

your right hand, which is to hold so great a king, receive the body of Jesus Christ in the hollow of that hand, saying, *Amen*. Then, having carefully sanctified your eyes by the touch of the sacred and venerable body, you will communicate by eating it. But, be very careful that nothing falls, considering the loss of the the smallest particle as if you should lose a member of your body. Were you to receive ingots of gold, how anxiously would you guard them, that nothing might be lost? What precaution ought you not to take that not the smallest part be lost of that which is infinitely more precious and dear to us than gold or diamonds.

"After having thus communicated of the body and blood of Jesus Christ, approach to the chalice of the blood, not stretching out your hands, but bowing down in the attitude of homage and adoration, and saying: *Amen*. Then sanctify yourselves by the touch of the blood of Jesus Christ which you receive, and whilst your lips are still moistened with it, wipe them with your hand & apply it immediately to your eyes, your forehead and the various organs of your senses, to consecrate them. Then till the priest begins the last prayer, thank God that he has made you worthy to participate in mysteries so sublime and elevated."

St. Gregory, bishop of Nyssa, brother of the celebrated St. Basil, and who, from his great age as well as from his learning, was called the father of the Fathers, explains the change of the bread and wine in the Eucharist: "It is with reason then that I believe that the bread, being sanctified by the word of God, is transformed and changed into the body of the Word-God; for this bread is sanctified, so says the apostle, by the word of God and by prayer, not in such a manner, that by eating and drinking it becomes the body of the Word; but it is changed instantaneously into the body by the word, as the Word has said, *This is my body*." He concludes this chapter by observing, that "it is by virtue of the benediction, that the nature of the visible species is changed into his body: *Virtute benedictionis in illud transelementata eorumque apparent natura*."

He establishes in general that the sacred things are very different from what they were before the consecration: this he shews by many examples; among others, by that of the eucharistic bread, of which he speaks thus: "The bread is, at first, but common bread, but when it has been sanctified, it is called, and is made the body of Christ."

St. Ambrose the illustrious bishop of Milan, shall now display in its full light the doctrine of the Church respecting the adoration of Jesus Christ in

*This general description of the liturgy of St. James proves the conformity of our liturgy with his. For in his we find the *Sursum corda*, the *Habemus ad Dominum*, the Gracious *agamus domino deo nostro*, the dignum et iustum est, the *Sanctus*, the *paternoster*, and even the pouring of water upon the fingers of the priest; in it we find the altar, the unbloody sacrifice, of the bread and wine into the body and blood, the prayer for the dead, the invocation of Saints, and at the time of communion, the adoration. How consoling and delightful is it to find ourselves, after so many ages still in the track of primitive and apostolical christianity, and to feel, that we still proceed in the same order and in the same worship, and that the dogmas which we profess, are precisely the same as those which fifteen hundred years ago, were professed by the first and the most ancient of all churches! Therefore the unfortunate authors of this insinuation must have sinned equally against good taste as against faith, when separating themselves from Saints reigning in heaven, the souls suffering in Purgatory, and the first christians on the earth, they retrenched from the liturgy all that was most moving, most sublime and most ancient.—Died about the year 400.

the Eucharist. "Mary adored Jesus Christ, the apostles also adored him and even the angels adored him, as it is written; Let all the angels of God adore him. Now they adore not only his divinity, but also the foot stool under his feet, because it is holy. And if heretics deny that adoration should be paid to the mysteries of the incarnation of Jesus Christ—they may read in the scripture that the apostles also adored him, after he had risen again in a glorified body. For we must not consider this foot-stool according to the ordinary custom of man; and again we are to adore only God. It is then rather difficult to know what must be done in these circumstances; and for this reason, it will be necessary more particularly to examine what is this foot-stool of the Lord, we read in another part *heaven is my throne, & the earth is my foot-stool*. Now, we must not adore the earth, because it is but a creature: we should, however, examine whether the earth, which the prophet requires us to adore, be not that earth, with which the Lord Jesus clothed himself in his incarnation. We must therefore say, that the foot-stool is the earth, and by this earth we must understand the very flesh of Jesus Christ, which to this day we adore in our sacred mysteries, and which the apostles formerly adored in his person, as we have already said. For Jesus Christ is not divided, but is indivisible; and whilst they adored him as the Son of God, they did not disown him for the son of Mary."

"Although we may be insignificant of ourselves," says this holy Archbishop elsewhere speaking of himself and the priests, we cease not to be venerable, on account of the sacrifice which we offer; for, although it seems as if it were not Jesus Christ who now offers himself, it nevertheless is he who is offered upon the earth, every time that his body is offered: or rather it is manifest, that it is he who offers in us, because it is his word that sanctifies the sacrifice which we offer."

"And I wish that when we incense the altars and offer up the sacrifice, the angels would assist, or rather manifest their presence; for you are not to doubt that the angels are present when Jesus Christ is present, and is immolated."

Neither Caiphas nor Pilate had the power to deprive us of Jesus Christ, nor can we fast as if we had lost our spouse, because we have Jesus Christ: and are nourished by his flesh and blood."

In his fourteenth epistle he testifies that he daily renewed the sacrifice; and in his commentary on the epistle to the Hebrews, he says: "Do we not make an offering every day?" and he adds, that where this offering was not made every day, it would be necessary to make it at least twice a week.

Here I will add what is said by the Author of the books on the sacraments, because this work was for a long time attributed to St. Ambrose, is visibly formed upon the doctrine of this bishop, and cannot possibly be thrown back later than the sixth century. Attend now to his language upon the Eucharist; "You will perhaps say: It is common bread; but this bread is bread before the words of the sacrament. After the consecration, from bread that it was, it becomes the flesh of Jesus Christ. This then is what we have to prove. How is it possible that this bread, which was bread, should become the body of Jesus Christ? By the consecration. But by what words is this consecration accomplished? By the words of our Lord Jesus. For, whatever other words are said, are either the praises of God, or prayers for the people, for Princes, or individuals. When we come to the consecration of the adorable sacrament, then the priest no longer makes use of his own words, but of the words of Jesus Christ.—But what then is the word of Christ? The same, by which all things were made; The Lord commanded, and the heavens were made, he commanded, and the earth was made: he commanded, and the seas were made.

If then the word of the Lord Jesus had power to give existence to what was not before, how much more will it have power to make that, which was, still exist and pass into another substance! The heavens were not, the sea was not, the earth was not: but hear his word: He spoke and they were made: he commanded, and they were created. Thus to reply to your difficulty, before consecration the body of Christ was not there: but after consecration; I tell you that it is there. He spoke, and it was done; he commanded, and it was formed;" Here the author relates, like St. Ambrose, the miracles of Moses, Elias, Eliseus, and of the nativity, and concludes: "Thus you have learnt, that the bread becomes the body of Christ: you have learnt, that wine and water are mixed in the chalice, and that they become his blood by the consecration of the heavenly word."—He says afterwards: "You will tell me perhaps: I see no appearance of blood.—The Lord assures us himself, that we receive his body and his blood: ought we then to doubt of the truth of his words, and call in question his testimony?"

ORIGINAL.

THE PAPAL SUPREMACY.

14. ° After Christ's ascension into Heaven, when the Faithful had assembled together in an upper room, with the Apostles; we find in their enumeration by Saint Luke, still Peter mentioned as the first of them.—He is the first to address the congregated Faithful; and to recommend the Election of an Apostle, in the room of the Traitor, Judas the Iscariot,—Acts 1. 13, 15.

15. ° After the descent of the Holy Ghost, he is the first who, after refuting the mocking surmises of the Jewish multitude, preached openly the Divinity of Jesus Christ, whom they had crucified: and his Doctrine of Baptism, penance and the remission of sins, by which discourse and exhortation he won over to the faith, and added to the Church by Baptism, about three thousand souls,—Acts 2. 14, 41.

16. ° He was the first who proved the truth of his Doctrine by a public miracle, in the case of the lame beggar at the Temple Gate, Acts 3. 6, 7, 8. On which occasion, he again boldly preached the Faith of Christ to the astonished multitudes, whom the rumoured miracle had drawn together; v. 12. So that many, hearing the word, believed, and the number of the men was made five thousand. He was the first also, on whom hands were laid, and who had the honor to suffer in his divine Master's cause; and to bear testimony to his Divinity before the Jewish princes and antients, and Scribes, and Annas, and Caiaphes, the very murderers of his Lord, and John, and Alexander, and as many as were of the kindred of the High Priest, Acts 4. 3, 6, 8.

17. ° He was the first who showed by miracle, in the case of Ananias and Saphira, the danger of lying to the Holy Ghost, Acts 5.—His very shadow too delivered the sick on whom it fell, from all their infirmities. He again bears testimony before the High Priest to the Divinity of the Savior, and is scourged, with his companions, notwithstanding the dissuasive counsel of Gamaliel, Acts 5. 15—29, 40.

18. ° Peter and John were deemed by the rest of the apostles, the fittest to be sent to con-