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A

TREATISE

ON

THE CHURCH.

TRANSLATED FROM THE GERMAN OF THE

REV. DR. H. KLEE.

BY THE

REV. EDWARD COX, D.D.

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## INTRODUCTION.

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DR. HENRY KLEE, the author of the Treatise that is here presented to the English reader, was born in the month April, 1800, at Munstermainfeld,— a small town not far from Coblentz. At the age of nine he entered the small episcopal seminary of Mayence, where the Christian education which he had received from his virtuous parents, was strengthened by the discipline and training in science which were to form him to the sacred ministry.

The troubles of the times, and the changes introduced by the government of Napoleon, obliged the young Klee to leave his seminary, to enter the Imperial Lyceum. But the storm soon passed away, and in 1817 Klee entered the greater episcopal seminary, to commence the study of theology. This seminary was then under the presidency of the learned and worthy Liebermann. Endowed by nature with that energy

of character, which will not do things by halves, Klee threw himself with ardour into his theological studies; but he was soon interrupted in the calm pursuit of that knowledge which he loved so much. Although he had not yet completed his own studies, and was therefore incapable, according to the statutes, of being appointed to a professorship, yet his great and well-known merit and learning obtained for him an exception; and he was, in 1819, appointed to teach in the small seminary of Mayence. "What he here performed," says the editor of his theological work, "for ten long years, was extraordinary, and of such a nature, that only God, for whose honour he laboured, can reward him." After he had toiled for five or six hours in the day, in his classes, he would commence his own studies. Meditation and prayer supported him in his labours; and often the morning's dawn discovered him in the company of his favourites,—from whom he could with difficulty bear to be separated,—the Fathers of the Church. During his abode in this seminary, whilst he laboured to instruct others, and to store his own mind with knowledge, he laboured more earnestly still to form his life on the model of that of his Saviour. He lived the life of an ascetic; he renounced all diversions and recreations; he endeavoured to die

to the world, and to let it die to him, and practised poverty as strictly as if he had been a professed Religious. Under the guidance of the excellent Liebermann, he prepared himself for the higher degrees of the clerical dignity; and on the 21st of May, 1823, he received the sacred order of the priesthood from the hands of the Bishop of Spiers.

Two years later he was appointed professor of Scriptural exegesis, and of Ecclesiastical History. In the autumn of 1825 he obtained for himself, by his dissertation, "De Chiliasmo Primorum Sæculorum," and by a splendid disputation, the title of Doctor of Divinity at Wurzburg. He now began to publish his valuable works, and excited general attention by his powers in the pulpit.

His fame had now passed beyond the scene of his labours, and two professorships were almost simultaneously offered to him: one by Prussia, leaving to himself the choice between Bonn and Breslau; the other, by the University of Freiburg. He preferred to remain in his own country; and there he chose the University on the Rhine. Before proceeding to Bonn, he had published, at Mayence, his "Commentary on the Gospel of St. John," in 1829, and his "Commentary on the Epistle of St. Paul to the Romans," in 1830.

It is not necessary here to relate the circumstances in which Dr. Klee found himself at Bonn. They are of too recent occurrence to need repetition. The dreary doctrines of Hermes, which have since been condemned by the judgment of the world, were then in their full vigour. Klee, unlike so many other German teachers, had no system of his own; he knew no other doctrine than that of the Church; he had no system to defend in his teaching, but that of the Church. Hence the many and bitter opponents whom he found amongst the followers of the new doctrines; amongst the followers of that system, also, which would make the Church the handmaid and slave of the State. His labours, during his residence at Bonn, were shewn in the numerous and learned works which he there published. The last of these—"the crown of his toils," as it has been called—was his "Katholische Dogmatik" (Catholic Dogmatics), published in 1834 and 1835, in three volumes.

During the controversies which the lectures and works of Klee excited, and during the persecution which our author had to endure at Bonn, Clemens Augustus Droste von Vischerung ascended the archiepiscopal throne of Cologne. The bright day which dawned on the Church of the Rhenish provinces, at the accession of this great



prelate, was of short duration. His imprisonment filled the minds of all good Christians with grief, and of none, more than that of Klee. The archbishop had honoured him with his friendship and confidence; but he now saw himself again exposed to contradiction and persecution. Still he would not flinch from his duty; and it was only when he saw that he could no longer effect any good at Bonn, that, after the death of the great Möhler, he consented to go to Munich. This was in 1839. At Munich he seemed to have entered upon a scene of happiness; he met friends who returned him love for love; his lectures were attended by crowds of attentive students; he was honoured and respected by the king, who at once saw and prized his merit; and all things seemed to promise him a long and useful career of labour. But God had otherwise disposed. He was seized by fever, which at first did not threaten danger; but the malignity of which manifested itself when it was supposed that the patient had almost recovered; and on the 28th of July, in the year 1841, he expired at midnight, deeply lamented by his beloved parents and friends. At the time of his death he was engaged in the second edition of his "Catholic Dogmatics."

From this great work the following treatise has been selected; and will, it is fervently hoped, be

as useful in our times and circumstances, as it was in the times and circumstances in which it first appeared in Germany.\*

The present seems, on the whole, an unusually hopeful time for setting before enquirers the various grounds, or evidences, on which the Catholic religion rests. The very increase of heat and animosity, which is perceptible in the words and actions of our more zealous opponents, is a mark of the real progress which Catholicism is now making, and the increased hold it is obtaining over the public mind. There are great numbers, we may believe and hope, who are searching after truth with real interest and sincerity; and there are great numbers besides, who, while they still regard Catholicism with that bitter and scoffing contempt which is the natural heritage of the Truth, yet are really curious to discover what can be its argumentative grounds; what those reasons can be which have induced many a man of education and ability to embrace opinions which to *them* seem so despicable and degrading.

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\* In Dr. Klee's work the testimonies from the Fathers are all given in the original languages. These have been translated; but, in saying this, I must acknowledge the great assistance that has been derived from "The Faith of Catholics," lately edited by the Rev. J. Waterworth.

The following work has been selected for translation, in preference to others by the same author, under the belief, that the subject on which it treats is that which may be placed in the foreground when we draw out the evidences of Catholicism. The Church, as all Catholics believe, is the one divinely-appointed guide to saving truth; to hear the Church, is the one means, ordained by our Blessed Lord, for learning the doctrines of that religion which He came to found. And in order to prove infallibly to the many, that she is what she professes to be, His accredited representative on earth, He has impressed on her forehead certain plain, obvious, intelligible notes, which she bears now, as she has ever borne them,—from the very day when the Holy Ghost descended, to the present time. This then being the case, it follows by necessary consequence, that it is a far more simple and obvious task to identify the present Catholic *Church* with the *Church* of the apostles, than the present Catholic doctrines with the *doctrines* of the apostles; as it is far easier to identify a comparative stranger by his *face* than by his *mind*. Exactly in the same manner, and in the same proportion, will those who as yet are strangers to the spouse of Christ, discern her more readily by her outward features, than by her inward and hidden spirit. The notes of the

Church are plain matters of fact, which cannot be denied or mistaken ; but doctrines are often of a less palpable and definite nature, and such as do not admit of being seen in their true lineaments and proportion by the prejudiced, by the careless, or by the spiritually inexperienced.

It is by no means intended to admit, by these remarks, that the apostolicity of Catholic *doctrine* is a fact which does not admit of historical proof ; so far from it, that there is no one thing with which the Catholic student of Church history is so powerfully impressed, as with the deep and supernatural identity which the Church has ever maintained in her teaching, both doctrinal and ethical. An identity which appears unspeakably the more marvellous, when he observes, on the other hand, the vast variety of external circumstances through which she has passed, the countless multitudes of forms and kinds of error which have encountered her in her course, and the un-failing elasticity, the inexhaustible resources, which she has displayed, whether in adapting her discipline, and her course of action, to those circumstances, or in guarding the one Truth committed to her charge, against the subtle encroachments of these errors. Still, though Church history does in itself afford such striking testimony to the apostolicity of Catholic doctrine, it

does not follow that every casual reader may—or that every careful reader will, be able at once fully to appreciate that testimony. And there is more than one reason why such a result can hardly be expected, except from a mind which shall (to speak of no other qualifications) pursue its task with an eager, hopeful, and believing spirit; and which shall, moreover, be attuned to harmony with the object of its study, through a keen and sensitive appreciation of Catholic doctrine. In other words, the detailed historical proof of Catholic doctrine, unless under very extraordinary circumstances, will be rather a *reward* and *confirmation* of faith, than a preliminary help towards its acquisition; or, at least, will not be understood until both reason and affections have already been, to a great extent, engaged on the side of Catholicism.

But it is far otherwise with the subject discussed in the following work. The facts which sustain the claims of the Catholic Church of the present day, are on the very surface of history; when once placed before the mind, nothing but the deepest prejudice, or the most culpable carelessness, or an absolute incapacity for the commonest logical deductions, can blind men to their cogency. For this reason nothing is more desirable at the present time, than that a plain, simple statement

of them, cleared from all irrelevant or doubtful matter, should be placed before enquirers; and as far as learning, ability, and logical power are concerned, the following treatise seems singularly adapted to such a purpose. The translator's only misgiving, as to its effect, arises from what may be called the "Germanism" of the author's style. His statement of principles is often so very condensed and abstract, that there seems danger lest the English reader should miss their full force and extent; and for that reason, should fail to see how complete and irresistible is the proof here brought together, of the identity which exists between the Catholic Church of the present day and that of every preceding period inclusively of the apostolic. For this reason a few words will, perhaps, not be considered out of place, to give a more detailed view than the author has given, of his main and essential propositions: the *proof*, of course, of such propositions being contained in the work itself, and in no way to be looked for here. Now the facts to which allusion is made as being so plain and obvious, are such as the following. The apostles, when engaged in preaching the Gospel, might very easily (had such been their wish) have delivered to their converts certain sacred books, and desired them to learn from *them* the Christian religion; or again, they might have taught them cer-

tain doctrines, individually, and required them to guard those doctrines strictly and carefully. In matter of fact, however, they did neither of these things; but at once enrolled the believer into that organized society, which we call the Church. They did this, as every Catholic believes, in order that he might be a partaker in those gifts and graces which the Church alone is privileged to distribute, that he might catch as it were and imbibe the general spirit which pervaded the Christian body, and that aided by these joint influences, he might proceed, under the guidance of his spiritual rulers, to a fuller knowledge of the Gospel doctrines. But whatever their motive, the fact is plainly narrated in Scripture history, that so they did proceed. To be a Christian meant neither more nor less than to be a member of the Christian Church, subject to its laws, obedient to its rulers, and those rulers were the apostles. "The definition of the Church," says our author, (note to page 1), "as a society or union for the preservation and propagation of the Christian religion, is the worst of all bad definitions," as implying that the Christian religion can exist *apart* from the Church. Religion teaches men to believe certain doctrines and to obey certain precepts. What then are the doctrines and the precepts imposed by the Christian religion? Primarily and essentially these—to be-

lieve what the Church shall *teach*, and to do what the Church shall *command*. The very possibility of the Christian *religion* being held by those external to the *Church*, or of a Christian exercising his private judgment on what his spiritual rulers taught, is a notion as startlingly contradictory to the whole letter and the whole spirit of the New Testament, as is the possibility of a Christian worshipping Jupiter and Apollo. Thus we see part of Klee's meaning, when he starts with enunciating the proposition, that the Church is presented "to us together, and as one and the same thing, with Christianity in existence and in conception," &c. And the Church itself was one organized body politic, in the same manner in which Austria or France are bodies politic; excepting only that it was held together by purely spiritual sanctions. Whatever special pleading the necessities of modern controversy have introduced as to the word "unity," when employed in questions of religion, no one disputes its meaning in secular matters. No one would ever call England and France one kingdom, though there were the greatest possible sympathy and union of interest between the two countries. And in like manner the Church in communion with Rome cannot be called one Church with the Anglican or the Russian Establishments, except by the most



preposterous perversion of language; even though there were as much harmony and agreement between these respective bodies, as there is really of discord and alienation. "When the apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John," who "laid their hands upon them and they received the Holy Ghost. The Church had peace throughout all Judea and Galilee and Samaria. . . . and Peter passed through, visiting all." "Tidings came to the ears of the Church that was at Jerusalem touching these things, and they sent Barnabas as far as Antioch." "He (St. Paul) went through Syria and Cilicia confirming the Churches; commanding them to keep the precepts of the apostles and the ancients" (ordained in council at Jerusalem). "As they" (St. Paul and St. Timothy) "passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem."\* These are specimens of the constant and undeviating tenor of history; and they tend to shew how thoroughly the Apostolic Church was consolidated in the relation of a governed and governing body: just as the Catholic

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\* Acts viii. 14, 16; ix. 31, 32; xi. 22; xv. 41; xvi. 4.

Church is at the present day. Now it is precisely the idea of such consolidation, as a moment's consideration will shew, which is conveyed by the expression "unity of a body politic."

Nor can it be maintained (which will be the immediate refuge of Protestants) that this organization of Christianity was intended solely for the apostolic age. The contradictory of this is proved, as by many other considerations, so also by this one simple fact, that the age immediately subsequent to the apostolic, held precisely the same view as to the functions of the Church, which we find in the New Testament itself. This is abundantly shewn by the quotations which Klee has brought forward; and must be felt by all to be conclusive. Those who were the constant hearers of the apostles, must have known far better than any one living now-a-days can know, whether the apostles enjoined, that the fabric of the Church should be dissolved after their own death. The fact then, that the Church was *not* dissolved at that epoch, but, on the contrary, was continued onwards, on precisely the same principles as before, is not less than demonstrative proof that the apostles *enjoined* such continuance. The conclusion is obvious.

The Church of every age is thus to be *one*. This doctrine, however, as our author remarks

(p. 20), is very far from being inconsistent with the individuality of particular Churches. The tendency of the Church is to embrace all temporal and local diversities within the unity of universality, and thus to exalt them. "A multiplicity, a variety *in the Church*, is beautiful; but not a multiplicity and variety *of Churches*." (page 8.) And this distinction is quite obvious. Thus Canada is governed on principles most different from those on which England is governed; yet no one doubts that Canada is part of the British Empire; while, even supposing the maxims of government in the United States to be far nearer to those in England, no one will doubt that these States have *separated themselves* from Great Britain. Further, if the Church be really (as it is) identical with Christianity, and if Christianity (1) abounds in the means of holiness, (2) is to be preached through all the world, and (3) was first propagated by the apostles; it follows that the Church is (1) holy, (2) Catholic, (3) Apostolic. And again, if the Church is endued with the office of teaching the Christian religion until the end of time, it must have these further gifts, which our author mentions, namely: 1, vitality; 2, indefectibility; and 3, infallibility; while the remaining attributes of "necessity" and "vitality" are implied in the whole of what has

been said. Thus then the chain of argument is complete. 1. During the life-time of the apostles, Christianity meant the *Christian Church*, and nothing else; and the Christian Church accordingly possessed external notes and attributes, as some of those just detailed. 2. But there is the most convincing proof that this intimate and indissoluble connexion between Christianity and the Church was not an accident of the apostolic period, but was destined by the apostles themselves for permanent continuance. 3. Accordingly we find these same notes and attributes of the Church recognized in every successive age by the ecclesiastical writers of the time,—a fact, of which the following volume is one detailed proof. 4. And lastly, to clench the whole matter, at the present time—as in former times—there is one society, and one only, which so much as claims for itself the possession of these attributes. This society, therefore, is the hereditary succession of the apostolic Church; the one only witness and guardian of genuine Christianity. However the maintenance of organic unity presupposes, by absolute necessity, some connecting bond and visible CENTRE of unity; and therefore, if the former be divinely-instituted, so also must be the latter. Now the Church which we have just identified with the apostolic, has preserved its

unity (all confess, for many ages past), by its recognition of St. Peter's See as the divinely-appointed centre of Christian communion, and in no other way. The presumption, then, from this circumstance alone, in favour of the truth of that belief, almost amounts to a demonstrative proof. But this is far from the whole proof; for when we look to Scripture, we find words of such exceeding, such startling, strength employed in characterizing St. Peter's prerogatives, that nothing short of the Catholic belief on the subject can give them any reasonable and adequate explanation. And when we look back upon Christian antiquity up to the earliest times, we find through "the whole life and conviction of the Church, the supremacy of the See of Rome clearly and strongly declared." (Klee, p. 156.) It is important also to observe, that such passages afford a proof of the claims of the Catholic Church, wholly distinct from, and therefore corroborative of, the argument that we have just drawn out. Such, then, are the main facts on which our author rests the Divine authority of the Catholic Church,—facts which, in their essential features, appear on the very surface of history, and may be discerned there by the most superficial readers. But the following work contains far more than a mere methodical exposition of these facts. We find,

occasionally, philosophical principles of the greatest weight brought to bear on the subject, as illustrating in various ways the places held by the Church in the general system of Christianity. In conclusion, then, one or two instances of this shall be specified, with the hope of making these also more intelligible to the English reader than they will probably be in their original shape. Thus a passage occurs in pages 4-5, of which it is not easy, at first sight, to discern the connexion; but it really contains a most pregnant and important truth. Here, as in a former place, a political illustration may be of service to us. Let us suppose a vanquished race held in subjection by some powerful nation. So long as this race is plunged in the degradation of sensuality and selfishness; so long as they have no common interest, but each pursues his own personal ease and private gratification; so long they have no materials for freedom. Were their present chains removed, they would only exchange one master for another. But let them come, by some happy influence, to take a lively interest in those points of agreement which bind them together, and to prefer in their affection the general welfare of the race, to their own private ends,—from that moment they *tend* to independence and to separate nationality. Such becomes their national and legitimate state;

and in proportion as external obstacles are removed, they will rise to that state. Here, then, we see the connexion which Klee points out between Divine grace and ecclesiastical organization:—"The truth and grace of God.....remove man from his miserable subjectivity and state of individuality." Why? Because they raise him from the pursuit of private ends and selfish enjoyments; they teach him where his true happiness is, and give him power to advance towards its attainment; and because those objects to which they direct his steps are the happiness of his fellow-men, no less than his own. Through the world there arises a body of men speaking the same language, filled with the same thoughts, governed by the same principles, looking to the same heavenly rest, adoring the same object. Surely the Divine word would be incomplete, unless Christians, so bound together in affections and interests, were also bound together in one society! There is another very interesting passage some way farther, where the author expresses what may be called the *complement* of this last principle. For as he has here said, that supposing the Christian religion to exist, it would almost of necessity lead to the organization of the Christian Church; so in the remarks to which we are referring, he maintains, that unless the Chris-

tian *Church* existed, the Christian *religion* could not by possibility (humanly speaking) be preserved in its integrity. Without the authority of the Church, he says (page 112) “a religion which contains so great facts—so deep mysteries—could never have been so taught as to be received and believed with justice and certainty.” It is very easy, no doubt, where there is no marked individuality of character, no high intellectual cultivation, for a body of men to abide tranquilly and contentedly in a fixed and stationary type of religious belief. But where these qualities exist, a definite uncompromising creed becomes a very serious and severe trial. To many minds the submission of their understanding to mysterious doctrines, and the restraint of their reasonings, and inquiries, within fixed and prescribed limits, is one of the greatest self-denials in the world. Out of the whole of all revealed truth they may be able readily to accept all doctrines except one; but that one may interfere with some cherished theory, some favourite speculation, which it costs them a most severe pang to surrender. Now this is a sacrifice to which no mere historical enquiries will ever bring a keen and active thinker: it will give him neither trouble nor perplexity to find a thousand pretexts for interpreting history according to his own principles. Nothing will impose



on his mind such a yoke, except the living and energizing authority of a Church, which establishes its claims to be God's one representative, and which declares belief in this or that individual and definite doctrine to be absolutely necessary in order to salvation.\* That very class of religionists who at first sight might seem an exception to this rule, present really a striking illustration of its truth; namely, the new Oxford school. There, writers have no temptation to deny the Trinity or the Incarnation: on the contrary, all their prepossessions lead them to the reception of those mysteries. But there is another doctrine, as harmoniously and unceasingly witnessed by the Fathers, and expressed too in the Constantinopolitan creed, which is adverse to their true happiness: that doctrine is the unity of the Church. Accordingly we find on this subject that the consistent and emphatic testimony of all Catholic antiquity is without a moment's scruple rejected and made of no account. And yet as Klee proceeds to say, "the authority of the Church is not against, but rather in favour of individuality and freedom of the human mind." The human mind feels itself to be then only really free, when it is

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\* Of course the numerous cases of invincible ignorance that may occur, are not here contemplated. (See Klee, pp. 89-90.)

in the possession of the truth, and can endure no more abject slavery, than the being left in subjection to its own blindness and weakness. True, the authoritative promulgation of the truth imposes at first a heavy burden; just as the first introduction of light is acutely painful to the eye long immersed in darkness. But the reward of faith and humility is not long in coming: and the devout Catholic student, whose mind has been ever carefully restrained by a spirit of hearty submission to the Church, finds at last that he has winged a far higher flight, and has arrived at truths far more really in harmony with his intellectual, as well as moral nature, than the lessons of this world's philosophy ever have taught. He began with submitting to a yoke, he ends in finding an unspeakable consolation; he began with *faith*, he ends with *wisdom*. "For those who have thus become one with the object of their belief, *authority may be said to have ceased as an external power, as for those who have become truly sanctified the law is no longer a law.*" There are elsewhere one or two deep and interesting illustrations, brought to bear on theology, from the regions of philosophy, on which, were there space, some observations might be made; but enough has already been said, to give some preliminary notion of the facts and principles on which the general argument

is rested. If the reader would form any idea of the skill and orderly arrangement with which these facts and principles are marshalled,—of the extraordinary erudition displayed in handling them,—and of the deep thoughtfulness which pervades through the author's whole treatment of his subject, let him proceed to a perusal of the work itself.

*St. Edmund's College,*

*1st July, 1847.*

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# THE CHURCH,

ETC. ETC.

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THE Church<sup>1</sup> is Christianity in its manifestation of vitality, in time and place. The Church is presented to us together, and as one and the same thing, with Christianity in existence and in conception. They exist not side by side, and distinct from each other; they are with, and by each other; not mechanically bound together, but vitally united—or, to use a stronger expression, they are as one and the same living thing. The Church, considered internally (*νοούμενον, natura naturans*), is Christianity. Christianity, considered externally (*φαινόμενον, natura naturata*), is the Church. The Church and Christianity are Christ in us, and we

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<sup>1</sup> It is spoken of in this sense in Matt. xvi. 18; xviii. 18; Eph. v.; 1 Tim. iii. 15: as a particular community, 1 Cor. i. 2; 2 Cor. viii. 1; Gal. i. 2, &c.; and the faithful living together in one house, Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Phil. ii. The definition of the Church, as a society or union for the preservation and propagation of the Christian religion, is the worst of all bad definitions. According to this definition, only the idea and design of the Church would have originated with Christ; men would have founded the union after his plan, and the Church would have been a work of human will and power.

in Christ. The creature is, therefore, a mystical body, animated by the Spirit of Christ.

The Scriptural designations of the Church are:—the “kingdom of God”; the “kingdom of Heaven”;<sup>2</sup> the “body of Christ” (Eph. i. 23); “temple of God” (Eph. ii. 21.)

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## PART THE FIRST.

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### EXISTENCE OF THE CHURCH.

1. THAT the Church really exists, is clearly proved from the Words, Acts, and Institutions of Christ. He speaks of the Church both in figurative<sup>1</sup> and literal<sup>2</sup> language, and frequently in words expressive of its

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<sup>2</sup> “Kingdom of Heaven” in St. Matthew; “kingdom of God” in the other Evangelists. “Kingdom of Heaven” is used of the Church, Matt. xiv. 47, 50; xx. 1, seqq.; of the Christian religion, Matt. xiii. 24, 31, 33, 44, &c.; of the place and state of blessedness, Matt. v. 3, 10; xviii. 1-4; xix. 23, 24. “Kingdom of God” is used of the Church, Mark iv. 26, 30; Luke xiii. 18, 20; of happiness, John iii. 3-5. “Kingdom of Christ” is used in the same sense, Eph. v. 5; 2 Peter i. 2. The “kingdom of Heaven” was used by the Hebrews to designate the theocracy.—(Wetstein, Lightfoot, in Matt. iii. 2.)

<sup>1</sup> “And there shall be one fold and one shepherd.” (John x. 16.)

<sup>2</sup> “And upon this rock, I will build my Church.”—Matt. xviii. 17. “Tell the Church. And if he will not hear the Church, let him be unto thee as a heathen or publican.”

origin, its nature, and its tendency,—as the Kingdom of God and as the Kingdom of Heaven. To found the Church, to propagate it and to preserve it, he inculcates his doctrines and works miracles; he calls to himself seventy-two disciples, whom he sends before him to prepare his way (Luke x. 1), and twelve apostles (Matt. x. 1, 2; Luke vi. 13); of these, he selects one whom he appoints to be his visible representative (Matt. xvi. 18, 19; John xxi. 16 et seq.): he institutes the sacrament of baptism,<sup>3</sup> of the eucharist,<sup>4</sup> of penance<sup>5</sup> and the other sacraments; he sends down the Holy Ghost to teach all truth; he sends forth his apostles into the whole world with power<sup>6</sup> like unto that which he had received from his Father, with power<sup>7</sup> to work miracles; and he commissions them to bring all nations into the Church by means of his doctrines and sacraments.

<sup>3</sup> “Amen, amen, I say to thee unless a man be born again, he cannot see the kingdom of God.....Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God.” (John iii. 3, 5; Matt. xxviii. 19; Mark xvi. 16.)

<sup>4</sup> “The bread that I will give is my flesh, for the life of the world.” (John vi. 52 et seq.) “Jesus took bread and blessed and broke, and gave to his disciples, and said, Take ye and eat, This is my body.” (Matt. xxvi. 26; Mark xiv. 23; 1 Cor. xi.)

<sup>5</sup> “And I will give to thee the keys of the kingdom of heaven,” &c. (Matt. xvi. 19; xviii. 18.)

<sup>6</sup> “And going, preach, saying the kingdom of God is at hand.” (Matt. x. 7; Mark xvi. 16.)

<sup>7</sup> “Heal the sick, raise the dead, cleanse the lepers, cast out devils.” (Matt. x. 8; Mark xvi. 20.)

2. The Church appears as existing in the history<sup>8</sup> and epistles<sup>9</sup> of the Apostles. It is governed by the Apostles, persecuted by the Jews, and is propagated by persecution and by the power of the Holy Ghost.

3. The existence of a community denominating itself, and particularly distinguished as, the "Church of Christ," or simply "the Church," or "the Saints," is plain beyond all doubt, by its own history and by the history of the world.

4. I.—Any object may be more easily and more perfectly effected in a community, by the union of forces directed to the same end. And II.—Every idea labours to manifest itself, to give itself an external appearance; and all life represents itself in an organic form, and exerts its full powers to manifest in time, and in place, (in a temporal and local form), its presence and its reality. Thus, when our Lord founded His Church, He made Christianity to appear, and established it amongst us, in a temporal, local form; He represented it to our human (consequently, to our fallen) nature in the most beautiful aspect,—as He presented Himself to us in His first personal appear-

<sup>8</sup> "And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers." (Acts ii. 42, seq.; iv. 23.) "Now there were in the CHURCH that was at Antioch, prophets and doctors," &c. (xiii. 1.)

<sup>9</sup> "And he hath subjected all things under his feet, and hath made him head over all the Church, which is his body and the fulness of him." (Eph. i. 22, 23; iii. 21; v. 23; Col. i. 18, &c.)



ance in the flesh. As His human nature was consistent, so is His Church. Christianity, as truth and grace, is necessarily organizing; it necessarily calls into existence a community, a Church. The obduracy of the minds of men is in their degradation—in their fall; the truth and grace of God soften them, destroying their abstractedness and obduracy, and reduce them to an intercourse and community of life, to a spiritual society, and to a mutual indwelling. They remove man from his miserable subjectivity and state of individuality, and lead him to a salutary objectivity and universality; in which he finds his true subjectivity and individuality. They take from him all want of purpose, and all false purpose in knowledge; his want of faith and knowledge, and false faith; all want of purpose, and false purpose in his will; his want of will, indolence, false will, insolence, and division. By a definite purpose, by the right directing of knowledge, of life, and of the will, they conduct all—by the one truth, by the one grace—to the one end (by purifying, by perfecting, by union)—to the Church.

In the Church, as really existing, we remark: 1, its Unity; 2, its Catholicity; 3, its Apostolicity; 4, its Holiness.

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## SECTION I.

## UNITY.

The unity of the Church consists: first, of its *unity*, by which there is not, and cannot be, a plurality of Christian, or co-ordinate, Churches; secondly, of its *oneness*, according to which, the Church, in all its members and parts, forms one entire, connected whole.

## I.—UNICITY OF THE CHURCH.

1. Christ, our Lord, speaks always of ONE Church,<sup>1</sup> of one Fold and of one Shepherd,<sup>2</sup> of one Vine,<sup>3</sup> of one Kingdom of Heaven on earth. He instituted only one Baptism, one Eucharist; He placed only one Rock as the foundation of His Church. The Apostles, in their writings, speak of only one Church,<sup>4</sup> of one society of Christ,<sup>5</sup> of one New Man,<sup>6</sup> of one Body of Christ,<sup>7</sup> of one House of God.<sup>8</sup>

<sup>1</sup> Matt. xvi. 18.—“Upon this rock I will build my *Church*.” Ibid. xviii. 17.—“Tell the Church; and if he will not hear the Church, let him be to thee as a heathen or publican.”

<sup>2</sup> John x. 16.—“Them also I must bring....and there shall be *one fold*.”

<sup>3</sup> John xv. 1-7.

<sup>4</sup> Eph. v. 25.—“Christ loved the Church, and delivered himself up for it.” (26, 27, 32; 1 Cor. xii. 12 et seq.)

<sup>5</sup> 1 Cor. i. 9.—“By whom you are called unto the fellowship of his Son, Jesus Christ our Lord.”

<sup>6</sup> Eph. ii. 15.—“That he might make the two in himself unto one new man.”

<sup>7</sup> Eph. ii. 16.—“And might reconcile both to God in one body,” &c. Ibid. v. 23.—“Christ is the head of the Church; he is the Saviour of his body.”

2. The Church has, in all ages, recognised itself, and professed itself as one. This we find in the symbols of Faith,<sup>9</sup> in the testimony of Clement of Alexandria,<sup>10</sup> of Tertullian,<sup>11</sup> of St. Cyprian,<sup>12</sup> of St. Optatus of

<sup>8</sup> Eph. ii. 21, 22.—“In whom all the building, being framed together, groweth up to an holy temple in the Lord. In whom you also are built together into an habitation of God in the Spirit.”

<sup>9</sup> Symb. Nic.—“We believe in ONE Church.”

<sup>10</sup> Clem. Alex. Pæd. i. 6.—“There is one Father of all things, and one Word, by which are all things, and one Holy Spirit, which is the same in every place. *One alone* is a Virgin Mother; I choose to call her the Church.”

Ibid. Strom. vii. 17.—“From what has been said, I think it is manifest, that the true Church is one, that which is truly ancient, in which are enrolled all who are just according to God’s purpose. For as there is one God, and one Lord, for the same reason, that which is most highly estimable is praised because it is one, being an imitation of the one principle. The one Church is then associated to the Nature of the One; which Church these men violently endeavour to split into divers heresies. In substance then, in sentiment, in principle, and in excellence, we say that the ancient and Catholic Church is alone.” Ibid.—“But the excellence of the Church, as well as the principle of its structure, is its unity; in this surpassing all other things, and having nothing like or equal to itself.”

<sup>11</sup> Præs., Chap. xx.—“The whole kind must be referred to its original. Wherefore these Churches, so many and so great, are only that one primitive Church founded by the Apostles, from which all spring. Thus all are primitive, and all Apostolical, whilst all preserve unity, whilst there is between them the communication of peace, and the title of brotherhood, and the league of hospitality, which rights no other principle requires than the *one* tradition of the same mystery.”

<sup>12</sup> Epis. xl.—“God is one, and Christ one, and the Church are one, founded, by the Lord’s word, upon a rock. Another altar cannot be set up, nor can another priesthood be instituted, beside the one altar, and the one priesthood. Whoever gathereth elsewhere, scattereth. Whatsoever is instituted by human

Mileve,<sup>13</sup> and of other fathers, who represent the Church as one Dove (Canticle vi. 8),<sup>14</sup> as a Mother,<sup>15</sup> as one House of God,<sup>16</sup> as the one Ark of safety.<sup>17</sup> They constantly also refer to its one source,<sup>18</sup> its one foundation,<sup>19</sup> to the unity of truth<sup>20</sup> and of grace,<sup>21</sup> and compare it to the seamless garment of Christ.<sup>22</sup>

3. The end of the institution of the Church, is to preserve and to propagate the Christian religion. This can be but one; it is necessary, therefore, that the Church to which it is confided should be one—that is, that there should be but ONE CHURCH. A plurality of Churches would be the most effectual means to dissolve the unicity of Christianity. The Church is Christianity itself, in its temporal and local manifestation: the unicity of the one necessarily implies the

passion, so as to violate a divine arrangement, is adulterous, is impious, is sacrilegious.”

<sup>13</sup> De Schism. Donatist. l. n. x.—“ Christ, who is the spouse of one Church.”

<sup>14</sup> Basil in Ps. xlv. n. 9.

<sup>15</sup> Clemen. Pæd. i. 6; Pacian, Epis. ii. ad Sympr. n. 7.

<sup>16</sup> Orig. in Lev. Hom. iv. n. 8; Jos. Hom. iii. n. 3; Lac. div. inst. iv. 14; Cyril cat. Antrop. c. xii.

<sup>17</sup> Cyp. de unit. Orig. Gen. Hom. ii. n. 3.

<sup>18</sup> Clem. Strom. vii. 17; Tert. Præs. xx.

<sup>19</sup> Cypr. Epis. xl.

<sup>20</sup> Clem. fragm. in Gall. i. p. 185; Epiph. Fid. Cath. Expos., n. v.; Jul. Pomer. Vit. cont. iii. 21.

<sup>21</sup> Jerome in Gal. iii. 28; Leo Serm. iii. n. 2; Aug. in Ps. lxxxv. n. 14.

<sup>22</sup> Aug. Serm. cclxv. n. 7.—“ In that garment *unity* was commended, in that garment *charity* was preached.

unicity of the other. Unity is the perfection of God, of the universe; so also of the Church. A multiplicity which is, at the same time, unity—not an absolute, distinct multiplicity—may be considered perfection; and thus may be considered the *division* of ONE UNIVERSAL Church into its particular Churches, but not the *coexistence* of absolutely separated and opposed Churches. That all the Churches which call themselves Christian Churches, form together the one Church of Christ, can be admitted only by that extreme inconsiderateness which overlooks the fact, that these Churches not only differ in external and accidental developments, but that they admit schism, discord, disunion, into their very foundations.

## II.—ONENESS OF THE CHURCH.

The oneness of the Church consists, as we have already said, in this, that, in all its parts and members, it forms one connected whole—one totality.

1. This quality of the Church is expressed by our Lord in the figure of the kingdom of heaven, in the similitude of the one fold, of the one flock under one Shepherd (John x. 16, also xxi. 15, &c.); in the similitude of the vine, from which all the branches spring and receive one and the same life; in the similitude of the one building raised upon one rock (Matt. xiv. 18). He announced one doctrine; He commissioned the Apostles to teach this one doctrine;<sup>1</sup> He gave it to

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<sup>1</sup> Matt. xviii. 19.—“Teach all nations.” 20.—“Teaching them to observe all things, whatsoever I have commanded you.”

them and to the world as their faith<sup>2</sup> and confession (Matt. x. 32, 33); He instituted, as we have seen, one Baptism, one Eucharist, and promised one Spirit to all.

2. The Church of Christ appears, from its very commencement, as united in one body, internally and externally, in faith and worship, and to have been governed by the Apostles, and particularly by Peter in one spirit.<sup>3</sup>

3. The Epistles of the Apostles designate the Church as one man (Adam<sup>4</sup>), one body,<sup>5</sup> one temple of God;<sup>6</sup>

<sup>2</sup> John xiv. 23.—“If any one love me he will keep *my word*.” Ibid. xvii. 20.—“And not for them only do I pray; but for them also, who, through their *word*, shall believe in me.” 21.—“*That they all may be one*, as thou, Father, in me, and I in thee.” 22, 23. Ibid. viii. 31.—“If you continue in my word, you shall be my disciples indeed.” Ibid. xiv, 21.—“He that hath my commandments, and keepeth them, he it is that loveth me.” 23, 24. Mark xvi. 16.—“He that believeth not shall be condemned.”

<sup>3</sup> Acts ii. 42.—“And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers. 46.—And continuing daily with one accord in the temple, and breaking bread from house to house.” (Cf. i. 14) iv. 23, sq. 32.

<sup>4</sup> Eph. ii. 14.—“Who hath made both one. 15.—Making void the law of commandments contained in decrees; that he might make the two in himself unto one new man.”

<sup>5</sup> 1 Cor. xii. 12.—“For as the body is one, and hath many members, and all the members of the body, whereas they are many, yet are one body; so also is Christ. 13.—For in one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free: and in one Spirit we have all been made to drink. 14.—For the body also is not one member, but many.” (Cf. 15-26.) 27.—“Now you are the body of Christ, and members of member.” Eph. iv. 4.—“One body and one Spirit: as you are called in one hope of your calling.”

they speak of all Christians as being in one Christ,<sup>7</sup> in one Spirit,<sup>8</sup> in one Father,<sup>9</sup> by one Faith,<sup>10</sup> by one Baptism,<sup>11</sup> by one Eucharist.<sup>12</sup> The great object of their epistles is to preserve amongst all Christians unity of faith, and unity of the life of all in Jesus Christ; to avert all schism in faith and life; and never are their exhortations more earnest than when they apprehend danger of schism and divisions in faith.<sup>13</sup>

<sup>6</sup> Eph. ii. 20.—“Built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone. 21.—In whom all the building, being framed together, groweth up into a holy temple in the Lord. 22.—In whom you also are built together into an habitation of God in the spirit.” Cf. 1 Peter, ii. 4, 6; Matt. xvi. 16.

<sup>7</sup> Gal. iii. 27.—“For as many of you as have been baptized in Christ, have put on Christ.” Rom. vi. 3.—“We, who are baptized in Christ Jesus.”

<sup>8</sup> 1 Cor. xii. 13.—“In one Spirit were we all baptized into one body...and in one Spirit we have all been made to drink.” Eph. iv. 3, 4.—“Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling.”

<sup>9</sup> Eph. iv. 6.—“One God and Father of all, who is above all, and through all, and in us all.” Matt. xxviii. 19.—“Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.”

<sup>10</sup> Eph. iv. 5.—“One Lord, one faith, one baptism.” 1 Cor. i. 10.

<sup>11</sup> Eph. iv. 5; 1 Cor. i. 13.—“Is Christ divided? Was Paul then crucified for you? Or were you baptized in the name of Paul?”

<sup>12</sup> 1 Cor. x. 17.—“For we being many, are one bread, one body, all that partake of one bread.”

<sup>13</sup> 1 Cor. i. 9-13.—“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment.”

4. The Church has always recognized this character as the most essential condition of its existence. Of this are witnesses, Clement,<sup>14</sup> Ignatius,<sup>15</sup> Hegesippus,<sup>16</sup> Justin,<sup>17</sup> Irenæus,<sup>18</sup> Origen,<sup>19</sup> Cyprian,<sup>20</sup> Alexander of

<sup>14</sup> 1 Cor. n. xlvi.—“Why are there amongst you contentions, and angry swellings, and dissensions, and schisms, and war? Have we not then one God and one Christ, and one Spirit of grace poured out upon us, and one calling in Christ; and yet do we raise a sedition against our own body? Have we come to such a height of folly, as to forget that we are members one of another?”

<sup>15</sup> Epist. ad Philad. n. iii.—“My brethren, be not deceived; whoever followeth a schismatic, he inheriteth not the kingdom of God. Whosoever walketh in any other doctrine, he assenteth not to the Passion.” Smyrn. n. vii.—“Fly divisions, as the beginning of evils.” Ad Eph. n. iv.—“Fly then the evil scions, which produce a deadly fruit, whereof if any one taste, he shall die immediately; for they are not the plants of the Father. But be ye a choir, that, harmonious by concord, taking up the melody of God in unity, you may sing with one voice, through Jesus Christ, to the Father, that he may hear you, acknowledging you through your works, to be the members of his Son. Therefore it is useful that you should live in reproachless unity, that so you may ever have fellowship with God.” Ad Smyrn. n. i.—“In the one body of his Church.”

<sup>16</sup> Apud Euseb. Hist. Eccles. iv. 22.—“But in each succession (of bishops), and in each city, it is just as the law proclaims, and the prophets, and the Lord.”

<sup>17</sup> Dial. cum Tryph. n. xlii.—“And the speaking of the word, as it were, in the person of many—we have announced before him, with what is added, as a child, signifies that the wicked having become obedient to him, would be subject to his command, and that all would be as one child. Just as we may see in the body, though many members are counted, they are called and are one body. For both a people and the Church, though they consist of men, many in number, are called and designated by one name as being one thing.” Ibid. Tryph. lxiii.—“These words manifestly proclaim that the Word of God speaks to those that believe in him, as being



Alexandria,<sup>21</sup> Eusebius,<sup>22</sup> Hilary,<sup>23</sup> Ephrem,<sup>24</sup> Augustin,<sup>25</sup> Epiphanius,<sup>26</sup> Theodoret,<sup>27</sup> Orosius.<sup>28</sup> The fathers con-

one soul and one Church ; to the Church as to a daughter, that is derived from, and partakes of his name." Ibid. Tryph. cxvi.—“ We who believe through the name of Jesus *as though we were but one man.*”

<sup>18</sup> Irenæus contra Hæreses, iv. 26, n. 2.—“ But those who rise against the truth, and set on others against the Church of God, remain in hell, swallowed by the gaping earth, as the companions of Chore, Dathan, Abiron. And they who rend and separate the unity of the Church, receive from God the same punishment as Jeroboam.” Ibid. v. 20, n. 1.—“ And the preaching of the Church is true and sure, in which one and the same way of salvation is set forth throughout the world.” Ibid.—“ Heretics, since they are blind to the truth, are compelled to wander and walk now in one path, now in another, and hence the vestiges of their doctrine are dispersed without constancy or consequence. The path of those who belong to the Church goeth round the whole world, as it possesses the sure tradition of the Apostles, and it giveth us to see one and the same faith professed by all.”

<sup>19</sup> Select. in Jerem. l. 17.—“ We are one body and one sheep ; this man is the foot, that man the head, another man something else, but the shepherd coming, draws bone to bone, and joint to joint, and having united them he goes again to his place ; but the union is made by love and truth and good disposition. All obey his word ; but if any are found to disobey, they are those who have an incurable disease. Then every Israelite of true stock is one, if we are all one body and one bread, and partake of the same spirit.” Ibid. in Lev. Hom. iv.—“ Let them hear these things, who divide the Church, and who, introducing strange and evil doctrines, think that they may eat the sacred flesh out of the temple of God and outside the courts of the Lord. Their sacrifices are profane, which are performed contrary to the law of the commandment. They are ordered to be eaten within the court of the tabernacle of the testimony. The courts of the tabernacle of testimony are those which the wall of faith encloses, the columns of hope support, and the amplitude of charity distends. Where these are not, the sacred flesh cannot be possessed or eaten.” Compare in Epl. ad Rom. i. 11, n. 6.

stantly speak of the universal faith,<sup>29</sup> of the universal sacrament,<sup>30</sup> of the one holy Spirit.<sup>31</sup>

<sup>20</sup> Epl. lxxi.—“Through all things we ought to maintain the unity of the Catholic Church.” Ibid. Epl. lii. “One Church throughout the whole world, divided into many members.”

<sup>21</sup> Athan. t. i. 2. p. 313.—“The Catholic Church being one body,” &c. Words commencing an encyclical letter from him and the bishops assembled with him in council.

<sup>22</sup> In Psalm xxxix. 13.—“As the entire Church, which is everywhere, is one body.”

<sup>23</sup> In Psalm cxxi.—“Because the Church is one body, not made up by a certain confused mixture of bodies, nor by each of them being gathered together into an undistinguishable heap and unfashioned mass, but through unity of faith, through brotherhood of charity, through accord of works and will, through the gift of the Sacrament, which is one in all of us, are we *one*.”

<sup>24</sup> In 1 Reg. iii. 16.

<sup>25</sup> In Psalm xxvi. En. 11, n. 23.—“We are one in Christ, we are the body of Christ, who desire that alone (the law of God), who seek that alone.” &c. &c. In Psalm xlv. En. 24.—“‘The queen stood on thy right hand in gilded clothing, surrounded with variety.’ This clothing of the queen, what is it? It is precious and surrounded with variety: the mysteries of doctrine, that is, in various tongues. One tongue is African, another Syrian, another Greek, another Hebrew, and so forth, one language differing from another; these tongues constitute the variety of this queen’s clothing, and as all the variety of the clothing concurs in unity, so are all tongues united in *the one faith*. In the clothing there is variety, there is no rent. We have understood the variety of diversity of language and the clothing to mean unity. But in the variety, what is the gold? Wisdom. Whatever be the variety of language, *one* gold is spoken of, not a diversity of golds, but a variety adorning the same gold. All tongues proclaim the same wisdom, the same doctrine, the same discipline; the variety is in the language, the gold in their opinions.” Cf. Sermon. cclx.

<sup>26</sup> Her. xxxi. n. 31.—“This faith the Church, though dis-

This unity is made manifest also in the hierarchy of the Church, in the communion of all bishops with each other,<sup>32</sup> and with the Pope; in the custom of the

persed through the whole world, carefully guards, as though she inhabited but one house. And in like manner she believes these (doctrines) as though she had but one soul and the same heart, and she proclaims, and teaches, and delivers these things with such consent, as though she possessed but one mouth."

<sup>27</sup> In Psalm xcvi. 8.—"The Church of the Saviour is *one*, for the believers belong to one body." (εἰς σῶμα γὰρ ἓν τελοῦσιν οἱ πιστεύσαντες.)

<sup>28</sup> De Lib. Arbit. xxxi.—"For we being under one head which is Christ, and under one Church, which is Christ, are all brethren and one body in Christ."

<sup>29</sup> Tert. Apol. xxxii.—"We are a body through consent in religion and unity of discipline and community of hope." Epiph. Fid. Cath. exp. n. vi.—"The Church is begotten from one faith, and brought forth by means of the Holy Ghost, the only child of her that is but one, and of that one who hath brought her forth." Theod. in Ps. xcvi. 8. Cf. Clem. who calls it (the Church) the Church which manages through concurrence of faith. Aug. in Psalm lxxxv. n. 14.—"Formerly there were nations, many nations, now one nation. Why one nation? Because there is one faith, because there is one hope, because there is one charity." Jul. Pomer. Vit. Cont. iii. 21.—"Faith unites us to all those who participate in our nature."

<sup>30</sup> Jerome in Galat. iii. 28.—"Since all diversity of race, of condition, and of body is destroyed by the baptism and putting on of Christ, we are all one in Christ Jesus; that as the Father and the Son are one in themselves, so we also may be one in them." Leo, Serm. iii. 2.—"In unity of faith and baptism is there an undivided fellowship."

<sup>31</sup> Aug. Serm. cclxviii. n. 4, cclxviii. n. 2.

<sup>32</sup> Thus St. Basil, Ep. cciv., narrates that he is in communion with all the Churches of Asia and Africa, of Italy, Spain, and Gaul,—with all that is Catholic. His various epistles give full evidence of this. All bishops could, as they did, say the same. See Basil, Epis. cxc. cciv.

bishops, in sending to their brethren information of their election and inthronization;<sup>33</sup> and in the custom observed by the surrounding bishops, of saluting and blessing<sup>34</sup> the newly elected as bishop; in the use of entering his name in the dyptics;<sup>35</sup> in the use of letters of condolence, which the bishops, according to ancient practice, sent to the Churches which had lost their bishops;<sup>36</sup> in the use of letters and signs of communion and peace,<sup>37</sup> without which no bishop, who was not

<sup>33</sup> Eus. H. E. vii. 30, Letters of Communion. Evag. H. E. iv. 4, Letters of Installation.

<sup>34</sup> To free himself from all suspicion of communion with Apollinarius, St. Basil says (Ep. ccxxiv.), that he had never sent any letter of communion to him. The use of saluting a bishop was a sign of continuance of communion. Hence St. Basil, after his separation from Eustathius, would no longer style him bishop. Theophilus of Castabala, who would neither entirely separate from St. Basil, nor be united to him, would not salute him as bishop. Bas. Ep. ccxl.

<sup>35</sup> Attic. Epl. ad Cyr. (inter Cyr. Epl. lv.) *The Mystic Tablets*. Cyr. Epl. ad Attic. lvi. *The Sacred Tablets*.

<sup>36</sup> Basil, Epl. lxii.—“And following the ancient custom, which hath prevailed through a long series of years,” &c.

<sup>37</sup> Basil, Epl. exc. n. 3. Epistles of Communion. Ibid. Epl. ccxxiv. n. 2. Con. Auteor. c. viii. Canonical Epistles; Letters of Remission; Letters of Peace; Ecclesiastical Letters; Commendatory letters, &c. Concil. Elib. c. xxv.; Concil. Laodic. c. xlii.; Concil. Ant. c. vii. viii.; Sard. c. ix.; Chalced. c. xiii.; Arelet. i. c. ix.; Concil. Audeg. (453) c. i., &c. These letters were received by priests from bishops, by bishops from metropolitans, by metropolitans from patriarchs. Basil, Epl. cciii.—“For we, though sprung from those fathers who decreed that the tokens of communion should be borne (*inscribed*) in short epistles from one extremity of the world to the other.” Ibid. Epl. exci.—“For this was formerly the glory of the Church, that from end to end of the earth, the brethren of each Church found in all, when furnished with the tokens of com-

otherwise sufficiently known, no cleric or laic, would be admitted in a strange diocese, to communion; in the usage of the Churches of mutually informing each other<sup>38</sup> of those who had been excommunicated, that none might enter into communion with them;<sup>39</sup> in the custom of interchanging eulogies<sup>40</sup> (congratulations); in the joining in prayer, in worship, and in the reception of the Eucharist;<sup>41</sup> in the councils, and in their circular letters to all the Churches.

munion, fathers and brethren." Any cleric travelling without a commendatory (*σοσρατικα*) letter, was admitted at most to the *communio peregrina* (C. Carthag. i. c. vii.; Agath. c. ii. lii.; Synes. Ep. lxvi.; Soc. vi. 9). Without the *littera formata* no priest could join the *comitatus*. In virtue of these letters the poor received support and assistance from the bishops, through whose dioceses they travelled. (Con. Chalced. c. xi.) Optat. ii. 3.—“With whom (Siricius) the whole world is united, as we are, in fellowship of communion by the correspondence of canonical letters.” (*Commercio formatarum.*)

<sup>38</sup> Cyp. Epl. lv.; Athan. Epl. ad Bas.; Bas. Epl. lxi.; Epiph. Hær. xlii.; C. Elib. c. liii.; C. Nic. c. 5; Antioch, c. vi.; Sard. xiii. xvii.

<sup>39</sup> Can. Apl. xii. xiii. xiv. xxxii.; C. Illib. liii.; C. Nic. c. v.; C. Antioch, c. ii. iii. vi.; Sard. c. xiii.; Carthag. ii. c. vii.; Arausic, i. c. xi. Theodotus, indignant with St. Basil because he had remained in communion with Eustathius of Sebaste, would not admit him to either morning or evening prayer. (Bas. Epist. xcix.) Arelat. c. viii.

<sup>40</sup> Aug. Epl. xxxi. n. 9; Paulin. (Nol.) Epl. i.; C. Laod. c. xiv. forbids the sacred oblations (*αγια*, the blessed Eucharist) to be sent at the Paschal solemnity into another parish, instead of the blessed bread.

<sup>41</sup> Thus St. Polycarp celebrated mass in Rome, as a sign of his communion with the Pope Anicetus (Euseb. v. 23). St. Basil defies his enemies to prove that any of the clergy of Apollinaris had been received by him to communion of prayer or of the Eucharist (Ep. ccxxiv. n. 2). Optatus shews the

5. As we shall see later, and at length, the Church is Catholic. But it could not be Catholic, if it were not one; if it were not connected in all its parts, forming with them one whole, one totality; if, in fine the various particular Churches were not held together as the living members of one and the same body.<sup>42</sup>

6. The object of the Church is to preserve and to propagate Christianity, in its essence, and Christianity is essentially one; unity must therefore be the necessary condition of the existence and efficacy of the Church. The Church is Christianity itself in its temporal and local manifestation; with it, therefore, and like it, it must necessarily be ONE.

7. A multiplicity of Churches, separated from each other, connected by no dogmatical, no final or causal bond of union, cannot be a perfection of these Churches, or of the Church of Christ. Who is there to whom this is not evident? A multiplicity and variety *in the Church* is beautiful; but not a multiplicity and variety *of Churches*. A number is only then not evil, when it resolves itself into the unity from which it sprung. In all living organization, multiplicity returns again into unity. That variety *in acci-*

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Donatists that they are not in apostolical union. "There are there" (at Rome), he says, "the tombs of the two Apostles. Tell me, whether he (the Donatist bishop, Macrobius) entered therein; whether he offered sacrifice there, where these tombs exist?" ii. 4. Bishops, who happened to be in foreign dioceses, were obliged to celebrate on Sunday, that it might not appear that they were not in communion.

<sup>42</sup> Hilar. in Psalm cxxxii. n. 14.

*dents* (discipline and usages) in the Church, does not dissolve its unity *in essence*. That it does not destroy the local and temporal form of development, and identity of substance; that it does not prove a separation as real, and as necessary for those who practise this variety,—is a self-evident truth. “As the multiplicity of Churches of those who serve God, in one faith, and in the same charity, almost exceeds calculation, the variety of usages that is found amongst them is almost as great as the infinity of places. This is shewn in their hymns, in their lessons, in all the ecclesiastical offices, in their various vestments, and in the divers fasts, except those established fasts which may not be changed. This may be seen also in other things of this kind, which have been instituted according to the varieties of places, times, people, and nations, by the prelates of the Churches, to whom it was lawful, according to the Apostle, to abound, in their own sense, in these things. Shall then these Churches forfeit charity, because they have changed customs? Shall they cease to be Christians, because they differ in different practices? Shall the great blessing of peace perish amongst them, because each one works blessings in his own manner?”—(Epistle 229, n. 8, amongst the Epistles of — it is a Letter of the Abbot of Clunii to St. Bernard.)

## COROLLARY.

Therefore, we cannot admit of abstract national Churches; and the principle of territorialism,—of

Churches bounded by territory, and separated from all others,—must be rejected.

National Churches, in a certain sense, may indeed, and must, be admitted. The various particular Churches have their own apostles, their martyrs, and their saints; their particular antiquity and tradition, their own development and history. According to its antiquity, and the particular manner of its origin and preservation, each Church may claim distinction. It is a kind of exalted, spiritual antiquity, to have maintained the faith through so many ages; to have possessed such apostles, martyrs, and bishops, and to have seen such and such councils celebrated within it. The Church does not destroy the individuality of persons, but ennobles it; why, then, should it destroy the individuality of nations and of ages? The tendency of the Church is to embrace all temporal and local diversities within the unity of universality, and thus to exalt them. But the principle of particular Churches, in the modern sense of the Territorialists, is a dissolution of unity, a destruction of Catholicity, a restoration of Jewish exclusiveness, or rather, of Paganism. It would degrade the Church from its heavenly origin, and deify the State by the destruction of the Church.

How the Church can preserve its unity of faith; how it can accommodate itself to all nations, and to all degrees of understanding, and not lose itself amidst these varieties, is forcibly portrayed by St. Irenæus: “The Church, as I have said, having received this



preaching, and this faith, although spread over the whole world, guards it carefully, as if dwelling in one house ; these truths it uniformly holds, as having but one soul, and one and the same heart ; these, she proclaims, and teaches, and hands down uniformly, as if she had but one mouth. For although, throughout the world, the languages are various, still the force of the tradition is one and the same. And neither do the Churches founded in Germany, nor those in Spain, in Gaul, in the East, in Egypt, in Lybia, nor in the regions in the middle of the earth, believe or deliver a different faith. But, as the sun, the work of God's hands, is one and the same throughout the universe, so the preaching of the truth shines everywhere, and enlightens all men that wish to come to a knowledge of the truth ; nor does he, who amongst the rulers of the Churches, is more powerful in word, deliver a different doctrine from the above (for no one is above his teacher) ; nor does he, who is weak in speech, weaken the tradition."—(Adv. Hæres. i. i. 3 ; ed. Oxon.)

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## SECTION II.

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### CATHOLICITY OF THE CHURCH.

The Church is Catholic, because, and inasmuch as, it is in itself universal and whole ; because it is the truth and grace of Christ in its external, temporal,

and local manifestation;<sup>1</sup> and because it is designed for the entire man, and the entire human race, of all times and of all nations; because all are bound to enter within it, and may enter in; because, ascending into past ages, it embraces within itself all the people of God,<sup>2</sup> and is the new revelation and fulfilment of the ancient revelations;<sup>3</sup> because it includes all the saints of heaven and of earth, the spirits that did not fall from God, and all mankind in its redeemed state.<sup>4</sup>

1. *All are bound to enter into the Church*: 1, ac-

<sup>1</sup> Cyril, Cat. xviii. n. 23.—“It (the Church) is called Catholic, because it is spread throughout the whole earth, from end to end thereof. And because it teaches universally and perpetually all the doctrines which ought to come into men’s knowledge, whether they respect visible things or invisible things; things heavenly, or things earthly. Then again, because it subjects all classes of men to a religious worship, governors as well as the governed, the learned equally with the unlearned. And because of its universal power of healing and curing every description of transgression committed by soul and body, and because it possesses within itself every form of virtue, by whatsoever name it be designated, in work and word and variety of spiritual gifts.” Pacian. Ep. i. n. iv. ad Sympron.—“Catholic is interpreted, everywhere one, or, as the more learned think, obedience in all the commandments, that is, of God.” Optat. i. n. xii.—“A simple and true interpretation of the law, an uniform and truthful symbol of *faith* and common belief declares (the Church) Catholic.” The Rogationists, a section of the Donatists, understood by Catholicity, perfection, fulness of teaching and of the Sacraments. Aug. Ep. xcii. ad Vincent. Rogat. n. 23.

<sup>2</sup> Aug. on Ps. xcii.—“Which (extends) from Abel down to those who, till the end, shall be born and shall believe in Christ, the whole people of the saints.”

<sup>3</sup> Epiph. Hær. i. n. 5.—“Which was in the beginning, and was afterwards again revealed.” Its faith is no more than the faith of Adam and of Noah, in full development.

<sup>4</sup> Eph. i.; Col. i.; Heb. xiii.; Aug. Eucha. lvi.—“The

ording to the express will of Christ, who said to His Apostles, "Go and teach (make disciples of) all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii. 19.) "Preach the Gospel to every creature ; he, who shall believe and be baptized, shall be saved ; he, who believeth not, shall be condemned." (Mark xvi. 16.) 2. According to the doctrine and actions of the Apostles, who, in obedience to the commission given to them by Christ,<sup>5</sup> preached Christianity to all nations.<sup>6</sup> 3. From the universal want of salvation, which is offered to man only in Christianity, only in the Church.<sup>7</sup>

All *can* enter the Church : 1. Because it is the will of Christ that they should. 2. Because what is contained in the Church,—truth and grace, the object of the Church, the restoration and ennobling of man—being adapted to man, as such (namely, as a rational and sensible creature), satisfies the desires of his weakness, and, at the same time, of his reason and freedom,

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temple therefore of God, that is, the whole supreme Trinity, is the holy Church, universal indeed in heaven and on earth."

<sup>5</sup> Matth. xxviii. 19 ; Marc. xvi. 15, 16 ; Luc. xxiv. 47.—"And that penance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Acts i. 8.—"All you shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."

<sup>6</sup> Marc. xvi. 20.—"But they going forth preached everywhere."

<sup>7</sup> Acts iv. 12.—"Neither is there salvation in any other."

and accommodates itself to his lowliness, to raise him to his real dignity.

The Catholicity of the Church is expressed figuratively, wherever it, or Christianity, is represented as a tree, overshadowing the whole earth; as a paste, by which the whole mass is leavened; as the kingdom of Heaven; as a great house (2 Tim. ii. 20); as the plenitude of God;<sup>8</sup> as the union of mankind;<sup>9</sup> and wherever the Apostles are designated, as the salt of the earth, and light of the world. This same character was insinuated by the inscription on the Cross, which was written in Hebrew, Greek, and Latin,<sup>10</sup> by the miraculous gift of tongues on the Feast of Pentecost;<sup>11</sup> and by the sheet filled with all kinds of animals, seen by St. Peter in his vision.<sup>12</sup>

2. The Church has, in all ages, declared itself to be

<sup>8</sup> Ephes. i. 23.—“Which (the Church) is his body, and the fulness of him, who is filled all in all.”

<sup>9</sup> Eph. ii. 12, sq. iii. 6; Col. i. 19 sq.

<sup>10</sup> Joh. xix. 20.; Aug. in Joh. Tract. cxvii. n. 45.

<sup>11</sup> Acts ii. Iren. adv. Hær. iii. 17, n. 2.—“Whom also Luke mentions to have descended, after the Ascension of the Lord, upon the disciples at Pentecost, having power over all nations unto the entrance to life, and the opening of the New Testament; whence also, uniting together, they raised a hymn to God in every tongue, the Spirit bringing into unity the distant tribes, and offering to the Father the first fruits of all nations.”

<sup>12</sup> Acts x.—Aug. in Psalm xxx. En. iii. n. 5.—“The Lord prefigured the Church, because it was to swallow up all nations, and transform them into her body; and he says to Peter, Church (that is, Peter, because upon this rock I will build my Church), kill and eat. First kill, and then eat. Destroy what they are, and make them what thou art.” Ibid. in Ps.

Catholic. See the Symbols of Faith,<sup>13</sup> the Liturgies,<sup>14</sup> the Confessions of Martyrs,<sup>15</sup> Councils,<sup>16</sup> the most ancient particular Churches,<sup>17</sup> the Fathers: Eusebius,<sup>18</sup>

ciii.; Serm. iii. n. 2.—“For all (beasts) were in the ark, all in the dish, Peter kills and eats; for Peter was a rock, the rock was the Church. What means to kill and eat? To destroy in them what they were, and to assume them into his own bowels, thou hast destroyed the sacrilege of the pagan; thou hast killed what he was, having given him the mystery of Christ; thou hast incorporated him to the Church, thou hast eaten.”

<sup>13</sup> Symb. Apost.—“I believe in the Holy *Catholic* Church.” Symb. Nice.—“We believe in one Holy *Catholic* and Apostolic Church.” Compare the Exposition of the Symb. in Cyr. Cat. xviii. n. 26.

<sup>14</sup> Const. Apost.—“Let us pray through the holy, Catholic, and Apostolic Church.” Theod. in Ps. xlvi. 4.—“There is the one Church diffused throughout every land and sea; wherefore we say, when praying, ‘Through the holy and only Catholic Church, which extends from the ends of the earth to the ends thereof.’”

<sup>15</sup> Fructuos died in 259.—“I must bear in mind the Catholic Church diffused from the east even to the west.” Ibid. Act. n. iii.—“Polemon interrogates the martyrs: What is your name? Pisonius says: Christian. Of what Church? Pisonius says: Of the Catholic.....What are you called? She answered: Theodora, and a Christian. Polemon: If she is a Christian, of what Church? But she replies: Of the Catholic. In like manner to Ascliapiades: What is your name? Answer: Christian. Polemon: Of what Church? Ascliapiades: Of the Catholic.” Pass. i. Pionii. n. ix.

<sup>16</sup> Con. Antioch. in Epl. Syn. (ap. Eus. H. E. vii. 30); C. Eberit. c. xvi. xxii.; C. Arel. Epl. ad Sylvest.; C. Nic. c. viii.; C. CP. C. vii.; C. Sard. c. xvii.—“If any bishop, having suffered violence, shall be unjustly ejected, either for his close application to, or for his confession of, the Catholic Church, or because he upholds the truth,” &c. &c. &c.

<sup>17</sup> S. Polycarpi Epl. de Martyr. n. xix.—“Polycarp praises God the Father, and venerates him that is Lord of us, and ruler of our souls and bodies, and pastor likewise of the Ca-

Cyril of Jerusalem,<sup>19</sup> the Apostolical Constitutions,<sup>20</sup> Pacian,<sup>21</sup> Augustin,<sup>22</sup> &c. &c.

Heretics have at all times wished to be considered as forming part of the Catholic Church ;<sup>23</sup> even the Reformers of modern ages would not abandon the name.<sup>24</sup>

tholic Church throughout the universe." Ibid. Init.—“The Church of God that is (ἡ παροικοῦσα Σμύρναν) at Smyrna, to that which is in Philomelium ; and to all the portions (παροικίας) in all places of the holy Catholic Church.”

<sup>18</sup> In Psalm lxxxvi. 4.—“The City of God,—to wit, a system according to God, and an institution which reverences God ; He alone having been born it, hath settled and established throughout the universe by the agency of His Catholic Church, which is established in every place, and region, and city.”

<sup>19</sup> Cat. xviii. n. 26.—“Do not inquire simply where the House of the Lord is (for the sects of the profane, too, are bold to call their own dens, houses of the Lord) ; nor yet simply,—where is the Church : but, where is the Catholic Church ? For this is the distinctive appellation of the holy Church which is the mother of us all.”

<sup>20</sup> I. 1.—“The Catholic Church,—a tree planted by God and his chosen vine,—are you who have believed in his true religion.” (Θεοσεβειαν.)

<sup>21</sup> Ad Sympron. Epl. i. (de Catholico nomine) n. iv.—Christian is my name, but Catholic is my surname.”

<sup>22</sup> De Naturâ boni, c. ii.—“We are Catholic Christians.” Ibid., Vera Religio, xii. 12.—“We must hold to the Christian religion, and to the communion of that Church, which is Catholic, and which is called Catholic, not only by its own members, but even by all its enemies. Whether they like it or not, the very heretics and disciples of schism, when they speak not with their fellows, but with strangers, call her nothing else but Catholic. For they are not understood, if they do not distinguish her by that name with which she is designated by the whole world.”

<sup>23</sup> Aug. Util. Cred. c. vii. n. 19.—“Since there are many

## I.—CATHOLICITY OF PLACE.

1. The Church became Catholic in extent ; for the Apostles, in obedience to the commands of Christ,<sup>1</sup> commencing with Jerusalem and the Jews,<sup>2</sup> preached the faith throughout the world.<sup>3</sup>

heresies, and all wish to look upon themselves as Catholics." Ibid.—“ For which (the Catholic name) they all eagerly seek." The Paulicians pretended to be the Catholic Church. (Phot. contra Manich. i. 19.)

<sup>24</sup> They receive the Creeds of the Apostles, of St. Athanasius, and of Nice. The Helvetic Confession says : “ It is altogether necessary that there should always have been, should now be, and should be to the end of ages, a Church ; that is, a congregation of faithful, called and collected together from the world.....And since there is always but one God, one Mediator of God and men, Jesus, the Messiah ; one Shepherd likewise of the whole flock, one Head of the body, one Spirit, in short, one salvation, one faith, one Testament or covenant,—it necessarily follows, that the Church is purely (duntaxat) one ; which we call Catholic for these reasons, that it is universal, and is diffused throughout all parts of the world, and extends itself to all times, bounded neither by space nor by time. We condemn, therefore, the Donatists, who confined the Church to certain corners of Africa. Nor do we approve of the Roman clergy, who give out the church near Rome alone *as the Catholic*” (!). Conf. Scot. c. xvi.—“ Which Church is Catholic, that is, universal, because it contains the elect of all ages, kingdoms, nations, and languages.” Conf. Belgic. xxvii.—“ We believe and acknowledge the only Catholic, or universal, Church.” Bohem. Art. viii.—“ They teach that it is even now necessary to believe and acknowledge.”

<sup>1</sup> Christ, our Lord, was sent especially only to the people of Israel. (Matt. i. 21 ; xv. 24 ; Acts iii. 13, 26 ; Rom. xv. 8.)

<sup>2</sup> Matt. x. 6 ; xv. 24 ; Luke xxiv. 47.

<sup>3</sup> Mark xvi. 20 ; Acts ii. 6-12 ; xi. 19, 20 ; xvii. &c. ; Rom. i. 8.—“ Your faith is spoken of in the whole world.”

2. This Catholicity of extent was foretold in the prophecies of the greatness of Israel, which was to fill the whole earth;<sup>4</sup> of the kingdom of the Messias, which should comprise all nations, and extend to the extreme boundaries of the earth."<sup>5</sup>

3. To this character of the Church, testimony is borne by the Fathers; by Irenæus,<sup>6</sup> Cyprian,<sup>7</sup> Origen,<sup>8</sup> Eusebius,<sup>9</sup> Jerome,<sup>10</sup> Augustin,<sup>11</sup> Chrysostom,<sup>12</sup> Cyril;<sup>13</sup>

Ibid. x. 18.—“The sound hath gone forth into all the earth, (Psalm xix. 5; Col. i. 6) which (the Gospel) is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it does in you.” Ibid. v. 23.—“Which is preached in all the creation that is under heaven.”

<sup>4</sup> Gen. xxviii. 14; xxii. 17; Isaias xxvii. 6.

<sup>5</sup> Gen. xii. 13; Deut. xxxii. 21; (Rom. x. 19); Isaias xlix. 6.—“Behold, I have given thee to be the light of the Gentiles, that thou mayest be my salvation, even to the farthest part of the earth.” (Compare Acts xiii. 47.) Isaiah lv. 5, 6, (compare Acts xiii. 34), &c. &c. All the passages parallel with Gen. xii. 3; Ps. ii. 7, 8; Daniel ii. 44; vii. 27, &c. &c.

<sup>6</sup> Adv. Hær. i. 10, n. 1.—“The Church, though spread through the whole world to the ends of the earth.” Ibid. iv. 19, n. 1.—“Whose (God’s) name is now glorified in the Church, in all nations.”

<sup>7</sup> Eph. lii.—“One Church throughout the entire world, divided into many members.”

<sup>8</sup> In Rom. lviii. n. 1.—“Christians are not one nation, but one people composed of all nations.....If the expression may be allowed, the nation of all nations.”

<sup>9</sup> In Isaiam xxxii. 18.—“He (the prophet) predicts that another city should be built to God—the Catholic Church, extending from end to end of the world, and predicts also its godly polity.”

<sup>10</sup> In Matt. xxiv. 26.—“Do not go out, do not believe that the Son of Man is in the desert of the Gentiles, or in the



and they oppose this character of Catholicity of place to those who had separated themselves from the Church, to the Novatians, Donatists, Luciferians. Thus Pacian,<sup>14</sup> Optatus,<sup>15</sup> Jerome,<sup>16</sup> and Augustin,<sup>17</sup>

closets of heretics; but that, from east to west, faith shineth lustrous *in the Churches of the Catholics.*"

<sup>11</sup> In Ps. xlvi. Gn. n. 7.—"O happy Church!.....Raise up thine eyes, and let thy vision take in the world, for behold thy inheritance, which reacheth to the boundaries of the earth." Ibid. Epl. lii. n. i.—"In Greek, it (the Church) is called Catholic, because it is diffused throughout the whole world." Ibid. Serm. cxxxviii. n. 3.—"Let no one cheat you with idle stories; let not the rage of heretics rail from a corner. Throughout the whole world the Church is diffused; all nations possess the Church," (or, as it is read in other editions,—the Church possesses all nations.)

<sup>12</sup> In Col. Hom. i. n. 2.—"Everywhere, he says (the Apostle), that it (the Gospel) is present, everywhere it flourishes, it stands everywhere." In 1 Cor. Hom. xxxii. n. 1.—"For when he said the body, it was the entire body; not the Church of the Corinthians, but that which was in all parts of the earth: wherefore he said of member, that is, your Church is a portion of the Church which is everywhere, and of the body, which is made up of all the Churches."

<sup>13</sup> In Zacch. xlii.—"Which Emanuel, who hath called all under heaven, having drawn in the net of faith those from the extremity of the earth, and having congregated all the flock of nations into the Holy Church and noble city, which is the Church."

<sup>14</sup> Symp. Epl. iii. n. iv.—"The Church is a full and solid body, and now diffused through the whole world. As a city, I mean, whose *various* parts form one city; not like to you Novatians, a certain strange portion, and gathered swelling, which is separated from the rest of the body." Ibid. n. xxv.—"Calculate, in fine (if you can), the multitudes of Catholics, and reckon up (*duc in digitos*) the swarms of our people. Not those only, which, diffused throughout the world, fill all regions; but those, brother Sympronianus, that live with you in the neighbouring territories, and the city which is close by you." Ibid. n. xxvii.—"Consider how many of

argued against the earlier separatists, and Bernard<sup>15</sup> against those who revived Manichæism in his age.

ours, you being as it were but one, behold ; how many of *my brethren*, you, who are alone, meet. Are you not as an eaves-dropping to the mighty fountains? Are you not swallowed up, as a little drop, by the ocean?" *Ibid.* xxvii.—“ At last may it not grieve thee to hold with the many ; at last may it please thee to despise the trifling (*reduvias*) of the Novatians, and your own nail-paring ; at length may it delight thee to behold the Catholic flocks, and the widely-extending peoples of the Church.”

<sup>15</sup> *De Schism. Donat.* ii. 1.—“ Will she not be in so many islands, which cannot be numbered, and in the other provinces, which one will scarce reckon, where you Donatists are not? Where, therefore, is the propriety of her name, since she is thence called Catholic, in that she is according to reason and everywhere diffused? For if you, at your will, shut up the Church within narrow limits ; if you subtract from it all nations, where will that be which the Son of God merited? where will that be which the Father willingly gave him, saying, in the second Psalm, I will give thee the nations for thine inheritance.”

<sup>16</sup> *Adv. Lucifer.* T. iv. p. 11.—“ If Christ have his Church in Sardinia only, he is made too poor.”

<sup>17</sup> *Epist.* xlix. 3.—“ We seek, therefore, as you should not be loath to assure us, what cause you haply can assign by which it has been brought about, that Christ should lose his inheritance, which is spread through the earth, and should suddenly remain among the Africans alone, and not with all of these. The Catholic Church is indeed in Africa ; because God wished, and predicted, that it should be through the whole world. But your party, which is named of Donatus, is not in all those places in which the epistles, and preaching, and deeds of the Apostles were exhibited” (*cucurrerint*). Cf. *Enarr.* ii. in *Ps.* xxi. n. i. 26, 28, 29 ; in *Psalm* xlix. n. 3.

<sup>18</sup> *In Cantic.* Sermon lxxv. n. 8.—“ Therefore, you imagine that the stone cut out of the mountain without hands, and which became a mountain, and which filled the earth, is shut up in your caverns ! Here we must not stop. The opinion, of itself, refuses to be made public, content with its little whisper. Christ has, and always will have, an undiminished in-

With justice did they assert, that to deny this character of the Church, was to offer an injury to Jesus Christ.<sup>19</sup>

4. As the Church is the guardian of Divine Truth, like this Truth, the Church must be universal<sup>20</sup> and unconfined ; as it is Christianity in its temporal and local manifestation, like Christianity it must be Catholic. By its Catholicity, the Church is really the kingdom of God,—a spiritual universe, opposed, in a moral, religious sense, to the material universe, to the world ; that is, to the universe of fallen creatures,—a representation of God.<sup>21</sup> The mystical body of Christ (the Church) is a figure of Him who fills all, in opposition to Adam, in whom all fell ; it is a manifestation of the universality of redemption, and of the removal of all division and separation, which was effected by our redemption. The distinction between the “holy people,” and the “Gentiles,” now no longer exists ; but all now form one holy nation, one people of God.

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heritance, and the boundaries of the earth for his possession. They who endeavor to rob Christ of this great inheritance, do the rather take themselves from it.”

<sup>19</sup> Aug. in Psalm lxxxv. n. 14.—“They speak injuriously of Christ, who say that the Church hath disappeared from the earth, and hath remained in Africa alone.”

<sup>20</sup> Isid. L. iv. Epl. lxxvi.—“Nothing is greater than truth.”

<sup>21</sup> See Maxim. Mystag. c. i., where the collection of all spiritual individualities, and national properties, into one Church, by its power of assimilation, is compared to the collection of multiplicity in the unity of an universal life, by God, in the economy of the world. This collection was foreshadowed, in some degree, in the material temple.

## II.—CATHOLICITY OF TIME.

1. In the promises of Christ,—“I am with you all days, even unto the end of the world,” (Matt. xxviii. 20; “I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever,” (John xiv. 16),—the Catholicity of the Church in time is clearly announced and guaranteed. Figuratively, this character of the Church, as a kingdom extending through all time to the end of ages, is denoted by the parable of the net cast into the sea (Matt. xiii, 48, et seqq.); “So it shall be at the end of the world,” &c. (v. 49); and by the parable of the growing of the seed sown by the Son of Man, and of that sown by the devil; both are to increase until the harvest-day, which shall close the course of time. “The field is the world...but the harvest is the *end of the world.*” (Matt. xiii. 37 et seqq.) The Apostle also declares that the Church is to endure until the second coming of Christ, until the day of judgment: “For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord *until he come.*” (1 Cor. xi. 25.)

2. The Catholicity of the Church in time is declared also by the prophecies which foretell the eternal duration of Israel,<sup>1</sup> and of the kingdom of the Messias.<sup>2</sup>

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<sup>1</sup> Jerem. iv. 27.—“For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.” Compare Ibid. v. 10, 18; viii. 19; xxx. 11.

<sup>2</sup> Psalm lxxxviii. 29-38.—“And I will make him my first-

3. The Church has always recognized this character as belonging to itself. Listen to Chrysostom,<sup>3</sup> Ambrose,<sup>4</sup> Jerome,<sup>5</sup> Augustin,<sup>6</sup> and to those who shall be cited in evidence of the indefectibility of the Church.

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born, high above the kings of the earth. I will keep my mercy for him for ever, and my covenant faithful to him," &c. &c. 2 Sam. vii. 11-16; 1 Par. xvii. 14; Isaias ix. 6; Jeremiah xxxiii. 14-18; Daniel ii. 44; vii. 27; Mich. iv. 7; Cf. Luc. i. 32, 33, 75.—"He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.....In holiness and justice before him all our days."

<sup>3</sup> Hom. de Captiv. Eutrop. n. 6.—"Stay not away from the Church, for nothing is more powerful than the Church. The Church is thy hope, and thy safety; the Church is thy refuge too. It is higher than the heavens, it is wider than the earth, it never waxes old, but ever blooms; wherefore, to demonstrate her firmness and stability, the Scripture calls her a mountain; to shew her incorruptibility, it calls her a virgin; to shew her magnificence, it calls her a queen; to shew her fecundity, it calls her that was barren, and that hath brought forth seven; it gives her innumerable names, that it might mark her nobility. For as her Lord hath many names," &c. &c. &c.

<sup>4</sup> In Luc. L. vii. n. 91.—"Therefore the kingdom of the Church will remain for ever, because her faith cannot be divided, her body is one."

<sup>5</sup> Adv. Lucif. v. fin.—"We must remain in that Church, which, having been founded by the Apostles, remains even to this day."

<sup>6</sup> Epl. xciii. n. 31.—"The Church, which has increased through all nations, has been preserved in the fruits of the Lord, and will be preserved, even to the end, until she possesses all nations, even the barbarous." Ibid. in Ps. xcii.—"The body of this head is the Church; not that which is in this place, but that which is in this place and through the whole world; nor that which is at this time, but that which is from the time of Abel, down to those that shall be born

4. As the Church was established for the preservation and propagation of Christianity, which is Catholic, extending through all time, and is one and the same with it ; like Christianity the Church also must be Catholic, extending, living through all ages : otherwise it would not exist for the entire human race, nor the entire human race for God, nor indeed truly for itself,—an idea that we may not entertain. A temporary, local defection from the Church, does not militate against this character of the Church. The history of the world oscillates ; the Church also has its oscillations, so that at one time its existence may appear greater, at another time less. Great was the defection from the Church, great the contraction of its existence, and the occultation of its powers, during the reign of Arianism.<sup>7</sup> The same may be said of the twelfth,<sup>8</sup> fifteenth, and sixteenth centuries ; and the same shall be said again of the period immediately preceding the coming of Christ to judgment.<sup>9</sup> All life,

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even to the end, and shall believe in Christ—the entire people of saints, who belong to one state, which state is the body of Christ, whose head is Christ.” Compare in Ps. lx. n. 6 ; lxxvii. n. 42 ; xvii. xix. n. 57 ; De Symb. c. vi. n. 13 ; cont. adv. legis. et proph. i. n. 35.

<sup>7</sup> Jerome cont. Lucif.—“The world groaned and wondered that it had become Arian.” Ibid. in Ps. cxxxiii.—“Fifteen or twenty years ago the heretics possessed the walls of all the Churches.” This is understood of the external power and tyranny of the Arians.

<sup>8</sup> Berm. Serm. xxxiii. In which he describes the morals of some of the prelates of his time.

<sup>9</sup> Luke xviii. 8.—“I say to you, that he will quickly revenge them. But yet the Son of man, when he cometh, shall

all development in time, is oscillatory ; every great expansion is preceded by a corresponding contraction ; so the Church, during every period of relative occultation, has within itself the material of future manifestation ; and during every period of its relative, external compression and confusion, it has acquired the means of greater expansion and glory. External persecutions have always been the cause of greater growth ; as heresies have, in all ages, been the occasion of fuller and more definite expositions of its doctrines. Adverse events serve only to evolve more and more its internal life, and to produce external, more precise, forms and manifestations. Of the Church, as of its members, we may say, "By the Cross we arrive at light." "Ought we not to suffer these things, and so to enter into glory." ("Per Crucem ad lucem." "Nonne sic oportuit pati, et sic intrare in gloriam ?")

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### SECTION III.

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#### APOSTOLICITY OF THE CHURCH.

1. The Church was founded, by our Lord, on the Apostles in general,<sup>1</sup> and upon Peter in particular,<sup>2</sup> and rose into a building that was to endure for ever.

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he find, think you, faith on earth?" Matt. xxiv. 11, 12, 24.—And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold.....For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect." Compare 2 Thes. ii. 3.

2. The Church has always designated itself *Apostolical*:<sup>3</sup> from the Apostles it has traced its origin, its government, its priesthood, its hierarchy: it has ever declared itself to be the ancient, consequently the true, religious body; and all others, that call themselves Christian, religious, societies, as new, consequently as false. It has always opposed its doctrines, as having existed from the beginning, to heresy, which it has declared to be innovation. Thus did Irenæus,<sup>4</sup> Clement

<sup>1</sup> Matt. x., xviii., xxviii.; Mar<sup>k</sup> xvi.; Eph. ii. 20.—“Built upon the foundation of the apostles and prophets.” Compare Apoc. xxi. 14.—“And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb.”

<sup>2</sup> Matt. xxviii. 20.....“And behold I am with you all days, even to the consummation of the world.”

<sup>3</sup> Alex. (Alex.)—“We acknowledge the one and only Catholic and Apostolic Church, always inexpugnable, though the whole world should choose to war against it; and victorious over every most profane insurrection of the heterodox.” Epl. ad Alex.; C.P. apud Theod., H. E. I. 4; Lucif. (Calar.) Pro. S. Athan. i. 51; C. Nic. c. viii.; C.P. c. vii. The Council of Sardinia thus salutes the bishops:—“To the bishops, in all places, and our co-ministers in the Catholic and Apostolic Church.”

<sup>4</sup> Adv. Hæres. iv. 33, n. 8.—“This is true knowledge, the doctrine of the Apostles, and the ancient system of the Church throughout the entire world, and the mark of the body of Christ, according to the successions of bishops, to whom they (the apostles) delivered that Church, which is in every place.” Ibid. v. 90, n. 1.—“For all these (heretics) come long after bishops to whom the apostles delivered the churches.” Ibid. iv. 26, n. 2.—“Wherefore those priests must be obeyed, who are in the Church, who possess a succession from the Apostles, as we have shewn, who, with the succession of the episcopate, have received the unerring grace of truth, according to the will of the Father. But the rest, who depart from the prin-



of Alexandria,<sup>5</sup> Tertullian,<sup>6</sup> Lucifer of Cagliari,<sup>7</sup> Augustin,<sup>8</sup> Cyril of Alexandria, Vincent of Lerins.<sup>9</sup>

cipal succession, and gather themselves together in any place whatsoever, we ought to regard as suspicious, and of evil sentiments, or as men who rend the unity of the Church (*quasi scindentes*), and as proud men, and men that pursue their own pleasure (*sibi placentes*); or again, as hypocrites, that act thus for lucre's sake and vanity. But all these have fallen from the truth." Ibid. iv. 26, n. 5.—"Where therefore the graces (or gifts, *charismata*) of the Lord are, there it behoves us to learn the truth from those with whom is that succession of the Church which cometh down from the Apostles."

<sup>5</sup> Clemens Alex. Strom. vii. 17.—"In truth alone, and in the ancient Church, is the most perfect knowledge, and in reality the best heresy." Ibid. Strom. vii. 17.—"It requires not many words to shew that they have made their human assemblies at a later period than the Catholic Church was instituted. For the doctrine taught at the advent of the Lord, having commenced under Augustus and Tiberius Cæsar, is perfected in the middle of Tiberius' reign; and the teaching of the Apostles, even to the ministry of Paul, is finished under Nero. At a later period, about the time of Adrian, the emperor, those who devised heresies arose.....Such being the case, it is clear that, out of the primitive and most true Church, these after-born heresies, as well as those that in after-time arose from them, have been formed by innovation. From what has been said, I think it manifest that the true Church is one, that which is truly ancient."

<sup>6</sup> Cor. Mil. ii.—"We and they (the Apostolic Churches) possess one faith, one God, the same Christ, the same hope, the same cleansing sacraments; to say it once for all, we are one Church." Contra Hermog. c. i.—"We are wont, for sake of brevity, to reply to heretics by charging them with the novelty of their doctrines (*de posteritate præscribere*). For as the rule of truth is prior, which foretold that heresies should arise, so far all later doctrines are prejudged to be heresies, because they are the doctrines which were foretold by the more ancient rule of truth. Now the doctrine of Hermogenes is so new," &c. &c. Mark i. 21.—"In fine, if that be more true which is more ancient, if that be more ancient which is from the beginning, and if that be from the beginning which

To this character of Apostolicity, pretensions were made by the Gnostics, who taught that the doctrines of the different Apostles had been preserved in their sect by a secret tradition.<sup>10</sup> The same claims were asserted by the Paulicians,<sup>11</sup> Apostolicals,<sup>12</sup> and Cathari.<sup>13</sup> The

is from the Apostles, it will also be evident, that that was delivered by the Apostles which has become sacred in the Churches.”

<sup>7</sup> Lib. *Moriendum esse pro Dei filio*, n. vi.—“This faith the Church possesses, this faith the Church defends,—this faith, which she knows to have been delivered through the blessed Apostles. If you could go through all nations in a moment, thou wouldst find, most stupid emperor, that everywhere Christians believe as we do; and that, persisting in this our defence, they desire, as we do, to die for the Son of God.” Compare *Ibid.* n. vii.

<sup>8</sup> Cont. adv. leg. et prophet. 1, n. 39.—“Which Church endures from the Apostles’ time to ours; and henceforward, through the surest successions of bishops, it immolates to God in the body of Christ, a sacrifice of praise.”

<sup>9</sup> Comm. xxiv.—“It is shewn that in almost all heresies, this is customary and lawful, that they should ever rejoice in profane novelties, despise the decrees of ancient times, and, by the opposition of a falsely entitled knowledge, make shipwreck of the faith. On the other hand, indeed, this is truly proper to the Catholics, to preserve what is left by the holy fathers, and entrusted to their keeping, to condemn profane novelties; and, as the Apostle said, and repeatedly forewarned: ‘If any one shall announce anything but what has been received, let him be anathema.’”

<sup>10</sup> Thus Valentine pretended that his theology had come down from St. Paul through Theodatus; and Basilides, that he was in possession of the Gospel of St. Peter, through his teacher Glauchius.

<sup>11</sup> Thus Constantine claimed Sylvanus; Timeon, Titus; Gignæsius, Timothy; Josephus, Epaphroditus; Sergius, Ty-chicus.

<sup>12</sup> Bernard. in Cant. Serm. lxvi. n. 8; Trithem. ann. 1230.

Reformers also considered this character as essential to the Church;<sup>14</sup> they acknowledged the necessity of Apostolical succession, and if any teacher arose, who could not trace this succession in his ministry, they required that he should prove his doctrines by miracles.<sup>15</sup>

3. The Church is, and remains for ever, the Church that was founded upon and by the Apostles. With this one and living fact of the institution and constitution of the Church, is connected for ever the momentum of Apostolicity. Whatever was taught and commanded by the Apostles, in the name of Christ, still remains; the power and sacredness that were once imparted to the Church, must, and do, still continue with the Church. From the doctrine and sacredness imparted by the Apostles, the Church at the present day exists. A Church which is not Apostolical, that is, which has not the Apostles as its foundation and origin, cannot stand by the side of a Church which was founded by the Apostles; it can have no pretensions to the name of a true Church. The Church which reposes on the foundation of the Apostles, possesses

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<sup>13</sup> Trithem. Chronic. Hirsaug. anno 1299.

<sup>14</sup> In accepting the symbol of Nice.

<sup>15</sup> Luther writes:—"If he (Münzer) say that God and his Spirit have sent him, as they did the Apostles, let him prove this by signs and wonders, or let him be prevented from preaching; for when God will change the ordinary course of things, he always does so by signs and wonders." (To the Council and Community of Muchlausen). Ep. 616; ed. De Wette.

within itself the tradition handed down by them of truth and of grace ; it possesses within itself its mission to all nations, extending through all time.

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## SECTION IV.

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### SANCTITY OF THE CHURCH.

1. In the sacred Scriptures, the predicate of sanctity is given to the Church, both in literal<sup>1</sup> and in figurative expressions, in which it is denominated the Kingdom of Heaven, the Fold of Christ (John x.), the Body,<sup>2</sup> the Bride<sup>3</sup> of Christ, the Plenitude,<sup>4</sup> the House, the Temple,<sup>5</sup> the City,<sup>6</sup> the Church<sup>7</sup> of God ; built upon the foundations of the Apostles and Prophets, Christ being the chief corner-stone (Eph. ii. 20), held together by the Holy Ghost (18-22) ; the Field, the Vineyard<sup>8</sup> of God. The faithful are called a Holy

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<sup>1</sup> Eph. v. 27, 28 ; 1 Cor. xiv. 33 ; Apoc. xi. 2 ; 1 Pet. ii. 5, 9.

<sup>2</sup> Eph. i. 23 ; iv. 11, 12, 13, 15, 16 ; v. 23, 30 ; Col. i. 15, 18, 24 ; ii. 19 ; iii. 15 ; 1 Cor. vi. 15 ; x. 17 ; xii. 12 ; Rom. xii. 5.

<sup>3</sup> Eph. v. 23-32 ; 2 Cor. xi. 2 ; Apoc. xix. 7 ; xx. 2-7 ; xxi. 2 ; xxii. 17 ; Cf. Matt. xxv. 1, &c. ; Mark ii. 19 ; John iii. 29 ; Isaias lxi. 10 ; Ps. xlv.

<sup>4</sup> Eph. i. 23.—“The fulness of him who is filled all in all.”

<sup>5</sup> Eph. ii. 21, 22 ; 1 Cor. iii. 9, 17 ; 1 Tim. iii. 15 ; Heb. iii. 2-6 ; x. 21 ; 1 Peter ii. 5 ; v. 17 ; Apoc. xx. 5.

<sup>6</sup> Heb. xi. 10, 16 ; xii. 21 ; Apoc. iii. 11 ; xi. 2 ; xx. 9.

<sup>7</sup> Acts xx. 28.—“The Church of God.” 1 Tim. iii. 15.—“The Church of the living God.”

People,<sup>9</sup> a Priesthood, the Household of God.<sup>10</sup> They are called the Light,<sup>11</sup> the Saints,<sup>12</sup> the Sanctified ;<sup>13</sup> whilst the enemies of the Church are named the Synagogue of Satan (Apoc. ii. 9 ; iii. 9), the World, in the evil signification of the word, and Darkness: the people of God, on the contrary, are named the Temple of God, and of the Holy Ghost.<sup>14</sup>

2. The Church is characterized as holy by the Prophets,<sup>15</sup> who represent those who are liberated by the Messias, as holy, purified, as the children of God, and priests. The holiness of the Church was prefigured by Bethel (the house of God), by the ladder reaching from earth to heaven, by the holy mountain, by the holy city, by the sacred tabernacle, in which only the high priest,—and he only when he had been purified,—could enter.

<sup>8</sup> 1 Cor. iii. 9 ; Cf. Matt. xx. 1, &c. ; xxi. 33 ; John iv. 35-38.

<sup>9</sup> 1 Peter ii. 9. Compare the words of the Old Testament : "Nation of God, people of holiness." Wetstein on 1 Pet. ii. 9.

<sup>10</sup> Eph. ii. 19.—"Fellow-citizens of the saints, and domestics of God."

<sup>11</sup> Eph. v. 8 ; Matt. v.

<sup>12</sup> Rom. i. 17 ; viii. 27 ; Eph. iv. 12 ; v. 3 ; 1 Cor. i. 1 ; vi. 1, 2 ; Phil. iv. 21, 22 ; 1 Tim. v. 10 ; Heb. iii. 1 ; Cf. John xvii. 17.

<sup>13</sup> 1 Cor. vi. 11 ; Heb. ii. 11 ; x. 10, 14, 29 ; vi. 10 ; xiii. 12, 24 ; Acts xx. 32.

<sup>14</sup> 1 Cor. iii. 9, 16, 17 ; 2 Cor. vi. 16.

<sup>15</sup> Isaias iv. 2, &c. ; xi. 1, &c. ; lx. 17, 18, 21 ; lxi. 6, 8, 11 ; Jerem. iii. 18 ; xxxi. 33, 34 ; Mal. i. 11 ; iii. 4, 5 ; Dan. vii. 18, 27, &c.

3. This sanctity of the Church is recognized by the Creeds, Liturgies, Councils,<sup>16</sup> and Fathers.<sup>17</sup> They call it the Paradise,<sup>18</sup> Flock,<sup>19</sup> Land,<sup>20</sup> Mountain,<sup>21</sup> House,<sup>22</sup> City,<sup>23</sup> Tabernacle,<sup>24</sup> Temple of God, the Daughter of God,<sup>25</sup> the venerable Body,<sup>26</sup> the Body of the Trinity,<sup>27</sup> the Body of the Lord,<sup>28</sup> the Spouse of Christ,<sup>29</sup> of His Flesh and Bone,<sup>30</sup> Christ according to the Flesh,<sup>31</sup> Mother of our Lord,<sup>32</sup> the Crown,<sup>33</sup> the sweet Odour

<sup>16</sup> Council of Nice, can. i.; of Constantinople, can. vii.

<sup>17</sup> Hermes.—“By his powerful virtue he founded his holy Church, which he blessed.” Part i. vis. i. n. 3; and His. i. n. 1, he says,—“He created from nothing all things that exist, and multiplied them, for the sake of his holy Church.” Theop. Aut. ii. 14; Orig. Levit. Hom. iv. n. 2; ix. n. 5, &c. &c.

<sup>18</sup> Iren. v. 25, n. 2; Orig. in Gen. ii. 16, 17; Cyp. Ep. lxxxiii.; Op. ii. 11; Aug. de Bap. c. Don. iv. 1.

<sup>19</sup> Aug. de verâ Relig. c. v. n. 10.

<sup>20</sup> Orig. in Jerem. Hom. vii. n. 3.

<sup>21</sup> Optat. Milev. Schism. Donat. iii. 2.

<sup>22</sup> Orig. Sel. in Jerem. l. xxiii. Bas. in Ps. xxiii. n. 3.

<sup>23</sup> Euseb. in Psal. xlvii. 2; Hier. in Jes. xxii. 9, 10.

<sup>24</sup> Aug. in Ps. xxx. n. 8.

<sup>25</sup> Lact. Div. Instit. iv. 14; Cf. Ignat. ad Eph. n. ix. xv.

<sup>26</sup> Constit. Apost. ii. 61; Bas. in Ps. xlv. n. 10.

<sup>27</sup> Bas. Hom. in. Ps. cxxxi. n. 5.

<sup>28</sup> Tertul.—“The Church, which is the body of three.” Bap. c. vi.

<sup>29</sup> Orig. in Joh. T. x. n. 20; Basil in Ps. xlv. n. 5.

<sup>30</sup> Clem. Strom. iii. 12; Euseb. Or. Pan. in Hist. Ecc. x. 4, &c. &c.

<sup>31</sup> Pacian. ad Symph. Ep. ii. n. 2.

<sup>32</sup> Cæsar, Dial. iii. n. 127.

<sup>33</sup> Aug. de S. Virginit. c. v.—“The whole Church is his

of Christ,<sup>34</sup> the Fold of Christ,<sup>35</sup> the holy, divine Fold,<sup>36</sup> the Garden of Christ,<sup>37</sup> the Plenitude of graces,<sup>38</sup> the Society possessing Christ,<sup>39</sup> the Figure of Christ,<sup>40</sup> the only Holy,<sup>41</sup> the Portion,<sup>42</sup> the Lot of the Holy One.<sup>43</sup>

In the Church, write the Fathers, is found the School of Holiness,<sup>44</sup> the Regeneration of man,<sup>45</sup> the

mother ; for she indeed, by the grace of God, brings forth his members, which are the faithful.”

<sup>34</sup> Greg. Nyp. in Cantic. Hom. vii.

<sup>35</sup> Aug. in Ps. xxi. ; Enarrat. ii. n. 2.

<sup>36</sup> Clement, in his first Epistle to the Corinthians, n. xvi. xliv. &c. ; Euseb. Orat. Paneg. in H. Ecc. x. 4.—“ You, O nurslings of the sacred flock of Christ, O abode of sound words, school of continence, magnificent and sacred repository of piety.”

<sup>37</sup> Basil in Ps. xxviii. n. i. ; Cyril Alex. in Or. n. xliii. ; Theod. in Eph. iv. 30.

<sup>38</sup> Ambros. Myst. c. ix. n. 56. Of it (the Church) are used the terms, “ enclosed garden,—sealed fountain,—well of living water.” (Cant. iv. 12.) Aug. c. Crescon. ii. 14, 17, 15, 18 ; Pacian ad Sympron. Ep. iii. n. 21.—“ Garden of righteousness.” Theod. in Isaias lxi. 11.

<sup>39</sup> Theod. in Coloss. i. 19, says:—“ He called the Church *fulness*, as being full of the divine gifts.”

<sup>40</sup> Cæs. Dial. iii. n. 127.—“ The ecclesiastical society, bearing Christ.”

<sup>41</sup> Cyril in Jes. lii. 1.—“ It was sanctified, not by that kind of worship which is according to the Law, for the Law perfects no one, but evidently by being made, through the participation of the Holy Spirit, like unto Christ, and a partaker of his divine nature.”

<sup>42</sup> Clement. i. Corinth. n. 1.

<sup>43</sup> Clement. i. Corinth. n. 30.—“ Being a part of the Holy One.”

<sup>44</sup> Basil. Homil. in S. Mam. Martyr. n. 3.

<sup>45</sup> Const. Apl. ii. 61.—“ For she is the daughter of the Most

holy Milk of nourishment,<sup>46</sup> holiness of Doctrine<sup>47</sup> and of Sacraments,<sup>48</sup> the Dawn of the Day of Christ.<sup>49</sup> In the Church, continue the Fathers, are truth and holiness of life;<sup>50</sup> and as proofs of this holiness, they produce the holy virgins, anchorites,<sup>51</sup> cœnobites, and the many other saints who have adorned the Church by their lives.<sup>52</sup>

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High, who hath brought us forth through the word of grace, and representing Christ in us, of whom having become participators, you are the sacred chosen members, having neither spot nor wrinkle."

<sup>46</sup> Clem. Pæd. i. 6.—"But one only is the virgin mother, it pleases me so to designate the Church; that mother alone, of all, hath not milk, for she alone, of all women, hath not brought forth. Virgin at once and mother, and inviting her children, she nourishes them with holy milk,—the word which is suitable for babes."

<sup>47</sup> Compare Ambr. de Virg. i. 6, n. 31; Aug. de Sanct. Virginit. c. ii. v. vi.

<sup>48</sup> Orig. in Levit. Hom. viii. n. 1; Amb. Luc. l. x. n. 69.

<sup>49</sup> Opt. ii. 10.—"The Church is one, whose sanctity is inferred from her sacraments, not weighed by the arrogance of individuals." Ibid. ii. 10.—"Now I wish you to answer, why you wish to speak of the Church's gifts alone, and why you have observed silence with regard to her sacred members and bowels, which are without doubt in her sacraments, and in the name of the Trinity."

<sup>50</sup> Eus. D. E. iv. 16.—"But the one Sabbath of our Saviour alone of all, is not said to shine in every place, but in the courts only of the Lord; but these courts are the Churches of Christ throughout the world, having become the courts of the one God." (Pseudo) Orig. de rectâ in Deum fide, Sec. v. in fin.

<sup>51</sup> Aug. Mor. Eccl. Cath. i. 31, n. 66. Compare Eus. Dem. Evang. iii. 6; ii. 39, 1-9; Chrys. in Ps. xlv. n. 12; Aug. Mor. Eccl. i. 31, n. 66; Aug. Mor. Eccl. Cath. i. 31, n. 67; Unit. Ecc. c. xvi. n. 41.

<sup>52</sup> Cyr. Alex. in Amos. n. lxxxv.



4. The Church is holy—1, in its origin, which is no other than God, through Jesus Christ; 2, in its object, which is the sanctification of men; 3, in its means of sanctification, which are truth and grace; 4, in its interior life, which is Christ and the Holy Ghost; 5, in its effects in so many of its members, which effects are always in proportion to their participation in the interior life of the Church.

The Church is holy, because, although it requires all creatures to be subject to God, it does not deprive them of their own activity, but requires their cooperation with God, according to their powers. Because it recognizes man as a free agent; it requires holiness of thoughts, and the reality and development of these thoughts in life, true love of God and of our neighbour, mortification of our passions, sacrifice of self; and for this end it works in and with man.

When we attribute to the Church the character of holiness, we do not thereby assert the absence, or exclusion, from it of all that are not holy. Our Lord himself compares his Church to a field, in which good and evil fruit grow together; to a barn floor, on which there is good grain and straw, which is to be consumed by fire; to a net, which has enclosed good and bad fish (see Matt. xiii. 24 et seqq.); to a marriage-feast, of which the unworthy partake with the worthy (Matt. xxii. 2 seqq.) In the Church there are good and evil servants (Matt. xviii. 23; xxv. 15); the wise and foolish virgins (Matt. xxv. 1, seqq.); sheep and goats (v. 33). In it the sinner is to remain, and is not to be excluded,

until, after repeated exhortations, he shew himself obstinate in his opposition to its authority (Matt. xviii. 15). Did not our Lord teach his disciples, and the faithful, to pray, "Forgive us our trespasses"? (Matt. vi. 12). Did he not institute the sacrament of penance for sinners, who are members of His Church? (John xx. 25). Our Lord never declared that the holy alone formed his Church, and that all sinners were excluded from it. The same may be said of the Apostles. Many exhortations of St. Paul, and of the other Apostles, are addressed to sinners in the Church. (See 1 Cor. i. 10; iv. 18, 21; vi. 6; 1 John i. 8-10; ii. 1, 12). In the Church there are vessels of gold and of meaner materials (2 Tim. ii. 20). Ananias and Saphira were in the Church (Acts v.); as also, until he was excommunicated by St. Paul, was the incestuous Corinthian (1 Cor. v. 1-6, 12, 13). Are we not, according to St. James, to confess our sins one to another (v. 16); and is not the sick man, who is anointed by the priests, to obtain pardon of his sins?

That sinners do not cease to be members of the Church is declared by Origen,<sup>53</sup> Pacian,<sup>54</sup> Theodoret,<sup>55</sup>

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<sup>53</sup> In Joh. T. x. n. 16.—"For at what time, in what is named the Church, which is the house of the living God, the pillar and the ground of truth, are there not money-changers sitting down, who need stripes of the whip made by Jesus?" Ibid. Selec. in Jer. l. 25.—"For now the Church is shut up, and the vessels of wrath dwell with the vessels of mercy, and the chaff is with the wheat, and in one net are the rejected and the selected fishes; but the Lord brings his treasure to light at the time of the judgment." Ibid. in Lev. Hom. viii. n. 1.—"Come now to Jesus the heavenly physician; enter

Jerome,<sup>56</sup> Augustin,<sup>57</sup> Gregory,<sup>58</sup> Bernard,<sup>59</sup> &c. They compare the Church to the Ark, in which there were

into this station of his medicine, the Church, behold that a multitude of feeble lie here." Ibid. in Gen. Hom. ii. n. 3, in Ez. Hom. i. n. 2.—"In the Church, though all are contained within one faith, and are washed in one baptism, yet all make not one and the same advancement.....these, indeed, who live according to rational knowledge.....realize the figure of the few who are saved with Noe himself, and are joined with him in closest relationship.....And these are they who are placed in the highest step, and are stationed in the summit of the arc. The multitude of irrational animals, or beasts, is stationed in the inferior places, and of those especially, whose wild savageness the sweetness of faith hath not been able to soften."

<sup>54</sup> Ad Symp. Epl. iii. n. 21.—"But we understand, as you, upbraiding, say, the Church of God to be a dove not bitter with gall, nor violent with tearing nails, nor with its small and tiny feathers. We know, too, that the well of living water, and the sealed fountain, is made muddy by no filth of heretical eddying, and a closed garden full of all herbs, great as well as small, vile and precious. We know also, that eight persons came from the ark, but amongst these was Cham, and that there were many thousands of birds, couples and sevens, clean and unclean. We know that the dry fountains, and clouds, caused by tempests, are the sterility of heretics, and the violence of their insane speeches."

<sup>55</sup> In Ps. xxxix. 13.—"Nor doth the Church of God altogether consist of the perfect, but it contains those also who pass their life in indolence, who have embraced a dissolute life, and who have chosen to serve their pleasures."

<sup>56</sup> In Ps. xxxix. 13, advers. Lucif. p. 302, P. iv. T. ii. (Mart.)—"As there (in Noah's ark) were the panther and the goats, the wolf and the lambs, so here are the just and sinners." Ibid. in Eccles. ii. 7.—"We may call those souls handmaids, which are given up as yet to the body and the world, slaves, those who are indeed of the Church, and excel both the servants and the handmaids; nor are they yet gifted by their Lord with liberty and nobility.....There are in the Church more beasts of burden than men, more sheep than servants, more handmaids than domestics."

with Noe and his sons, many clean and unclean animals ;<sup>60</sup> so that men are not to remain out of the Church,<sup>61</sup> much less are they to abandon it,<sup>62</sup> because

<sup>57</sup> *Civitas Dei*, i. 35.—“ Let the Church remember, that in her very enemies are concealed her future citizens ; nor let her think it a fruitless labour to endure their hate until she hear their confession, or she hath also, as long as she is in the pilgrimage of this world, some that are partakers of the same sacraments with her, that shall not be partakers of the saints’ glories with her, who are partly known and partly unknown... But we have the less reason to despair of the reformation of some of these, as we have amongst our more open adversaries those who, unconscious of it, are our predestined friends.” *Ibid.* Ps. viii. 13.—“ The wine presses then signify, that not only the wine, but the husks of grapes, are subjected under his feet ; not only sheep and oxen, that is the holy souls of the faithful, whether amongst the laity or in the ministry, but moreover beasts of sensuality, and birds of pride, and fishes of curiosity,—all of which kinds of sinners we see now commingled in the Church with the good and holy. May he work in his Churches, and separate the wine from the grape-husks ; let us endeavour that we may be the wine, and the sheep, and the oxen, not the grape-husks, nor the beasts of the field, nor the fishes of the sea.” Compare in Ps. xxx. ; *En.* iii. n. 6, in Ps. xxxvi. ; *Serm.* iii. n. 19 ; *ibid.* in Ps. lxx. ; *Serm.* xi. n. 12.—“ If we are the good in the Church of Christ, we are the wheat ; if we are the bad in the Church of Christ, we are the chaff, yet we depart not from the threshing-floor. Thou who, in the wind of temptation, hast fled abroad, what art thou ? The wind raises not the wheat from the threshing-floor. From the place you occupy, learn what thou art.” Compare *Serm.* clxxxii. n. 3. St. Augustine afterwards retracted (*Retract.* ii. 18) the passages in which he had asserted that only the holy were in the Church (*Cont. Don.* vi. 3).

<sup>58</sup> In *Ev.* l. ii. ; *Hom.* xxxviii. n. 7, 8.

<sup>59</sup> In *Cantic.* *Serm.* xxv. n. 2.

<sup>60</sup> *Orig.* in *Gen.* *Hom.* ii. n. 3 ; *Pacian.* *cit.* ; *Hier.* *cit.* ; *Aug.* *Faust.* xii. 15.

<sup>61</sup> *Aug.* in *Ps.* xxv. *Enarr.* n. 14.

<sup>62</sup> *Aug.* *Epl.* cviii. n. 20.—“ Let us recognize the ark, which

they may find sinners therein ; they are not to charge the Church with the crimes of these wicked members.<sup>63</sup> The Church does not connive at their wickedness, by keeping them amongst its children,<sup>64</sup> but wishes only to convert them from their iniquity.<sup>65</sup> But it is a truth that the number and enormity of the sins of the members of the Church have been designedly exaggerated by its enemies,<sup>66</sup> and it is certain that exclu-

prefigured the Church ; there were collected (simul) all clean animals, and let us not prohibit that unclean animals should be carried with us in it to the end of the deluge.....The raven alone abandoned it, and separated herself from the communion of that ark before the fitting time." Ibid. in Ps. xxv. ; En. n. 5.—“ When one advances in the Church, it is necessary that he bear with the evil in the Church. But he who is so advanced (qui talis est) does not know them, though many bad rail against the bad ; so much easier doth one in health bear with two sick men, than do two sick men bear with one another. Therefore, brethren, this is our precept,—the threshing-floor is the Church of this time.....Let no one desert the threshing-floor before the time of winnowing, lest whilst he is unwilling to endure sinners, he, being found outside the threshing-floor, may be taken up by the birds before he enters into the granary.” Compare de Unit. Eccles. c. xiv. n. 35, fid. et opp. c. v. n. 7.

<sup>63</sup> Aug. Mor. Eccl. Cath. i. 34, n. 76.—“ Now I warn you of this, O Manichees, that you should now give up railing against the Catholic Church, by upbraiding her with those manners which she herself condemns, and which she daily strives to amend, as one would wayward sons.”

<sup>64</sup> Aug. c. Crescon. iv. 26, n. 33 ; Mor. Eccl. Cath. i. 34, n. 76.

<sup>65</sup> Amb. de Res. l. ii. n. 118.—“ For Christ mercifully shineth upon all ; nor doth he wish to beat down the inconstant, but to render him better ; nor doth he desire to exclude the obdurate from the Church, but to soften him.”

<sup>66</sup> Aug. in Ps. x. En. n. 1.—“ Who, by relating and exag-

sion from the Church of all who may not be holy, would prove dangerous.<sup>67</sup>

The Church has to overcome fallen nature in its individual members, and the world which is even more and more opposed to it. To receive within itself that which is not holy, and to confirm in its principles that which it has received, is the object of the Church through all time. To expect to see a Church without sinful members, would be to require that the work of redemption should cease, that time should discontinue its course, and that the final judgment should arrive. The Church is holy in its origin, in its principles, in its object, and in its means of sanctification; but the application of these means is not always holy in its effects.<sup>68</sup> Should we be told of the vices of some of

generating the sin of many in the Church, as if all or the greater number amongst them were just, endeavour to turn and drag us from the breasts of the one true Church our mother."

<sup>67</sup> Aug. Serm. lxxiii. 4.—"We wished, if it were possible, that nothing bad should remain amongst the good; but it was said to us: allow it to grow until the harvest. Wherefore? Because you are such as may be deceived. Listen still further; lest, perhaps, whilst you wish to root up the cockle, you root up also the wheat with it. What good are you doing? Will you not destroy my harvest by your much labouring? Let the reapers come; and he has made it plain who the reapers are,—the angels are the reapers. We are men; the angels are the reapers. We too, indeed, if we shall have perfected our course, shall be equal to God's angels; but now, when we affect indignation against the wicked, we are yet men. And it behoveth us now to hear this only: Wherefore, let him who thinketh to stand, take heed lest he fall."

<sup>68</sup> Optat. Mil. ii. 20.—"He (God) alone is perfection, and the Son of God alone is perfect; all the rest of us are but half perfect."

the chiefs of the Church, we shall at once think of Judas, and still remember that the grace and truth of Christ are necessarily independent of the personal character of those who dispense them,<sup>69</sup> because they are the grace and truth of Christ, and have been given for the good of mankind, and because the grace by which we are sanctified is not the gift of man, but the gift of God, who dispenses it to us through men.<sup>70</sup> That sinners who are in the Church do not destroy the sanctity of the Church,<sup>71</sup> and that the unholy lives of

<sup>69</sup> Aug. in Ps. xxxvi. Serm. iii. n. 20.—“Augustin is a bishop in the Catholic Church; he carries his own burden, he is to render an account to God. I know him to be good; if he be evil, he himself is conscious of it; if he be good, my hope is not therefore good. This I have learned, before all things, in the Catholic Church, that my trust should not be in man. You consistently find fault with men who place their confidence in men.” Optat. iii. 4.—“What matters it to us of what character the workmen are, provided that which is done be evidently good? For even wine is trodden on and pressed by sinful workmen, and yet sacrifice is thence offered to God. Oil, too, is made by the wretched, and by some who live an evil life, and use filthy words; and still the liquid is made use of unhesitatingly in food, in light, and even in the holy chrism.”

<sup>70</sup> Optat. v. 6.—“I return now to that doctrine of yours: How doth he give, who hath not what to give?...The expression is acquired in the street, not read in a book....For if (as you choose to say) man gives, God calls; and if God call, and that amongst you is all that is, and can be, given, let conversion become a conversion to you; let those whom you baptize, be baptized in your name.”

<sup>71</sup> Conf. Aug. P. i. Compare Apol. Art. iv.; Conf. Gallic. c. xxvii.—“Yet we by no means deny that hypocrites, and many of the reprobate, are commingled with the faithful, but their wickedness cannot blot out the name of Church.” (Still they say (n. xxviii.) that any communication with the

those who dispense the sacraments do not affect their validity and power,<sup>72</sup> has been acknowledged by the reformers.

#### I.—COROLLARY.

That Church, therefore, must be the true Church, which bears upon itself the marks of Unity, Catholicity, Apostolicity, and Sanctity.

Whatever Church possesses these qualities, whatever Church was founded by Christ, and has continued to exist as founded by him, must be the true Church: the Church of which this cannot be said, cannot be the true Church. These qualities are the sufficient and necessary marks of the Church, by which it exists in itself and for us, and without them it could not exist

Catholic Church would defile them.) Ibid. c. xxviii.; Conf. Helv. I, c. xvii.—“Again, not all who are reckoned in the Church, are holy, and living, and true members of the Church. Wherefore the Church of God is with propriety compared to a net, which draws in fishes of every kind; and to a field, in which are found cockle and wheat. We know, moreover, of what character were the Churches of the Galatians and of the Corinthians, in which the Apostle reprehends many and grievous crimes, and yet he styles these very same—holy Churches of Christ.”

<sup>72</sup> Conf. Aug. P. i. Art. viii.—(What is the Church). “Though the Church is properly the congregation of the holy, and of true believers, yet, since in this life there are many hypocrites and evil men mixed up in her body, it is allowed to make use of the Sacraments, which are administered by the wicked, according to the declaration of Christ (Matt. xxiii. 2): ‘*The Scribes and Pharisees sit in the chair of Moses,*’ &c. The Sacraments and the Word are efficacious through the ordination and command of God, though they be administered by the wicked.” Compare Apol. Art. iv.



in itself or for us, that is, it could not be the true, discernible, Church: it could not be known with certainty. Those, who make the marks of the Church to be the true preaching of the word of God, and the true administration of the sacraments, make that, which is in itself unknown to be the sign of that which is known.<sup>1</sup> Now it is evident that the sign, the mark of a thing must be something more clear than the thing signed, to which it belongs, and which it is to make known to us. Those who make the true preaching of the Gospel and the true administration of the sacraments the marks of the Church, invert the natural order of things. For the Church was instituted for this very purpose, that we might be instructed in the true doctrine of Christ and be made partakers of the true sacraments, and that we might be certain that we were being instructed in the true doctrine, and that we partook of the true sacraments. Through the visible Christ we come to the Logos; we seek a man by his body, not by his soul, for we know that where

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<sup>1</sup> Conf. Aug. P. i. Art. vii.—“But the Church is a congregation of the godly, in which the Gospel is duly taught, and duly administered, and in which the Sacraments are duly administered.” Apol. Art. iv.—“We add the marks—the pure doctrine of the Gospel and the Sacraments.” Conf. Gallic. Art. xxvii.—“We affirm, from the Word of God, that the Church is an assembly of faithful men, who agree in following the Word of God, and in upholding pure religion.” The Anglican Confessions, Art. xix.—“The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ’s ordinance, in all those things that of necessity are requisite to the same.”

that is, this must be. We discover the interior, and that which is beyond our senses, by the exterior, and by that which is within reach of our senses. We comprehend the existence of the latter by means of our senses and with full objective certainty, and by this means we are assured of the existence of the former, which is above our senses. That amongst the marks of the Church, Unity and Catholicity, as they are more comprehensible than Sanctity, possess a higher respective dignity as marks by which the Church is made known, will be readily granted. But on the other hand, the absence of a holy perfection of life, and the entire renunciation of the higher degrees of perfection,—the Evangelical counsels, of virginity and voluntary poverty—by which a more severe adherence to Christ is made known; further, the declaration of principles which teach that free will is nothing, and that all so-called good works are evil, is a sufficient condemnation of many Churches that claim Divine institution.

#### II.—COROLLARY.

Therefore, that Church, the origin of which is in the highest antiquity, which has persevered in a continuity of succession, from the earliest ages down to the present day, namely, the Catholic Church,<sup>1</sup> is the true

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<sup>1</sup> Augustin.—“The Catholic Church is the only one, to which different heresies give divers names, whilst they are each one known by their own names, which they dare not deny. Hence, those who would judge, and whom no preju-

Church; for this Church has all the qualities, all the marks which have been above developed: for as it has always continued in a state of coherence, it is, in its development only a continuance and progress of one and the same Church; for if it were otherwise, the Church of Christ would be without duration, without progress in time, which would destroy its Catholicity in time; and as this is one and the same thing with the existence, with the idea of the Church, the Church must long ago have disappeared. It is self-evident that a development of the Church, of Christianity, of the dogmas which it contains,—a development from within to without, does not destroy the unity of the Church, but only shews its vitality, that it demonstrates its self-coherence and non-inanimation, its durability and non-rigidity. This is the Church, which, in the times of persecution, possessed such immense numbers of martyrs and confessors, which God has always distinguished by miracles,<sup>2</sup> and in which He still listens in the most extraordinary manner to the prayers of the faithful.

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dice prevents, may determine to which the name of Catholic, which all desire, is to be accorded." De Util. Credendi, c. vii. n. 19.—"The Church of the saints is the Catholic Church; the Church of the saints is not the Church of heretics." In Ps. cxlix. n. 3.

<sup>2</sup> "It has often happened in the brotherhood, on account of some necessity, when the Church of the place has prayed with fasting and much supplication, that the spirit of the dead has returned, and the man has been granted to the prayers of the saints."—Irenæus Adv. Hær. ii. 31, n. 2 (Cf. 32, n. 4); Orig. Cels. ii. 8; Eusebius, H. E. v. 7; Aug. Civ. Dei, xxii. 7.

## III.—COROLLARY.

Therefore, no modern Church is the true Church ; for the modern Churches have not those qualities which we have found to exist in the Church of Christ, because they are not in relation of succession and continuity with the ancient Church ; the condition of the preservation and handing down of the properties of the first Church does not exist in them ; because, moreover, as they form no union with the first Church, neither do they in and with themselves. In their teaching, they are in a constant (not development, but) change ; or rather, in a constant development and adoption of the negative principle. Amongst them there is no objective, permanent faith, to which all must subject themselves, but each one believes whatever he can, according to his own private understanding and feelings ; or whatever he pleases, according to his subjective predilections. That no modern Church will acknowledge its recent origin, we can easily understand ; and we can understand still more easily, that a Church which knows no connexion with the ancient Church, must therefore necessarily be a Church different from the Church of antiquity—a modern Church. That there never can be a sufficient reason for breaking the connexion with the ancient Church, will be shewn more fully when we come to speak of the indefectibility of the Church.

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## SECTION V.

## OBJECT OF THE CHURCH.

The object, the end for which the Church was instituted, is to be not only the living and permanent expression of Christianity, but the organ of its preservation and extension. In the Church, Christianity resides, and manifests itself outwardly in place and in time ; it maintains itself, and displays itself, in the Church as real and effective. In the Church, as in its external form of manifestation, Christianity attains its end, which is the revelation of truth and of grace, of the majesty, justice, and mercy of God, and of the redemption of man in Christ ; the destruction of the separation between God and man, between the heavenly and the earthly creature, between one portion of mankind and the other ; the gathering together of all creatures in the one Christ, by one Holy Spirit, to the one Father (Ep. ii. 12-22 ; iv. 3-6 ; Coloss. i. 19-23) ; and finally, the sanctification of the world by its power and virtue.<sup>1</sup> The means to this end, are a real imparting, and a free, active acceptance of the truth and grace of Christ, in doctrine and in the sacraments.

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<sup>1</sup> According to Hermes, Past. l. i. vis. i. c. 1 ; vis. ii. c. iii. "the world was created for the Church," as Malebranche also theologizes. To this we have only one remark to add, that if our first parents had not fallen, men and all intelligences would have formed, and remained, only the Church of the Divine Logos ; now they form the Church of Jesus Christ.

To arrive at this end, the Church is *in* this world, but not *of* this world. If it were not *in* this world, it could not attain this end, as it could not if it were of this world. For this purpose, a true concord between the Church and the State is highly beneficial,<sup>2</sup> whilst an attempt to confound them together, to reduce the Church to the condition of slavery, and to degrade it into a means to work out the designs of the State, is prejudicial to both, as it is perverse and indefensible in itself.<sup>3</sup> The Church cannot subject itself, as an external power, to the State; much less can it lend itself as a means for forwarding the ends of the State.

#### SCHOLION.

Hence becomes manifest the distinction between the Church and the State :—

1. In each there is a different object, and different means by which this object is to be obtained.

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<sup>2</sup> St. Leo says,—“ Human affairs cannot be prosperous unless both the regal and sacerdotal authority defend those things which appertain to the Divine worship.” Epist. ad Pulcher. (lx. Ball). St. Bernard writes,—“ May my mind never enter into the opinion of those who say that the peace and liberty of the Churches are injurious to the State; or that the prosperity and exaltation of the State is prejudicial to the Churches. For God, who is the institutor of both, did not unite them to destroy, but to support each other.” Epis. 244. Constantine, in his Epistle to the bishops who were not present at the Council of Nice, says,—“ I, who am one of you, being present with them (the Nicene bishops); for I will not deny that which is my special joy, that I have become your fellow-servant.” (Apud Socr. i. 9).

<sup>3</sup> “ Let laics attend to and regulate their own affairs, namely, secular things; and let clerics attend to and regulate

2. In the words of our Lord, "My kingdom is not of this world; give to Cæsar the things that are Cæsar's, and to God the things that are God's"; and in His designation of the Church as the Kingdom of Heaven, this distinction between the Church and the civil power is sufficiently declared.

3. The Apostles never considered themselves servants of the State, but ministers of God and of Christ; and they exercised their ministry even against the will of the emperors.<sup>1</sup>

4. From the very commencement of its existence, the Church declared, in the most decided manner, that it was distinct from the State; and during the persecutions it was made to feel that it was so. Its confessors and martyrs could proclaim it, when they were permitted to return from their dungeons, and from their labours in the mines. But the clearest evidence

their affairs, namely ecclesiastical things."—Humbert adv. Simonaicos, iii. 9.

<sup>1</sup> Hilary.—"Tell me, O bishops, what supports did the Apostles employ in preaching the Gospel? Assisted by what powers, did they preach Christ, and convert nearly all nations from idols to God? Did they take to themselves any dignity from the palace, when in their prisons they sung hymns to God? And did Paul gather the Church together by royal edicts, when he was made a spectacle in the theatre? Did he defend himself by the patronage of a Nero, a Vespasian, or a Decius? By the hatred of these men against us, the confession of the Divine preaching has flourished." *Contra Auxent.* n. 3. Innocent I.—"If, in the cause of religion, there should be any difference amongst the bishops, the decision should come from the bishops. For to them belongs the interpretation of Divine things." *Ep.* viii. (Constant.) ad Arcadium, n. 1.

is borne to this truth, by the testimonies of a Hosius of Cordova,<sup>2</sup> of a Hilary of Arles (Lib. ad Constantium), of Lucifer of Cagliari,<sup>3</sup> of Ambrose;<sup>4</sup> and later, of Gregory II,<sup>5</sup> of Ratramnus<sup>6</sup> and Humbert.<sup>7</sup> It is proved also by the histories of St. Athanasius, St. Basil, pope Liberius, and others. That in things

<sup>2</sup> In his Epistle to Constantius (apud Athan. in Histor. Arian. ad Monachos, n. 44).—"Do not intrude thyself into ecclesiastical matters, and presume not to counsel us in these things; but rather learn them from us. God has given to thee the kingly power; to us he has confided the affairs of the Church; and as he, who would deprive thee of thy power, would oppose the ordinance of God, so fear thou, lest drawing to thyself the things of the Church, thou fall under a heavy accusation."

<sup>3</sup> "Prove to me (Constantius) that you have been appointed judge over us. Prove that you have been appointed emperor in order that you may compel us, by your arms, to fulfil the will of your friend, the devil. As you cannot prove this, because you are commanded, not only not to tyrannize over the bishops, but so to obey their commands, that if you should endeavour to subvert their decrees, if seized in your pride, you should be called to die, how could you say, that you can judge bishops, whom unless you obey, you shall be punished by God in a heavy pain of death."—(Pro Athanasio, l. i).

<sup>4</sup> "The Church is of God. It ought not to be subjected to Cæsar, for the Temple of God cannot be the right of Cæsar."—(Ep. xxi. n. 35). "The emperor is in the Church, not over the Church."—(n. 36).

<sup>5</sup> "For as the priest has not power to enter the palace, and to distribute royal honours, so the prince has not power to enter the Church to make decrees amongst the Clergy, to offer sacrifice, or to touch the symbols of the sacred mysteries, nor to participate thereof, without the priest. Let each of us remain in the calling in which we have been called by God." (Epist. ad Leonem Isaur.)

<sup>6</sup> Contra Græcorum Opposita, i. 2.

<sup>7</sup> Adversus Simonicos, iii. 9, 11.



purely spiritual, temporal rulers cannot command, but that Christian rulers are bound in these things to obey their superiors in the Church,<sup>8</sup> is a truth that must always stand firm. This has been acknowledged by Christian princes themselves, such as Constantine,<sup>9</sup> Valentinian I,<sup>10</sup> and Charlemagne (Libb. Carol. I. 6). Hence the Canons, by which the Church has endeavoured to maintain free the election of bishops,<sup>11</sup> and the decision of purely ecclesiastical affairs.

5. The distinction between the Church and the State is manifest also from the object of the Church and the means which it employs to accomplish that object, from its origin, its collective qualities, its Unicity, its Universality, its Apostolicity, its Duration,

<sup>8</sup> Constit. Apost. ii. 11 ; Epiph. Hær. xxix. 3, 4 ; Ambros. loc. cit.

<sup>9</sup> "You (the bishops) are *within* the Church ; but I have been appointed by God, bishop of the things that are without the Church."

<sup>10</sup> St. Ambrose praised the edict by which Valentinian I. decreed, that "In a cause of faith, or of any ecclesiastical order, he should judge who was not unequal in office, or dissimilar in right ; that is, he wished that priests should judge concerning priests ; and moreover, if at any time a bishop should be accused, and his life were to be examined, he decreed that this cause should be referred to episcopal judgment." (Epist. xxi. ad Valent. Junior.)

<sup>11</sup> Con. Apost. xxx.—"Let the bishop who has been elected by the secular power, be deposed." Con. Nicen. ii. c. iii.—"Every election that has been made by secular princes, of a bishop, or priest, or deacon, shall be of no effect, according to the Canon which says,—'If any bishop, having used the assistance of secular magistrates, shall become possessed of a Church, let him be deposed and removed, as also all who communicate with him.'"

and in fine from its properties which we have hitherto examined and shall hereafter examine. The state is an expressed nationality, developed into a clear system; it is only humanity confined to time and space, whereas the Church represents a pure, universal humanity. In its origin and tendency, the state is necessarily particular; the Church is, as necessarily, the contrary to this. The state looks to the development of a nation in some particular form of liberty adapted to that nation; the Church endeavours to develop man, in his innate, high, absolute liberty, in God and before God. Even the Reformers (Luther, Epist. 1625 to Melanchthon, 1530) laboured to prevent the confusion of Church and State,—although Luther, at a later period, gave up the Church as a prey to the State, and Calvin wished to change the Church into a secular power.

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## SECTION VI.

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### VITALITY OF THE CHURCH.

The Church has its present, its past, and its future, not in relation to its essence it itself, but in regard to its development for the spirit and life of creatures. It is not an abstract, rigid, solitary Present, void of past and of future, but an organic existence extending into space and persevering through time—an existence which is ever seeking to expand itself and to embrace all within its circle of life and process of assimilation,

which presents its intensity as extensive into space and protensive into time.

The Church is in a state of constant progression, not, as we have already said, in its substance, but in the development of its substance in and for us.

In the Church we must establish and distinguish the *internal*, that is, Christianity, and the *external*, that is, Ecclesiology, as two momenta, or sides of the Church. On both these sides the vitality of the Church is manifest. The fulness of its truth and grace ever displays itself more distinctly and more clearly; its organic form, which is caused and required by this grace and truth, manifests itself during the course of time, more decidedly and more beautifully; the dogmas and morality of the Church have been, in the progress of years, more accurately defined, and the degrees and ordinances of its hierarchy more accurately expressed. Without this vitality of the Church, its Unity, Catholicity, Apostolicity, and Sanctity, would be annihilated. Without vitality, without the principle of self-preservation, and of the preservation of all else, it would be the very opposite of a Church, the very opposite of that object which a Church must have in view. To live implies a going out of self and residing in self—procession and immanence. This vitality is denied by all those, who maintain an abstract, absolute, primitive Christianity, who acknowledge the Church only in its origin, as also by those, who seek the Church, as to be, not as yet existing, in futurity; by those therefore, who look upon the Church only

retrospectively, and by those who view it only prospectively; who place the end at the beginning, or the beginning at the end; but who, either criminally or deceiving themselves, deny the intervening process, the totality and continuity of the one and the same Church in its development. <sup>1</sup>

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## SECTION VII.

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### INDEFECTIBILITY OF THE CHURCH.

1. That it is impossible that the Church should ever disappear from this world, we are taught by the words of our Lord, "Upon this rock I will build my Church, and the gates of hell shall *never* prevail against it" (Matt. xvi.). In this passage, whether we give to the words "gates of hell," the signification of the "power of death or destruction" or "of the evil principle," the same impossibility, that the Church should ever fail, is equally declared. The same is evident from the words, "Behold I am with you all days, even unto the end of the world" (Matt. xxviii. 20), and from the promise, "I will ask the Father, and he will give you another Paraclete, who will abide with you for ever" (John xiv. 16). It is evident also from the term "kingdom of Heaven," which is so often applied to the Church in the Gospel.

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<sup>1</sup> It is unnecessary to allude here to the celebrated "Essay on the Development of Christian Doctrine," by Mr. Newman.

2. The Apostle also proclaims the Church to be indefectible, when he calls it the Pillar and the Ground of truth, the Body of Christ, the Plenitude of God ; and when he declares that the glory of God is continued in it.<sup>1</sup>

3. The same truth is contained in all the prophecies of the Old Testament, which foretell the eternal duration of the kingdom of the Messias.

4. The Church was convinced from its very commencement, that it could not be destroyed, that it would not disappear, or be interrupted. Of this conviction we find testimonies in the writings of Ignatius,<sup>2</sup> Clement of Alexandria (Strom. iv. 26), Athanasius,<sup>3</sup> Eusebius,<sup>4</sup> of the Fathers of the Council of Alexandria (A.D. 321), Chrysostom,<sup>5</sup> Theodore of Heraclea,<sup>6</sup> Theo-

<sup>1</sup> Eph. iii. 21.—“To him be glory in the Church, and in Christ Jesus, unto all generations world without end.”

<sup>2</sup> Ignat. ad Eph. c. xvii.—“On this account he received the ointment on his head, that he might breathe incorruptibility upon his Church.”

<sup>3</sup> Athan. in Ps. lxxxvi. 28.—“Understand, by the throne of Christ, the Church ; for in it he abides. The Church of Christ then, he says, shall be refulgent, and shall enlighten all under heaven, and shall be lasting in its duration, as the sun and moon.”

<sup>4</sup> Eus. in Isaiah xxxiii. 20.—“But standing upon a rock, it remains indefectible for ever.” Ibid. Præp. Evang. i. 3.—“To stand and continue immoveable, being by his power strengthened and embedded on a rock, immoveable, and which cannot be broken.”

<sup>5</sup> Chrys. in illud : *Vidi Dominum* : Hom. iv. n. 2.—“It is easier for the sun to be extinguished, than for the Church to disappear. Who says this? He that laid her foundations: ‘Heaven and earth shall pass away, but my word shall not

doret,<sup>7</sup> and Augustin.<sup>8</sup> They declare that it is founded by God,<sup>9</sup> built on the rock, Christ,<sup>10</sup> protected by Christ,<sup>11</sup> and that the gates of hell shall never prevail against it.<sup>12</sup>

### 5. The Unity and Catholicity of the Church neces-

pass away.'” Ibid.—“The Church is more firmly established than the heavens.” In *Inscriptio. Act. Hom. ii. 1.*—“Though so great perils assault us, and attack us, as to drive us headlong to hell itself, the Church remains immoveable.” Cf. *adv. Judd. v. 2, 3.*

<sup>6</sup> In *Ps. xc. 9.*—“Which Church shall not be moved, being founded upon the rock.”

<sup>7</sup> In *1 Tim. iii. 15.*—“These (the faithful) he called the pillar and the ground of truth; for having been firmly fixed upon the rock, they both remain unshaken, through her acts proclaiming the truth of dogmas.”

<sup>8</sup> *Aug. de Baptiz. c. Donat. iii. 2, n. 3.*

<sup>9</sup> *Eus. in Ps. xlvii. 9.*—“It was not man, but God himself, that founded it for ever; for in this especially her founder is shewn to be eternal, and the structure itself to be established, not by man, but by God himself, in that when so many enemies besiege her, she remains invincible and inexpugnable.” Ibid. in *Ps. lxxiv. n. 5.*—“God says, I have established the pillars of the holy and Catholic Church.”

<sup>10</sup> *Eus. in Ps. xlvii. 2.*—“His Church was built upon the rock, and the rock was himself.” In *Ps. lii. 1.*—“The Catholic Church of God, founded upon the unbroken and immoveable rock of his saving word.” Compare in *Isaias xxxiii. 22.*

<sup>11</sup> *Eus. in Ps. xc. 9.*—“He is her guard and sentinel, walling her round, and guaranteeing that the gates of hell shall not prevail against her.” Ibid.—“Though thousands, or tens of thousands, of invisible or visible enemies and adversaries should rise up against the people of Christ, and against his Church, nevertheless his power would smite them all at one stroke, altogether and at once, both male and female.” Compare *Aug. in Ps. ix. n. 12.*

<sup>12</sup> *Eus. in Ps. xvii. 17.*

sarily imply its Indefectibility. With the Indefectibility of Christianity stands and falls the Indefectibility of the Church, and with the Indefectibility of the Church stands and falls the Indefectibility of Christianity.

6. If the Church were to fail, the work of Redemption would be frustrated, as its organ and medium would be taken away, the world and human nature would fail in their end, and God's work would be deprived of its perfection. God is true, and albeit many members of the Church may be unfaithful on their part, he will nevertheless perfect his work. For as St. Paul says, "Although we believe not, he continueth faithful" (2 Tim. ii. 13; Rom. iii. 3). He who wills that all men should be saved (1 Tim. iii. 5), will not permit that to fail which is to be the means of their salvation. The word of God remaineth (1 Peter i. 23) and, therefore his Church, which he founded by his word, and in which he fulfils his word amongst us, shall remain. The words, which the Word hath spoken, maintain themselves, as Origen says (Cont. Cels. v. 22) as a part to the whole, as a species to the kind; and as the Word cannot pass away, neither can his members, namely the words, which he has spoken. If his words cannot pass away, neither can his Church, which is a chief word, and, as an organization, the embodiment of his word. The Church cannot fail for any, even the shortest period of time, for then Christ and his Spirit would, for a period of time, have departed from it—a proposition which cannot be imagined, for he has said

that he and the Spirit of Truth shall abide with his Church for ever. If we could suppose this interruption, how can we imagine a rejunction? How would the renovation and continuation be connected with the commencement and the past? By another coming of Christ? By a new mission to Apostles? By another descent of the Holy Ghost? These things shall not be again. Or should a man be the means of restoration?<sup>13</sup> The Indefectibility of the Church was clearly recognized by the Protestants in express terms, and yet they separated themselves from it.<sup>14</sup>

#### COROLLARY.

Therefore a separation or defection from the Church can never be necessary or justified.

A separation from the Church would be necessary or could be justified only when the Church had ceased to be the Church of Christ; but according to what we have seen above, this is impossible. However deformed or degraded the Church may have seemed to be at certain periods, it has not ceased, and according to the promise of Christ, it never shall cease, to exist.

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<sup>13</sup> Aug. de Bapt. c. Donatist. iii. 2, n. 3.—“Whence has Donatus appeared? From what land has he sprung? From what sea has he emerged? From what heaven has he fallen?”

<sup>14</sup> Conf. Aug. Art. vii. (de Ecclesiâ).—“They likewise teach, that the one holy Church will endure for ever.” Conf. Belgic. c. xxvii.—“Moreover, this Church has been from the commencement of the world, and will last to its consummation, as it appears from this, that Christ is an eternal king, who cannot be without subjects.”



That the unholy lives of members of the Church, or even of some of its chief ministers, does not destroy the sanctity of the Church, we have already seen. That those, who separated themselves from the Church under the pretext of the unholiness that reigned therein, did not acquire a higher degree of sanctity, a greater victory over their vices and pride, all history, ancient and modern, bears evidence.<sup>1</sup> That the

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<sup>1</sup> Erasmus, Epl. i. xviii. p. 596, (ed. Froben. 1538).—"Now certain Frenchmen are more insane than any Germans. All have in their mouths five words: the Gospel, the Word of God, Faith, Christ, and the Spirit. And nevertheless, I see many here of such character, that I cannot doubt but that they are influenced by the Spirit of Satan." Ibid. l. xx. Epl. p. 715, *ibid.*—"Now these (ceremonies) are got rid of in such wise, that to liberty of the Spirit has succeeded an unbridled licence of the flesh. Certain cities of Germany are filled with erroneous doctrines, with deserters of monasteries, with married priests, and with multitudes of famished and naked wretches. Nothing else is thought of but dancing, eating, drinking, and intrigue (*subagitur*); they learn not, nor do they teach, there is no sobriety of life, no sincerity. Wherever they are, there lay prostrate all excellent discipline and piety.....I know certain persons, who, having been deceived by the smoke of liberty, have abandoned their community, and having changed their mode of worship, have taken to themselves wives; now they are in penury, exile, and hated by those to whom they were dear. Moreover, they are in those circumstances, that though there may be persons who wish them well, yet it is not safe to do them a good turn. Now how their consciences are disposed, God knoweth; and they themselves may know how their new society pleases them at heart. For what is that liberty in which it is not allowable to say prayers, not allowable to sacrifice, not allowable to fast, not allowable to abstain from flesh."

Luther, in Gen. xxiii. 9, T. i. p. 2451, says,—“With regard to our Germany it is evident, according to the great light of the Gospel, that it is clean possessed by the devil. Our youths are impudent and unruly, and will no longer sub-

dogmas of Predestination, of the unfreedom of the human will, of justification by faith without good works, are not peculiarly adapted to bring forth abundant fruits of sanctity, needs no proof (see Calcagnin. Ep. ad Erasum, inter Erasmi Ep. l. xx. p. 738). To prove that those, who dreaded that they should become defiled by any connexion with the Catholic Church,

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mit to education; the old men are loaded with sins of avarice, usury, and many others that may not be told." Again, in his sermon on the Feast of the Purification, he says,—“No one will now bestow a farthing for the Gospel, or for the preacher, but all would rather steal and rob from the poor Church what our ancestors have given.” (Walch Th. xiii. p. 2536).

Calvin, de Scandalis, T. ix. p. 71, (ed. Amstelod. 1667).—“When so many thousand men, having thrown off the papal authority, eagerly enrolled themselves under the Gospel, how few, think you, have repented of their vices? Nay, what has the majority shewn to have been their desire, than that, having shaken off the yoke of superstition, they should rush into every species of licence.”

Zweckius (preacher at Constance), Epl. ad Calvin. inter Calv. Epl. tom. ix. p. 20.—“The discipline of the Church has for the greater part vanished, and cannot perhaps be restored without greater evil; at least, let our princes and magistrates labour strenuously against public vices and scandals, that by this means the Church may be purged, and the name of Christ be respected by others, which may Christ grant..... For things have come to this pass (and I cannot say it without lamentation), that a great part of our people believe that they have escaped from the reign of Antichrist when they can play with the goods of the Church at pleasure, and are subject to no discipline.” “O splendid Christianity!” (Willibald Pinkhermer says). “I know, and it is the truth, that even unbelievers were not guilty of such fraud and crime as those are who call themselves Evangelicals. For the fact is evident to be seen, that there is now neither faith nor hope, no fear of God, no love of one’s neighbour; but there is a rejection of mercy and goodness, of art and of learning; nor do they now think of aught, save the gratification of the body,” &c. Epistle to Tscherte (Remains of Albert Durer, p. 166).

did not preserve themselves free from all stain either in doctrine or in morals, theology would have to abandon its own sphere and to employ itself with history most disedifying. This would be as much below its dignity as it is unnecessary, for here we have to treat of things rather than of persons ; although it is evident that where a form of religion or of a Church is to be instituted or essentially remodelled, persons are brought more strikingly before us, than when unworthy persons may be invested with the ministry of a Church, which does not exist by them, but independantly of them.

The opponents of the Catholic Church object to its defenders, that from the *idea* of the Church they infer its *reality* ; that they give the attributes of an ideal Church, as they please to express themselves, to the real Church. But it is not so. For the idea and the essence of the Church, which was founded by Christ through his Apóstles, are truly known and declared by the real, actual institution and constitution of the Church, and from the clear declarations of Christ and his apostles ; and as in the institution of the Church, its Indefectibility is essentially contained and is evident, it follows as a necessary consequence, that the true Church has never ceased to exist, and that the Church, which has existed through all ages from the times of the Apóstles, is the true Church. As the distinction between an ideal and historical Christ must be rejected, so must the distinction between an ideal and historical Church. The true Church of

Christ is a real Church; and the real, existing, continuing Church is the true Church of Christ. A mere ideal Church is a Nothing and for nothing; the real Church is alone all and for all. In the will and fact, by which it is realized, is contained and guaranteed the certainty of its true reality, which shall continue to the end of time. In its real institution is contained the promise and the power of its continuance as real, for ever. As it has existed from the beginning, it has never disappeared; had there been a time in which it had not existed, it could never have existed. He, who said that it must be, said also, that it should be for ever; and whoever would accuse him of falsehood with regard to the latter assertion, has already denied him all claim to credibility with regard to the former, and has called in question his mission and divinity.

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## SECTION VIII.

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### INFALLIBILITY OF THE CHURCH.

1. The Infallibility of the Church—that property which renders it impossible for it to believe false doctrine (*passive infallibility*) or to teach false doctrine (*active infallibility*)—is contained in the promise of Christ, “Thou art Peter (a rock), and on this rock I will build my Church, and the gates of hell shall never prevail against it” (Matt. xvi.); in his declaration (John x.) that no one should be able to take his Father’s and his sheep, out of the hands of his Father

and of him; in the assurance (Matt. xxviii. 20) that he would be present with the apostles to the end of time; and (John xiv. 16) that the assistance of the Holy Spirit should never be taken from them. According to these declarations of our Divine Lord, a defection of the Church from the doctrines and sacraments of Christ is impossible. For if this should happen, He and the "other Paraclete" would be no longer with the Church; or rather, He must have previously forsaken it, for otherwise it could not have fallen from his truth and grace. In the designation of the Church as "Kingdom of Heaven," the same Infallibility is predicated of it.

2. The Infallibility of the Church is declared by the Apostle when he calls it the pillar and groundwork of truth.<sup>1</sup>

3. The same Infallibility was known and declared by the Fathers, by Origen,<sup>2</sup> Cyprian,<sup>3</sup> Athanasius,<sup>4</sup>

<sup>1</sup> Tim. iii. 15.—"The pillar and the ground of truth." Connected with the foregoing words, the passage is just and significant; if connected with the following (as some writers have wished to unite it), it is cold and tautological. Before the sixteenth century, it never occurred to any one to give this latter reading.

<sup>2</sup> In Matth. Com. Ser. n. 47.—"We ought not to give heed to those who say: Lo, here is Christ, but they do not shew him in the Church, which is full of splendour from the East even to the West, which is full of true light, which is the pillar and the ground of truth."

<sup>3</sup> Epl. lv.—"Signifying, indeed (Peter in John v. 69, 70), and demonstrating that those who should depart from Christ, perished through their own fault; nevertheless that the Church, which should believe in Christ, and which should hold once

Basil,<sup>5</sup> Epiphanius,<sup>6</sup> Chrysostom,<sup>7</sup> Cyril,<sup>8</sup> Isidore of Pelusium,<sup>9</sup> Fulgentius,<sup>10</sup> and others. They designate

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all that it should learn, should never by any means depart from him.”

<sup>4</sup> *Adversus Ari.* iv. 35.—“ Unless the Lord build the house and guard the city, the builders labour in vain, and in vain the guardians watch; therefore the things that appertained to the Jews have been destroyed, for they but foreshadowed; the things of the Church have been firmly established; for she is founded upon a rock, and the gates of hell shall not prevail against her.”

<sup>5</sup> On the words “City of strength” (*Ps. lix.*), he says:—“ The Church is here perhaps spoken of, which is indeed a ‘city,’ as it is a body which is governed by laws; ‘of strength,’ on account of the defence of the faith.”

<sup>6</sup> *Hær. lxxv.* 14, *Anchorat. lxxxiii.*—“ Being trodden down and bruised, not prevailing against the truth; for the gates of hell are all heresies, but they shall not prevail against the rock, that is, against the truth.”

<sup>7</sup> In *Psalm ix. n. 6.*—“ And the Church is justly (styled) a mountain, because it is established, and firm, and unshaken; for as it is not possible for a mountain to be shaken, so neither is it possible with the Church of God.” *Ibid. in Isaiam, Hom. 11, n. 2.*—“ He calls the Church a mountain, and her tenets inexpugnable.” *Ibid. Hom. in illud: in quâ potestate, n. 8.*—“ The Church is a sea of reverence, not full of waves, but full of faith; the bark of doctrine suffers not shipwreck amongst us, it is not beaten to and fro, it is not disturbed, it is not buffeted by storms, but it sails into the souls of those that love God as into a tranquil harbour.”

<sup>8</sup> *Cyril. Alexan.*—“ (Nestorius) not considering that Christ founded the Church upon a rock, and that the gates of hell shall not prevail against her; but by no means does he condescend to follow the common opinion which is that of all who are accustomed to form right judgments, he introduces novelties.” *Ibid. in Isaiam xxxvi. 1.*—“ It is moreover probable that those that raised this canticle spoke it of the Church of our Saviour: behold a strong city and our salvation; for the gates of hell shall not prevail against it.” *Ibid. in Serm. b. iv. Or. 11.*—“ But the Church is altogether un-

the Church as "the Pillar and Ground of Truth,"<sup>11</sup> as the bride, betrothed and for ever espoused to Christ.<sup>12</sup>

4. The Infallibility of the Church is co-ordinate with its Indefectibility; for if the Church should teach error for the truth of Christ, it would cease to exist.<sup>13</sup>

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## SECTION IX.

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### NECESSITY OF THE CHURCH.

The character of Necessity is here given to the Church, in the sense, that entrance into the Church is

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moved; having Christ as its foundation and firm basis." Compare in Sophon. n. xx.

<sup>9</sup> "The divine word designated as the gates of hell the vexations of the impious, the blasphemies of heresies, which the Church of God resisting, she verily conquers them, but is not conquered by them." Isidore of Pelusium, lib. i. Epl. ccxxxviii.

<sup>10</sup> Fulgentius De Æthiopsis Baptismo, c. x.—"The Church therefore is not truly called the pillar and the ground of truth, if in the very principal mystery of salvation (baptism) she is found weak. But since she is with truth called by the Apostle the pillar and the ground of truth, what is allowed and received within her, according to the appointment of the Church herself, in the holy mysteries of redemption and human reconciliation, is received on the authority of firm truth."

<sup>11</sup> Eus. in Ps. lxiv. 5; Amb. de Jacob. et vita beata, ii. 5, n. 20, 7, n. 34.

<sup>12</sup> Ephr. Par. ad Pœn. xl. t. iii. p. 489; Opp. Syr. Theod. in Osee. 11, 23; Peter. Chrysol. Serm. lxi.—"That you may acknowledge the spouse of Christ which shall remain for ever in the society of Christ."

<sup>13</sup> Hier. in Ps. cxxxiii.—"The Church consists not in walls, but in the truth of dogmas. Where true faith is, there is the Church."

not merely a thing that may be, and which is left to the subjective option of individuals, but as it is a necessary act of obedience, which is required of every one, to whom the knowledge of it may have arrived.

1. When Christ imposed on his apostles the commission of making all men his disciples by teaching and by baptism (Matt. xxviii.; Mark xvi.), he correlatively imposed upon all men the obligation of becoming his disciples. He expressly declared, that they, who did not hear his apostles did not hear him;<sup>1</sup> that he, who did not believe, should be condemned (Mark xvi. 16); that he, who was not born again, could not enter into the kingdom of Heaven (John iii.); that he, who did not eat his flesh, should not have life in him (John vi.). This necessity is represented also by the similitude of the one fold of Christ (John x.), wherein there are repose and abundance of food, and into which all sheep were to be collected, that there might be but one fold and one shepherd; also in the parable of the feast, to which those, who refuse to come, incur the anger of the King, and again in the similitude of the vine-stock, the separated branches of which are doomed to be cast into the fire. (John xv.)

2. This necessity of the Church is evident also from the labours of the Apostles, by which they endeavoured

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<sup>1</sup> Matth. x. 14-15.—“And whosoever shall not receive you, nor hear your words: going out of that house or city, shake off the dust from your feet. Amen, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.” Compare Luke x. 16.



to bring all nations within the Church, and to preserve all the members of the Church in unity; from the designation of the Church as the Body of Christ, as the Glory (Eph. iii. 21) and Plenitude (Eph. i. 23; iii. 19) of God; as the Mother of all true children and heirs;<sup>2</sup> from its declaration of the necessity of salvation, of salvation in Christ alone, of the participation therein only by faith and baptism, and by its constant exhortation to obedience and faith.<sup>3</sup>

3. The necessity of the Church is proclaimed in the Old Testament, by the declaration of the necessity of the subjugation of all kings and princes to the sceptre of the Messias. (See Psalm the second.)

4. The Church has always been convinced of its Necessity, and has never ceased to declare it both by word and deed.

5. 1<sup>o</sup>. The Church is the means and organ, instituted by the Author of Christianity for the preservation and propagation of Christianity; it is Christianity itself, as we have often declared, in its local and temporal manifestation. With the necessity of Chris-

<sup>2</sup> Gal. iv. 26, 30.—“But that Jerusalem, which is above, is free; which is our mother.....But what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.”

<sup>3</sup> 2 Cor. ii. 9; Rom. vi. 16, 17.—“Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or of obedience unto justice. But thanks be to God, that you were the servants of sin, but have obeyed from the heart unto that form of doctrine into which you have been delivered.” Compare 2 Cor. x. 4, 5; Gal. v. 7.

tianity, as the end, must exist the necessity of the Church, as the means; with the necessity of the essence, we must acknowledge the necessity of its form and manifestation to man. 2°. The world is out of the Church, and as it is necessary not to be of this world, so it is necessary to be of the Church. 3°. In the Church, man arrives at the full development of knowledge and of will, at his consciousness and life in truth and freedom, and as, and because, this development is necessary, the Church must also be necessary. That in the Church alone sanctity can be obtained, is a truth that is intimately connected with what has been said; it is a consequence of it and a new proof. But before we pass to the consideration of this point, we may premise that the question is not, who is holy, but what is that which gives the means of sanctity; that it is not an individual, subjective question, but an universal, objective question; that its answer does not regard men, but doctrine, or rather the knowledge of a dogma, revealed by God, the profession of right and of truth, and the rejection of the contrary.

Entering then upon the subject, we say;—1. That Christ describes his Church (John x.) as the Fold in which his sheep find safe and abundant pasture—as a Tree giving repose and life; he describes himself as the Way, the Truth, and the Life; as the Light of the Earth; and his Apostles as the salt of the earth; he declares that Faith and Baptism, by which we enter into the Church, and the receiving of the Eucharist, which is in the Church, are conditions, necessary

for salvation. The Church is built upon a Rock (Matt. xvi.), that the gates of hell may not prevail against it. He, who does not obey the Church, is to be considered as a heathen and publican. (Matt. xviii.) To the Church, in the persons of its chief ministers, are entrusted the keys of the kingdom of Heaven. Whatever it loosens on earth, is loosened also in Heaven.

2. The Apostles, in their writings, declare the Church to be the means, the only means of sanctification, when they designate it as the Fulness of God, the Body of Christ, &c. They describe faith in Christ, and baptism through Christ; consequently, entrance into the Church as the only path to sanctity. Hence the formula, "to deliver to Satan," is used as an equivalent "to excommunicate from the Church."<sup>4</sup>

3. That the Church is the means, the only means, of sanctification, is declared by all those prophecies of the Old Testament, which refer to the Messiah, and to his kingdom, as the true blessing, and the only salvation, of the people of God, and of all nations.

4. The Church has always preserved the conviction of its destiny and obligation, and of its powers neces-

<sup>4</sup> 1 Tim. i. 20.—"Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme. 1 Cor. v. 5.—"To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ." Theod. in 1 Cor. v. 5.—"From this we learn, that this cometh upon the excommunicated and those separated from the ecclesiastical body, finding them void of grace."

sary thereto, to lead men to true freedom, justice, and holiness ; and it has, at the same time, preserved the clear knowledge of the wants of men, and of their obligation of surrendering themselves to its voice. Let us listen to the ancient Fathers and Doctors,—to Theophilus of Antioch,<sup>5</sup> to Origen,<sup>6</sup> who, all learned and philosophically educated as he was, yet was devoted, with all his powers and mind, to the Church ; to Cyprian,<sup>7</sup> who, with all his admiration for Tertul-

<sup>5</sup> Ad Autolochum, l. 2, n. 14.—“ God hath given to the world, disturbed and agitated by transgressions, the synagogues, I mean holy churches, in which, as in harbours in islands well furnished with roadsteads, are the doctrines of the truth, to which those fly who wish to be saved.....And as again there are other islands rocky and badly supplied with water, and unfruitful, the abodes of wild beasts, and uninhabited by man, set for the destruction of mariners and those tossed by storms, in which vessels are broken, and those that come up to them are destroyed ; so are the doctrines of error, I mean of heresies, which destroy those that approach them. For they are not directed by the word of truth.”

<sup>6</sup> “ Let those hear these things who rend the Church, and who, bringing in strange and wicked doctrines, think that they can eat the sacred flesh without the temple of God and without the courts of the Lord. Their sacrifices are profane, which are performed against the law of the commandment. They are ordered to be eaten in a holy place, within the courts of the tabernacle of the testimony. The courts of the tabernacle of the testimony are those which the wall of faith encircles, the columns of hope support, and the amplitude of charity distends. Where these are not, the sacred flesh cannot be possessed nor eaten.”—In Lev. Hom. iv. n. 8. “ Let no one persuade himself, let no one deceive himself. Outside this house, that is, without the Church, no one is saved. For if any one goeth out, he becomes guilty of his own death. This blood is a sign, because this is a purification which is signified by blood.”—In Jesu Nave Hom. iii. 5.

<sup>7</sup> De Unit. Eccles.—“ He cannot have God for his father,

lian, held firmly to the idea of the one Catholic Church,—not only in theory, but in practical reality ; to Lactantius,<sup>8</sup> to Cyril of Jerusalem,<sup>9</sup> to Jerome,<sup>10</sup> to Augustin,<sup>11</sup> to Ambrose,<sup>12</sup> to Cyril of Alexandria,<sup>13</sup> and

who hath not the Church for his mother. If any one could escape who was outside the ark of Noah, he too might escape who was outside the Church." Ibid.—"Whoever being separated from the Church is joined to an adulteress, is separated from the promises of the Church, nor doth he come to the rewards of Christ."

<sup>8</sup> Div. Ins. iv. 14.—"It appears that all the prophets foretold of Christ, that it should sometime come to pass, that born according to the flesh of the race of David, he should constitute an eternal temple of God, which is called the Church, and should call all nations to the religion of God. This is the faithful house, this the immortal temple, in which if one doth not sacrifice, he shall not possess the reward of immortality. Of which great and eternal temple, since Christ is the builder, it is necessary that He possess in it an eternal priesthood ; nor can any one come, except through him who built the temple, to the entrance of the temple and to the sight of God."

<sup>9</sup> "There [in the Church] is order, knowledge, reverence, purity."—Catech. vi. 35.

<sup>10</sup> In Joel iii. 1.—"We say that every one, who is saved, is saved in the Church." Ibid. ad Damas, Epl. xiv.—"Whoever shall eat the lamb outside this house, is profane. If any one be not in the ark of Noe, he shall perish before the face of the deluge." Ibid. in Ezech. vii. 15.—"He who departs from the Church shall instantly die of the plague ; he who seemeth to himself learned and diligent, if he do not beware, shall be smitten by the sword of the enemy." Ibid. in Amos iv. 7.—"The Lord raineth upon one city, the Church of true worship ; and upon the other he doth not rain, which is in the conventicles of heretics. And since the former receives an eternal rain, the latter is dried by perpetual aridity, that those who thirst, forced by want, may come to the city of the Lord, from which the copious stream flows which irrigates the torrent of thorns."

<sup>11</sup> De Unit. Eccl. c. ii.—"It is very manifest, that he who

to Theodoret.<sup>14</sup> They designate the Church as holy (Lucif. Cal. pro S. Athan. i. 51; ii. 27), as living (Isid. lib. i. Ep. 370), as full of grace,<sup>15</sup> as the paradise planted by God,<sup>16</sup> as the body of Christ, filled with all good and benediction,<sup>17</sup> as the field of God;<sup>18</sup> in the

is not of the members of Christ cannot obtain Christian salvation." Ibid. Serm. ad Cæs. Eccl. pleb. n. 6.—"Without the Church he can have all things except salvation: he can possess honour, he can possess the sacrament, he can sing *Alleluia*, he can answer *Amen*, he can hold the Gospel, he may have faith in the name of the Father, and of the Son, and of the Holy Ghost, and preach; but nowhere, except in the Catholic Church, can he find salvation." Serm. xxiii. in Ps. lii. n. 10.—"The parents who engendered us to death, were Adam and Eve; the parents who have engendered us to life, are Christ and the Church." St. Augustin, in many other places, and in many ways, declares the same doctrine.

<sup>12</sup> De Virginibus, i. 5, n. 22.—"Of what condition is this virgin that is moistened by the fountains of the Trinity, on whom the waters flow from the rock, for whom the breast never fails, and for whom honey is distilled? According to the apostle, the rock is Christ; therefore, through Christ, the breasts fail not; through God (the Father), charity; through the Spirit, the flood. This is the bounty which irrigates the Church: the Father, Christ, and the Spirit."

<sup>13</sup> C. Anthropomorph. c. xii.—"They therefore bear the gift (the Lamb) out of doors, who celebrate it not in the one and Catholic house of Christ,—that is, in the Church."

<sup>14</sup> In Isaiah Nave. interr. 11.—"And salvation comes to us through the Church; but they that are out of it shall not enjoy eternal life."

<sup>15</sup> Aug. Civ. Dei. xvii. 3, 8.—"The Church of Christ, the city of the great King, full of grace and faithful in her progeny."

<sup>16</sup> Iren. v. 20, n. 2; Cyr. in Isaiah li. 3, l. iv. Or. v.

<sup>17</sup> Bas. in Ps. xlv. n. 5; Theod. in Eph. i. 23.

<sup>18</sup> Aug. in Ps. xxxvi; Enar. Serm. i. n. 4.—"The Lord's earth is His Church; the Father, as a husbandman, irrigates it and tills it. For many make a shew of performing good

Church is God's good pleasure,<sup>19</sup> and the dew of his graces ;<sup>20</sup> in it God the Triune dwells ;<sup>21</sup> in it is the knowledge of God,<sup>22</sup> of Christ,<sup>23</sup> the knowledge of truth,<sup>24</sup> the overflowing of the blessings of Christ ;<sup>25</sup> for the Church Christ died ;<sup>26</sup> in it is his sacred body ;<sup>27</sup> in

works ; yet, since they dwell not in the land, they belong not to the husbandman. Therefore perform they good actions, not without the land, but dwell in the land."

<sup>19</sup> Ambros. de Interpell. David. ii. 2, n. 9.

<sup>20</sup> Jerome in Mich. i. 14, 15.

<sup>21</sup> Augus. de Symbol. c. vi. n. 13 ; Ambr. Virg. i. 5, n. 22.

<sup>22</sup> Jerome in Jerem. c. xxxi.—"Let us ascend unto Sion,—that is, unto the Church, where is the sight and the vision of God."

<sup>23</sup> Greg. Nyss. in Cantic. Hom. viii. ; Orig. in Luc. Hom. xviii.—"Seek Jesus therefore in the Temple of God ; seek him in the Church ; seek him amongst the doctors that are in the Temple, and that do not depart from it." Cyr. Alex. in Isaiam li. Or. 11.—"But the Sion of the understanding, which is the Church, flieth above every creature visible and invisible, and approacheth to the nature that is above all things ; for it is filled with the light of God, and recognizes him as the worker and framer of the whole, and attributes to that nature, and to it alone, power over all things."

<sup>24</sup> Constantine apud Eus. Vit. Const. iii. 65.—"As many as are zealous for true and sincere religion, come unto the Catholic Church, and participate in her holiness, by aid of which you will be enabled to come to the truth."

<sup>25</sup> Greg. Nyss. in Cantic. Hom. xiv.

<sup>26</sup> Greg. Naz. Epl. xxii.

<sup>27</sup> Orig. in Matth. Comm. Ser. n. 47.—"In the entire of which is the entire presence of the Son of Man, saying to all dispersed throughout the world (qui ubique sunt),—'Lo, I am with you all days, even to the consummation of the world'; and, such is the economy of his passion, wherever the body of him shall be, who fell that he might raise those that had fallen, there shall be congregated the eagles, not all of every sort, but the eagles that are his disciples."

it are the true, life-giving doctrines;<sup>28</sup> in it the true faith that was taught by the Apostles.<sup>29</sup> The Church penetrates through the truth, which no admixture has disturbed (Greg. Nyss. in Cantic. Hom. xiii.); in it is love,<sup>30</sup> and true life;<sup>31</sup> it dispenses life and holiness;<sup>32</sup> in it are the keys of heaven,<sup>33</sup> the Holy Ghost;<sup>34</sup> in it

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<sup>28</sup> Orig. in Cantic. l. iii. T. iii. p. 71, (ed. De La Rue).—“But we may take the wood of the forest to mean those angels, who have seemed to be the authors and abettors of each heresy. So that the Church may appear to say, when comparing the sweetness of Christ’s doctrine with the asperity of heretical tenets, and with heresy’s barren and fruitless teaching,—that the honey, sweet and pleasant, are the Church’s dogmas, which are preached in the Church of Christ; that the wood of the forests are those which are professed by the divers heretics.” Eus. in Ps. lxxxvi. 4.—“For in it alone is proclaimed the kingdom of heaven.” Ibid. in Isaiam xi. 9.—“Thus signifying that the Church of God, which labours throughout the whole world, and which proclaims in it godly instruction, is the cure of the ills of life, washing out, as with a copious stream, all the soul’s wickedness.”

<sup>29</sup> Iren. Præf. in l. iii. adv. Hær.—“Thou wilt resist them (the heretics) in behalf of that faith which alone giveth life, which the Church hath received from the Apostles, and hath distributed to her children.” Compare Liber. Epl. v. ad Eus. Vercell. (Galland v. p. 67).

<sup>30</sup> Aug. in Ps. xxi. Enar. n. 19.—“The heretics were able to rend the Sacraments; charity they did not divide. And since they could not divide it, they departed; but it remains entire. It falls by lot to certain persons. He who possesses it is secure. No one moves it from the Catholic Church; and if any begin to possess it out of the Church, it is put inside, as the branch of the olive tree by the dove.”

<sup>31</sup> Adamant. De Rectâ in Deum Fide, sect. v. in fin.

<sup>32</sup> Hilar. in Ps. cxxxii. n. 7.

<sup>33</sup> Aug. Doctr. Christ. i. 17; Fulg. De Fide ad Petr. Diac. c. iii.

<sup>34</sup> (Pseudo) Orig. Philosophum Procœm.—“The Holy Spirit



man arrives at eternal life;<sup>35</sup> and in it the human race is saved, as it was once in the ark.<sup>36</sup> Out of the Church there is no hearing,<sup>37</sup> no understanding<sup>38</sup> of the Word of God; no true honouring of God,<sup>39</sup> no holy life;<sup>40</sup> out of the Church, Christ is not to be found,<sup>41</sup> nor the

transmitted in the Church, of which first partaking, the Apostles handed down to the true believers."

<sup>35</sup> Cyr. Hierosol. Cat. xviii. n. 28; Cyr. Alex. in Jes. xxxv. 6, l. iii. T. iii.—"The Church of the Gentiles being enriched with a heavenly stream, and watered with divine graces, and luxuriating in the teaching of the saints, is the nurse of marshes and of the reed,—that is, of those who flourish in Christ unto life eternal through sanctification."

<sup>36</sup> Orig. in Gen. Hom. ii. n. 3.

<sup>37</sup> Ambros. in Luc. x. n. 69.—"Therefore they lose the ear, because they have lost that to which hearing avails them. Many possess not the faculty of hearing, who imagine that they possess it. In the Church all possess it; without the Church none possess it."

<sup>38</sup> Orig. in Joan. tom. xiii. n. i. 6; Hill. in Matth. c. xiii. n. 1; Jerome in Ecclesiast. x. 15.

<sup>39</sup> Bas. in Ps. xxviii. n. i.; Aug. Ver. Relig. c. v. n. 9.—"Neither in the confusion of the pagans, nor in the filth of heretics, nor in the languor of schismatics, nor in the blindness of the Jews, is religion to be sought; but amongst those alone, who, being Christians, are named Catholic or Orthodox,—which means guardians of integrity, and followers of right sentiments." Prosper in Ps. cxxx. 7.—"There is not a place of worship except in the Catholic Church."

<sup>40</sup> (Pseudo) Origen, De Rectâ in Deum Fide, v.

<sup>41</sup> Aug. Enchir. c. v.—"If those things be diligently considered which pertain to Christ, as far as the name is concerned, Christ is found amongst any heretics who wish themselves to be designated as Christians; but in reality he is not with them." Peter Chrysol. Serm. xxi.—"It is the praise of faith so to receive Christ, as he is, and is held, in the bark,—that is, in the Church, in which it is of special salvation to confess that he was born, that he attained manhood, that he

Holy Ghost imparted ;<sup>42</sup> out of the Church the death of Christ avails not to salvation,<sup>43</sup> nor baptism to the remission of sin,<sup>44</sup> or to holiness ;<sup>45</sup> out of the Church there is no eating of the body of Christ,<sup>46</sup> no fruitful prayer,<sup>47</sup> no salutary work,<sup>48</sup> or suffering,<sup>49</sup> no merito-

suffered, was crucified, and buried ; that he ascended into heaven, and sitteth at the right hand of his Father, whence he shall come to judge the living and the dead."

<sup>42</sup> Aug. de Bapt. c. Donat. iii. 17, n. 22.—"Compare Serm. lxxi. n. 30 ; cclxviii. n. 2 ; cclxix. n. 2 ; Lucif. (Cal.) n. xxxvii.—"Which Holy Spirit, since he is in the Church of God, and you have been placed without the Church ; since he doth not abide in you, you are verily proved to possess the spirit of Antichrist." *De non parcendo in Deum delinquentibus.*

<sup>43</sup> Greg. Nyss. Or. xl.—"For whom (heretics) Christ died in vain."

<sup>44</sup> Aug. de Bapt. c. Donat. iii. 17, 22 ; Fulg. de Fide ad Petrum cxxxvi.—"Hold most firmly...that the sacrament of baptism can be amongst heretics, but that it cannot be of avail without the limits of the Catholic Church ; nay, that by the same baptism, destruction is heaped up for those who are baptized *without* the Church, if they return not to the Church." Ibid. de Remiss. peccat. li. c. xix.—"In the Catholic Church alone is given and received the remission of sins, which (Church) the bridegroom himself says is his one dove, his chosen one, which he founded on a rock, to which he gave the keys of the kingdom of heaven, to which he also gave the power of binding and loosing."

<sup>45</sup> Aug. de Bapt. c. Donat. iv. 1.—"Compare de Sym. n. 15.—"The heretics possess baptism as doth a truant bear a mark."

<sup>46</sup> Orig. in Lev. Hom. iv. n. 8 ; Jerome in Isaiam lxvi. 15, 16.

<sup>47</sup> Aug. in Ps. xlii. En. n. 4.—"Whoever prays beyond this mountain, let him not hope that he shall be heard unto life eternal."

<sup>48</sup> Aug. in Ps. lxxxiii. n. 6.—"As many things as many

rious fasting,<sup>50</sup> no virginity,<sup>51</sup> no true martyrdom,<sup>52</sup> no blessing,<sup>53</sup> no purity,<sup>54</sup> no expiation of sin.<sup>55</sup> Out of the

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heretics may perform, if they are not done in the Church, they deposit not chickens in the nest; they will be trampled upon and bruised, they will not be preserved, they will not be guarded." Ibid. cont. Epl. Parm. ii. 3, n. 7.—"Which thing (groping in open day) is common to all heretics, who cannot see a thing most evident placed in the sight of all nations; *without* whose unity, whatever they do, although it seem to be done with great skill and diligence, still it is of no avail to them." Ibid. de Bapt. cont. Donat. iv. 17, n. 24.—"He who hath been put to death without the Church, is proved not to have possessed charity, of which the apostle says:—'And if I should deliver my body to be burned, and have not charity, it profiteth me nothing.'" Compare Fulg. de Fid. ad Petrum, c. xxxix.

<sup>49</sup> Aug. de Patient. n. 23.

<sup>50</sup> Aug. de Jejunio, n. 7.—"Dost thou, with becoming force, bring thy members into subjection, who dost lacerate the members of Christ?"

<sup>51</sup> Chrys. in Philipp. Hom. ii. n. 3; in Psalm xlv. n. 12; Aug. Epl. ccviii. n. 7; Hil. in Ps. xiv. n. 8.

<sup>52</sup> Pacian ad Sympr. Epl. ii. n. vii.—"Who is a martyr out of the peace of the Church, out of concord, out of that mother of whom he ought to be a part? Hear the apostle:—'And if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.'" Compare Aug. Bapt. iv. 17, n. 24.

<sup>53</sup> Jerome in Amos. iv. 7.—"The Lord raineth upon one city, the Church of true confession; and upon the other, which is in the conventicle of heretics, he raineth not. Whilst that receives perpetual rain, this is dried up by continual aridity."

<sup>54</sup> Jerome in Ez. vii. 19.—"All gold will be an object of contempt, and will be reputed for dung and uncleanness. For he cannot possess what is clean, who is without the Church of the Lord." Ibid. Pelus. liber i. Epl. ccclxix.—"All things therefore which are proposed in the Church of God, receive as proved gold, for they have been purified by the divine Spirit of truth; but whatever things are borne about outside her,

Church, adhering to Christ is in vain;<sup>56</sup> there is no salvation, as there was not out of the house of Rahab,<sup>57</sup> or out of the ark.<sup>58</sup> Those who are out of the Church have fallen under the power of the wicked one.<sup>59</sup>

5. Away from the grace and truth of God, which come to us through Christ, there can be no sanctification. This sanctification of grace and truth is not to be found out of the means and organ instituted by Christ,—that is, out of the true Church of Christ. The Church, therefore, can be the only means of sanctification. The principle of a Church, which alone is sanctifying, is so necessarily and so evidently connected with the very idea of a Church, and of Christianity, that all the sects that have separated themselves from the Church: the Novatians, the Donatists, &c., and later, the Reformers, have theoretically,<sup>60</sup> and practi-

though it may be that they possess that which persuades one to gravity of life, leave those who are removed from your contests to investigate and to preserve."

<sup>55</sup> Hil. in Ps. cxlvi. n. 12; Aug. Enchir. lxiv. n. 17; Serm. lxxi. n. 28.

<sup>56</sup> Orig. in Num. Hom. xix. n. 3.

<sup>57</sup> Orig. in Jos. ii. iii. n. 5: Jerome Epl. ad Nepot. Compare Clem. 1 Cor. xii.; Justin. Tryph. cxi.

<sup>58</sup> Cypr. de Unit.; Jerome ad Dam. Epl. xiv.; in Ezech. cxxiii.

<sup>59</sup> Theod. in 1 Cor. v. 4.—"We thence learn that the devil attacks the excommunicated, and those cut off from the ecclesiastical body, finding them void of grace."

<sup>60</sup> Confer. Helv. i. c. xvii.—"We so far value a confession with the true Church of Christ, as to deny that those can be living before God, who communicate not with the true Church of God, but separate themselves from it. For as without the

cally, and most loudly, in the act of their separation, declared the same.

The intolerance which is objected to the principle of one only sanctifying Church, is the intolerance of truth, which cannot cede its properties and powers to error without denying its own reality and essence ; it is the intolerance of God, which can bear no idol, of Christ, who can endure no Belials in his presence. Tolerance of error springs from a narrowness of knowledge, or from corruption of the will ; it is a negation of the existence, or of the possibility of the knowledge, of truth. That intolerance of error does not induce intolerance against persons, is self-evident. God has declared what that is which imparts sanctification, and we repeat his words. Who is holy, only God knows ; and man may not set himself up to judge. This is certain, that whoever sincerely desires to know the truth, desires to know the Church, and is thereby a

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ark of Noe, there was no safety whilst the world was being destroyed in the deluge, so we believe, that out of Christ, who giveth himself to the elect in the Church, that they may enjoy him, there is no sure salvation ; and therefore we teach, that those who wish to live, should not separate themselves from the true Church of Christ." Conf. Belgic. c. xxviii.—“ We believe, that since this holy assembly and congregation is an assembly of those that are to be saved, and since out of it there is no salvation, no one, be his degree or dignity what it may, should withdraw himself from it, that, content with himself, he may live apart ; but that all should alike keep themselves within it, should join themselves and unite themselves to it, should preserve the unity of the Church, and subject themselves to its doctrine and discipline.....Whoso therefore depart from that true Church, and unite not themselves thereto, resist the ordinance of God.”

member of the Church ; so that all men, who are of good will to embrace the truth, and to enter the Church, may be considered as children of the Church; and only those, who by gross and affected ignorance, or by indifference to the truth of God, to the will and grace of God, remain out of the Church, shall be excluded from it, and from salvation.

#### COROLLARY.

Therefore a separation from the Church, or schism, is a grievous sin.<sup>1</sup>

1. This is evident from the properties of the Church, which we have hitherto discussed,—its Unity, Catholicity, Apostolicity, Sanctity, Indefectibility and Necessity.

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<sup>1</sup> Basil clxxxviii. (first Canonical Epistle).—"The ancients named some heresies, some schisms, some private assemblies; heretics are those who were wholly cut off *from communion*, and in belief had become aliens; schismatics are those who dissent for certain ecclesiastical reasons and disputes between the parties, not incurable; private assemblies are those meetings which are got together by disobedient priests or bishops, and uninstructed laity: such as when one, having been detected in a delinquency, is deprived of his ministry, will not submit himself to the canons, but claims for himself pre-eminence and the ministry; and when some, having abandoned the Catholic Church, depart with him,—this is called a private assembly." Council of Constantinop.—"We call those heretics, who have been expelled from the Church, and who have since been anathematized by us." Can. vi.—The same canon designates as schismatics those "who pretend to hold the same pure faith, but who are separated from, and opposed to, us, canonical bishops." St. Augustin (*De Verâ Relig. v. 9.*) says,—"That heretics have been cast out, and that schismatics have separated themselves."

2. The same is evident also from the zeal of the earliest and most holy doctors of the Church against the violation of ecclesiastical unity. Let us hear Irenæus,<sup>2</sup> Hegesippus,<sup>3</sup> Origen,<sup>4</sup> Cyprian,<sup>5</sup> Basil (in Ps. xxxviii. n. 1), Optatus of Mileve,<sup>6</sup> the Apostolical

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<sup>2</sup> Advers. Hær. iv. 33, n. 7.—“The spiritual disciple will judge those who create schisms, who are void of the love of God, and who consider their private gain, and by no means the unity of the Church; and who, for slight and common reasons, rend asunder and divide the great and glorious body of Christ, and as far as lies in them, destroy it: speaking words of peace, yet working the deeds of enemies, who, in very truth, strain at a gnat and swallow a camel. For no correction can be made by them so great as to compensate for the mischief of schism.”

<sup>3</sup> Apud Eusebium iv. 22.—“From these (the Menandrians, Valentinians, &c.) arose false Christs, false prophets, and false apostles; who severed the unity of the Church with counterfeit words against God and his Christ.”

<sup>4</sup> In Levit. Hom. iv.—“Let those hear this who divide the Church, and, bringing in strange and evil doctrine, imagine that they can eat the sacred flesh without the temple of God, and without the courts of the Lord.”

<sup>5</sup> Epl. li.—“For although tares are to be seen in the Church, yet neither our faith, nor our charity, ought to be scandalized, so that because we see these tares in the Church, we ourselves should depart from it.” Unit. Eccl.—“Who-soever shall be separated from the Church, such a one is to be avoided; such a one is perverse, he sins, and is condemned, by his own sentence. Can he be with Christ, who withdraws himself from the fellowship of his Clergy and people?”

<sup>6</sup> De Schismate Donat. i. 20.—“Even you cannot, by any means, deny that schism is a most heinous evil; and yet, without fear, you have imitated your ruined masters, Dathan, and Abiron, and Core; nor have you thought it fitting to place before your eyes, that this evil is both prohibited by the word of God, and that when committed it has met with heavy punishment.”

Constitutions,<sup>7</sup> Chrysostom,<sup>8</sup> Augustin,<sup>9</sup> who all declare Schism to be a great sin,<sup>10</sup> as it rends the body of Christ into pieces,<sup>11</sup> and exposes the religion of Christ to the derision of infidels;<sup>12</sup> that there can be no scandal so great, as to justify a separation from the Church,<sup>13</sup> and that the communion of all virtues and good works is destroyed by Schism.<sup>14</sup>

3. However degraded the Church may be, at certain times and in certain places, it nevertheless is and continues to be the Church of Christ, which we are bound to hear; it still possesses his doctrine and sacraments; within it are still the means of holiness, which cannot be found out of it. It is still the Church to which

<sup>7</sup> Liber vi. cap. i.—“Before all beware, O bishops, of heresies, which are dreadful, and fearful, and godless.....fly schisms too.”

<sup>8</sup> In Epl. ad Eph. Hom. xi. n. 4.—“Nothing so irritates God, as that the Church should be divided; even though we should perform innumerable good actions, we shall not be punished less if we rend asunder the fulness of the Church, than those who divide his body.” Ibid. n. 5.—“To rend the Church is not a less sin than to fall into heresy.”

<sup>9</sup> Cont. Epl. Parmen. i. 4, n. 7.—“The sacrilege of schism, which exceeds all crimes.” Ibid. De Baptis. cont. Donat. ii. 7, n. 11.—“The sacrilege of schism, which is more grievous than all.” Compare ibid. xi. 6, n. 10, v. i. n. 1, cont. Crescon. iii. 19, n. 21.

<sup>10</sup> Ephrem. Test. T. ii. p. 11, p. 243, 244, (ed. Græc.) Aug. passim.

<sup>11</sup> Iren. iv. 33, n. 7; Chrys. in Eph. Hom. xi. n. 4.

<sup>12</sup> Chrys. in Eph. Hom. xi. n. 4, 5.

<sup>13</sup> Aug. c. Faust xii. 14.

<sup>14</sup> Chrys. supr. cit., and frequently in other places. Also St. Augustine.



Christ commands all men to belong, and from which it never can be permitted to any one to separate himself. Should the pastors of the Church be unworthy of the ministry entrusted to them, the Church is still the flock of Christ, fed by him and conducted by him through the ministry of unworthy pastors. Of authorities which oblige us to belong to the Church we have seen many; we have seen none that could justify, under any circumstances, a separation from the Church. The few figurative expressions drawn from the Old Testament, which the more ancient controvertists were here accustomed to adduce, have been justly and prudently withdrawn by modern theology.

Schism, which is a practical denial of the Unity of the Church, is in a certain sense, heresy; it certainly leads to other formal heresies, for being removed from all communion with that life which is ever developing itself, it must either proceed in a wrong direction, or repose in a false security. Such a security is only apparent, for it separates and divides again and again, whatever is separated from the Church. Of unorganic things it may be said that after separation, they remain the same as before—stone is still stone, iron is still iron. But of organic bodies, this cannot be said. In them, that which is separated, cannot retain its former

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<sup>15</sup> Anonymous, against the Cataphrygians, l. i. (apud Eus. H. E. vi. 16.—“The heresy of schism.” According to an old definition, which was approved by St. Augustine, a new separation, on account of difference of belief, is schism; a separation in past times, was heresy.

qualities; the process of corruption enters in; its whole is changed, respectively destroyed. Thus it is with the fragments of a Church, which is a spiritual organization,—corruption seizes them and destroys all.

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## SECTION X.

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### VISIBILITY OF THE CHURCH.

1. That the Church is visible is proved from the words of our Lord (Matt. v. 14), in which he compares the Apostles and the Church to a light that is seen by the whole world, and to a city that is built on a mountain. The same is proved also from the institutions of Christ. He instituted a visible Baptism and a visible Eucharist; he selected seventy-two disciples and afterwards twelve apostles for the formation of his Church, and from amongst these he selected Peter as the foundation of the Church. The preachers of our Lord's doctrine and the ministers of his sacraments are visible men; the creatures who are to be taught and sanctified are visible; the annunciation and the profession of faith, the administration and reception of the sacraments, must all therefore be externally perceptible. How could invisible ministers of the Church make invisible men members of the Church? How could they dispense to invisible members of the Church the body of the Lord? How could they exercise over them their power of binding and of loosing, or impart

to them the Holy Spirit by the imposition of hands? The faults of a brother, who does not amend after repeated private exhortations, are to be made known to the Church, and if he should not hear the Church, he is to be expelled from it and to be accounted as a heathen and publican. (Matt. xviii.) Only the member of a visible Church can be known as such, and receive in it the benefit of correction, to which, if he should not yield, he is to be deprived of communion. How could an invisible Apostle and an invisible Church confess the name of Christ, and he required that they should thus confess his name (Matt. x.), and he foretold to them (Matt. v.) that for his namesake, they should suffer persecution.

2. The visible Apostles chose visible successors and representatives; they appointed deacons, priests, and bishops, whom they appointed to the service of a particular Church, which, therefore, must have been visible. When the Apostles salute the Churches and promise to visit them, when they direct the faithful to judge their own lawsuits and not to submit them to those "who are without;"<sup>1</sup> when they require of the bishops that they should feed the flocks that have been entrusted to them, and write to them epistles, directing them how they are to conduct themselves in the Churches;<sup>2</sup> when they exhort the faithful to piety and

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<sup>1</sup> 1 Cor. v. 12, sq.—"Those without." Compare Col. iv. 5; 1 Thes. iv. 12; 1 Tim. 3, 7.

<sup>2</sup> Acts i. 5.—"For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days

to obedience to their prelates (Heb. xiii. 7, 17), when they encourage the faithful to have recourse to their prelates in their spiritual need—how can all this be imagined except in a Christian community and ecclesiastical hierarchy existing in visible reality? St. Paul, a visible apostle, segregated the visible Corinthian sinner from the visible community, and objected to the visible Corinthian Church that it had suffered the incestuous man to continue in their communion. Only to visible Faithful, and to visible Churches, could the exhortation be directed, that they should have nothing in common with those who were false to their faith. It cannot be understood, how in an invisible Church, the faithful should form one body and be animated with one spirit. What can be more visible than the Church, as it is represented to us in the Acts of the Apostles, where we see the Church existing externally, separated and distinguished from all others, propagating itself,<sup>3</sup> and suffering persecution;<sup>4</sup> where we see baptism, confirmation, ordination, divine worship, and regulation of discipline?

3. In the prophecies contained in the Old Testa-

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hence." Compare *ibid.* iii. 12; xx. 28; Tit. ii. 1, sq.; 1 Tim. ii. 1, sq.; iii. 1, sq.; v. 1 sq.; vi. 1 sq.; 2 Tim. ii. 1 sq.; iv. 1 sq.; 1 Peter v. 1, 5; Apoc. i. 11.

<sup>3</sup> Acts ii. 41, sq.; iv. 4, 23-37; v. 1-17; vi. 1, sq.; ix. 1 sq.; xi. 19, sq. &c.

<sup>4</sup> Acts viii. 1, 3.—“And that time there was raised a great persecution against the Church, which was at Jerusalem, and they were all dispersed through the countries of Judea and Samaria, except the apostles....But Saul made havoc of the Church.”

ment, relating to the kingdom of the Messias, there is nothing that announces its invisibility, but on the contrary, the evident visibility of this kingdom is foretold.

4. The Church has from the beginning and through all ages represented itself as externally visible in time and place, as we learn from the testimonies of Irenæus,<sup>5</sup> Cyprian,<sup>6</sup> Chrysostom,<sup>7</sup> Jerome,<sup>8</sup> Cyril,<sup>9</sup> Augustine.<sup>10</sup>

<sup>5</sup> Advers. Hæres. v. 20, n. 1.—“This is the lamp with seven branches, which beareth the light of Christ.” Ibid.—“But the path of those who are in the Church encircles the whole world, as having a stable tradition from the apostles, and as it giveth us to see that the faith of all is one and the same.”

<sup>6</sup> De Unitate Ecclesiæ.—“The Church, flooded with the light of the Lord, puts forth her rays throughout the whole world.”

<sup>7</sup> In Isaiam, Hom. ii. 3.—“As a house placed on the tops of mountains, is manifest to all, so hath she, in far greater measure, become conspicuous to all men.”

<sup>8</sup> In Isaiam, c. xxix.—“On which mountain (Sion), the city of the Church being situated, cannot be hid.”

<sup>9</sup> In Isaiam, l. i. Or. 11.—“And let us see how it conduces to the profit of those upon the earth, that this house of God should be so conspicuous to those in every place, as that it should seem to be raised above the hills, and placed on the tops of mountains. This the prophet will abundantly declare immediately, saying,—And all nations shall come to it.” Ibid. in Mich. n. xxxvii.

<sup>10</sup> Epl. lii. ad Severin. n. 1.—“It is easy for thee to attend and see the city placed upon the mountains, of which the Lord says in the gospel, that it cannot be hid. For it is the Catholic Church; whence it is in Greek called *Καθολικὴ*, because it is spread through the whole world. Of this (city) no one can be ignorant; for, according to the declaration of our Lord Jesus Christ, it cannot be hid.” Ibid. Serm. ccxxxviii. n. 3.—“We do not see Christ, we see this (Church), let us believe concerning him. The apostles, on the other hand, saw him; they believed concerning this.....We see the Church,

The Church has ever desired and provided for its propagation, for the increase of its external existence, and for the connexion of all its parts; it has always condemned schism, and has always laboured to secure the connexion of its parts together, and to avert or to remedy the evil of separation.

5. Only in its visibility can the Church be conscious of its Unity, Catholicity, and Apostolicity; only in its visibility can it maintain and manifest these qualities, and only as being visible can it be found by those who would associate themselves with it, as with a necessary community. The Church is a community, founded by Christ for the preservation and expansion of his truth and grace in time and place, constituted *amongst* men and *of* men, so that its object and means, its design and essence, necessitate its visibility. The notion of the invisibility of the Church, has its root in the principle that only those who are holy form the Church; but we know that wicked as well as holy men are found in

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let us believe in Christ, whom we see not; and, holding what we see, we shall come to him whom as yet we see not." Ibid. De Unit. cxvi. n. 40.—"She is not hid, for she is not under a bushel, but upon a candlestick, that she may shine to all that are in the house. And of her hath it been said,—a city seated upon a mountain cannot be hid." Ibid. L. De Fide Rerum quæ non videntur, c. iv. n. 7.—"Regard me, the Church says to you, regard me whom you see." Ibid.—"You see his Church." Ibid. cont. Lit. Petil. ii. 104, n. 239.—"You (Donatists) are not in the city seated upon the mountain, which possesseth this assured token, that it cannot be hid. It is therefore known to all nations; the party of Donatus is unknown to most nations, it is therefore not the city." Compare 22, n. 14; 32, n. 74; cont. Crescon. ii. 36, n. 45; cont. Faust. xiii. 13.

it,—or in that other supposition that only the predestined are in the Church; but we know that there are in the Church many who are not predestined to glory, and that there are many, not yet in the Church, who are so predestined. In the invention of an invisible Church, to which on one side, the admission of Catholicity and Unity as essential properties of the Church, and on the other, the impossibility of claiming these properties for themselves, have driven those who have separated themselves from the Church in ancient and in modern times, human nature is entirely forgotten, and, if the dualism, which is contained in this system be duly developed, Christ, his apostles and his sacraments, must be denied, the Scriptures must be rejected, individual visible personality, and the entire visible creation must also be rejected, as the principle of invisibility can exist with these things. The friends and members of the invisible Church must resign all connexion with the external, historical Saviour; they can be in real communion with nothing; they cannot receive or give life, they form an entirely solitary, abstract existence, without a past, a future, or a living present. A history of such a Church there could not be, for we see nothing, we know nothing of it, and behold! one of the chief patrons of this system has recently written a history of the Church. An invisible Church would be, to use a similitude, like the representation of a body of ghosts, in which real men, composed of flesh and bone, are made beings of imagination. That those passages of the sacred writ-

ings<sup>11</sup> in which we are told of the interior excellence of the new covenant in opposition to the external forms of the old, of the more exalted dignity of the Christian Church, of its higher views and destinies, cannot bear the signification which some few would give to them, is so evident, that their arguments need not be refuted. The same must be said of passages which are adduced from the writings of the Fathers, from Origen,<sup>12</sup> Cyprian,<sup>13</sup> Chrysostom,<sup>14</sup> Augustine, and others. When in the Creed we profess our belief in a HOLY Catholic Church, we do not thereby speak of a simply invisible

<sup>11</sup> Jeremias xxxi. 33.—“I will give my law in their bowels, and I will write it in their heart.” Luke xvii. 20, 21.—“The kingdom of God cometh not with observation; neither shall they say, Behold here, or behold there. Fools, the kingdom of God is within you.” John iv. 23.—“But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth.” 1 Peter ii. 5.—“A Spiritual house..... to offer up spiritual sacrifices.” Heb. xii. 22.—“You are come to Mount Sion, and to the city of the living God.” Eph. v. 27.—“That he might present it to himself, a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish.” 1 John ii. 19.—“They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us; but that they may be manifest, that they are not all of us.”

<sup>12</sup> In Gen. Hom. i.—“Those that have not spot or wrinkle, or any such thing, are the true Church.”

<sup>13</sup> Epl. iv.—“They are the Church who abide in the house of God.”

<sup>14</sup> In 2 Tim. Hom. vi. n. 1.—“Not speaking of the Church, (2 Tim. ii. 20)—but of the entire world; think not that this is asserted of the Church, for here he wishes not that there should be any vessel of wood or of earth, but all of gold and silver, where is the body of Christ, where the chaste virgin which hath not spot nor wrinkle.”



Church, consisting only of members that are holy, but we speak of it in a certain relation, in its higher, internal power and signification, of its origin and futurity.

That the Church is visible, and may be seen and known, has been taught, but with many contradictions, by the Reformers.<sup>15</sup>

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## SECTION XI.

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### COMMUNION OF THE CHURCH.

The question is here, not how the members of the Church form a holy and living community, or how a

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<sup>15</sup> The Helvetic Confession, ii. c. xiv.—“Which, although known only to the eyes of God, is nevertheless not only discerned and recognized by certain external rites, instituted by Christ and by the public and legitimate discipline of the word of God; but it is so constituted, that no one can, without these, be considered to belong to it, except by a special privilege of God.”

Conf. Tetrap. c. xv.—“She (though that by which she is truly the Church of Christ, that is, faith in Christ, cannot be seen, yet she herself) can be seen, and plainly recognized from her fruits.” Declar. Thorun. Art. vii. c. i.; with which compare Conf. Aug. Art. v.—“They condemn Anabaptists and others who are of opinion, that the Holy Spirit is given to men without external rite, through their preparations and works.” Art. Smale. p. iii.; Art. viii. n. 5.—“And in those things which concern the vocal and external word, it is to be constantly held, that God gives not to any one His Spirit, or His grace, except through words, and with an external and previous rite; that so we may fortify ourselves against enthusiasts, that is, of the spirit, who boast that they possess the Spirit before the rite, and without the rite; and therefore they judge the Scripture, that is, the vocal word; they bend, and bend it back again, at their pleasure, like unto one that fashions coin.”

communion of all spiritual goods exists amongst them, but how we are made, and continue to be, partakers of the rights and riches of this holy society,<sup>1</sup> how we become "ecclesiastici."<sup>2</sup> We enter the Church by faith and baptism,<sup>3</sup> and we continue in it by that sincerity and earnestness by which man has renounced his false subjectivity in thought and in will, and by that fidelity, by which he adheres to Him, in whom he believes, and in whose name he was baptised, in God the Triune and in Christ, so that he separates not from the life and doctrine of the Church, he does not exclude himself and is not excluded from it.

He is out of the Church, however great may be his piety, or however much his life may be according to Christian morals and discipline, who has not received baptism,<sup>4</sup> which is the sign and means of entrance into

<sup>1</sup> Aug. Ver. Rel. c. v. n. 9.—"Catholic communion." Ibid. Ver. Rel. c. vii. 12.—"The rule and communion of the Catholic Church." Ibid. de Bapt. cont. Donat. iii. 3, n. 4, 5.—"The right of Catholic communion." Ibid. Ver. Relig. v. n. 9.—"The participation of equal sacraments."

<sup>2</sup> Ecclesiastical. Orig. in Joan. xvi. T. vi. n. 7; Jerome in Matt. Præf. Comm. in Ezech. xiii. The heretics called the Catholics, "communes ecclesiasticos." Confer. Iren. iii. 15, n. 2.

<sup>3</sup> Matth. xxviii. 19, 20.—"Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world." Compare Mark xvi. 15, 16; Acts ii. 38, 41; viii. 36 et seq.

<sup>4</sup> Jerome in Mal. iii. 1.—"He (the catechumen) has not been as yet made a denizen in the city of Christ." Chrysos. in Joan. Hom. xxv. n. 3.—"The catechumen is an alien to the

the Church. The heretic<sup>5</sup> is out of the Church, for he has renounced the faith of the Church. The schismatic is out of the Church, for he has withdrawn himself from the communion of the life of the Church, from the spiritual, effective and perfect bond of union.<sup>6</sup> He is out of the Church, who has been expelled therefrom by a just sentence of those, who have the power to expel him.<sup>7</sup>

The Church does not consist of the predestined, as such, for there are many predestined, who are not yet in the Church, who have not yet entered therein by

faithful man.....for all that man's things are on the earth, all this man's are in heaven." Compare in 2 Cor. Hom. ii. n. 5 ; Paulin. Epl. v. n. 11.—"The catechumens are called only after baptism,—faithful, *fideles*." Aug. in Joan. Tr. xlv. n. 2.—"If any one shall say: I am not Pagan or Jew, you moreover enquire from him: Are you catechumen, or faithful? Lo, I now speak both to the faithful and to catechumens." The sacrifice of the Mass was not offered for those who had died catechumens. See Conc. Bracc. ii. 2.

<sup>5</sup> Jerome Epl. lxxxii. ad Ocean.—"Jews, Heretics, and Gentiles, are aliens, and without the Church."

<sup>6</sup> Aug. De Fide et Symbolo, cx. n. 21.—"Heretics, by their false opinions concerning God, violate faith itself. But schismatics, by their wicked separations, recede from fraternal charity, though their belief be the same as ours. Wherefore, neither do heretics belong to the Church which loves God, nor do schismatics, since she loves the neighbour."

<sup>7</sup> 1 Cor. v. 3.—"I have judged (5)—to deliver such a one to Satan." Aug. Epl. ccl. ad Classianum Fragmen.—"This I would assert not rashly, that if any one of the faithful shall have been anathematized unjustly, it will hurt him rather who shall do, than him who shall suffer this injury. For the Holy Ghost that dwelleth in the saints, by whom each one is bound or loosed, puts on no one an unmerited punishment; for by it is poured out in our hearts charity, which does not act unadvisedly."

faith and baptism; and many of those, who are even now in the Church, are not in the number of the predestined. The passage of St. John (1 Ep. ii. 19)—“ They went out from us, but they were not of us, for if they had been of us, they would no doubt have remained with us”—shews only that there is in different members of the Church a greater and a less earnestness and intensity of faith; it declares only that some are in the Church in a higher, more real and perfect, manner than others; it is rather a popular than a strictly dogmatical sentence, as may be learned from what we have said when speaking of the sanctity of the Church. If the Church were composed only of the predestined, it would be an invisible Church, as the predestined are known to God alone; but the Church is not invisible, as we have seen above. Again, faith and baptism would no longer be the necessary conditions of entrance into the Church, which is directly opposed to the doctrine of the Church, of the Apostles, and of Christ. That the Church does not consist of only the holy, we have also seen; for as these can be known with certainty only to God, we must repeat again that the Church would be invisible, which it cannot be.

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## PART THE SECOND.

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### AUTHORITY OF THE CHURCH.

By the Authority of the Church, we understand that capacity and power which it received from Christ, to maintain and to manifest amongst men, its essential matter and its essential form, unto the end of time—Christianity as its essential matter, and Churchship as its essential form, the one with the other and by means of the other. The Church is a fact with life, an organization.<sup>1</sup> Protected and supported by the Holy Spirit which dwells within it, the Church exists and shall continue to exist to the end of the world, according to the commission and blessing which it received when first it was founded.

In the authority of the Church are comprised its capacity and power,—

1. For the preservation and propagation of the truth by doctrine—the power of teaching. (*Magisterium.*)
2. For the imparting of grace by the sacraments—the ministry. (*Ministerium.*)
3. The preservation and direction of the body of the Church, as such—government. (*Regimen.*)

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<sup>1</sup> John de Ragusio.—“The Church is a body mystic, organic, animated by the faith of Christ.” Or. De Comm. sub utraque. Compare University of Cracow, De Conc. Œcum.

## SECTION I.

## EXISTENCE OF THIS AUTHORITY.

1. Christ, our Lord, clothed his apostles with his own authority, when he sent them forth into the world with the same power that he had received from his Father.<sup>2</sup> He imparted to them the power of teaching when he said, "Teach all nations" (Matt. xxviii. 19); "Preach the Gospel to every creature" (Mark xvi. 15). He gave them the power of the ministry when he said, "Baptize" (Matt. xxviii. 19); "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven" (John xx.); "Do this in commemoration of me" (Luke xxii. 19). He gave them the power of government when he declared, "Whatsoever you shall bind on earth, shall be bound also in Heaven"<sup>3</sup> (Matt. xviii.); "To thee I will give the keys of the kingdom of Heaven" (Matt. xvi.).

2. The apostles speak<sup>4</sup> and act<sup>5</sup> as persons who had

<sup>2</sup> "All power (Matt. xxviii. 18) is given to me in heaven and in earth. 19.—Going, therefore, teach ye all nations." John xx. 21.—"As the Father hath sent me, I also send you. 22.—Receive ye the Holy Ghost. 23.—Whose sins you shall forgive, they are forgiven them."

<sup>3</sup> By the word Church (Matt. xviii. 17) some understand the civil power; others, as Beza, the synagogue. That these opinions are untenable, is most clearly evident from the verses 18-20.

<sup>4</sup> 1 Cor. iv. 1.—"Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God." Ibid. iii. 5.—"The ministers of him whom you have

received from Christ authority for teaching, for ministering, and for ruling. They announce the doctrines of Christ, as men who had received power and mission so to preach; they administer the sacraments, they form ordinances and make laws for the government of the Church; they examine into and punish transgressions; they strike with anathema all doctrines<sup>6</sup> that are contrary to those which they have taught; they excommunicate from the Church, and admit into it again those who have been excommunicated—and all this they do in the name of Christ.<sup>7</sup> Their power and

believed. 9.—“For we are God’s coadjutors.” 2 Cor. v. 18.—“And he hath given to us the ministry of reconciliation. 20.—For Christ we are ambassadors. xiii. 3.—Do you seek a proof of Christ that speaketh in me?”

<sup>5</sup> 1 Cor. v. 3.—“I, indeed absent in body, but present in spirit, have already judged, as though I were present, him that hath so done. 4.—In the name of our Lord Jesus Christ, you being gathered together and my spirit, with the power of our Lord Jesus, 5.—to deliver such a one to Satan.” 2 Cor. ii. 19.—“And to whom you have pardoned anything, I also. For, what I have pardoned, if I have pardoned anything, for your sakes have I done it, in the person of Christ.” 1 Tim. i. 20.—“Of whom (those who have made shipwreck concerning the faith) is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme.” Compare Acts v. 4 sq.

<sup>6</sup> Gal. i. 9.—“If any one preach to you a gospel besides that which you have received, let him be anathema.” Compare 1 Tim. i. 20; Tit. iii. 10; Col. ii. 8; 2 Peter ii. 1 sq.; Apoc. ii. 6, 14, 15; 1 John iv. 1 sq.; 2 John 7, 9; Jude 3 sq.

<sup>7</sup> 1 Cor. v. 4; 2 Cor. ii. 10; 2 Cor. v. 20; 1 Cor. vii. 40; upon which Chrysos. De Virgin. n. 12.—“For if it were not so, I would not have attributed such great authority to my thoughts; for the thoughts of men are timid, and their devisings dangerous.”

authority they impart to others, who have been chosen as their representatives,<sup>8</sup> and commission them also to impart it to others.

3. From the beginning and at all times, the Church has theoretically and practically expressed its conviction that it received from Christ, through the apostles, power and authority to preach his doctrines, to dispense his graces, and to maintain due order in the kingdom of God upon earth. Thus speak Irenæus,<sup>9</sup>

<sup>8</sup> 1 Tim. iv. 16.—“Take heed to thyself, and to doctrine; for in doing this thou shalt both save thyself and them that hear thee.” Tit. iii. 10.—“A man that is a heretic, after the first and second admonition avoid.”

<sup>9</sup> Liber iii. 3, n. 1.—“For the apostles wished those to be both perfect and irreprehensible in all things, whom they left as successors, holding the place of their authority (magisterii).” Ibid. adv. Hærs. iii. 24, n. 1.—“Which (faith in which is the operation which avails to salvation) having received it from the Church we guard, and which, by the spirit of God, is ever youthful, like some beautiful deposit in a goodly vase, making the very vase in which it is seem newly made. For this office of God hath been entrusted to the Church, as though for the breathing of life into his handiwork; for this design, that all the members that partake thereof may be vivified; and in this office is disposed the communication of Christ,—that is, the Holy Ghost, the earnest of incorruptibility, and the confirmation of our faith, and the ladder whereby is the ascent to God.” Ibid. adv. Hær. v. 20, n. 1.—“And verily the teaching of the Church, in which one and the same way of salvation is displayed throughout the world, is true and stable. For to this was entrusted the light of God, and therefore the wisdom of God, through which he saves all men, is proclaimed in the gate. *In the streets she behaves confidently; on the tops of the walls she is announced; and in the gates of the city she speaketh unceasingly.* For in every place the Church preaches the truth; and she is the lamp, with seven branches, which bears the light of Christ.”



Origen,<sup>10</sup> Cyril of Jerusalem,<sup>11</sup> Augustine,<sup>12</sup> and a host of other writers. Everywhere do we see the deepest reverence for the "judgment of the Church," "the declaration of the Church," "the evidence of the Church," "the canon of the Church." To the Church it is given—so all confess—to decide on the canon<sup>13</sup>

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<sup>10</sup> In Gen. Hom. i. n. 6.—"The Church, having received the light of Christ, illuminates all who are in the night of ignorance." Ibid. n. 6.—"Illumined by whose light, the Church is made the light itself of the world."

<sup>11</sup> "Preserve only that faith which has been delivered to thee by the Church."—Cat. v. n. 12.

<sup>12</sup> De Verbis Domini, Serm. xiv. c. 18.—"The authority of our mother, the Church, holds this; founded on this, the canon of truth obtains: whosoever shall assault this strength, and this inexpugnable wall, is himself ruined." Cont. Faust. xv. 3.—"Therefore I address thee, Catholic Church, true spouse of the true Christ, even I, thy son unworthy, and thy servant, placed in thee to dispense food to my fellow-servants.....Do not be deceived by the name of truth; this thou alone dost possess in thy milk and in thy bread..... And in thy great ones it is secure; but I invoke for thee, thy little brethren, thy daughters, my masters, whom thou dost cherish as if they were eggs, with anxious wing, or dost nourish them with milk as if infants, O thou fruitful without stain, O virgin mother. I invoke thee for these thy tender offspring, lest they should be seduced from thee by garrulous curiosity; but rather let them say anathema, if any one shall preach to them a gospel different from that which they have received in thee; nor let them abandon the true and genuine Christ, in whom are all the hidden treasures of wisdom and knowledge, and in which he hath perfected for those that hope in him, the great multitude of sweetness which he conceals for those that fear him." Ibid. Enchir. de Fid. Sp. Char. c. lxiv. n. 17.—"In which (Church) are remitted sins themselves, for out of her they are not remitted; for she hath received peculiarly the Holy Spirit as a pledge, without which are not remitted any sins, so that those to whom they are remitted may obtain life eternal."

<sup>13</sup> Cyr. Cat. iv. n. 33, 35; Aug. cont. Faust. xi. 3.

and sense of the Scriptures;<sup>14</sup> to the Church the obedience of faith must be shewn;<sup>15</sup> heretics are subjected to its judgment (Hil. Trin. i. 26); it is under the guidance of the Holy Ghost (Orig. in Levit. Hom. v. n. 3); to its canon all must adhere (Clem. Strom. vii. 15) if they would remain in the truth (Ibid. vii. 16); and to rebel against it is godless, impious. How firmly faith maintains authority in the Church is evident from the confession of heretics themselves,<sup>16</sup>

<sup>14</sup> Aug. De Util. Cred. c. xviii. n. 36; De Mor. Eccl. Cath. i. 10, n. 16.—“If every art, however low or easy, requires a teacher, or a master, that it may be acquired, what is more full of rash pride than to be unwilling to become acquainted with the books of the divine mysteries, from their interpreters, and to wish to condemn them unknown?” Vinc. Ler. Commonit. c. ii.—“Wherefore it is very necessary, because of such great doublings of such varied error, that the line of interpretation, as well of prophets as of apostles, should be directed according to the rule of the ecclesiastical and catholic sense. In the Catholic Church itself we must use great care that we hold that which hath been believed everywhere, always, and by all.”

<sup>15</sup> Clem. 1 Cor. n. xvi.—“Christ is of the humble-minded, not of those who rise against his flock.” Aug. De Util. Cred. c. xvii. n. 35.—“When, therefore, we seek such great help of God, such advancement, and such fruit, shall we doubt to hide ourselves in the bosom of that Church which hath obtained the height of authority, even to the concurrence of the human race, (flowing) from the apostolic chair, through the succession of bishops, despite the barking opposition of heretics; who were condemned, partly by the judgments of the people themselves, partly by the grave authority of councils, partly condemned by the majesty of miracles. To refuse to give the first fruits, is either the greatest impiety, or headlong arrogance.”

<sup>16</sup> Pelagius, in the Council of Diospolis (415).—“What I have mentioned, I disavow, according to the judgment of the holy Church, saying anathema to every one that contravenes

how much soever their conduct was opposed to the confession of their mouth.<sup>17</sup> A practical declaration of the authority of the Church is found in the Councils, in which controversies on articles of faith were decided, in which heresies were branded with anathema, in which heretics were deprived of the communion of the Church; in which discipline and the order of divine worship were regulated; in which the old laws of the Church were confirmed and new laws established.

4. Without preaching there can be no faith (1 Cor. i. 21; Romans x. 14), without mission there can be no lawful preaching (Romans x. 14), and without authority, no Church. By authority the Church was established, and with it shall continue to exist. Without authority the Church could not require any one to admit its doctrines or to receive its sacraments; it could not induce men to enter within itself, nor could it retain those who had entered. Without authority in the Church, we can imagine no Unity, no Catholicity;<sup>18</sup> without authority, it could not have been es-

and contradicts the doctrines of the holy Catholic Church..... If any one thinketh anything alien to the Catholic Church, let him be anathema."

<sup>17</sup> Pacian ad Sympron. i. n. 3.—"Therefore he that is catholic, is duly obedient. He that is obedient is likewise Christian, so that the catholic is Christian. Wherefore our people are severed from the heretical name by this appellation, when it is called Catholic."

<sup>18</sup> Luther, in his Sermon on Festival of St. Peter's chains, says,—"If Christ did not give his entire power to man, there could be no perfect Church, and no order; for every one might say of himself, that he was moved by the Holy Ghost.

tablished, and supposing it established, it could never have maintained itself without authority. Without this same authority, a religion, which contains so great facts—the Incarnation of the Son of God, his Resurrection and Ascension; so deep mysteries—the Trinity, the Fall and Redemption of man; so practical mysteries or sacraments—Baptism, the Eucharist, and Ordination,—could never have been so taught as to be received and believed with justice and certainty.<sup>19</sup> By authority, Christian truth is known, in that all-sufficient, short, easy,<sup>20</sup> and therefore secure way, of which

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Heretics have done this ; and in this manner every one might put forth his own *principium*, and then we should have as many churches as heads. Christ, therefore, wishes to exercise no authority but through man, and to man is given the power to bring all together.” Walch. Th. xii. s. 2221.

<sup>19</sup> Aug. De Util. Cred. c. ix. n. 21.—“ True religion cannot, by any means, be correctly entertained, if those things be not believed which each one shall obtain and possess if he shall have well conducted himself, and shall be worthy ; and, indeed, it cannot be possessed without a certain empire of grave authority.”

<sup>20</sup> Aug. De Quant. Anim. c. vii. n. 12.—“ It is one thing when we believe authority ; another, when we believe reason. To believe authority is an easy compendium, and no labour ; but if it pleases you, you may read much that great and religious men have said concerning those things which seemed necessary, with profit to the illiterate ; and they desired that they should be believed by those whose slower minds, or who being wound in business, cannot attain any other way of safety. For such men, who surely form the larger class, if they desire to comprehend the truth by reason, are easily deceived by the likeness of reason, and so fall into varied and noxious errors, so that they can emerge thence in nowise, or with difficulty. For these, therefore, it is most useful to believe authority the most excellent, and to shape life according

we speak when we treat of the necessity of a revelation. The authority of the Church is not against but rather in favour of the individuality and freedom of the human mind; as its foundation, its being, its manifestation, in its matter, form, object, and effect, are all freedom,<sup>21</sup> as it is remarked of Christianity, of which the Church is the manifestation in time and place. Its origin is God and Christ, who is self-free, and freeing all others in truth; its tendency is the freedom of all creatures; its means, the truth and grace of Christ,<sup>22</sup>—the really and only means of freedom, and that persuasive power which is comprised in its origin and contents, by which man arrives and is received into his present state that he may be conducted to a more complete and perfect development and perfection of freedom. He is not pressed with an iron hand into the form of freedom, as he would be by pseudo-philosophical and pseudo-political systems, but he is nurtured in it and by degrees perfected.

The Church is a divine position; so also is the human mind. They stand in mutual relation to each other, the human mind being destined, as a lower, particular position, to form one and the same thing with

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to it." Cassian. De Inc. Christi, i. 6.—"The authority of all is the manifestation of undoubted truth."

<sup>21</sup> Liber Epl. ad Episc. Orient. (apud Soc. iv. 12).—"The divine light of catholic freedom."

<sup>22</sup> Chrys. in Isaiam i. n. 1.—"For the beginning of our dogmas have their root from above, from the Lord of heaven, though they be men who administer those things that are said."

the higher, general position in the Church, and to find in it its preservation and authority. It thus progresses according to its own essence; it ascends to the higher, to the highest point of its development, and united in the most intimate manner with its origin and end, attains to the purest and most perfect degree of its nature. For those who faithfully believe, for those who have thus become one with the object of their belief, authority may be said to have ceased, as an external power, as for those who have become truly sanctified the law is no longer as a law. Opposition is taken away by perfect union and mutual interchange. Truth oppresses only ignorance, infidelity, and falsehood, as order and law restrain only the reckless and the unruly, and as the sun expels only darkness and whatever is willingly therein concealed. As only Truth is and has real authority, so the true belief of authority and reason is alone true; faith in private, human reason, is the most abject admission of authority. Those who impugn the authority of Christ and his Church, substitute in its place the authority of a man, of a school, of their own private understanding or private feeling. Hostility against authority is, in its foundation and scope, the denial of God and idolatry of self; it is a protest against everything else, against everything higher than self, and a canonization of one's own caprice in thought and in will. The contest against the authority of the Church, is finally a conflict with all social authority, with the entire society of men. Order exists through subordination, and the

latter by the acknowledgment of authority. He who is emancipated from the Church, emancipates himself from all authority, from all that is opposed to his abstract independence.

The authority of the Church was recognised by the reformers, both directly<sup>23</sup> and indirectly, when they received the judgment of the ancient Church against the ancient heresies, when they drew up formularies of faith and required the obedience of faith.

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## SECTION II.

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### CHARACTER OF THIS AUTHORITY.

The character of the Authority of the Church is Infallibility.

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<sup>23</sup> Artic. Protestant. (super Artic. à Cæs. propos.) anno 1541.—“We acknowledge that this three-fold authority exists in the true Church: firstly, that of testifying of the apostolic Scriptures, or of distinguishing the writing of the apostles from what are supposititious.”...Art. i. n. 2.—“Secondly, authority is given to the true Church, that with her is the true understanding or interpretation of the divine Scripture.”.....Ibid. n. 4.—“Since, therefore, the gift of interpretation is in the Church, it is necessary to hear the Church when she teaches.” Ibid. n. 7.—“Thirdly, the authority is to be given to the Church of framing judgments concerning doctrine,—nay, it is the ordinance of God, that churches should be acquainted with, and pronounce on, controversies that arise according to the word of God duly understood.” Ibid. n. 7; Conf. Theol. Wittemberg (presented to the Council of Trent, 1552), Art. De Ecclesiâ, n. 1.—“We believe and confess, that the Catholic and Apostolic Church is one.” N. 6.—“That this Church hath the right to testify of the Sacred Scriptures.”

I. This is evident from those testimonies which we have adduced to establish this authority, and from those also which proved the infallibility of the Church. Christ our Lord, the Apostles and the Fathers, speak of the authority of the Church in such a manner, that all suspicion of fallibility of the Church is necessarily excluded; and of the infallibility of the Church they so speak, that it must be admitted, and must prevail as legitimate authority.

II. 1. The authority of the Church, as it descended from Christ through the Apostles, that is, as a Divine authority, is necessarily infallible. That the authority of the Church is independent of the pleasure and caprice of those through whom it may have been handed down from the beginning to the present time,—that it is totally objective, and that all individuality of the Apostles and their successors was confined to themselves and did not extend to the doctrines and sacraments of Christ, and can have no influence upon them, is in the nature and design of this authority. It is only the name of Christ that here comes before us<sup>1</sup> and operates; He it was and is that was obeyed in the Apostles,<sup>2</sup> and is now obeyed in the Church.<sup>3</sup>

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N. 7.—“That the Church hath the right to judge of all doctrines.” N. 8.—“That the Church hath the right of interpreting the Scripture.”

<sup>1</sup> 1 Cor. i. 12, 13, 14.—“Now this I say, that every one of you saith: I indeed am of Paul, and I am of Apollo, and I of Cephas, and I of Christ. Is Christ divided? Was Paul then crucified for you? Or were you baptized in the name of Paul?” Augustinus in Psal. xlv. ; Ennar. n. 13.—“For we are Christians, not Petrians.”



2. All authority, as such, and according to its kind, presupposes infallibility. If authority have reference to an object and design relating to external life and external infallibility, to which corresponds a purely external faith, an external action and non-action is sufficient. But authority, which has for its object Divine truth and grace, commands an internal living faith; the character, therefore, of the authority of the Church must be divine truthfulness and infallibility. Without this character, the Church could not exact the obedience of faith either from those who are without, or from those who have already entered into its household. Its power of teaching (*magisterium*) would be, with regard to the divine truth and grace of Christ, without the character of infallibility, a bare nothing, an anomaly in logic and religion.

The authority of the Church was declared to be an infallible authority by the reformers, who, from their own principles, ought not to have made adherence to their symbols of faith a strict duty, which they did; but they should have proclaimed an absolute freedom of faith, which they did not.

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<sup>2</sup> Tert. ad Scap. c. iv.—“We have no one but God as master.”

<sup>3</sup> Serapion. (L. de Evangel. Petro Frag.)—“For we, the brethren, receive Peter and the rest of the apostles, as Christ himself.” (Apud Eus. H. E. vi. 12).

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## SECTION III.

## HOW THIS AUTHORITY IS EXERCISED.

The only real and possible manner in which the authority of the Church can be exercised is by persuasion, active conviction, of which the result is passive conviction. Christ, our Lord, compelled no one to receive his doctrines, nor were the Apostles sent forth to oblige every creature, but to preach the Gospel to every creature. The Apostles did not endeavour to compel men to receive the faith. They proved by signs and wonders the title of their mission, that all might enter freely into the kingdom of God, and that all might subject themselves willingly to the obedience of faith. They suffered and were put to death; they did not inflict sufferings and death. The spirit of the Church has in all ages declared against compulsion to the faith as against the highest injustice and absurdity, and has even declared it to be an impossibility. Thus speak Athanasius,<sup>1</sup> Chrysostom,<sup>2</sup> Augustin,<sup>3</sup> the Canon Law,<sup>4</sup> Paul of Cracow.<sup>5</sup> St. Gregory the Great would not permit any violence to be exercised against the

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<sup>1</sup> Hist. Arian. ad Monach. n. 67.—“It is peculiar to piety not to compel, but to persuade, as we have said; for the Lord himself did not compel, but he left it to their choice. He said to all: ‘If any will come after me.’ To the disciples: ‘Will you too depart from me?’”

<sup>2</sup> In Matt. Hom. xlvi. n. 1.

<sup>3</sup> Cont. Epl. Man. n. 2.

<sup>4</sup> Decret. xlv. dist. c. 1, *Quod autem*.—“That preaching which forces faith with stripes is new and unheard of.”

Jews, nor would he allow their synagogues to be taken from them.<sup>6</sup> Avitus of Vienne left their churches to heretics.<sup>7</sup> St. Martin of Tours would not permit any ill-treatment or punishment of the Priscillianists. The Fathers, in general, declared against the persecution and execution of heretics.

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## SECTION IV.

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### OBJECT OF THE AUTHORITY OF THE CHURCH.

The object of the infallible authority of the Church are the truth and grace of Christ, his dogmas, his commandments (*res fidei et morum*), his sacraments, and all things that are necessarily connected with faith and morals; also facts which bear a dogmatical quality (*facta dogmatica*), and without the establishment of which, doctrine itself could not be duly maintained. This is evident from the nature of the mission and promise that were given to the Apostles and through them to the Church; it is evident from the conviction and practice of the Apostles and of the Church in all ages. For all else that is beyond the circle of the doctrines, precepts, and sacraments, delivered by Christ, as there are wanting his express declaration and promise, an infallible authority cannot be claimed.

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<sup>5</sup> Conclus. cont. Ord. Teuton. (in Concil. Const.) c. iii. n. xxx. sq. in Mansi. T. xxviii.

<sup>6</sup> Frequently in his epistles.

<sup>7</sup> Epl. vi. ad Victor. Epp.

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## PART THE THIRD.

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### THE PRIMACY.

THAT there must necessarily be a Government in the Church, cannot be doubted by any one who has considered the institution and nature of the Church. The Church is the most perfect of all corporations, a spiritual organization, which displays the most exact unity in its variety and life in its perfect aggregation. It is a most perfect, Divine-human polity, and this only by that varied order which exists in it, of its collectiveness in a system of unity, by a subjection of the inferior to the superior members, and by the submission of all to one supreme head. Everywhere do we observe this gradation of order,—in nature, in society, in families, and in the state. How much more distinctly shall we behold it in the Church, which is a spiritual universe, the house and kingdom of God.

Without this hierarchy, or spiritual government, the Unity, Catholicity and Apostolicity of the Church, could not be preserved, and Christ our Lord would be without representatives on earth.

Without this hierarchy, there would be no order in the Church; anarchy and confusion would reign, and the powers of teaching, of ministration, and of rule, which were given by our Lord to his apostles and suc-

cessors, would be lost. Opposition to the hierarchy of the Church springs from that false rationalism, which would pretend to know God as the Truth, without any intervention,—or from that false mysticism, which, also without mediation, would wish to partake of grace and communication with God. But we must leave it to God, to dispose as he will of his gifts to mankind. In the sacred Scriptures we everywhere see that God gives his gifts to men through men. Cornelius was sent to Peter, the Eunuch to Philip, and Saul to Ananias.

The institution of the hierarchy by our Lord, is evident from all those texts in which, as we have seen, he gave his apostles power and authority to act in his name, to teach, to baptize, to receive men into his Church, to celebrate the Eucharistic sacrifice, to forgive sins, and to preside in his Church.<sup>1</sup>

The Apostles exercised these powers to their full extent, as we see also from the sacred Scripture. They teach, administer the sacraments, impart the Holy Ghost, ordain others to assist and to succeed them, they impose precepts and prohibitions, and inflict punishments, and all this in the name of Christ and of the Holy Ghost.<sup>2</sup>

The Old Law had its hierarchy, and to be deprived of priests and prophets was considered an extreme

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<sup>1</sup> Luke x. 16 ; John xiii. 20 ; Matt. xxviii. 19 ; Luke xxii. 19 ; John xx. 21-23 ; Matt. xviii. 17.

<sup>2</sup> See the Acts of the Apostles, *passim*, 1 Cor. iv. 18, 19, 21 ; v. 3, 5 ; 2 Cor. ii. 9 ; xiii. 10 ; 1 Thess. iv. 2, 8.

calamity (II. Paralip. xiii. 9; Proverbs xxix. 18). And can we imagine that the New Law should be deprived of such a mediation and representative of God?

The hierarchy is preserved in and by the bishops of the Church. In the early ages of Christianity every church had its bishop. When the apostles founded a community, they immediately placed in it a bishop to preside over it. Thus St. Paul placed Timothy at Ephesus and Titus in Crete, and St. John appointed bishops in the Churches of Asia Minor.

The object of the hierarchy is to preserve the Church in its Unity, Catholicity, Apostolicity, and Holiness. It is evident that the Church, in all its elements, is dependant on the hierarchy, for without it, there could be no connexion with the apostles, no legitimate power of teaching, of administration and rule. The hierarchy can never cease to exist. For our Lord declared to his apostles that he would be with them unto the end of time; that the Spirit of Truth should abide with them for ever. He invested them with his own power that they might convert and baptize all nations. "As the Father hath sent me," he said, "so also do I send you." This indefectibility of the hierarchy is necessarily connected with the indefectibility of the Church. If our Lord shall remain unto the end of days with the successors of his apostles; if the Spirit of Truth shall abide with them for ever, the hierarchy must be infallible in its teaching. With the fallibility or defection of the hierarchy we must suppose the fallibility or defection of the Church.

If the hierarchy were to falsify the doctrines of Christ, if it were to brand truth as error, and to propose error to be believed as the truth of God; if it were to lose or to reject the sacraments and to substitute false mysteries in their place, the religion and Church of Christ would be at the same time annihilated and destroyed. But as we have already seen, this shall never be. To preserve the unity of the hierarchy and of the Church, our Lord instituted the primacy.

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## SECTION I.

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### EXISTENCE OF THE PRIMACY.

1. Christ, our Lord, gave to Peter a higher place and a higher power than that which he gave to the other apostles: he gave to him the highest functions and authority; and, as he is himself by excellence the Bishop,<sup>1</sup> and chief Pastor and Head<sup>2</sup> of the Church, he appointed Peter as his representative.

The primacy is insinuated in the account of the first meeting of our Lord with Simon, as he was then named. "Thou shalt be called Cephas" (PETER—a Rock, John i. 42). This decided and clear promise was fulfilled, when our Lord confirmed to the apostle

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<sup>1</sup> 1 Pet. ii. 25.—"For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls."

<sup>2</sup> Col. i. 18; Ephes. i. 22.

the grant of the name, which he had before declared should be given to him. This took place then particularly, when Peter being required by his Master, and inspired by the Spirit of God, made that solemn profession of faith in his own name and in the name of the other apostles—"Thou art Christ, the Son of the living God." By this profession of faith, he made manifest his pre-election and qualification, to be made the centre and foundation of the Church, and by it, he gave occasion to those all-important words, which our Lord immediately addressed to him, "Thou art Peter (a Rock<sup>3</sup>), and upon this rock I will build my Church, and the gates<sup>4</sup> of hell<sup>5</sup> shall never prevail against it,

<sup>3</sup> Ἡ πέτρος,—a form of less frequent occurrence (2 Macc. iv. 41); Callimachus in Apol. 22; Epigr. xv. in Welker, Syll. Epigr.; Cf. Jacob's Not. Crit. in Anthol. p. 327. The translator of St. Matthew rendered *Cephas*, in the first place, by πέτρος, as more suited to the person; but in the second, by πέτρα, as the more usual, and agreeing better with the thing; that is, the foundation. The oriental version, in both places, uses the same word; some have wrongly sought for the derivation of *Petrus* in πέτρα, and made *Petrus* the same as *Petrinus*; see Orig. in Matt. S. xii. n. 11; Ambr. in Luc. l. vi. n. 97; Cyr. in Joan. i. 40; Aug. in Joan. Sr. cxxv. n. 5; Ser. cclxx. n. 2; Eucher. (Lugd.) in Matt., St. Pet.; Greg. M. Exp. vii. Ps. Pen.; Zwingli Architel. n. xxvii.

<sup>4</sup> *Gates*,—that is, the mightiest; Gen. xxii. xxiv. 60; Judges v. 8; 1 Reg. viii. 37. *Gates* also signify *government*, (Hammer, Geschichte des Osman-Reiches, Th. ii. S. 216).

<sup>5</sup> *Gates of hell*, Isaias xxxviii. 10; also *gates of death*, Ps. ix. 15; cvii. 18; Job xxxviii. 17. This figure occurs likewise frequently in profane authors (see Wett. n. 1.) *Hell* and *death* are used as figures of very great power (Cant. viii. 6). *Hell* likewise is used as a figure of power by profane authors. Petronius says, "A soldier strong as hell," Sat. 62. "The gates



and to thee I will give the keys<sup>6</sup> of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound also in Heaven, and whatsoever thou shalt loose on earth shall be loosed also in Heaven" (Matt. xvi. 18). In this passage, Peter—for the entire context obliges us to apply the words exclusively to him<sup>7</sup>—is most clearly designated as the power ruling

*of hell unconquerable*," Hom. Odys. 276 ; Il. ix. 367 ; Virg. Æneid. vi. 126 ; Cf. Wetst. n. 6.

<sup>6</sup> *Keys*, an image of *power*, Isaias xxii. 22, (Ges. h. 1.) ; Apoc. i. 18 ; iii. 7. Ceres, appearing as priestess, wore a key on her shoulder (Callim. Hym. in Cer. 44 : Spanheim. h. 1.) Hecuba says to Cassandra,—“Cast away, my child, those divine *keys*, and those sacred ornaments from your crown.” Eurip. Troad. 251, 252.

Athene says,—“And I have obeyed Jupiter: and why should I speak it? I alone have power (*know the keys*) of the houses, wherein are kept the thunders of the Gods” (Æschylus, Eum. 752, sq. : κληδουχος signifies sometimes *priest*, or *priestess*,—“They say that Io was once the priest of the temples of Juno,” (Æsch. Supplic. 267). See Huet. Dem. Evang. Prop. ix. c. 105 ; Rosenmuller A. u. n. ; Morgenland, v. 66.

<sup>7</sup> The *rock* is understood of faith in Christ, by Hilar. Trin. vi. n. 36, 37 ; Greg. Nyss. c. Judæos de Advent. Dom. ; Chrysos. Hom. lv. in Matt. adv. Judd. Or. ii. ; Amb. v. ; Incarn. c. v. ; and other places. (Pseudo) Amb. in Gal. iv. ; Eph. ii. ; Theod. Ep. lxxvii. cxlvi. ; Cyr. Alex. Trin. Dial. iv. v. p. 507 (ed. Aub.), and elsewhere ; Aug. in Ep. Joan. Tr. x. n. 1 ; Greg. M. l. iii. ; Ep. xxxiii. Of Christ himself: Aug. in Joan. Tr. cxxiv. n. 5 ; cxxv. n. 3 ; Hier. in Matt. vii. ; Theod. in 1 Cor. iii. 11 ; Pet. de Aliaco, Recommend. Sac. Scrip. Still he says, “Upon Christ is Peter built.” It is understood of those who possess the lively faith of Peter, by Orig. in Matt. T. xii. n. 11. Of Peter, Tert. Præscr. xxii. ; Monag. c. viii. ; Origen in Exod. H. v. ; Cyp. Ep. ad Jubai. ; Hil. Matt. xvi. in Psalm cxxxi. ; Hier. Ep. xiv. ad Damas. ; Aug. Ep. liii. 2 ; and elsewhere. Of Christ and Peter, by Aug. Retract. i. 21.

and preserving, in the name and by the authority of Christ, the entire building of Christ, first under the figure of the Rock and foundation;<sup>8</sup> then by the similitude of the keys of the kingdom of Heaven, which were entrusted to him; and lastly by the power of binding and loosing,<sup>9</sup> with which he was invested. The promise was again effectually fulfilled, and the primacy was actually conferred upon Peter, after the resurrection of Christ, when at his third apparition and manifestation to his apostles, he three times asked Peter, whether he loved him more than all the other apostles?<sup>10</sup> After the thrice-repeated answer of the

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<sup>8</sup> Rock, a figure and name of Christ, (1 Cor. x.) Tertullian asks,—“But why did he name him Peter? If on account of the firmness of his faith, many other solid substances would, from their firmness, have supplied a name. Or was it because Christ is a stone and rock? For we read that he was placed as a stone of stumbling, and rock of scandal. I pass over the rest. Therefore was he desirous to attach to his most beloved disciple a name figurative of himself, rather than one that was not so.” C. Marc. iv. 13.

<sup>9</sup> Some refer this to the power of inflicting and healing sickness, and compare the circumstance mentioned in Luke xiii. 16, with that of Ananias, Sapphira (Acts v.), and Elymas (Acts xiii.) How improperly need not be made more evident. Others (as Theophylact. Euthim. h. 1) refer it to the power of remitting and retaining sins. But then, in the first place, with the verb *loose*, the word *sin*, or *sins*, ought not to have been omitted, (Cf. Isaiah xl. 2; Kypke in Matt. xviii. 18); and in the second place, *to bind sins* is quite inadmissible. Others, again, refer it to the chains of hell, from which Peter should have the power to release some, and admit them to the kingdom of heaven, whilst he should exclude others. Others, finally, by *bind*, understand—to forbid; and by *loose*, to allow (S. Wetst., Lightfoot, Kuin. h. 1., Castel, h. v.); and thus was the supreme power of teaching and legislating promised to St. Peter.

apostle, declaring the sincerity of his love, our Lord three times solemnly confided to him the guardianship and feeding<sup>11</sup> of his lambs and sheep,<sup>12</sup> that is, the entire pastoral care of his whole flock<sup>13</sup> (John xxi. 15-17); or to speak without figure, our Lord invested the apostle with the supreme authority and primacy over his whole Church,<sup>14</sup> as he had before promised (Matt. xvi.) that he would do, on account of his pro-

<sup>10</sup> *More than these.* This expression certainly does not signify *more than these things*.

<sup>11</sup> Ποιμᾶναιν and βοσκειν are not to be taken as synonymous: ποιμᾶναιν is to *govern*; as ποιμην, as it is well known, signifies a *king* (Cfr. ποιμην λαων in Homer, νομευς και τροφος ἀγγελης ἀνθρωπίνης, the shepherd and nurse of the human flock); Plat. Politic. p. 263; ποιμᾶναιν is significant, not only of tenderness, but primarily of power. The Scripture is vehement against cruel *shepherds* (Ez. xiii. 1; xxxiv. 2; Jer. xxxiii. 1).

<sup>12</sup> Ἄρνια signifies *lambs*; πρόβατα, *sheep*; S. Wetst. h. l. ἄρνια προβατων; Ps. cxiii. 4, 6; Jer. l. 45. The lambs are the faithful, the sheep the rulers; or the lambs are the young weak members of the Church, the sheep the old and strong. There is no reason for confining the *sheep* and *lambs* of Christ to the Jews, except the wish to assert that Peter was appointed shepherd to only a portion of the Church.

<sup>13</sup> "He commends to him the sheep, and he commends the offspring of the sheep; for he foresaw the fecundity of his flock."—Pet. Chry. S. vi.

<sup>14</sup> Joannis Breviscoxa.—"To feed effectually to salvation, implies more than to teach and preach, or to give, by a good life, an edifying example, or to direct others in the court of conscience, or other such things; it implies a government competent to secure the salvation of the flock entrusted to one's care: and such a government had Peter, and not the rest of the apostles." Tract. De Fide Ecclesiâ, Rom. Pont. et Conc. gen. auc. art. ii. § 3, p. 881 (in Gerson opp. T. i. ed. Dupin).

fession of faith. As the highest faith and the highest love are reflected in the idea of the primacy, as being the highest point of superiority in the Church, the unity and universality of faith and of love must be declared and preserved in the Church, and therefore Peter—in whom faith and love were found in the highest development, and by whom, inspired by the Spirit of God, the profession of faith and love was made—was chosen, by Jesus Christ, to be the head of the apostles and foundation of the Church. To understand the words, “Follow thou me” (John xxi. 19), as many have done,<sup>15</sup> of the supreme guardianship of the flock of Christ, with which Peter was to be invested on earth in the name and by the authority of Christ, cannot interfere with what we have said.

Peter was the first, who made the profession regarding Jesus, that he was Christ, the son of the living God (Matt. xvi.); he it was, that answering to the question of Jesus, “Will you also leave me?” said, “To whom shall we go? thou hast the words of eternal life” (John vi. 68). From the ship of Peter, Christ teaches the multitudes; he speaks to Peter in particular, and appoints him, in a particular manner, to become a fisher of men (Luke v. 3 et seqq.); he gives

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<sup>15</sup> Chrys.—“ ‘Follow me.’ Here again is manifested a solicitude and tenderness towards him (Peter). But if any one shall say, ‘How then did James obtain the chair of Jerusalem?’ I will answer: That (Christ) chose (Peter) to be the teacher, not of one see, but of the world.” In Joan. Hom. lxxxviii.; Gennad. (Patr. C. P.) Exp. pro Conc. Florent. c. v. Sect. ii.

him a new name (John i. 42; Matt. xvi. 17, 18); he directs Peter to find and to pay for him and for himself, the tribute money (Matt. xvii. 23-26); he washes his feet first (John xiii. 6), as an example for future times; he prays for him, in particular, at the time of his Passion (Luke xxii. 32); he declares to him the death that he shall die by martyrdom (John xxi. 18), and appears in particular to him, after his resurrection.<sup>16</sup> Who can deny that all this, united with the texts before adduced, is of great weight and signification?

After the ascension of our Lord, we see Peter conducting himself always as the Chief of the Apostles, as the Shepherd of the sheep and lambs of Christ. It is he, who in the assembly of the apostles and disciples, raises his voice and declares that it was necessary to fill up again the number of the twelve apostles.<sup>17</sup> He it is, who immediately after the miracle of Pentecost, first rises up before the multitude of the people to justify the apostles and disciples, to declare the wonders of God, and to announce the doctrines of Christ (Acts ii. 14, &c. 37, 38). He works the first miracle in the

<sup>16</sup> Joan. xx. 2, sq. 19, 26; xxi. 2, 3; Luc. xxiv. 34; Acts i. 19; 1 Cor. xv. 5.

<sup>17</sup> Acts i. 15, seq.; Chrysost.—“He has the first authority in the affair, as having had all entrusted to him; for to him Christ said, ‘*And thou, being converted, confirm thy brethren.*’” In Act. Ap. Hom. iii. n. 3. And speaking of the participation of the apostles, and of the community in this choice, he says, “What then? Was not Peter at liberty to choose him? Certainly.” Ibid. n. 2.

name of Christ (Acts iii. 1, etc. 12, etc.), and thence takes occasion to preach Christ to the people. He gives an account of the miracle and of the gospel before the council (Acts iv.). He it is, who punishes Ananias for his offence against his authority and that of the other apostles (v. 3.). He appears as chief in Samaria (viii. 14-25). He visits and confirms the Churches;<sup>18</sup> he first announces the faith to the Gentiles (x. 5, &c.). In the assembly of the apostles, elders, and other disciples, who had met to consider the expediency of abrogating the Levitical observances, Peter rises up and quells the excitement by declaring for the abrogation (xv. 7, etc.). And if in his epistle, Peter beseech the elders and call himself a fellow-elder,<sup>19</sup> this is to be considered as an expression of love, not of equality, not an abdication of his primacy. St. Basil, in the same manner, often designates the deacons *co-deacons*, and the priests *co-priests* (*συνδιακονους, συνπρεσβυτερους*), without certainly wishing to make them equal to himself. The popes, also, without surrendering any of their dignity, call other bishops Brethren, and without difficulty allow themselves to be named Brother and Fellow-servant. (See St. Cyril in his Epistles to Pope Celestine.)

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<sup>18</sup> Acts ix. 32, seq.; Chrys.—“And as a general goes round inspecting the ranks of the officers, and sees what portion is in readiness, what in order, and what has need of his presence.” In Act. Hom. xxi. n. 2.

<sup>19</sup> 1 Pet. v. 1.—“The ancients (*πρεσβυτερους*) therefore that are among you, I beseech, who myself am also an ancient (*ὁ συμπρεσβυτερος*), and a witness of the sufferings of Christ.”

The pre-eminence of St. Peter was recognized by the other apostles, and by the early Church. We see the apostles and disciples assembled with him, after the crucifixion of our Lord.<sup>20</sup> His actions and words are related, his imprisonment (and not that of St. James) and his miraculous deliverance are recorded, and we are told that the Church prayed earnestly for him (Acts xii. 2, etc.). His name is repeatedly mentioned, whilst the names of the other apostles are not noticed.<sup>21</sup> In the enumeration of the apostles, in whatever order the names of the others may occur, his is invariably found first,<sup>22</sup> and in St. Matthew (x. 2) he is expressly designated as **THE FIRST**.<sup>23</sup> If it be ob-

<sup>20</sup> Joan. xx. 2, seq. 19, 26; xxi. 2, 3; Cf. Acts i. 19.

<sup>21</sup> Marc. i. 36.—“Simon, and they who were with him.” Luc. viii. 45.—“Peter, and they who were with him.” ix. 32.—“Peter, and they who were with him.” Acts ii. 14.—“Peter with the eleven.” 37.—“To Peter and the other apostles.” v. 29.—“Peter and the apostles.” In the words, “say to his disciples, *and* to Peter,” the *and* must be regarded as emphatic. Cf. Fritzsche in Marc. i. 8; also 1 Cor. ix. 5; Jos. ii. 1; 1 Reg. xi. 1; 2 Sam. ii. 30; Ps. xviii. 1.

<sup>22</sup> Marc. i. 36; Luc. vi. 14; Acts i. 13.—“He is also, whenever several apostles are mentioned, (with one or two exceptions, as in Gal. ii. 19, which are to be otherwise explained) always named first; and if he is sometimes named the last, as in 1 Cor. i. 12; ix. 5, even this is (*κατὰ ἀξίησιν*) a *distinctive mark* (Chrys. h. 11). With James and John was he permitted to behold the raising of the daughter of Jairus (Luc. viii. 51; Marc. v. 37); the transfiguration (Matt. xvii.; Luc. ix.; Marc. ix.); the agony in the garden of Olives (Matt. xxvi. 37; Marc. xiv. 33; 1 Pet. v. 1).

<sup>23</sup> It cannot be said, that this is because Peter was first called, for Andrew was called before him (Joan. i.), wherefore he is always styled by the Greeks, *πρωτόκλητος* (the first

jected that St. Peter was sent to Samaria (Acts viii. 14), and that the faithful contended with him (Acts xi. 3) because he had gone to the uncircumcised and had eaten with them, we answer that the sending of St. Peter into Samaria does not at all prove that he was inferior to those who sent him; and that the difficulty proposed by the faithful was rather a prayer for an explanation than an objection; and even though we grant it to have been a real objection, we will ask, may not subjects, particularly in a Christian brotherhood, and the more in a time when men were so simple, so perfect, and so filled with the Spirit of God, respectfully and with charity make representations to their superiors? This latter remark may serve also as a reply to the objection that St. Paul opposed himself to St. Peter (Gal. ii. 11).<sup>24</sup> It may, indeed, be said that it was *on account of* the higher dignity of St. Peter, that St. Paul laid so great weight on his conduct towards the Gentiles.<sup>25</sup>

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called); nor that it has happened by mere accident, for opposed to this is what has been already alleged, that Peter, in the list of the apostles, so constantly stands first.

<sup>24</sup> That Paul opposed Peter only in appearance was the opinion of Origen (Str. l. x., according to the testimony of St. Jerome, Ep. lxxiv.); of Jerome, in Gal. ii. 11; of Chrysostom, Hom. in illud (*In Faciem Petro restitit*), n. 18; Œcum. Theophyl. (Gal. h. l.) The contrary was maintained by Aug. Ep. lxxxii. ad Hier. cfr.; Ep. xl. ad Hier. xxviii. ad eund.; also Claudius (Taur.) in Gal. ii. 11. The Cephas mentioned Gal. ii. is distinguished from Peter by Clem. (S. Eus. H. E. i. 12), contrary to the opinion of Jerome.

<sup>25</sup> "He does not complain of James, but of Peter, who was charged with the government."—Bossuet, Sermon sur l'Unité de l'Eglise.



Christ, indeed, imparted to all the Apostles the power of binding and of loosing;<sup>26</sup> but it is equally certain, on the other hand, that our Lord promised and gave this power, particularly to Peter, so that to no other Apostle was it said, "To *thee* I will give the keys of the kingdom of Heaven." The Apostles are all named as foundations of the Church,<sup>27</sup> but Peter was in an especial manner declared to be the Rock and foundation of the Church; and although the Apostles received their authority immediately from Christ, it does not follow, as is evident, that they all received an equal degree of authority. The seventy-two disciples received their mission immediately from Christ, but they were subject to the apostles, and although the apostles were equal in the APOSTOLATE, as such, that is, although they may have had equal power to preach the gospel to all nations, to found churches and to regulate their discipline, it does not follow that they were equal in the EPISCOPATE, so that it may have been reserved to Peter to exercise a supreme inspection over the one and entire Church, to decide controversies, to correct those who erred, and to assign duties to others. During the presence of our Lord on this earth, the apostles may have been subject immediately to him, but it does not therefore follow that after his ascension into Heaven they were not subject to Peter, as to their head; as by this means only the

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<sup>26</sup> Matt. xviii. 18; Joan. xx. 21.

<sup>27</sup> Eph. ii. 20; Apoc. xxi. 14.

promise that there should be one shepherd and one fold, would be fulfilled. Hence we place no foundation, but that which was placed by God from the beginning.<sup>29</sup> Christ placed it, but he does not therefore cease to be himself the foundation, for Peter is the foundation only in a secondary degree, by and in Christ. He is the manifestation, the servant, the means of the foundation, whilst Christ is the foundation of the foundation.

2. The supremacy of Peter has never been doubted in the Church. Let us listen to the voice of all times and of all parts of the Church;—of Hyppolitus,<sup>30</sup> Origen,<sup>31</sup> Tertullian,<sup>32</sup> although when he became a Mon-

<sup>28</sup> Kalteisen remarks,—“That they were dependent upon Peter, not as to their authority, for they received that from Christ, but as to the exercise of that authority, lest any one should intrude his sickle into another man’s harvest, either in temporal or spiritual matters : hence was it his duty to portion out the sees, and to assign his particular one to each. Nor can it be objected, that Christ sent them into the whole world; for he sent them indiscriminately, but left the discrimination to Peter.” *De Lib. Præd. Verb. Divino in C. Basil* (Mansi xxix. p. 1008).

<sup>29</sup> 1 Cor. iii. 11.—“For other foundations no man can lay, but that which is laid, which is Christ Jesus.” Which is to be understood immediately and chiefly of the right of Christian preaching and teaching.

<sup>30</sup> “By this Spirit, Peter uttered those blessed words,—‘Thou art Christ, the Son of the living God.’ By this Spirit was the *rock* of the Church consolidated.”—In *S. Theoph.* n. ix.

<sup>31</sup> “But it may be asked,—Why St. Peter, in the enumeration of the twelve, is always named first? Perhaps as being superior to the others; as Judas, who was assuredly the least, on account of the wicked design which he harboured, is always

tanist he endeavoured to abridge the prerogatives of the primacy, of Cyprian,<sup>33</sup> Peter of Alexandria,<sup>34</sup>

deferred till the end," &c. In Joan. xxxii. n. 5.—"All were scandalized to that degree, that Peter, even the prince of the apostles, thrice denied him." In Luc. Hom. xvii.—"Behold what our Lord says to him who was the great foundation of the Church, the most firm rock, on which Christ founded his Church,—'O thou of little faith, why didst thou doubt?'" In Exod. i. n. 4.—"When to Peter the high charge of feeding the sheep was entrusted, and when on him, as on the firm ground, the Church was established, the profession of no other virtue but charity was required." In Rom. i. v. n. 10.

<sup>32</sup> "Was anything concealed from Peter, who was called the rock whereon the Church was to be built, who obtained the keys of the kingdom of heaven, and the power of binding and loosing in heaven and on earth?"—De Præs. Her. c. xxii. "Upon *thee*, he says, I will build my Church, and to *thee*, not to the *Church*, will I give the keys; and whatever *thou* shalt loose or bind, and not what *they* shall loose or bind. For thus the event shews that on him, that is, through him, the Church was raised."—De Pæd. xxi. "Which (Church) built upon him (Peter)."—Monog. c. viii. "For if you think that heaven is still closed, remember that the Lord left here its keys to Peter, and through him to the Church; and that each one, being interrogated and confessed, bears them here with him."—Scorpiac. x.

<sup>33</sup> "Peter, whom the Lord first chose, and on whom he built his Church."—Ep. lxxi. "Peter, to whom the Lord committed the feeding and care of his sheep, and upon whom he established and founded his Church."—De Habit. Virg. "Upon him alone he builds his Church, and entrusts to him the feeding his sheep. And although, after his resurrection, he delivers a like power to all his apostles, and says,—'As the Father hath sent me, I also send you; receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained to him,' yet, in order to mark out unity, he has disposed, by his own authority, that the origin of that unity should begin from one. What Peter was, that indeed were the other apostles,—gifted with a like share of honour and power; but the commencement proceeds from unity, and the primacy is given to Peter,

Eusebius of Cæsarea,<sup>35</sup> Cyril of Jerusalem,<sup>36</sup> Hilary of Poitiers,<sup>37</sup> Victorinus the Philosopher,<sup>38</sup> Epiphanius,<sup>39</sup>

that one Church of Christ, and one chair, may be shewn. Shall he presume to think that he is in the Church who strives against and opposes the Church; who deserts the chair of Peter, on which the Church was founded?"—*De Unit.* p. 397, (ed. Bal.)

<sup>34</sup> "Peter, who was preferred before the other apostles."—*Can.* ix.

<sup>35</sup> "The all-good and all-beneficent Providence conducted Peter, the most valiant and greatest of the apostles, and who, on account of his virtue, was the advocate of all the rest, to Rome."—*H. E.* ii. 14. "Peter the apostle, preferred before all the rest, and his own disciple."—*Dem. Evang.* iii. 5.

<sup>36</sup> "Peter, the chief and ruler of the apostles."—*Cat.* ii. n. xix. (also *Cat.* xi. n. 3). "He who carries the keys of heaven."—*Cat.* vi. n. 15.—"Peter, the ruler of the apostles, and bearer of the keys of the kingdom of heaven."—*Cat.* xvii. n. 27.

<sup>37</sup> "And indeed Peter's confession, who recognized the Son of God in a man, obtained a worthy reward. Blessed is he who is praised for having understood and seen beyond the reach of human eyes, not regarding that which was of flesh and blood; but, through the revelation of the heavenly Father, beholding the Son of God, and judged worthy first to recognize what was divine in Christ. Oh, in thy designation by a new name, happy foundation of the Church! Oh rock, worthy of that building which should burst asunder the infernal laws, the gates of hell, and all the bars of death! Oh, heaven's blessed keeper! at whose disposal are placed the keys of the eternal mansion, whose judgment on earth is pronounced beforehand in heaven; so that what is bound or loosed on earth is likewise bound or loosed in heaven."—*Com. in Matt.* xvi. n. 7.

<sup>38</sup> "'After three years,' he says, 'I went to Jerusalem,'—and then adds the reason,—'to see Peter.' For, if on Peter was laid the foundation of the Church, as it is said in the Gospel, to whom all things were revealed, Paul knew that he ought to see Peter, as one to whom so great authority had been given by Christ, and not in order to learn anything from him."—*In Gal.* i. 15; in *Mag. Ser. Vet. Nov. Coll.* iii. p. 9.

Optatus of Mileve,<sup>40</sup> Ephrem the Syrian,<sup>41</sup> Basil the Great,<sup>42</sup> Ernichius of Kolp, bishop of Bagrevant,<sup>43</sup> who may be considered the representative of the Armenian Church, Ambrose,<sup>44</sup> Jerome,<sup>45</sup> Augustin,<sup>46</sup> Zeno of

<sup>39</sup> “(God) knowing who is worthy of the highest place, chose Peter to be the chief of his disciples, as has been everywhere shewn.”—Hær. li. xvii. “And he was converted who for awhile denied;—the blessed Peter, the chief of the apostles, who has truly become to us a firm rock, upon which is based the faith of the Lord, upon which the Church is in every way built.”—Hær. lix. n. 7. “He, to whom was committed the flock, and who guides us securely in the power of the Lord, his master.”—Ancor. n. ix.

<sup>40</sup> “You cannot deny that you are aware that the episcopal chair at Rome was conferred first on Peter; and in this sat Peter the chief of the apostles, whence he is called Cephias.”—De Schism. Don. ii. 1.

<sup>41</sup> “Simon was sent to found the Church in the whole world.”—In Transfig. Dom. S. ii. p. 25, (ed. Græc.) “Peter, who was called Cephias, who was captured on the borders of the lake, and who received a testimony from the great Pastor, that *on this rock I will build my Church*, by means of the priesthood received the keys of heaven, as worthy” (of them).—De Sac. S. iii. p. 3.

“Hail to thee, Peter! the tongue of the disciples, the voice of the heralds, the eye of the apostles, the guardian of heaven, the first-born of those who bear the keys.”—In SS. Apos. T. iii. p. 464.

<sup>42</sup> “Happy Peter! distinguished above the other disciples, who didst receive a testimony, and was declared blessed beyond the rest, to whom were entrusted the keys of heaven.”—Præm. de Judicio Dei, n. 7.

<sup>43</sup> “Peter, who is the chief of the apostles.”—Confut. Hær. l. iv.

<sup>44</sup> “Because he alone confessed amongst all, he is preferred before all.”—In Luc. lib. x. n. 175. “Finally, the Lord asks the third time,—Do you not love me?—and now he is ordered to feed, not the lambs, as at first, who are to be fed as it were with the first milk, nor the younger sheep, as the second time,

Verona,<sup>47</sup> Chrysostom,<sup>48</sup> in whose writings, although he exalts St. Paul so highly, there is not to be found one passage in which St. Paul is compared to St. Peter, or as some have imagined, any opposition to St. Peter,

but the sheep,—that the more perfect might rule the more perfect.”—*Ibid.* n. 176.

<sup>45</sup> “Peter, upon whom the Lord founded his Church. As he (Plato) was the chief of the philosophers, so was Peter of the apostles, upon whom the solid bulk of the Church was founded, which cannot be shaken by the rush of waters, nor by any tempest.”—*Adv. Pel.* l. i. S. iv. P. ii. p. 491 (Mart) “Peter, upon whom the Lord established the solid foundation of his Church.”—*In Ezech.* xli.

<sup>46</sup> “In whom (Peter) the primacy of the apostles so admirably shines forth.”—*De Bapt. con. Don.* ii. 1, n. 2. “For who knows not that his (Peter’s) primacy of apostleship is to be preferred to every episcopacy. But if the splendour of their chairs be different, that of their martyrdom is the same (of St. Peter and Cyprian).”—*Ibid.* in *Ps.* cviii. n. 1.

<sup>47</sup> “Upon whom he founded his Church.”—*L. i. Trac.* xiii. de Civ.

<sup>48</sup> “He so blotted out that denial as to become the first of the apostles, and to be charged with the care of the whole world.”—*Adv. Jud.* viii. n. 3. “The first and chief of all.”—*In Matt.* x. 2, *Hom.* xxxii. n. 3.

“Everywhere they yielded the primacy to Peter, and held him forth in their discourses, though of a less cultivated mind than the rest.”—*In Matt. Hom.* ii. n. 2. “Why therefore, passing by the others, does he converse with him on these things.”—*John* xxi. 15. “He was the chosen one of the apostles, the mouth of the disciples, and the head of the body. Therefore did Paul go to enquire of him rather than of the others. And without shewing him that he must, for the future, take courage, since, having effaced his denial, he is gifted with the primacy over his brethren.”—*In Joan. Hom.* lxxxviii. n. 1. “He has the first authority in this matter (the choice of St. Matthias), as having had all entrusted to him: for to him Christ said,—‘And thou being once converted, confirm thy brethren.’”—*In Act. Ap. Hom.* iii. n. 4. “This holy chief of the blessed company, this lover of Christ, this ardent dis-

in favour of the Oriental Church. The same are the teachings of Asterius,<sup>49</sup> Nilus,<sup>50</sup> Peter Chrysologus,<sup>51</sup> Leo,<sup>52</sup> Cassian,<sup>53</sup> Cyril of Alexandria,<sup>54</sup> Theodoret of

ciple, who was entrusted with the keys of heaven.”—In Act. Hom. vi. n. 1.

<sup>49</sup> “ Let all yield to Peter, and consent to be second, when a comparison of gifts decides who is the most honoured..... Called blessed by him who was truly blessed, he is styled the rock of faith, the basis and foundation of the Church of God. He receives, according to promise, the keys of the kingdom, and is made the lord of its portals, to open them to whom he wills, and to close them against such, as is fit.... He received the world under his care, as the one shepherd of the one flock, having heard ‘ *Feed my lambs.*’ And the Lord gave, well nigh in his own stead, his most faithful disciple to his followers, for father, shepherd, and instructor.”—In Apost. Princ. Pet. et Paul. ; in Combef. Auct. T. i. p. 142.

<sup>50</sup> “ He appoints him the shepherd of the whole world.”—L. ii. Ep. 75.

<sup>51</sup> “ When he is about to return to heaven, he commends his sheep to Peter, that he may feed them in his stead.”—Serm. ii. “ He therefore is the guardian of the faith, the rock of the Church, and the door-keeper of heaven.”—Serm. cxvii.

<sup>52</sup> “ Since the most blessed Peter received the apostolic primacy from the Lord, and the Roman Church remains steadfast in his doctrine, it is wrong to believe that his holy disciple Mark, who first governed the Church of Alexandria, formed decrees by other rules of his own traditions, since doubtless, being drawn from the same fount of grace, the spirit of the disciple and master would have been one ; nor could the ordained teach anything but what he received from him who ordained him. We cannot therefore suffer, that, professing to be members of one body and one faith, we should differ in anything, and that the masters should seem to have taught one thing, and the disciple another.”—Ep. ix. ad Diosc. Alex. (Ball).

<sup>53</sup> “ Let us ask of him who was the chief disciple among the disciples, and master amongst masters, who, possessing the rule of the Church of Rome, possessed the primacy of the priesthood, as well as of faith. Say, then, we pray thee, say

Cyrus,<sup>55</sup> Prudentius,<sup>56</sup> Prosper,<sup>57</sup> Maximus of Turin,<sup>58</sup> Victor priest of Antioch,<sup>59</sup> Dionysius the Areopagite,<sup>60</sup> Arator,<sup>61</sup> Primasius,<sup>62</sup> Gregory the Great,<sup>63</sup> the Vene-

O Peter, prince of the apostles, what the Churches ought to believe; for it is fit that thou shouldst teach us, who wast thyself taught by the Lord, that thou shouldst open to us the gate whose keys thou hast received. Exclude all undermining the heavenly house, and such as seek to enter by filthy bye-ways and illicit approaches; shut them out, for it is certain that none can enter the portal of the kingdom unless it be opened unto him by that key which thou hast entrusted to the Churches; say, then, how we are to believe in Christ Jesus, and confess a common Lord.”—Incar. iii. 12.

<sup>54</sup> “From the figure of the rock he changed his name to Peter, for upon him did he design to found his Church.”—In Joan. i. 40.

<sup>55</sup> “He (Paul) confers an honour befitting the head.”—In Gal. i. 18.

<sup>56</sup> “At Rome two chiefs of the apostles rule; the one called the apostle of the Gentiles, the other, possessing the first see, opens the eternal gates entrusted to his care.”—Hymn. ii. in St. Laurentium.

<sup>57</sup> “Rome, seat of Peter, possessing the chief pastoral dignity in the world; whatever it has not acquired by force, it holds by the ties of religion.”—De Ignat. c. ii.

<sup>58</sup> “Thou, Peter, didst first confess me on earth; I will endow thee with the perpetual primacy in heaven, and in my kingdom. And what, brethren, is more equitable, than that the Church should be founded upon him who laid such a foundation for the Church? What more just, than that he who manifested the Lord of heaven should receive the keys of the kingdom of heaven? Inasmuch as he who laid open the door of faith to believers, also unlocked to them the gates of heaven.”—Serm. v. in Nat. Ap. Serm. lxxii. (on that which is written in the Gospel,—*You are the salt of the earth.*)

<sup>59</sup> “Upon whom the Church was built.”—In Mar. ix. 6.

<sup>60</sup> “Peter, the principal, and oldest chief of theologians.”—Div. Nom. ciii. § 2.

<sup>61</sup> To whom the Lamb committed the sheep which he had



rable Bede,<sup>64</sup> Maximus,<sup>65</sup> Claudius of Turin,<sup>66</sup> Photius<sup>67</sup> the pseudo-patriarch, Euthymius Zigabenus,<sup>68</sup> Theo-

rescued, and he enriches his flock, dispersed over the entire world, with this pastor."—*Hist. Ap.* i. 78, seq.

<sup>62</sup> "Had he prefaced his letter to them (the Hebrews) with the mention of his apostleship, calling himself an apostle, it might seem perhaps that he wished to prefer himself to the apostle Peter, who had been appointed by the Lord for their chief."—*In Ep. ad Heb. Præf.*

<sup>63</sup> "Peter, possessing by divine authority the primacy of the holy Church."—*Reg. Past.* p. ii. c. 6.

<sup>64</sup> "What was said to Peter,—'Feed my sheep,'—was indeed said to all. For what Peter was, that were the other apostles; but the primacy was given to Peter, that the unity of the Church might be set forth. They are all pastors, but only one flock is pointed out, which was fed by all the apostles with one accord, and is now fed by their successors with a common cure."—*Hom. in Vig. App. Pet. et Paul.* To the entire Church of the elect is given the power of binding and loosing, according to the measure of the faults or of the penance; but St. Peter received, in a special manner, the keys of the kingdom of heaven, and the chief judicial power, in order that all the faithful throughout the world may know, that whoever in any way separate themselves from his faith and society, are not loosened from the bonds of sin, and cannot enter the gate of the heavenly kingdom."—*Hom. in Die SS. App. Pet. et Paul.*

<sup>65</sup> "All-blessed Peter, the great foundation of the Church."—*In Scrip. Gn.* xxvii. "The glorious Peter, the chief of the apostles."—*Ibid.*

<sup>66</sup> "But neither would Paul speak so contumeliously of the head of the Church, nor could Peter be guilty of disturbing the Church."—*In Gal.* v. 10.

<sup>67</sup> "The great Peter, the eminent chief of the apostles."—*Ad Am. Philoch.* qu. cxlviii. n. 24.

<sup>68</sup> "Thou art Peter (as being about to become, after his denial, the rock of faith, or as being even now of an unshaken mind), and upon this stable base will I build my Church; even so I will make thee the foundation of the believers, for

phylactus,<sup>69</sup> and all ecclesiastical writers through every age of the Church. They call Peter, the Great,<sup>70</sup> the Head,<sup>71</sup> the First,<sup>72</sup> the Chief,<sup>73</sup> the Prince,<sup>74</sup> the Chosen One,<sup>75</sup> the APOSTLE, to whom as such, even the

the believers are the Church. He spoke this in order to raise his thoughts to the pastoral charge."—In Matt. xvi. 18.

<sup>69</sup> "Confirm the rest; for this becomes thee, since after me thou art the rock and strength of the Church."—In Luc. xxii.

<sup>70</sup> Eus.—"The most valiant and greatest of the apostles." H. E. ii. 14; Greg. Nyss. in Cant. Hom. xv.; Greg. Naz. Or. xxxix.; Theod. Enarr. Dial. i. in Is. lxvi. 8; Rom. i. 11. He indeed sometimes calls Paul, James, Elias, David, and John the Baptist, by the same name. Theod. (Ancy.) Expos. Sym. 318, PP. n. xvi.

<sup>71</sup> Opt. Milev. Schism. Don. ii. 2; vii. 3; Ephr. Hymn. de Pet.; Hymn. de Eccles. xxxvi.; S. Assem. B. O. T. S. P. p. 95.

<sup>72</sup> Chrys. de Pæn. Hom. iii. n. 4; in Inscript. Act. Hom. ii. n. 6; Theod. H. Reliq. c. vi.; Eranist. Dial. iii.; Aug. de Bap. con. Don. vi. 2, n. 3; Ep. cclxv. n. 2; Anast. (Jinait.) in Ps. vi.; in Combef. T. i. Auct. p. 956.

<sup>73</sup> "Chief, chiefest."—Athanas. in Ps. xv. n. 8; (Pseudo) Athanas. ad Antioch.; Rusp. ad qu. lxxiii. (in Gal. v. 199); Greg. Nyss. Laud.; St. Steph. Tit. Bott. in Ram. Psalm. n. 4; Chrys. in Joan. Hom. xxxiii. n. 3; lxxiii. n. 1; in Act. Hom. xlii. n. 1; Rom. Hom. xxix. n. 5, &c.; Theod. in Ps. ii.; Prol. et b. ii.; Lac. xiv. 6; Rom. xvi. 17; 1 Cor. i. 12; xii. 8; Gal. i. 18; Dion. Hier. Ecc. c. v. n. 3, § 5; Phot. Cod. cclxxx.; Areth. in Apoc. Com. c. lxvii.; S. Bas. Litur. Alex. T. i. p. 80 (ed. Renaud.); *πρωτοστάρχης* (*primate*) Bas. Serm. de Contuber. n. ii.; Gall. T. vii. p. 331; Greg. Nys. Laud. (alt.); S. Steph. (Galland. ii. 598); Isid. l. i. Ep. cc. Tr. xxxiii.; *ἡγουμένως* (*leader*), Cyr. Fest. Pasch. Hom. viii.

<sup>74</sup> Ephre. Par. (ad Pœnit.) lxii. T. iii. p. 532; Syr. *ἔξαρχος* (*ruler*); Isid. l. i. Ep. ccclvi.; *Theophylac.* in Luc. xxii. apostolorum princeps; Gaud. Serm. xvi. 335 (ed. Brix.); Claud. (Taur.) in Gal. v. 10.

<sup>75</sup> "He who was preferred before all the apostles."—Eus. D. E. iii. 5. "Preferred before all."—Cyr. Joan. xix. 25.

other Apostles pay reverence,<sup>76</sup> the Teacher and Chief of the whole world,<sup>77</sup> the Pastor,<sup>78</sup> the immoveable foundation of the Church and of Faith,<sup>79</sup> that was laid

“ Chosen from all.”—Cyr. c. Julian. l. ix. “ Preferred before all.”—Cyr. Joan. xvi. 13.

<sup>76</sup> Chrys.—“ He (Paul) knew well how great a primacy Peter enjoyed.” Hom. in illud: in Faciem ei restiti, n. 9. Theod.—“ And standing in no need of human instruction; having heard this from the God of all, he shows the head a befitting respect.” In Gal. i. 18.

<sup>77</sup> Chrys.—“ But if any one shall say, how then did James obtain the chair of Jerusalem? this will I answer, that (Christ) chose (Peter) to be the teacher not of one see but of the whole world.”—In Joan. lxxxviii. n. 1. Peter, the pillar of the Church, the harbour of the faith, the teacher of the world.—In Pet. et Eliam, n. 1. “ Peter the chief of the band, the mouth of the apostles, the head of the tribe, the prince of the world, the foundation of the Church.”—Hom. in illud, hoc scitote (2 Tim. iii. 1) n. 4. Ambr.—“ Peter was not ashamed to say, ‘ depart from me, O Lord, for I am a sinner.’ For he was a wise and prudent man, who was to be the foundation of the Church and the master of discipline, and who knew that nothing was more useful to him than not to be exalted by a prosperous event.” De Virg. c. xvi. n. 105. Aug.—“ As in our Saviour all principality had its source, so after our Saviour was it all vested in Peter, for he was appointed the head of all, and the pastor of his Lord’s flock.” Nov. et Vet. Test. qu. lxxv.

<sup>78</sup> Aug. adv. Faus. xxii. 70.

<sup>79</sup> Hil. in Ps. cxxxii. n. 4. Greg. Naz.—“ The support of the Church, Or. vii. “ Thou seest that of the disciples of Christ, all indeed eminent and worthy of their calling, one is named the rock and is entrusted with the foundations of the Church.” Or. xxvi. Chrys.—“ Peter the chief of the apostolic band, the mouth of the disciples, the pillar of the Church, the support of the faith, the basis of confession.” De decem mill. talent. deb. tom. n. 3. Cf. in illud. vidi Dominum, in Monte. Hom. iv. 3, con ludos et theat. n. 4. Asterius.—“ For he is truly the first who, like a large and mighty stone, was cast into the cavity of this world, or, as David says, into

by Christ, so that through him, we are in the Church,<sup>80</sup> and whoever is not with Peter is out of the Church,<sup>81</sup>

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this vale of tears, in order that, supporting all Christians who are built thereon, he may raise them to that summit which is the home of our hopes. Other foundation no man can lay but that which is laid, which is Christ Jesus—with a like name did our Saviour adorn his first disciple, calling him the rock of faith. Through Peter then is the foundation preserved from fall and tottering, and become a true and faithful guide to holiness. On the foundation of this just man do we Christians stand firmly rooted, from the east even to the west." In *Apostol. Pet. et Paul.*; in *Combes. Auct.* p. 128. *Epiph.*—To him therefore did the Father reveal his true son, and declares him blessed, whilst he in his turn makes known his Holy Spirit. For thus it became that this prince of the apostles, this firm rock, upon which the Church was built and against which the gates of hell shall not prevail: for the gates of hell are heresies and heresiarchs: in him was the faith in every way confirmed, in him who holds the keys of Heaven, who binds on earth and looses in Heaven. For in him is found the resolution of all the subtleties of faith." *Ancor.* n. ix. *Ambrose* (on *Luc.* xxii. 32).

Could he not therefore strengthen his faith, to whom of his own authority he gave a name, and whom, when he styles Peter, he designates as the foundation of the Church?"—*De fide*, III. v. n. 56. "That vessel is not agitated wherein prudence sails, whence perfidy is distant, and where faith breathes. For how could that be disturbed, over which he presides, on whom rest the foundations of the Church? There is trouble where there is little faith; there is security where perfect love."—*Ibid.* iv. 2, n. 25. "Peter is the eternal gate, against which the gates of hell shall not prevail. He is called the foundation, for he attends not only to his own, but to the common welfare."—*De Luc. Dom.* c. iv. n. 33. *Pet. Chry. Serm.* cxvii.; *Oros. de Lib. Arb.* c. xxiii. xxvii.; *Vict. (Aut. Pres.)* in *Marc.* ix. 6; *Theophyl.* in *Luc.* xxii.

<sup>80</sup> *Ambr.*—"Except that the ship is the Church, which sails well through the world, with its sail of the cross of the Lord unfolded, and impelled by the breath of the Holy Spirit. In this ship Peter is ordered to fish, now with nets, now with the line." *De Virg.* c. xviii. n. 118.

out of the truth and grace of Christ.<sup>82</sup> When the Fathers, speaking with the Scriptures, say that the Church is built on the foundation of all the Apostles,<sup>83</sup> they add, at the same time, that it is founded in an especial manner on Peter;<sup>84</sup> that the keys of the king-

<sup>81</sup> Cyp.—“ Shall he presume to think that he is in the Church who deserts the chair of Peter, upon whom was founded the Church? De Unit. Amb.—“ Where Peter is there is the Church, where the Church is there death is not, but life eternal.” Enarr. in Ps. xl. n. 30.

<sup>82</sup> Ambrose.—“ Peter strikes off his ear. And why Peter? Because he it is who received the keys of the kingdom of Heaven, for he condemns and absolves, since he received the power of binding and loosing. He strikes off the ear of him who sins by his hearing, but with the sword of the Spirit he will cut off the spiritual ear of him who sins by his understanding.” In Luc. lx. n. 67.

“ What fellowship therefore can they have with thee, who receive not the keys of the kingdom, denying that they have power to forgive sins, which indeed is true with regard to themselves (the Novatians); for they possess not the heritage of Peter, who possess not the chair of Peter, which they rend by an impious division.”—De Pœnit. i. 7, n. 33, cf. 32. Leo.—“ The secret of this gift he wished so to belong to the office of all the apostles, that it should be principally in the most blessed Peter, the chief of all the apostles, that he might thus as from a source so diffuse his gifts over the whole body, that whoever should presume to recede from a firm union with Peter, might know that he is deprived of this divine mystery. For he made Peter participator of his own unity, calling him by his own name, when he said, ‘ Thou art Peter, and upon this Rock I will build my Church,’ to the end that the building of the eternal temple might, by the grace of God, rest upon the strength of Peter, consolidating the strength of this his Church, that,” &c. Ep. x. 1.

<sup>83</sup> Orig. in Mat. T. xii. n. 11, adv. Cel. iii. 28; Cyp. De Unit. Ep. xxxiii.; Hier. in Is. ii. 2; Theod. in Ez. xlvii. 16.

<sup>84</sup> Cyp. de Unit.; Hil. Trin. vi. 20; Hier. in Is. ii. 2; Chrys. in Mat. hom. liv. n. 2; Leo Serm. ii. c. 3. Greg. in Evang. l. ii. hom. xxiv. n. 4.

dom of Heaven were solemnly given particularly to him;<sup>85</sup> that the power of forgiving sins,<sup>86</sup> that the guardianship and feeding of the flock of Christ,<sup>87</sup> and the principal government were given also particularly to him.<sup>88</sup> Whenever they compare the other apostles

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<sup>85</sup> Orig.—“And truly if we carefully attend to the words of the Gospel, even in these we shall find, that, with regard to those things which seem to be addressed in common to Peter and those who thrice admonish their brethren, there is a great difference between what is spoken to Peter and what to the others; it is no small distinction that Peter should receive the keys not of one heaven but of many.”—Matt. T. xiii. n. 3. Basil.—“The bearer of the keys of the kingdom of Heaven.”—Serm. de Contuber. n. ii. Greg. Nys.—“Through Peter he bestowed the keys of the heavenly honours—know that if you be loosened or bound, you are loosened or bound with invisible chains.”—De Castig. T. iii. p. 314, ed. Mor. Serapion (Epp. Thum.) “He who holds the keys was shaken.”—Adv. Man. c. xxiii. Hil.—“Hence he holds the keys of the kingdom of heaven, hence his decisions on earth are those of Heaven.—Trin. vi. 37. Opt.—“He alone received the keys of the kingdom of Heaven that he might confer them upon the rest.”—vii. 3, cf. i. 10. Chrys. in Mat. hom. liv. n. 2. Leo Serm. ii. 3. Cæs.—“Since to Peter were to be entrusted the keys of the kingdom of heaven and the ecclesiastical troop.”—Dial. iv. n. 194. Eulog. (Alex.)—“Neither to John nor to any other of the disciples did our Saviour say, *I will give to thee the keys of the kingdom of heaven,*” l. ii. adv. Prov. ap. Phot. cod. cclxxx. Anast. (Sinait.)—“Thou hast made him the bearer of the keys of the Church.” In Ps. vi.; in Combef. Auct. p. 349.

<sup>86</sup> Cæsar, Dial. iv. n. cxciv.

<sup>87</sup> Ambr. De fide, prol. in l. v. n. 1.

<sup>88</sup> Theophylac.—“He obtains the primacy of all. . . for I will raise you to the primacy over the world.” In John xxi. —“Peter inquired, as being careful for all, and more worthy than the rest of the hearers, as loving his brethren, and as being even now entrusted with the care of the Church.” In Luc. xii. *Æcum*.—“Having obtained the first rank above all the disciples.” In Act. com. c. ii.

to St. Peter, it is only in relation to the Apostolate, to the immediate mission from Christ to all the nations of the earth, to the receiving of these nations into the Church, by teaching and baptism, to their power of founding and extending Churches, but in nowise do the Fathers make a comparison of the episcopal powers of St. Peter and those of the other apostles in the existing Church.

With the Fathers, the Councils<sup>89</sup> unite in declaring the primacy of St. Peter: with ecclesiastical writers may be joined temporal princes.<sup>90</sup> The same belief in the supremacy and higher rank of St. Peter is professed also by heretics<sup>91</sup> and others, both theoretically and practically, as long as they continue or wish to appear to continue in communion with the successors of St. Peter. With regard to the equalization of St. Paul with St. Peter, we need here only say, that however high the Fathers may have ranked St. Paul, they have never made him equal to St. Peter. If they call St. Paul the apostle of the Gentiles, the apostle of apostles, still they call only St. Peter the chief of the apostles; if they call St. Paul the greatest of the apostles, it is on account of his great services to the

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<sup>89</sup> Council of Ephesus.—“Who is the rock and foundation of the Catholic Church, and the basis of the orthodox faith.” Acts iii. (T. ii. p. 346, Harad.) Of Nice, ii.—Peter the chief of the apostles.”—c. iv.

<sup>90</sup> “On whom he built the strength of his Church.”—Anast. Ep. ad Hormisdam (514).

<sup>91</sup> “Peter the most eminent of all the disciples.”—Ap. Archel. disp. con Man. n. xlvii.

Church; they do not call him the highest in his position in the Church. They may have considered both apostles as the “foundations” and “crowns of honour” of the Church of Rome; but they consider St. Peter in particular to have been the founder and commencement of the episcopate of Rome. The succession and dignity of bishop of Rome is from Peter. The same is the belief of the writers of the middle ages.<sup>92</sup> The see of Rome is never considered as the see of St. Paul, either by himself or by others.<sup>93</sup> No reasonable man can repeat the objection that has been made to the supremacy of St. Peter, that on some coins and other representations,<sup>94</sup> St. Paul is placed on the right hand of St. Peter.<sup>95</sup>

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<sup>92</sup> Godfrey of Vendome says in one place, “We firmly believe, and we err not, that God gave the primacy of his Church to two disciples, Peter and Paul; Peter he made the head of the Catholic faith, Paul of doctrine.”—L. ii. Ep. ii. ad Paschalem Papam. How little he wished to deny the peculiar and individual primacy of Peter, is clear from his object, and from other places, as “Since Christ the Lord conferred upon Peter alone the power of binding that which was to be bound and of loosing that which was to be loosed.”—L. i. Ep. xxi. ad Engolismens, Ep. Ap. sed Leg.

<sup>93</sup> Bossuet.—“Though as the chief of paganism, it was comprised in the portion of the Apostle of the Gentiles more than all other cities, yet as chief of Christianity it was fitting that the Church should be there founded by Peter. This is not all; it is fitting that the extraordinary commission given to St. Paul should expire with him at Rome, that thus reunited, as it were, for ever, to the chair of Peter, to which it was subordinated, it may raise the Church of Rome to the height of glory and authority. Let us further say, that although these two brothers, Peter and Paul, the new founders of Rome—more happy as well as more united than its first two founders—that although these two should together consecrate



## SECTION II.

## CONTINUATION OF THE PRIMACY.

## I. CONTINUATION OF THE PRIMACY, IN ABSTRACT.

That the primacy, which was conferred upon St. Peter, and which was established in the Church, was to continue for ever, is certain.

1. The promises of Christ to remain with his apostles through all ages, to send upon them the spirit of truth, which should remain with them for ever, contain, as far as they relate to the centre of the apostolate, the declaration and the security of its continuation. Again in our certainty of the continued existence of the Church is contained the necessity of the continued existence of that which constitutes its foundation and strength; as also in the certain preservation of the flock to the end of time, is contained the necessity of that power of feeding and of guarding the flock, which was conferred upon St. Peter. As and

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the Roman Church, Rome will never be the chair of Paul, but the chair of Peter."—Sermon sur l'Unité de l'Eglise.

<sup>94</sup> S. Raynaud, *Opp. T. x. p. 224*; Bellarm. *de S. Pont. i. 27*.

<sup>95</sup> According to some (Baronius and Bellarmine) the left with the Romans was the side of honour; others say that the left is the right to the spectators (Marca, *Mabil.*). According to others again (Dupin, *A. E. D. diss. iv. c. i. § 3*) the caprice of the painter is to be adduced as the explanation. After all it is an acknowledged fact that in all the oldest paintings Peter is represented on the right side, and the contrary custom took its rise first in the middle ages.

because, it is certain that the Church shall endure to the end of time; so, and therefore, is it certain that the rock and foundation, on which it is to resist and baffle the assaults of hell, shall stand for ever. As, and because it is certain that the flock of Christ shall continue to the end of the world, so and therefore it is certain that the office of supreme pastor, instituted by our Lord, shall endure for ever; and as it is certain that the kingdom of Heaven shall be opened unto the end of time, so it is certain that he who bears the keys shall never disappear from the earth. And, the words of our Lord to St. Peter, "I have prayed for thee that thy faith fail not, and that thou being converted, mayest confirm thy brethren" (Luke xxii.) can be well understood, and indeed can only then be well understood, when they are applied to the confirming of the Church by St. Peter, the centre of unity; and more immediately to the unceasing existence in the Church of the office that was conferred on St. Peter; for as the apostles themselves were confirmed in their faith immediately by the Holy Ghost, their successors require particular confirmation and strengthening by the successors of St. Peter.

2. The Church has, from its first institution, preserved, known and recognized the primacy in itself, and itself in the primacy.

3. The primacy essentially belongs to the nature and constitution of the Church; it must, therefore, continue to exist with the Church.

4. The primacy must exist as long as the object for

which it was instituted. This object shall endure to the end of time; the primacy, therefore, can have no other limits than those of time and of the world. Or rather, we may say, that with the progress of time and extension of the Church, the necessity for the primacy must increase. If it were instituted for the good of the primitive ages of the Church, the Church must feel, with the course of time, its greater want of such a source of security. In its greater extension it constantly stands in greater need of the primacy, for the preservation and vindication of its unity and catholicity, of its identity and totality.

5. We shall and must acknowledge that the hierarchy shall continue for ever; in the same manner, and perhaps more necessarily, we must not deny that the primacy shall endure, for the promises that secure it and the necessity for it are now stronger and more distinct.

6. All life requires and forms itself from its centre and according to it. The Church, as being life, must have its centre, and being one, this centre also must be one.

7. The most perfect form of society is monarchy.<sup>1</sup> The Church, as the most perfect polity, must be made perfect in its primate,—its supreme pastor.

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<sup>1</sup> Aristotle, *Pol.* iii. Almain. *Exposit. circa Decisiones Occam*, qu. i. c. v. (in *Gersonii Opp.* ed. Dupin, T. ii. p. 1108). Joan. Major. (*Dr. Paris. De Statu et Potest. Eccl.* (Gerson, *Opp.* 1122). *Turrecremata, Summa Ecclesiæ*, ii. 2.

8. In every constitution a primate—a supreme head is necessarily found. Take away the true, great, preserving primate, and you will see one false, little, oppressive and destroying, arise in his place.

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## II. CONTINUATION OF THE PRIMACY, IN CONCRETE.

It is also certain that the supreme dignity in the Church has been continued in the bishop of Rome.

Although we can produce no direct proof from the Scriptures<sup>1</sup> that St. Peter ever went to Rome, yet that he did go there and live there is a fact to which evidence is borne by such indisputable testimony, that it is raised above all doubt; and although it might not be proved that the first elements of the Church of Rome were derived from him,<sup>2</sup> yet it is certain that he

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<sup>1</sup> 1 Pet. v. 13.—By Babylon, Rome is probably to be understood. So it is understood by Papias (Ap. Eus. H. E. ii. 14; Clement of Alex. (Ibid.); Jerome (cat. v. Mar.); Œcumenius (h. l.); later by Baron. Nat. Alex. (diss. de sess. Petr. Rom.); Mansi (Ann. h. l. Nat. Alex.). Babylon signifies Rome also in the Apocalypse (xvii. 9, 18) as the ancients understand it; for example: Tertullian (adv. Jud. ix. Marc iii. 13), Hippolytus (Christ. et Antioch. c. xxxvi.); Augustin (Civ. Dei, xviii. 22). But in 1 Pet. v. 13, it refers rather to Babylon in Assyria, so Dupin (Bib. des aut. Eccles.), Bleck (Stud. und Kritiken), others refer it to Babylon in Egypt; so Basnage (Ann. 46, § 26); Pearson (de Suc. Rom. epp. diss. i. c. viii. n. 7). Others understand by Babylon, Jerusalem; and some Syriac interpreters the house in Jerusalem, where he was assembled with the disciples on Pentecost (Assem. Bib. v. T. iii. P. i. p. 7).

<sup>2</sup> Cf. Eus. H. E. ii. 13. According to Ephrem, in 1. Reg. iv. 1; Theod. Rom. i. 11; Peter first preached at Rome.

first formed and organized these elements into a Church;<sup>3</sup> that he then continued to govern this Church,<sup>4</sup> that he at length confirmed it with his blood,<sup>5</sup> and that dying,—whatever Tertullian might say to the contrary after he had fallen into schism and heresy,<sup>6</sup>—he delivered it, together with his supremacy, to his natural successor the bishop of Rome.<sup>7</sup> Hence Rome has ever been called the seat, the see of Peter,<sup>8</sup>

<sup>3</sup> Cfr. Iren. “He (Matthew) edited the book of the Gospel, while Peter and Paul were preaching at Rome and laying the foundations of the Church.”—iii. 1. 1.

<sup>4</sup> Tert. Præs. xxxii.; Eus. H. E. ii. 14, 15; (Cf. Valois, h. l.; Lact. Inst. Divin. iv. 3.; Hier. Cat. v. Petrus.

<sup>5</sup> Tert. Præs. xxxvi. adv. Marc. iv. 5; Scorpiac xv. Dionys. (Cor.) and Cas. ap. Eus. H. E. ii. 25; Eus. H. E. iii. 1; Dem. Ev. iii. 7; Athan. Ap. de fug. n. 18; Greg. Naz. Carm. Jamb. i. 64; Hier. Cat. Ave. Pet. and Rufin. (Hier. adv. Rufin. l. iii. p. 446); Aug. c. Jul. i. 4, n. 13; Oster, in Apost. princ. Pet. et Paul.; Theod. in Ps. cxvi. præf.; Isai Abb. br. xviii. n. iii. That Peter went to Rome, it is no longer, after such clear powerful arguments, possible to deny, and it is admitted by all who have any authority in the enquiry.

<sup>6</sup> According to him the primacy was granted to Peter alone and to his person.—Perdic. xxi.

<sup>7</sup> Iren. iii. 1; Eus. H. E. iii. 2, 4.—“That Linus next to Peter obtained the episcopacy of the Roman Church has been before shewn, and Clement was appointed the third bishop of the Church of Rome.”—Opt. ii. 3; Epiph. Hær. xxvii.; Aug. Ep. liii. n. 2.—And all the lists of the Roman bishops.

<sup>8</sup> Cypr. Ep. lv.-lix.; Opt. de Schism. Donat. vii. 5. Aug. —“What has the chair of the Church of Rome in which Peter sat done for you?”—c. lit. Petal. ii. 51, n. 118. Hier. —“Although your greatness terrifies me, your goodness attracts me. As a victim I ask salvation from the priest, as a sheep protection from its shepherd; let jealousy begone and the pomp of the chief seat at Rome be laid aside; I speak with the successor of the fisherman, with the disciple of the

the holy, apostolic see;<sup>9</sup> and the bishop of Rome has ever been named the successor of Peter,<sup>10</sup> the Apostolic Man,<sup>11</sup> the Bishop,<sup>12</sup> the Apostolic and Catholic Father,<sup>13</sup> the chief of the apostolic see,<sup>14</sup> the Apostolicus

cross. Following no other chief than Christ, I am associated with your holiness, that is, with the chair of Peter; upon this rock I know the Church was built."—Ep. xiv. ad Dam. Cf. ad Pam. et Marc.; Leo. Ep. cxx. (Ball.) c. i.; Prudent. hym. xi. 32.

<sup>9</sup> Ath. Hist. Arian. ad Mon. n. 35; Augustinus de Pecc. Orig. c. xvii. n. 19; Zosim. Ep. ad Hesych.; Solonit. Epp. n. i. v.; Xyst. Ep. ad Joan.; Ant. Ep. ad Cyr.; Galla Placidia, Ep. ad Theodos. inter Leonis Ep. lvi. (Ball). C. of Carthage, vi.; C. of Ephesus and Chalcedon in several places. Bals.—“They called the chair of Rome the apostolic chair because the chief of the apostles sat in it.”—Proll. C. Carth. Niceph. (Cf. Pat.)—“The first and apostolic chair,” con. Iconom. c. xii. “the see of Desiderius of Cahors likewise bears the title of *apostolica sedes* in Sulpicius of Bruges (Ep. ad Desid. in Bib. PP.; Lugd. viii. 583), and in Asciulf (Ep. ad Desid. *ibid.*)

<sup>10</sup> Xystus.—“The blessed Peter has transmitted through his successors, that which he received. Who will be willing to sever himself from his teaching, whom our Lord himself taught to be the first among the apostles?”—Ep. ad Joan. Antioch. (Rhensi v. 379); Hier. ad Dam. Ep. xix.

<sup>11</sup> C. Chalcedon, Act. v.; so also the Arians, Ap. Ath. hist. Arch. ad Monach. n. 35. Bishops occasionally bear this title. See Thomass. v. and N. E. D. Part i. l. i. c. iv. n. 2.

<sup>12</sup> Council of Chalcedon, Act i.

<sup>13</sup> “The Catholic, Apostolic *Pope*.”—C. Chalc. Alexander of Alexandria is named *Pope* by Arius (Ep. ad Eus. Nic.). Also by the Arian clergy (Athanas. Syn. n. 6). Athanasius is so named by Epiph. Hær. lxxii. n. 14; lxxvii. n. 11. Cyr. Ep. ad Eulog. in CP. agentem, Cyprian is styled *papa* by Novatian (Ep. ad Cyp.). Avitus gives this title to the patriarch of Jerusalem (Ep. xxiii.), of C. P. (Ep. vii.), *papa* standing alone the bishop of Rome (Ep. xxxi.). Rurigius of Limoges is named *papa* in several letters addressed to him (B.

of the universal Church,<sup>15</sup> the chief high-priest,<sup>16</sup> the bishop of the Catholic Church.<sup>17</sup> From all this it has followed that in the language of the Church, and in universal practice, the words "Peter" and "Bishop of Rome," have been used as synonymous terms.<sup>18</sup> Hence also it is said that Peter presides over the Church of Rome,<sup>19</sup> and through it over all Churches;<sup>20</sup> that the judgment of the bishop of Rome is the judgment of Peter,<sup>21</sup> and that to be in communion with the bishop of Rome, was to be in communion with Peter.<sup>22</sup>

PP. Lugd. T. viii. p. 557); and he himself gives the same appellation to others, thus (l. ii. Ep. viii. xvii.) Desiderius of Cahors likewise so styles other bishops; Medoald of Trier (Ep. vii.); Abbo (Ep. ix.); Sulpicius (Ep. xi.); and is styled so by them; by Gallus (Ep. ad Des.); by Felix (Ep. ad Des.). The name (*παπας*) is given to the patriarchs of Jerusalem, Antioch, Alexandria, as well as of Rome, by Balsam. in C. CP. i. c. ii.

<sup>14</sup> "Bishop of the Apostolic see."—Paulin. Ep. 196, n. 2.

<sup>15</sup> C. of Chalcedon, Act. vi.

<sup>16</sup> Pontifex Maximus, that is, the bishop of bishops.—Tert. Pred. i. The archbishop Boniface is also called, Pontifex Max.—Willit. Vit. St. Bon. c. i.

<sup>17</sup> Cornelius.—The bishop of the most holy Catholic Church.—Ep. ad Cyp. "The avenger then of the Gospel was not ignorant, that there ought to be but one bishop in the Catholic Church."—Ep. ix. ad Fab. Antioch. n. iii.

<sup>18</sup> Leo. Serm. i. n. 3, and elsewhere.

<sup>19</sup> Leo. Serm. iv. c. iv.

<sup>20</sup> Leo. Serm. iv. c. iv.

<sup>21</sup> C. of Chalcedon, Act. ii. (Hard. ii. p. 306.)

<sup>22</sup> Hier. ad Œum. Ep. xiv.; Xyst. Ep. ad Cyr. Alexan. (Mansi, v. 371). Felix, in his letters, constantly. Hormisdas Ep. ad Anast. infr. xix. ad Cæsar. Arcl. xxx. Ep. Commonit. xiii.

Through the whole life and conviction of the Church, the supremacy of the see of Rome is clearly and strongly declared. Let us listen to Ignatius,<sup>23</sup> Irenæus,<sup>24</sup> Cyprian,<sup>25</sup> Gregory Nazienzen,<sup>26</sup> Augustin,<sup>27</sup> Juvenal of Jerusalem,<sup>28</sup> and Fulgentius.<sup>29</sup> The

<sup>23</sup> "Which presides in the country of the Romans, all-godly, all-gracious, all-blessed, all-praised, all-prospering, all-hallowed, and presiding in love with the name of Christ, with the name of the Father."—Ep. ad Rom. Superscrip.

<sup>24</sup> "Since it would be a very long task to enumerate in such a volume as this the successions of all the Churches, pointing that tradition which the greatest, and most ancient and universally-known Church—founded and constituted, at Rome, by the two most glorious apostles Peter and Paul—derives from the apostles and that faith announced to all men, which through the succession of (her) bishops has come down to us, we confound all those who in any way, whether through caprice or vain glory, or blindness, or perverse opinion, reap otherwise than it behoveth. For to this Church, on account of its *more powerful principality*, it is necessary that every Church, that is, the faithful everywhere dispersed, should resort, in which has always been preserved by the faithful dispersed, the tradition received from the apostles."—iii. 3, n. 2. For an elucidation of this passage, see Döllinger's History of the Church, v. i. p. 256.

<sup>25</sup> "Afterwards, moreover, the heretics, having set up for themselves a pseudo-bishop, dare to sail and carry letters from schismatics and profane persons to the chair of Peter and to the chief Church, whence the unity of the priesthood took its rise; nor do they reflect that it is the Romans whose faith is commended by the apostle in his preaching, and to whom heresy can have no access."—Ep. lv. ad Cornel.

<sup>26</sup> "And of these (ancient Rome and Constantinople) the faith of the one was anciently and still is swift-footed, binding the entire west with the saving word, and as becomes the capital of all-inspiring reverence into the whole community of God."—De Vit. sua, t. ii. Opp. p. 9, D.

<sup>27</sup> "In which, the primacy of the Apostolic Church ever flourished."—Ep. xliii. n. 7.



same is the language of the writers of the middle ages; of both of the then existing classes, the Scholastics and Mystics. Thus, let us take the testimony of Abbo,<sup>30</sup> Rupert of Deutz,<sup>31</sup> Durandus of Liege,<sup>32</sup> Bernard.

<sup>28</sup> "For it was fitting that John, the most wary bishop of Antioch, considering the (authority) of that holy, great and œcumenical synod, should immediately hasten to exculpate himself from the charges alleged against him; and should obey and reverence the apostolic chair of great Rome, which was deliberating with us and with the apostolic chair of God's holy Church at Jerusalem, by which, in conformity with the practice authorized by apostolic succession and tradition, the see of Antioch has ever been directed and judged."—In Conc. Eph. Act. iv.

<sup>29</sup> "Which (belief in regeneration by baptism) is held and taught by the Roman Church, and with it by the whole world, that Church which is enlightened by the works, as it were by the resplendent rays of the glorious luminaries, Peter and Paul, and as adorned by the possession of their bodies."—De Incarn. et Grat. J. Christ. c. ix.

<sup>30</sup> "The Roman Church by its eminence above all Churches possesses this privilege, that as the bearer of the keys of the celestial kingdom, it possesses the primacy of the apostolic dignity, so does the Roman Church possess authority over all who are as it were its members, dispersed through the four parts of the world. Whoever, therefore, resists the Roman Church, what else does he do than separate himself from its members, to become associated with its adversaries?"—Ep. ad Mon. S. Martini.

<sup>31</sup> "The faith and religion of every Church is preserved and strengthened many ways by the decrees of the aforementioned Church of Rome, because it was made the chair of Peter the prince of the apostles, was illustrated both by his preaching and that of Paul his companion, was crowned with their martyrdom, and is raised above all Churches, whilst by the sacred dictates of its pontiffs, it extends wider its rule over all nations than it did by the throne of Cæsar, or the purple of Augustus."—L. ii. in Jonam Proph. T. i. p. 882.

<sup>32</sup> "Therefore we beseech your majesty (Henry, king of France) that you refuse to hearken to their sacrilegious and

By all of these the faith of the See of Rome was revered as a law and rule.<sup>33</sup> Agreement in belief, and living union, with Rome, were considered necessary (Iren. iii. 3, n. 2). Heretics, therefore, and schismatics were eager to be, or to appear at least to be, in communion with Rome. Thus Marcion,<sup>34</sup> Praxeas (Tertull. Prax. i.), the Montanists (Tertull. Prax. i.), the Novatians,<sup>35</sup> Arians, and Donatists.<sup>36</sup> And what is here said of the Church of Rome, must be said also, and more particularly and principally, of its bishops,—its centre and head. It is said, indeed, of the Church, only on account of its bishop. From the earliest ages, and through every age of the Church, the bishop of Rome has considered himself, and acted, as the principal guardian of doctrine, of morals, and

impious declaration, until having received an audience of the Roman see, you possess authority to condemn them.”—Ep. against Bruno and Berengarius.

<sup>33</sup> Iren. iii. 3, n. 2. Jerome.—“What is his faith? Is it that of the Roman Church? Or that which is contained in the volumes of Origen? If he shall say of Rome, then are we Catholics, who have no share in the errors of Origen.”—Adv. Rufin. l. i. T. iv. P. ii. p. 353, ed Martian. Ambrose.—“This is the symbol, which is held by the Roman Church where Peter the first of the apostles sat, and whither he bore their common belief.”—Expl. Sym. ad initiandos in Maj. Coll. Vet. Script. vii. i. p. 158.

<sup>34</sup> Epiph. Hær. xlii.; Eznich. Confut. Hæres. iv. 15.

<sup>35</sup> Cypr. Ep. lv. ad Corn. de Fortun. et Feliciss.

<sup>36</sup> “But you say that you have some part in the city of Rome; the branch of your error springs from lying and not from the root of truth. Finally, if Macrobius be questioned, on what chair does he sit, can he reply, in the chair of Peter?”—Opt. ii. 4.

of the Liturgy ; as the protector of particular Churches, of the bishops, priests, and faithful. Thus Clement, in a most powerful work, as it is called by Irenæus (iii. 13), exhorted the Corinthians to peace : thus Pope Victor acted as supreme judge against the Quartodecimans ;<sup>37</sup> thus Stephen proceeded against St. Cyprian, and all those, who, with him, rejected the baptism of heretics ;<sup>38</sup> thus Cornelius against Novatus and Felicissimus ;<sup>39</sup> and Dionysius against Paul of Samosata.<sup>40</sup> Did not the popes Sylvester and Julius act as supreme judges against the Arians ; Damasus against the Apollinarists ; Celestine against the Nestorians, and Leo against the Eutychians ? Did not Julius take into his protection the bishops who had been deposed by the Arians ? Did not Liberius protect Eustathius of Sebaste ; Innocent, St. John Chrysostom ; and Leo, Theodoret ? How often has the Church of Rome not taken up the defence of bishops, and of the faithful, even in their temporal, material necessities ? To adduce only a few examples from early an-

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<sup>37</sup> Eus. Hist. Eccles. v. 24, 25.—“ Whether Victor displayed too much violence or not, whether he carried out the excommunication or not, does not concern us. That in his anger (*ἀμετρον θερμανθείς*), he dispatched a bull of excommunication against the Quartodecimans, is related by Socrates (v. 22) ; that Irenæus, in the name of the Gallic Church, advised him to milder measures, we are informed by Eusebius.” (l. c.)

<sup>38</sup> Eus. H. E. vii. 5 ; Facund. l. c. Cf. l. Syn. ap. Justell. T. ii. p. 1172.

<sup>39</sup> Dion. (Cor.) Ep. ad Soter. Rom. (ap. Eus. iv. 23.

<sup>40</sup> Dion. (Cor.) Ep. ad Soter. Rom. (ap. Eus. vii. 5.)

tiquity, we may say, that the popes were accustomed to send the means of subsistence to poor Churches; that to the Churches of Syria and Arabia, assistance was sent in their need; that when, in the reign of Gallienus, Cappadocia was laid waste by the Scythians, relief was afforded to the Church there by the Roman pontiff, Dionysius;<sup>41</sup> that the same pope provided for the Christians who were condemned to the mines;<sup>42</sup> and also, as a loving father, consoled all the faithful who visited Rome.<sup>43</sup>

The Roman pontiffs have always declared themselves to be the head of the entire episcopate;<sup>44</sup> so that the episcopate is honoured in the dignity of the bishop of Rome.<sup>45</sup> They call themselves the guardians of the universal Church; the preservers of the faith; the representatives of Christ, clothed with that power which he conferred on Peter, to whom all judgments are to be referred, and by whose decision all are to abide. Thus speak the popes Julius,<sup>46</sup> Damasus,<sup>47</sup> Siri-

<sup>41</sup> Soz. H. E. ii. 2, Cf. Bas. Ep. lxx.

<sup>42</sup> Dion. (Cor.) Ep. ad Soter. Rom. (ap. Eus. iv. 23.)

<sup>43</sup> Dion. (Cor.) *ibid.* ap. eund.

<sup>44</sup> Leo. Serm II. c. iii.; Serm. III. c. ii.

<sup>45</sup> Damas.—“You have conferred most benefit on yourselves, in that your love has rendered befitting reverence to the apostolic chair.”—Ep. adv. Apoll. ad Orient. (ap. Theod. H. E. v. 10.)

<sup>46</sup> “Are you ignorant, that it is usual first to write to us and so decree what is just? If, therefore, any such thing against that bishop (of Alexandria) were suspected, it ought to have been communicated to this Church.”—Ep. ad Eusebian, n. xxi.

cius,<sup>48</sup> Zosimus,<sup>49</sup> Theophilus,<sup>50</sup> Xystus,<sup>51</sup> Celestine,<sup>52</sup> (who may be considered as the pontiff in whom the

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<sup>47</sup> "Whose opinion (the bishop of Rome) was to be taken before that of all others."—Ep. i. n. 1. or (ap. Theod. H. E. ii. 22.)

<sup>48</sup> "We have resolved, as I think, most dear brother, all the complaints which have been made, and in my opinion given satisfactory answers to all the cases which you have referred by our son Bassianus the priest, to the Roman Church as to the head of your body."—Ad Himmer. n. 20.

<sup>49</sup> "Although the tradition of our fathers has conferred such an authority on the apostolic see, which it has preserved by its canons and regulations, so that no one may dare doubt of its decisions, and the present ecclesiastical discipline existing by its laws, in the name of Peter, from whom it is descended, exhibits that reverence which is due. For by the judgment of all, canonical antiquity has wished that so great power should be given to this apostle, which is given also by the promise of Christ, our Lord, that he should loosen what had been bound, and bind what had been loosened, and that an equal condition of power was given to those who have, with his favour, been found worthy to succeed him. For he has a care for all the Churches, but particularly for this in which he himself sat, nor will he suffer any thing of its privilege to be shaken by the storm of opinion, to which Church he gave the firm foundations of his name, which cannot be moved by any commotions, and which no one can assail without danger. Since, therefore, Peter is the head of so great authority, and has confirmed the desires of all our ancestors in every age, so that the Church of Rome is strengthened by all laws and discipline, both human and divine, whose (Peter's) place, as you know, and as priests you ought to know, most dear brethren, we hold, and the power of whose name we possess, still, although our authority be so great, that no one may dare to recede from our judgment, we have done nothing, which we have not, of our own accord, related to you by letters, giving this to our brotherhood, that consulting together," &c.—Epistle to the Council of Carthage, regarding the observance of the grades in ordination.

<sup>50</sup> "We are desirous, if possible, in these our days, to preserve the Catholic faith and rule of the Church, with all the

idea of the supreme authority of the pope was first most clearly displayed), Leo the Great,<sup>53</sup> Felix,<sup>54</sup> Gela-

nations subject to us, and to set at rest all new doctrines.”—*Ep. ad Hier.* (int. *Hier. Ep. lx.*)

<sup>51</sup> “ I wish these things to come to the knowledge of the neighbouring bishops, through your care, that they may know that although they may have already passed most satisfactory decrees with regard to this affair, yet that the apostolic see does not look idly on, for our concern for all the Churches does not permit us to be at ease from these cares.”—*Ep. ad Cyr. in Cot. Mon. E. G. T. i. p. 47.*

“ The entire brotherhood comes to the blessed apostle Peter. Behold an assistance befitting the auditors, befitting what is to be heard. Our fellow-bishops had him for a witness of their mutual joy, who is the origin of our honour. For, we must believe, that he presided over that holy and venerable synod, which by the grace of God assembled on occasion of my birth-day; since it is certain that he was absent neither in body nor spirit.”—*Ep. ad Cyr. Alex. after his reconciliation with John (Mansi, v. 371.)*

“ Having received information respecting the bishop of Antioch, and the others, who with him have chosen to become followers of Nestorius, and also concerning all such as govern their Churches in a manner contrary to ecclesiastical use, we have made this decree in their regard, that if they should return to a sense of duty and condemn whatever the holy synod, with our approbation, has condemned, they should be re-admitted to the assembly of the priests.”—*Ep. ad Cyr. Mansi, v. 376.*

<sup>52</sup> “ Invested with the authority of our see, and confirmed by the influence of our lawful succession, you shall execute with unflinching severity this sentence; either that if within the space of ten days, counting from the day of this our mandate, he shall condemn in a written confession his evil declarations.....or if he shall not do so, your holiness, guarding over the interests of that Church, must know that he is to be cut off in every way from our body.”—*Ep. ad Cyr. (Int. Cyr. Ep. x.)* “ We are indeed far away from you, but by our solicitude we are present with you. The care of the blessed apostle Peter makes all present; we cannot excuse ourselves before our Lord, for what we know.”—*Epistle to the*

sius,<sup>55</sup> and the whole body of their successors. Celestine declared his sentence against Nestorius (by which

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Council of Ephesus, after the condemnation of Nestorius. "You who are present do that which we in our absence exhort you. For though to all in general we owe this solicitude, yet especially are we bound to prevent the inhabitants of Antioch, whom a pestilential disease has attacked, from falling. Let us then lend assistance to all, to whom in religion we know ourselves to be indebted, for the name we bear. But with respect to those, who profess opinions equally vitiated with those of Nestorius, and who have made themselves partakers in his crime, although against these your sentence stands firm, yet we also have decreed what is just. In such cases, many things have to be considered, and of these the apostolic see has ever taken cognizance. He then recommends to receive all, who return with sorrow to the confession of the Church, and to visit with anathemas such as refuse. "Which injunction we desire to be observed, in regard to those also, who in ecclesiastical causes have imposed upon Christians, and contrary to order have again taken possession of the churches."—*Ibid.*

<sup>53</sup> "Yet we partake in the solicitude of all, nor is there any one's administration, in which we share not a portion of the labour; so that, whilst by the whole world recourse is had to the chair of Peter, that love for the universal Church, which was recommended to him by our Lord, is also required from our dispensation," &c.—*Serm. iv. c. ii.* "Whom they know to be not only the bishop of that see but primate over all the bishops."—*Serm. II. c. iv.* "And if there be need of further deliberation upon any matters, let the statement be conveyed immediately to us, that, having considered the merits of the cause, our solicitude may decree what is to be done."—*Ep. lxxxv. (Ball.) ad Anat. CP. c. iii.* "I have sent letters to the aforesaid bishop (Eusebius), by which he may learn, that I am displeased that he should remain silent upon what has been transacted in so great a cause (that of Eutyches), whereas he ought to have been anxious to give us immediate intelligence of all, yet we believe that after being admonished, he will send us information."—*Ep. xxiv. (Ball.) ad Theod. c. ii.* "And since our care is extended over all the Churches, for this is required of us by our Lord, who gave to the most blessed apostle Peter, in reward of his faith, the primacy in

that heresiarch was called upon to retract his errors within ten days, or to submit to excommunication) to

the apostolic dignity, firmly establishing the universal Church on the foundation of this apostle, we share our necessary solicitude with those who are united with us by the love of fellowship."—Ep. v. (Ball.) c. ii.

<sup>54</sup> " Now have I commenced to issue a decree against you, Peter the Fuller, or rather the chief of the pastoral sees, whose name is in sacred repute throughout the world, Peter truly the first of the apostles."—In Syn. Rom. c. Pet. Full. " Peter (the Fuller) can by no means be absolved, without the consent of the apostolic see, at whose command he was excommunicated, as the rite of the ancient bishops in reconciling such persons, testifies."—Ep. xiii. ad Flav. CP. " By which (the apostolic see), through the grace of Christ, is confirmed the dignity of all the priests, since your letters confess the blessed apostle Peter to be the greatest apostle, the rock of the faith, and by reason of the keys committed to him, the dispenser of the heavenly mystery."—Ibid.

<sup>55</sup> " In as much as the chief government of the blessed Apostle Peter, which was received from Christ our Lord, the charge of the entire fold must extend its care to the whole flock throughout the world, so does our tenderness embrace all the churches and their rulers."—Ep. xii. ad Aeon. Arel. " Nor do we forget that the Apostolic See as we have said has often, in accordance with the custom of our ancestors, even without any previous synod, assumed the power of absolving such as the synod had unjustly condemned, and of condemning, without the intervention of a synod, such as it was befitting to condemn."—Ep. xiii. ad Epp. Dardan. " It is the canons which determine that appeals from every part of the world should be subjected to the examination of this See ; but that there should be no appeal from its decision, and that thus it should be the judge of the whole Church, itself amenable to the judgment of none, that judgment should never be passed on its decision, that its sentence should never be annulled, but rather that its decrees should be enforced."—Ep. iv. ad Faust. Legat. C. P. " But the trial under which they shelter themselves, where, I ask, can it be held? Shall it be deferred to them, who would thus be opponents, witnesses, and judges? But to such a trial it is unjust that even



be the sentence of Christ (Epistle to John of Antioch). Philip, the papal legate at the Council of Ephesus, calls Celestine the head and the father of the synod, who were his members; and as they knew that Peter was the head of the faithful, and prince of the apostles, it was necessary that the legates should examine and approve of all that had been done in their absence (Act ii. : see also Act iii.) He speaks in still stronger terms in the third Act of the Council:—"It is doubted by no one, or rather it has been known through all ages, that the most holy and most blessed Peter, the prince and chief of the apostles, the pillar of faith, the foundation of the Catholic Church, received from our Lord Jesus Christ, the Saviour and Redeemer of mankind, the keys of the kingdom; and that power was given to him to bind and to loose sins, who even now and for ever, lives and judges in his successors.

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human affairs should be submitted, not to say the integrity of the divine law. As far as concerns religion, the termination of the whole trial belongs, according to the canons, to the Apostolic see.....Nor does any most potent secular prince (if he be a Christian) presume to arrogate this power to himself, except perhaps through hatred to religion."—Ibid. "With these reasons was Faustus, the envoy of Theoderic at Constantinople, directed to meet the arrogance of the patriarch Euphemius, who wished to defend the memory of Acacius, who had been condemned by Rome as a Theopaschite." "But that the authority of the Roman see, in all ages of Christianity, has presided over the universal Church is confirmed both by the series of ancient canons, and by a manifold tradition."—Ep. viii. ad Anast. Imp. The councils only discuss what the Pope prescribes (Tom. de Anathem. vinculo): only what is decided by him is of efficacy (Ibid): without him no absolution from excommunication is of avail (Ep. xv. ad Epp. Orient.).

According to this order, the successor and representative (of Peter), the holy and blessed father Celestine, the bishop, has sent us to this sacred synod, as the representatives of his presence.”

In the Council of Chalcedon, Paschasius, the legate of the See of Rome, calls the pontiff the “head of all the Churches”; and declares that, according to his orders, Dioscorus could not be permitted to sit in the Council. The reason for the exclusion of Dioscorus (given by the other legate, Lucentius), was, that he must be judged for his act of having convened a synod without authority from the Roman See; for such a thing had never been heard, and could not be permitted. The legates declare (Act iii.) that pope Leo, through them, and the synod with Peter, the rock and support of the Catholic Church, and the foundation of orthodoxy, deprive Dioscorus of all dignity and power.

The bishop of Rome has ever been considered by all ecclesiastical writers, to be the successor of Peter, the representative of Christ, the chief guardian and interpreter of doctrine, and of discipline, to whom it belonged to give judgment, and from whose decision no appeal could be allowed. Thus Basil,<sup>56</sup> indignant as

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<sup>56</sup> “It has seemed right to us to send to the Bishop of Rome to visit matters here, and to advise him (since it is difficult to send persons from that place with a common and synodical decree) to use his own authority in this business, choosing men able to undergo the toils of the journey,—able, too, with mildness and firmness, to reprove the perverse tempers of parties here,—men of becoming and prudent words, and acquainted with whatever has taken place at Ariminum, that

he sometimes was with the conduct of the Westerns,<sup>57</sup> Ambrose,<sup>58</sup> Sozomen,<sup>59</sup> Socrates,<sup>60</sup> Peter Chrysologus,<sup>61</sup> Cyril of Alexandria,<sup>62</sup> John of Nicopolis,<sup>63</sup> Fernandus

they may mend what has been done there by necessity."—Ep. ad Ath. lxix. n. 1.

<sup>57</sup> "He is angry with the Western Church for knowing and caring so little about the concerns of the Eastern Church, and writes to the head (*κορυφαῖος*) of the Western Church, that they know nothing, not even the way to learn anything, and that they should not look upon pride as if it were merit (Ep. ccxxxix. n. 2). Then he begs again for consolation, and support, and comfort (Ep. ccxlii. ccxciii. cclxiii); thanks them for their good-will (Ep. cclxiii.); and prays again for assistance." (Ep. cclxiii.)

<sup>58</sup> "We think indeed that we must refer the matter to our holy brother, the priest of the Roman Church, since we are confident that you will determine such things as that even he shall have no cause of displeasure," &c.—Ep. ad Theoph. lvi. n. 17. In the affair of the schism of Antioch, between Paulinus and Melitius.

<sup>59</sup> "In as much as the care of all belongs to him by reason of the pre-eminence of his chair, he has restored to each of the bishops deposed by the Arians his own Church."—H. E. iii 8.

<sup>60</sup> "They (the bishops, Athanasius, Paul of Alexandria, Asclepas of Gaza, Marcellus of Ancyra, Lucius of Adrianople, who had been deprived of their sees) give information of what had taken place in their regard to Julius, the Bishop of Rome, but he on account of the privileges of the Roman Church confirmed them by manly words, and sent them to the East, restoring to each his own see, and reprehending those who had insolently deposed them."—H. E. ii. 15.

<sup>61</sup> "For every reason we exhort you, most honoured brother, that you submit yourself to what has been written by the most blessed father of the city of Rome; since the blessed Peter, who lives and sits in his own chair, bestows the true faith on those who seek it."—Ep. ad Eutyech. (inter Leon. M. Ep. xxv. Ball.)

<sup>62</sup> Since God requires of us vigilance, and the long established usages of the Churches prescribe that we should hold communication with your Holiness; again of necessity I

of Carthage,<sup>64</sup> Isidore of Seville,<sup>65</sup> Alcuin,<sup>66</sup> Bernard,<sup>67</sup> and in the same manner, the writers of every century.<sup>68</sup>

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write to you, to inform you that Satan even now is embroiling every thing," &c.—Ep. ix. ad Celest. "We have at length been forced to the necessity of announcing to him (Nestorius) by a synodal letter, that unless he desist from his innovations, and after the day fixed by Celestine, the most pious Bishop of the Roman Church, we shall anathematize them (his errors) in writing."—Ep. xvi. ad Cler. CP.

<sup>63</sup> "Which has the care of all the Churches."—Ep. ad Hormisd. (526.)

<sup>64</sup> "If you are anxious to be informed of the truth, ask, in the first place, the Bishop of the Apostolic see, whose sound doctrine is the judgment of truth, and rests on the support of authority."—Ep. ad Sever. "The general councils, especially such as have received the sanction of the Roman Church, hold the second place of authority after the canonical books."—Ep. ad Pelag.

<sup>65</sup> "With regard to what is said concerning the equality among the Apostles, Peter stands high above the rest, who deserved to hear from the Lord, 'Thou shalt be called Cephaz, thou art Peter.'.....And who first received honour of the Pontificate in the Church of God, and this too, from the hands of no other than of the Son of God and the virgin, to whom also, after the resurrection of the Son of God, it was said, by the same, 'Feed my lambs,' designating by the name, lambs, the prelates of His Church. And although the honour of this dignity has been diffused over all the Catholic Bishops, yet by a singular privilege does it remain for ever in a peculiar manner attached to the Bishop of Rome as to the head above its members; whoever therefore does not pay him with reverence that obedience, which is his due, being separated from the head becomes an associate in the schism of the Acephali."—Ep. ad Eug. Tolet. A. E.

<sup>67</sup> "That he may not be found to be a schismatic or a non-catholic, let him abide by the most trustworthy authority of the Roman Church, that we may thence derive salutary lessons, whence we first received the Catholic faith; that the members be not separated from their head; that the bearer of the keys of the heavenly kingdom may not reject them as having deviated from his doctrines."—Ep. lxx. "The Apos-

We see his intervention invoked against heresy and schism. Thus Dionysius of Corinth referred to the Roman pontiff in the controversy with the Anabaptists (Eusebius, H. Eccl. vii. 2, 5), and relates all that Stephen, and the bishops who were with him, had decided.<sup>69</sup> In the same manner, pope Damasus was requested to excommunicate Marcellus;<sup>70</sup> to depose

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toxic eminence which rules, as vicar, the see of Peter, the prince of the Apostles.”—Ep. lxxx. ad Reg.

<sup>68</sup> “Thou art the prince of bishops, the heir of the Apostles, invested with the primacy of Abel, the dominion of Noah, the patriarchate of Abraham, the priesthood of Melchizedech, the dignity of Aaron, the authority of Moses, the judgeship of Samuel, the power of Peter, and the unction of Christ; thou art he to whom the keys have been committed, to whom the sheep were entrusted. There are indeed other door-keepers of heaven, other shepherds of the flock; but thou art by so much more glorious than they, by how much thou hast inherited both these titles in a more glorious degree than they. They have their flocks assigned them, to each his individual one, to thee the entire have been committed, all to thee alone.”—Consid. ii. 8. n. 15. “Canst thou not, if occasion happen, close heaven against a bishop, depose him from his see, yea, deliver him over to Satan?”—Ibid. n. 16. “He who holds the place of Peter, can at one blow strike dead Ananias and Simon Magus, and, to speak more clearly, can pronounce a peremptory sentence for the deposition of bishops: this is known to belong only to the Roman pontiff, that whereas many are called to participate in his care, he alone possesses the plenitude of power. He alone then is to blame if fault is not punished, when it ought to be punished and with that severity with which it ought to be punished.”—Ep. ccxxxix. (In the affair of St. William, Archbishop of York, 1145, whose deposition is urged by St. Bernard.)

<sup>68</sup> S. Onuphr. Pavin. diss. de prim. Pet. et Apostol. Sedis potest. Pincevich, de primatu Romanæ Ecclesiæ. Barruel, Du Pape, Doller, *Testimonies from all Ages*. Rothensee.

<sup>69</sup> To him (Sixtus, the successor of Stephen) Dionysius having addressed a second letter on baptism, made known to

and excommunicate Timothy, a disciple of Apollinarius.<sup>71</sup> His assistance was required in the East, in the endeavour to destroy Arianism,<sup>72</sup> in the same manner as rules of proceeding against Nestorius were demanded from pope Celestine. Before him, those who had been unjustly accused, pleaded their cause, and supplicated his protection. In the same manner, Dionysius of Rome received the justification of his namesake, the patriarch of Alexandria.<sup>73</sup> Marcellus of Ancyra wished to meet the Arians in presence of the pope, to answer for himself, and to convict them of heresy.<sup>74</sup> In like manner, St. John Chrysostom appealed to pope Innocent.<sup>75</sup> Theodoret appealed to Leo,<sup>76</sup> submitted him-

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him at the same time the opinion and decision of Stephen and the other bishops."—Eus. H. E. vii. 5.

<sup>70</sup> Basil. Ep. lxi.

<sup>71</sup> Damas. Ep. ad Oriental. Cap. Theodor. H. E. v. 10.

<sup>72</sup> Basil. Ep. lxx. ad Damas.

<sup>73</sup> "Dionysius, the bishop, having been informed of what had taken place at Pentapolis, and in the ardour of his piety having written a letter, as has been said, to Euphranor, and Ammonius, against the Sabellian heresy, some of the brethren of the Church, meaning indeed rightly, but making no inquiries of him to know what he had written, came to Rome, and accused him before his namesake, Dionysius of Rome. But Dionysius of Alexandria hearing this, wrote at the same time against the followers of Sabellius, and against such as held those opinions, on account of which Arius was cut off from the Church. . . . He wrote likewise to Dionysius to be informed of the charges alleged against him, whereupon he immediately returned an answer, and published a work of refutation and apology . . . then Dionysius of Alexandria having apologised for the letter which he wrote," &c.—Athan. Sent. Dionys. n. 14.

<sup>74</sup> Marcel. Ancyr. Ep. ad Julium.

self unconditionally to his judgment, and was declared by him free from heresy.<sup>77</sup> Before him, the priests John and Basil, who had been accused of Nestorianism, freed themselves from suspicion.<sup>78</sup> Before the See of Rome, even heretics endeavoured to clear themselves from the accusation of false doctrine. Thus Donatus and Cecilian;<sup>79</sup> thus Pelagius appealed for justification to pope Innocent,<sup>80</sup> as did also their accu-

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<sup>75</sup> "Vouchsafe to write back that what has been wickedly done by one party, whilst I was absent and did not decline a trial, have no force, as indeed it has not of its own nature."—Chrys. Ep. i. Innocen. n. 4.

<sup>76</sup> "But I await the sentence of your apostolic throne, and I pray and beseech your holiness, to aid me, who appeal to your upright and just judgment, and to order me to hasten to you, and to exhibit my teaching, which follows in the footsteps of the apostles.....and should you command me to abide by what has been adjudged, I will do so."—Theod. Ep. ad Leon. cxiii. "I therefore beseech your holiness (Renatus) to persuade the most holy and blessed archbishop (Leo) to use his apostolic power, and to order me to hasten to your council."—Ep. ad Renat. Presbyt. cxvi. See Ep. cxix. ad Archidia. Romanum.

<sup>77</sup> "Who permitted us to suffer no loss amongst our brethren, but what he through our ministry first decreed, that has he confirmed by the irrevocable consent of the entire fraternity, to the end that he might make manifest, that to have truly emanated from himself, which, having been established by the first of all the sees, has received the sanction of the whole Christian world, that herein also the members may be in agreement with the head."—Leo. Ep. ad Theodos. (cxx. Ball.) c. ii.

<sup>78</sup> Leo. Ep. lxxxvii. (Ball.) ad Anatol. CP.

<sup>79</sup> Aug. de Agon. Christian. n. 31.

<sup>80</sup> Aug. Grat. Christ. xxx. n. 32, seq. "But diligently attend how Pelagius has endeavoured stealthily to deceive the episcopal judgment of the apostolic see."—Pecc. Orig. xvii. n. 19.

sers ; thus Priscillian, also, and his adherents, appealed to Damasus ;<sup>81</sup> for the same reason, Vitalis, the Apollinarist,<sup>82</sup> appeared before the same pontiff, and Nestorius appealed to Celestine;<sup>83</sup> Celestius, who had been condemned by the Council of Carthage, sought redress from pope Zosimus;<sup>84</sup> and Eutyches complained to pope Leo of his excommunication by the patriarch Flavian,<sup>85</sup>—a confirmation of which sentence, Flavian sought from the pontiff.<sup>86</sup> To be in communion with the bishop of Rome was considered, as we have already stated, the same thing as to be in communion with Peter,<sup>87</sup> the foundation and rock<sup>88</sup> of the Church. The necessity of this communion was universally acknowledged ; and to be deprived of it, was to be deprived of communion with all the Churches. We know that St. Jerome prayed of pope Damasus to inform him with whom of the three bishops (Vitalis, Meletius, and Paulinus,) who contended for the see of Antioch, he was to join in communion (Ep. xiv. ad Damasum). Flavian, while yet only a priest, required of Paulinus

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<sup>81</sup> Sulpit. Sever. Hist. Eccles. ii. 48.

<sup>82</sup> Greg. Naz. Or. lii.

<sup>83</sup> Cyr. Ep. xi. ad Jonam. Ant. xiv. ad Juven. Hieros.

<sup>84</sup> Marc. Merc. Commonit. c. i. n. 2 ; Aug. Pec. Orig. c. vii. n. 8.

<sup>85</sup> Leo. Ep. ad Flav. (xxiii. Ball.)

<sup>86</sup> Flav. Ep. ii. ad Leon. inter Ep. Leon. (Ep. xxvi.)

<sup>87</sup> Felix iii. frequently in his letters ; Hormisd. Ep. ad Anast. imper. xix. ad Cæsar. ; Arel. xxx.

<sup>88</sup> Hormisdas, Ep. commonitoria ad omnes hæreticos, Epp. Orient. xiii.



of Antioch, that he should acknowledge, with Damasus, with whom he pretended to be in communion, the threefold personality of the Godhead; and of Apollinarius, that he should admit, with Damasus, if he were in communion with him, as he asserted, the perfect human nature of Christ (Theod. Hist. Ecc. v. 3). Nestorius wished to be taught by Celestine, whether he should consider Cælestius, Julian, and Orontius, as heretics.<sup>89</sup> Praxeas sought, or pretended to seek, communion with the Roman pontiff;<sup>90</sup> as did also the Tritheists, of whom St. Jerome speaks;<sup>91</sup> and, as we have seen above, the Donatists, Pelagians, Nestorians, and others. General councils were convened by the authority of the Roman pontiff. He presided therein, either in person, or by his legates, as all ecclesiastical history teaches us; by his approbation, he imparted to their decrees their high sanction.<sup>92</sup> Without him

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<sup>89</sup> Ep. i. ii. ad Celestin. in Mar. Merc. Opp. T. i. p. 66, seq.

<sup>90</sup> Tert.—“For when the Roman pontiff had recognized the prophecies of Montanus, Prisca and Maximilla, and from this knowledge had sent his peace to the Churches of Asia and Phrygia, this man (Praxeas), by making false assertions respecting their persons and their Churches, and by insisting upon the authority of his (the pope’s) predecessors, compelled him to revoke his letters of peace which had already been dispatched, and to recede from his resolution of receiving their graces.”—Adv. Prax. c. i.

<sup>91</sup> Ad Damasum, Ep. xiv.—“The heretics of Campania and Tarsis seek for nothing else than, supported by the authority of your communion, to be allowed to preach three hypostases in the ancient meaning of the word” (that is, of substance and essence).

<sup>92</sup> “The right of convoking synods was by special authority.

nothing could be done in the Church,<sup>93</sup> and to him appeals were carried in the last instance.<sup>94</sup>

This authority is recognized also by the more ancient Councils : by those of Sardica,<sup>95</sup> of Carthage<sup>96</sup>

committed to the apostolic see, nor do we read of any general synod being ratified, that was not convoked or sanctioned by its authority. To this, canonical authority bears testimony, this ecclesiastical history confirms, this the holy fathers authorize."—Pelag. ii. Ep. Fragm. (ap. Baluz. Miscell. l. v. p. 467.) Gottfred (Vindoc.)—"No decree or council is reported to have been ratified, which has not been confirmed by the apostolic synod."—L. iv. Ep. viii.

<sup>93</sup> "But neither was Julius present (at the synod of Antioch), nor had he sent any one as his representative; although our ecclesiastical canon decrees that the Churches should not pass laws without consulting the Roman bishop."—Soc. H. E. ii. 8. (Julius complained also that they had not invited him to their synod.) "When an ecclesiastical canon decrees that the Churches should not pass laws without consulting the Roman bishop."—Ibid. ii. 17. "That they secretly pass new decrees concerning the dogma, and contrary to the ecclesiastical law had not invited him to the synod; for there was a sacred law annulling whatever was transacted without the knowledge of the Roman bishop."—Soz. iii. 2.

<sup>94</sup> Pet. ad Hier. Ballerini. Diss. de Leonis jure in causâ Celidonii, c. ii. Nat. Alex. Diss. de jure appellat, episcopali ad sed. Rom.

<sup>95</sup> "But this likewise is to be observed, that if in any province a bishop have any matter against his brother and fellow-bishop, neither of them should call out the bishops from another province to take cognizance of the case. But, if it should seem right, that a bishop should be condemned on any charge, and he considers that he has a good and not a bad cause, the trial shall be renewed, if your piety so approve. Let us render this mark of honour to the memory of the Apostle Peter, that the judges should write to Julius, the Roman Pontiff, who shall appoint deputies, and the trial shall, if necessary, be renewed by the neighbouring bishops of the Church,"—Can. iii. "He spoke to the bishops who were rejoiced; if it seem necessary to add anything to this decree,

(416), of Chalcedon,<sup>97</sup> Milan<sup>98</sup> (451); and that a canon so obscure as the sixth of the Council of Nice,<sup>99</sup> can

which we have passed in the fulness of our love, (we farther decree) that if any bishop be deposed by the judgment of the neighbouring bishops, and he still insist on his right of defence, another shall not be substituted in his see before the Roman bishop, after examining the case, shall have passed judgment."—Can. iv. "For this seemeth best, and by far the most fitting, that the priests of the Lord from the different provinces appeal to the head, that is, to the chair of Peter."—Ap. Hil. opp. hist. frag. ii. n. 9.

<sup>96</sup> "We have thought fit to give information to your Holiness of what has been done, that the authority of the Apostolic see may be affixed to the statutes of our lowliness, for the securing the salvation of many and the correcting the perversity of others."—Ep. Syn. inter Aug. Ep. clxxii. n. 2.

<sup>97</sup> "Which (the divine doctrine), like to a golden chain reaching by the command of the law-giver even unto us, you have preserved, being constituted unto all the interpreter of the words of the blessed Peter, and extending to all the blessing of his faith."—Ep. ad Leonem (int. Leon. Ep. xcvi. Ball. c. i.) "And requesting a confirmation of the canons, particularly of the 28th, the council says,—'We exhort you therefore to confirm (honour) our judgment by your decree, that as we have been in agreement with you, who are our head in what is just, so may the head perform what it owes to its children.'"—Ibid. c. iv.

<sup>98</sup> "Most holy and blessed Father, it has seemed right to all those, whose names the under-annexed inscription will manifest, that such as maintain impious opinions respecting the mystery of the incarnation of our Lord, although receding by the perversity of their understanding from the truth of the Catholic faith, they have rendered themselves deserving to be cast off,—that these, by the consent of the undersigned, and the previous decision of your authority, should be visited with a befitting condemnation."—Eus. Mediol. Syn. Ep. ad Leon. (inter Leon. Ep. xcvi. Ball.)

<sup>99</sup> Let the ancient customs, which prevail in Egypt, Libya, and Pentapolis, be observed; namely that the bishop of Alexandria shall have authority over all, since this is the case with the Roman bishop: in like manner that these privileges shall

have no force to throw doubt upon the otherwise so clearly demonstrated supremacy of the Roman pontiff, can be asserted without any suspicion of prejudice. This authority is recognized also by the Spanish,<sup>100</sup>

be preserved to the bishopric of Antioch, and to the other patriarchates. This moreover is evident, that the great synod has decreed, that if any one be made bishop, without the consent of the metropolitan, that such a one is no bishop. If two or three out of contentiousness oppose the rational and canonical decision of all, the decision of the majority shall prevail." That by this canon the authority of the bishop of Rome was confined to those suburban estates, situate within a hundred miles of the city, is maintained by Conring. *De constit. Epp. Germaniæ*, §10; by Kortholt, *De Can. Nic. vi. et vii.*; by Beveridge, *h. c. (Claud.) Saumaise*, (in an anonymous letter, *De Ecclesiis suburbanis*, 1618). Against this last writer, Sirmond entered the lists, in his works, "*Censura conjecturæ anonym. de suburbicariis regionibus et ecclesiis*"; and in 1620 in his "*Adventoria de eccles. suburbicariis*"; and to a second work of Saumaise, "*Eucharisticon pro adventoria*" 1621, he replied by the "*Propempticon de Suburbicariis*." But against all who say that by this canon the primacy of the bishop of Rome was taken away, *Nat. Alex. (Sæc. iv. diss. in h. c.)* has shown the contrary.

That the *jus metropolitanicum* is here the point of comparison, and that the question to be decided concerns the Alexandrian see is maintained by Launoi, *Diss. de recta Nic. Can. vi. intelligentia*.

On the contrary, that the discourse turns upon the *jus patriarchum*, namely, the right of ordaining Metropolitans, &c., of confirming what had been done by them, and of inviting the bishop of the patriarchate to the council, &c., is held by Sirmond (in his writings against Saumaise), Marca, (*Conc. Sacerd. et imper. i. 3.*) Scheelstrate, (*Diss. de auctoritate patriarchica et metropolitana*, against Stillingfleet, *Antiq. Eccles. Brit. c. vi.*) *Nat. Alex.*, (*Sæc. iv. disser.*) Valois, (*in Soc. i. ii. Soz. i. 23.*) Pagi, (*Ann. 325.*) Du Pin, (*A. et N. Eccles. discipl. diss. i. § ult.*)

<sup>100</sup> "Even though no necessity of ecclesiastical discipline existed, we might indeed have had recourse to that privilege of your see, whereby the keys having been received after the

Macedonian,<sup>101</sup> and Oriental bishops;<sup>102</sup> by the Syrians<sup>103</sup> and Armenians.<sup>104</sup> The same is proclaimed even by temporal princes: as, for example, by Constantius (*Ammianus Marcellinus*, xv. 7); by Valentinian III,<sup>105</sup> Marcian,<sup>106</sup> Justinian,<sup>107</sup> Recaredus, Charlemagne

resurrection of the Saviour, the matchless preaching of the most blessed Peter had for its object the enlightening of all men throughout the world, the supremacy of whose vicar as it is eminent, so is it to be feared and loved by all.”—Tarracoenus, Epp. i. ad Hil. Pap.

<sup>101</sup> “We desire, according to the divine precepts and the decrees of our fathers, blamelessly to serve the Apostolic see.”—Ep. ad Dardan. ; Ep. ad Gelasium.

<sup>102</sup> “The blessed chief of the glorious Apostles, whose see Christ, the best of pastors, has entrusted to your holiness . . . after whose most holy and blessed example hasten to assist us . . . who art daily instructed by thy sacred teacher, Peter, the sheep of Christ that have been committed throughout the whole world.”—Epistol. Epp. Orient. ad Symnachum.

<sup>103</sup> “Agapitus, the pope of holy memory, and archbishop of ancient Rome, who benevolently presided over all the Church, and over your sacred government . . . we have made known these things to him.”—Libell. Epp. Syr. in C. C. P. under Mennas (536) Act. v.—“You are the head of all.”—Relatio Archimandritt. Minn. et cæterorum monach. Syr. secund. ad Hormisd. papam.

<sup>104</sup> See the Treatise of P. Edward Hurmuz, in the *Annali delle scienze relig.* Roma, 1838.

<sup>105</sup> “Since therefore the authority of the sacred synod has confirmed the primacy of the Apostolic see, which is the recompense of the blessed Peter, the chief of the circle of bishops, and the honour of the Roman city, let no one presumptuously dare to attempt anything illicit in opposition to the authority of that see. Then at length will the peace of the Churches be maintained, and all will acknowledge their ruler.”—Const. de epp. ordine (Ep. xi. inter Leon. ed. Ball.)

<sup>106</sup> “Which (the non-arrival of the confirmation of the council of Chalcedon) has been the cause of much doubt to the minds of some, who still pursue after the vanity and per-

(see my History of Dogmatic Theology, vol. i. p. 93), and by Luitprand.<sup>108</sup> How far the opinion of the Oriental court, and of its theologians,—which derived the supremacy of the bishop of Rome from the concession of the age, and the dignity of their city, from the decrees of the Fathers,<sup>109</sup> and of the emperors,—is repugnant to all history, and to the essential idea of the primacy, is clear as the day. With justice, therefore,

versity of Eutyches, whether your holiness has sanctioned the decrees of the sacred synod. Wherefore your holiness will see fit to send letters, whereby it may be evident to all the Churches and people, that what has been transacted in the sacred synod has the sanction of your holiness.”—Ep. ad Leon. (int. ep. Leon. cx. Ball.) And Leo confirmed in a circular all the decisions and canons (except the xxviii.) This confirmation, though his envoys presided at the council, and though no other confession than that of Leo was received by all, yet by the perfidious conduct of the Eutychians, was prevented from reaching the council—“On account of them, who, for the sake of concealing their perfidy, wish what is doubtful and of no authority to seem to be the decrees of the council, and which are not confirmed by any expression of my sanction.”—Ep. cxvii. (Ball.) ad Julian. Evens. Epp. ci.

<sup>107</sup> “Nor do we allow, that any of these things regarding ecclesiastical institution, should fail to be brought before his Holiness, as being the head of all the sacred priests of God, and because as often as heretics have arisen in these parts, they have been repressed by the sentence and just judgment of that holy see.”—L. i. n. 7.

<sup>108</sup> Leg. Longob. l. iv. c. iv. where he recognizes him as head of all the Churches.

<sup>109</sup> C. of Chalcedon,—“And indeed our fathers have justly conferred privileges upon the throne of ancient Rome, on account of the rule possessed by that state; and, actuated by the same motive, the hundred and fifty holy bishops conferred equal privileges upon the sacred chair of new Rome, rightly judging, that the city being gifted with the rule and senate, and endowed with equal privileges with Rome the ancient

pope Leo answered, when the Orientals requested him,<sup>110</sup> for merely worldly motives, to give to Constantinople the second place in dignity after the Church of Rome,—that Constantinople is an imperial, but not an apostolic, city; and that it was necessary to place some check in the way of the pride of Anatolius.<sup>111</sup> In more decisive terms, in a later age, Pius II expressed himself against such an idea of the origin of the primacy.<sup>112</sup>

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queen, and succeeding to it would be of equal avail with her, in ecclesiastical matters, c. xxvii.—(Here Rome is spoken of only in relation to its patriarchate and not to its primacy). Gall. Placida. “And all being restored, that the cause of episcopacy should be transmitted to the Apostolic see, in which Peter, the first and most blessed of the Apostles, receiving the keys of heaven, held the archpriesthood. For we ought to grant in all things privileges to the immortal city, which by its valour having acquired the dominion of the world, has entrusted to our royalty the guardianship and defence of the world.”—Ep. ad Pulcher. (in Cot. Mon. Eccles. Grec. t. i. p. 63; also, inter Leon. Ep. lviii. Ball.) “In which (the Apostolic see) he, who was thought worthy to receive the keys of heaven, first adorned the charge of chief priest—it is clear that it behoves us to preserve a veneration for that city which is the mistress of the world.”—Ep. ad Theodos. (inter Leon. Ep. lvi. Ball.) Justinian,—“We decree, according to the decisions of the holy synods, that the most holy father (*πάπας*) of ancient Rome should be the first of all the priests, and that the most blessed bishop of Constantinople or new Rome should hold the next rank after the Apostolic see of ancient Rome.”—Nov. cxxx. of l. v. Basilic. Tit. iii. Bals. c. iii. in Conc. Chalcedon, c. xxviii. Zon. in Chalc. xxviii. CP. iii.

<sup>110</sup> C. Chalcedon, Epl. ad Leon. (int. Leon. Ep. xcvi. Ball. c. iv; Marcian, Ep. ad Leon. (int. Leon. Ep. c.) c. iii. Anast. CP. Ep. ad Leon. (ci.) c. iv. v.

<sup>111</sup> Leo, Ep. civ. ad Marcian, c. iii.

<sup>112</sup> “Neither princes, nor kings, nor emperors, nor powerful nations, nor the decrees of fathers and councils, have deter-

The primacy of the Roman pontiff was acknowledged, in a certain sense, and to a certain degree, by Melancthon;<sup>113</sup> more freely, and more openly, by the great philosopher Leibnitz,<sup>114</sup> and by the great jurist

mined or erected the Roman and Apostolic chair; nor does it preside by the authority of synodal decrees over all the Churches spread over the world: but Christ,—true man and true God reigning in the Trinity,—has desired that all the Churches throughout the world should be one Church, and one nuptial chamber, and that Peter should be its head. This see is one,—the glory of its mother, the chosen one of its parent,—this is the Apostolic chair, which was established, not by the influence of man, but by that word, which created heaven and earth. This it is, which God, in the divinations of his prophets, established over nations and kingdoms, which he has strengthened by the testimony of the Apostles, the blood of martyrs, and by the acquisition of the imperial chair; whoever resists its decrees verily resists the power of God . . . . Let none flatter himself that the power of this Apostolic see can be confined by the authority of councils,—that power which the unchangeable judgment of God has confirmed; nor let the adverse opinions of doctors and teachers be attended to, which the Florentine council has condemned.”—Orat. in convent. Mantuan. 1459. (D’Achery Spic. iii. p. 308, ed. de la Barre.)

<sup>113</sup> “Concerning the Pontiff I decree, provided he admit the Gospel, that for the sake of peace and the common tranquillity of Christians, who are and shall in future be under him, that the superiority over the bishops which he otherwise possesses, may be, *jure humano*, allowed by us.”—See his subscription to the Schmalkal Articles. He again subscribed. De potest. et primat. pap. Tract. per Theol. Smalcald (1537), n. 1,—“The Roman Pontiff arrogates to himself that by the divine right he is above all bishops and pastors.”

<sup>114</sup> “Since God is the God of order, and since it is of divine right that the body of the one Catholic and Apostolic Church should be under one regimen and universal hierarchy, it follows, that there exists in it, by the same divine right, a supreme spiritual magistracy, restraining itself within just bounds (these words I now add), invested with a directorial power to fulfil its functions, with authority to provide for the safety of



and statesman, Grotius,<sup>115</sup> and others, whose testimonies may be seen in Ballerini (*Dissertatio de vi ac ratione Romani Pontificis*, p. 55 et seq.); and in Doller, in his work, *Testimonies from all Ages*. Thomas More remarked, that there never was an enemy of Christianity, who was not an enemy also of the holy See; and that there never was an enemy of Rome, who did not, sooner or later, become a traitor to the Christian religion; and against the practice of throwing the faults of individuals upon their office, he remarked, that by such a practice all civil power would be destroyed, and that anarchy would be made triumphant.<sup>116</sup>

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the Church; although it has seemed fit, from human considerations, to make Rome the metropolis of the Christian world, the spot and seat of this power."—Ep. viii. n. 2 (ed. Kortholt). "A limited monarchical government, such as that exercised by the Roman pontiffs, may be permitted."—Ep. liii. n. 2.

<sup>115</sup> "Amongst these three most illustrious Churches (Rome, Antioch, and Alexandria), the principality of Rome was greatest, to which it was necessary, that every Church should have recourse, because in the Roman Church the Apostolic tradition has ever been preserved to the faithful throughout the world, as Irenæus teaches us (iii. 3), who himself, when he admonishes Victor concerning the right use of his power by that very fact recognises his authority over the Churches of Asia. The Roman bishop is the chief of the Christian aristocracy, as he was styled a little while ago by the bishop of Forosempronien, *by that authority in which the bishops of the eternal city are pre-eminent*.—Thus wrote Ammianus Marcellinus, a pagan, treating of the cause of the Alexandrian bishop. . . . Who that has bestowed any labour in acquiring a knowledge of Church history can deny that those most important schisms which formerly happened in Greece and Asia were healed by the Roman see?—Animadv. in Animadv. Rivet. ad Art. vii. "Such (a head) is the Roman bishop over all."—Votum pro pace ad Art. vii.

<sup>116</sup> "Which see I am induced to obey both by those things

## SECTION III.

## OBJECT OF THE PRIMACY.

The object of the primacy is the preservation and representation of the Church.

1. The promises of Christ, that he would build His Church upon a rock, and that the gates of hell should never prevail against it, sufficiently declare to us, that the object of the primacy was the preservation of the Church. The same is made manifest by the commission given to St. Peter, to confirm his brethren (Luke xxii.); and to feed and guard the sheep and lambs of Christ (John xxi).

2. The Church has ever recognized in the primacy, the principle of its preservation, which was imparted to it by God; the primacy has always, theoretically

which learned and holy men have collected together upon that point, and not least indeed by that fact which we have so often experienced, that not only was there never an enemy to the Christian faith, who did not at the same time declare war against that see, but also by the fact that there has never been any one who professed himself to be an enemy to that see, that did not shortly afterwards declare himself a capital enemy and betrayer of Christ and our religion. This likewise is a strong inducement to me, that if the vices of men are to be imputed to their office, not only will the consulate not stand, but every magistracy will fall to the ground, and the people will be without rulers, without laws, and without order, which if it ever happen, as it sometimes seems to be impending over the German states, then at length will the people feel, to their great cost, how great is the difference between having wicked rulers and none."—Answer to Luther, c. x.

and practically, expressed its conviction<sup>1</sup> of this object; and the entire episcopate, and the whole Church, has in all ages expressed its conviction of the same truth.

3. If the hierarchy were instituted generally for the preservation of the Church, the primacy was instituted in particular for this end; for the promise and institution of it were more particular and more solemn.<sup>2</sup>

4. Viewing the Church in its various points of existence and outward manifestation, we see that these are preserved and maintained by the primacy. ITS UNITY.—The one Rock (Matt. xvii.) supports the one building; the one Shepherd presides over the one fold (John x.) and feeds the one flock of Christ in His name. From the commencement of its existence, the

<sup>1</sup> Leo.—“For it was his will that this man (Peter) whom he had taken into the fellowship of an indivisible unity, should be named that which he himself was, by saying, ‘Thou art Peter, and upon this rock I will build my Church,’ that the building of the everlasting temple might, by the marvellous gift of the grace of God, be compacted together in the solidity of Peter, by this firmness strengthening his Church, so as that neither human temerity should be able to injure it, nor the gates of hell prevail against it. But that man, with surpassing impious presumption, goes about to violate the this most sacred firmness of this rock, fashioned as we have said, God himself being the builder, who attempted to infringe on his power by pandering to his own desires, and by not following what he has received from his ancestors.”—Ep. x. ad Epp. per prov. Vienn. c. i.

<sup>2</sup> Aug.—“If we wish to consider the order of bishops succeeding one another, how much more securely and really beneficially do we reckon from Peter himself, to whom, bearing a figure of the Church, the Lord says, *Upon this rock, &c....* To Peter succeeded Linus, to Linus Clement,” &c.—Ep. l. iii. n. 2.

Church has ever viewed the primacy as the principle preserving its unity.

Let us hear the testimonies of Cyprian,<sup>3</sup> Pacian,<sup>4</sup> Optatus,<sup>5</sup> Jerome,<sup>6</sup> Leo,<sup>7</sup> Gelasius.<sup>8</sup> From these same

<sup>3</sup> "One Church founded by Christ our Lord upon Peter by an original and principle of unity."—Ep. lxx. "For first to Peter, upon whom he built the Church, and from whom he appointed and showed that unity should spring, the Lord gave this power, that that should be loosed in heaven which he should have loosed on earth."—Ep. lxxiii. "The Church too is one, and is spread far and wide by the increase of its fruitfulness; as the sun has many rays, yet one light, and as the branches of the tree are many, yet its strength one, resting on its firmly-clinging root; and as when many streams flow down from the one fountain-head, though a multitude of waters may seem to be diffused from the bountifulness of the overflowing abundance, yet is unity preserved in the common source. Separate a ray of the sun from its orb, this division of light the unity allows not; break a branch from the tree, once broken it can bud no more; cut the stream from the source, the remnant dries up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world; yet the light is one, which is spread over every place, whilst its unity of body is preserved. In the luxuriance of her plenty, she stretches her branches over the whole, and spreads out far and wide her bountiful and onward streams. Yet there is one head and one source, and one mother rich in the results of her fruitfulness."—De Unit. Eccles.

<sup>4</sup> The Lord spoke to Peter,—to one, that he might establish the unity of his Church upon one."—Ep. iii. ad Sympr. n. xi.

<sup>5</sup> "In which one chair (of Peter) unity is preserved by all, lest the other apostles might insist upon the rights of theirs, each of his own, and lest he might be a schismatic who should extol another see in opposition to this one."—De Schism. Don. ii. 2. "With whom (Siricius) the whole world together with ourselves by the interchange of letters (*formulae*) is united in the society of one communion."—ii. 3, cf. vii. 3.

<sup>6</sup> "Wherefore amongst the twelve one is chosen, that by the appointment of a head the occasion of schism might be withdrawn."—Adv. Jov. i. 14.

testimonies it is made evident, that the Unity of the Church essentially requires a principle of preservation presiding over the whole body. As the Unity, so is the Catholicity, of the Church preserved by the primacy; as in the primacy all the particular Churches are collected and bound together in one general whole. Without this centre of union, the various Churches of the world would be only so many scattered members,—an unconnected mass of national Churches,—not one united, universal Church. Their collected unity consists in this, that their centres should be not within themselves, but without; and all in the Church of Rome. To be joined with the Church of Rome, was to be joined with the Catholic Church, and with all its bishops.<sup>9</sup> All other Churches, therefore, were obedient to the Church of Rome,—independently of that special bond of union by which particular Churches,

<sup>7</sup> “Amongst the most blessed apostles, there was a distinction of power in a similitude of honour, and though there was a like election of all, it was still granted to one to be above the rest. From which constitution has arisen a distinction of bishops, and by a wise ordination has it been provided that each one should not adjudge the whole to himself, but that in separate provinces there should be separate bishops, whose opinion should be esteemed of greatest weight among the brethren; and that again there should be some appointed in the greater cities, who should share a greater responsibility, through whom the care of the universal Church should concentrate in the one chair of Peter, and that in nothing should there be any dissension from the head.—Ep. xii. cap. xi.

<sup>8</sup> Ep. viii. 8. (Galland. T. x. p. 677.)

<sup>9</sup> Ambros. de Excess. Fratris sui, Satyr. i. n. 47.

as the Carthaginian for example (not to speak of the other Churches of the West), were united to it.<sup>10</sup>

In the same manner, the Church is necessarily connected with the primacy in its other properties;<sup>11</sup> in its Apostolicity, which depends upon union with that Church which is, by excellence, the Apostolic Church;<sup>12</sup> so also, its Sanctity,<sup>13</sup> its Visibility, and its Indefectibility.

The power of the primacy, in the preservation of the Unity of the Church, has been confessed also by Protestant philosophers, such as Grotius,<sup>14</sup> who declares that the schisms which have arisen in the Pro-

<sup>10</sup> Aug.—“The Oriental heresy (Arianism) endeavoured to unite the African (Donatism) with itself, which is very clear, from this fact, that otherwise the Oriental Catholics would never have written to the bishop of Carthage, passing by the bishop of Rome.”—Cont. Crescon. iii. 34, n. 38; Cf. Hier. ad Damas. Ep. xiv.

<sup>11</sup> Opt.—“Since therefore it has been shown that we are in the Catholic Church.....through the chair of Peter, which is ours, and through this chair the other dignities are likewise with us, even the priesthood, which you seemed to annihilate in us.”—L. ii. 9.

<sup>12</sup> Compare Aug. Ep. liii. n. 2. Eusebius, in particular, has given the order of succession of the Roman pontiffs, drawn up with great exactness.

<sup>13</sup> Opt.—“Inform us of the origin of your chair, you who wish to arrogate to yourselves the holy Church.”—ii. 3.

<sup>14</sup> “But what is the reason, that those among Catholics who differ in sentiment still remain united in the same body in unbroken communion? On the contrary, those who differ among Protestants cannot do so, however much they talk of fraternal love. He, who rightly considers this, will discover how great is the force of the primacy; whose legitimate use, which was not disapproved by Melancthon, may be found by him who desires.”—Animadv. in Animadv. Rivet.

testant Church owe their origin to its abandonment of the primacy. The power of the primacy in the Church has been also shewn by Hurter, in his classical work, *Innocent the Third, and his Times*.

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## SECTION IV.

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### AUTHORITY OF THE PRIMACY.

1. The words of Christ,—by which the institution of the primacy was announced and perfected,—the subsequent behaviour of St. Peter; the recognition of his authority, which he found in all the Apostolic Churches; the testimonies of the Fathers respecting his supremacy, and the dignity of his successors, the bishops of Rome,—permit us not to entertain the idea that the supremacy was only a supremacy of honour.

2. The episcopacy is a dignity invested with real authority; the primacy must also possess real authority.

3. The object of the primacy (see Section III) can be attained only by a real, true power and authority; by jurisdiction, by an internal reality,—not by an empty title and external appearance.

It is self-evident, that the authority of the primacy cannot have been imparted to it by the Church. As the hierarchy in general has not its dignity from the Church, so neither has the primacy its dignity from the Church, but from Christ. It has not received its

authority from the will of the Church,—as if the Church wished itself to be represented by the primacy,—but from the declared will of Christ, who ordained that the head of the Church should be His representative on earth. The question, whether the Roman pontiff be superior or inferior to the Church, and to a general Council, has, strictly speaking, no real meaning; for the Church, and a general Council, to be such, require the presence of the pope.<sup>1</sup> Truly we should have to lament it, as the greatest of misfortunes, if the declaration which was made at the Coun-

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<sup>1</sup> The Council of Constance, sess. iv., says,—“The synod decrees and declares, that being lawfully assembled in the Holy Spirit, it forms a general council, and represents the universal Church, and has power immediately from Christ, which every one, of whatever state or rank he may be,—yea, even the pope,—is bound to obey in such things as regard faith, the extirpation of schism, and the reformation of the Church in its head and members.” The same is repeated in sess. v., and in the second session of the Council of Basil. This decree is rejected, on account of the absence of the pope from the session, by Schellstrate, *Dis. Hist. Theol.*; in *Act. Conc. Const.* The validity of this decree for the destruction of schism, and in the case of a disputed pope, is admitted by Turrecremata, *Summ. de Eccles.* l. ii. c. 6. The authority of the Council of Basil is defended by the universities of Vienna (*Consil. in Fontan. delic. nov. erud. S. ii. p. 219*), of Erfurt (*Cons. ibid. p. 221*), of Cologne (*ibid.*), of Leipsic (*ibid. p. 228*). The same is maintained by the emperor Albert II, and King Charles VII, of France, in the Pragmatic sanction, which says,—“The authority of the Council of Basil is perpetual, the endurance likewise of its decrees is perpetual; and let none, not even the Roman pontiff, presume to annul them, weaken them, or change them.—(c. ii.) Let every Catholic, even the Roman pontiff, obey the general synod, and its definitions and decrees, in as far as faith and the destruction of seditious schism require it.”—c. viii. See Döllinger’s *History of the Church*, vol. iv. p. 208.



cils of Pisa, Constance, and Basil, and which originated from many of the theologians of that age, were to be carried out to its consequence, and if Gallicanism could have established it, and have made it to triumph.<sup>2</sup> The abuse from which—as from a Pandora's box—other abuses without number would arise, and by which the Church would be degraded,—the abuse, namely, of appealing from the pope to a general Council, has been justly, and with full reason, proscribed<sup>3</sup>

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<sup>2</sup> With regard to the so-called Gallican propositions, the second of which renders the pope subordinate to a general council, it is to be remarked, that the French bishops (in their assembly of 1682) did not wish dogmatically to determine their right, nor to frame a formula of faith, as Bossuet, in his *Dissertatio Preliminaris to Defensio Cleri Gallicani* (1696), declared:—"Let the declaration go where it may, and he would defend it no further; moreover, that he wished and sought nothing less than a publication of the same." See Bausset, *Hist. de Bossuet* (T. ii. p. 418). The Gallican Articles were condemned by Innoc. XI. Brev. 11, April 1682, Innoc. XII, Alex. VIII, 4 Aug. 1690, Pius VI, Bull. Auct. Fidei. The Hungarian bishops declared against them, 24 Oct. 1682; the Spanish, 10 July, 1683. Even the French bishops, in an assembly in 1626, had thus expressed themselves:—"They shall also reverence our holy father, the pope, the visible head of the universal Church, the vicar of God on earth, the bishop of bishops and patriarchs,—in a word, the successor of St. Peter, with whom the apostleship and the episcopacy had their beginning, and upon whom Jesus Christ founded his Church, by delivering to him the keys of heaven, *with infallibility in faith, which, in his successors, we have seen miraculously endure, without change, to the present day.*"—In Petitdidier *Dis. de Infallibilitate S. Pontificis*, c. xiv.

<sup>3</sup> Pius II, Bull. 1459; Julius II, *Constit. Susceptis*; Clem. XIII, *Bulla cœn. Dom.* (ann. 1759) § 2; also Benedict XIV, *Const. Altissimo*. It is likewise to be remarked, that Pius II, when papal legate at Vienna, in 1452, declared the unlawfulness of such appeals. (See his *Oratio in Mura-*

by the head of the Church, fully conscious of his power to do so, as also the abuse of appealing from the decision of the primate to the secular power.<sup>4</sup>

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## SECTION V.

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### INFALLIBILITY OF THE PRIMACY.

When we speak of the infallibility of the primacy, in matters of faith, we do not thereby make any assertion with regard to the impeccability of individual Roman pontiffs. Clear as this must be in itself, still it is necessary to mark it the more emphatically, as in these our days, ignorance and party-spirit have so confounded these two things, and pretend to have found in the blameful lives of some among the Roman pontiffs, a conclusive refutation of the infallibility of the primacy. It is further to be observed, that the infallibility of the primacy is not maintained as dogmatically certain; that it has not been solemnly decreed as an essential doctrine of the Church; but is only an opinion of the Church, highly worthy of reverence, and admitted by many; whence it is not to be, as it has been, too easily and disdainfully condemned.

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*tori Anecdotes*. T. ii.) Long before his pontificate he had altered his opinion of the relation of the pope to the council. (Cfr. *Aen. Syl. gest. Conc. Basil. i. 14*). See *Muratori Disquisit. in Orat. cit.*

<sup>4</sup> Clem. XIII, Bulla in *Cenâ Domini* (cit.), § 13.

The grounds for admitting it shall be here presented, from which it may appear that it is worthy of consideration and favour.

1. In the promises of Christ, which we have frequently repeated, relating to the institution of the primacy (Matt. xvi.), the primacy is designated as the immoveable rock, and the firmness of the Church is represented as dependent upon its firmness. If the words of Christ secure to the Church infallibility in matters of faith, why should the same not be said of that rock which was chosen by Christ to be the foundation of the Church? Or, if we should assert, with the Gallicans, that Christ had declared and promised only that the supreme head of the Church should not remain in error for a long time, or for ever, we will say that this would be to offer an exegetical violence to the text of the Scripture, by which a severe and evident wound would be inflicted on the Church; for in like manner it might be said, that the same exception is to be applied to the Church, and that the Church was not absolutely indefectible and infallible, but that it should not remain for a long time, or for ever, in error. How the power of teaching (the *Magisterium*) of the Church would be thereby surrendered; how anarchy would be introduced; how firmly presumption and rashness would be established,—is clearly evident.

Again, in the commission given by our Lord to the apostle Peter, of feeding and ruling his sheep and his lambs, the certainty of the infallibility is clearly

contained; for by the loss of truth, of the doctrines and of the sacraments of Christ, the right and the power, the means and the object, of ruling and feeding the flock of Christ would be also lost. In this, as in the former passage, may be found a confirmation of that higher signification which has been given by some to the prayer of Christ for Peter (Luke xxii.), that his faith might not fail; and of the commission connected with this prayer, that he should confirm his brethren.

2. From the earliest ages, the Church of Rome, the Apostolic See, has claimed for itself, both theoretically and practically, infallibility in matters of faith.<sup>1</sup>

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<sup>1</sup> Sixtus.—“As the Church at Rome has always preserved one opinion in the preaching of the faith, so has it kept one suffrage in the appointment of the herald of the faith.” (In Cot. Mon. Eccl. Græc. T. i. p. 45). Leo.—“Whom, through the teaching of the Holy Spirit, no heresy has profaned through so many ages.” Serm. xxviii. c. iii. The firmness of that faith, which was commended in the chief of the apostles, is everlasting; and as that which Peter confessed in Christ is enduring, so also is that which Christ founded on Peter.” Serm. ii. c. ii. Cf. Serm. iv. c. iv. Gelasius I.—“This it is against which the Apostolic See so strenuously guards, that, as the glorious confession of the apostle is the root of the world, it should not be deformed by any rent of perversity, or by any contagion; for if (which God avert, and which we confide cannot come to pass) any such thing should happen, how should we dare to oppose any error, or whence, in our wanderings, should we seek correction?” Ep. ad Anast. VIII. Agatho.—“Who received, by the triple commendation of the Redeemer Himself, the spiritual sheep of the Church, that he might feed them; through His favoring protection, this His apostolic Church has never turned aside from the way of truth into any bye-path of error; whose authority, as the authority of the prince of the apostles, has been followed by the Catholic Church of Christ, and the gene-

It has declared its decisions to be the decisions of Peter, the representative of Christ, and as the declarations of Christ himself.<sup>2</sup> But not only in the Church of Rome do we find this conviction, but also in other Churches. A long series of the Fathers and writers of the Church, of the earliest and of succeeding ages, declare that Rome is inaccessible to error. Thus speak Cyprian,<sup>3</sup> Basil,<sup>4</sup> Jerome,<sup>5</sup> Augustine,<sup>6</sup> Theodo-

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ral synods who have faithfully adhered to it in all things; whilst all the venerable Fathers have embraced its apostolic doctrine, by means of which they have shone forth as most approved lights of the Church. This doctrine has ever been venerated and followed by the holy, orthodox doctors; whilst the heretics have ever attacked it by criminations and odious accusations. This is the living tradition of the apostles of Christ, which His Church everywhere holds.....He who promised that the faith of Peter should not fail, admonished him to confirm his brethren; and it is known to all, that this has ever been boldly done by the apostolic predecessors of my humility," &c. Ep. i. ad Heraclium; read in the third Council of Constantinople (680), Act. iv.

<sup>2</sup> Celestine, Leo, Hormisdas.

<sup>3</sup> "To whom (the Romans) heresy cannot have access."—Ep. lv.

<sup>4</sup> "Fame attests unto all men that you have continued uninjured in the faith, preserving untouched the apostolic deposit."—Ep. ccxliii. n. 3.

<sup>5</sup> "Their patrimony having been squandered by a wicked progeny, the integrity of the fathers is preserved by you alone unsullied. There the earth, with a fruitful soil, restores sevenfold the purity of the seed of the Lord."—Ad Dam. Ep. xiv. "But know that the Roman faith commended by the apostolic faith admits not miracles of this kind, even though an angel preach other than was once preached."—Adv. Rufin. l. iii. T. iv. P. ii. p. 449. Mart.—"But know that nothing is more sacred to us than to keep the law of Christ and not to transgress the bounds of our fathers, that we ever remember, that the Roman faith was commended by the mouth of the

ret,<sup>7</sup> Bacchiarius (a Spanish monk of the fifth century),<sup>8</sup> John de Nicopolis,<sup>9</sup> Ferrandus,<sup>10</sup> Epiphanius of

apostle, in which it is the boast of the Alexandrian Church to participate.”—Ep. lviii. ad Theophilum.

6 “ But the Roman Church, where, as you are aware, he was so well known, he could never deceive, although he by every means endeavoured to do so. But, as I have said, he could in no manner succeed. For the most holy pope Zoizimus remembered, what opinion his predecessor, worthy of imitation, had formed of his actions. He considered too what the faith which was to be preached by the ruler of the Romans would think of him.”—*De Peccat. Orig. c. viii. n. 9.*

7 “ For that all-holy see possesses dominion over all the churches throughout the world, on many grounds, and principally because it has ever remained pure from the corruption of heresy, and no one holding opinions contrary (to faith) has sat in it.”—Ep. ad Renat. presbyt. Rom. cxvi.

8 “ If for the fault of one the race of an entire province is to be anathematized, let that most blessed school, I mean Rome, be condemned, in which already, not one but two or three or more heresies have gleamed forth, still not one of them has reached or shaken the chair of Peter, that is, the seat of the faith.”—*Fides, n. ii.*

9 “ And since that sentence of our Lord Jesus Christ cannot be passed by, which says, ‘ Thou art Peter, and upon this rock I will build my Church,’ &c. the result has verified what was spoken, for religion has ever been preserved pure in the apostolic see. By no means, therefore, wishing to be separated from this faith and hope, we anathematize all heretics, especially Nestorius,” &c.—*Regul. fid. (516), Mansi, viii. 407.*

10 “ If you wish, as most prudent men, to be informed of the truth, enquire in the first place of the bishop of the apostolic see, whose sound doctrine is the judgment of truth, and is confirmed by the safeguard of authority; ask the numerous bishops dispersed through the different parts of the world, whose divinely-inspired knowledge of the heavenly precepts has acquired for them a great name and veneration.”—Ep. ad Sever. Schol. CP. c. i. “ It is judged sufficient for a full confirmation, if when brought to the knowledge of the entire Church, they have not proved a stumbling-block or scandal

Constantinople (520),<sup>11</sup> Maximus the philosopher,<sup>12</sup> Althelm (609),<sup>13</sup> Alcuin (Epist. lxx.), Hincmar (De Præd. c. iv.) Ratherius of Verona (Itiner.), and Bernard.<sup>14</sup> As testimonies of the sentiments of their own,

to the brethren, but are admitted to agree with the apostolic faith, and are confirmed by the assent of the apostolic see."—Ad Pelag. et Anatol. Diacc. Ep. c. ix.

<sup>11</sup> "I have a most powerful reason, O! most blessed one, for uniting myself with you, for embracing and holding most precious those doctrines, which have been handed down from the blessed and holy disciples and apostles of God, chiefly to your see, which is that of Peter, the greatest of the apostles."—Ep. ad Hormisd.

<sup>12</sup> "For the extremities of the world and all in every part who purely and rightly confess the Lord, look directly towards the most holy Roman Church and to its confession and faith, as it were to the sun of eternal light, receiving from it the bright radiance of the sacred dogmas of our fathers, according to what the six inspired and canonical sacred synods have purely and piously decreed, interpreting the symbol of faith. For from the coming down of the incarnate God amongst us, all the Churches in every part of the world have held and considered that greatest Church alone as the base and foundation, seeing that according to the promise of our Saviour the gates of hell shall never prevail against it, that it possesses the keys which conduct to a right confession and faith in him, that it opens the way to the only true religion to such as religiously approach, and closes and places a seal upon every heretical mouth that speaks injustice against the Most High."—Ep. Rom. Script. (int. Opusc. Theol. T. ii. p. 72, ed. Combef.)

<sup>13</sup> "Peter, who presides over the lofty apostolic chair. For the holy doctor in his constant teaching and scattering thickly the heavenly precepts of God, is followed with equal steps by his devout and faithful disciple."—(Clement. De laud. Virgg. in Canis. lect. aut. ed. Basn. T. i. p. 723.)

<sup>14</sup> "It behoves us to make known to your apostleship all the dangers and scandals that spring up in the kingdom of God, especially such as concern faith; for I think it right that the wounds of the faith should there in the first place be healed, where faith can know no defect. For this is the pre-

and of preceding ages, of the perseverance and fidelity of Rome in the preservation of the faith that had been delivered to it, we might cite the evidence of the emperors Valentinian<sup>15</sup> and Justinian.<sup>16</sup> Rome is the organ in matters of faith.<sup>17</sup> Its decisions are the decisions of Peter,<sup>18</sup> by which all doubts are removed,<sup>19</sup> and all controversy is terminated.<sup>20</sup> The pope is the uni-

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rogative of that see."—Prol. Ep. cxc. ad Innoc. II. cont. error. Abælard.

<sup>15</sup> "Which (faith) as we have received it from our ancestors, it is our duty, with due devotion to defend; and by our care to preserve uninjured in these our days the dignity of the blessed apostle Peter, in order that the most blessed bishop of Rome, on whom antiquity conferred a priesthood eminent above all, may have leisure and opportunity to decide concerning the faith and the priests, O! most holy Lord, father, and pious king."—Ep. ad Theodos. (int. Lam. Ep. lv. Ball.)

<sup>16</sup> "For the priests of ancient Rome, following in all things apostolic tradition, have never differed from one another, but have preserved even till now the right and true faith."—Adv. Monophysitos in Maj. T. vii. P. i. p. 304.

<sup>17</sup> Iren. adv. Hær. iii. 3, n. 2.

<sup>18</sup> C. Chalcedon.—"And after the above-mentioned letter had been read, the most prudent bishops exclaimed, This is the faith of the fathers! This is the faith of the apostles! We all thus believe! The orthodox thus believe! Anathema to him who does not thus believe Peter has spoken these things by Leo! Thus apostles taught! Holily and truly has Leo taught!"—Act. ii. Hard. ii. 366.

<sup>19</sup> Jerome.—"Wherefore I beseech your holiness by the Saviour of the world who was crucified, by the consubstantial (*ομοουσιαν*) Trinity, that by your letters you will authorise me either to speak or to remain silent on the subject of hypostases."—Ep. xiv. ad Dam. "Therefore did I think it right to consult the chair of Peter and that faith commended by the apostle; where the body is there also will the eagles be gathered together."—Ibid.

<sup>20</sup> Jerome.—"The voice of your holiness has resounded



versal shepherd and teacher of the whole Church, and his teachings are the judgments of the authentic power of teaching given to the Church.<sup>21</sup>

3. The primacy is not a dead, abstract isolation, not a mathematical point; but a true, central, radiating life,—a powerful, active medium, instituted to maintain the organization of the Church in the unity of the body and spirit of Christ. But this it can be only by the Truth, which it preserves, and which it is authoritatively to teach; so that with the existence of the primacy, its infallibility must continue to exist. Without this, there could be no guardianship and feeding of the flock of Christ, no power of teaching. If a General Council were the only tribunal in which controversies on matters of faith could be decided, and heresies condemned, it is evident that sufficient provision would not have been made for the maintenance of sound doctrine; for councils cannot always, or frequently, be convened, and sometimes not at all. If councils were the only tribunals of the Church, Jansenism, Quietism, Lamennaisism, and that destructive Hermesianism, ensnaring superficial men by every means of baseness, would have been spread far and

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through the whole world, and to the joy of all the Churches the venom of the devil (Origenism) has vanished.”—Ad Theoph. Ep. lxi. Aug.—“Rome has spoken, the cause is ended.”—Cont. Jul. i. 5.

<sup>21</sup> “The teacher of the universal Church.”—Abbo (Abbas) (1000) Ep. ad Greg. v. “The father and pastor of the universal Church.”—Pet. (Cell.) Ep. vi. ad Euss. pap.

wide; and help might have come when the evil had become too great:—

“The remedy has been withheld too long,  
When by delay the evil has grown strong.”

And why should that truth-declaring power (*vis veridica*), which has been imparted to the Church, not have been granted to the chief organ of the Church? According to the argumentation of the Gallicans, that the Church, as a whole, is infallible, that the pope is only a part of the Church, and therefore not infallible,<sup>22</sup> we should say that Peter was not infallible, and that a General Council is not infallible; and if it should be said that a General Council represents the whole Church, it might be answered, that the head of the Church may as easily represent the whole Church.

Of the cases in which he who was invested with the primacy, in which the Pope, speaking (as the schools express it) from the chair of doctrine (*ex cathedrâ loquens*), is said to have departed from the truth in dogmatical decisions,<sup>23</sup> not one is sufficiently proved as being a decision in matter of faith, solemnly proposed for acceptance by the Church. If there are many who say that Liberius subscribed an Arian formula of faith,<sup>24</sup> that he might purchase his return to Rome;

<sup>22</sup> Peter (Alliac) De Eccles. Conc. Genev. et Pontific. Auct. P. iii. c. i. in Gerson. opp. ed. Dupin, T. ii. p. 929.

<sup>23</sup> The case of Liberius and Honorius, before brought forward in Phot. interrogatt. n. 1 (in Fontain, nov. delict. emditt. T. i.)

<sup>24</sup> Dupin, Antiq. Eccl. discipl. diss. historic. v. c. i. § 3,

there are many who entirely deny his fall into heresy,<sup>25</sup> and assert that he subscribed the Catholic formula against Photinus; and allow only that he did wrong by reconciling himself with the Semiarians, and by abandoning St. Athanasius.<sup>26</sup> St. Athanasius himself says only, that Liberius at last subscribed;<sup>27</sup> and the historians of the time say, that he was sent back to Rome on account of the tumult that had broken out there in his favour.<sup>28</sup> It is said also, that Vigilius, in

Valois ad Soz. iv. 15; Blondel de Primatic. Papæ. Hilary (Op. Hist. Fragm.) expressly says that Liberius held the "Firmian perfidy" as Catholic, according to the exposition of Demophilus, who had taken part in drawing it up.

<sup>25</sup> Orsi, H. E. s. vi.; Baronius (ann. 357), § 41, seq.; Stilling in Boll. s. vi.; Sept. p. 571; Zaccaria Diss. de Commentitio Liberi Lapsu; Maistre du Pape, p. 120.

<sup>26</sup> Ceillier, Hist. des Aut. Ecclesiastiq. s. v. p. 465, seq.; Nat. Alex. Diss. de Laps. Liber. That Liberius distinguishes between that which was of faith, and the case of Athanasius, and that he held fast the Nicene Creed, is clear from his letter to Constantius, ap. Hil. opp. Hist. Frag. vi. n. 6. Already had he punished Athanasius with excommunication, because he had refused to come to Rome at his citation, Hil. opp. Hist. Frag. iv. n. 1, 2; Liber. Ep. ad Ursac. Valent. Germin. (App. Hil. Opp. Hist. Frag. vi. n. 8). However, it was then generally thought that Liberius coincided in doctrine also with Constantius." See Oros. (presbyt. Rom.) Pap. S. Euseb. in Balluz. Miscell. ii. 141).

<sup>27</sup> But Liberius at length, after two years of banishment, yielded; and, through fear of death, subscribed. But this only demonstrates their violence, the hatred which Liberius bore to heresy, and his favourable disposition towards Athanasius, when he was at liberty to form a free opinion." Hist. Arian. ad Monach. n. 41.

<sup>28</sup> Rufin.—"For Liberius, the bishop of Rome, returned during the life of Constantius; but whether because he had acquiesced in the will of the emperor, and had subscribed, or

a letter to the empress Theodora, anathematized those who professed their belief in the two natures of Christ. But to this it is answered, that Vigilius wrote this letter whilst Silverius, who had been banished to the island of Patara by Belisarius, at the command of Theodora, was the rightful pope, and Vigilius only an intruding antipope.<sup>29</sup> And he himself afterwards, in his letter to Justinian, declared himself to be a faithful adherent of the four General Councils of Nice, Constantinople, Ephesus, and Chalcedon, and of the faith of the holy pope, Leo. He anathematized Eutyches and his followers, and also congratulated Mennas of Constantinople, on his adherence to the four Councils, and to the faith of St. Leo; and again anathematized the Eutychians. In the controversy on the Three Chapters,<sup>30</sup> the same pontiff may be accused of

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whether it was granted in favour of the Roman people, who had supplicated the emperor on his departure, I have not been able to learn with certainty." H. E. X. 27. Socrates.— "Liberius shortly afterwards being recalled, took possession of his own see, the Romans having revolted and expelled Felix from the Church." H. E. ii. 37. Sulpitius Severus.— "Liberius, a little after, was restored to the city, on account of seditions at Rome." H. 30. Theodoret gives as the reason of his recall, that the people would have nothing to do with Felix." H. E. ii. 17.

<sup>29</sup> See Baronius (ann. 547), n. 40.

<sup>30</sup> Vigilius, at the requisition of the emperor, by his *Judicatum*, sanctioned Justinian's edict respecting the "Three Chapters," wherein were condemned the opinions and writings of Theodore of Mopsueste, Ibas of Edessa, and Theodoret of Cyprus. Afterwards, when this had created a great sensation, he took the resolution, that its execution should be suspended, and the affair brought before a general council; therefore we

error in conduct, and of a weak respect of persons, but not of any dogmatical error.

Objectors next appeal to the case of Honorius, who was condemned as a heretic,—as having fallen into Monothelism,<sup>31</sup>—by the sixth General Council, which was held at Constantinople in 680. To this some writers reply with the conjecture, that the passages of the Council, in which anathema is pronounced against Honorius, have been falsified;<sup>32</sup> others say that the Council committed an *error of fact*;<sup>33</sup> others grant that he indeed fell into heresy, but only as a private person;<sup>34</sup> whilst many maintain that he was condemned

see him retiring from the council convoked (553) at Constantinople, because the Western Church would take no part in it; and condemning, in his *Constitutum*, the writings of Theodore of Mopsueste, sparing, however, his person. And one year later, the emperor obtained from him the revocation of his *Constitutum*, and the confirmation of the council.

<sup>31</sup> In the two letters to Sergius, which are given in C. CP. iii. ; Gen. vi. Act. xii. xiii., wherein he characterizes words,—*twofold will, twofold operation*, as new, and not to be allowed. Besides, it seems evident to me, that the expressions contained in the two letters admit, and even require, a Catholic interpretation:—“Referentes ergo sicut diximus scandalum novellæ adinventionis, nos non oportet unam vel duas operationes prædicare, sed pro unâ, quam quidam dicunt operatione, nos autem operatorem Christum dominum in utrosque naturis veridici confiteri.” And:—“Unde et unam voluntatem fatemur domini nostri Jesu Christi, quia profecto à divinitate assumpta est nostra natura non culpa.....Nam lex alia in membris aut voluntas diversa non fuit, vel contraria, aut super legem natus est humanæ conditionis.”

<sup>32</sup> Bellarmin. Rom. Pont. iv. 11 ; Baronius (ann. 681), n. 32.

<sup>33</sup> See Turrecremata de Ecclesiâ, ii. 39, and many others.

only on account of his negligence against the Monothelites.<sup>35</sup> And although a Roman synod, under pope Agatho, sanctioned the sixth General Council,<sup>36</sup> and Leo II also confirmed the acts of the same Council,<sup>37</sup> although Adrian II declared that Honorius was anathematized with the approbation of the Roman See; and the eighth General Council (held at Constantino-ple in 869) repeated, in its formula of faith, the anathema against Honorius;—all these proceedings were grounded, it is said, on an error of fact.

That Zosimus treated Celestius with kindness,—deceived by his pretended readiness to retract his errors,—but that he in nowise favoured these errors (the Pelagian) is a known fact;<sup>38</sup> and that John XXII expressed his opinion of the time, when those who die in the state of grace are admitted to the beatified vision of God, only hypothetically, and not dogmati-

<sup>34</sup> Melchior Canus *Loci Theol.* l. vi. cap. ult.; also Tournely and Thomassin.

<sup>35</sup> Marca. See Baluz., in his life prefixed to *Conc. Sacerdot. et Imp.*; Pagi (ann. 633), n. 13, sq.; Garnier, *Diss. de Causa Honorii*; Baller. *de Primat. Rom. Pont.*; Nat. Alex. *Sæc. vii. Diss. ii. Prop. iii.*

<sup>36</sup> See Anast. *Vita Agatho*; Eddius, *Vita S. Wilfrid* (in Mab.) *A. SS. O.S. B. Sæc. iv. P. i. p. 671*; and the Bollandists. *Aug. iii. 292*; also Pagi (ann. 679), n. 13, sq. p. 681, n. 8.

<sup>37</sup> Anastasius, *Vita Leon.* Cf. Leo; *Ep. ad Constantinum Imp.*, and *Ep. ad Epp. Hispaniæ.*

<sup>38</sup> See Garnier *def. Zozim.* in *Marc. Merc. T. i. p. 13*; Nat. Alex. *Diss. de Zozim. Judic. in Causa Cælesti*; Petitdidier, *Tract. de Auct. et Infallib. Summ. PP. c. iv.* Dupin indeed thinks otherwise, *A. E. Disc. Diss. v. c. i. § 3.*

cally, is also a matter of fact.<sup>39</sup> If ever the bishops of Rome have expressed contradictory opinions in their decrees, it will be found on nearer inspection, that these decrees do not contain dogmatical decisions, that they refer rather to practice than to doctrines of faith; and that wherever they do touch upon doctrine, the opinions are expressed as opinions, and not as solemnly promulgated doctrines of the Church. With regard to the censure of Galileo, which has so often been cited against the popes, we say, that this censure was pronounced against him by the *Roman Inquisition*, because he would insist unjustifiably upon adducing the authority of the Sacred Scriptures in defence of his hypotheses. No dogmatical decree of the See of Rome has ever censured the Heliocentric doctrine of Galileo; for it had been taught before his time by Nicholaus Curanus, by Leonardo da Vinci, by Celio Calcagnini, and by Copernicus in Rome itself in 1500.<sup>40</sup> In conclusion, I will recall to the mind of my reader the remark which I made at the commencement of this part of my treatise,—that we have been here examining only an opinion that exists in the Church, not a dogma of the Church. Even for those who do not hold this opinion, there can be no difficulty in practice; for the doctrinal decisions of the head of the

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<sup>39</sup> See Joan. xxii. Ep. i. Cfr. Vita (v.); Joan. xxii. in Baluz. Vitæ PP. Avenion, T. i. p. 176; Vita vi. (ibid. 184), Cfr. Ballerius, de Vi ac Ratione Primatus, p. 314, sq.

<sup>40</sup> See the interesting article upon this subject in the Dublin Review, July 1838.

Church, become the formal judgments of the entire Church, as such, by the acceptance of the bishops;<sup>41</sup> so that there is no refuge left for the Jansenists and Hermesians. But if the bishops were not to agree with these doctrinal decrees? I answer, that this could never be. The universal body of the bishops would never oppose the decision of the holy see. To those who scornfully talk about the inspiration of the pope, we answer, that we do not claim inspiration for the pope, or assert the revelation of new doctrines; but only the assistance of the Spirit of God for the preservation and teaching of those doctrines that were revealed at the beginning. Such is the assistance, not inspiration, which is claimed for the Church, and for a General Council.

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<sup>41</sup> But they do not require this acceptance.—(Tr.)

FINIS.









