

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 Prescrip. 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.

- June 25—Sunday—Within the Octavo II after Pentecost S Gall:canus M Doub Sup.
26—Monday—S S John and Paul Mart Doub.
27—Tuesday—S William Abbot Doub in Brov 25th of this month.
28—Wednesday—S Leo II P C Doub.
29—Thursday—Octavo Day SS Peter and Paul Doub I class.
30—Friday—Feast of the Most Sacred Heart of Jesus G Doub.
July 1—Saturday—Octavo Day of S John the Baptist Doub com &c.

The Cross;

HALIFAX, SATURDAY, JUNE 24.

LETTER OF A PROTESTANT.

Curse is he who believes the Saints in Heaven to be his Redeemers; who prays to them as such, or who gives God's honour to them or to any creature whatsoever. Amen.

We promised last week to notice the first of the objections contained in a letter addressed to us by a respectable Protestant. We could not introduce the subject better than by reprinting from the Cross of March 13, 1847 the above anathema, which will at once declare to our Protestant friend what we do not believe respecting Saints and Angels. We will next satisfy his enquiries by stating what we do believe, and also some of the grounds upon which that faith is built. This will be done, we trust, to his entire satisfaction by the insertion of a sensible and temporarily-written essay on the invocation of Saints and Angels from the pen of the amiable and erudite author of the Herurgia.

ON THE INVOCATION OF SAINTS AND ANGELS.

The Catholic Church teaches that—the Saints, reigning with Christ, offer up their prayers to God for men, that it is good and profitably supplicantly to invoke them, and to have recourse to their prayers and assistance, in order to obtain favours from God, through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour!\*

From announcing, in her own language, this tenet of the Church of Christ concerning the invocation of the angels and saints; we will now proceed to enumerate some few of the many passages from Scripture which so forcibly confirm this doctrine, and at the same time endeavour to arrange these proofs in such a way, as to establish the necessity of our belief, while we overthrow those objections raised against the divine truth of this dogma, in the same order which its impugnors follow in assailing it.

I.—Inmeasurable distance between the Worship given to God, and the Reverence shown to the Saints.

It has been, unwarrantably, assumed by Protestants, that the Catholic, by invoking, most necessarily worship the saints and angels as divinities; and, therefore, as often as he entrusts his prayers to any one amongst them, trans-

\*Mandat sancta Synodes omnibus Episcopis et ceteris docendi innumera curamque ornamentibus et fideles diligenter inaurant decentes eos, Sanctos una cum Christo regnantes, orationes suas pro hominibus Deo offerre, bonum atque utile esse suppliciter invocare; et ob beneficia impetranda a Deo per Filium ejus Jesum Christum, Dominum nostrum, qui solus noster Redemptor et Salvator est, ad eorum orationes, operam auxiliamque confugere. Con. Trid. Sess. xxv. initio.

fers to the creature that divine and superior homage which belongs to God alone. But this is false; and as the promises, so the consequences deduced from them are erroneous. The Catholic believes that the most flagitious of all crimes would be, to exhibit the slightest particle of that respect pertaining to the divine being, towards any creature, however preeminent for sanctity amongst his fellow men, or highly exalted in Heaven amid the hierarchy of angels, or the choir of blessed Saints. The Catholic, however, can easily point out a difference between divine worship, and the honour he manifests towards the saints. There is a supreme and sovereign homage, which belongs exclusively to God, by reason of his deity and infinite perfections. The exhibition of this sovereign homage constitutes divine worship, which may not, at any time, or, for any reason, be yielded to any other being whatsoever. Such supreme religious homage has in the language of the Schools, been denominated Latria.\* There is an infinitely inferior honour which may be lawfully rendered to many of God's creatures. By an express and separate injunction of the Decalogue, we are directly commanded to honour our father and our mother; and, indirectly to show all becoming honour to our superiors, both spiritual and civil. We honour all those whose rank and dignity challenge, or whose virtues and whose talents induce us to yield them our spontaneous tribute; and yet in all these instances, we neither transfer the honour which belongs to God to a creature; nor defraud him of any portion of that reverence and worship which belongs to him by divine right. There is some thing intermediate between divine perfection and human excellence; for instance, grace and the glory of the saints. These are supernatural and most transcendent gifts; and the church, to tell her gratitude towards God for such unmerited benefits, pays an honour and a reverence infinitely inferior to divine worship, but more elevated than human respect, to all those departed servants of Heaven, who have been distinguished by such favours, and hallowed with such extraordinary sanctity. In other words, instead of honouring the creature, she honours those rays of grace and holiness which emanate from the throne of the Creator, and are reflected in his saints—those mirrors of virtue and righteousness. Such a reverence is called Dulia.†

II.—A Religious respect may be rendered to Saints and Angels.

That we may manifest our inferior, though religious veneration towards the angels and the saints, is demonstrated by the most unequivocal authorities in scripture; and warranted by the example of the most faithful and the holiest servants of Heaven. Ist. It was God himself who first directed man to reverence the Angels, as he thus addressed the Israelites through Moses.—Behold, I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee unto the place I have prepared. Take notice of him and hear his voice and do not think him one to be contemned, for he will not forgive when thou hast sinned, and my name is in him.‡ 2d. We behold the patriarchs and the saints of old, bowing down before the angels and rendering them the most profound respect. Abraham on receiving the three angels into his tent, fell prostrate at their feet.‡ Lot, on seeing the two an-

\* From the Greek Latria—the worship due to God only—from Latraeo, to serve, to worship. † Dulia, servico, an inferior kind of respect or homage. ‡ Exod. C. xxiii. V. 20, 21. † Gen. C. xviii. V. 5

gels that came to Sodom, rose up, and went to meet them, and worshipped prostrate on the ground.\* Josue displayed an equal reverence towards the angel-spirit whom he beheld, when as he was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword, and he went to him and said:—art thou one of ours, or of our adversaries? and he answered:—no, but I am prince of the host of the Lord, and now I am come. Josue fell on his face to the ground, and worshipping said: what saith my Lord to his servant? Loose, said he, thy shoes from off thy feet; for the place whereon thou standest is holy.†

Protestants observe, to escape the pressure of these passages, that it was God himself, under the form of an angel, that appeared to these ancient saints on these several occasions. This is quite a gratuitous assumption, not warranted by any part of scripture, and directly contradicted by its internal evidence. God had never taught those venerable men to anticipate a visit from him in this manner; and the angels did not announce it; on the contrary, God suggested to them quite an opposite belief; for, first of all, he promises the Israelites that he will send his angel to precede them;‡ then immediately declares that he himself will also go before them;§ thus tracing out a marked distinction between his angels and himself. The homage, therefore, that they exhibited to the angels, must have been intended for the angels as created beings and messengers of God, and not immediately for God himself. Again, the angel who spake to Josue does not claim any attribute of the Godhead, but on the contrary, by declaring himself to be the prince of the host of the Lord, signifies that he is not the Lord himself, but the servant, the mere minister of heaven. Moreover, in the Hebrew text of the quotations from the books of Genesis and Josue, whenever the deity is intended to be spoken of, the uncommunicable term—Jehovah,—in English—Lord,—is employed, as the appropriate name of God, and expressing a title of the divinity; when, however, the angels, and, consequently, creatures are mentioned, then the appellation with which Abraham, Lot, and Josue severally salute these messengers from heaven, is Adonai, likewise translated—Lord; a term applied to men, and employed here to indicate that dignity, and delegated power with which creatures are invested.

The servant, who was sent by Abraham to bring home a wife for his son Isaac, thus prayed as he halted with his camels in the evening:—O Lord (Jehovah) the God of my master, or Lord (Adonai) Abraham, &c. The same servant when he found Rebecca, is described as having bowed himself down, and adored the Lord, saying.—Blessed be the Lord (Jehovah) God of my master, or Lord (Adonai) Abraham.‡

The Hebrew anabative signifying messenger, the word, by which those spirits who visited the patriarchs and holy men of old, are designated, clearly indicates that they were not apparatus of the deity under human form, since God is not a messenger. Thus the sacred text expressly notifies that those angels, that appeared to Abraham and Lot, to Josue, to Balaam, and to Daniel, were mere creatures, who were honoured by men with a religious veneration, on account of him who sent them; and who accepted of such

\* Gen. C. xix. V. 3. † Josue, C. v. V. 13, 14, 15. ‡ Exod. C. xxiii. V. 21. § Exod. C. xxiii. V. 14, &c. ¶ Gen. C. xiv. V. 29, 27.

an inferior homage instead of refusing it, which they would have done, had it been unlawful. We may, likewise, be certain that these spirits were real and created beings, not visible manifestations of the Godhead under human form; since, on some occasions, two, or others, three angels appeared at the same time. God would never have chosen to reveal himself in a manner most directly calculated to convey the notion that there was not one God but many Gods, an idea which the decalogue most studiously endeavoured to banish from amongst the Jews.

III.—The Angels and Saints make intercession for men.

That the angels and saints have manifested their concern for the spiritual happiness and earthly prosperity of men, is evident from Scripture; independent of the proof to be deduced from the public and practical belief of the Church and the doctrine of her pastors.

We gather from the prophecy of Zacharias, how earnestly the angel of the Lord interceded for the Jews;—O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry?\*

The angel Raphael told Tobias:—When thou didst pray with tears, and didst bury thy dead...I offered thy prayers to the Lord.†

The angel‡ (probably Gabriel) who came to make a revelation unto Daniel, thus addressed that prophet:—But the prince of the kingdom of the Persians resisted me one and twenty days, and behold Michael one of the chief princes, came to help me, and I remained there by the King of the Persians.§

The Psalmist, speaking of the man who dwelleth in the aid of the most High, attests that God hath given his angels a charge over thee; to keep thee in all thy ways.¶

Jeremias announced to the Jews that the Lord had said;—If Moses and Samuel shall stand before me, my soul is not towards this people.‡

God, therefore, must have given the Israelites to understand such was his wrath against them, that though Moses and Samuel were actually to intercede in their favour, still, he would cast them from his sight. That Moses and Samuel could, therefore, pray for the Jews;—that those holy men did pray for them, is positive, unless indeed we be willing to suppose that the Eternal Truth and Wisdom held out idle and unmeaning threats.

Judas Machabeus related a vision, in which he saw how Onias, who had been high priest, a good and virtuous man, holding up his hands, prayed for the people of the Jews, and after this, there appeared also another man admirable for age and glory, and environed with beauty and majesty. Then Onias said; this is a lover of his brethren, and of the people of Israel; this is he that prayeth much for the people, and for all this holy-city.—Jeremias the prophet of God.\*

Not only the Old, but the New Testament can bear witness to this doctrine. It was that our blessed Redeemer closed one of those parables which he delivered to the multitude:—Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.† There is no one so ignorant as not to know that by the

\* Zacharias, C. i. V. 12. † Tobias, C. xii. V. 12. ‡ Gabriel appeared twice before to Daniel. See C. viii. V. 16, C. ix. V. 21. § Dan. C. x. V. 13. ¶ Psalm xc. V. 11. † Jeremias, C. i. V. 1. ‡ St. Luke, C. xv. V. 9.