P. No; but he can touch vessels containing it; which the subdeacon may not do. When the Blood of our Lord was given in ancient times to the faithful, it was the deacon who administered it. You see, therefore, the beautiful harmony of the Church's provisions; the wine is the deacon's charge—the more honorable material belongs to the more honorable ministry—the water falls to the subdeacon, as the inferior.

But to proceed; the oblation of the chalice over, the deacon next gives the paten, after wiping it with the purificatory, into the hands of the subdeacon, and covers it with the end of the long veil still worn by the latter, who, bearing the paten so covered, proceeds with it to his proper

* Or Bishop, when assisting pontifically.



Corpus Domini Nostri Jesu-Christi

A PRECIOUS
REMEMBRANCE TO A FAITHFUL SOUL

THE BLESSED SACRAMENT.

place at the foot of the altar, where he continues holding it till the end of the "Pater noster."

C. Why is this?

P. It is said to date from the time when the faithful offered bread and wine on the paten. As these offerings were large, the size of the paten was in proportion, and, being inconvenient on the altar, it was removed, and held by the subdeacon till wanted again by the priest.* Certainly it is very much in the Church's way to maintain practices in symbol after she has dropped them in their official use.

C. Does not the choir sing something here?

P. Yes; first (properly), the sentence called the Offertorium, and then, according to a common practice, what is called an *Offertory piece*, or Motett, on some appropriate subject. There is always a considerable pause in this part of the Mass, to allow time for the various ceremonies at the altar, and it seems reasonable enough that the devotions of the faithful should be assisted by some suitable piece of music.

THE INCENSING AT THE OFFERTORY.

P. And now, the priest having said in secret the prayers following the oblation of the chalice (as given at Low Mass), turns his left side to the altar to put incense into the thurible, the thurifer holding it, and the deacon ministering the boat, as on the two former occasions. But as this incensing is the most solemn of all, the Church orders that it be accompanied by special words.

Instead, then, of blessing the incense in the usual form, "Mayest thou be blessed by Him in whose honor thou art burned," the priest now says secretly, on casting in the three separate portions, "By the intercession of blessed Michael the archangel, standing on the right hand of the altar of incense,† and of all His elect, the Lord vouchsafe to bless ✠ this incense, and to receive it in the odor of sweetness, through Christ our Lord;" making over the incense the sign of the cross.‡

Then the priest, receiving the thurible from the deacon, who kisses it and his hand, proceeds to incense the *oblata*, or bread and wine of the sacrifice. Making over them with the thurible three crosses, and then round them three circles (the last in reverse order), he says the following words, still in secret: "May this incense, blessed by Thee, ascend to Thee, O Lord; and may there descend upon us Thy mercy."

He next incenses the crucifix thrice, with the words of Psalm cxl. verse 2: "Let my prayer be directed as incense in Thy sight." Then, while he incenses the whole altar on the epistle and gospel side, and returns to the former (as at the beginning of the Mass), he continues the words of the

* Vid. Le Brun, *Cérém. de la Messe*.

† See St. Luke i. 2.

‡ See note at p. 284.

same Psalm : "The lifting up of my hands as an evening sacrifice.* Set a watch, O Lord, before my mouth, and a door round about my lips ; that my heart incline not to evil words, to make excuses in sins." Then he restores the thurible to the deacon at the epistle side, saying, "May our Lord enkindle within us the fire of His love, and the flame of eternal charity." The deacon receives it, kissing it and his hand as before, and incenses him thrice.† Then the deacon goes off to incense the clergy in choir. Last of all, he incenses the subdeacon, and is himself incensed by the thurifer. But whereas he incenses the celebrating priest thrice, he incenses the clergy, the subdeacon, and is himself incensed but twice. The celebrant remaining at the epistle end of the altar, washes his hands, saying secretly the psalm "Lavabo," as already explained. He then proceeds with the additional prayer of oblation, the "Orate fratres," and the secret prayers, as at Low Mass, the chief attendant assisting at the Missal.

CHAP. VI. *The Preface in Solemn Mass.*

C. The Preface seems to be a very prominent feature in solemn Mass.

P. It is so ; the Church invests it with great dignity, by clothing its words of unspeakable majesty in a chant which may be truly said, though it is saying a great deal, to be worthy of them.

C. Is this chant of great antiquity.

P. Yes ; it is believed to preserve portions of the music of the Temple-worship ; and some think that fragments of it were learned by apostles and apostolic men in moments of intimate communion with heaven.

C. And the choir responds, does it not, also in song, to the versicles which occur in the Preface ?

P. Yes ; so as to resemble and represent the voices of angels meeting, with sympathetic joy, these reiterated appeals to their devotion and gratitude.

C. Does the tone or chant of the solemn Preface vary at different times ?

P. Yes ; because the words of the Preface themselves vary. On Ferrial Days, or in Masses of the Dead, it has less variety of notes, and is consequently less joyful.

C. Does the priest sing the "Sanctus" at the end of the Preface ?

P. No ; he says it, and the choir sings it.

C. Does the priest say the "Sanctus" with any particular ceremonies ?

P. The deacon and subdeacon go to either side of him at the altar, and say it with him. The subdeacon then returns to his own place, and

* These words are beautifully applied by the Church to the Sacrifice of the Cross, which was consummated towards eventide.

† If the Bishop assist at the Mass *pontificaly*, he also is incensed thrice.

the deacon takes *his* place at the priest's left hand, to assist in turning over the leaves of the Missal at the Canon.

CHAP. VII. *The Canon and Consecration in Solemn Mass.*

P. The Consecration is now drawing on, and, with a view to it, the principal assistant at the ceremonies goes out to bring additional acolyths with lighted torches. The rubric directs that at every Mass a candle shall be lighted for the consecration, but this is commonly interpreted of High Mass alone. The acolyths having come in, arrange themselves in presence of the altar; and shortly before the consecration, the deacon, having genuflected, moves round to the right of the priest, and goes on both knees. At the same time the subdeacon, lowering the paten which he still carries, kneels in his place. Incense is then put into the thurible to honor the blessed Sacrament at the consecration. When the priest inclines to say the words of consecration, all the ministers and assistants bend forward, and remain in a posture of profound inclination till after the consecration in both species. When the consecration and adoration of the Sacred Body are over, the deacon rises and removes the pall from the chalice; and after the consecration and adoration of the precious Blood, he replaces it. The chief assistant incenses the Body and Blood of our Lord; after the consecration, it is usual for the choir to sing the "Benedictus."

CHAP. VIII. *From the Consecration to the "Pater noster."*

P. After the Consecration, the deacon and subdeacon rise; and the deacon, having genuflected, goes again to the left side of the priest to assist at the Missal. All proceeds as at Low Mass, till after the Memento of the Dead, when the deacon again genuflects, and goes to the right of the priest to remove the pall from the chalice for the "Little Elevation" (see Low Mass); also, when the priest makes the sign of the Cross over the Sacred Host and chalice, the deacon steadies the latter at the foot, in virtue of his privilege of touching vessels containing the Body or Blood of our Lord. When the priest comes to the "Pater noster" the deacon, having genuflected, leaves the altar, and goes to his place behind the priest.

CHAP. IX. *From the "Pater noster" to the Communion.*

C. Does not the priest sing the "Pater noster" as well as the Preface?

P. Yes, to a beautiful tone prescribed in the Missal. This, like the tone of the Preface, is simpler on Ferias and in Masses of the Dead than at other times. When the priest comes near the end, the deacon and subdeacon, having genuflected at their places, go up to the altar. The

subdeacon then delivers up the paten to the deacon, who wipes it with the purificatory, and gives it to the priest after the "Pater noster" (see Low Mass), kissing its edge and the priest's hand. An attendant removes the long veil from the shoulders of the subdeacon, who genuflects, and returns to his place. The deacon stays by the priest at his right to remove the pall from the chalice, and steady it when necessary. At the proper place the priest sings, to a tone prescribed in the Missal, the "Pax Domini." Then the subdeacon joins him at the altar, and, with the deacon, accompanies the priest in saying the "Agnus Dei." This over, the subdeacon goes down to his place; the deacon goes on both knees while the priest says the first of the three prayers before the Communion..

And here succeeds one of the most remarkable and affecting ceremonies of the Mass, called the "Pax"—the memorial of the holy "kiss of peace," mentioned in St. Paul's epistles, and practiced in the early ages, but afterward discontinued in consequence of abuses or scandals. I have lately said that the Church is not apt to drop holy customs altogether, but preserves them in ceremonies after their use has passed away. Thus it is with the "kiss of peace." This kiss is given at Solemn Mass, after the "Agnus Dei," to the deacon and subdeacon; and when there are clergy present, to them also. The manner of giving it is as follows:

After the first of the three prayers before Communion, the deacon rises from his knees, and kisses the altar with the celebrant; then the celebrant, placing his hand on the deacon, inclines toward his cheek, saying, "*Pax tecum,*" "Peace be with you:" and is answered by the deacon, "*Et cum spiritu tuo,*" "And with thy spirit." The priest then goes on with the following prayers. The deacon meanwhile goes down, and gives the same "peace" to the subdeacon, in the same form. Then both *genuflect* to the Blessed Sacrament; and the subdeacon goes off to the choir, where he again gives the "peace" to the superior of the clergy, he to the next below, and so on, till all have received, down to the youngest of those in surplices. In each case the inferior bows to the superior, before and after giving the "Pax," but not *vice versa*.

C. Is the "peace" given in all Masses?

P. No; not in the Masses of the Dead, when, as we have seen, the form of the "Agnus Dei" is changed, and the first of the following prayers not said. It is likewise omitted on the great "Triduum," or Three sacred Days of the Passion of our Divine Redeemer; this is said to be in abhorrence of the treacherous kiss of Judas. Even in the joyful Mass of Holy Saturday the "peace" is omitted, to be resumed with all the greater propriety on Easter morning, when, in early times, Christians embraced one another, as they said, "The Lord is risen indeed, Alleluia."

C. Does the ceremony of the "Pax" proceed in silence?

P. The words are said inaudibly ; but the choir meanwhile is singing the "Agnus Dei," having," taken it up after the priest. The subdeacon, after giving the Pax, returns to the altar to assist the priest at the Communion, at which he and the deacon incline the head.

C. Do the faithful ever communicate at High Mass ?

P. Yes, often, when it is at an early hour ; but when, as is usual among ourselves, it is the latest of all the Masses of the day, and is seldom over till twelve or one o'clock, the Faithful generally communicate at an earlier Mass.

C. When given at High Mass, is the Communion in any way more solemn ?

P. The deacon and subdeacon receive (if at all) first, and on the top step of the sanctuary ; then the clergy (if any) in surplices, and then the laity. The deacon, having himself communicated, accompanies the priest in giving Communion to the rest, holding the paten under the Sacred Host, as it is placed on the tongue of the receiver.

C. Do priests ever communicate, except at the Mass which they themselves celebrate ?

P. Rarely ; because the same reason which hinders them from saying Mass, is likely to hinder them from going to Communion. But sometimes this is not so, as, for example, with a priest newly ordained, who has not as yet said his first Mass ; and on Holy Thursday, when but one priest celebrates and the rest communicate.

C. Does a priest communicating at the Mass of another priest receive our Lord under one or under both species ?

P. Under *one* ; and this, even though he were a Bishop, or the Pope himself,

C. Indeed ! Then it is untrue to speak of the law which restricts the communion of the chalice, as made against the *laity* ?

P. Yes ; the distinction which the Church makes is not between the clergy and laity, but between the celebrant and all others.

C. Is this generally known ?

P. Very possibly not ; for the ignorance which prevails about our institutions is wonderful, and only equalled by the freedom with which they are discussed and criticised ?

C. But, after all, if I may ask, why does the Church refuse the precious Blood of our Lord to *any* of the Faithful, contrary, as might seem, to His institution, and the practice of early times ?

P. Do you ask for your own satisfaction, or with a view to others ?

C. For others only.

P. Well, then, hear me. Do you know what is meant by the doctrine of *concomitance* ?

C. I think so. It is that our Divine Lord is *entire* under each species ; so that the bread, after consecration, is not His Body in any such sense as to be without His precious Blood ; nor the wine, after consecration, His Blood in any such sense as to be without His most sacred Body.

P. Very well. And now see what Protestant objectors to the withholding of the chalice in certain cases suppose ; namely, that the doctrine you have just stated is untrue.

C. How so ?

P. Because they suppose that such as receive our Lord under one species alone, receive Him but in part. Consequently, in their communions (if they profess any doctrine of the Real Presence at all), they think that they receive the Body of our Lord *without* His most precious Blood, and His Blood *apart from* His most sacred Body. This opinion presumes such a separation between the constituents of the One Christ as was never realized, except during the three days between His crucifixion and resurrection. It supposes the whole Christ to be received by receiving the two parts of which the Whole is made up. But which, in His living Person are inseparable. *We* not only condemn the doctrine, but abhor the notion of so unnatural a separation. We remember that our Lord, "being risen from the dead, dieth no more." "He is not dead, He is risen." We cannot even imagine receiving Him at all, without receiving Him as He is. Those essential parts of His bodily nature, His entire Flesh and His Blood, once and for ever joined, we dare not sunder, even in idea, even in figure, still less in act. It would seem to us almost like crucifying Him afresh, and then feeding upon Him, not by a most high and mystical and yet real participation, but rather as we might partake of merely human food.

Now the limitation of the chalice to the celebrant was introduced as a point of discipline, and in the exercise of the Church's undoubted power of regulating all matters of practice according to the necessities of the occasion ; yet, incidentally, her modification of her Eucharistic institute has undoubtedly subserved the great purpose of investing with life, and embodying in action, this great doctrine of *concomitance*, the neglect of which has led to results so unspeakably prejudicial to the doctrine of the integrity of our Lord's bodily nature.

C. But is not the restriction of the chalice to the celebrant against the institution of Christ, and the practice of the early Church ?

P. It is anything but clear, even from the letter of Holy Scripture itself, that our Lord, in giving of the chalice to His Apostles, designed to impose on them and their successors the necessary duty of dispensing it to all others. Their office was peculiar ; and the first celebration of the Holy Eucharist, in which the Apostles were gifted with powers, and not

merely admitted to a privilege, is no precedent for all subsequent celebrations. Had others besides the Twelve been present at the Last Supper, and received of the chalice, that would have been a precedent. On the other hand it is very remarkable that, in all the earliest notices of the Blessed Eucharist, subsequently to the Resurrection, bread only is named as the sacramental matter.* Again: it is certain that, in the early Church, infants were communicated under the species of wine alone.

Thus you see that the Church has ever taken on herself to dispense this precious Gift according to the free discretion with which our Lord has intrusted her; modifying first the institution itself, and then modifying even her own modifications; relaxing, under certain circumstances, the restriction upon the faithful at large, and placing even her priests upon a par with others, when they present themselves with others at her banquet; as if to take from her people the reproach of exclusion, and from her priests the boast of prerogative; that so "the eyes of all may hope" in her, "she giving them meat in due season:"† true dispenser of that celestial Manna, whereof "one gathereth more, another less;" yet so that "neither had he more that gathered more, nor did he find less that had provided less; but everyone gathered according to what they were able to eat."‡

CHAP. X. *From the Communion to the end of High Mass.*

P. When the subdeacon has concluded giving the "Pax," he rejoins the priest at his right hand, and removes the pall from the chalice, when the priest is about to receive the precious Blood of our Lord. When the communion of the priest and Faithful (if any of the Faithful communicate) is over, the subdeacon ministers wine for the first ablution; and then, withdrawing to the epistle end, wine and water for the second. The deacon now removes the Missal to the epistle side. The priest, having received the second ablution, leaves the sacred vessels and linen, and goes to the Missal at the epistle side to read the "Communion." The subdeacon arranges the sacred vessels and linen, puts the corporal into the burse, and, having covered the chalice and paten with the veil, bears them, with the burse resting on them, to the credence-table. Having deposited the sacred vessels on the credence-table, he goes to his place behind the priest and deacon. The priest having read the "Communion," goes to the middle of the altar, sings the "Dominus vobiscum," and is answered by the choir; then, going to the Missal, he sings the Postcommunion prayer or prayers. Returning to the middle, he again sings "Dominus vobiscum," and is answered by the choir. Then the

* See St. John xxi. 13; Acts ii. 42, xx. 7.

† See Psalms cxliv. 15.

‡ Exod. xvi. 17, 18.

deacon, turning to the people, sings the "Ite, missa est," or, if proper to the day, "Benedictamus Domino," toward the altar.

C. Are the tones of these prescribed, and do they vary?

P. They are prescribed in the Missal itself. There are six tones of the "Ite, missa est," and three of the "Benedicamus Domino," according to the occasions. Of the "Ite, missa est:" 1. with the two "Alleluias" for Easter-day and week; 2. for the more solemn festivals at other times of the year; 3. for ordinary double festivals; 4. for Masses of the Blessed Virgin; 5. for semi-doubles; 6. for simples. And of the "Benedicamus Domino:" 1. for Sundays in Advent and Lent; 2. for Ferias; 3. for, the Vigil of the Nativity, and the Mass of the Holy Innocents.

C. What is the peculiarity of this last tone compared with the rest?

P. It is more joyful.

C. But I thought the "Benedicamus Domino" was never used on joyful days.

P. Neither is it; but the Vigil of the Nativity, and the Feast of the Holy Innocents are days of a very unusual character. The former is a strict Fast, upon which nevertheless the coming Feast of our Lord's Nativity reflects a certain joyfulness. The latter is an exception to all other Martyrs' days, in having mournful accompaniments—purple, instead of red vestments; no "Te Deum," nor "Gloria;" and, therefore, no "Ite, missa est.)* Yet, coming as it does, at Christmas time, it is not simply a mournful festival.

C. Why is this?

P. The Church deems it no prejudice to the memory of those earliest and very glorious Martyrs, the Holy Innocents, to mourn at the same time for the unparalleled atrocity of the crime which cut them off, like budding flowers, from the earth—a crime, too, which was especially directed against our Blessed Lord Himself (at this time, Christmas, so fresh in the Church's love), and which was a kind of first-fruits of the malice to which He afterwards fell a victim. "The kings of the earth stood up, and the princes assembled together, against the Lord, and against His Christ."†

But the Church, having paid her tribute to the memory of those innocent sufferers on the day of their Festival, feels herself at liberty to rejoice with unclouded joy at their actual, though unconscious, testimony to Christ on the Octave of their Feast, when she appears in red, symbolical of their precious blood, sings the "Te Deum," and rejoins the Angels in the Hymn of the Nativity.

And now, if there be a second Gospel of the day, the deacon removes

* If, however, the Feast of the Holy Innocents occur on a Sunday, it is treated as any other martyrs' day.

† Ps. ii. 2.

the Missal from the epistle side. He then kneels with the subdeacon, to receive the priest's blessing. The blessing over, the deacon and subdeacon join the priest at the reading of the Gospel; and if it be the Gospel of St. John, the subdeacon holds the card. The deacon kneels with the priest at "*Et Verbum caro factum est,*" but not the subdeacon, because he holds the card. Then all bow to the middle of the altar, descend the steps, make the proper inclination, and preceded by the acolyths with lights and the clergy, return to the sacristy.

II. HIGH MASS OF THE DEAD.

C. Will you kindly explain, sir, what are the varieties of ceremonial in High Mass of the Dead?

P. There are several, besides those already noticed as existing between the ordinary Low Mass and that of the Dead.

1. The altar is incensed at the Offertory alone.
2. The deacon and subdeacon take more time over their genuflection on first ascending to the altar with the priest, in order that a second genuflection may not be necessary on leaving the middle for the epistle side at the Introit.
3. The celebrant (as before observed) makes the sign of the Cross towards the Missal, instead of on himself; and the deacon and subdeacon do not, as at the ordinary High Mass, make any corresponding sign.
4. The subdeacon, after singing the Epistle, does not receive the priest's blessing, nor kiss his hand.
5. The celebrant, having said the *Dies iræ* after the Gradual and Tract, goes with his two ministers to the seats, or stands at the altar, while the Sequence is sung by the choir. Just before the last stanza of the Sequence, the deacon, having previously laid the book of the Gospels upon the altar, proceeds to say the "*Munda cor meum,*" without asking the benediction of the priest; and having genuflected with the subdeacon, goes with him and the attendants (but without lights and incense) to sing the Gospel. At the end, he gives the book to the subdeacon; but the latter does not carry it to the priest, as the text is not kissed.

6. At the Offertory the subdeacon does not wear the long veil on his shoulders, in carrying the chalice to the altar. He omits the words, "Reverend father, be pleased to give a blessing," because the water is not blessed. He does not bear away the paten, but goes without it to his place behind the deacon.

7. After the Invocation of the Holy Ghost, the Bread and Wine of the Sacrifice, the crucifix, and the altar, are incensed by the priest as usual, and with the usual words; the subdeacon, who is not engaged in bearing

the paten, going up to the altar to assist the deacon in holding back the priest's vestments at the incensing.

8. The deacon and subdeacon assist at the "Lavabo," or washing of the priest's hands, with the basin and towel.

9. Shortly before the Consecration, the subdeacon moves towards the epistle side; then receiving the thurible from the attendant (who has previously supplied it with incense, but without any benediction), incenses the Body and Blood of our Lord at the time of consecration. The subdeacon fulfils this office at High Mass of the Dead, because he does not, as in other High Masses, hold the paten.

10. Not having to deliver up the paten, the subdeacon does not move from his place till the "Pax Domini," when he goes to the left of the priest at the altar, and then joins the deacon in saying, with the priest, the "Agnus Dei;" but (as was observed in the proper place at Low Mass) the striking of the breast is omitted.

11. At the end of Mass, the deacon sings, towards the altar, "Requiescant in pace," to a tone prescribed in the Missal; and there is no final blessing, the ministers join the priest at the Gospel of St. John (which in Masses of the Dead is always said) without previously kneeling. All else proceeds as usual.

N. B. The *ferial* tone is used for the Preface and "Pater noster."

III. SOLEMN VESPERS.

C. There are, I believe, two evening offices of the Church, are there not?

P. Yes, Vespers and Compline; the first proper to the earlier part of the evening, the second to its close.

C. Are both these offices commonly celebrated with solemnity in the Church at large?

P. No; Vespers alone are so celebrated as a general rule; but it is the practice in some places to sing Compline also as a part of the public evening devotion. In communities where the duties of the choir are performed, all the Seven Hours of Prayer are observed in choir, and in that case Vespers and Compline go together. Solemn Vespers are always sung, where there are the means of singing them, on Sundays and Holy days; and are, of course, intended by the Church to be sung at other times also.

C. What is the meaning of "First" and "Second" Vespers?

P. Every Festival is considered by the Church to begin and end in the evening. First and Second Vespers, therefore, express its opening on one evening, and its close on the next.

C. How is the succession and arrangement of Festivals determined?

P. By certain rules contained in the rubrics, and applied to practice in the "Ordo recitandi Divini Officii," or yearly Calendar of the Church, which is published in all countries of the Christian world.

C. What is the general principle on which these arrangements are made?

P. All Festivals, except those of the highest class, admit of the introduction into their office of Commemorations, *i. e.*, of the subsidiary celebration of other Festivals inferior to themselves, or of days within the Octaves of the great Festivals, or of Ferias, or week-days, in certain special seasons, such as Advent and Lent. These commemorations are made in the form of an antiphon, versicle and response, and collect, and sometimes of a special stanza at the close of the Hymn. There are also certain common commemorations introduced on all semi-doubles in the year, excepting at the more solemn seasons. These are: 1. Of the Blessed Virgin; 2. Of the holy Apostles SS. Peter and Paul; 3. Of the Patron Saint of the country (in England, St. George), or of the Church, * or community; 4. For peace.

C. Does Compline admit of similar introductions?

P. No; Compline is not ordinarily liable to these variations, except that of the final stanza of the Hymn. During Easter time, however, "Alleluias" are added in it.

C. These additions must tend to complicate the office, and make it difficult to follow.

P. Most things which are worth knowing require time and pains to understand. But many members of the Christian laity are quite at home in the office of the Church, at least so far as it is publicly celebrated; priests are always ready to give assistance in such inquiries; and the order of the Church offices is annually published for the use of the laity.

C. Is the Vesper office on Sundays always that proper to the Sunday?

P. On the contrary, it is more frequently the second Vesper office of a Festival (when of superior rank to the Sunday), or the first Vesper office of a Festival on the following day; the Sunday being, in such cases generally *commemorated*.

C. Do the Psalms vary on different days?

P. The first four are generally those of the Sunday. But on the first Vespers of Saints' days (except days of our Blessed Lady, of Virgins, and Holy Women), the fifth is changed into the 116th, "Laudate Dominum omnes gentes." On the First Vespers of the office for the Dedication of a Church, which very rarely occurs, the last Psalm is the 147th, "Lauda Jerusalem." On Feasts of the Blessed Virgin, the Psalms are the 109th, 112th, 121st, 126th, and 147th; and the same are proper to

* *i. e.* where it has been consecrated.

the Feast of a Virgin or Holy Woman. At the First Vespers of Corpus Christi, the Psalms are special. But all this, together with the variations of the Hymns, etc., you will find explained in the ordinary Vesper-Book. On the Second Vespers of an Apostle, the Psalms are (in addition to the 109th and 112th), the 115th, "Credidi;" 125th, "In convertendo;" and 138th, "Domine, probasti me." On the Second Vespers of a Confessor not a Bishop, the last Psalm is "Laudate Dominum" (116th); but on those of a Confessor Bishop, it is Psalm cxxxi., "Memento Domine, David;" and on those of one or more Martyrs. Psalm cxv., "Credidi." On certain days of the Second Vespers, "Lauda Jerusalem" is the last Psalm, and on all Feasts of the Angels, "Confitebor tibi" (Psalm cxxxvii.) The five Sunday Psalms are consecutive in the Psalter from the 109th to the 113th. The first is a kind of commemoration of all the great mysteries of our redemption; the second alludes to the praise of God "in the congregation;" the third commemorates the graces and privileges of the Just; the fourth is a Psalm of praise, with a prophecy toward its close of the Blessed Virgin and the Church (on which account it is one of the Psalms proper to her festivals); while the last celebrates the deliverance of the Israelites from Egyptian bondage, and is therefore appropriate to Sundays, which are days in honor of the Resurrection of our Lord. It is very remarkable that a series of Psalms so suitable to the ordinary wants of the Church on her weekly festivals, should be found in succession.

On days of the Blessed Virgin, Psalm cxxi. is substituted for cx., Psalm cxxvi. for cxi., and Psalm cxlvii. for cxiii. In all these substitutions you will see that the analogy between the Blessed Virgin and the Church is intended to be kept in mind, as is shown especially in the frequent occurrence of the word "domus;" the Blessed Virgin first, and the Church afterwards, being our Lord's chosen "habitation" or "tabernacle."

The Psalms of the Blessed Virgin are used on all days of holy women, whether virgins, married, or widows, because of all such our Blessed Lady is the especial model and Patroness.

On Saints' days, Psalm cxiii. (In exitu), being especially appropriate to Sunday, is changed into Psalm cxlvii., a general Psalm of praise. Psalm cxxxi. (Memento) will be seen on examination to contain several allusions to the priesthood. Psalm cxv. (Credidi) speaks of the "death of God's Saints," whence it is proper for Martyrs' days and to the Apostles, all of whom were also Martyrs. The addition of Psalms cxxv. and cxxxviii. to their Second Vespers, is explained by the antiphon prefixed and added to each. Psalm cxlvii. (Lauda Jerusalem) is proper to the dedication of a church as well as to the Blessed Virgin.

C. What are the Psalms for Vespers on week-days?

P. They are, with some omissions, those which follow in order after the Psalms of the Sunday.*

C. Why are the Church offices always sung in Latin?

P. The Church is particular about the use of Latin in all her public offices of devotion, on account especially of the danger to which national languages are exposed of deterioration and change, through which, in course of time, even the purity of doctrine might be corrupted. Moreover, as the Church is not for one country, but for all, it is to be desired that she should possess a universal language, as well as a uniform rite. It is when Catholics travel from country to country that they feel especially the benefit of this provision of the Church, superseding all national distinctions. I will add another reason for the use of Latin, which is, that it is most important to have a language for sacred purposes not vulgarized by familiar use.

C. But may it not be considered an evil that the laity should be debarred from following the public offices of the Church?

P. They cannot be said to be so; for, first, there are many of them who actually understand at least Latin enough to enter into the meaning of the words; and of those who do not, many have leisure to study it; a work the labor of which would be greatly lightened by being undertaken in a pure spirit of devotion, and for so noble an end—not to speak of the aid of the Holy Spirit, which would certainly be vouchsafed to any one who should be animated by a love of the Church to undertake any enterprise, whether physical or intellectual, in her cause.† You will remember, too, that the Vesper-books give translations side by side with the Latin, and thus no one who is able to read is left in ignorance of the meaning of what is said or sung; while I believe that many by the use of these translations have acquired knowledge enough of the Latin language to be of considerable service to them in the public offices of the Church. And, moreover, where the idea of worship has strong possession of the mind, the form of words is of less consequence. It is proved by undoubted facts that the English Psalms are hardly better understood by the majority of worshipers than the Latin. Let Catholics, therefore, who do not know Latin use their Vesper-books in the Psalms, and in such other parts of the office as are intended to be sung by them, and they will soon enter into the spirit of the act in which they are engaged, which is, after all, the great matter; and for the rest, the more illiterate must put themselves into the hands of the Church, and use such devotions as they are able.

* They will be found in the *Vespers for the Laity*, Burns and Lambert.

† I am acquainted with a young man, at my own church, who has found time in the midst of a laborious worldly calling to learn Latin so well as to translate the Church offices with facility.

C. What are the ceremonies of Solemn Vespers?

P. The priest, habited in a cope, and accompanied by his assistants, proceeds from the sacristy to the altar with the clergy and acolyths. The clergy having filed off to their places in the choir, the celebrant goes forward to the steps of the altar, where he kneels with his attendants to say the preparatory prayer; then moving, preceded by his attendants, to the seats at the epistle side, and standing, he says secretly the "Pater" and "Ave." He then sings aloud, "*Deus, in adiutorium meum intende*"—"O God, incline unto my aid;" and is answered by the choir, "*Domine, ad adjuvandum me festina*"—"O Lord, make haste to help me." Then the choir chants the "Gloria Patri" with "Alleluia," or, from Septuagesima to Easter, "*Laus Tibi, Domine, Rex æternæ gloriæ*"—"Praise to Thee, O Lord, King of eternal glory." Then the antiphon is sung, entire if on a double, the first words only if on a semi-double or simple festival, or on a Sunday (which ranks as the highest of semi-doubles). Then the chanters give out the first words of the Psalm, which the semi-choir on the principal side continues through the first verse, and is then answered in the second verse by the semi-choir on the opposite side, and thus the Psalms are continued to the end; each antiphon being sung at the end of each Psalm as well as at the beginning, and at the end always entire. The Psalms are begun alternately by the two sides. It is most proper that the first words of the antiphons should be intoned by the officiating priest and others of the clergy in succession.

C. Why are the Psalms sung sitting?

P. The length of the Church offices makes it difficult for some persons to recite them standing; and in order to provide relief without violating uniformity, the Church allows the easier posture in those portions of Divine worship which do not consist in addresses to Almighty God, or in hymns sung directly in His honor. The Psalms are more like a prolonged commemoration of His mercies; and are so far different from the hymns, which are short, always expressed in the language of worship or praise, and which again differ from the Psalms in relating immediately to the blessings of the Gospel dispensation.

C. After the Psalms, I observe the officiating priest and the clergy rise.

P. Yes; the celebrant rises to sing the "Little Chapter," which is a short sentence from Holy Scripture bearing upon the subject of the day. After the Little Chapter is sung the Hymn. The hymn over, the versicle proper to the day is intoned by the chanters, and the response by the choir. Then the antiphon at the "Magnificat" is sung in the same way, and according to the same rule, as the antiphons of the Psalms. Then the first words of the "Magnificat" are intoned.

C. Here, I observe, the priest crosses himself, rises, and goes to the altar.

P. Yes ; this song of our Blessed Lady, and the corresponding hymn "Benedictus" at Lauds, are always accompanied by marks of extraordinary honor, as the two canticles relating especially to the Incarnation of our Blessed Saviour. Accordingly, at the opening of the "Magnificat," the priest, attended by his ministers, proceeds to the altar, and goes up to it after making the proper reverence ; then, receiving the thurible from the principal minister, as at Solemn Mass, and with the same ceremonies, he incenses the crucifix and altar in the usual way, saying at the same time the words of the "Magnificat" with the ministers, while the choir is singing that Canticle. The incensing over, he restores the thurible into the proper hands as usual ; and after genuflecting or bowing, as the case may require, returns with his ministers to the seats, and is himself incensed thrice by his chief assistant, who afterward incenses also the the clergy, choir, and second assistant. The officiant continues standing till the end of the "Magnificat ;" and when the antiphon has been repeated, sings the Collect of the day, after which the Commemorations (if any) are made by the proper antiphon, versicle and response, and collect.

C. I have occasionally seen the officiating priest leave the high altar at the beginning of the "Magnificat," and visit other altars in the church to incense them.

P. This is when the Blessed Sacrament is at a side altar. In that case, the officiant incenses such altar first in order, and other altars in succession, ending with the principal altar ; but if the Blessed Sacrament be at the principal altar, then he incenses this alone.

C. Sometimes the priest and choir kneel during particular stanzas of the *Hymn*.

P. Yes, in the following cases : during the first stanza of "Veni Creator" or "Ave maris stella," and during the address to the Cross in "Vexilla regis."

C. What is the Hymn, with versicle and prayer, sung at the end of Vespers, forming a little office by itself ?

P. It is the Antiphon of the Blessed Virgin, proper to the end of Lauds and Compline, but which it is usual to introduce at the end of Vespers, except when a bishop officiates. During Easter time this antiphon is always sung standing ; at other times it is sung standing from the First to the Second Vespers of Sunday, kneeling on other days.*

IV. COMPLINE.

C. Will you please, sir, explain the office and ceremonies of Compline ?

* These antiphons are described under the head of Compline.

P. Compline ("Completorium," the final and "complemental" office of the day) is properly an appendage to Vespers, but is often sung as a separate office. It is sung as follows:

The priest, after kneeling for the preparatory prayers, stands while the blessing is invited by one of the choir in the words, "Jube, domne, benedicere,"—"Be pleased, sir, to give a blessing." The priest sings in answer, "Noctem quietam," etc.—"The Lord Almighty grant us a quiet night and a perfect end." The choir responds, "Amen." The priest then sings the "Short Lesson," from 1 St. Pet, v. 8, "Fratres," etc.—"Brethren, be sober, and watch; because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist strong in the faith." He concludes with the usual termination of a lesson, "But Thou, O Lord, have mercy on us," and is answered in song, "Thanks be to God." He proceeds to sing, *V.* "Our help is in the name of the Lord;" *R.* "Who made heaven and earth." He then says in secret our Lord's Prayer. At its close, he makes, with the choir and congregation, the general Confession, as at the beginning of Mass; but instead of being merely *said*, as at Mass, it is recited in monotone. The "Confiteor" over, the priest proceeds to sing, *V.* "Convert us, O God of our salvation;" *R.* "And turn away Thine anger from us." Then, in a louder tone, as at Vespers, *V.* "O God, incline to my aid;" *R.* "O Lord, make haste to help me." Then is sung, "Glory be to the Father," etc., with "Alleluia" or "Laus Tibi, Domini," etc., according to the season. Then the first word of the antiphon is intoned, "Miserere," for which, during Easter time, is substituted "Alleluia." Then the Psalms are chanted in succession, and, since under a single antiphon, most properly to the *same* tone.

C. What are the Psalms, and with what intention are they used?

P. The Psalms are: the 4th (Cum invocarem), the 30th (In Te, Domine, speravi), the 90th (Qui habitat), and the 133d (Ecce, nunc benedicite). Their propriety will be apparent upon examination. Their general sentiment is prayer for the divine aid against the dangers, both spiritual and bodily, of the night season, at which, according to the general belief of the Church, "our adversary the devil" (named at the commencement of the office) is especially on the alert. At the end of the Psalms, the antiphon is repeated in full: "Have mercy on me, O Lord, and hear my prayer." Instead of which, from Holy Saturday to the First Vespers of Trinity Sunday (exclusive of the latter), is said, "Alleluia, alleluia, alleluia."

Then follows the hymn, "Te lucis," etc.; after which the officiant, having risen, sings the "Little Chapter" from Jer. xiv. 9, "Thou, O Lord, art in the midst of us, and Thy holy Name is invoked upon us. Leave us not, O Lord our God." *R.* "Thanks be to God." Then are sung the

short responsories. "Into Thy hands, O Lord, I commend my spirit. Into Thy hands. Thou hast redeemed us, O God of Truth. I commend. Glory be, etc. Into Thy hands." *V.* "Guard us, O Lord, as the apple of the eye." *R.* "Under the shadow of Thy wings protect us." At Paschal-tide (*i. e.*, from Holy Saturday to Trinity Eve) Alleluias are added.

Then is sung the beginning of the antiphon at the "Nunc dimittis," "Save us." Then the "Nunc dimittis;" after which the antiphon is repeated in full, "Save us whilst we are awake, guard us whilst we are asleep, that we may wake with Christ and rest in peace." In Paschal-time "Alleluia" is added. On semi-doubles several short prayers and responses are then said, beginning with "Kyrie eleison." On doubles,* the office goes on at once to the "Dominus vobiscum" and the Collect, which is as follows: "Visit, O Lord, we beseech Thee, this habitation, and drive far from it all the snares of the enemy. Let Thy holy angels dwell in it, to keep us in peace; and may Thy blessing be always upon us. Through." Then, *V.* "Our Lord be with you." *R.* "And with thy spirit." *V.* "Let us bless our Lord." *R.* "Thanks be to God." Then the blessing, "The Almighty and merciful Lord bless and keep us, Father, and Son, and Holy Ghost." *R.* "Amen."

Then is sung the antiphon of the Blessed Virgin according to the season.

C. How many of these antiphons are in use?

P. 1. The "Alma Redemptoris," which is sung or said from the eve of the First Sunday in Advent to the Feast of the Purification at Compline; 2. The "Ave Regina," from the Feast of the Purification to the Thursday in Holy Week (exclusive); 3. The "Regina cœli," from Holy Saturday to the First Vespers of Trinity Sunday (exclusive); 4. The "Salve Regina," from Trinity eve to the eve of the First Sunday in Advent.

V. THE BENEDICTION OF THE MOST HOLY SACRAMENT.

"Gustate et videte quoniam suavis est Dominus."

C. What is the "Benediction of the Blessed Sacrament?"

P. It is a rite which has sprung from devotion to the Blessed Sacrament of the Altar.

C. What is the meaning of this rite?

P. It results from the doctrine of the Real Presence of our Blessed Lord in the Holy Eucharist. His Real Presence must be a means of benediction to all who are brought within its influence, provided they be also animated by right dispositions.

* *i. e.*, if the *Vespers* have been said according to the double rite.

C. At Benediction, is it our Lord who blesses in His own Person, or the priest who employs the Holy Sacrament as a means of blessing?

P. It is the former rather than the latter. Our Divine Redeemer makes His servant the medium of conveying His benediction.

C. What are the ceremonies of this great and most consolatory rite?

P. The priest, vested in a white cope, ascends to the altar, attended by an assistant priest or deacon. The crucifix having been taken down, the assistant (or, if none be present, the priest officiating) opens the tabernacle, and, after a genuflection, withdraws from it the *monstrance* containing the Blessed Sacrament within it.

C. What is a *monstrance*?

P. It is a frame, of the most costly material which can be had, for exhibiting (*ad monstrandum*) the Blessed Sacrament to the people.

The monstrance, after the Blessed Sacrament has been placed within it, is set on the altar (on which a corporal has previously been strewn), and the Blessed Sacrament is adored. It is then elevated on a throne above, similarly prepared. The priest meanwhile descends to the foot of the altar, and, after putting incense in the thurible as usual (though without blessing it), receives the thurible on his knees, and incenses the Adorable Sacrament thrice. Meanwhile it is customary in this and some other countries to sing "O salutaris Hostia," with its accompanying doxology, from the hymn "Verbum supernum prodiens." Afterwards the Litany of the Blessed Virgin, or some Motett proper to the day, is sung in honor of the Blessed Sacrament. The priest then intones (or the cantors) the "Tantum ergo sacramentum," with the accompanying doxology (from the hymn "Pange lingua gloriosi Corporis," etc.), and the choir takes it up. At the beginning of the doxology, the priest rises, puts incense in the thurible as before, and again incenses the Blessed Sacrament. The doxology ended, the versicle "Panem de cœlo" and its response (from the office of Corpus Christi) are sung, Alleluias being added at Easter time and within the octave of "Corpus Christi." The priest then sings the Collect of Corpus Christi. He then receives on his shoulders a rich veil or scarf, while the priest assisting (or, in default of one, himself) takes down the Blessed Sacrament from the throne. Then both go up to the altar, and the principal priest receives the Blessed Sacrament into his hands within the veil or scarf, and makes with it the sign of the Cross towards the people. A bishop makes this sign thrice. Meanwhile the bells of the church are rung, to give notice to the people inside the church, and in the neighborhood, that the Benediction is being given. The Blessed Sacrament is then restored to the tabernacle where it is usually reserved and all depart in order.

A living writer thus beautifully describes the character and meaning of this rite :

“Benediction of the Blessed Sacrament is one of the simplest rites of the Church. The priests enter and kneel down ; one of them unlocks the Tabernacle, takes out the Blessed Sacrament, inserts it upright in a monstrance of precious metal, and sets it in a conspicuous place above the altar, in the midst of lights, for all to see. The people then begin to sing ; meanwhile the priest twice offers incense to the King of heaven, before whom he is kneeling. Then he takes the monstrance in his hands, and, turning to the people, blesses them with the Most Holy, in the form of a cross, while the bell is sounded by one of the attendants to call attention to the ceremony. It is our Lord’s solemn benediction of His people, as when He lifted up His hands over the children, or when He blessed His chosen ones when He ascended up from Mount Olivet. As sons might come before a parent before going to bed at night, so once or twice a week the great Catholic family come before the Eternal Father, after the bustle or the toil of the day ; and He smiles upon them, and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites : ‘The Lord bless thee and keep thee ; the Lord show His face to thee, and have mercy on thee ; the Lord turn His countenance to thee, and give thee peace.’ Can there be a more touching rite, even in the judgment of those who do not believe in it ? How many a man not a Catholic is moved, on seeing it, to say, ‘O that I did but believe it !’ when he sees the priest take up the Fount of Mercy and the people bent low in adoration ! It is one of the most beautiful, natural, and soothing actions of the Church.” *

* Dr. Newman’s Lectures on Protestantism.

THE GROUNDS OF FAITH.

REVEALED TRUTH DEFINITE AND CERTAIN.

“This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.” (St. John xvii. 3.)



MY PURPOSE is to speak of the grounds of faith ; I do not mean of the special doctrines of the Catholic theology, but of the grounds or foundation upon which all faith rests.

This is a subject difficult to treat : partly because it is of a dry and preliminary nature ; and partly because it is not easy to touch upon a matter so long controverted without treating it likewise in a controversial tone. But I should think it a dishonor to the sacredness of truth itself, if I could treat a matter so sacred and so necessary in a tone of mere argument. I desire to speak, then, for the honor of our Lord, and, if God so will, for the help of those who seek the truth. To lay broad and sure the foundations on which we believe is necessary at all times, because, as the end of man is life eternal, and as the means to that end is the knowledge of God, and of Jesus Christ whom He hath sent, our whole being, moral, intellectual and spiritual, demands that we should rightly know, and by knowledge be united with, the mind and will of God. And what is necessary at all times is especially so at this. For this land, once full of light, once united to the great commonwealth of Christendom, and grafted into the mystical vine, through whose every branch and spray life and truth circulate, three hundred years ago, by evil men for evil ends, was isolated from the Christian world, and torn from the unity of Christ. Since that time, what has been the religious history of England ? The schism which rent England from the divine tradition of faith, rent it also from the source of certainty ; the division which severed England from the unity of the Church throughout the

world planted the principle of schism in England itself. England, carried away from Catholic unity, fell as a landslip from the shore, rending itself by its weight and mass. England, Scotland, Ireland, parted from each other, each with a religion of its own, each with its rule of faith. With schism came contradiction ; with contradiction uncertainty, debate, and doubt.

Nor did it stop here. That same principle of schism which rent asunder these three kingdoms propagated itself still further. In each country division followed division. Each Protestant Church, as it was established, contained within itself the principle both of its creation and dissolution, namely, private judgment. And private judgment, working out its result in individual minds, caused schism after schism ; until we are told by a writer, Protestant himself, that in the seventeenth century, during the high time of Protestant ascendancy, the sects of England amounted to between one and two hundred.

But there are causes and events nearer to our day which render it more than ever necessary to turn back again to the only foundations of certainty, and lay once more the basis of faith. The establishment so long by many believed to be a Church, a body with a tradition of three hundred years, upheld by the power of this mighty nation, maintained by the sanction of law and legislature, invested with dignity and titles of state, possessing vast endowments, not of land or gold alone, but of that which is more precious, of treasures which the Catholic Church had gathered, and of which it was rudely spoiled—universities, colleges, and schools—that vast body, cultivated in intellect, embracing the national life in all its strength and ripeness, in an hour of trial was questioned of its faith, and prevaricated in its answer. It was bidden to speak as a teacher sent from God ; it could not, because God had not sent it. And thus the last remaining hope of certainty among Protestant bodies in this land revealed its own impotence to teach. The body which men fondly believed to partake of the divine office of the Church, proclaimed that alike in its mission and its message it was human.

What, then, do we see in this land ? Sects without number, perpetually subdividing ; each equally confident, all contradictory ; and that dominant communion which claims to be authoritative in teaching, itself confounded by internal contradictions of its own. How has this come to pass ? It is because the rule of faith is lost, and the principle of certainty destroyed. Put a familiar illustration : suppose that in this teeming commercial city, where men, in fret and fever from sunrise to sunset, buy and sell, barter and bargain, the rules of calculation and the laws of number were to become extinct ; what error would ensue, what litigation, what bankruptcy, and what ruin ! Or suppose that in this great mercan-

tile empire, whose fleets cover the seas, the science of astronomy and the art of navigation were to perish, the shores of all the world would be strewn with our wrecks. So it is in the spiritual world. The rule of faith once lost, souls wander and perish. The effect of this is that men have come to state, as scientifically certain, that there is no definite doctrine in revelation. As if, indeed, truth had no definite outline. And we find in serious and even good men an enmity against the definite statement of religious truth. They call it dogmatism. The Athanasian creed they cannot away with. It is too precise and too presumptuous. They feel as men who turn suddenly upon the image of our crucified Lord. They start at it from its very definiteness; and as the sight of a crucifix unexpectedly produces a shock, so will the definite statement of truth. It forces home the reality of faith. People nowadays assume that religious truth can have no definite outline, and that each man must discover and define it for himself. And however definite he may choose to be, one law is binding equally upon us all. No one must be certain. Each must concede to his neighbor as much certainty as he claims for himself. The objective certainty of truth is gone. The highest rule of certainty to each is the conviction of his own understanding. And this, in the revelation of God; in that knowledge which is life eternal.

I. In answer, then, I say, that all knowledge must be definite; that without definiteness there is no true knowledge. To tell us that we may have religious knowledge which is not definite, is to tell us that we may have color which is not distinguishable. Every several truth is as distinct as the several colors in the rainbow. Blend them, and you have only confusion. So it is in religious knowledge. Doctrines definite as the stars in heaven, when clouded by the obscurities of the human mind, lose their definiteness, and pass from sight.

Is not this true in every kind of knowledge? Take science, for example. What would a mathematician think of a diagram which is not definite? What would any problem of physical science be, as in optics, or in mechanics, or engineering, or in any of the arts whereby man subjugates nature to his use, if it were not definite? How could it be expressed? by what calculus could it be treated? What, again, is history which is not definite? History which is not the record of definite fact is mythology, fable, and rhapsody. Where history ceases to be definite, it begins to be fabulous. Or take moral science; what are moral laws which are not definite? A law which is not definite carries with it no obligation. If the law cannot be stated, it cannot be known; if not known, it has no claim on our obedience. Unless it definitively tell me what I am to do and what I am not to do, it has no jurisdiction over my conscience. And as in human knowledge, so, above all, in divine. If

there be any knowledge which is severely and precisely definite, it is the knowledge which God has revealed of Himself. Finite indeed it is, but definite always; finite as our sight of the earth, the form of which is round; and yet because our narrow sight can compass no more, to us it seems one broad expanse.

Again, take an example from the highest knowledge. When we speak of wisdom, goodness, or power, we carry our mind upward to the attributes of God. When we see these moral qualities reproduced in a finite being, we call them still by the same titles. So with knowledge. What is knowledge in God but an infinite and definite apprehension of uncreated and eternal truth? The knowledge which God has of Himself and of His works is a science divine, the example and type of all. To descend from the divine perfection—what is knowledge in the angels but equally definite, though in a finite intelligence? And what was the knowledge of man before the fall, but, though finite, definite still? What, then, is the knowledge which God has restored to man through revelation but a definite knowledge, a participation of His own? The truth which has been revealed, what is it in the mind of God who reveals it, but one, harmonious and distinct? What was that knowledge as revealed by the Holy Spirit on the day of Pentecost, but one, harmonious and distinct? What was the conception of that knowledge in inspired men, but one, harmonious and distinct also? And what was that knowledge when communicated by those who were inspired to those who believed, but one, harmonious and distinct as before? And what is this unity and harmony and distinctness of knowledge, which God revealed of Himself through Jesus Christ, but the faith we confess in our creed? Our baptismal faith, its substance and its letter, the explicit and the implicit meaning, article by article, is as definite, severe and precise as any problem in science. It is of the nature of truth to be so; and where definiteness ends, knowledge ceases.

Observe, then, the distinction between finite knowledge and definite knowledge. Is not science definite? Yet it is also finite. The theory of gravitation, definite as it is, is finite too. The theory of electricity is definite as far as we know it, but finite also. Go through the whole range of physical sciences, what is it but an example of the same condition of knowledge, definiteness in conception with finiteness of reach? What has astronomy revealed to us? The starry heavens, in which we trace the laws and revolutions of heavenly bodies. We find centre after centre, and orbit beyond orbit, until at last we reach what has been long fixed upon as the centre of the universe; and yet even here, science now tells us that probably this, our central point, which we believed to be fixed, is again itself a planet revolving around some mightier centre which science

cannot attain. Here, then, are the conditions of definiteness and finiteness combined. So in revealed truth. If we have not a definite knowledge of what we believe, we may be sure we have no true knowledge of it.

II. But, further, it is evident that knowledge must also be certain. When we speak of certainty, we mean one of two things. Sometimes we say that a thing is certain; at other times, that we are certain. When we say a truth is certain, we mean that the proofs of that truth are either self-evident, or so clear as to exclude all doubt. This is certainty on the part of the object proposed to our intelligence. But when we say *we* are certain, we mean that we are inwardly convinced, by the application of our reason to the matter before us, of the sufficiency of the evidence to prove the truth of it. In us, certainty is rather a moral feeling, a complex state of mind. As light manifests itself by its own nature, but sight is the illumination of the eye, so certainty means truth with its evidences illuminating the intelligence, or, in other words, the intelligence possessed by truth with its evidences.

This we call certainty. I ask, then, is there not this twofold certainty in the revelation which God has given? Was not the revelation which God gave of Himself through Jesus Christ made certain on His part by direct evidence of the divine act which revealed it? Is it not also certain on our part by the apprehension and faith of the Church? Was not God manifest in the flesh that He might reveal Himself? Did not God dwell on earth that He might teach His truth? Has not God spoken to man that man might know Him? Did not God work miracles that man might believe that He was present? What evidence on the part of God was wanting that men might know that Jesus Christ was indeed the Son of God?

And if there was certainty on the part of God who revealed, was there not certainty also on the part of those that heard? Look back into the sacred history. Had not prophets and seers certainty of that which they beheld and heard? Had not Abraham certainty when he saw a dark mist and a smoking furnace, and a fiery lamp moved between the portions of the sacrifice? Was not Moses certain when he beheld the pattern shown to him on the mount? Was not Daniel certain when the angel Gabriel flew swiftly and touched him at the time of the evening sacrifice? Were not Apostles and evangelists certain when they companied with our Lord, and said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have diligently looked upon, and our hands have handled, concerning the Word of Life"? Were not the "twelve" certain in the upper chamber? Were they not certain on the day of Pentecost? Was not Paul certain in Arabia, when he learned the gospel, not of man, nor of flesh and blood, but "by the revelation of

Jesus Christ"? Was not John certain in Patmos, when heaven was opened, and the vision of the future was traced before his eye? And were not they certain to whom patriarchs, prophets, seers, Apostles, evangelists, preached and wrote? Has not the Church of God been certain from that hour to this of the revelation given and received at the first?

What, then, is the first condition of faith but certainty? He that has not certain faith has no faith. We are told that to crave for certainty implies a morbid disposition. Did not Abraham, and Moses, and Daniel, the Apostles and evangelists, desire certainty in faith, and crave to know beyond doubt that God spake to them, and to know with definite clearness what God said? Was this a morbid craving? Surely this is not to be reprovèd; but rather the contrary disposition is worthy of rebuke. How can we venture to content ourselves with uncertainty in matters where the truth and honor of God and the salvation of our own souls are at stake? This truly is not without sin.

We are told, indeed, that to be certain is inconsistent with faith, that probability is the atmosphere in which faith lives, and that if you extinguish probabilities, faith dies. Did the Apostles, then, believe the doctrine of the ever-blessed Trinity upon a probability? Did they believe the doctrine of the incarnation upon conjecture. Was it because they walked in twilight that their faith in their divine Lord was acceptable?

To what are we come? In this Christian land, once full of light, once in unity with the Church of God, once replenished with truth—to what are we come? A new virtue is promulgated—to be uncertain of the truth and of the will of God; to hold our faith on probabilities. And yet, what is the very idea of revelation but a divine assurance of truth? Where faith begins uncertainty ends, because faith terminates upon the veracity of God; and what God has spoken and authenticated to us by divine authority cannot be uncertain.

I am aware, brethren, that much of what I have said has no application to you. You are the heirs of a divine inheritance. As the science of astronomy, in its severity and truth, has descended by intellectual tradition from the first simple observations made on the plains of Chaldea down to the abstract and complex demonstrations of these later times, so has the tradition of faith, the science of God, come down to you. You have been born within its sphere. You know it by a manifold assurance, by the certainty of God revealing it, the Scriptures of God recording it, the Church of God preserving it, the councils of the Church defining it, the holy see from age to age condemning error and setting its seal upon the faith. You have it brought down to you with imperishable certainty. Your guide is not human but divine. Why, then, do I speak to you? Because you have a mission to fulfill. You have to bring others to a



Bishop of Ephesus.

At Calvary.

On the Island of Patmos.

ST. JOHN THE EVANGELIST.

share of the same inheritance. I bespeak your charity and your patience in their behalf. I cannot better put before you the state of those who have lost what to you has been preserved, than by a parallel. Suppose I were to write an inscription, and show it to you. Having read it, the meaning of that inscription passes, so to speak, into the very substance of your mind. It is ineffaceably impressed upon your memory. Then tear it into twenty pieces, and give one piece to twenty men respectively; set them to discover the whole. I know it, because I wrote it; you know it, because you have seen and read it. They know it only in part. They have each a fragment; but they cannot conjecture the rest. So is it with the sects that are around the Church of God. The one inscription, written, not by man, but by the Spirit of God upon the illuminated reason of the Church, has descended perfect and entire until now. But each several sect as it departed from unity carried away a fragment. The children of schismatics inherit a fragment only. As "faith cometh by hearing," so theology cometh by hearing, and the doctrine of the Catholic Church in its harmony, unity, and distinctness, comes by hearing. They who never heard that faith, to whom the science in its fullness has not descended, have but a fragment, from which they labor in vain to conjecture the remainder. You can help them. Not by controversy; not by destroying what they have already. To destroy even a fragment of the truth is Satan's controversy. The divine way of establishing faith among men is not to throw down, but to build up—to add, to develop, to perfect. Every truth that a man possesses is so far a pledge that you have a share in him, that so far he is with you. Hold him fast by that truth. Add to it the next which follows in divine order; and so in patience and in charity lead him on from truth to truth, as by the links of a chain, and bind him to the altar of God.

And now, of those who reject the principles I have stated, and deny to theology the character of definiteness and certainty, I would ask two questions:

1. First, I would ask, What do you believe? Put it in words. Conceive it in thought. Fix your mind's eye upon it. Put it in writing in some silent hour: know at least what it is. As you value your eternal soul, as you believe that the end of your being is to be united with God eternally, and that the means to that eternal union is the knowledge of God in Christ Jesus, be not content a day to abide in uncertainty and indefiniteness concerning the truth, which you know to be vitally necessary to your salvation.

Again I say, put it in words. First, what do you believe of the Godhead? You believe in the Father, Son, and Holy Ghost? This you hold definitely and without a doubt. What do you believe of the incarnation of

the Son of God? That in Him two whole and perfect natures are united in one person, never to be divided? You believe the Godhead, presence, and office of the Holy Ghost? But there remain other articles of your creed. We come next to "the holy Catholic Church." What do you believe in this article of faith? Will you say, "We have definite and certain knowledge of the former articles, but not of the latter? When I come to 'the holy Catholic Church' I come to a region where uncertainty is lawful?" But uncertainty is doubt, and doubt and faith are contradictory. You may not doubt in your baptismal faith, or be uncertain as to the articles of your creed. May we make an open question, for example, of the resurrection of the dead? Why not be also uncertain whether or no the Holy Spirit of God be in the world now; or, being now in the world, whether He have a present office to teach? You believe this; but why believe this, and doubt of other doctrines of the same creed? And if you believe that the Holy Spirit does still teach the world, how does He teach? Each several man by immediate inspiration? If not, then how? You will say, perhaps, that He teaches through the Church. But if through the Church, through what Church? How are we the better or the wiser by knowing that the Spirit of God teaches the world at this hour, and that He has an organ through which to speak, if we know not which, nor where that organ is? How, then, shall you know that you hear His voice? If you knew that of twelve men who stood before you, one only possessed a secret upon which your life depended, would you be careless to know which man bore the treasure in his possession? Why, then, may you be indifferent to ascertain which is the accredited messenger upon whom your faith depends?

Try, therefore, to define your meaning. You say you believe a Church, because your baptismal faith says, "I believe one holy Catholic Church:" holy, because the Holy Spirit teaches in it; Catholic, because throughout all the world; and one. Why *one*? Why do you say that you believe in *one* God? Because there is not more than one God. Why *one* Lord? Because not two. Why *one* baptism? Because one alone. Why *one* faith? Because no other. All these are numerically *one*. Why then *one* Church? Because numerically one; two there cannot be. Through that one Church speaks the one Spirit of the one God, teaching the one faith in which is salvation. Which, then, is this true and only teacher sent from God? You look about you, and see a Church in Greece, in Russia, in America, in England, and in Rome. Which of all these is the one only true? Can you be content with this guesswork instead of faith?

2. And further: I would ask another question. I have asked you what you believe; I will now ask you *why* you believe it; upon what basis of certainty you are convinced of it, and why? Do you say that you have

applied the best powers of your understanding to it? So have others who contradict you. Why are you more surely right than they are? You have not had a message from heaven, sent by special indulgence to make you sure, while others wander. What, then, is the basis of your certainty? The persuasion of your own mind is not enough. At that rate all men are certain. False coins pass in every land; false miracles take the semblance of true. The whole world is full of counterfeits. What I ask you is this: How do you distinguish between your certainty and the certainty of other men, so as to know that their certainty is human, and yours divine? Why are they wrong, and you right? Where is the test to determine this? You know it cannot exist within you, for everybody may claim the same. You look, then, without you and around to find it.

Well, you will perhaps tell us that you have inherited the faith you hold. The inheritance of faith, that is a divine principle. We bow before the principle of inheritance. But why did you cut off the entail of your forefathers? Why, three hundred years ago, did you cut off the entail of that inheritance? If it be not cut off, why is the contest? If it be cut off, why was it cut off? To inherit the faith is the divine rule. It needs only one thing, infallibility, to secure it. It needs only one support to give it substance and certainty; a divine tradition flowing from the throne of God, through prophets, seers, Apostles, evangelists, martyrs, saints and doctors, in one world-wide stream, ever deepening, never changing, from the beginning until now. Show this divine certainty as the basis of your conviction, and then inherit both truth and faith. But the inheritance of opinion in a family, or a diocese, or a province, or a nation, what is it? Human in the beginning, and human to the end: "the traditions of men."

You say you have inherited the faith, and that this is the Church of your forefathers. Go back three hundred years ago, and ask those priests of God who stood then at the altar how they would expound the faith you still profess to hold. Ask them what they believed while they ministered in cope and chasuble. Go back to the Apostle of England who first bore hither again the light of the gospel after Saxon paganism had darkened this fair land. Ask St. Augustine what he believed of those words, "Thou art Peter, and upon this rock I will build my Church." Give your exposition, and ask his. What would he have taught you of visible unity? What would he teach you of the Church of God? Ask him, Is it one numerically, or one only by metaphor? Is it visible, that all men may see "the city seated on a mountain," or invisible, that men may weary themselves, and never find it? Has it a head on earth, representing its divine Head in heaven? Or has it no head, and may it set up many of its own? What would he have taught you

of your baptismal creed? Or that great saint who sent him from the apostolic throne, what would he have testified to you of those doctrines of faith which you are taught to look upon as errors? Ask Gregory, first and greatest of the name, what he believed of the powers left by the incarnate Son to His Church on earth: what he taught of the power of the keys transmitted by his predecessors in lineal descent from the hands of his divine Lord? Ask what he taught of the power of absolution in the sacrament of penance; what he believed of the reality on the altar, and of the holy sacrifice daily offered in all the world; of the communion of saints ever interceding, by us ever invoked; of the intermediate state of departed souls, purifying for the kingdom of God. Ask Gregory, saint and doctor, to whom we owe the faith, what he taught of those doctrines which you have rejected.

If the disciple and his master, if he that was sent, and he that sent him, were to come now and tread the shore of this ancient river, whither would they turn to worship? Would they go to the stately minster, raised by their sons in the faith, where even now rests a sainted king of Catholic England? Would they bend their steps thither to worship the God of their fathers, and their incarnate Lord from whom their mission and their faith descended? Or would they not rather go to some obscure altar in its neighborhood, where an unknown, despised priest daily offers the holy sacrifice in communion with the world-wide Church of God?

If, then, you claim inheritance as the foundation of your faith, be true to your principle, and it will lead you home. Trifle not with it. Truth bears the stamp of God, and truth changes man to the likeness of God. Trifle not with the pleadings of the Holy Spirit within you; for He has a delicate touch, and sensitively shrinks from willfulness and unbelief. If truth struggle within you, follow it faithfully. Tread close upon the light that you possess. Count all things loss that you may win truth, without which the inheritance of God's kingdom is not ours. Labor for it, and weary yourselves until you find it. And forget not that if your religion be indefinite, you have no true knowledge of your Saviour; and if your belief be uncertain, it is not the faith by which we can be saved.

THE CHURCH A HISTORICAL WITNESS.

“This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.” (St. John xvii. 3.)

BEFORE we go on to the subject that stands next in order, it will be well to restate the conclusions at which we have thus far arrived.

From these words of our divine Lord we have seen that the end of man is eternal life, and the means to that end the knowledge of God in Jesus Christ. Union with God in knowledge, love and worship is life eternal. And that man might attain to this end of his creation, God has revealed Himself to us in His Son. We have, therefore, noted the error of those who say that in revelation doctrine is either not definite, or not certain. It is manifest that all knowledge must be definite; for if it be not definite, we may have guessing, or conjecture, or probability, but true knowledge we cannot have. We have seen also that it must be certain; and that unless we have certainty we can have no faith, because the mind cannot rest upon uncertainty, as hunger cannot sate itself on air.

We have obtained, then, two principles: the one, that knowledge, though indeed it be finite, as it must be in a finite intelligence, is, nevertheless, so far as it is known to us, perfectly definite. It is as a complex mathematical figure which we see only in part, but in all we can see is perfect, harmonious, and proportionate, capable of being understood, calculated, and expressed. Being, in the mind of God one, harmonious and distinct, it is cast on the limited sphere of man's intelligence in its unity, harmony, and distinctness. The other principle is, that the knowledge which God has given us of Himself is, in every sense, certain. We cannot conceive that the contradictory of that which God has spoken can be true, or that prophets and Apostles were uncertain of what they believed and taught.

And now we will go on to examine what is the foundation upon which this certainty descends to us. It is, in one word, the authority of the Church of God. But this authority of the Church is twofold: it is either the outward and extrinsic, which I may call the human and historical authority; or it is the inward and intrinsic, that is, the supernatural and the divine authority. The latter we must consider hereafter. For the present we will examine only the outward or historical authority of the

Church, upon which the certainty of revelation as a fact in history is known to us.

All who have traced the history of the faith know that there is no doctrine which has not been made the subject of controversy. Look at the records of Christianity, and you will find that heresy began with the first publication of the truth. In the first age, we find heresies assailing the doctrine of the Godhead of the Father, the Creator of the world. In the next age heresies assailed the doctrine of the Godhead of the Son; later, again, the doctrine of the Godhead of the Holy Ghost; next the doctrine of holy sacraments; later still, the doctrine of the Church itself. A vast schism arose, justifying itself by denying the existence and the authority of the visible Church as such. And because the existence and authority of the visible Church was so denied, the foundation of certainty was broken up, and the principle of uncertainty introduced. Age by age, and article by article, the faith has been denied, until we come down to a period when the characteristic heresy of the day is, not a denial of the Godhead of the Father, or of the Son, or of the Holy Ghost, and the like, though these, too, are denied, but the denial of the foundation of certainty in faith. The master heresy of this day, the fountain and source of all heresy, is this, that men have come first to deny, and then to disbelieve, the existence in the world of a foundation, divinely laid, upon which revealed truth can certainly rest.

Let us ask those who deny the existence of this basis of certainty, Upon what do they rest when they believe in the fact of a revelation? The revelation was not made to them personally. It was not made to-day. It was made to others: it was made eighteen hundred years ago. By what means, I ask, are men now certain that eighteen hundred years ago, to other men, in other lands, a revelation from God was given? They are forced back upon history. They were not there to see or hear. Revelation does not spring up by inspiration in their inward consciousness. They are, therefore, thrown upon history; they are compelled to go to the testimony of others. All men who at this hour believe in the advent of the Son of God, and in the fact of the day of Pentecost, all alike rest upon history. Not but that Catholics rest on more (of this, however, hereafter); but they who do not rest upon the divine office of the Church rest on history alone. Then, I ask, by what criterion are they certain that their historical views are true? Let them throw the rule of their examination into some form of words. Unless they can put into intelligible words the principle of certainty upon which they rest, it is either useless or false: useless, if it cannot be stated, for if it cannot be stated, it cannot be applied; false, if the nature of it be such that it will not admit of expression.

I would beseech any who are resting upon such a certainty as this, not to confound a sensation of positiveness with the sense of certainty. The sense of certainty is a divine gift. It is the inward testimony of our whole intelligent nature. A sensation of positiveness springs out of obstinacy, or prejudice. Let them not confound the resolution to believe themselves in the right with the reason for knowing that they are in the truth. Let them analyze deeper, and find what is their principle, and state that principle in intelligible words. To take an example. We all believe, apart from revelation, that the world was created. How so? We proceed to prove it. The world is not eternal, for then it would be God. It did not make itself, for that is contradiction. Therefore it remains of necessity that it had a maker. I ask them only to be as definite as this: for life is short and eternity is long, and we are saved by truth; and truth which is not definite is no truth to us; and indefinite statements have no certainty; and without certainty there is no faith.

In answer to this we are told that all men can read the Holy Scriptures, and that this is enough. I reply, Scripture is not Scripture except in the right sense of Scripture. Your will after you are dead is not your testament unless it be interpreted according to your intention. The words and syllables of your testament may be so interpreted as to contradict your purpose. The will of the deceased is the intention of the deceased, known by his testament. So of Holy Scripture. Holy Scripture is Holy Scripture only in the right sense of Holy Scripture.

But we are further told, that notwithstanding these superficial contradictions, all good men agree in essentials. First, then, I ask, What are essentials? Who has the power to determine what is essential and what is not? By whose judgment are we to ascertain it? The Church knows only one essential truth, and that is, the whole revelation of God. It knows of no power to determine between truth and truth, and to say, "Though God has revealed this, we need not believe it." The whole revelation of God comes to us with its intrinsic obligation on our faith, and we receive it altogether as God's Word. They who speak of all good men agreeing in essentials, mean this: "I believe what I think essential, and I give my neighbor leave to believe what he thinks essential." Their agreement is only this, not to molest each other; but they mutilate the revelation of God.

In opposition to these opinions, let us state the grounds of our own certainty.

I. We believe, then, that we have no knowledge of the way of salvation through grace, except from the revelation of God. No one can deny this. It is a truism, that we have no knowledge of the way of redemption by grace except through divine revelation. The whole world is witness

of the fact. For four thousand years the world wandered on, and knew not the way of grace except by a thread of light which, from Adam to Enoch, and from Enoch to Noë, and from Noë to Abraham, and from Abraham to Moses, and from Moses to the promised seed, ran down, keeping alive in the world the expectation of a Redeemer. Outside this path of light the way of grace was not known; nor was it known even there except by revelation.

And round about that solitary light, what was there? Was there a knowledge of the way of salvation through grace? The heathen nations, their polytheism, their idolatry, their morality, their literature, their public and their private life, do these give testimony to the way of grace? Take their schools, their philosophies, their greatest intellects, what do they prove? One of the greatest practical intellects of the eastern world believed that matter was eternal, and that the soul of the world was God. The loftiest of all in speculation was blind when he came to treat of the first laws of purity. In the west the greatest orators, poets and philosophers either believed in no God at all, or in a blind and imaginary deity, stripped of personality. This was all that Nature could do. Nature without revelation had no true knowledge of God, and absolutely none of salvation through grace.

It was not until four thousand years had passed that the way of salvation through grace was revealed. Look at the mightiest effort Nature in its own strength ever made—the empire of Rome; that vast power extending itself in all the world; the whole earth wondering at the onward march of its victorious armies; races falling back before its legions; its frontiers expanding whithersoever they trod; a mighty, world-wide dominion, whose capital spread from the Mediterranean to the Alban hills, in circuit sixty or seventy miles, within which nations dwelt together: the palace of the aristocracy of the earth; for magnificence, splendor, and civilization, never exceeded among mankind. Human nature here was taxed to its utmost strength: human intelligence reached its utmost bound; and what knew Rome of the way of grace, or of salvation through Jesus Christ? What was the morality of Rome? What was its religion? It was the high place of all the gods; the deities of the greater and lesser nations, and of the surrounding cities which it conquered, were incorporated with its own superstitions. All impieties were in veneration, and every falsehood had its shrine. Only truth was persecuted, only one worship was forbidden; and that, the only doctrine and the only worship not of this world. Nature did its utmost; the intelligence of man bore testimony to all it could attain. The Babel of confusion was built to teach mankind for ever that human nature without God could never rise to a knowledge of the way of grace.

The manifestation of God in the flesh ; the effusion of light and revelation through the Holy Spirit ; the setting up of the mystical ladder, at the head of which the Lord stands, and on which angels ascend and descend ; the gathering together of truths that had wandered to and fro on earth ; and the uniting of all in one hierarchy of faith—nothing less was needed before man could know the way of eternal life.

It is certain, then, that we have no natural knowledge of the way of salvation through grace ; that is, through the incarnation, the atonement, the mystical body of Christ ; through the sacraments, which are the channels of the Holy Spirit. Without revelation we have no true knowledge of sin, whereby we forfeited our sonship ; nor of regeneration, whereby we regain it ; nor of the relation of grace to the free will of man, and the like. But all these are doctrines upon which union with God and eternal life depend, and yet of these not a whisper was heard on earth until revelation came by Jesus Christ.

II. But, further, we believe, in the second place, that as we have no knowledge of the way of salvation through grace except from the revelation of God, so neither have we any certainty what that revelation was, except through the Church of God. As the fountain is absolutely one and no other, so the channel through which it flows is absolutely one and no other. As there is no source of certainty but revelation, so there is no channel through which it can flow but the Church of God. For certainty as to the revelation given eighteen hundred years ago, of the Church we needs must learn. To what other can we go ? Who, besides, has the words of eternal life ? Shall we go to the nations of the world ? Can they teach the faith which they knew not before Christ came, neither have since believed ? Shall we go to the fragments of Christendom, broken off from age to age by heresy and schism ? Their testimony is but local, limited, and contradictory. What certainty can the Monophysite, Eutychian, Nestorian, or Protestant give of the day of Pentecost ? To whom, then, shall we go ? To that one mystical body which came down from the upper chamber to possess the earth ; to that one moral person upon whom the Holy Spirit then descended ; to that kingdom of the God of heaven, which, spreading from Jerusalem throughout all lands, penetrated into every country, province and city, erecting its thrones, ascending in might and power, expanding throughout the earth, gathering together its circumference, filling up the area of its circuit, until the world became Christian, and then sat in sovereignty, displacing and replacing the empire of the world. This universal kingdom, one and indivisible, reigning continuous and perpetual in unbroken succession from the day of Pentecost, was the eye-witness and the ear-witness of revelation. This one moral person alone can say, "When the Word made flesh spake, I heard ; when

the tongues of fire descended from heaven, I saw : with my senses I perceived the presence of God ; with my intelligence I understood His voice ; with my memory I retain to this hour the knowledge of what I then heard and saw ; with my changeless consciousness I testify what was spoken." To this one, and this one only witness in the world, can we go for certainty.

Put the case thus. Will you go to the Monophysite, Eutychian, or Nestorian heresies, ancient as they are, which separated from the Church of Christ in the fifth and sixth centuries ? Will they bear witness ? Yes ; but only a partial testimony. They were witnesses so long as they were united to the one Church ; but their testimony ceased when they separated from it. They are witnesses so far as they agree with that one Church, but not when they contradict it. The testimony derived from separated bodies amounts to this : it is the borrowed light which, even in separation, they receive from the Church itself.

And as with early, so with later heresies. Shall we go to the separated Greek communion, which claims to be the only orthodox Church ? Will that give a trustworthy testimony ? Yes ; so far as it agrees with the body from which it departed. Its witness after the separation is but local. Shall we go to the great division of these later times, to the huge crumbling Protestantism of the last three centuries ? Is there in it any sect descending from the day of Pentecost ? When did it begin ? A hundred years ago, probably, or, it may be, two, or, at most, three hundred years ago. At that time a traceable change produced it. Does Protestantism reach upward to the original revelation ? Has it a succession of sense, reason, memory, and consciousness, uniting it with the day of Pentecost ?

If, then, what has been said as to the only source and channel of knowledge and certainty be true, sufficient reason has been shown to make every one who is resting on the testimony of bodies separated from the universal Church mistrust his confidence. Must he not say, "Eighteen hundred years ago a revelation was given ; my life reaches but a span, my memory but a few years ; how do I know what passed on that day ? How shall they tell me, whose life, like my own, touches only upon the last generation ? I go to this and to that separated communion, but they all fall short. There is one and one only living witness in the world, which, as it touches on the present hour in which I live, unites me by a lineal consciousness, by a living intelligence, with the moment when, in the third hour of the day, 'there came a sound from heaven as of a mighty wind coming, and filled the whole house.'"

Let it be remembered that I am speaking of the external authority of the Church simply as an historical argument. We will confine ourselves for the present to this alone. I put it forward as it was cited by a phil-

osophical historian, one of the greatest of this age, who, having passed through the windings of German unbelief, found at last his rest in the one true fold. Explaining the ground of his submission, Schlegel gave this reason: that he found the testimony of the Catholic Church to be the greatest historical authority on earth for the events of the past. It is in this sense I am speaking.

And, therefore, when I use the word "authority," I mean evidence. The word "authority" may be used in two senses. It may either signify power, such as the jurisdiction which the Church has over the souls committed to its trust; or it may mean evidence, as when we say we have a statement on the authority, or evidence, of an eye-witness.

Suppose, then, we were to reject this highest historical evidence; suppose we were to say that the authority of the Catholic Church, though of great weight, is not conclusive: I would ask, what historical evidence remains beyond it? To whom else shall we go? Is there any other authority upon which we can rest? If we receive not the authority of the universal Church, we must descend from higher to lower ground, we must come down to the partial authority of a local Church. Will this be to ascend in the scale of certainty? If the testimony of the universal Church be not the maximum of historical evidence in the world, where shall we find it? Shall we find it in the Church of Greece, or of America, or of England? Shall we find it in the Church of a province, or in the Church of a diocese? If the universal episcopate be not the maximum of external evidence, where shall it be found? And, in fact, they who reject the evidence of the universal Church for the primitive faith necessarily rest their belief on the authority of a local body, or on the authority of a man. It was by divine intuition that our Lord said, "Call none your father upon earth;" for they who will not believe the Church of God must be in bondage to human teachers. If they are Calvinists, they must be in bondage to Calvin; or Lutherans, to Luther; or Arians, to Arius; or if they be members of a Church separated from Catholic unity, they must be in bondage to its self-constituted head. The ultimate authority in which they trust is human. From this false confidence in man the Catholic Church alone can redeem us. We trust not in the judgment of an individual, howsoever holy or wise, but in the witness of an universal and perpetual body, to which teachers and taught alike are subject; and because all are in subjection to the Church, all are redeemed from bondage to individual teachers and the authority of men.

Thus far we have spoken of the Church as a mere human witness. To us, indeed, brethren, its voice is not mere human testimony. God has provided for faith a certainty which cannot fail—the mystical body of Christ, changeless and indestructible, spread throughout the world.

Wonderful creation of God, but far more wonderful if it be the creation of man : if, after all man's failures to construct an imperishable kingdom, to hold together the human intelligence in one conviction, the human will in one discipline, and the human heart in one bond of love ; if, after four thousand years of failure, mere human power framed the Catholic Church, endowed it with resistless power of expansion, and quickened it with the life of universal charity. More wonderful far, if it was man's work to create the great science of theology, in which the baptismal formula, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," expands into the creed, and the creed again expands into the science of God on which the illuminated reason of eighteen hundred years has spent itself. Wonderful, indeed, if this be a mere human creation ! To us it is the work and voice of God ; to us the line of bishops and of councils by which the faith has been declared in perpetual succession is the testimony which God Himself has countersigned, the witness God Himself has sent. This continuous testimony from the Council of Arles to the Council of Nice, from the Council of Nice to that of Chalcedon, from Chalcedon to Lateran, from Lateran to Lyons, and from Lyons to Trent, is one harmonious science, ever expanding as a reflection of the mind of God ; preserving and unfolding before us the one truth, revealed in the beginning, in its unity and harmony and distinctness. This is the basis of our certainty.

What is the history of the Catholic Church but the history of the intellect of Christendom ? What do we see but two lines, the line of faith and the line of heresy, running side by side in every age ; and the Church, as a living judge sitting sovereign and alone with unerring discernment, dividing truth from error with a sharp two-edged sword ? Every several altar and every several see gives testimony to the same doctrines ; and all conspiring voices ascend into the testimony of that one see, which in its jurisdiction is universal, and in its presence everywhere ; that one see, the foundation-stones of which were cemented in the blood of thirty pontiffs ; that see which recorded its archives in the vaults of catacombs, and when the world was weary with persecuting, ascended to possess itself of imperial basilicas. This is the witness upon whose testimony we securely rest. The Church is a living history of the past. Cancel this, and what record is there left ? If Rome be gone, where is Christendom ?

THE CHURCH A DIVINE WITNESS.

“This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.” (St. John xvii. 3.)



THE truths which we have already affirmed are these: that the end of man is eternal life through the knowledge of God revealed in Jesus Christ; that this knowledge of God, being a participation of the divine knowledge, is definite and certain; and that as there is but one fountain of this divine knowledge in revelation, so there is but one channel of this divine certainty in the Church. We have seen also that the authority of the Church of God on earth is the highest, or maximum of evidence, even in a human and historical sense, of the past; that unless we rest upon this evidence, we must descend in the scale of certainty.

But we have as yet considered the Church only in its external, human, and historical character; there still remains for us a deeper and diviner truth. I have spoken of the authority of the Church only as history of the past; but, be it ever remembered that between the Protestant and the Catholic there is this difference: To the Protestant, history must be a record of the past gathered from documents by criticism, fallible as the judge who applies it. To the Catholic, history, though it be of the past, is of the present also. The Church is a living history of the past. It is the page of history still existing, open before his eyes. Antiquity to the Catholic is not a thing gone by; it is here, still present. As childhood and youth are summed up by manhood in our personal identity, so is antiquity ever present in the living Church. If Christianity, then, be historical, Catholicism is Christianity.

Let us therefore proceed to the deeper and diviner, that is, to the interior and intrinsic, authority of the Church of Christ. We believe, then, that the interior and intrinsic authority of the Church is the presence of the Holy Spirit; that the ultimate authority upon which we believe is no less than the perpetual presence of our Lord Jesus Christ teaching always by His Spirit in the world.

I. And first, let us ascertain what points of agreement exist between us and those who are in separation from us. We are all agreed that the only subject matter of faith is the original revelation of God. They who most oppose us profess to be jealous above all men to restrain all doctrine to the bounds of the original revelation.

We agree, then, at the outset, that the subject matter of our faith is, and can only be, the original revelation of God. To that revelation nothing may be added; from it nothing may be taken away. As God in the beginning created the sun in the heavens with its perfect disc, and no skill or power of man can make its circumference greater or less, so divine revelation is a work of God's omnipotence, and no man can add to it, or take from it. In this also we are agreed. But there are other principles no less vital than these. Let those who are so jealous for this law of truth remember, that as we may neither take from nor add to revelation, so neither may we misinterpret or pervert it; neither fix upon it our private meaning, nor make it speak our sense. We must receive it as God gave it, in its perfect fulness, with its true sense and purport as it was revealed.

It were good, then, if they who are so jealous of supposed additions to the faith, were equally jealous of evident and manifold perversions of the same. It would be well if those who are so hostile to interpretations of Holy Scripture made by the Catholic Church were equally hostile to interpretations made by every man severally of that same book. Let us proceed more exactly; and as we agree that nothing may be added to or taken from that revelation, so let us jealously demand that nothing in it shall be misinterpreted, nor its sense wrested aside, nor its meaning perverted.

But here begin our differences. How are we to attain the right sense of Holy Scripture? It is a divine book, and contains the mind of God. How, then, shall we know what is His mind? By what rule or test shall we know with certainty that we have attained the meaning which the divine Spirit intended in that revelation? We have here many tests and many rules offered to us. Some tell us that Scripture is so self-evident that the man who reads it must understand. If that be so, why do they that read it contradict each other? Facts refute the theory. If Holy Scripture be so clear, why are there so many contradictory interpretations?

But is it so clear? When the English reader has before him for the New Testament the Greek text, and for the Old Testament the Hebrew text, neither of which languages he reads, where is the self-evidence of his text then? How does he know that the book before him truly represents the original? How can he prove it? How can he establish the identity between the original and the translation? How can he tell that the book before him is authentic or genuine, or that the text is pure? For all this he depends on others.

But let us take this argument as it is stated. Is Scripture, then, so self-evident that no one who reads it can mistake its sense? If it be self-

evident to the individual, it is self-evident to the Church. If the text is so clear to every man who reads it, then it has been clear to every saint of God from the beginning. If this book is so plain that men cannot mistake it, then the pastors and teachers of the Church have handed down its certain and clear interpretation. Why are individuals so sharp-sighted and unerring, and the saints of God at all times blind? This is but the recoil of their own argument. Let Holy Scripture be as clear and self-evident as they say, then I claim, in virtue of that clearness, that the saints of God in all ages have rightly understood its sense.

II. But let us pass onward. We see that they who claim to interpret this book, with all its clearness, contradict each other, and that their rule fails in their own hand. Therefore, the wiser among Protestants say, that to the text of Scripture must be added right reason to interpret it. Right reason, no doubt: but whose reason is right reason? Every man's reason is to himself right reason. The reason of Calvin was right reason to Calvin, and the reason of Luther to Luther; but the misfortune is, that what is right reason to one man is not so to another man. What, then, is this right reason? It means a certain inward intellectual discernment which each man claims for himself. But how did he become possessed of it? Whence did he receive this endowment? And if he has it, have not others the same? This right reason which men claim, whereby to interpret Scripture for themselves, must be one of two things: either the individual or the collective reason; that is, the reason of each man for himself, or the accumulated reason of Christians taken together. But will any man say that his reason is to him so certain and unerring a rule that he is able to take the page of Scripture, and by the powers of his understanding infallibly interpret it? For such a claim as this a man must have either a particular inspiration, which considerate men dare not profess, or he must substitute a sensation of positiveness for a sense of certainty.

If, then, this right reason comes to nothing in the individual, does it mean the collective reason of the many? If so, it falls back into a principle valid and certain. What is the collective reason of Christians but the tradition of Christendom? The intellectual agreement of the saints of God—what is it but the illuminated reason of those that believe? Here we touch upon a great principle; let us follow its guidance.

After the division which rent England from the unity of the Church, and therefore from the certainty of faith; when men began to reëxamine the foundations which Protestantism had uprooted, there arose in the Anglican Church a school of writers, acute and sincere enough both to see and to confess that the principle of private judgment is the principle of unbelief. They began to reconstruct a foundation for their faith, and

were compelled to return once more to the old basis of Catholic theology. We can trace from about the middle of the reign of Elizabeth down to the great revolution of 1688, a theological school which sprang up within the Established Church, basing itself upon Catholic tradition, and claiming to found its faith not upon private judgment, but upon the rule of St. Vincent of Lerins, namely, on that which was believed "at all times, everywhere, and by all men." This school, for it never indeed was more, has in it names honored and loved, names ever dear to those who have been partakers with them. They were no common men; their lives were ascetic, their intellects capacious, and their erudition deep. They inherited a position which they would never have chosen; a position in many respects vague, and for which time had not yet supplied a practical comment; and they endeavored to defend by learning that which had owed its origin to violence; their position created their theory. They suffered for their opinions, and passed through trying times with great integrity. Had they not had these virtues, they would not have been so long received as authority. They kept alive an illusion that the Anglican Church was indeed a portion still of the great Catholic empire which rests upon the unity and infallibility of the Church of God; an illusion indeed, but not without its providential use. For look at the countries where such a belief has been extinct from the beginning; at the Socinianism of Switzerland, the Protestantism of France, the rationalism of Germany; and say whether England might have gone down if this illusion had not been permitted to exist? They, while they knew it not, did a work for England—a counterwork against the license of Protestant reformation. They were the leaders of a reaction, the fruit of which will be seen hereafter. They laid again in part the foundations of belief; they demonstrated that private judgment is no adequate rule for the interpretation of the faith. They cast men back again upon authority: and put once more into their hands a test. And what is that test but the historical tradition of the Church, namely, that whatsoever was revealed in the beginning, and believed everywhere by all men and at all times, is, beyond a doubt, the faith of Pentecost?

But here we touch upon another difficulty even more pressing and more vital. We have now the test by which to discover the truth; but where is the mind by which that test shall be applied? If the individual reason be not enough in its own powers of discernment to interpret the books of evangelists and Apostles, one small volume written with the perspicuity of inspiration—if the individual reason be not enough for this, is it able to take the literature of eighteen, or even of the first six centuries, volumes written in many tongues and in all Christian lands, to make survey and analysis of them, to gather together and to pronounce

what has been believed by all men, and everywhere, and at all times? Even in ordinary things, if the question were, What are those universal principles of the common law of England which have been held everywhere, at all times, and by all common-law judges, would any individual in ordinary life think himself a competent critic? Would he not go to Westminster? Or if the question were, What is the pronunciation or idiom of a language? would he go to books and not to natives? Or, if the question related to the grounds of scientific conclusions, would he buy and pore over treatises of science, instead of asking those whose lives have been devoted to science? Even in music there are melodies, the accentuation and time of which cannot be written; they can be transmitted only from the voice to the ear. So is it with the transmission of the faith. Though in subjects where the Church has not spoken, individuals may investigate, yet the application of the rule of St. Vincent needs more than the discernment of an individual mind. It needs a judge whose comprehensive survey penetrates the whole matter upon which it judges. And where is the individual that can compass the whole experience of Christendom? Nay, more; it needs a judge who can not only discern for one age, but for the next, and the age succeeding. What benefit is there in a judge that judges in his day, and dies? A perpetual doctrine tested by a perpetual rule needs a perpetual judge. Who judged in the times following the Apostles but the Church in their next successors? Who in the century after, when heresy arose, but the Church in councils? Who in the heresy of Arius, the heresy of Eutyches, the schism of the Greek Church? Who judged in the middle ages? who in later times? who judges to-day? The same judge always sitting; the same one living body which by the illumination of Pentecost received the truth. Is it not plain that as every age needs the truth for its redemption, and as our divine Lord has made provision that every age through the truth shall be redeemed, so at no time from the beginning until now has the world ever been, and at no time from now until the end shall the world ever be, without a teacher and a judge to declare with final certainty what is the tradition of the faith?

Here, then, we find ourselves in the presence of the Church. As the subject-matter demands a test, so the test demands a judge. What other judge is there? What other can there be, but that one moral person, continuous from the beginning, the one living and perpetual Church?

And here even antagonists have made great admissions. Chillingworth, a name in the mouths of all men as the first propagator of what is vaunted as the great rule of Protestantism, "the Bible, and the Bible only," that same Chillingworth says that there is a twofold infallibility—a conditional and an absolute. "The former," namely, a conditional infalli-

bility, he, "together with the Church of England," attributes "to the Church, nay, to particular churches." "That is, an authority of determining controversies of faith according to plain and evident Scripture and universal tradition, and infallibility while they proceed according to this rule."* But in whose judgment? In the judgment of the individual? In the judgment of each member of the local and particular Church? or in the judgment of the Church universal? for there can be no other judge to determine whether the particular Church moves still in the path of universal tradition. Is the individual to be judge of his Church? This would be to bid water rise above its source. What then remains? The universal Church alone can be the judge to pronounce whether or no a local Church still keeps within the sphere of universal tradition.

But if this be so, the universal Church must be infallible; for if it may err, who shall determine whether it errs or no? "Can the blind lead the blind? do they not both fall into the ditch?" It comes, then, by the force of rigorous argument to this, that either the universal Church cannot err, or that there is on earth no certainty for faith. If, then, the Church universal be unerring, whence has it this endowment? Not from human discernment, but from divine guidance; not because man in it is wise, but because God over it is mighty. Though the earth which moves in its orbit may be scarred by storms, or torn by floods; though upon its surface nations may be wasted, cities overthrown, and races perish, yet, it keeps ever in its path, because God ordained its steadfast revolutions: so, though individuals may fall from truth, and nations from unity, yet the Catholic Church moves on, because God created it and guides it.

III. And now we must advance one step further. For in dealing with those who are separated from us, I believe that nothing I have yet touched upon really probes the difficulty in their minds. The sore lies deeper still; and it will be found that the reluctance of too many, even among good men, to receive the doctrine of the infallibility of the Church of God springs from this: that they base their religious opinions upon human reason, either in the individual or upon a large scale, as upon the mere intellectual tradition of Christendom, and not upon the illumination and supernatural guidance of Christ, ever present and ever dwelling as a teacher in the Church. It will be found to involve a doubt as to the office of the third person of the ever-blessed Trinity.

Let us proceed to examine this more closely. We believe that Holy Scripture and the creeds contain our faith; that for the meaning of these we may not use private interpretation, or wrest them from their divine sense, but must receive them in the sense intended by God when they were given in the beginning. To ascertain that sense we must go to the

* Chillingworth's Works, vol. i. pp. 276, 277. ed. Oxon.

universal Church. Universal tradition we believe to be the supreme interpreter of Scripture. When we come to this point I ask the objector, Do you believe that this universal tradition of Christendom has been perpetuated by the human reason only? Or do you believe it to be a traditional, divine illumination in the Church? Do you believe that the Holy Spirit is in the Church, and that his divine office is perpetual? If you say that individuals may judge the meaning of Scripture by their own reason, the Church has collective reason, and what the individual has, the Church has more abundantly. If individuals are guided by the illumination of the Holy Spirit in the interpretation of Scripture, the Church much more. That which is collective contains all that is individual.

But further than this. "As the sensual man," proceeding, that is, by the natural discernment only, "perceiveth not these things that are of the Spirit of God," because they are "spiritually examined,"* so the Church itself in council depends for its discernment in identifying the original faith, interpreting the original documents, and defining the original truth, on the presence of the Holy Ghost, whom it invokes at the opening of every session. What is the Church in the mouth of those separated from Catholic unity? Is it more than a human society? Is it not the religious organization of national life? If it be not, like the schools of Athens, collected round the voice of some potent and persuasive teacher, it is, at most, like the Jewish people, an organized government of men, as in temporal matters, so in ecclesiastical. This is the idea of the Church among those separated from unity. But what do you believe when you speak of the Church of God? You believe that as the Eternal Father sent the Eternal Son to be incarnate, and as the Eternal Son for thirty-three years dwelt here on earth: as for three years by His public ministry He preached the kingdom of God in Jerusalem and Judæa, so, before He went away, He said, "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of truth."† The gain we have by His departure is this, that what was then local is now universal; that what was partial then is now in fullness; that when the second person of the ever-blessed Three ascended to the throne of His Father, the third person of the holy Trinity descended to dwell here in His stead; that as in Jerusalem the second person in our manhood visibly taught, so now in the mystical body of Christ the third person teaches, though invisibly, throughout the world; that the Church is the incorporation of the presence of the Holy Spirit, teaching the nations of the earth.

Is not this our meaning when in the creed before the altar we say, "I

* 1 Cor. ii. 14.

† St. John xiv. 16.

believe one holy Catholic apostolic Church"? And this touches the point where we differ from those who are without. The discernment they ascribe to the Church is human, proceeds from documents, and is gathered by reasoning. We rise above this, and believe that the Holy Spirit of God presides over the Church, illuminates, inhabits, guides and keeps it; that its voice is the voice of the Holy Spirit Himself; that when the Church speaks, God speaks; that the outward and the inward are one; that the exterior and the interior authority are identified; that what the Church outwardly testifies, the Spirit inwardly teaches; that the Church is the body of Christ, so united to Christ its Head, that he and it are one, as St. Paul declares, "He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ; from whom the whole body being compacted and fitly joined together by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity."*

The ultimate authority, then, on which we believe, is the voice of God speaking to us through the Church. We believe, not in the Church, but through it; and, through the Church, in God.

And now, if this be so, I ask, What Church is it that so speaks for God in the world? What Church on earth can claim to be this teacher sent from God? Ask yourselves one or two questions.

What Church but one not only claims, but possesses and puts forth at this hour an universal jurisdiction? What Church is it which is not shut up in a locality or in a nation, nor bounded by a river or by a sea, but interpenetrates wheresoever the name of Christ is known? What Church, as the light of heaven, passes over all, through all, and is in all? What Church claims an universal authority? What one sends missions to the sunrise and to the sunset? What Church has the power of harmonizing its universal jurisdiction, so that there can be no collision when its pastors meet? What Church is there, but one, before whom kingdoms and states give way? When, yet, did the Church of Greece, for instance, make a whole nation rise? When did a voice issue from Constantinople before which even a civilized people forgot its civilization? Why came not such a voice from the East? Because there was no divine mission to speak it.

We are told that all other sects are religions, and may be safely tolerated, but that the Catholic Church is a polity and kingdom, and must

* Eph. iv. 11, 12, 16.

therefore be cast out. We accept this distinction. What is this cry but the cry of those who said of old, "We will not have this man to reign over us"? It is the acknowledgment that in the Catholic Church there is a divine mission and a divine authority; that we are not content with tracing pictures on the imagination, or leaving outlines on the mere intellect, but that, in the name of God, we command the will; that we claim obedience because we first submit to it. From the highest pastor to the lowest member of Christ's Church, the first lesson and the first act is submission to the faith of God.

How blind, then, are the statesmen of this world: the Catholic Church an enemy of civil kingdoms! What created modern Europe? What laid the foundations of a new empire when the old had withered in the east? What was the mould from which Christian nations sprang? What power was it that entered into England when it was divided by seven jarring, conflicting kingdoms, and harmonized them, as by the operation of light, into one empire? What power is it that, as it created all these, shall also survive them all? What created the very constitution of which we are so proud? Whence came its first great principles of freedom? Why do we hear, then, that because the Catholic Church has a polity and is a kingdom, because it claims supremacy, and is found everywhere supreme, therefore it is not to be tolerated?

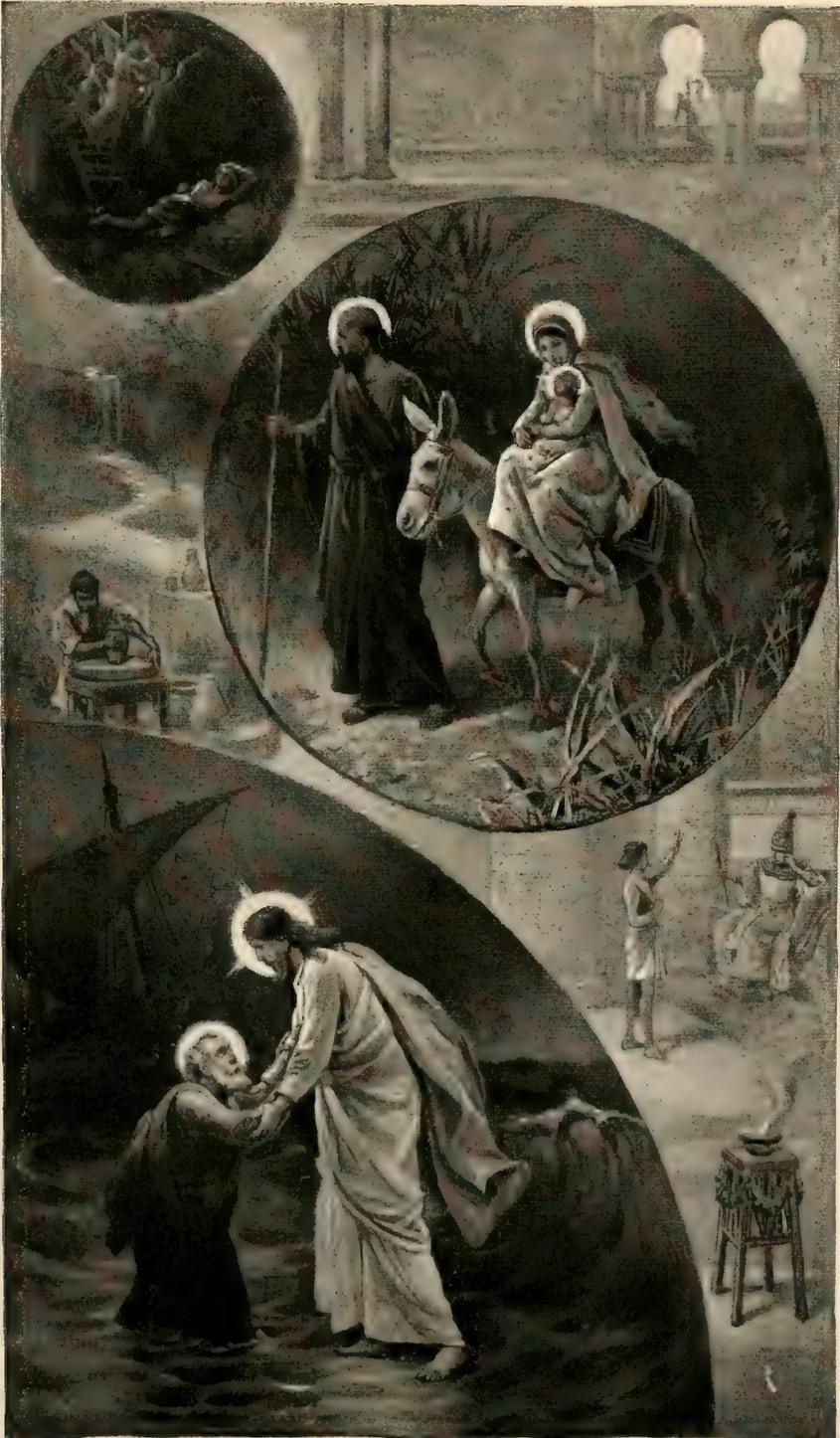
It has, indeed, a power from heaven which admits no compromise. There is before it this, and this only choice. In dealing with the world, it says: "All things of the world are yours; in all things pertaining to you, in all that is temporal, we are submissive; we are your subjects; we love to obey. But within the sphere of the truth of God, within the sphere of the unity and discipline of God's kingdom, there is no choice for the Catholic Church but mastery or martyrdom."

Let us ask another question. What Church but one has ever claimed a primacy over all other churches instituted by Jesus Christ? Did any Church before the great division, three hundred years ago, save that one Church which still possesses it, ever dream of claiming it? Has any separate body since that time ever dreamed of pretending to such a primacy? Has there ever been in the world any but one body only which has assumed such a power as derived to it from Jesus Christ?

In answer it is said, "Yes; but the primacy of Rome has been denied from the beginning." Then it has been asserted from the beginning. Tell me that the waves have beaten upon the shore, and I tell you that the shore was there for the waves to beat upon. Tell me that St. Irenæus pleaded with St. Victor that he would not excommunicate the Asiatic churches; and I tell you that St. Irenæus thereby recognized the authority of St. Victor to excommunicate. Tell me that Tertullian mocked

at the "Pontifex maximus," "the Bishop of bishops," and I tell you he saw before him a reality that bare these titles. Tell me that St. Cyprian withstood St. Stephen in a point not yet defined by the Church, and I tell you that nevertheless, in St. Stephen's see, St. Cyprian recognized the chair of Peter, in unity with which he died a martyr. What do wars of succession prove but the inheritance and succession of the crown? What does a process of ejection prove but that a man is in possession of the disputed property? What truth is there that has not been disputed? Let us apply the argument. Has not the doctrine of the Holy Trinity been denied? Has not the incarnation been denied? Is there any doctrine that has not been denied? But what is our answer to the Arian and Socinian? Because from the beginning these truths have been denied, *therefore* from the beginning they have been both held and taught.

To go over the field of this argument would be impossible; I will therefore take only one witness of the primacy of the see of Peter. And I will select one, not from a later age, because objectors say, "We acknowledge that through ambition and encroachment this primacy in time grew up;" nor shall he be chosen from the centuries which followed the division of the east and west, because we are told that the exorbitant demands of the west in this very point caused the east to revolt from unity. It shall be a witness whose character and worth, whose writings and life, have already received the praise of history. It shall be one taken from the centuries which are believed even by our opponents to be pure—from the six first centuries, while the Church was still undivided, and, as many are still ready to admit, was infallible, or at least had never erred. It shall be a name known not only in the roll of saints, but one recognized in councils, and not in councils of obscure name, but in one of the four councils which St. Gregory the Great declared were to him like the four gospels, and the Anglican Church by law professed to make its rule whereby to judge of heresy. In the Council of Chalcedon, then, was recognized the primacy of St. Leo. Throughout his writings, and especially in his epistles, St. Leo's tone, I may say his very terms, are as follows: "Peter was prince of our Lord's Apostles. Peter's see was Rome. Peter's successor I am. Peter devolved upon his successors the universal care of all the churches. My solicitude has no bounds but the whole earth. There is no Church under heaven which is not committed to my paternal care. There is none that the jurisdiction of St Peter does not govern." We not only hear him claim, but see him exercise acts of jurisdiction in Gaul, in Spain, in Italy, in Africa, in Greece, in Palestine, and in Constantinople. We find him convening and presiding in councils, confirming or annulling the canons of those councils, judging bishops,



Be not Faithless.

Holy Family.

JESUS AND ST. PETER.

deposing and restoring them. Even of Constantinople, the only rival ever put forward to the primacy of Rome, he writes to the emperor, speaking of the ambition of the patriarch then in possession: "The nature of secular and of divine things is different, neither shall any fabric be stable but that one rock which the Lord has wondrously laid in the foundation. He loses his own who covets what is another's. Let it suffice for him of whom we have spoken [*i. e.*, the patriarch of Constantinople], that by the help of thy piety, and the assent of my favor, he has obtained the episcopate of so great a city. Let him not despise the imperial city, which he cannot make an apostolic see."* There is no act of primacy exercised at this hour by the Pontiff who now rules the Church which may not be found in its principles in the hands of St. Leo. They who refuse obedience to this primacy must refute St. Leo's claim. Until they do this, they stand in the presence of an authority which no other Church has ever dared to exercise.

We will ask but one question more. What other Church is there that has ever spread itself through all the nations of the world as speaking with the voice of God? Does Protestantism ever claim in any form to be heard by nations or by individuals as the voice of God? Do any of their assemblies, or conferences, or convocations, put forth their definitions of faith as binding the conscience with the keys of the kingdom of heaven? Do they venture to loose the conscience, as having the power of absolving men? The practical abdication of this claim proves that they have it not. Their hands do not venture to wield a power which in any but hands divinely endowed would be a tyranny as well as a profanation.

And what do we see in this but the fulfillment of a divine example? Of whom is it we read that "the people were in admiration at His doctrine," for this very reason, because "He was teaching them as one having power, and not as their scribes"? He spake not as man, that is, not by conjecture, nor by reasoning, nor by quoting documents, nor by bringing forth histories, but in the name of God, being God Himself. So likewise the teacher whom He has sent comes not with labored disquisitions, not with a multitude of books, not with texts drawn from this passage and from that treatise, but with the voice of God, saying: "This is the Catholic faith, which unless man believe faithfully, he cannot be saved." It comes with the voice of authority appealing to the conscience, leaving argument and controversy to those who have too much time to save their souls, and speaking to the heart in man, yearning to be saved.

Take Rome from the earth, and where is Christendom? Blot out the science of Catholic theology, and where is faith? Where is the moun-

* *S. Leon. ad Marc. Epist. lxxviii.*

tain of the Lord's house which Isaias the prophet saw? Where is the stone cut out without hands, which, in the vision of Daniel, grew and filled the whole earth? Where is the kingdom which the God of heaven hath set up? Where is the "city seated on a mountain" that cannot be hid? If Rome be taken out of Christendom, where are these? I do not ask what churches have laid claim to represent those prophecies. Your own reason says it is impossible. But where, I ask, if not here, is the fulfillment of the words, "Lo, I am with you all days, even unto the consummation of the world"? Where, if not here, is the witness of God now speaking? Where, if not here, is the perpetual presence of the faith of Pentecost?"

We stand not before a human teacher when we listen to the Catholic Church. There is one speaking to us, not as scribes and Pharisees, but as the voice of God: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me."*

* St. Luke x. 16.

RATIONALISM THE LEGITIMATE CONSEQUENCE OF PRIVATE JUDGMENT.

“ This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.” (St. John xvii. 3.)

 WOULD fain leave the subject where we broke off in the last lecture. So far as I am able, I have fulfilled the work that I undertook. Hitherto the path that we have trodden has been grateful and onward. We have followed the steps of truth affirmatively ; we have been occupied in constructing the foundation and in building up the reasons of our faith. To construct is the true office and work of the Church of God, as of Him from whom it comes. I would fain, therefore, leave the subject here. And yet it is perhaps necessary that we should turn our hand and put to the test what we have hitherto said, by supposing a denial of the truths and principles which we have stated. We began, then, from the first idea of faith ; that God, in His mercy to mankind, fallen and in ignorance, again revealed Himself ; to the end that through the knowledge of Himself and of His Son incarnate, we might attain life everlasting. We have seen, too, that the very idea of revelation involves the properties of definiteness and certainty, because the knowledge divinely revealed is presented to us as it exists in the mind of God ; that, flowing from Him as the only fountain, it descends to us through His Church as the only channel ; and that the Church, though universal in its expanse, is absolutely one ; a living and lineal body whereby the present is linked with the past, and to-day is united with the day of Pentecost. Wherefore, we do not believe that God spake once, and now speaks no more, but that, beginning to speak then, He speaks still ; that what He spake by inspiration when the tongues of fire descended, He speaks yet in the perpetuity of His Church. The teaching of the one holy, universal, Roman Church, the living and present history of the past, is to us the voice of God now, and the foundation of our faith.

Having proceeded, step by step, to this point, it becomes necessary, distasteful as it must be, to turn back, and to undo what we have done ; necessary, because truth is often more clearly manifested by contradictories, for in those contradictories we touch at last upon some impossibility, or some absurdity, which refutes itself.

Let it, then, be denied, first of all, that the Church whose centre is in Rome, whose circumference is from the sunrise to the sunset—let it be denied that the Church of Rome is the one universal Church, the teacher sent from God, and what follows?

No other Church but this interpenetrates all nations, extends its jurisdiction wheresoever the name of Christ is known; has possessed, or, I will say, has claimed from the beginning, a divine primacy over all other churches; has taught from the first with the claim to be heard as the divine teacher, or speaks now at this hour in all the world. Whatever may be said in theory, no other, as a matter of fact, from the east to the west, from the north to the south, claims to be heard as the voice of God.

Deny this, and to what do we come? If we depart from this maximum of evidence, this highest testimony upon earth to the revelation of God, we must descend to lower levels. Deny the supreme and divine authority of the universal Church, and in the same moment the world is filled with rival teachers. They spring up in the east and in the west. The East with all its ancient separations, Nestorian, Eutychian, Monophysite, claims to teach. The West with all its schisms of later centuries, the Calvinist, the Lutheran and the Anglican, urge the same demand. Deny the supreme office of this one teacher, and all others claim equally their privilege to be heard. And why not? It is not for us, indeed, to find arguments in bar of their claim. It is for those who adopt this principle of independence to supply the limitation. We stand secure; but they who, by denying the Catholic rule of faith, introduce these contradictions, are bound to discover the test whereby to know who speaks truth and who speaks falsehood in the conflict of voices.

If, fleeing for your life, you came to a point where many roads parted, and but one could lead to safety, would it be a little matter not to know into which path to strike? If, among many medicines, one alone possessed the virtue to heal some mortal sickness, would you be cold and careless to discover to which this precious quality belonged? If Apostles were again on the earth, would you be unconcerned to distinguish them from rivals or deceivers? If there should come again many claiming to be Messiah, would you deem it a matter of indifference to know from among the false Christs which is the true? If one comes saying, "You shall be saved by faith only;" and another, "You shall be saved by faith and pious sentiments;" and another, "You shall be saved by faith without sacraments;" and another, "There is a divine law of sacramental grace whereby you must partake of the Word made flesh;" is it a matter of indifference to you to know with certain proof which of all these teachers comes from God? Are we not already in the days of which our Lord

forewarns us, that "many shall come in my name, saying, I am Christ"? Is it not of such times as these that the warning runs, "If they shall say to you, Behold, He is in the desert, go ye not out," that is, to seek the messenger sent from God; "for as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be"?* The true messenger of God is already abroad in all the earth.

To avoid this impossible theory, a view has been proposed since the rise of the Anglican Church, as follows: The Church, it is said, does not consist of those who are condemned for heresy, as the Eutychian, the Monophysite, and the like; neither of those who have committed schism, as the Protestant sects; but it consists of the Greek, the Roman and the Anglican churches.

Let me touch this theory with tenderness, for it is still a pleasant illusion in many pious minds. Many have believed it as they believe revelation itself. And if we would have this illusion dispelled, it must be not by rough handling or by derision, but by the simple demonstration of its impossibility. If these three bodies, then, be indeed the one Church, the Church is divided. For the moment pass that by. If these three be indeed parts of the same Church, then, as that one Church is guided by one Spirit, they cannot, so far as that guidance extends, contradict each other. However directly their definitions may be opposed, yet in substance of faith they must be in agreement. Such are the straits to which men under stress of argument, or of events, are driven. But these three bodies, so united in unwilling espousals, divorce each other. The Greek will not accept the Anglican with his mutilation of sacraments; nor will the Anglican accept the Greek with his practice of invocation. Neither does the holy see accept either, with their heresy and their schism. These three bodies, brought by theory into unwilling combination, refuse, in fact, to be combined. They can be united only upon paper.

The present relation of the Anglican and Catholic churches is a refutation final and by facts of this arbitrary theory.

The impossibility of this view has compelled many plain and serious minds to reject altogether the notion of a visible Church, and to take refuge in the notion of a Church invisible. But this, too, destroys itself. How shall an invisible Church carry on the revelation of God manifest in the flesh, or be the representative of the unseen God; the successor of visible Apostles, the minister of visible sacraments, the celebrator of visible councils, the administrator of visible laws, and the worshiper in visible sanctuaries? Here is another impossibility to which the stress of argument drives reasonable men.

Abandoning the scheme of an invisible Church, others have come to

* St. Matt. xxiv. 23-27.

adopt another theory, namely, that the Church of God is indeed a visible body, the great complex mass of Christendom, but that it has no divine authority to propose the faith, no perpetual office or power to declare with unerring certainty what is the primitive doctrine. They say that during the first six hundred years, while the Church was united, it possessed this office—to decide—and that in the discharge of this office it was ever infallible, or that, at least, it never erred ; but that by division it has forfeited the power of exercising this office, that by reunion it may yet one day regain it ; and that, in the meantime, every particular Church appeals to a general council yet to come. This, too, is believed by some, and with sincerity.

And yet they have never been able to say how it is that a divine office which flows from the divine presence should suddenly come to nothing, the divine presence still abiding. If, indeed, the third person of the holy Trinity dwell in the Church in the stead of the second person of the ever-blessed Three ; if the Spirit of truth be come to guide and to preserve the Church in all truth, how is it that the divine office, faithfully fulfilled during six hundred years, in the seventh century began to fail? They turn to the state of the world in ancient times, and say that as the light of truth possessed before the flood faded until the sin of man brought in the deluge ; that as the revelation possessed by Noë decayed until Abram was called out of idolatry ; that as the truth revealed by Moses fell into corruption, and the Jewish Church became unfaithful ; so the Church of Christ, following the same law of declension, may likewise become corrupt.

But is it possible that men versed in the Scriptures can thus argue from the shadows to the substance ; that because in the ancient world, in the old and fallen creation, before as yet the Word was incarnate, or the Holy Ghost yet given ; because in those “ days of the flesh,” men failed and forfeited God’s gifts of grace, therefore now, after that the second person of the holy Trinity has come on earth in our manhood, and sits at the right hand of God, the glorious Head of His mystical body, upholding by His Godhead the order of grace ; that now, when the Holy Ghost dwells in His stead as the imperishable life and light of the new creation, the same laws of our fallen nature still prevail, not against men, not against the human element, which no one denies, but against the divine element and office of the Church? But although every individual man may fail, yet the Church is still infallible ; although every man, being defectible, may fall away, yet “ the gates of hell shall never prevail against the Church.” Although promises to individuals are conditional, yet to the Church, as a divine creation, they are absolute. Before the incarnation of the Son of God, the mystical body did not exist.

Therefore, in one word we answer that the old world has no analogy or precedent to the new creation of God.

Again, it is said that the notes of the Church, sanctity and unity, are to be put in parallel. There are promises, we are told, that all the children of God shall be holy, and that every one shall be taught of God. The promises of sanctity, therefore, being absolute, we should have expected a perfect Church, without spot or blemish. But we see the visible Church full of scandals and corruptions. Our expectation, then, in the promise of sanctity not being literally fulfilled, when we read of absolute unity we ought not to look for a literal fulfillment.

This is an error in which many minds still are held. They forget that unity means one in number, and that sanctity is a moral quality. Again, they do not distinguish between the sanctity which is on God's part, and the sanctity which is on the part of man. The note of sanctity, as it exists on the part of God, consists in the sanctity of the Founder of the Church, the sanctity of the Holy Spirit by whom it is inhabited, the sanctity of its doctrine, and the sanctity of holy sacraments as the sources of grace. But sanctity on the part of man is the inward quality or state of the heart sanctified by the Holy Ghost. This inward sanctity varies, of necessity, according to the measure and probation of man; but the presence of God the Sanctifier; the power of holy sacraments, the fountains of sanctification: these divine realities on God's part are changeless; they are ever without spot or blemish, even to the letter of the prophecy. Only the effect upon those who receive them varies according to the faith of the individual. This is the true parallel. The Church is numerically one, as God is one. Individuals and nations may fall from unity as from sanctity, but unity, as a divine institution, stands secure: "The gifts and calling of God are without repentance."* Unity is changeless, whoever falls away; it does not admit of degrees. One cannot be more or less than one.

But if, as it is said, the office of the Church to decide questions of faith has been suspended, then the world at this hour has no teacher. Then the command, "Going, therefore, teach ye all nations," is expired. The "nations" mean, not only the nations then dwelling on earth, but the nations in succession, with their lineage and posterity, until the world's end. There is no longer, then, a divine teacher upon earth. If the office of the Church to teach the truth and to detect falsehood, to define the faith and condemn heresy, be suspended, we know not now with certainty what is the true sense even of the articles of the creed. Between the East and the West, that is, between the universal Roman Church and the local Greek Church, there are two questions open, both of which touch an article of

* Rom. xi. 29.

the baptismal faith. One point of doctrine taught by the Catholic Church is this: that the Holy Ghost proceeds both from the Father and from the Son. The Greek Church denies the procession from the Son. Who is right and who is wrong? On which side is the truth in this controversy? Where is the faith and where the heresy between the two contending parties? If the office of the Church be suspended, there exists no judge on earth to say who has the truth in this dispute: and that not touching an inferior article of doctrine, but an article of the highest mystery of all, the ever-blessed Trinity.

But to take another, and a vital question, namely, the primacy of the Church itself—the power that is vested in the see of Peter to control by its jurisdiction all churches upon earth. In the baptismal faith we profess to believe in one holy Catholic Church. Surely the question whether or no there be on earth a supreme head of the Church divinely instituted is as much a part of the substance and exposition of that article as any other point. But yet between the Catholic and the Greek churches this point is disputed. And if the office of the Church be suspended, there is no power on earth to determine who is right and who is wrong in this contest.

But let us turn from the Greek Church. Let us apply the same tests to the Anglican communion. How many points of doctrine are open between the Anglican and the universal Church. In the thirty-nine articles of religion, how many points are disputed. How many controverted questions, not with the Roman Church alone, but with the Greek Church also. For instance, the whole doctrine of the sacraments, their number and their nature, the power of the keys, the practice of invocation, and the like. Then, I ask, if indeed the office of the Church be suspended, who now at this day can declare who is right and who is wrong in these disputed questions?

Nay, we may go yet further, and say, that even the points of faith decided by councils when the Church was yet one are no longer safe. There needs only an individual of sufficient intelligence and sufficient influence to rise up and call them in question. If the interpretation of the decrees of the councils of Nice or Ephesus be disputed, an authoritative exposition of these ancient definitions is required. But this cannot be obtained unless there still sit on earth a judge to decide the law. Suppose a dispute to arise as to the interpretation of a statute passed in the reign of Edward the Third, and that there were no judges in Westminster to expound it, the law would be an open question, that is, a dead letter. So with the decrees of ancient councils. It needs, then, nothing but a controversy on each article of the faith to destroy their certainty. Twelve disputes on the twelve articles of the baptismal faith would destroy all

certainty. And on earth there would be no judge to say who is right and who is wrong, to declare what was originally revealed on the day of Pentecost, and the meaning of that revelation. To what impossibilities does this theory reduce those who hold it: impossibilities which they perhaps can speak of best who have felt them most. But from this a way of escape is thought to lie in appealing to a future general council. And yet this brings no present certainty. The faith might be, as in England it is, uncertain for centuries, while the general council is still future. In truth, this appeal is no more than a plea for insubordination. To appeal from the reigning sovereignty to one to come is simple treason. But, besides, the theory is in itself impossible. For who is to convene this future council? And of whom shall it be composed? Who shall sit in it? Who shall be excluded? And by whose judgment shall the admission and exclusion be determined? Every divided Church will demand its vote and voice. Who shall judge its claim? The office of the judge is in abeyance. But a general council presupposes the existence and office of the supreme judge of faith and unity. And this the appellants tell us is suspended.

Let us pass on from this point. To deny, then, that the one universal and Roman Church is now the teacher sent from God on earth, leads to a denial that there exists in the world any teacher at all; and to deny the existence of this universal teacher involves two consequences, so impossible that they need only to be stated to be refuted. If there exists in the world no teacher invested with divine commission to guide all others, either every several local Church is invested with a final and supreme authority to determine what is true and what is false; that is, possesses the infallibility denied by objectors to the universal Church itself; or else no authority under heaven respecting divine truth is more than human.

Let us examine this alternative. We may pass by the Greek Church, for it had discernment enough, when it began its schism, to put forward the claim to be, not a part of the Church, but *the* true Church; not to be in communion with others, but to be the sole preserver of the faith. The Greek Church has at all times claimed to be the temple of the Holy Spirit, and "the orthodox," that is, the only faithful teacher of the truth. It claims also infallibility by guidance of the Holy Ghost. It does not affect to participate with Rome, but to be exclusively the one true Catholic Church. It denounces the holy see as both in error and in schism. We may, then, pass over this case, because its very consistency, while it makes the pretensions of the East more unreasonable, confirms our position. We will take a local body which has claimed for itself to be, not exclusively the Church, but a part of it, and within its own sphere to be sufficient to determine controversies, to perpetuate its orders, to confer

and to exercise jurisdiction ; that is, which has claimed to have within its own sphere all that the Catholic Church possesses from its divine Founder.

I will not weary you by tracing out historically the theory upon which the highest and most honored names of the Anglican body have attempted to justify the Reformation. It will be sufficient to say that pious and learned men have believed as follows : That in the time of our Saxon ancestors the Catholic Church in this country possessed a freedom of its own ; that, though in union with the holy see, it was under no controlling jurisdiction ; that when the Normans came in they established a civil state upon the basis of the existing ecclesiastical order, and therein perpetuated the freedom and privileges of the Catholic Church in England. They further believed that every Christian kingdom, such as ours, had laws, privileges, and rights of its own ; and that these among us were usurped upon, interfered with, and taken away by a foreign power, the Bishop of Rome. They taught, then, that the Reformation was nothing but a removal of usurpation and a restoring of our ancient freedom ; that the Church which existed before and after the Reformation was one and the same, a continuous and living body, mutilated, indeed, in the wreck of that age, but still preserving its orders, its jurisdiction, and its doctrines ; being sufficient in itself to determine all questions, as the notable act of parliament, passed at the beginning of the schism, in its preamble declares.

What was the effect of this theory ? It at once invested the local Church with all the final prerogatives of the universal. It claimed for it the power within its own sphere to terminate everything that can be terminated only by the universal Church under divine guidance. Though it dared not to enunciate the claim, it had practically assumed the possession of infallibility. It would have been too unreasonable and too absurd to state it, but it acted as if it really were infallible. And what were the effects ? No sooner did the Anglican Church begin to determine the controversies of its members than they began to dispute its determinations.

The first separation from the Angelican establishment was made by the Independents. They carried their appeal beyond the local Church ; and because they had been taught to acknowledge upon earth no superior before whom to lay it, they appealed to Scripture and to reason, or as they thought, to the unseen Head of the Church, but in truth to their own interpretations. The first effect of investing a local body with universal sovereignty in jurisdiction and discipline was to make truthful and earnest men, who saw the impossibility of such a claim, break out into disobedience. Hence have come the separations from the Anglican

Church which now divide England from one end to the other. The source of these divisions is the impossibility of believing that a body formed by private judgment and established by civil power can possess a divine authority to terminate controversies of faith.

We have lately had this theory of local churches tested before our eyes. History told us that in the Anglican Church, during the three hundred years of its existence, there have been two schools of theology, one bearing the appearance of Catholic doctrine and of Catholic tradition ; another, earlier in date, springing from the very substance of the Reformation itself, preoccupying the Anglican communion, a school of pure Protestant theology. These two schools have existed, struggling, conflicting, and denouncing each other from that day to this. Yet it was believed that the Catholic school was the substance of the Anglican Church, and the Protestant a parasite : a malady which, though clinging closely to it, might yet be expelled and cast off.

Such was the belief of many. Then came a crisis. You know, and I will do no more than remind you, distantly, how a question touching the first sacrament of the Church, touching, therefore, the first grace of Christian life, original sin, and the whole doctrine of the work of grace in the soul of man—a doctrine fundamental and vital, if any can be—was brought into dispute between a priest and his bishop. The bishop refused to put him in charge with cure of souls. The priest, not content with the decision of his bishop, appealed to the jurisdiction of the archbishop ; the archbishop, that is, his court, confirmed the decision of the bishop. The appeal was then further carried to the civil power sitting in council. Observe the steps of this appeal. The bishop here is a spiritual person possessing spiritual authority, sitting as a spiritual judge in a spiritual question. The archbishop, to whom the appeal is carried, sits likewise as a spiritual judge in a spiritual question, with this only difference, that whereas his jurisdiction is coextensive with the jurisdiction of the bishop, it is superior to it. When the appeal, then, is carried from the archbishop to the civil power in council, what does that appeal disclose ? That the civil power sitting in council sits as a spiritual person to judge in a spiritual question with a jurisdiction likewise coextensive, and absolutely superior both to bishop and archbishop, an office which in the Church of God is vested in a patriarch. There is no possibility of mistaking this proceeding. It is one of those proofs which are revealed, not in arguments, but in facts.

And now, to what does this reduce the theory of local churches ? It shows that local churches possess in themselves no power to determine finally the truth or falsehood of a question of faith. An attempt was made at that time by men whom I must ever remember with affection and

respect, to heal this wound by distinguishing in every such appeal between the temporal element, relating to benefice, property, and patronage, and the spiritual element, touching the doctrine of faith. It was proposed that the temporal element should be carried to the civil power sitting in council, as the natural judge in a matter of benefice or temporalities; and that the spiritual element, or the question of doctrine, should be carried to the bishops of that local Church. When this proposal was under discussion these questions were asked: Suppose that when a question of doctrine is carried to the united council of the bishops of that local Church, a bare majority of them should decide one way, and a large minority should decide the other; will the minds of a people stirred from the depths, excited by religious controversy, moved as no other motive in the world can move them—by dispute on a point of religious opinion—will they be pacified? will they be assured? will they hold as a matter of divine faith the decision of this majority? Again, suppose that mere numbers be on the side of the majority, and that theological learning be on the side of the minority; if the majority have greater numbers the minority will have greater weight. And will not people adhere to the few whom they trust rather than to the many whom, as theologians, they less esteem? And another question, not asked then, may be asked now by us: Suppose the whole body of the assembled bishops of a local Church were unanimous, what guarantee or security is there that their decision shall infallibly be in accordance with the faith of the Church of Christ? A local body has no prerogative of infallibility. If “the churches of Jerusalem and of Antioch have erred,” every local Church may err. If these local churches, notwithstanding their antiquity and magnitude, have erred, shall not a body three hundred years old err too? If “general councils may err,” so, much more readily, may a provincial synod. The Church which has recorded these assertions has prepared its own sentence. It disclaims an infallible guidance. And if its assembled fathers, with one mind and voice, should declare with unity on any point of doctrine, what security is there that their united decision shall express the faith of the universal Church? Torn from the Catholic unity, the mind and spirit of the universal Church has no influx into the Anglican communion. The channel is cut asunder. It has no authority that is more than human, and thereby revealed itself. Some, indeed, believe that it was a Church for three hundred years, and became a schism two years back; that the Anglican position was tenable till then, and has become untenable only since the change was made.

But there is another alternative. The crisis we speak of was either a change or a revelation. They who can look into history and see existing these two schools from the reign of Edward the Sixth, and the supremacy

of the crown from the reign of Henry the Eighth ; they who can follow the religious contests of England for three centuries, and still say that a change has been lately made for the first time, may say it ; but they who believe that the judgment then pronounced by the highest legal authorities in this land was a true and accurate historical criticism of the religious compromise called the Anglican reformation, will also believe that the issue of the appeal of which I speak was not a change but a revelation of what the Established Church has been from its beginning ; that from the first the Anglican communion, though clothed in ecclesiastical aspect, appropriating the organization of Catholic times, sitting in Catholic cathedrals, professing to wield in its own name Catholic jurisdiction, has never been more than a human society, sprung from human will, with definitions framed by human intellect, possessing no divine authority to bind the conscience or to lay obligations upon the soul.

To deny, then, the authority of the universal Church as final and sovereign, is to do one of two things : either to invest every local Church with infallibility, which is absurd ; or to declare that no authority for faith in the world is more than human.

But we must now hasten over one or two other consequences which might well detain us longer. To deny that there exists for the faith any higher than human authority is to destroy the objectivity of truth. As the firmament is an object to the eye, and as every several light in it is of divine creation ; and though all men were blind, the firmament would stand sure, and its lights still shine no less ; so the faith is a divine revelation, and every doctrine in it is a divine light ; and though all men were unbelieving, the revelation and its lights would shine the same. The objective reality of truth, then, does not depend on the will or the intellect of man ; it has its existence in God, and is proposed to us by the revelation and authority of God. But how can this be, if the basis upon which the truth rests for us be human ? Man could not attain to it, else why did God reveal it ? Man cannot preserve it, else why did he lose it of old ? Men cannot assure it to us, for men contradict each other. Truth never varies : it is always the same, always one and changeless ; contradictions spring from the human mind alone. The one fountain of truth is God ; the only sure channel of truth is His Church, through which God speaks still. Cancel the perpetual divine authority which brings truth down to us through the successions of time, and what is the consequence ? Truth turns into the opinion or imagination of every several man. The polytheism of the ancient world was only the idea of God reproduced in the human understanding after the true knowledge of God was lost. The mind of man, which could not exist without the image of God, formed for itself monstrous conceptions of its own. A shifting, moving imagi-

nation, ever revolving in its own thoughts, gave forth polytheism. Polytheism was the subjective distortion of truth after its objectivity was obscured.

Let us come to the present time. What are the sects of England but offspring of the subjective working of the human mind, striving to regain the divine idea of the Church as a teacher sent from God? The Reformation destroyed the objective reality of that idea, and the human mind has created it afresh in eccentric forms for itself. In like manner, false doctrines, fanatical extravagances, and perversions of the truth, what are they but struggles of the mind of man to recreate within his own sphere the truths of which the objectivity is lost?

To deny, then, the divine authority of the universal Church, and thereby to make all authority for faith merely human, is to convert all doctrine into the subjective imagination of each several man. It becomes a kind of waking dream. For what is dreaming but the perpetuity of human thought running on unchecked by waking consciousness, which pins us down to order and rule by fact and by reality? In sleep the mind never rests; it still weaves on its own imaginations. When we sleep perfectly, we are unconscious of what is passing in our minds; when we sleep imperfectly, we say we dream, that is, we remember. When we awake, these visions fly, because matter-of-fact, the eye of our fellow-creatures, common sense, that is, our waking consciousness, brings us back. In like manner, the visible Church, with its rule of faith, its authoritative teaching, its order, its discipline, its worship, is that outer world in which we move. It keeps the spiritual mind in limit and in measure. Dissolve it, and the mind weaves on in its own fancies, throwing off heresies, eccentricities and falsehood. Let Germany and England be the witness.

Take, for example, the rationalism of Germany. In its first age after the Reformation Lutheranism was rigorously orthodox, until it became insufferably dry; and then the soul in man, thirsting for the waters of life, of which it had been robbed, sought to satisfy itself in a sentimental piety, and by recoil cast off orthodoxy as a thing dead and intolerable. This reaction against definite statements of doctrine at a later stage produced the theory that the whole truth may be elicited out of the human consciousness. From whence in the end came two things: one, the theory that sin had no existence; that it is a philosophical disturbance of the general relations of the Creator and the creature; the other, that a historical Christ had never any existence. Such are the results of the subjective states of the human mind when the objective teaching of divine authority is lost.

And now, one more consequence must be noted. When the objec-

tivity of truth is lost, the obligation of law is gone. What is it that binds us by the laws of moral obligation? I pass by the mere laws of nature. I speak now of those higher laws which come from revelation, and I ask, What is it which binds the conscience? The divine will revealed in those laws. But on what authority are these laws assured to us? and by whom interpreted? Is it by human authority? Can one man bind another by moral obligation to take his view or interpretation of the will or law of God under pain of sin? Can he put forth his view as a term of communion, if communion be a condition of life eternal? Is it possible for a creature to bind his fellow-creatures under pain of sin unless he possess divine authority to do so? The laws of God do not bind His creatures unless they are made known to them; though, in right, they bind all creatures eternally, yet, in fact, they need revelation to bring home and apply their obligations to the conscience. A doubtful law is not present to the conscience. If a law is uncertain, it is no law to us. It must be clear and definite both in its injunctions and its authority. I ask, then, what is the source of clearness and definiteness in the law and truth of God but the divine authority of God, not eighteen hundred years ago, but in every century since, in every year, in every day, in every hour, brought home to, and in contact with, the moral being of each man? Let us take an example. Is it not a law, binding under pain of sin and eternal death, that we should believe the faith? Then no human authority can be the imposer of that law on us. Is it not a law on which we shall inherit eternal life, that we be subject to the authority of God's Church on earth? Then that authority must be divine. Is it not also binding, under pain of sin, that we preserve the unity of the Church? Then the law of unity is a divine law, delivered and applied to us by a present divine authority.

Let us pass to one more point, and it shall be the last. When the divine authority, the objectivity of truth, and the obligation of law applied to us by that divine authority, are gone, where, then, I ask, is revelation? "This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." Hither have we come down, step by step. We have descended as we ascended. We have come down from the highest round of the mystical ladder, at the head of which is the divine presence, to the cold ground, barren and bleak, to natural morality and natural society, to human intellect and human conjecture.

We read in prophecy that Antichrist shall come. And in the heated imagination of schismatics and heretics Antichrist has been enthroned in the chair of the vicar of Christ himself. But if I look for Antichrist, I look for him by this token, "Every spirit that dissolveth Jesus is not of

God, and this is Antichrist.* This, then, is the mark of Antichrist, to deny the incarnation of the eternal Son; to deny the revelation of God springing from it; to deny the mystical body of Christ, the universal Church, and the divine empire of faith. "Every spirit that dissolveth Jesus," every spirit that looseth the bonds of this unity of Jesus, every theory that reduces man from the kingdom of God founded upon the incarnation of His Son, from the guidance of the Holy Ghost, to mere natural society and mere natural reason; this is Antichrist. And if so, where shall we look for it? I look for it where Protestantism has blighted the earth.

And now, finally, when I began I said that I spoke not as a controversialist. I should feel this subject were dishonored if I were to treat it as a mere argument. Greater things than argument are at stake—the honor of our divine Lord and the eternal salvation of souls. How great is the dishonor, of which men think so little; as if truth were a sort of coin, that they may stamp and change, and vary its die and fix its value, and make it in metal or paper as they will! They treat the truth as one of the elements of human barter, or as an indulgence which a man may hold and use for himself alone, leaving his neighbor to perish. "This is truth to me; look you to what you believe." What dishonor is this to the person of our Lord! Picture to yourselves this night upon your knees the throne of the Son of God; cherubim and seraphim adoring the glory of Eternal Truth, the changeless light of the incarnate Word, "yesterday, to-day, and forever the same;" the heavenly court replenished with the illumination of God; the glorified intelligences, in whose pure spirit the thought of falsehood is hateful as the thought of sin; then look to earth on those whom the blood of Christ hath redeemed; look on those who in this world should have inherited the faith; look at their controversies, their disputes, their doubts, their misery; and in the midst of all these wandering, sinning, perishing souls, look at those who stand by in selfish, cold complacency, wrapping themselves in their own opinion, and saying, This is truth to me.

Think, too, of the souls that perish. How many are brought into the very gulf of eternal death through uncertainty! How, as every pastor can tell you, souls are torn from the hand which would save them, by being sedulously taught that the deadliest sins have no sin in them; by the specious and poisonous insinuation that sin has no moral quality; how souls have first been sapped in their faith as Satan began in Paradise, "Yea, hath God said?" that is, God hath not said. This is perpetually at this hour going on around us; and whence comes it? Because men have cast down the divine authority, and have substituted in its place the authority of men, that is, of each man for himself.

And now, what shall I say of England, our own land, which a Catholic loves next to the kingdom of his Lord? It is now in the splendor and majesty of its dizzy height, all the more perilous because so suddenly exalted. What is the greatness of England? Is it founded on divine truth, or on human strength and will? Is it material, or is it moral? Has it attained this mighty altitude among nations by the power of moral elevation, or is it the upgrowth of mere material strength? Let us analyze it. What is it that makes England great in the world? Colonies which fill the earth. What are the morals of those colonies? How were they won, how have they been kept? Armies. What are the morals of armies? Fleets. What are the morals of fleets? Commerce. What is the morality of traders? Wealth. "The desire of money is the root of all evils." Manufacture. What is the state of our mines and factories? And whence comes the industry of England? The nerve, the sinew, the strength, and the perseverance are moral; but what is the purity, the truth, the meekness, and the faith of those who wield this industry? And whence comes this mighty power of manufacture? Shall I not trace it to its one true source if I find it in the skill of applying science to subdue the powers of nature to the dominion of man? The mighty bubble of wealth, commerce, and splendor, may be traced back to this: that the skill of an intellect and the tact of a hand have taught the English people more cunningly than any nation of the world to apply physical and mathematical science to the production of material results. But where is the morality of this? I deny not to England great moral qualities, which we may also trace back to Catholic days. We see them in times past, in the Norman and the Saxon ages. Nay, we may go further. We may find the same love of truth and social order, with other great moral laws, in the German race, as described in pagan history. We deny not these; but moral virtues which existed before faith are not the fruits of faith; and the greatness of England, so far as I have traced it, is material and not moral.

And now, last of all, let me ask another question. What, for three centuries, has been the history of the faith in England? I pass over the controversy of the Reformation, first, because we are of one mind about it, and next, because it would but beg the question of an objector. I would ask, Is it not an undeniable historical fact, that from the time of Queen Elizabeth down to the time of the revolution of William the Third, there was a perpetual diminution of belief in England, and a perpetual growth of infidelity and skepticism, until, after 1688, the free-thinking philosophy formed for itself a literature that stood high in the public favor of England? The Established Church had wasted itself by internal conflicts. It lost its most zealous members by perpetual secession and by the formation of a multitude of sects. Though the Prayer-book and

the "articles" were unchanged, the living voice of the Church, that is, its true doctrine, varied continually from doctrinal puritanism to Arminian Anglicanism. The clergy spent themselves in domestic controversy; while the laity became worldly, latitudinarian, and unbelieving. And yet it was not from among the laity, but from among the clergy and the hierarchy, that the hardly concealed Socinianism of Hoadly arose and spread in force. Such was the internal state of the establishment. Without and around it the doctrine of faith decayed faster and deeper. Doctrine after doctrine was disputed and gave way; the doctrine of sacraments, of the atonement, and of inspiration, perpetually lost ground, until we descend to the level of the deist in the beginning of the last century. Can these facts be denied? The course of England was downward in faith, because human authority, in the stead of divine, had enthroned itself in the Reformation. That which in Germany produced pure rationalism, in England, but for the interposition of God, would have produced the same general unbelief of Christianity.

Then began a reaction. Take the history of the last century and of the present, and tell me whether I do not truly describe the intellectual progress of England when I say that there has been one continuous and ascending controversy from the beginning of the last century to this hour? First, it was a controversy against deists, to establish the fact of revelation. Next it was a controversy against skeptics, to prove the inspiration and authenticity of Holy Scripture. Then it was against Arians in proof of the doctrine of the holy Trinity. Then it was against Socinians on the doctrine of the incarnation. Then the controversy of the day was on the doctrines of grace. At a later period of the last century it was on the doctrines of conversion, repentance, contrition, the interior life of God in the soul of man. What has been the controversy of the last twenty years but an effort to restore faith in the divine institution and supernatural grace of sacraments? What is all this but the remnant of faith struggling to recover the inheritance it had lost? And what has come now to put a complement and close to this upward movement? Now, when the mere human origin and authority of all other teachers has been revealed by their visible departure from the faith, comes one truth more to fill up the order and series of our baptismal creed, and to give divine certainty to all that had been reestablished. The divine authority of the universal Church has again reconstituted its visible witness in this land. The see of Peter has restored what our fathers forfeited; and after three hundred years the divine Voice speaks to faith through the Catholic episcopate of England once more.

Are these things without a purpose? If there be anyone here who is still without the divine tradition of the faith, let him see in these facts

the tracings of the finger of God, which, as the hand of a man upon the wall, show His purpose. The divine authority of the universal Church is again among us, and lays again its obligation upon your conscience. He calls you, whoever you be, to submit to His teaching, to exercise the most reasonable act of all your life, to bow your reason to a divine teacher, and to fulfill the highest act of the human intelligence—to learn of its Maker.

Out of the Catholic Church two things cannot be found, reality and certainty; in the Catholic Church these two things are your inheritance. Then tarry no longer. "With the heart we believe." It is not a struggle of the intellect, and I am not contending with you in an intellectual contest. I call upon your will to make an act of faith. Preventing grace illuminates the understanding, and there tarries. It tarries that it may put man on his probation, to see whether he will correspond or no to the light that has been granted. Correspond, then, with the light you have received. Answer while yet you may: "Speak, Lord, for thy servant heareth. My heart is ready. Not thy truth fails, but my faith is weak. I do believe, Lord: help my unbelief."

KNOW-NOTHINGISM AND KINDRED PHENOMENA.

A SCATHING DENUNCIATION OF THE AMERICAN PROTECTIVE ASSOCIATION AND KNOW-NOTHINGISM; FROM AN INTERVIEW WITH

HON. PATRICK DONAHOE.



HE clever and cunning artificers of the far east are said to fabricate mirrors in which one may see the distorted image of himself reflected. Within that fair and glittering surface the loveliest woman becomes a twisted, grimacing creature; youth becomes shriveled age, manhood grinning senility, and the beauty of nature is transformed to the distortion and unreality of a nightmare. Bigotry is religion reflected in that glass; bigotry of which the magnificent Wendell Phillips has said: "Bigotry has no head, and cannot think; she has no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses, her communion is death, her vengeance is eternity, her decalogue is written in the blood of her victims, and if she stoops for a moment in her flight, it is upon some kindred rock to whet her vulture fang for keener rapine and replume her wing for more sanguinary desolation."

Bigotry may be termed the corpse of religion; it is the body from which the soul and spirit of religion have fled.

It may be laid down as a general proposition that the word tolerance has no place in the language of a free people. The right to believe in and practice any religion, Christian or otherwise, is inherent and God-given; and when any man, or body of men, presumes to "tolerate" the religion of any other man, or body of men, a wrong is done to freedom. Bigotry is the outgrowth of conditions that are narrow and circumscribed. Given a community cut off from the broadening and ennobling influences of free and frequent intercourse with the best in our civilization, which has a conceit in its own views, beliefs and dogmas, and which knows those of others only through distorted mediums, and we will have big-

otry, passive or aggressive, according to its opportunity of expression. Provincialism favors its growth, just as cosmopolitanism dissipates it.

Until the advent of steam communication the United States, as a whole, was narrow and provincial, though broad, progressive and cosmopolitan in spots. With the multiplication of means of communication, of the agencies of enlightenment and education, with the increase of travel to foreign lands, and the necessary decrease of personal and national self-conceit, the provincialism of the republic has measurably decreased, and it has begun to be the home of a nation great, self-respecting, forbearing and strong. Bigotry, which has worked in the land from its earliest settlement, like an evil in the blood, grows feebler as the republic grows stronger; and if in these days we see a spasmodic revival of its virulence, we must regard it as the last outbreak of a bad system, distasteful and irritating like a case of boils, but leaving the body wholesomer by getting rid of its bad blood.

While every sect and sectary that settled in America came with the avowed purpose of escaping religious persecution and seeking religious freedom, with strange inconsistency nearly all were guilty of persecuting their weaker neighbors; and when the Protestant sects were so evenly balanced that it was impolitic to harry each other, they had the satisfaction left of being able to turn on such Catholics as lived near them, and denying them the rights of conscience. It is an open question whether Rhode Island denied religious freedom to Catholics; but it is a fact, that after the Catholics founded Maryland, and proclaimed religious liberty to all, the Protestants captured the government and deprived the founders of their rights.

When the Saviour, taking the piece of money from the mouth of the fish, said to His disciples and those about Him, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," He pronounced a separation of political and religious duty, and a distinction between the duties of the citizen and the Christian that it has taken nineteen centuries for the world to understand and appreciate. The connection between the state and some form of religion was close in nearly all the colonies, and in New England it approximated the old Judean theocracy. Such a condition meant a persecution of all outside the official cult, either by an active application of penalties, or the negation of certain rights and privileges.

The upheaval of the Revolution came, and by giving the American colonists something nobler, broader and more humanizing to fight for than mere dogmatic differences, it transformed the provincials into a nation, and placed their feet in the road that led to emancipation from the slavery of intolerance. The men who incorporated into the Constitution

the absolute severance of Church and State, and unfettered freedom of the practice of religion, were those who had cut loose from English forms of thought, and were swayed by the higher and more philosophic ideas of liberty governing French thought. Complete freedom and equality of religion before the law were unknown to England, and are to this day ; and the colonies, where English ideas predominated, accepted the new doctrines grudgingly.

The first outbreak of the old leaven came in the early days of this century, and was the chasm that divided the parties. The fear of foreigners was the nightmare of the Federalists, who were strong in New England. The laws were amended so as to make the naturalization of foreigners difficult, and with a view of casting odium on foreigners. Was ever anything so absurdly provincial ? The children and grandchildren of foreigners legislating against foreigners ! Fancy the men landing in Massachusetts in 1894 legislating against those who may come here in 1895 ! Yet the principle is the same. In the eyes of a provincial the accident of birth becomes a crime, just as a difference of religion is a sin.

The cause of this legislation was the coming to America of certain Irish gentlemen, rebels against English misgovernment, men doing the work the fathers of the legislators had done forty years before. But many of the Americans of New England then were Americans only in name ; they were still colonists and provincials in their heart, regretting their chains and masters, and carrying in them the old British detestation of all things non-British or Irish. But Jefferson, and men of his stamp, soon restored the healthy normal conditions.

War and other troubles soon laid low the head of the serpent, and it was not until the thirties that the old bad blood began to show itself. Emigration had flowed in in measurable quantity, and many of the emigrants were Irish and Catholic. This time religious ignorance and bigotry were added to the fear of the alien, and mobs attacked churches and poor foreigners, and made matters very uncomfortable for a people who were weak and friendless. But it passed away for a time, for again war came, and the alien and Catholic were as prompt to follow the flag, and face death in its defence as those to the manor born.

The terrible famine in Ireland in 1847, the general political unrest in Europe in 1848, and the discovery of gold in 1849 in California, sent a tremendous volume of immigration flowing to our shores in those years and in the early fifties. This immigration was the cause of the Know-nothing outbreak. Now that Know-nothingism is dead and rotting in a dishonored grave, and that years have lapsed to cool the passions that it raised, it is possible to look back at it philosophically and understand the *rationale* of a movement born of religious ignorance and racial af-

fright. Forty years ago the United States was essentially provincial in its life and thought, outside of a saving remnant of lofty views and eminent station, men who could look beyond the narrow limitations of their environment, and hold the whole world in their vision and perspective. Catholics were few, and Protestantism held to the old views of the seventeenth century in matters sectarian, and regarded the ancient Church as the representative of every evil. The native of provincial America—the rural and untraveled—knew the Catholic only through lurid literature and the fantastic traditions of his ancestors. The Spaniard, who discovered, colonized and civilized two continents, was to him only the monster painted by British enemies; the Frenchman, whose efforts made the republic possible, was an equally terrible creature; the Irishman was an historical ogre, and the Pope of Rome was a bogey to scare children by. This American beheld with alarm the influx of this immigration from a country where Catholicity had tenaciously held its own, despite the cruelest persecution, and in imagination he saw all his historic horrors following in their train.

These things were talked about in the countryside, and there were rogues who saw in it their opportunity. As Mr. James Ford Rhodes, the historian, says, "The distrust of Roman Catholicism is a string that can be artfully played upon in an Anglo-Saxon community." The country soon saw its lecturers stirring up the storm, harping on strings the tunes that are so wearisome, stale, flat and unprofitable to-day. The public schools were in danger; Catholics owed allegiance only to Rome, and were dangerous to America; Catholics sought to control the offices, and the papal legate and the Jesuits were seeking to capture the United States. These were the bases of bigotry's campaign, and they have a familiar sound to-day. The danger from naturalizing foreigners was dwelt upon, and it was held that aliens should wait twenty-one years for the privileges of citizenship, as the native-born did. This shallow plea was easily disposed of by answering that for twenty-one years the native was a burden and expense to the community, while the alien came here fully equipped to enter into the life of the republic; but it served to catch the unthinking

The country rang with the denunciations of the "ignorant" Irish, and "intelligent" Americans were implored to rally to the defence of the endangered republic. Ignorance and illiteracy were used as synonymous terms; yet, while a large majority of the Irish immigrants were illiterate, they were far from ignorant. The Americans seldom stopped to learn that millions of the brightest and brainiest race in the world, the Irish, were *illiterate* because Protestant England made education a crime in Ireland, and had set a wolf's price on the head of schoolmaster and priest.

The illiteracy she created by law and sword in Ireland, she made in England by neglect. The agitation developed into the secret political society known as Know-nothingism, which had some success at the polls in municipal and state elections, and it engendered riots and mob-law in various places in the country—notably in New York, Pennsylvania and Massachusetts. In Massachusetts, Somerville and Chelsea were famous Know-nothing towns, just as to-day they are American Protective Association centres; and those familiar with the localities can understand how certain causes and conditions always produce certain definite effects. This outburst of provincial cowardice came to a head in 1855, and some figures showing the church accommodations of the period, demonstrates how pitiful and cowardly bigotry is in its workings. Mr. James P. Hambleton, in his history of the campaign of 1855, quoting from Henry A. Wise, gives the following statistics of church accommodations:

Baptists	3,247,029
Methodists	4,343,579
Presbyterians	2,079,690
Congregationalists	801,835
Episcopalians	643,598
	<hr/>
	11,115,731
Catholics	667,823

These figures present a condition that makes one marvel at the agitation, and seem to imply not only fear but gross ignorance on behalf of the majority; for only fear and ignorance can dread a body twenty-fold less than itself.

Epithet, abuse, misrepresentation and falsehood ran riot, calling to their banners every ignorant, narrow, prejudiced and bigoted man in the land, and Know-nothingism flourished for a while bravely. Then came the hot blast of war, and the unhealthy weed shriveled and shrank to be trodden under the feet of free men. It left behind it a harvest of bitterness and retribution, for the loud-voiced demagogues who had shouted from its platforms were driven into merited oblivion and men denied their connection with the foul thing.

Know-nothingism perished in the face of battle; and as the normal sense and cool judgment of the American returned he saw the Catholic and alien, the hated and suspected Irishman, marching into the hell of battle under the banners of the republic, forsaking home and family and surrendering health and life to preserve the land he had made his home. The American saw more. He realized that treason and rebellion were triumphant only in those sections where Catholics and aliens were least numerous, and that those who had been most vigorous in the prosecution

of Know-nothingism were the least strenuous in the hour of the country's peril.

Know-nothingism died dishonored and unregretted ; it was a shameful thing ; men blushed for their connection with it ; it is spoken of to-day in apologies.

It is well to note here a singular coincidence : Every outbreak of this wretched leaven, whether it be directed against aliens or Catholics, has come with hard times and great business depression. It is possible that men out of work, despairing of the future, seeing the channels of industry and business closed by reasons they do not understand, are ready to believe anything the glib-tongued demagogue tells them. The coincidence is worth noting. The period from 1800 to 1806 was one of hard times ; industrial depression marked the thirties ; the period from 1855 to 1861 is referred to yet as a time of hardship and suffering ; and the days that began in August, 1893, saw the opening of conditions unparalleled in our history for business and industrial depression and the suffering and hardship growing out of them.

The disease known to-day as A. P. A.ism differs radically from the dead and dishonored child of provincial cowardice. If Know-nothingism had any virtue in it, it was that it was robustly American ; a narrow and distorted Americanism, but still Americanism.

The American Protective Association is essentially an alien conspiracy against the peace and well-being of the American republic. It is alien in its origin, antecedents and birth ; alien in its godfathers, nurses and teachers ; alien in its precepts and disloyal in its practices ; it is manned and captained by aliens ; its plans of campaign were drawn in alien lands ; it seeks to nurture into life on this soil an alien curse, and its inspiration lies in alien catchwords and alien causes. Its title is not a mere misnomer ; it is a deliberate imposture. The American Protective Association is an alien assassin masquerading in the uniform of the American soldier.

The *American Protective Association* is the direct offspring of the *Protestant Protective Association* of Canada, a child of that mother of monsters, the *Orange Society* of Ireland, whose evil brood is everywhere the synonym of ignorance, intolerance and hate. The parent society in Ulster has long been the shame of Irish Protestantism, the unnatural foe of Irish nationality and freedom, the pliant tool of British Toryism, and the ally of every oppressor the century has cursed Ireland with. Castlereagh, who cut his country's throat and his own, was the practical founder and anxious fosterer of Orangeism. He cradled it in plunder, fed it and suckled it with blood, and perpetuated it in cruelty, persecution, robbery and violence. Garbed in the cloak of religion, and speaking in the name of humiliated

Protestantism, it went forth to rend the land, to bathe it in blood, and to aid in making Ireland a beggar at the gates of the nations. Now, with a new name, with a new coat, it has sneaked into this land of freedom to find a new field for its evil practices.

In Canada, where all the wretched conditions of Ireland existed—a shabby court, a shabby, sycophantic, shop-made aristocracy, and something to hate and vilify—it blossomed like a lusty weed. In that British tributary, where British ties were loose and uncertain, its vociferous loyalty to the British crown made it a *persona grata*; it could vilify the Canadian Catholic, and urge its Tory master to bait its strong and patient neighbor and stab it in its hour of peril. But the Orange patriot, with all his lingual bloodthirstiness, is a canny soul and loves a dollar; and the wastefulness, extravagance and maladministration of his Tory masters drove him into a land and under a flag he cordially hated. In the United States the conditions silenced him, and his beloved industry of baiting Catholics ceased; he was now among a people who did their fighting with their rifles, and who sniffed suspiciously at him and his peculiar doctrines.

Here he found the hated Irish Catholic living peacefully and happily in a free country, with a clear field and no favor, overcoming the disadvantages of centuries of oppression, asserting the genius of his race, pushing to the front in every department of human activity, and disproving by his loyalty and success the time-honored slanders and falsehoods of Orangeism. Here the Irishman found a land he could love and a flag he could die for, and he did both; and as he grew in wealth and influence he found the opportunity to pay back, in part, the long score he owed his old enemy. He found his voice, and a sympathetic audience; he told his story in an arena where British might was powerless, and held England up to the execration of the world. He carried the war into Africa—the war of pen and tongue he had learned in America. He awoke the dormant conscience of England; he converted her to reason and truth; he made the blatant, spoils-grabbing Orangeman of Ulster the laughing-stock of Great Britain. The Englishman realized at last that religion was a political trade in Ulster, and it dawned on him that the man who sold his native land would not hesitate to sell his masters.

Then Orangeism turned to dull, reactionary Toryism, and began to plan and plot and think out some method that would offset Irish nationalism in America with an organization, into whose ranks the discontented and disloyal brethren, living in pretended fealty to the United States, could be gathered. They knew it would be necessary to move slowly and act prudently, for the American had grown suspicious of religious bigotry, and had not forgotten the foe his fathers had fought in '76 and

whom he had made to eat dirt in the days following the Rebellion. It was almost a hopeless task, for the men foisted into place and power in Ulster by Tory partiality were mere nonentities in the free fields of America.

With such wretched material as the market afforded the *British American* movement was started, with the avowed purpose of driving every Irishman and Catholic out of public life. It was a big contract, and the world looked on in amusement. They were all foreigners, in fact and in spirit, and they came out into the streets at once as the particular defenders of the institutions and schools of the country. In times of peace we have no more resolute defender and fighter than the Briton in America. Secrecy and silence were the mottoes of the society; but those who know the ranting, brag and bluster of the Orangeman and his congeners can understand how this was attempting the impossible. They began by truculently demanding pledges from candidates before the ink was dry on their naturalization papers; and they were soon claiming victories they had little to do with. The most humiliating feature of their campaign was the compulsion that made them American citizens and caused them to forswear allegiance to dear old Tory England. Vengeance has its sacrifices. But still the American was cool and skeptical, and looked at this new patriot with a humorous twinkle in his eye. He refused to take him seriously. The American knows the value of political patriotism; he has heard of heroes willing to storm offices and die there for the flag if it takes twenty years to do it: and he has a good memory. He knows a humbug every time he sees him, and he "sized up" the British-American at a glance. He recalled the days of the Rebellion and remembered that, when the Irishman was shouldering his rifle and marching South to fight his foe and England's friend, these same British-American gentry were scuttling to Canada or claiming the protection of British consuls to save them from the Union ranks. Brother Jonathan was too wide awake to be fooled by the Canadian and Ulsterman in his new British-American clothes. He saw the cloven hoof.

Thus the British-American movement, that went off like a rocket, came down like a poor stick. It floundered along feebly, constantly professing loyalty, ever vilifying Irish Catholics, going deeper and deeper into the mire of public contempt and depending for support on the rattlepates of the community, and drawing its comfort and encouragement from a sheet too foul to be admitted to decent homes. It then fell back into the position of its Orange prototype, a noisy nuisance, to await the coming of the Canadian saviour of American liberties—the British defender of our public schools.

When British-Americanism was at its lowest, and while the Canadian

Protestant Protective Association was revamping Orangeism, the Orange exiles in Iowa saw the beauty and glory of the Canadian arrangement, and resolved to naturalize it here. Its doctrines and practices were to be the good old Orange programme, with new slogans that would rally every brother to the banners. It was to be secret and political, and its motto was to be, "Deny everything said against us; claim all victories gained; accuse Catholics of all crimes in the Decalogue."

Its Orange paternity was to be concealed as long as possible; the religion, loyalty, character, and virtue of the Irish Catholics were to be assailed at all times, by secret circulars, by open attacks in newspapers, and by mouth-to-ear communications. If any falsehood was denied, invent a new one, and carry the old one to a new scene. Invent facts and figures, and attach the names of fictitious authorities to them. It is our business to construct them; let the Catholics deny and destroy them if they can. Ten people read a lie; only one sees the refutation of it. All politicians and many newspapers are cowards. Let us claim an enormous membership, and they will not dare attack us; they will refuse to defend the Catholics, claiming to be neutral. If they attack us we will call them Jesuits and anti-American. We must always be in evidence; we must hustle and brag and bluster; we must keep everlastingly at it.

This, in brief, was the plan of campaign of the American Protective Association, and it has been faithfully followed during its short and shameful life. Characterless men and women have gone up and down the land as ex-priests and converted nuns, breeding trouble, and proclaiming the most absurd stories; unemployed preachers have turned an honest penny abusing the Catholics and vilifying the Irish; bogus encyclicals, forged documents, fabricated statistics, badly made history, and all the literature of ignorant and unscrupulous bigotry have been thrown broadcast on the land, and now the signs are that the credulity of the dupes is about exhausted.

The secret of its paternity has leaked out; the knowledge of its Orange origin has checked and chilled the movement; the foreign leaders and inspirers of it have made its patriotism a laughing-stock, and the shameless mendacity and rancor of its propaganda have shocked the decency of the Republic. Its public platform of sonorous platitudes was a bait to catch the unwary, a trap for the unthinking, and this, taken in connection with its unscrupulous and cowardly tactics and practices, has disgusted all. The American Protective Association is an unclean thing, and it stands to-day, discovered and unmasked, as one of the meanest and most contemptible conspiracies that can afflict the country. It has been a conspiracy of slander; an unmanly and un-American battle of filth and falsehood. One can respect the robust Americanism of a wrong-headed,

detuded Know-nothing of 1855, but who is there so low that he feels aught but loathing and contempt for this organization of assassins, lacking the assassin's courage to use the assassin's knife?

The veil is torn from the hypocrite, and the disgusted American sees that the blustering patriot is merely a quaking bravo. There has been running all through the American Protective Association campaign a poltroonery that has been excessively irritating to every manly American who gave it any attention whatever. He was told that Catholic churches were being turned into armories, pending the day when ten million Catholics would murder sixty million Protestants. This unintended compliment to Catholic prowess was equally an insult to the non-Catholics, but the American forgets that the Orangeman is not only an arrant coward, but he is utterly devoid of humor. The Orange idea of war is buying guns, and shooting epithets; a battle means to him stoning the family of some poor Catholic, who is burying his dead or going to mass. The American has seen the Irishman and Catholic fight and die, and he honors and respects him; he has heard the American Protective Association talk, and he hungers to kick him.

The American Protective Association disease has about run its race. It may make some demonstration at the next election, and then it will pass away to be recalled with elevated nostrils. The example of Know-nothingism and its harvest is not forgotten, and a wholesome fear of business boycotts, social ostracisms, and political obliteration has deterred those from aiding and abetting the conspiracy whose better instincts might not.

Throughout the run of its malevolent career the Catholics of America have preserved a dignified attitude, treating the plague with contempt and ridicule. A population of ten millions of Catholics, having in its ranks some of the brightest minds of the Republic, and that has men and women of influence and power in every department of human activity in the Republic, has nothing to fear from this noisy and ignorant foreign rabble. Conscious of its rectitude and loyalty, which have been displayed in every crisis, strong in numbers, united in faith and patriotic purpose, the Catholics and Irish fear no such organization as the American Protective Association. We have given hostages to history for our patriotism and loyalty; our dead lie buried on every field of the Republic; our bone and sinew are merged into the core of the nation; our sons and daughters have proven by faith and sacrifice that we are, of the Americans, American. This is our country, and our children's country; this flag is our flag; and our freedom is a heritage we will pass on to those who come after us, pure and unfettered. This is the nineteenth century, and there is no art that man knows, no craft, or evil, or bigotry,

or falsehood that the mind of man can invent, that can roll back the scroll of time, and bring again the age when men were hunted and tortured for religion's sake. The Catholic is here to-day, as he was at the birth of the Republic, part and parcel of its life, living in the enjoyment of all the rights and privileges of the Constitution, not because some other citizen says he may do so, but because it is so written in that immortal document, written in his blood, as in that of his Protestant countrymen.

The last outbreak of bigotry will pass away, as those before it passed, into the limbo of ugly memories where Titus Oates and Lord George Gordon have immortal infamy, and into which will pass the hideous mother, the Orange Society.

America has passed beyond the stage of development where such things as the American Protective Association can live. Intelligence, education, literacy, the spirit of inquiry, the habit of research, travel abroad, intercourse with the world, these are the normal conditions of the United States, and in such bigotry cannot live. Intolerance cannot bear the sunlight of truth; it flies into the recesses and dark corners, where it grows like a poisonous fungus. Back into the woods and deserted fields of Canada and into the dull homes of Orangeism this foul bird must wing its flight, for it cannot live in the United States at the dawn of the twentieth century. The core of America is sound; enlightened Protestant opinion is as severe as Catholic is in its condemnation of American Protective Associationism; all recognize it as a deadly enemy of freedom, a foul foe in our midst.

Catholicity and Americanism have nothing to fear from an organization whose membership is made up largely of the ignorant dregs of Protestantism. Canada, the British Provinces, Ulster, and portions of Great Britain furnish the leaders, and the bulk of the membership of the American Protective Association and the native American element that joins it is without standing or influence in the community. I have yet to learn the name of one first-class American, in public, business, or professional life, who is identified with the American Protective Association. Protestantism has much to fear from it—Catholicity nothing. It never was a danger; it has ever been a nuisance.

The melancholy thing connected with it is that so many people in the American Republic should be so low in the grade of intelligence, so ignorant and gullible as to swallow and believe the amazing tissues of falsehoods with which the rascally leaders of the American Protective Association have flooded the country. It would seem to point to the fact that the public schools need much improvement in their primary branches, and to the necessity of compulsory adult education, so that some of these noisy, self-elected guardians of the schools may be transformed into

KNOW-NOTHINGISM AND KINDRED PHENOMENA.

pupils within. Public education by the public schools has not received a more severe blow in years than it has in the advocacy of its methods by the hosts of ignorance and illiteracy banded together in the American Protective Association.

The sane, intelligent, broad-minded, educated American is against the American Protective Association ; it is simply a question of intelligence against ignorance, light against darkness, and no normal man or woman doubts the result.

The American Protective Association, born in secrecy and dishonor, raised in falsehood, deception, and disloyalty, propagated in slander and forgery, is now dying in disgrace and contempt, followed by the scorn of every honest man and patriotic citizen.

J. S.

Below we give the oath:

THE OATH IMPOSED.

I do most solemnly promise and swear that I will not allow any one a member of the Roman Catholic Church to become a member of this order, I knowing him to be such; that I will use my influence to promote the interests of all Protestants everywhere in the world; that I will not employ a Roman Catholic in any capacity, if I can procure the service of a Protestant; that I will not aid in building or maintaining, by my resources, any Roman Catholic Church or institution of their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any controversy with a Roman Catholic upon the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance, whereby the Roman Catholic employees may undermine and substitute the Protestants; that in all grievances I will seek only Protestants, and will counsel with them to the exclusion of all Roman Catholics, and will not make known to them anything of any nature matured at such conferences; that I will not countenance the nomination in any caucus or convention of a Roman Catholic for any office in the gift of the American people, and that I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant; that I will endeavor at all times to place political positions of this government in the hands of Protestants. To all which I do most solemnly promise and swear, so help me God. Amen.

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