

5). *To God alone*, says St. Paul, *be honor and glory forever and ever : Soli Deo honor et gloria in sæcula sæculorum* (I. Tim. I. 17.). All things are subject to His infinite power (Wisdom, XVI. 17). His Providence governs the world with infinite wisdom and power (Wisdom VIII. 1.). His holiness and his justice are without limits (Deut. XXXII. 4.). His mercy endureth forever (Ps. CXVII. 1.).

In a word, God is infinite perfection, and consequently, He is infinitely worthy of our love, of our fear, and of our adoration. And as no being is equal nor even comparable to Him, so also no being has the same right to our love, to our fear or to our adoration.

Such is, O. D. B. B., the notion of God and of the supreme and absolute worship due to His infinite majesty, which the Catholic Church impresses upon us.

## II. NATURE OF THE WORSHIP WHICH CAN BE RENDERED TO THE SAINTS.

While teaching us that God is the Sovereign Lord of all things, and the sole source of all existence and of all grace, catholic faith also recalls to us that *God is wonderful in His Saints, mirabilis Deus in Sanctis suis* (Ps. LXVII. 36.); that *He is glorified in the assembly of the Saints; glorificatur in concilio Sanctorum* (Ps. LXXXVIII. 8.); and that He himself vouchsafes to be *their reward exceeding great; ego merces tua magna nimis* (Gen. XV. 1.); this is why David invites us to *praise God in his Saints; laudate Dominum in Sanctis ejus* (Ps. CLX. 1.).

In the civil order, to the Sovereign alone are royal honors rendered; but because of him, are honored those whom he has invested with a portion of his authority; and this honor, which is of an inferior degree, is accounted for by, and is founded upon, the honor due to the Sovereign himself.

Likewise in the religious order, to God alone do we render divine honors; but because of God we honor