

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my father who is in heaven. And I say to thee: that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

And I shall 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 shall be loosed also in heaven. S. Matthew xvi. 15-19.



Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth? —TERTULLIAN Præscrip. xxii.

There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious. —St. Cyprian Ep. 43 ad plebem.

All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God. —St. Cyril of Jerusal. Cat. xi. 1.

CALENDAR.

- JULY 2—Sunday—III after Pent Visitation of B. V. M. G. Doub. com. &c
3—Monday—St. Paul, I. P. and Conf.
4—Tuesday—St. Barnabas Apost. G. Doub.
5—Wednesday—St. Anselm, B. C. and doctor.
6—Thursday—Octave Day of the Apost. Doub.
7—Friday—St. Benedict XI P. C. Doub.
8—Saturday—St. Elizabeth, Queen of Portugal, Widow.

ON THE INVOCATION OF SAINTS AND ANGELS.

(Continued from our last.)

V.—From the Charity which animates the Saints.

Charity is a virtue,—a principle of ardent love towards God, and goodwill to men, which unceasingly inclines such as are endowed with it, to glorify heaven, and to do good towards others. Charity never falleth away; and, consequently, the saints above who are glowing with the purest—holiest fervour of this virtue, must not only love their brethren, whom they have left below, as they love themselves; but also study how to procure for them a participation in that beatific happiness which they themselves are enjoying. The only way they can command, of effectually contributing to realize the desires of their charity, is prayer, through which they intercede in our behalf. The man who refuses to acknowledge, that among the spirits of the blessed, such interest is taken about mortals, surely entertains no very exalted opinion concerning the intensesness and extent of action belonging to that celestial charity which animates the inhabitants of heaven; at the same time that he tacitly, though necessarily admits, that the influence of this love of our neighbour, can be, since it has been, exerted in a more praiseworthy manner, even by the damned themselves, than by the blessed spirits. The rich man died, and was buried in hell; and addressing himself to Abraham, he said: Father, I beseech thee, that thou wouldest send Lazarus to my father's house, for I have five brethren, that he may testify unto them lest they also come unto this place of torments. This single authority from scripture would warrant the docile peruser of its sacred contents, to presume that the saints in heaven feel for the living, quite as much charity as any damned soul in hell can possibly experience; and therefore as Dives interceded for his brethren, so Abraham and Lazarus, and all the saints continually present their prayers, with unwearyed charity, in behalf of every true believer.

Having proved that the angels and saints do interest themselves in our behalf by praying for us, we will now proceed to establish by an appeal to the sacred volume, that, on our part, it is good and profitable, suppliantly to invoke the angels, and the saints; and to have recourse to their prayers and assistance.

VI.—The invocation of Angels proved from Scripture,—from the Psalms,—from Genesis,—from the Apocalypse.

While reading the Psalms, every one must be struck with those beautiful invocations to the angels uttered by the royal prophet. 'Bless the Lord,' he exclaims, 'all ye angels; you that are mighty in strength, bless the Lord, all ye his hosts, you ministers of his that do his will.'

1 Cor. C. xv. V. 8.
St. Luke, C. xiv. V. 22, 27, 28
Psalm. cii. V. 20, 21. Protestant version—ciii. V. 20, 21.

David was aware that the sun, and moon, and stars, and other portions of inanimate nature, could neither hear his voice, nor chaunt the praises of the Creator, but he knew that the angelic spirits were hovering around him, and capable of mingling their songs of jubilation with his own; for he assures us that 'the angels of the Lord shall encamp round about them that fear him.'—God hath given his angels charge over thee, to keep thee in all thy ways.†

Just before his death, the patriarch Jacob, after he had called upon God in favour of the two sons of Joseph, Manasses and Ephraim,—thus invoked an angel's benediction over them.—The angel that delivered me from all evils, bless these boys.† Jacob consequently addressed a prayer of intercession to an angel.

That the charitable assistance of the angels may be lawfully requested by the true believer, is evident from the words and example of an Evangelist. St. John, in writing to the seven Churches, greets them in the following manner:—Grace be unto you from the seven spirits, which are before the throne;—a form of benediction which, while it assures us, that we may have recourse with much profit to the kind entreaties of the spirits which stand around the Majesty of heaven, in order to obtain grace, the spiritual gift of God; at the same time exhorts an example for our imitation; for the Apostle, by desiring that grace might flow from the seven spirits, assuredly invoked them to obtain by their entreaties, such a favour from Him, before whose throne they were; since God only, is the author and distributor of grace,

VII.—Invocation of Saints proved from Scripture.

These several extracts from the holy scriptures, that constitute such an immovable foundation for establishing the doctrine of the invocation of angels, are equally available as a solid basis to uphold the invocation of saints.

This is obvious from many other portions of the holy volume. Christ himself assures us that the saints in heaven are equal to angels, and are children of God. Like the angels, they receive a power over the kingdoms of the earth, and their inhabitants, for our blessed Redeemer thus declares.—He that shall overcome, and keep my works, I will give him power over the nations,—and it is observed by St. Paul, that—We see now through a glass in an obscure manner, but then, face to face. Now, says the Apostle, I know in part; but then I shall know, even as I am known. The language of St. John is still more remarkable, for he says.—Dearly beloved, we are now the sons of God, and it hath not appeared what we shall be. We know that when he shall appear, we shall be like to him; because we shall see him as he is.† The power, therefore, and the knowledge, with which the angels are endowed, and the same solicitude and charity for man which animate them, are equally attributable to the saints, who are now enjoying the beatific vision with the angel spirits, and participate with them in all the privileges of heaven,—discharge the same kind offices of brotherly affection towards us poor mortals, and are equally entitled to receive the tribute of our honour and our rever-

Psalm xxxiii. V. 8. Protestant version—xxxiv. V. 7.
Psalm xc. V. 11. Protestant version—xci. V. 11.
Gen. C. xlviii. V. 16.
Apoc. C. i. V. 4.
St. Luke, C. xx. V. 36.
Apoc. C. ii. V. 26.
1 Cor. C. xiii. V. 12.
St. John Epist. I, C. iii. V. 2.

ence, and like them may be profitably invoked to assist us by their intercession at the throne of mercy.

VII.—Holy men have, even in this life, been invoked by others.

It is an occurrence, which is very often noticed in the Old, as well as New Testament, that the servant of God who had rendered himself conspicuous for his virtues and his piety, was whilst living, continually solicited by his admiring brethren to intercede with heaven in their favour. Thus it was that the children of Israel entreated holy Samuel;—Cease not to cry to the Lord our God for us that he may save us out of the hands of the Philistines. The Lord himself directed Eliphaz, and Baldad, and Sophar, to go to his servant Job, and to request the favourite of heaven to pray for them. With St. Paul, it was perpetually the practice to solicit a remembrance in the prayers of the faithful. I beseech you brethren,—writes the apostle of the Gentiles to the Romans—through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God.† A similar request he urges in his Epistles to the Ephesians, to the Thessalonians, to the Colossians, and to the Hebrews.††

That the apostles were sedulous to discharge in their turn this debt of Christian kindness, which they so earnestly solicited from the charity of others for themselves, we may be certain, since St. Paul repeatedly announces to his converts, that he did not cease to pray for them;†† and St. John reiterates the same assurance.†† Whilst, therefore, the apostles and those who had been initiated into the mysteries of the Faith of Jesus by their labours, demonstrated in their daily practice, that they believed that the prayers of the just man availeth much,‡‡ although in many things we all offend,§§ and even the just man falleth seven times;¶¶ and if we say, we have no sin, we deceive ourselves;*** they must have been persuaded that the prayers of the saints above—of those who dwell in heaven where nought defiled can enter,††† and where they do not—cannot fall into the very smallest sin, were gifted with far more efficacious virtues, and availed much more, than the prayers of any mortal being however righteous. Independently, therefore, of the doctrine of the infallible Church of Christ, that has invariably insisted on this dogma from the moment of her birth up to the present period, we may conclude from these various reflections, that we are as much authorised at present, to beg of St. Peter, and St. Paul, and of every other saint, to pray for us, as was either of these glorious servants of the Lord to request that his fellow brethren should pray for him; or the primitive believers to supplicate their martyred teachers—those glorious apostles—to remember them in heaven, and to offer up their daily supplications in behalf of their necessities. Whole pages might be laden with weighty extracts from the writings of those early fathers who have so eloquently attested the

1 Kings, C. vii. V. 8. Protestant Trans. I Samuel.
Job, xlii. V. 8.
Romans, C. xv. V. 30.
Ephes. C. vi. V. 18, 19.
1 Thes. C. v. V. 25, and 2 Thes. C. iii. V. 18.
Coloss. C. iv. V. 3.
Heb. C. xiii. V. 18.
Col. C. i. V. 6, and 2 Thes. C. iii. V. 1.
3 Epist. of St. John, C. i. V. 2.
Epist. of St. James, C. v. V. 16.
Ibid, C. iii. V. 2.
Prov. C. xxiv. V. 16.
St. John, 1 Epist. C. i. V. 7.
Apoc. C. xxi. V. 27.

belief of the apostolic times, concerning the invocation and intercession of the saints, and the reader who may wish to satisfy his curiosity on this portion of the subject, is referred to a learned work which has already been pointed out to his notice.*

There are, however, two eminent early Christian writers, whose testimony on this and other points of doctrine is so lucid and conclusive, that they must not be passed by without being introduced to the acquaintance of the reader, whose attention will be again directed to them in other parts of the present volume. These writers are St. Paulinus of Nola,† and Prudentius.‡ If the words or the fervent example of an enlightened and holy pastor of the Church, as far back as the closing of the fourth century, can produce any effect, then must we acknowledge, not only that it is lawful to invoke the intercession of the saints departed; but also admit that their prayers are highly available in our behalf. In his third ode in honour of his favorite patron St. Felix, after proclaiming the joy he felt at the annual celebration of his festival, the pious prelate thus addressed that saint and martyr—

Hic amor, hic labor est nobis; hæc vota tuorum Suscipio, commendaque Deo, ut cum sedu a curâ.

Quem bonitate pium, sed maiestate tremendum. Exora, ut precibus plenis meritisque redonet Debita nostra tuis, cum tu quoque magno pro-

rum Portio regnantem Felix comitaberis Agnum. Posce ovium gregem nos statui, ut sententia summi

Iudicis hoc quoque nos iterum tibi munere donec No male gratias lævos adjudicet hædos. Nat. iii. S. Felicis, V. 117, &c.

This is our labour, this our work of love, Receive our vows and offer them above.

That God of fearful majesty whose sway Is mercy-guided, Felix, for us pray, That unto pray'rs and merits such as thine, For all our faults he would a pardon sign. And when to thee amid the sacred band 'Tis giv'n around the spotless Lamb to stand, O sue that we amongst his sheep be plac'd, Not mid the banish'd left-hand goats disgrac'd, And thus shall we, a second time, be bless'd By heav'n's mild sentence, at thy kind behest.

In other odes composed in honour of the same St. Felix, Paulinus manifests his devotion to him in language equally clear and energetic, and declares how confident he feels of receiving benefit through that martyr's intercession;—

Faith of Catholics. Dr. Adam Clark in his 'Concise View of the Succession of Sacred Literature,' published in 1830, admits that Origen, a writer of the Greek Church, and who was born in the year 185, insists, in his treatise concerning prayer, on the mediation of saints in heaven.

† Pontius Meropus Paulinus was born at Bourdeaux, in the year 353, and very early in life was selected to discharge the most dignified functions in the Roman Empire. In 392 he received the priesthood; and towards the end of the year 409, was elected to the episcopal chair of Nola. His literary acquisitions were such that St. Jerome writes of him:—Every one admired the purity and elegance of his diction; the delicacy and elevation of his thoughts; the strength and sweetness of his style; and the playfulness of his imagination.—(St. Hier. Epist. 101, 102.) His works that have been hitherto collected, consist of letters, some of which are interspersed with original verses; of short poems mostly or religious subject; and of hymns, or rather, birth-day odes, in honour of St. Felix, for whose memory Paulinus cherished the most devout respect.