

THE CROSS.



NEW

SERIES.

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God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

FRANKFORD, FEBRUARY 27, 1847.

CALENDAR.

- FEBRUARY 28—Sunday—II of Lent.
- MARCH 1—Monday—St. Peter Nolasco C.
 2—Tuesday—St. Simplicius P. and Conf.
 3—Wednesday—St. Romuald, Abbot.
 4—Thursday—St. Lucius I, P. and M.
 5—Friday—Holy Winding Sheet of our Lord J. C.
 6—Saturday—St. Zozimus P. and Conf.

"They bake their cakes and wafers which the Church of Rome asserts is changed into the body and blood of Christ, including also his soul and his bones, when the priest pronounces over them four Latin words!"—Guardian.

We reprint the above, for the purpose of directing the attention of our readers to the respectful manner in which the most venerable of our mysteries is alluded to by the *Guardian*. Of all the other dogmas of our religion the Eucharist is justly considered the most august and sacred, because in the Eucharist we firmly believe Jesus Christ himself to be really present. Whether this doctrine be well founded or not, whether as we assert, it is based on the clearest evidence of Scripture, on the concurring testimony and practice of all Christian antiquity, on the decrees of Councils, on the writings of the Great Fathers and Doctors of the Church—all this is beside our present purpose. It is certain however that the God-Man really present in the Eucharist is the object of our unceasing adoration; that to honor this mystery we erect our magnificent temples, we raise our costly altars, we employ our precious vestments, we introduce our solemn ceremonies, we lavish so to speak all our wealth and tax all our energies. The Eucharist is the glory of our Church, the dignity and ornament of our priesthood, the key to all our ritual, the source of all our consolation, the throne of all our affections, the centre of all our hearts. The faith of the Real Presence of Jesus in the Eucharist, is the Faith which was taught by an Augustine and Tertullian in Africa, by a Hilary in France, a Cyril at Jerusalem, a James at Nisibis, an Ephrem at Edessa, a Jerome in Bethlehem, a Cyril at Alexandria, an

Isidore in Pelusium, an Irenaeus in Lyons, a Chrysologus at Ravenna, an Ambrose at Milan, an Irenaeus at Smyrna, a Chrysostom at Constantinople and Antioch, a Cyprian at Carthage, and a Sylvester at Rome. It was the Faith of the First Councils of Nice and Ephesus as well as of Lateran, Lyons, Constance, Florence and Trent. It is the Faith of upwards of two hundred millions of Catholics throughout the world, as well as of the entire Greek Church.

One would surely imagine that a doctrine like this would be spoken of at least, in terms of becoming reverence by men calling themselves Christians, by professed expounders of the Gospel of Jesus Christ.

Nevertheless, the above is the insulting and disrespectful language of the *Guardian*. The "cakes and wafers" are old and vulgar watchwords employed by the foulest calumniators of our religion. No respectable Divine of any Creed would stoop so low as to employ such contemptible slang in the discussion of a point of doctrine which has absorbed the attention of the greatest intellects that the world ever produced. Then, the introduction of "THE SOUL AND BONES" of the Redeemer of mankind, is calculated not only to excite horror and disgust in the mind of every Catholic, but also to expose to every scholar the gross and stupid ignorance of the bigotted scribe who penned it. For if Christ be present in the Eucharist it is impossible that his person should be divided, or that his Divine nature could exist there without the Human. He is in the Eucharist whole and entire. True God and True Man.

As for the "four Latin words" alluded to with so much contempt, they are the venerable words of the Redeemer himself, they are the words of Eternal Truth who could not deceive, nor be deceived. They are the words of him who by his Almighty fiat created a world out of nothing, and who "sustains by the word of his might all things" which he has so wonderfully made. They are the words of Him, who changed water into wine, who healed the lepers, who gave sight to the blind, who hearing to the deaf, their walk to the lame, their resurrection to the dead. They are the words of him of whom it was said