

Drohiczyn-Warsaw, 28.01.2020

JUAN DE TORQUEMADA, SUMMA DE ECCLESIA

lecture script of fundamental theology

Table of contents:

Book one: About the Church

- Church and synagogue
- One, holy, catholic, apostolic Church
- Beginning of the Church
- Images of the Church
- Members and the Head of the Church
- The mystical body of Christ and the Body of Christ
- The division of states and offices in the Church
- Spiritual authority and jurisdiction in the Church

Book Two: About the Church of Rome and the primacy of the Pope

- Peter the First Pope
- Fullness of power in the Pope
- Judgment over the Pope
- Pope heretic
- Pope teacher
- Pope's temporal jurisdiction

Book Three: About the Council

- Notion
- Types of councils
- Convening the Council
- Benefit of the Council
- Seriousness and infallibility of the Council

Book four: About schism and heresy

- Notion of schism
- Sin of schism
- Overcoming the schism
- Notion of heresy
- Heretic

BOOK ONE: ABOUT THE UNIVERSAL CHURCH

There is a **distinction** between referring to the **Church** and the **synagogue**. In the **New Testament**, the term **synagogue** is **never** used to describe **believers** in Christ. In the **Old Testament**, however, **both** terms appear. The term **synagogue** can mean a **collection** of **dead** things or **animals**. The term *ecclesia* always refers to **people** who are **reasonable** in their faith. The **synagogue**, on the other hand, appears to be understood as the synagogue of **Satan**.

St. **Paul** touches upon **four causes** of the Church according to **Aristotle**: efficient, material, formal and final. Knowing the **four causes**, we get to **know** things **perfectly** well. The **efficient** cause can be split into **two**: the main and instrumental one. The **main** cause is **Christ** himself, and the **instrumental** cause is the **sacraments** of Christ's Passion, from which they obtain **power** and build the Church. The **sacraments** flowed out of the **Cross** and from them the Church was **made**, as St. **Augustine** says. The **material** cause of the Church is the **faithful** who are **sanctified** and receive eternal **life**. However, the **final** cause is **twofold**. One is in the **present** time and is the **sanctification** of the faithful, the **other** is in the **ultimate** time, when the Church will be brought into **glory**. The **formal** cause is the **unity** of the Mystical Body **with Christ**.

The author enumerates at least **sixteen** different variations of the word *ecclesia*. Among others, he points out generally the **called**, the place of **prayer**, the place of **sacrifice**, the **faithful**: the **pilgrims** and the **blessed**, one **province**, having **faith** with **love**, destined for **salvation**, the **presiding** in the Church, the **superiors** in the Church, the **degrees** of the **clergy**, the form of the **sacrament** of the Church, **power**. The most **important** title is the **gathering** of the faithful **regardless** of their **predestination**, which is known **only** to **God** himself, who are in the **Catholic faith** and by the **Shepherd's** judgment have not been **cut off** from the Church.

The Church is **one**, which is due to many **reasons**. The first is the **unity** of the **head**, Christ. Second, unity results from the unity of **faith**, which is the **foundation** of the Christian **religion**. It is primarily about faith **in Christ**. Thirdly, the Church has unity because of the sacrament of **Baptism**, by which she is sanctified. The unity of Baptism is also understood to **encompass** all the **sacraments**, because Baptism is the **gateway** to them. Fourthly, the Church is a unity of **hope** which rises to **heavenly** goods and offers eternal **happiness**. Fifthly, the Church is a unity of **love** that unites and revives. Just like **bread**, it is made up of many **grains** joined together. Sixthly, it is the unity of the nourishing **spirit**. The **Holy Spirit** makes the Mystical Body **perfect**, just as the **soul** in the **body** is in all its members. It is He who makes the **eye see** and the ear hear. Seventhly, the Church is one because of the same ultimate **goal**. All work to receive **one denar**. In this sense, all **nations** are **one** nation. Eighth, the Church is one for one **chairman**, the **helmsman**. He's the **high priest** and the **rock**. It brings **together** the power of all the **apostles**.

As for **separation** from the Church by the **curse**, it does **not harm** the one who is **not** separated by **mortal sin**. Bearing with **patience** it will cause merit to **compensate** for the damage of the curse. One can **belong** to the Church by **merit** or **number**. In the first case it is a matter of belonging by the **desire**

to be baptized, but **not against** the grace of baptism. In the **second** case, it is about belonging **after** receiving the **sacrament**. Even when there was **no baptism**, the **faith** of which baptism is a sacrament has always been and was **necessary**. The Church at the **beginning** was not only a **small number** of people, but also a gift of **grace**; it would have taken **more** and more grace over **time** to form a more noble **political** order and **God's** figure of **governance**.

The Church, apart from being one, is **holy**. In **Greek**, holiness means *hagios* – without dust, without any **pollution**. Holy means the same as **pure**. The Church is holy because she is **without** the dirt of **sin**. The most **beautiful** was **Christ**, the **spouse** of the Church, who has a **holy** and beautiful bride. Secondly, in **ancient** times, holiness is the same as **power**. **Sacred** was that which was under the **law**. God chose the **Church before** the foundation of the **world**. The Church as **holy** and **strengthened** can **never** be **stained** because it will **not** fall **away** from the faith and **love** that is in **Christ**. The **gates** of hell can't **prevail** her. Thirdly, the sacred is what has been **sprinkled** with **blood**, or purified. In ancient times, **purification** consisted in sprinkling with **blood**. As St. **Paul** writes to the **Hebrews**, without spilling blood there is **no remission** of sins. The Church was **washed** with the blood of **Christ**. Fourthly, it is sacred what has been destined for **God's ministry**. That is why **Aaron** and his sons were **sanctified**. It is also about the **vessels** and robes that were meant for God's **worship**. The Church in this sense is rightly called holy because it is **entirely** devoted to the **service** and **worship** of one God. There is **no** real sacrifice **outside** the **Catholic** Church. Fifthly, sacred is called religion or a certain observance of the **righteousness** of that which **belongs** to **God**. The Church is holy because the **highest**, pure and immaculate **religion** is **preserved** in it. For the sixth the Church is holy because it is holy with all the **virtues**, graces, spiritual **gifts** she has been **endowed** with. Seventhly, the Church is described as holy because she **enjoys** the most just and sacred **rights**. She is **governed** and controlled by the law of **God**. She is **publicly** holy because the **laws** established for the Church by the **apostles** and Fathers are called holy. The **papal** decrees are particularly **important**. He who **opposes** them **blasphemes** against the Holy Spirit. The eighth the Church is holy because the holy one is called the **knowledgeable** one doing what is **righteous** towards God. Ninthly, the Church is called holy because she has **sacraments** with which people are **sanctified**. A sacrament comes from the word *sacrare*, that is to **sacrifice**, or *sanctificare* – to sanctify. Sacraments are the **action** of **God's** power to **purify** and sanctify the **soul**. The tenth, the Church is called holy because by **example** she is holy and glorious, especially the **triumphant** Church in heaven.

Regarding the **accusation** that the Church cannot be holy because her **members** commit **sins**, it must be answered that there is a **twofold** holiness. The **first** one means comprehensive **freedom** from **all impurity** and corruption of guilt and punishment – this is the holiness of the **homeland**, the **second** holiness – in this **life** does **not** mean freedom from **all sin**, but freedom from those vices and **sins** with which God's **love** cannot exist, and which are **grave** sins. So it is such **purity** from sin, whether in mind or will, which is **contrary** to **grace**. This is the **original** and **mortal** sin. It does **not** mean purification from **venial** sin. For venial sins in this life **cannot** be completely **avoided**. Some people say that the Church is **holy only** with the holiness of her **faith**, as if there were **no virtues** and **charisms** in believers. **If** it were only about **faith**, **sinner**s could be called **saints**.

We call the Church **Catholic** in **three** ways. It is about the Church **herself**, the Christian **faith** and **people** who have faith in Christ. The Catholic **faith** is this because it is **widespread** all over the world and it exists in **all peoples**. Secondly, the Catholic faith is this because it is **constantly** maintained by the **Church**, and it is **missing** in **heretics**. For **these** merely convey their **opinions** to their followers. Besides, the Catholic **faith** means transmitting the **fullness** of the **commandments** to all peoples and **states**. Fourthly, the Catholic faith is **not mixed** with any **error** or falsehood in any case. It **cannot** deviate from the **truth**. Besides, every Christian calls himself a **Catholic** because what the Catholic faith teaches and

preaches, **he believes** and has as **true**. A good Catholic does not only believe, but also **retains customs**. The Church as Catholic pours out to the whole **world** "from **sunrise** to **sunset**". It is applicable to **all times**, and will **never disappear**, from **Abel** to the **end** of the centuries. The Catholicity of the Church, in turn, also applies to the **states** of the **people**. **No** one is **rejected** by the Church, neither **master**, nor servant, nor **woman**, nor man. The Catholic Church contains a **general doctrine** of all things **visible** and invisible, concerning **heaven** and earth. She teaches about the **salvation** of **individual** people and the whole human **genus**. Her **commandments** are **universal**, not like the commandments given to the **Synagogue**, which were **partial** in time and for **one** people. Finally, the Church is universal because she has **all** the **means** of salvation – the **seven** sacraments. On the part of **believers**, the Catholicity of faith must be **confirmed**, because it was announced at the stage of the **Law** and the **prophets** that all **peoples would worship** God. Moreover, on the part of the very **object** of faith, it concerns **all** elements of human **life**, both **temporal** and **eternal**. It promises the **happiness** of **soul** and **body**.

The Church is **apostolic**, as we confess in the **Symbol**. It is to show the **gravity** and **antiquity** of the Church **against** those who bring **new** and alien truths into the Church. The apostolicity of the Church is manifested on **several** levels. First, the Church was **initiated** in the **apostles**. They were the **first** to **adhere** to Christ. They became the **firstborn** of the Christian **people** in the order of **time** and the greatness of **perfection**. The Church **began** with the apostles and then **developed** in the world on the principle of **propagation**. Secondly, after the **Ascension** of Jesus, the Church developed with the **proclamation**, miracles and **example** of the holiness of the **apostles**. It was they who **founded** her and **strengthened** her. Although **Christ** is the **primary** foundation of the Church, the **apostles** are **secondary**. They are to be the **light** of the world. Thirdly, the Church is called apostolic because it always **preserves**, observes the **faith**, **documents** and dignity of the **apostles**. First and foremost, it is about the **power** of the **keys**, teaching and **example**. The **rites** of the Christian religion and Church **law** also come from the **apostolic** tradition. This applies especially to the **See** of St. **Peter**, but also to those **cities** where **apostles** taught personally. The Church is apostolic because **Peter** and **Paul**, the princes of the apostles, **submitted** the faith to **all cities** and the whole world. Sixthly, the Church as apostolic, according to the **Greek** translation, is as if sent from **above**, *apo* means "from above", a **stolon** means "sending". St. John in **Revelation** says that he saw **Jerusalem descend** from heaven from God.

One may ask why the Church is called **apostolic** rather than **prophetic** since prophets also took part in laying the **foundation** of the Church. "**Built** on the foundation of the apostles and **prophets**" (Eph 2:20). The **apostles** have given us a more **developed** and **explained** faith than the **prophets**, who saw only from **afar**, with **figures**. Moreover, the apostles saw **Christ**, especially St. **Peter** as the **rock** of the Church. Besides, the teaching of the apostles is **more widespread** and deeper. It went out to **all** corners of the **world**, which the voice of the **prophets** did **not**. Moreover, in the apostles, God's **grace** was more **abundant** than that of the prophets, especially in terms of **wisdom** and knowledge of **God's** matters, but also **prudence** in **temporality**. The **prophets** passed on a **sealed faith**, and the apostles already **opened** and **settled** after the fullness of time. Besides, the apostles are called the **sons** of the **prophets**, so the word "**apostolic**" also **includes** **patriarchs** and prophets, not only in terms of the **body**, but also in terms of professed **faith** and **imitation** of holiness. The apostles, before they went into the world, **issued** the **Symbol** which the Church keeps as a **witness** of faith.

Why do we say that we **believe in** the **Church** as if it were about faith in **God**? Some **people** would **kneel** down on these words, as they did on the words and "**through** the Holy **Ghost**". Of course, this is **not** about **idolatry**, but about the **purpose** of faith. Just as we do **not** believe in the **apostles**, but believe the apostles. The Church is **holy** and universal **not** on an equal footing with **God** and His holiness, but that she believes in God correctly. This is most deeply **rooted in** faith in the Holy **Spirit**,

who **dwells** in his **gifts** and **sanctifies** the Church. It is a **continuation** of the previous profession of faith in the Holy **Spirit**. The Church is **His work**.

Apart from the unity of the universal and apostolic **Church** there is **no salvation**. This thesis is justified by the **faith** of **Christ**, which is the **basis** of heavenly happiness. **Without faith** it is impossible to please God. Faith is the **foundation** of **spiritual** life. Without it, man is a **dead member** separated from the body, who **cannot** keep **alive**. The virtue of **faith** implies the **childhood** of God. Everyone who believes in Jesus was born of God. Faith is the **root** of all other **goods**, so without it there is **no deserving** good. It is the **gateway** to eternal salvation, whoever does not enter through it is a **thief** and a robber.

When did the Church start?

Augustine claims that from the **beginning** of **mankind**, whose prelude was **Abel's** sacrifice. If the Church is a **congregation** of the faithful, and the **faith** was one and the **same** in the **patriarchs**, as it were, from the beginning of mankind and in the **righteous**, then they were also included in the Church. They **believed in Christ** who was **to come**, and we believe in Christ who **came**. St. Augustine, in his commentary of Psalm 36: "I was **young** and grew **old**," attributes it to the **Body** of Christ, which is the Church. Since the **beginning** of the world, everyone has had **Christ** as his **head**, but the Church's time is **divided** into different **periods**. Some distinguish **two** periods, namely **youth** and old **age**, like Augustine, while others distinguish **four** periods. The **first** was the period of **childhood**, which began in **Abel** and continued with the **prophets** and patriarchs. It ended with a **union** with the **Word** of God and the sending of the Holy **Spirit**. The **second** period was the time of **youth** and this was the time of **martyrs**. They had so much power that **nothing** could **separate** them from the faith and love of Christ. The **third** period is the period of **maturity**, in which the faith of Christ **spread** to all **peoples**. The fourth is the **final** period, at the **end** of the world under the name of **old age**. Then, in the face of abundant **wickedness**, **love** will cool **down**. The **Antichrist** will come and **life** will **end**. Some distinguish **five** periods in analogy to **Christ's parable** about a **host** who went out to look for workers at particular **hours**. The **morning** was from **Adam** to Noah, **three** o'clock from Noah to **Abraham**, **six** o'clock from Abraham to **Moses**, **nine** o'clock from Moses to **Christ**, **eleven** o'clock from Christ to the **end** of the world. **Augustine** distinguished the **six** periods, adding the period of **Babylonian** captivity.

The allegation that the **Church** began **with Christ** is a **misunderstanding** of the **Old Covenant Church**. The Church as an **assembly** of the faithful has existed **since** the beginning of **mankind**, while the Church, which was **born** of Christ, the **Virgin**, and which has been using the **sacraments** of human redemption, has existed since the **time** of **Christ**. There are **four** ways to **speak** of the **origins** of the Church. The **first** refers to believers through a **spiritual** vocation. The beginning of such a Church, therefore, is most relevant to the **Blessed Virgin Mary**, for she was the **first** to have **faith** in the **incarnate Word** of God. **Another** believer in Christ from the beginning of His **birth** was Saint **Joseph**, followed by **shepherds**, kings, Simeon and **Anna**. **Secondly**, the beginning of the Church can be said of the first **believers** called by the proclamation and **teaching** of **Christ**, and so the Church began in the congregation of Christ's **disciples** on the **Jordan** River. There, for the first time, the **synagogue** **clung** to Christ. Christ commanded the **expansion** of this Church by preaching the **gospel** to **all**. The **third** way to speak of the beginning of the Church is through the **sending down** of the Holy **Spirit**, and thus after the **fulfilled mysteries** of human **redemption**. The apostles **dispersed** throughout the **world** and preached Christ. The **fourth** way to speak of the beginning of the Church refers to the **sacraments** that form the Church, and so the Church began with the **Passion** of **Christ**, during which **water** and **blood** flowed out of His side and a **new Eve**, the Church, was born.

The next issue is with **whom** the Church **began**. Some say that with **angels**, others with **Adam**, others with **Abel**, and others finally with the **apostles**. We must start with the fact that the **Church** can be

spoken of in **different** ways. First of all, there is the community of **angels** and holy men under **one ruler**, God. In this sense it can be said that the Church began with angels, because their **creation preceded** the creation of **man**. The **second** way of speaking about the Church concerns all the **faithful** on their road, *in via*. Here the basis of belonging is **sacrifice**, and hence it is said that the Church began with **Abel**. We have **two cities** according to Augustine, one of God, the other of the **Devil**. Hence **Adam's sons** have built these **two cities**, one **heavenly** – that is **Abel** and the other **devilily** – that is **Cain**. Faith was first **accepted** in the sacrifice that Abel made to God. This was the **first** sacred **sign** from a man who is **mentioned** in the Scriptures. Therefore, in the state of **nature**, it was **not** enough for man to be **saved** by natural **knowledge** alone. He needed a **teaching from** the highest, **heavenly Teacher**. After all, this is what faith is all about, that we **expect invisible** things. Also the **deeds** were **not enough**, which were by order of the **natural** law, but the **sacraments** of that time were **needed**, like **sacrifices**, **tithes**, gifts. The **Church** consists of **visible signs** of faith in the **Redeemer**. In this sense, we can also say that she began with **Abel**. **Another** understanding is that there is a **continuity of holiness** in the Church, and therefore the Church should begin with the **one** in which **justice** and holiness **first** existed without interruption. These are **not Adam** and Eve, who have fallen away from holiness, and therefore the Church began with **Abel**. Abel was the **first** to reveal the Church's **model** of the beauty of **innocence**, for he was **virgin**. Besides, Abel was the **first martyr**, and the **Church** is born out of the **blood** of martyrs. They **strengthen** the faith of the Church. **Christ** invokes **Abel** when he speaks of the blood of the **just** Abel (Mt 23:35). Abel was not only a virgin and a martyr but also a **teacher** of faith. In this way, the **main figures** of the Church were represented in **him**: **shepherds**, **virgins** and **martyrs**. In **Abel**, too, the distinction and **separation** of the **holy** Church of God from the congregation of the **wicked** was made for the **first** time.

Sometimes it is said that the **Church** begins **not** with **Abel**, but with **Adam**, because he had **faith** in the incarnation when he said that it was "a **bone** of my bones", which indicates the **apostles** (Eph 5:32). In addition, he had been **created** in the **virtues** and gratuitous **gifts** that he lost through sin (Lk 10). You might also think that it was **Adam** who **taught** Abel to make **sacrifices**. Besides, after **Abel's death**, the Church did **not remain** in Cain, but **in Adam** and Eve. Besides, the whole human **race** comes from **Adam**, and **no** one comes from **Abel**. Others say that it would be much more **reasonable** to say that the Church began with **Abraham**, because he received the sign of **circumcision** and was the **father** of many **nations**. Many of the ancient **doctors**, relying upon the above reasoning, do indeed **accept** the beginning of the Church in **Adam** at a time when he was still **without sin**, and **after** sin also in **Adam**, because it is very likely that he did **penance before** **Abel** was even born. However, **Torquemada** says that she began **with Abel** because of the **three** main **figures** in the Church: shepherds, virgins and martyrs. In addition, she is about the **visible sacraments**, or **sacrifice** of Abel, which was **not** with **Adam** because there were **no** sacraments in a state of **innocence**. Saint **Gregory** says that in the **ancient** people, by offering **sacrifices** the **original sin** was **forgiven** to children. The **remedy** began with **Adam**, namely, a **contrite heart**, love and **piety**, but the **sign** of that remedy, the **visible** sacrifice, did **not** begin with him. Adam was a **spiritual man** endowed with the **mind**, so after the **fall** he turned rather to an **inner sacrifice**, while **others** needed an **external** sacrifice. **Abraham** is **not** directly called the **beginning** or father of the **believers**, but **after** a **general fall** from faith, when almost **all** had fallen into **idolatry**, and thus **he** was an **example** of faith. In him the **believers** were **separated** from **non-believers**, but this does **not** justify that he was the **beginning** of the Church.

The **Church**, once begun, will **never cease** to exist and the **faith**, **holiness**, **doctrine**, hierarchy and sacraments she contains will continue until the **end** of the **world**. We will find much about this in the **Old Testament**, and above all in the **New Testament**: "the **gates** of **hell** will not prevail." (Luke 22:32). The **marriage** of Christ and the Church lasts **forever** (Oz 2:19). But **in** the Church, until the end of the world, the **good** will be **mixed** with the **wicked** according to the parable of the **tares**. Therefore, the

doctors with the sword of God's word will constantly have to **fulfil** the functions of a **pillar** and to **confirm** the **truth** (1 Tim. 3:15). Similarly to the end of the world, there will continue **superiority** of the Church of **Rome**, in which the Lord has placed the **authority** over the **whole** Church. The Church will **persevere** in the **sacraments** until the end. This has its explanation in the sense of the sacraments as a **cure** for the **sickness** of **sin**, which will not stop until the end of the world. Therefore, those who say that the **Church** has already **died** should be careful **not** to **exclude** themselves from her. They refer to **Daniel's** prophecy about the **cessation** of the sacrifice (Dan. 9:27) and the words of **Christ**, when the **Son** of man comes, whether he will **find faith** on earth. Moreover, since the Church is a **community** of believers, and **faith** can be **lost**, it seems that the **whole** Church could **disappear**. After all, the **Jews**, who **were** formerly the **Church**, are **no longer** the Church, have **perished**. The **Lord** gave them a **divorce letter**. During the **ordeal**, they all **fell away** from Christ. But these words must be **understood** in the right **context**, which says that **faith** can become something **rare** and this is what the **prophets** often **prophesied**. The **good** are **few** compared to the **evil**. The Prophet **Daniel** does **not** speak of the **end** of the **whole world**, but of the final **desolation** of Jerusalem, which Christ himself spoke of. Christ asked the **Father** after **Peter** that his faith should **not cease**. So the Church's **sacrifice** in the face of the severe persecution of the **Antichrist** may **not** be **offered openly**, and in this sense the Prophet says it will **stop**. The **love** of many will be **cooled** down, but **not all**. **Few** will be very **zealous**. Christ has **promised** his **presence** all days until the end of the world, so that what is **lost** in **one part** will be **saved** in **another**. After all, even the **Jews** have **not disappeared** completely. The **synagogue** has **disappeared**, as for the sacraments and **rituals** of the Law, but the **people** were gathered and **incorporated** into the **Christian** Church. During the **Passion** of Christ, **faith** was preserved in the Blessed Virgin **Mary**, through whom all the faithful were later instructed and enlightened.

Images of the Church

Why is the **Church** called heaven, earth, role, network? The Church has an **abundance** of **gifts** and graces so that this **cannot** be expressed in **one** thing. Scripture uses many **images**. In the **Psalms** she is called **heaven** because God **dwells** in her, and secondly because of the **decor**. Just as heaven is decorated with beautiful **stars**, so the Church shines with a variety of **virtues** and **gifts**. The Church is called **earth** because it is the **foundation**, just as the Church is based on **Christ**, there is **no** more **solid** foundation. Secondly, it is because of its **fertility**, the Church gives **nourishment** to the **word**, she **strengthens** it so that man can bear fruit. The Church is a **ploughland** for the sake of being a **community** and a kind of **mixing-up** of the **good** with the **wicked**. The **wheat** is mixed with the **weed**. Many come **close** to God by word, not **by thing**, body, **not** by **spirit**, number, not by **merit**. They **share** in the faith, the **sacraments**, the gospel, they will absorb the **same rain**, and by the same **harvester** they will be gathered, but they will **not** enter the same **granary**. Finally, the Church is a **mesh** because she is trying to draw **all nations** to heaven from the **floodplains** of the world with her apostolic **teachings**. The Church is called in the **vineyard** because **Christ** is the true **host** and sends **workers**. In the Church, there is a **constant growth**, the **righteous** arise from her. Secondly, spiritual **wine** comes out of it, which is **drunk** by **righteous** people, sensing heavenly **delight**. It was **planted** by the Most **High** at the beginning of mankind. We also read that the Church is called a **garden**. In the **Song** of Songs, it is a **closed** garden. This is for the charm of **flowers**, the **smell** of fragrant **herbs** and the perfection of **fruit**, that is all **graces**. The most beautiful flower is the **Blessed** Virgin. Besides, we have white **lilies** in other **virgins**, **red** in **martyrs**, **olive** flower in **confessors**. The Church is also sometimes called the **spring**, because she abounds in salutary **teachings**. The spiritual significance of this **doctrine** is **hidden** from the unworthy because it is a **sealed** spring. Besides, the source of **sacramental** graces flows from it, which also work in a **hidden** way. She is described as a **well** of living **waters**, which is **accessible** to the saints through the **revelation** of the Holy Spirit. She is also a **treasure** trove of God's **words**, **graces** and gifts.

The Church is called a **ship** because she is loaded with **expensive goods** of **virtue** and treasures of **merit**, for which her **sons** can **buy** the **Kingdom** of Heaven. It is also a **means** of **carrying** the faithful across the **sea** of this **world**. She is **tormented** by frequent blows of **wind** and waves of water, which are **temptations**, but she **cannot** be **wrecked** because her mast is the **cross** on which Christ is **exalted**, and is **guarded** by the **helmsman**, the Holy **Spirit**. We also have twelve **sailors** – the **apostles** and a similar number of **prophets**. Apart from the ship or **Noah's Ark**, **no** one can be **saved** as it was during the **Flood**. The Church is also called **home** because God **dwells** in it. **Christ** used to wash the **feet** of His guests who came to **His house**. The Church is decorated with **saints**, while **sinners** in the strict sense are **not** part of God's **house**. In the Church **everyone** works to raise it **up** and **build** it by proclaiming the **word** of **God** and administering the **sacraments**. We build on what our **predecessors** built and will **continue** to do so until the end of the world.

The Church is also called a **city** because of the **unity** of the faithful living under the **same king** Christ and in the same **faith**. *Civitas* comes from the *civium unitas* as St. **Augustine** says. It is a city situated on a **mountain**, on a **rock**. She is founded for **centuries** and is founded on **Christ** and the apostles. She has great **glory**, which others **speak** of. There are **two cities** in this world **united** in body but **separated** in **spirit**. One is **Jerusalem**, the other is **Babylon**. One belongs to **God**, the other to the **devil**. The city is a unity of **citizens**, in which truth is the **king**, **law** is love, and its judgments are **lawful**. There is the **consent** of the people. Among the **inhabitants** there is kindness, benevolence, **mercy**, graciousness and all other virtues. In the **city** of the **devil** there is **iniquity** and strife, **injustice** to the neighbor, revenge, usury. The City of **God** lies in the **quadrangle**, as Apocalypse says. These four sides are: **faith**, hope, love and **action**.

The Church is also called a properly ranked army, *acies bene ordinata* (SOS. 6:9). She is called this because she is very **brave** and invincible. God's armies are **ordered** by **love**, they are like **soldiers** of Christ and fighters of **faith**. In this way the Church is strengthened, **supported** and **defended**. Those who fight are the **Doctors** and **princes** of the Church. **Enemies** of the Church are very **numerous**. First of all, the **Jews** who fight against Christ's **incarnation**, the **heretics** who **distort** the truth of the Scriptures, the **schismatics** who reject obedience and unity, and finally the **Saracens** and Gentiles who destroy the **peace** of the Church. **Tyrants** and evil rulers destroy the Church's **freedom** and **false** brothers – **love**. The Jews and heretics are **opposed** by **doctors** who have understood the **Scriptures**, the **schismatics** are opposed by the communion of the **saints**, the guidance of **superiors** and the **obedience** of subordinates. Against the **Saracens** and Gentiles a **material sword** is turned, and against tyrants and **false** brothers – the **spiritual** one.

Reasons why the Church is called a **kingdom**. First of all, because there is **Christ**, **King** of kings and **Lord** of lords inside her. All **redeemed** by His **blood** are called His **kingdom**. Also **creation** is called His kingdom, but in a **different** sense. Creation according to the power of the **deity**, while the Church according to **faith**. In the **Gospels**, the term Kingdom of Heaven appears **repeatedly**. It was founded according to the **just principle**, that is, **not** by violence or **deception**, but established by **legal** authority. As in **Israel**, the people did **not** appoint themselves a **king**, but were appointed **by God**, in whose hand are all **laws**. The word **city** is also used **interchangeably** for the **kingdom**. Secondly, what makes the kingdom **glorious** is its ancient **origin**. It confers its **nobility** because it **precedes** all other **earthly** kingdoms. It exists **since** the righteous and the world **began** to **exist**. It affects a **vast area** of the earth. Christ reigns from **sea** to **sea** (Ps. 71:8). The law of **baptism** has spread to the **whole** world from the **Jordan**. The kingdom is very **decorated**. **Beauty** comes from **order**. The order of the kingdom consists of different **degrees** of people in separate **states**, dignity, division of **duties**. Another thing that indicates the **glory** of the kingdom is the connection of **love** and **consent** of people. For the **cohesion** of a given kingdom depends on **unity**. One **heart** and one **spirit** joins believers (Acts 4:32). The kingdom

also gives **peace** to its **neighbours**, although they do **not always** reciprocate it. It abounds in **riches** and spiritual **goods**, which are **true** riches, because these make us rich in **virtues**. It is strong and **invincible** by enemies. It can be **fought**, but it **cannot** be **defeated**, and it thrives in **battles**. It is governed by **good laws** and customs. It has a very **wise** and noble **king**, because he is **God** himself. Furthermore, it has very noble **citizens** and princes. **Priests** in particular are **noble**, although **not** all are **saints**. Great glory is given to the kingdom by the **union** with **angels**. And the last element of the kingdom is its eternal endurance. On earth, it makes a pilgrimage to the end, but in heaven it will shine **forever**. It will be **above** **Elijah** and **Enoch**, who did **not** know **death**, and just as they were taken to **heaven**, so the kingdom will be **carried** there on **fire wagons**.

The Church is also called the **Temple** and **Tabernacle** of God. The tabernacle refers to the state of **combat** and pilgrimage. It is a **tent**, which is the home of **warriors** on the expedition. The Church as a temple refers to **heavenly** Jerusalem. The **construction** of the Tent of **Meeting** reflects the **spiritual** understanding of the Church with her **virtues** and states. The most important in the tent was the **altar**, on which **12** breads and a **candlestick** were placed. The **altar** in the Church is a **pure heart** dedicated to God, in which the **sacrifice** of **piety** is constantly made. The **altar** represents the **teachings** of the twelve **apostles** who serve the food of eternal **satiety**, while the **candlestick** is the whole of **superiors**, preachers and **teachers**. The Church as a **temple** highlights the **presence** of the Holy **Spirit**. The temple of **Salomon**, built of **stone**, mortar, **cedar** wood and gold, is a **model**. **Stones** mean the **faithful**, living stones. They are **united** by love like **mortar**. The **cedar** wood are examples of **communion** of the **saints**, and the **gold** is God's **wisdom** shining in the souls of the **righteous**. The temple was built during **seven years**, and in the **eighth** one it was **consecrated**. Besides, the temple is a place of **worship** of God, in it **God** is **worshipped**. Only in the Church there is **true worship** of God. Apart from it, there is **no sacrifice**. One can only be **heard** in some **temporal** matters, but here we pray for **eternal life**. The **prayer** and worship itself is **double**, external and **internal**. Inside is the **devotion** of the **spirit**, outside is the **humbling** of the body through **kneeling** and other bodily **signs**. **Incense** that emits fragrance means the **sweetness** of devotion and the **ascendancy** of the spirit to God through **prayer** and the earnest **desire** to see God. Holocaust or self-**sacrifice**, however, stands for **love**. The **offering** of animals symbolizes good **conduct**, **mortification** of the body, **fasting** and vigils.

The Church is called **woman**, girlfriend, **dove**, perfect, sister and daughter. A **woman** is called because of her **fertility**. She gives **birth** to **sons** of God from **water** and the Holy **Spirit**. She is a woman **clothed** in **Christ**, and the **moon** under her feet is the **prosperity** of this life, while the **crown** of **twelve** stars means twelve **apostles**. There is a **similarity** between the Church and **Eve**. In the **rising** of the Church, Christ **fell asleep** on the **cross**, making it similar to **Adam's** slumbering, and from the **open side** the **sacraments** flowed out from where the Church was **raised**. Furthermore, the Church is compared to a **city**, and the city often has a **parallels** with a **woman**. Then we read that the Church is a **girlfriend** of God because of the special **affection** Christ has for the Church. "You are altogether **beautiful**, my **darling**" (SOS. 4:7). **Chrysostom** says that the Church is more **precious** to God than **heaven**. The Church is also called the **dove**, because she is **enlightened** by the **gifts** of the Holy Spirit. Her **silver-plated** feathers are the **Doctors** of the Church, who fly **high up**. The dove also symbolizes **unity**, like the Easter **lamb**, which is eaten in **one house**, the Church. The same is true of the **ship**, which is the only **one**. The Church is **perfect** according to SOS. 6:8. She has all the **virtues** of perfection to an unparalleled **degree**. In Pt 5:1 we read that the Church is called a **sister** of Christ. This relationship arises from the **harmony** between them in **nature** and the request to God for perfect **conformance**. The likeness is due to the **participation** of **grace**, or conformity of **will**. Furthermore, it is the same participation in the heavenly fatherly **inheritance**. Finally, the Church is called a **daughter** (SOS. 7:1). This is done by the grace of **adoption**.

The Church is called a **bride** because she is **bound** to Christ by inseparable bonds of **love**. It is Christ who gives **grace** and does the Church a **favor** by **freeing** the faithful from **sin**. The Church's **betrothal** was **first** made in a covenant with **Abraham**, and **second** time with **Moses** on Mount Sinai in conferring the **Law**. The **third** time was in the coming of the **Son of God**. There is a question as to **why** there is talk of **various betrothals**. Well, the **first** marriage is a **simple** bond of **love** between the **righteous** and **God**. The **second** kind of marriage means a marriage **contract**, which is expressed in the appropriate **wording**. Here we have a **covenant** with Abraham with the sign of **circumcision** and with Moses by the **Law**. The marriage to **Christ**, however, is the **perfect** union between the Church and God through **incarnation**, and the **womb** of the Virgin Mary was the **marriage bed**. The **engagement** was made through the words of the **prophets** who foreshadowed this event, and the very **fact** of the engagement was contained in the words of the **conversation** between Mary and the **angel**. The **completion** of the marriage is a connection between the **body** and the **Word**. The spouse was **fertilized** in the **Passion** of Christ because of the **water** and **blood** that flowed from his **side**, the **sacraments** through which the Church became **fertile**. The **ceremony** of the wedding began in the **Ascension** when Christ gave out **gifts** to people.

It is customary in a **spiritual** marriage, like an **earthly** marriage, that the bridegroom gives **various gifts** to the bride as the **decoration** and consolation of the marriage. In **baptism**, Christ **washes** the Church from **dirt** and vices with water and blood. He then **dresses** up with the **clothes** of the individual **virtues** and equips them with **purple**, that is **power**. Some **privileges** Christ has **not** even granted to **angels**, and these are the true **priesthood**, being a good **shepherd**, a mediator, a **judge**, a doctor, a doorkeeper, and a **son** of God. He gave the people the power to **transform** the **bread** into His body through the words "do this in remembrance of Me" and give it to the faithful. The **priest** is called that because he transforms and **sanctifies**. This is done only by the **power** of **Christ**. He also gave **pastoral** care to the Church to be **presided** over by shepherds, **not angels**. Christ, as the best **mediator**, made peace between people and God and granted the **dignity** of this office to priests who, through the sacrament of **penance**, altar sacrifices and **prayers**, fulfill the office of **mediator**. **Reconciliation** is **not** done through **angels**, but through the mouth of **priests**. Christ is the righteous **judge** who sits on the throne of the **universe**, and gives his **deputies** in the Church the **authority** to judge. This is particularly evident in the **Holy See**. The judgments of the Church are **legitimate**, and **God** judges **by them**. It is **not angels** who have become judges of the **world**. Christ is also an exceptional **physician**, because he **restores** everything by **word** alone. The power comes from Him. He gave this power to his **bride's servants** by administering the **sacraments**. They cure **depressions** and diseases of the **soul**. Not angels are entrusted with **preaching** and administering the **sacraments**. Because of the incarnation, men received the power of the sacraments. Christ is the greatest **doorkeeper**, who when he **closes**, **no** one can **open** (Rev. 3:7). He gave the same to Saint **Peter** and the other apostles in the power of the **keys**. They **dissolve** the nodes of sins. Finally, Christ is the **only-begotten** Son of God and gave the servants of the Church the power to **give birth**. Those who were **children** of the **devil** became children of **God** and **brothers** of Christ. Thanks to the Church we are God's **adopted** children, and although we were born in **sin**, by grace we become **children**. He did **not** give this power to the **angels**.

The Church is the **wife** of Christ and **mother** of the faithful. She is called this for the abundance of **offspring** and great **dignity**. Initially she was imagined by **Eve** as the mother of all **the living**, then by **Sarah**, Abraham's wife. She was very **beautiful**, like the Church. Then the Church existed in the wife of Isaac **Rebecca**, **Rachel**, wife of Jacob and **Leia**. Finally, in **Esther**, who was **married** to the **king**. The **wife** of Christ is the mother of all the **faithful**, in whom the new **converts** are born when they **begin** their faith, are **nourished** until the truth is formed in them. There are **five periods** as in the case of **physical** motherhood. First, the **child** begins in the **womb**, is **nourished** in it, then given **birth**, held in her **arms** and fed and finally put away from her breast to **join** the **paternal** table. Similarly, in the Church, the

faithful are in the **womb** because of the **beginnings** of faith in the **catechism** and exorcism, then delivered into the **world** through **baptism**, with the **hands** of the Church and **milk** fed, and finally **weaned** from the milk of the Holy **Spirit**, they come to the **Father's table**, namely, angel's bread. It is therefore **forbidden** to **hurt** one's own **mother** or mock her, as **heretics** do. The Church is also called the **mother** of Christ, as **Christ** himself testifies when he says that whoever does the **Father's will** is my sister and **mother**. Christ's brothers and **sisters** are all **reborn** in grace, the **mother** is **distinguished** as a state of the **shepherds** and apostles, because Christ himself is in the Christians **reborn** by baptism and is born to the fullness.

The Church, even though she is the **mother** of all believers, does not stop being a **virgin**. There is a **difference** between **spiritual** and **bodily** matters. Christ says that the **kingdom** is similar to ten **virgins**. Thus, the **virginity** is a constant consideration of **indestructibility** and a determination to remain **impeccable** from all **stains**. the **unbroken faith** is the virginity of the spirit that everyone has, **regardless** of their **marital** status. In a particular way, the **virginity** of the Church shines out in **virgins** who have **vowed** to God their chastity. They indicate **holiness** in the Church. Christ, in **marrying** the Church, behaves **differently** than in **marriage**, where a **virgin** is made a **non-virgin**, while **God** merges with **harlots** and makes them **virgins**. In the **flesh**, it is **impossible** to fertilize **without corruption**, but spiritually it is **different**. Christ fertilizes the Church as both **mother** and **virgin**. The Church is **fertile not** from her **husband**, but from the Holy **Spirit** through the sacrament of faith.

The Church is also called the **queen** at the **right** hand of the king (Ps. 44:10). This is because she is **married** to **Christ**. Secondly, the Church **governs** her members very **wisely** and **virtuously**. **Gregory** calls kings those who are **not** subject to **temptation**, but are able to **rule** their own **flesh**, and the Church **restrains** human **desires**. The Church is **queen** also because of the existence of **hierarchy**. A queen rules **under** a **king**, just as **priests** rule under a **pope**. The Queen of **Sheba**, having heard of **Salomon's** wisdom, came to see him, so the Church is composed of **Gentiles** who **desire Christ**.

The Church is a mystical body

The Church is called the **mystical** body of Christ. The **body** of Christ means the one he **took** from the **Virgin**, but also the **mystical** body, which is the Church, and thus the **faithful** united by **love**. The **mystical** term means what is **sacred**, **hidden** and **figurative**. The Church, therefore, is **holy**, as she confesses in the **Creed**, then she is God's because she participates in his **nature** and, finally, she is **hidden** because she is in a **state** of **way**. As a **figure**, on the other hand, the Church is a mystical body by being **similar** to the **human** body. The **offices** in the Church are **numerous**, but they **converge** like the members in the body in different **activities**. As **bread** consists of many **grains**, so the Church consists of many **members**. In addition, there is **unity** in the body between the **members** and the **head** by the joining of the **neck**. In this way all the **senses** exist in their **fullness**, and **knowledge** and **movement** is distributed **throughout** the body. Similarly, in the Church there is the **head**, which is **Christ** co-natural to us by human nature and our **communion** with him by **faith**, which is the **neck**. The third similarity to the body **stems** from the **unity** of the **spirit** in the body. The **human** body has one spirit that **animates** the whole body, so there is one **Spirit** in the Church that animates and **rules**, which is the Holy **Spirit**.

About the **variety** of Church **members** and their **importance**. According to the **analogy** of the human body, the members in the mystical body of Christ are **different** and have different **activities** and responsibilities. **Job** was like an eye for the blind and a leg for the chrome (Hi 29:15). We distinguish between the following members: **head**, face, cheeks, eyes, ears, nose, **mouth**, teeth, neck, breasts, hands, belly, legs, and feet.

The **head** is **Christ** full of wisdom. He is the **model** of the head, something most **sublime** above other members. **No** one is **equal** to him, even in **humanity**. He **sustains** and rules **everything**. In the **head** all the **senses** dwell, which is not in others, **except** the **touch**. In Christ is the **fullness** of all grace, all the senses of the **deity**. In other **saints**, there is a sense of **touch** alone, to which the Holy **Spirit** is given according to **measure**. Christ is the head, because he **overflows** and grants all members a sense and touch of faith.

The **face** of the Church as the most **beautiful** part of the human body is made up of **saints**, whose light **shines** before people, while the face of **heretics** is **ugly**. The **cheeks**, in which modesty and **decency** are reflected, signify the modesty of the **soul** of those members of the Church who live in **chastity**. The **cheeks** are called the **petal** of the navy blue apple, which contains many **red seeds**, so these are **preachers** who should **not** be **ashamed** of Christ **crucified**. By **eyes** we mean the power of **sight**, and so in the Church these are those who are characterized by greater **clarity** and perspicacity of mind, **penetrating** the **mysteries** of the divine Scriptures and **giving** them to **others**. There are **two eyes** in the human body: the **right** eye, enlightened by the spirit of **wisdom** in the knowledge of **God's affairs**, and the **left** eye, enlightened by the spirit of the ability to manage **temporal things** well. These are the eyes of the **dove**, which are **straight** and staying over the streams of water, as the **Doctors** of the Church stand over the **streams** of Scripture without **wrinkle** and anger. The **dove** is a sign of the Holy **Spirit**, so they **understand** the Law and the prophets **spiritually**. The **ears** of the Church are adorned and capable of **listening** to the **teachings** of the word. It is about **enlightening** the ear of **spiritual** understanding with the Holy **Spirit**. By the **nose** we mean the clarity and **discernment** in the Church of those who distinguish life **from death**, and **virtue** from the stench of **vice**. By **lips** we mean the **words** formulated by **teachers** and preachers in the Church, which have the resonance of **speech** and the appropriateness of **doctrine**, and are compared to **honey**. **Sweet** is the **voice** of the **Catholic** Church professing **true** faith, and sad and **unpleasant** is the voice of **heretics** who do not speak the dogmas of faith, but **blasphemy**. Through the **teeth** that work together in **biting** food as well as in the **formation** of **speech**, the Church understands excellent **teachers** who **endure** in the faith and shine with **chastity**, **share food** with others and, **chewing**, teach **salvation**. The **neck** of the Church is like a tower of **ivory**, it connects the **body** to the **head**, **mediating** in the passing of food. They are the **prelates** who give the food of the Church's teachings and **sacraments** to others, **incarnating** them into Christ. Through the **breasts**, the body gives **milk** to babies. They are therefore **doctors** of the Church and **teachers**. They make hard **food** into the nature of **milk**. Breasts are more **beautiful** than **wine** because the Church's evidence is more **reliable** and better than the **philosophical** and logical teachings. Breasts are **two**, because there are two **testaments** from which all **milk flows** and with which the **Mother** Church feeds her children. In addition, there is the **double** teaching of what to **believe** and what to **do**. With our **hands** we work and **fight**. In the Church, these are **righteous** men, dedicated to **active** life, bravely **exercising** themselves in the field of communication of this **world**, **fighting**, **enduring** hardships, tribulations and torments, and leaving others a great **example** of patience and **longevity** through their desire for heavenly life. The **abdomen** in the body contains the **womb**, in which the fruit of **birth** begins and forms and **takes** in food. The **legs** are **pillars** of the body, which in the Church mean men of outstanding **wisdom** and **holiness**, who by their **strength** support and strengthen others. The **feet** finally **support** and carry the whole **body**. These are **apostles** in the Church who have shone through **faith** in Christ all over the **earth**.

Christ in the head

Christ is the **principle** of the **head** to the Church body. He is also the **principle** of the **member** of this body. This does **not** apply to Christ **as God**, but to his **humanity**. The **name** Church itself can be understood in **two** ways. First, as a **body** that connects **with Christ** as head, and then the Church is the

bride. In this sense **Christ** is **not** a **member** of the Church. The Church can **also** mean **both** the **head** and the **members**. As a **member**, he brings his own **partiality**, although his **spiritual** good is **complete**. Christ as **head** is **not like** the head in the **human body**, where the **head** not only **controls** but also **receives** something from the other **members**. Christ **does not** receive anything from the body of the Church, but **from God** Himself.

Christ as a man was the **head** of the **faithful** not only of those who lived after the incarnation, but from the **beginning of humanity**. It is **impossible** for the **body** of the Church to be **headless** at any time. The fact that Christ, according to the **deity**, is the **head** of the Church is **not in doubt**, because **God** is the **founder** of the Church. But **Christ** was also the **head** of all the faithful according to **humanity**. The Church is built **on faith** in the **humanity** of Christ. But how could he be the **head** of **Abel**? But since there is **one Lord** and one **faith** (Ephesians 4:5), those who lived **before** the incarnation also lived by that **faith**. God became **man** to be the **head** of believers. **Otherwise** He would be the head of believers and **unbelievers** alike. We are **saved** by the same **faith** in the **mediator**, which **previously** saved the **righteous**. With Him **all** those who **preceded** Him sought **salvation**. Only He is the **propitiation** for our sins. Although it may be **alleged** that Christ **before** the incarnation was **not a man**, the answer to this is based on the **necessity of faith**, so Christ in **faith** was to **exist** as a **head**. From the **beginning** of the world there was faith in the **deity** of Christ and his **humanity** and the **union** of people in him. The **righteous** do live by **faith**. From **Adam's** sin there is **no other name** in which we would be **saved**. Even if Christ **temporarily** appears **after** many saints, yet **he** is their **head**. At **birth** it is often the **hand** or leg that comes out **first**, and only then the **head**. Christ, **before** appearing in the flesh, in the **patriarchs** and prophets, **extended his hand**, giving the **Law**. To the **head** belong the **members** that came out before it. It is only **necessary** to add that before the incarnation there was **no actual merit** or atonement of Christ, therefore there was **no fullness** of grace. God **saves** us in **two** ways: by **his own action** and by **our** action towards him. In this **second** sense, **Christ** saved people living **before** Him as the **head**. Therefore, the **error** that Christ was **not** the **head** of the Church **before** the incarnation must be **rejected**.

The **head** of **Christ** is the **Trinity**, and Christ is the **head** of the **Church**, so **God** in his nature is the **head** of the **Church**. What belongs to the **Son** belongs to the **Spirit** and the Father. Besides, all **grace** flows **from** the **Spirit**. **Christ**, on the other hand, has given the **grace** of the head to **Peter**. The **principle** of the head is understood in **two** ways, either in the **general** or the **strict** sense. In a general sense, it expresses the **highest perfection**, such as a **lion** among animals, or as the principle of the **beginning**, just as the **source** is the beginning of the stream. In a **strict** sense, the head expresses the **proportionality** of nature, just as God the **Father** is the head of **Christ** according to the **deity**. The head also **affects** the **members** in two ways: first, as a **motion**, a moving force. Secondly, by the **external direction** according to **sight** and other senses that are **rooted** in the head.

Christ is the head of the faithful **not** only for **souls**, but also for **bodies**. For according to the Letter to the Philippians, Christ will **transform** our **body** into the likeness of **His** glorious **body** (3:21). **If** Christ only accepted the human **soul**, our **souls** would be his **members**, and since he accepted the **body** as his head, his members are also our **bodies**. He is, of course, the **head** of the Church **primarily** for the **soul** because of his **spiritual influence**, but through the soul he **came** to the **body**, which is the **instrument** of the soul acting according to **grace**. For the soul is a **form** of body that **receives life** and other properties from it. Thus the body of Christ **united** with the **Word** influences **people** as to the **soul** and as to the **body**. The **members** of the body are **instruments** of **righteousness** in Christ, and secondly, the **glory** of the **soul** will also flow to our **bodies**, **raise** them from the **dead** and give them **glory**. Besides, our bodies are in some kind of **relationship** to the body of **Christ**, **not** because of the **proportions** of the soul, but because of the Holy **Spirit**, who was most **fully** in **Christ**. The **perfection** of

the body is **not** only the **soul**, but also the Holy **Spirit**, whose **temple** the bodies are. The Holy Spirit **sanctifies** both the body of Christ and our **bodies** when we are in the **faith** and love of Christ. **Christ** has **no** connection with the bodies of **animals**, because they are **not** assigned to the rational **soul**.

It is necessary to consider **whose head** Christ is, whether only the **chosen** one or **not**. As the Church He has **no wrinkle** or is like a sealed garden. The reasons for this view must be well **defined**. First of all, a **member** of Christ by a **simple** name are those who **belong** to Him by order of **providence**. Secondly, whether belonging to Christ in this world is **inseparable** and **eternal**. One can therefore be a member of Christ in **two ways**. First, according to **destiny**, and second, according to **present justice**. In the **first** sense, it refers to the possibility of **becoming** a **member** of Christ. If one is **destined** to be happy, it does **not yet** mean that he is happy **now**. He must be united by **faith** with a bond of **love**. People begin to be **children** of God and members of Christ by **justification**, and by the **fall** they **cease** to be so. **No** one in this life can be called a **member** of Christ **inextricably** if he is not preserved in grace. Man can **fall away** from faith and love. There is nothing a Christian should **fear** as much as **separation** from the body of Christ. Heretics or **schismatics** do **not belong** to the body of Christ, because **belonging** to that body is **not inborn**, **nor** does it consist in **personal union**, because the **Son** of God has **not** assumed a **universal** nature. The **center** of this belonging is understood **spiritually**, and it is the Holy **Spirit**, or **love** itself. And it is love itself that **distinguishes members** of Christ from members of the **Devil**. There is **nothing dead** in Christ, so even **dead** members in sin **cannot belong** to him. Only the **faithful** themselves, who are in **grace** that **pleases** God, can be called **members** of the body of Christ. The Song of Songs (6:8) says about the Church "that one is **my dove**". This is because it **shines** with the **gifts** of the Holy **Spirit**. So only those who are **adorned** with **virtues** can be members of this dove. There is **nothing dead** in the body of Christ, and **nothing alive apart** from the body.

How then should we understand the **members** of the body of Christ, who is the **head** of the Church? Of the **differences** between the **natural** body of man and the **mystical** body, one is that the members of the natural body are **all together**, and the members of the **mystical** body are **not together** either as to the existence of **nature**, because it is made up of **people** from the **beginning** of the world to the **end**, or as to the **existence** of **grace**, because some may be **deprived** of grace at any **one time** and then **regain** it. There are therefore **three degrees** of membership. The first by **faith**, the second by **love**, and the third by **enjoying** the **homeland**. Christ is the **head** of all men, but according to **different** degrees. **First**, he is the head of those who are **now united** to him through **glory**; **second**, of those who are now united to him **through love**; **third**, of those who are now united to him through **faith**; **fourth**, of those who are united to him **only** in a **capacity not yet realized**, but to be realized according to God's **predestination**; **fifth**, of those who are **in a capacity** to be united to him but **never realized**. Such people, **leaving** this **world**, **cease** to be members of Christ. Members who are **not in love** are **dead** members, only **potentially** members. They are **united** with Christ in a **certain** way, but not **in essence**. Communication by **faith** is **only material** unity. Faith **without form** is enough to say that someone **belongs** to the **unity** of the **Church**, but **not** enough to the unity of the **Church's body**. St. **Augustine** says that according to **God's prediction** there are many **sheep outside**, as well as many **wolves inside**. The former **listen** to a **stranger's** voice and follow the latter, but they **will repent**, the **latter** are **clean**, but **will fornicate**. The Scriptures already call the former **sheep**, although they are **not yet** sheep, and the **latter** are already called **wolves**.

What is the **unity** of the **members** of the Church with one **another** and with the **head**? **Mutual** unification of members is a unity of **essence**, **not** just the **sum**. Similarly, in the **Trinity** the Father and the Son are **one being**. The **faith** of the Church also **exists** in all **members**. For we are **all** in His **body**. It is necessary to **distinguish** between the **fourfold** mutual **unity** in the body. The **first** is according to the **similarity** of **nature**. All the members are made up of **similar parts** and one principle: an **arm** and a **leg**,

of muscles and bones. The **second** unity is made up of **nerves** and tendons. It is unity through **continuity**. The **third** one according to the **vital spirit** with the forces of the **soul**, which spills over the whole **body**. The **fourth**, because all the members are **perfected** by the **soul**, which is one. The first unity in the Church's situation is that all the **members** are of **one nature**, the **second** is that they are gathered together by **faith**, the **third**, because they are animated by **grace** and **love**, and the **fourth** according to the fact that there is the Holy **Spirit** in them, which is the **ultimate** and principal **perfection** of the whole mystical **body**, like the soul in the body. The **first** type of unity is **not strictly** a unity, only the **next three** give rise to a **real** unity of the Church.

According to **Alexander** of Hales, there is also **fourfold membership** in the Church. The **first** as to the knowledge of **reason**, which is made by **faith**. Everyone **believes** in the **same thing**. The **second** is the willful **desire** because it is achieved through one **love** of the highest **goodness**. Thirdly, the **expectation**, because all are united by **one hope**, they expect heavenly **happiness**, and **fourthly**, to **follow the work**. All the **righteous** follow the **same thing**, namely **Christ** the Lord. All the **faithful** are **alike** in **faith**, hope and **love**, and in **doing good deeds**. The **unity** of the Church is therefore unity coming **from** the whole **Trinity**. The **Father** is the **principle** of the whole **deity**, and **unity** has the character of a **principle**, so unity is **attributed** to the **Father**. In the **Father** there is unity, in the **Son** there is **equality**, and in the Holy **Spirit** there is **harmony** between **unity** and **equality**. Sometimes it is also interpreted that the **unity** of the Church is **imputed** to the **Son** because of the **adopted** nature. As the **head** of the Church taken from **people** he is to be of the **same nature** with members. Christ **builds Jerusalem**, gathering the **scattered** ones from **Israel**, **repairing** the **ruins** of the angels. He unites the **Jews** and **Gentiles** and gathers them **together**. He is our **peace**, for he made **two one** (Eph 2:14). Moreover, the **unity** of the Church is **attributed** to the Holy **Spirit**, for he is the **unity** of the **Father** and the **Son**, and through him the **communion** and the unity through which **we** become **one body** according to the **Son** of God is accomplished. We are **bound together** by the unity which **love** accomplishes, and this unity comes from the Holy **Spirit**. In the Spirit the **remission** of **sins** is accomplished, although it is the **work** of the whole **Trinity**, but it is **attributed** to the **Spirit**. He is the Spirit of **adoption** for sons and He is **love**. The Holy Spirit is **imputed** to the unity of the **faithful** in the **flesh** as the principal author.

The **relationship** of the **Body** of Christ to the **mystical** body. St. **Augustine** often repeats that the **true Body** of Christ is a **figure** of the **mystical** body of Christ. Appropriate **distinctions** must be made. First, the word **mystical** body is sometimes understood as a **body** with a **head**, and then a **community** of all the **faithful**. **Second**, the true **Body** of Christ can also be considered in **two ways**. One way is **without** the **deity** with whom it is united, the other is **with** the **deity**. So the **comparison** of these bodies can be **different** depending on how we understand them.

How does the **body** of Christ, which is the **Church**, unite with the **head**? It is necessary to **distinguish** between **unity** of **substance** and **unification**, for example of the **soul** with the **body**. The **other** unity is a **personal** unity, for example, **humanity** and **deity** in the person of the **Son** of God. The **third** unity is the **conformity** of **will**, which **many souls** make **one** soul and many **hearts** one heart through **faith** and **love**. The **first** and most **perfect** is the unity of the Divine **Persons** in one **nature**. They are **most united** because there is **no difference** of **nature** or difference of **will**. The **second** is the unity of **natures** in one **person** of **Christ**, and the **third** is the unity of the **head** and **body** of the **Church** through **unity** of **will** and **righteousness**. **Love** has the **unifying** power to **gather** all into one. Christ, therefore, and His **body**, which is the Church, are **one man**. God could **not** give any **greater** good to men than the fact that His **Word**, through which He **created** all things, **made** them **head**, and **joined** them as members so that the **Son** of **God** is the Son of **man**. There are **many people** and **one man** at a time, as expressed in many **psalms**. Of course, we understand **one man** as the Church **mystically**, **not physically**. In the Church we are dealing with **one person** out of **two**, **head** and **body**, the **bridegroom** and the **bride**. St. **Thomas**

says that there is a **substance** unity in Christ as far as his **natures** are concerned, and a **personal** unity in the **Church**. The **head** and body are **one person** in the **figurative** sense. By **uniting** people in the body of the Church one **mystical person** is **created**. There is **no confusion** of **individual** persons among **themselves**. There is still a **difference** and **multiplicity** of their **personalities**. Just like in the **human** race we have many **individuals** and one **species**. The **demon**, too, is **united** with all those who commit **iniquity**, creating as if a **body** subjected to the **head**. Nevertheless, the **mystical** personal unity of **Christ** with his body is **far** more **wonderful** than the unity of the **enemy** with the body of the **wicked**. For **Christ** accepted our **nature** from us to **unite** it in **his** person who was **not** of the same **nature**. Secondly, it is the Holy **Spirit** who **brings** about the **mystical** unity by **reviving** the body of the **Church**. The **unity** of the **devil** with the flesh of the wicked is **not through** the conformity of **nature**, but only through the conformity of **purpose** and imitation of **wrongdoing**.

The **mystical** body with its **head** creates one and the **same Christ**. All the **faithful** are **Christ**, **not** just his **body**. Like the **devil**, he is **one demon** with all the **wicked**. The **name** Christ is a **general** concept, a general **dignity**. Only the **combination** of names in **form** – **Jesus Christ** is the savior's **own name**. Jesus is **Christ** in **three** ways. First, according to the **deity**, secondly, according to the **incarnation**, thirdly, in the **fullness** of the **Church** as head. Jesus is also **anointed** in the sense of the **Church** being **anointed** with the Holy **Spirit** flowing from **head** to whole **body**.

You can say even more, **every member** of the body is **Christ**. We have become **not** only **Christians**, but **Christ**. Christ came to us in **himself** and went **away** in **us**. He always **stays** in **heaven** and **enters** heaven every **day**. Likewise, **one** can say that a **sinner** is the **devil**. Although of course there is a **difference** between saying that **Christ** is the **head** of the Church and that the **individual** members are **Christ**. Nevertheless, the **faithful** **sanctify** themselves, and the **sanctifier** is **Christ**, so they **form one**. There is a **double perfection** of the Church. One is by **nature**, and here there is a **difference** between **Christ** and the **Church**, the **other** is the **perfection** freely **given**, which is the Holy **Spirit**, and here we have **unity** between **Christ** and the **Church**. Therefore **Christ** can **speak** sometimes in his **person** and sometimes in the **person** of the **Church**. For it is **possible** to speak **not** only about the **person**, but about **power**. When Christ speaks of **John the Baptist** as **Elijah**, he means the **power** of **Elijah**, the **likeness** to **him**. Thus there is a **resemblance** between **Christ** and every **member** of his body. This resemblance is **made** by the Holy **Spirit**.

Many of Christ's **statements** in **Scripture** refer to His **mystical** body. For example, to the **poor**: "I was **hungry**, and you **gave** me **food**". In the same way, one can say that the **soul** is **hungry**, although as **spiritual** it does **not** need **physical** food, but because it is **joined** to the body. The **sufferings** of the **members** of the Church are also **identified** with those of **Christ**: "**Saul**, why are you **persecuting** me?" (Act 9:4). Even the famous sentence uttered on the **cross** suggests an **ecclesial** understanding: "**God**, why did you **forsaken** me?" Christ as **God's Word** is God, could **not** be **abandoned** by God. He therefore prays in **our name** and for our **sins**. Christ's **voice** merges with the **voice** of the **Church**, for it is the voice of the **same body**. Though it must be remembered that **not everything** applies to the **head** and **body**, **some** things **only** apply to **one** or another. Especially when in the **psalms** Christ speaks of his **sins**, which, after all, he **never possessed** in a person united with the body **taken** from the **Virgin**. Indeed, the mystery of **union** is **great** here, if there is the same **language** and the same **words**. In spite of everything, the **head** **cleanses** from **sins** and the **body** **confesses** them. So the phrase "My God, my God, **why** have you **forsaken** me" means to **leave** an **old** man subject to **sin**. "**Heal** my **soul**, for I have **sinned** against you." There is **no co-existence** of **qualities** like the mystery of **hypostatic** union, but only a **bond** of love, which the **doctors** call **mystical**.

Offices and states in the Church

On the **appropriateness** of the division of **states** and **offices** in the Church. The first division. The Church consists of **two parts**, namely the **laity** and the **clergy**. These are two **sides** of one **body**. The **laity** deal with **earthly** matters and material needs. This is the **left part** of the body. The **clergy**, on the other hand, provide what belongs to the **spiritual** life and are the **right part** of the Church body. The understanding of the Church as a body also demands a **distinction** of many **members** that are not the **same**, that is, **of offices** and dignity. The **militant** Church is **modeled** here on the **triumphant** Church, which is ordered by a **multitude** of **dignities** and **rewards** according to merit. There we have the teaching of the **apostles**, the **confession** of martyrs, the **chastity** of virgins, the cry of **penitents**. According to St. **Thomas**, the **multitude** of degrees contributes to the **perfection** of the **Church**, because the **simplicity** of **God** cannot be reflected in creation otherwise than by the **multitude** and variety of **degrees**. Likewise, the **greatness** of **Christ's** unity is poured out in **different** ways on his members in order to make the Church's body **perfect**. He has **appointed** some as **apostles**, others as **prophets**, others as **evangelists**, others as pastors and **teachers** (Eph 4:11-12). Besides, the variety of **offices** and states results from the **necessity** of different **actions** in order to perform **everything** more **efficiently** and without confusion. For people **cannot** have everything **individually**, but they have to show **care** for each **other**. All this contributes to an order that **shows** the **dignity** and **beauty** of the Church. We must remember that the **diversity** of dignity and offices was **introduced** by the **founder** of the Church himself. Variety does **not oppose unity**, if one gives **services** to **another** and is united by **faith**. However, anyone who **departs** from the Church, departs from the **unity** of the **spirit** and dies. Even if there is one **basic** and common way of **believing** in Christ and keeping the **commandments** in the Church, there are **different paths** consisting in different **works** of **charity**, a variety of **practices** and **ways** of life. This is especially true of the evangelical **counsels** that form the basis of the existence of different **religious orders**. Furthermore, the Church has established **lower ordinations**, entrusting servants with the **care** of the **glory** of God. In the same way, she appointed various offices of **patriarchs**, archbishops and **cardinals**, because she had such **authority**, which does **not prevent** their **non-existence** in the primitive Church.

The Church is often **decorated** with diversity, but above all there is a **threefold**, namely **states**, **offices** and **grades**. This corresponds to the **perfection** and **completeness** of the mystical body, to the proper carrying out of activities, and to the **adornment** that arises from **order**. The perfection is most evident in **love**, so it **corresponds** to the **states**. The **second** distinction by **action** corresponds to **offices**, the third to degrees and **gifts**.

States of the Church. According to St. **Thomas**, states mean a **difference** in **position**, for example, in the body the **head** is always facing **upwards** and the **legs** facing downwards. Some people are **rich** and others are **poor**. Thus, a state is strictly a matter of **freedom** or **bondage** in **spiritual** and **secular** matters, with a certain **permanence**. In the Church we distinguish **three** states: **prelates**, **monks** and **spouses**. The first is represented by **Noah**, who was in charge of the **Ark** during the Flood, the second by **Daniel**, serving God in a state of **unmarriedness** according to heavenly desires, the third by **Job**, having a **wife** and many **children**. The **first** is the most **important** and obliges to perform **acts** of **perfection**, the introduced to it are **solemnly ordained** and **consecrated**; the **second** state obliges to perpetual **abstinence** and too one is introduced to it with a solemn **profession** vow; the **third**, which is the **lowest**, concerns the **married** couples tied up also during the **ceremony** which the Church performs. The first **two** states introduce into **spiritual** bondage, and the **third** state into **bodily** bondage, ordering the **paying** the marital **debt**. When we speak of **spiritual** bondage or **freedom**, it is a **twofold** understanding of bondage. The first is the **bondage** of **sin** and the **second** is the bondage of **justice**. Similarly, there is a **twofold** understanding of **freedom**, one from **sin** and the other from **righteousness**. Freedom from **sin** is **true** freedom, because sin is **against reason**. It is connected with the **bondage** of **justice**, because through it man **strives** for what is **right** for him. In every action we

distinguish three **stages: beginning, middle and end**. It follows that the state of **spiritual** bondage and **freedom** is divided into beginners, **proceeders** and **perfect** ones. For the **beginnings** of **virtue** are **different**, the **progress** is different, and the **perfection** is different. It corresponds to this **division: love** of **beginners**, the **progressing** and the **perfect**. When it is fed, it is **strengthened**, and when it is strengthened, it is **perfected**.

The **perfection** of the **spiritual** life is weighed down by **love**. Love has the power to **transform**, to transfer into the **object** loved. **Divine** love does **not** allow to love **oneself**. The city of **Babylon** builds up **love** to the point of **contempt** for God, according to **Augustine**, while the city of **God** builds up **love** for God to the point of **contempt** for **himself**. It is **not** the same thing to be **perfect** and to be in the **state** of **perfection**. For the first **defines** the **inner** state in **relation** to God, the **other** defines the **outer** state, in relation **to** the **Church**. Therefore, someone who is **in** the **state** of perfection does **not yet** have, by definition, **perfect love**, but undertakes in a **solemn way** to what perfection **belongs**. It is possible to **pledge** and **not to keep**, and there are those who have **not pledged**, but have **done** the work.

Bishops and **religious** are in the **state** of **perfection**. Both are **solemnly consecrated**. It does **not** have to be enjoyed by the **lower prelates**, such as **pastors** or archdeacons. In the **Western Church**, the **lower** priests take the **vow** of **temperance** during the higher ordination, which belongs to the **state** of **perfection**. However, they may **leave** the **care** of **souls** for various reasons, which the **bishops cannot** do, unless the authority of the Pope and for serious reasons. The **priests** are **not** entrusted with the **office** by the power of **ordination** alone, as is the case with the **bishop**. And they **receive** the **office** of care for **souls** in the part **designated** by the **bishop**. **Religious**, on the other hand, **vow** to live in **contemplation** in an undivided and **unique way**, making a solemn **profession**. They are in the **state** of **perfection**. A **comparison** of the condition of **bishops** and **monks** indicates a **higher** perfection of the condition of **bishops**, because a **religious** can **become** a **bishop**. Saint **Dionysius** attributed particular **ordinations** with a **trait**, and so the **deacon's** ordination **purifies, enlightens** the **presbyterate's**, and **improves** the **bishop's**. The **power over** individual people corresponds to this. To **deacons** are subjected those who need to be **purified**, to **presbyters** those who are to be **enlightened** because they receive **sacraments** from them, and to **bishops** are subjected series of **perfect** ones, namely **monks**. Since its **establishment** there has been a **difference** in the Church between **bishops** and **priests**. Even if there was a **coincidence** in the **name** of **elders**, there has always been a **substantial** difference. **Priests** do **not** have the dignity of a **high priest** because they do **not anoint** with the chrism and do not **give** the Holy **Spirit**, the Comforter, which only bishops have.

Cardinals should also be put in the **state** of **perfection**, because they **commit** themselves with all their strength to faithfully defend the **Catholic** faith until shedding of **blood**, together with the **Head** of the Church, the **Pope**. They take a **public oath** of faithfulness. The **good** they serve is **more perfect** than that of **individual** peoples led by **bishops**. The variety of **degrees** of hierarchy in the **Church** is based on **Christ's establishment** (Eph 4:7-8,11-12). Therefore, cardinals should be placed **immediately** after the **Pope**. You can look at the **apostles** in **three** ways. **First, before** Christ's **ascension** as those who **stood by** him, secondly, **before** their mutual **separation** from **Peter's** presence, they stood **by him**, and **thirdly**, at Christ's **command**, they were **separated** from Peter and **dispersed** throughout the world to preach the Gospel and **establish** Churches. The cardinals therefore **represent** the **Apostles** in the **first** and **second** sense as **co-workers** and **counsellors**. They are **24** old men in **white** sitting around the apostolic **throne** as described in **Revelation** (4:2.4). The **apostles** were therefore **cardinals first than bishops**. The **pastoral** state was established **after** the **Passion** of Christ with the words "**Feed** my sheep", and the **apostolic** state existed **earlier**. The apostles were **first cardinals** of the **world** rather **than cities**, just as **Peter** was first the **pope** of the **world**, or **universal Church**, **before** he became bishop

of the **Roman Church**. **Peter** and his **successors retain** both **apostolic** and **pastoral** states, and the **cardinals** as such – solely **apostolic**. Cardinals are called the **hinges** of the earth because they **serve** the Church of **Rome**, which is the **head** and **hinge** of **all Churches**. There are **doors** on the hinges, and with the **advice** and **consent** of the cardinals the **Pope rules** over the universal Church. They are called **cardinals**, i.e. the **main** ones, because they are the main ones in the **Church** in terms of **advice** and **guidance**. The **state** of the **cardinals** does **not** concern only one **diocese**, but the whole **world**; they are there to help with the **administration** of the whole. "You will make them **princes** over the **whole** earth." (Ps. 44:17). **Against** the cardinals it is said that we do **not** find them directly in the **Scripture**. Peter, after the **departure** of the **apostles**, did **not** have any **cardinals** standing by him in the administration of the Church. Moreover, it seems that the **dignity** of the **bishop** is **higher** than that of the cardinals. The answer to the **biblical** character of the Cardinal's college goes in the direction of pointing out the **presence** of the **apostles together** after the **Passion** of Christ and **choosing Matthew** to **replace** the traitor Judas. The **apostolate** in the Bible has become a **cardinalate**. **Moses chose** for himself **elders** to help in the **administration** of the people. After the **apostles departed**, **Peter** had some **helpers** standing by his side in **judging** the more important matters of the **universal Church**. These were **Linus**, Cletus and **Clement**, who after his **death** became heirs in the **papacy**.

About the **variety** of **offices** in the Church. It exists **rightly** because of the **needs** for **action** that are necessary in the Church. **Different** people have to be **appointed** to different **activities** so that they can do everything **efficiently** and without confusion. **Secondly**, it is about **exaltation** of God's **wisdom**, which **shines** most brightly in the orderly **arrangement** of natural and **spiritual things**. **Thirdly**, diversity **supports** human **weakness**, because **one cannot** fulfill everything that belongs to **God's mysteries** without a great **burden**. Moreover, in this way people are given a **wider path** of **progress**, because through various **offices** all can be **co-workers** of God. The variety of offices **corresponds** to the **variety** of **grace** given in the Church. The **gifts** of the **Spirit** are **different** (1 Cor. 12:4-11). Through the variety of offices, the **difference** between the **contemplative** and **active** life is **highlighted**. In the **active** life itself, there are different **ministries** subordinate to the **sacred** things.

Those who **serve** in the Church of God call themselves **clerics** and are divided into numerous **grades**: **ostiarius**, psalmist, **lector**, exorcist, acolyte, **subdeacon**, deacon, presbyter, bishop, and the range of bishops is four parts: **patriarch**, archbishop, metropolitan and **bishop**. In addition, archdeacons, archpresbyters and others are appointed. There is a mutual **subordination** of various offices and dignities. Some are **more prominent** than others, which is reflected in the offices. They have **greater graces** and virtues. The Church and the **glory** of God **grows** in their **order**, because God is **known** more and more in his **power**. If there were no **steps up**, the **virtue** would be **weakened** and less power would be shown.

The **multitude** of offices is related to the existence of **power** in the Church. In general, there are **two** kinds of power: **secular** and **clerical**. It is up to the **laity** to seek what is necessary for **earthly** life, to the **clergy** to seek what is necessary for **spiritual** life. **Salomon** placed **two pillars** in the temple vestibule. He called one **Joachim** and the other **Booz**. To explain their **mystical** meaning, it is necessary to know that the **militant Church** is marked by the **vestibule** and the **triumphant** one by the **temple** of the Lord. **Spiritual** power is marked by the **right** column and **temporal** power by the **left** column. There are **many parts** of this authority, but they are **under** one **head** divided into **two**. They are derived from one **beginning** and **referred** to it. The **earthly** authority has the **king** as its **head**, and the **spiritual** – the **pope**. We note that the various **degrees** of power were established in the **Old Testament**. In the **New Testament**, this is **complemented** and described. Some **reject** the existence of these **two powers**, claiming that their **plurality** is **not good** or useful. The **royal** authority was given to **Israel** as an **allowance**, not a commandment. But it is precisely because of **God's providence** that there is a **power**

to keep **order** in things. "**Through** me, kings **reign**." (Proverbs 8:15). As in nature, the **lower** orders are **governed** by the **higher** ones, or in the **angel** world the lower **choirs** are enlightened by the higher ones. Therefore, those who are more **eminent** in virtue and mind should be able to **guide others**. This applies to **both** natural and **spiritual** society. Would it **not** be **enough**, then, for there to be only **civil** power exercised by **prudent** and righteous people? However, the **life** of the faithful does **not aim** exclusively at the **good** of the **present** world, but **mainly** at the good of the **future** life, and therefore it is **necessary** to have **power** which should **direct** to this **end**, **correcting** those who **deviate** not only with **exhortations**, but also with **punishments**, for which **secular** power is **not enough**. For this authority **knows nothing** about the **punishment** and reward of the **future** life, **nor** about **merit** and guilt. It is necessary, therefore, for the preservation of **justice**, that **two authorities** coexist, just as there **are two lives**, one **earthly** and one **spiritual**.

Spiritual power **prevails** over **secular** power. It **cannot** be **otherwise**, because it would be **against reason**. **First**, because the **Church** began with **Abel** and with him the **priesthood**. It is true that **Cain appropriated power**, but only because of **coercion** and oppression. But it was **after Abel's** sacrifice. All the **first-born** from **Noah** to Aaron were **priests**. The next great **lay ruler** was **Nemrod**, who founded **Babylon**. But he was also a **tyrant**, and the word **Babylon** translates as **confusion**. **Melchisedek**, of whom the doctors say he was **Sem**, the son of Noah, is called the **High Priest**. He is also said to be a **king**, but in his case **priesthood prevails**. In the people of **Israel**, too, the **priesthood prevailed** over royal dignity, because priest **Samuel anointed Saul** as king. **Spiritual** power is given **directly** by God, by Christ to **Peter** and his **successors**. **Secular** power was **not introduced**, but **imposed**. This can be seen from the four successive **states** in the **Old Testament** shown to **Daniel** in the likeness of **animals**. Besides, **spiritual** life is **higher** in dignity than **earthly** life, just as the spirit **surpasses** the **flesh**. Through **priestly** authority the **royal** authority receives a **blessing**. The **purpose** of both powers is **different**. **Secular** power is for the **common** good, and **spiritual** power is for the **supernatural**. **Spiritual** power has **higher jurisdiction**, it can **judge earthly** power. The **priests** of Christ are considered the **fathers** and **teachers** of **kings** and princes and all the **faithful**. It covers the **whole world**, which is **not** the case for **kings**. It is also more **permanent**, because **secular** power is **temporary**, and spiritual power lasts **forever** and the **gates of hell** will **not prevail**.

Conclusions on **sacramental** and **jurisdictional** authority. The **spiritual** authority in the Church is **double**, namely, of the **ordination**, or sacramental, and **jurisdictional** authority. The **former** serves to **administer** the **sacraments** and the **latter** to **rule** the people according to God's **law**, **leading** them to **supernatural** happiness. It is **not** given by **consecration**. **Both** come from **God** because they **exceed** the capacity of **nature**. **Christ promises** Peter the **keys** to the **kingdom** of heaven, which only **God** can give him. The power of **ordination** is more **worthy** than that of **jurisdiction**, because the **latter** is directed **towards** the power of **ordination**. The **people** are to be **directed** and **trained** in good to be **worthy** to participate in the **sacraments**. The power of **ordination** **exists** in all **priests** in relation to the **real Body** of Christ, but in relation to the **mystical** Body of Christ it is **greater** in the **bishop** than in the **priest**. A **priest cannot** give **all** the **sacraments**. Similarly, **jurisdictional** authority is **greater** in the **bishop** than in the simple **priest**, which is **not** only because of the **establishment** of the Church, but also because of **God's ordinance**. The **priest** was anointed in the **Old Law** as **high priest** so that he could **act** more **extensively** than simple priests. He was to **enter** the Holy **Place** of the Saints **twice** a year. The one and the same **ordination** authority is to do **both**, that is, to **consecrate** the **Body** of Christ and to **make** the people **capable** of **receiving** it. This is especially the power to **forgive** sins. They are **connected** with the **priestly** character. The **spiritual** power is rightly called the **power** of the **keys**, because it **opens up** the **Kingdom** of Heaven closed by **sin**.

This power is described in **three ways** as the power of **dignity**, because it refers to **God himself**; **sublimity**, because it is **human** nature in Christ that opens heaven with the **merit** of **passion**; and **service**, because it is done through the **servants** of the Church. With the **keys**, they **bind** and **loose**. Thus, from the power of the keys, a certain **action results**, which **not** so much **opens heaven** absolutely, because it is already **open**, but opens in **relation** to **man**. So we have here the **subject** of power – the ecclesiastical **judge** and **action** – **admission** and **exclusion**. Thus the **spiritual ruler** must have the **ability** to **differentiate** in order to **receive** the **worthy** and exclude the **unworthy**. But it is **not only** a matter of pronouncing **judgment** as in the case of the **priests** of the **Old Covenant**, who stated a **cleansing** from **leprosy** but could not in any way cause such cleansing. The **New Testament priest's** authority extends to the **remission** of **guilt** and, consequently, to **punishment**. The New Covenant **sacraments** **do** what they **mean**, and are **not** merely an **image** of future realities. The power of the **keys** is **vested** only to the **evangelical priest**, **not** to the **Old Testament priest**, for example. The power of the keys was given **after** Christ's **resurrection**, while the power of the **priesthood** at the **Last Supper**. It is therefore **different** from each **other**. In the **ordination** of the priesthood, the **first** power is represented by the **handing over** of the **cup**, the **second** by the **laying on** of **hands**. **Priestly** authority, therefore, is **one** of its **essence**, but it has **different activities**, the first being the **consecration** of the **Body** of Christ and the second being **absolution**. In **absolution** itself there are **two keys**. One is the **discernment** of sins, and the other is the power of **absolution**. Only **one** key is **never** entrusted.

The power of **jurisdiction** is exercised by **order**. It **exists** in the forum of **conscience** and in **external** forums for resolving **disputes** and **cases**. A **person** can be **excluded** from the Church by a **curse**. In this sense, we call the power of **jurisdiction** a **curse**, because it can be exercised **against** someone's **will**. There is **no** such **power** in the forum of **conscience**, because no one can be **dissolved** **against** his will. Second, **simple priests** have the **first** jurisdiction, but **not** the **second**, unless by **special authority** or in **certain** cases. The power of **jurisdiction** is **different** from the **sacramental** character, which is something **real**, indestructibly **imprinted** in the soul, and the power of **jurisdiction** is **not** of that kind. One can have the **authority** of **ordination** and have **no jurisdiction**, or **vice versa** without the authority of ordination to have jurisdiction, for example, **archdeacons**. The **degree** of **internal** jurisdiction in the **individual** priests may also **vary**, and **larger** cases belong to the **bishop**. In the **external** forum, too, we are dealing with the power of **two keys**, the **first** being the ability to **discern** and the **second** the ability to **pass judgment**. The power of the **keys** is given to the **saints** out of **appropriateness** and **not** out of **necessity**, so the **wicked** can also **use** it.

BOOK TWO: ABOUT THE CHURCH OF ROME AND THE PRIMACY OF THE POPE

There is **order** in the **Church**, that is, degrees of **offices** and **dignities**. **God** in his **beings**, according to St. Thomas, is not only presented in himself, but according to how he **influences others**. In the Church, therefore, **ones** influence the **other** by giving them the **sacraments** and in this they become **like God** as his **collaborators**. In the existence of **grace** more than in the existence of nature the **ordering** is appropriate, so there should be **diversity** and **hierarchy** of offices within the Church. The **heavenly** hierarchy of **angelic** choirs is reflected in the **Church**. The word "**hierarchy**" refers to the **sacred**

beginning or **power**. Order contributes to the **harmony** and decoration of **multiplicity**. Since even in **secular** power there is a **supreme** ruler and **leader**, there is also a **need** in the **Church** for order to be maintained by **superiority** and **subjection**, ascending and **descending**. And since there is **no infinite** progress, there is a need for one **supreme** superior to have **full authority** and to be the **leader** and **shepherd** of all others. Even in **nature** we see a **queen** among **bees** or in the formation of flying cranes one who **guides**. Moreover, in the Church, **unity** demands **consent** in the **faith** of all, because it is the **foundation** of the Christian religion. Therefore, in order for a **difference of opinion** not to lead to a **division** of the Church, a **power** regarding **faith** concentrated in **one** person of the **highest teacher** is necessary. Since the **militant** Church is **united** with the **triumphant** one, led by God, and **governed** by the individual **choirs** of the angels, so there must be a **representation** of the Church on **earth** to which patriarchs, **archbishops** and others would be **subject**. Even in the **synagogue** the **priestly** authority was crowned in the person of the **high priest**, all the more so in the **evangelical** priesthood. Since **bishops rule** in particular **Churches**, there must therefore be a **single bishop** in the **universal** Church to rule the Churches. The Church is a **single** body in which there are many **members**, but nevertheless it is a **unity** that demands a **head**. The Church is a **kingdom** in which power is **monarchic**. Since **antiquity**, the view has been maintained that the power of **one** over the **whole** is the most **perfect**. Thanks to it, **faithfulness**, **love**, peace and **harmony** are maintained. It thus **surpasses** aristocracy or **democracy**.

Some **reject papal** authority because of the supreme **authority** of **Christ**, who is the **head** of the Church. But here we are talking about the **visible head**, because then it is possible to really exercise **leadership** and rule. **Today Christ** does **not** speak to the faithful in a **visible** way. What is **needed**, then, is another **person** who has **visible** authority over the Church. This is **similar** to the celebration of the **sacraments**, in which **Christ** himself **works** in **essence**, but chose the **ministers** for his **visible** tools. Before entering heaven, he said to **Peter**: "**feed** my sheep". Therefore a visible **governor** is needed to **preserve** the **external unity** of the Church, who will also ensure the **internal unity** of the Church with **Christ**. To him all those who do **not agree** with each **other** are to **resort**, so that the **bonds of unity** in the Church will **not be broken**. There is **no risk** here of **opposing** the **Pope's** royalty to the reign of **Christ**, because the **Pope** is his **vicar**. He is entitled to the **royal title**, as are other **bishops**, although it should be **avoided** for the sake of **humility**. Since there is mutual **subordination** of power, different **names** must also be **used**. After all, the **Pope presides** over the Church **not** only in **spiritual** matters, but also in **temporal** ones. Because of the **existence** of many **nations** and cultures in the Church, power exercised by **one** is **needed**. This power has first a **spiritual** and then a **temporal** character, so it does **not interfere** in the internal **affairs** of given **communities** and their **customs**. This also applies to **punishment**. It is easier to reach **distant nations** with the **curse** than with a **material** sword.

Who is this **first ruler** in the **Church**? St. **Peter** was the first **after Christ** to **preside** over everything. He had **priority** among the **apostles**, as the **evangelists** stress by mentioning him in the **first place** in the **list** of the twelve, even though he was **not called** first in order of **time** by Christ. **Successive** apostles **no longer** have **specific places** and are not mentioned, for example, **Andrew** as **second** or Philip as third. Only **Peter** received a **new name** from Christ. Particularly important is the passage of **Matthew** (16:18-19), in which Christ **promises** to **build** the Church on **Peter's** foundation and give him the **keys** of the Kingdom of Heaven. **Through Peter**, **Christ** pays a **tax** to the **authority** for himself and all the **apostles** (Matthew 17:26). It is **Peter**, on **behalf** of the apostles, who **answers** Christ's **question** as to who they consider **him** to **be**. The **dispute** of the apostles over **priority** in the context of Christ's passing suggests the **need** for a **visible** head. Christ, **explaining** to the apostles the matter of **primacy**, turns to **Peter**, saying that **Satan** demanded the **sifting** of the apostles, but **Christ asked** after **Peter** and his **faith**. He, in turn, is to **strengthen others**. **Peter**, therefore, is appointed **guide** and prince, who will **strengthen** and govern **others**. Christ, **washing** the disciples' **feet**, **began** with **Peter**. After his **resurrection** from the dead, he commands the pastoral **authority** to **Peter**, "**Feed** my sheep, feed my

lambs". This makes him the **head** of all the **faithful** and the **shepherds**. The **doctrine** which Christ gave to the **apostles** also wanted it to be **passed** on by **Peter** (Mt 18:15). "Jesus, looking at the disciples, said to **Simon**, if your **brother** had **sinned** against you, go and **rebuke** him in private". Peter used to either **answer Christ** or **ask** him (Matthew 16:16; J6:69; Luke 12:41; Matthew 19:27). After the sending of the Holy **Spirit**, it was **Peter** who spoke **publicly** in the **presence** of the **other** apostles (Acts 1:15; 2:13). **Peter** issued a **death sentence** on Ananias and **Safiras** who **lied** to the Holy **Spirit** about giving all the money (Acts 5:3). In the same way, Peter imposed a **condemnation** sentence on **Simon the sorcerer** (Acts 8:20). Peter settled the **dispute** during the **Council of Jerusalem** whether the **converts** from the Gentiles should **circumcise** themselves and keep other **laws** (Acts 15:6-7). **Christ** as the best **father** of the **family** **appointed** a superior and a **shepherd** among the **sons**, who was Saint **Peter**. He was to become the **head** of the apostles.

Against the **primacy** of St. Peter, the fact that the **apostles** are **also** called the **foundation** is stated (Rev. 21:14). The authority to **bind** and **loose** was also given to the other **apostles** (Mt. 18:18). All **apostles** are to **pasture** the **sheep** of Christ with **teaching**, example of life and **discipline**. After all, **Christ forbade** the apostles to **dominate** and exert power. Opponents also invoke the **authority** of St. **Paul**, to whom the **gospel** for the uncircumcised was **entrusted**, as **did** to **Peter** for the **circumcised** (Gal. 2:6-10). If **Peter** were a **prince** of the apostles, **Paul** would have to receive his **ministry** from Peter. He seems **equal** to **Peter**, since he has a **mission parallel** to him. **Peter** gave his **right** hand to **Paul**, in a way expressing their **equal status**. Furthermore, **Paul** seems to **limit Peter's** apostolate to **circumcision** only. Additionally, **Paul admonished** Peter **publicly**, which would **not** have **happened** if he had been his **subordinate**. In the **Acts** of the Apostles the choice of **Matthew** or **deacons** was approved **not** only by **Peter** himself, but also by the **apostles**. It seems unbelievable, too, that the **inferior** sent the **superior**, and that **Peter** was **sent** by the apostles to **Samaria**.

In **response** to the allegations, the **priority** of **listing** Peter must be **recalled**, **not chronologically**, but in terms of apostolic **dignity**. **Raban** explains this passage that **Simon**, or **obedient**, is called **Peter**, or **mighty**. The mention of **Jacob before Peter** in the Letter to the **Galatians** results from the **dignity** of **Bishop Jacob** in **Jerusalem**, where everything **happened**. **Peter**, together with the **apostles**, is the **rock** of the Church, because he was **named** so in their **presence**. But it is **he** who, after Christ, is the **main foundation** of the Church. **Dionysius** imputes to **Paul** the words **before** his **death** addressed to **Peter** that **he** is the **foundation** of the Church. All the **apostles** were given the power to **bind** and **loose**, but **first** of all, **Peter**. The **same** applies to the **pastoral** power. It is still **on all** the apostles, but in a **different way**. **Peter** had power **all over** the **world**. **Others** in a **limited** way by him. **Peter** was given the authority of **ordination** on a **par** with the **apostles**, but **not** in the **same** way as the authority of the **government**. As for the accusation of **Christ's prohibition** on **ruling**, this is **not** a matter of **any presiding** over the Church, to which the **Old Testament** repeatedly **testifies**, but rather of **ruling** in the sense of **tyranny**, as was **customary** in the **Gentiles**. The **reign** of the **Church** is meant to **serve** the **lesser**, **not** to make them **slaves**. Also with regard to the relationship between **Peter** and **Jacob** in Jerusalem, it must be stressed that it was **Peter** who **appointed Jacob** as **Bishop** of Jerusalem and that he had previously **acted** there as a priest **himself**. In his letters, St. **Paul** does **not deny** the importance of **Peter**, but only **defends his** apostolate. He proves that he was **directly** established by **Christ** and perfectly **taught** about the **gospel**. He does **not** speak of the authority of **jurisdiction**, of which he **knew** that **Peter** was the **head** of the Church, because he **calls** him **Kefas**, which means **head**. After all, **Paul** came to **Peter** to **exchange** views on the **gospel** with him and **receive confirmation** from him. As for **Peter's** relation to the **circumcised**, it is known that while in **Antioch** he **converted** many **Gentiles**, such as **Cornelius**. St. **Paul**, when he calls the apostles **brothers**, does **not** mean that he knows **nothing** about St. **Peter's** **superiority**, because **Christ** also **calls** the apostles **brothers**. The **admonition** given to St. **Peter** confirms the **primacy**, because there was a **danger** of **faith**, and in this situation the **subjects** may even **publicly**

oppose their superiors. The **choice** of **Matthew** and deacons together with the **apostles** does **not oppose** Peter's **authority** as a **prince** of the apostles. Rather, it is to **avoid disputes**, as explained by the **Chrysostom**. Finally, the proof of **Peter's sending** to **Samaria** by the apostles is **wrong**, because **not every** mission means being **inferior**. **Herod sent** three **kings** to the Child, and had **no power** over them. A **council** or senate can send the **king** to **war**. After all, there is a **sending of love** that does not know degrees.

Peter was **not** only a **prince** of the **apostles**, but he had power and **authority** over the **whole Christian** world. For **Jesus gave** him power, which the **Father** gave **him**, over **everything** that is in **heaven** and on **earth**, **not** like **Moses**, but in **one people**. Christ's words: "**Follow Me**" mean **substitution** in **office** and of course **martyrdom**. "Demand of me, and I will **give** you the **inheritance** of **nations**." (Ps. 2:8). The command to **pasture** the Lord's sheep does **not specify** what **kind** of sheep they are, and therefore applies to **everyone**. **Peter** walked **on** the **sea**, which can be understood that he has been given **dominion** over the **whole world**. Likewise, after the **resurrection** he **threw** himself into the **sea**, sailing to Christ. He also pulled out a **net** full of **great fish**. He saw the **sheet** containing all the **animals**. Those that are **evil**, he **rejects**, and the **good slays** and inserts into the **body** of the Church.

Why did St. **Peter** become the **foundation** of the Church? It was undoubtedly a **privilege** granted by Christ, who wanted to **build** the Church **on** the foundation of **Peter's confession** that **Christ** is the **Son** of the living **God**. His utterance, which is like a **spring** gushing out of a **rock**, can help **neither heretical** perversity **nor pagan** treason. It was **Peter** who **converted** the **first Jews** and **Gentiles** to believe in Christ after Christ **ascended** into heaven. He possessed the exceptional **constancy** and **undefiled** power of **faith**, which he **strengthened** the other **apostles**. After **losing** the **grace** by denying Christ, he **found** it even **greater**. **Christ** united **his power** and being the **foundation** with **Peter's rock** in one Church. There is **no** problem here that there can only be **one foundation**, because **Christ** is always the **primary** foundation, but he **chose** to build on **Peter** as the **secondary** foundation. **Building** the **Church** on the **authority** of the **jurisdiction** presupposes different **degrees**.

Peter is not only the **foundation**, but the **head** of the Church, **Kefas**. His **downfall**, foreseen in God's **providence**, made a **milder judgment** on **sinners** later in the Church. The **popes** have repeatedly **confirmed** that the **head** of the universal Church is the **Roman** Church. This should be understood, of course, as being the **head under** the direction of **Christ**, the **first head** of the Church. He is **not** completely **different** from **Christ**, but is His **substitute**, **representing** on earth His **place** and **person**, authority and **dignity**. Just as the **head** has **four** qualities, so it should also be found in **Peter**. **First**, he was of a **similar nature** to other believers; **secondly**, he was **first** in the line of the **apostles**; **thirdly**, he had the **fullness of power**; and **fourthly**, **from him**, the **power** of jurisdiction flows **to others**. The Church as a **visible organism** should have a **head** similar to herself in **mortal nature** and condition. Thus he is **not** the **head** in the sense of **sending out internal graces**, because it comes **only** from **God**, but he is the **head** in the sense of **external government**, which, however, is **united** with the **functioning** of the whole organism of **grace**. **Peter's death** does **not cut off** from **Christ's** head, although a prolonged **vacancy** may **cause harm** to the body. After the **death** of the **Pope**, the Holy **See** does **not perish**.

Since the **Pope** is the **head** of the Church, he also has the **title** of **spouse**. So there is a kind of **spiritual marriage** between the **Pope** and the **universal Church**. Of course, it is a relationship **subordinated** to that of **Christ** the **Bridegroom**. This concept may be accused of the **Pope appropriating** himself as a **servant** to the **King's wife**, but he does **not give birth** to **sons** of the Church in his **own name**. According to St. **Thomas**, the existence of the **bridegroom** in the Church is possible **only** as a **substitute** for the **true** bridegroom, which the **Pope** is entitled to. **Superiors** together with **Christ** in an **external** sense

contribute to the **birth** of the spiritual **sons** of God through the **sacramental** ministry. This also applies to **bishops** in their **diocese** and **priests** in their **churches**.

When was St. **Peter** **exalted** and **sanctified** by Christ with shepherding **dignity**? When he **ordered** him to **graze** the Lord's **sheepfold**. For when **Christ** **ruled** the Church in his **body**, there was **no need** or appropriateness for **anyone else** to be **appointed** shepherd. Therefore **Peter** was made **bishop** of the **universal** Church **after** Christ's **resurrection**. **Grazing** sheep is understood as giving all the **sacraments** through which they **receive food**. **Before** Christ's **Passion**, **Peter** was **not** currently a **shepherd** of the Church. This was **not** done by **saying** the words about the **power** of the **keys**, because then **he** was **not** yet a **priest** nor **bishop**. **Christ** then **made** him a **promise** about the time **to come**. All the **sacraments** were **instituted** by Christ **before** the **Passion**, but **not** all of them were **administered**, for example, the sacrament of **penance** was **announced** with the words "**do penance**, for the Kingdom of Heaven has come to you". (Mt. 4:17). But the **ministers** were **not** yet **established**, nor were the **keys** to the Kingdom of Heaven given. At the Last **Supper**, the **sacrament** of the **priesthood** was instituted, but the **episcopate** was **not yet** established because **Christ** was still to be **with** the **apostles**. Only **Peter** was **directly** made and **ordained** a **bishop** by Christ. This was done **after** the **resurrection**. **Other** apostles, on the other hand, were **ordained** by **Peter** directly or **indirectly** as bishops. Pope **Anaclet** says that **Jacob**, the son of Alphaeus, was **ordained** by **Peter**, **Jacob**, son of Zebedee and **John**. It was then that the **custom** was adopted to **ordain** bishops, by at least **three others**. Thus the **state** of the **bishops** came **from Peter** and is therefore connected with his **pastoral authority**. Pope **Marceli** says that **everyone** should run to the **Roman** See in order to receive a **defense**, because **from there** they received a **consecration**. **Clement** also calls **Peter** not only the **prince** of the apostles, but their **consecrator**. Paul and **Barnabas** were **ordained** by **Peter**, because we read in the **Acts** of the Apostles that the Holy Spirit ordered to **separate** Saul and Barnabas and then, after **fasting** and praying, they **laid** their **hands** on them and **sent** them **out** (13:2-3). Making the **apostles** **priests** was done during the Last **Supper** by words: "do this in **remembrance** of me". It has **not yet** made them **bishops**. Similarly, the power to **forgive sins** does **not** make them **bishops**. Similarly, the **ordination** of simple **priests** was **different** in the **Law**, other of the **high priest**. If the words "**take** the Holy **Spirit**" had made him a **bishop** after the **resurrection**, **Thomas** would **not have** become a **bishop** because he was **absent**. There is an **analogy** here to the **creation** of mankind, where a **whole** human **race** was created from **one man**, and in the **Church** **Christ** did **not** make more **bishops** from whom **others** would come, but one **first** through whom they **became**. Likewise, **Moses** did **not** make **many** bishops, **only one Aaron**, and **from him** the **others** came. So after the **sending** of the Holy **Spirit** **Peter** himself made **John** the **bishop**, and then, together **with John**, made **James** Zebedee and from then on the **bishops** were ordained by **three**. John and Jacob were therefore the **first** to be **ordained**, because they were **chosen** by **Christ** himself for exceptional **events**. Although **Paul** may have **ordained Timothy** and Titus as bishops **himself**, because he was **separated** from **Barnabas**, and had **no bishops** around him. **Luke**, Demas and **Silas** were **not bishops**. One **cannot** think that the **apostles** were **simple** priests who could then **consecrate bishops**. **Christ** therefore made **apostles** simple **priests**, and **Peter** consecrated them as **bishops**. For **ordination** and **jurisdiction** belong to the **episcopal** authority. To point out that **Peter** was **superior** to other **bishops**, he was **first established** by Christ himself. He had the **same authority** of the **sacraments**, but a **higher** authority of **jurisdiction**. **Judas** was therefore **not a bishop**, but an **apostle** and a **priest**. **Paul** was **chosen** by God as an **apostle**, but **consecrated** by men, as was **Matthew**.

The pope as St. Peter's successor

The power of the **keys** and the **dignity** of the priority given to St. **Peter** has **passed** on to his legal **successors** and is to come to the **end** of the **world**, because the **Church** is to **continue** until the **end** of the world. **Christ** says, "I am **with you** until the **end** of the world". (Mt. 28:20). So **Peter** received the

keys not only for **himself**, but also for all his **successors**. Just as **Adam** had some **gifts** for all his **descendants**, so **Peter** had some gifts solely for himself and others for his **successors**. **Peter's** power was for the **building** up of the **Church**, and this **continues** until the **end** of the world. Just as it is necessary for the **apostolic** state to **continue**, so much so for **Peter's office**. **Christ** wants to **lead** the Church with one **helmsman**. There was always one **high priest** in the **Old Covenant**, after whose **death** a **successor** was elected. The **nature** of principles loves the **one**, as **Augustine** says.

The **Roman** Pope is the **successor** of St. **Peter**. This **capital** was **not** the **first** one where **Peter** was **sitting**, but the **last**. In the **beginning**, he had **no** capital to **own**. He entrusted **Jerusalem** to **Jacob**, then sat in **Antioch**, but gave it to **Ignatius**, until he finally came to **Rome**, where he remained **until** his **death**. The **election** of Peter's **successor** belonged to the **patriarchs** and the **Roman clergy**, but it was **difficult** to summon the **patriarchs**, so the **Pope** established **cardinals** to elect his **successor** instead of the **patriarchs**. **Two errors** were condemned, namely, that the Church of **Rome** is **not** the **highest** of the Churches, and that St. **Peter** was **never** a **Roman** bishop. In his **Epistle** **Peter** himself greets the **Church** that is in **Babylon**, as **Rome** was called because of **idolatry** (1 Peter 5:13). **Peter's presence** in Rome is testified by **Hieronymus**, **Eusebius**, **Bernard** and **Ambrose**. Emperor **Constantine** said that where by the **heavenly Emperor** the authority of **priests** and the **head** of the Christian religion is established, it is **not right** for the **earthly emperor** to have power there.

The **Roman** Pope is the **deputy** of Christ. According to the **Chalcedonian** Council, any other **bishop** can **appeal** to him. He can also **remove** any **bishop**. By the **will** of **Christ**, he is established to **preserve** the **unity** of the Church. The Pope has **priority** and dignity **directly** from **Christ**. His **authority** is of the **highest** order and before any **other** authority, is like **mother**, **root** and **source**. It is **not** given by any **man**, **not** even **by** the **Pope**, but only **by** **Christ** himself.

Some claim that the **papacy** depends on the **apostles**, **others** that it depends on the **Council**, the third that it depends on the **Emperor**, because **four days** after his baptism **Constantine** granted a privilege to the bishop of the Church of **Rome**, that all **bishops** should have him as their **head**; the **fourth** that it depends on **cardinals**. **Others**, finally, that even if the **papal** authority is derived from **God**, its **execution** and use was given to the **Pope** by the **Church**. All this is **not true**, because **Peter** received the **office** from **Christ** alone **without** any preparation or **prior will** of the **apostles**. **They** would have **wanted** **Peter** to be their **prince** in the sense of the **following will**, **accepting** Christ's decisions. The **Pope** cannot transfer his **seat** from **Rome** to **another** place **without** **Christ's** special **revelation**, just as it was transferred to **Rome** with a special **command**. Secondly, the **papal authority** does **not depend** on the **synod** or the **council**, because the **individual** participants have received the **authority** to bind or dissolve **from** the **Pope**. It is **not** the **Council** that is **superior** to the whole **Church**, but **Peter**. The **Roman** Church had **primacy** essentially **from** **Christ**, and **secondarily** from the **councils**. The **seriousness** and power of the universal **councils** depends on the **Holy See**. **No council**, therefore, granted a **privilege** to the Church of **Rome**; it could only **confirm** it. **Those** who say that the **Pope** has **power** from the **Emperor** confuse the dignity of **spirit** with **body**. It is **spiritual** power that **establishes** and **judges** **earthly** power when it **errs**. The **Pope** existed **before** **Constantine**. **Constantine**, on the other hand, by fervently **embracing faith**, carried out God's **ordinance** of the **Pope's primacy** and obedience of all the faithful **subjects** to him, proclaiming that **no one** should **justify** their **ignorance** of it, and ordering everyone to **keep** it. This **mistake** was made by **Marseilles** of Padua and then **John Hus**. As far as the Pope's relationship with the **cardinals** is concerned, one has to **distinguish two** elements in the **papacy**: the **formal**, that is, the **office** and the **material**, the **designation** of the person. The **cardinals** give it to the elected Pope **not** in the **formal** but in the **material** sense. The **Church** cannot change the **nature** of **papal** authority, diminish or **increase** it. However, **she** can do something about the **identification** of the **person** by regulating the manner of **election**. For only the one who **established**

it can **change** the authority, and in the case of the **Pope** it is **God** himself. In the **Church**, **papal** authority is **superior** to any **other** authority, and therefore it is the **foundation** of the Church. Whoever **changes** it **falls** into **heresy**. It is also **not diminished** by the **unworthiness** of the Pope.

If **papal** power means the **fullness** of **jurisdiction**, then so it **results** the fullness of **execution** and **judgement**. All those who claim that the **Pope** has **no executive** power over other **believers** if the **Emperor** does **not grant** it to him **err**. This would result from **Christ's** words about **humility** and **service**, and also from the **example** of **Christ**, who had **no executive** jurisdiction. **Nor** do we see **executive** jurisdiction in St. **Peter**. **Service** in the Church is supposed to be based on **love**, and this **opposes** the existence of **fear**. Therefore, one **cannot** use **executive** jurisdiction, which causes **anxiety**. **Priests** should **resist evil** with prayers and **tears**, **not** with **temporal** power. The **Pope** should **not** even **interfere** in **secular** matters. In response, the **power** of the **keys** must be **invoked**, which concerns **earth** and **heaven**, and therefore **includes executive** jurisdiction. **Matthew** 18:15-18 speaks of **denouncing** the **Church** of the **errant**. It is clear that the Church may **pass judgment** in such a **case**, since even we will **judge angels**. **Peter**, defending **Christ**, **drew** his **sword** and struck the high priest's **servant**, so he was **aware** of the **executive** power to be **punished**. In another place he says, "Lord, here are **two swords**". (Lk. 22:38), which symbolizes **spiritual** and **secular** power. **Sheep pasturing cannot** be achieved without **executive** power. It is **necessary** to take **care** of **earthly** aid, **resist opponents** and **punish** those who sin. Saint **Paul** gave some **adulterer** to **Satan** to lose his body in order to **save** his **spirit** (1 Cor. 4:21). All the **general councils condemned** and cursed the **heretics: Arius, Nestorius, Eutyches**. Similarly, the Holy **See** did with **Marseilles** of Padua or **John** of Jandun. Having **executive jurisdiction** belongs to every **total power**, and the power in the Church is **perfect**. The **law** **not** only **commands**, prohibits or **allows**, but also **punishes**.

As for the **origin** of the **jurisdictional** authority from the **Emperor**, it must be said that the exercise of **jurisdiction** was far **ahead** of the **Catholic emperors**. The **emperors** themselves were **punished** and even **deprived** of dignity by the Roman **popes**. Pope **Innocent** cursed Emperor **Arcadius**. **Christ**, who entrusted the office to Peter, also **entrusted** what the office could **not** be **fulfilled without**. "You will **make** them **princes** over all the land." (Ps. 44:17). The **prohibition** of **superiority** essentially **concerns** the **way** in which **pagan tyranny** exercises power. Christ confirmed that **all authority** is given to **him** in heaven and on **earth** (Mt. 18:18). **Christ's** ministry does **not remove executive** jurisdiction. Christ gave **not** only **advice** but also **commandments** about the **sacraments** and life's **conduct**. He **commanded baptism**, the **Eucharist** and penance and mutual **love**. He who does **not listen** to this will be found **guilty** and **punished**. He **expelled merchants** from the **temple**, thus showing **executive** jurisdiction. He often **referred** to the **punishment** of condemnation. **Punishment** does **not oppose love**, and one without the other disappears. It is only about the **exclusion** of **tyrannical** power. Besides, the **priest's non-use** of **military** force does **not** mean a **lack** of **executive spiritual** jurisdiction. **No coercion** is used to **convert**, but **punishment** is applied to **believers**. Finally, the **settlement of disputes** between persons especially **ecclesiastical** is **not** an **entanglement** in **secular** matters. For it is a **defect** of **quarrelsomeness**, and a settlement of a dispute caused by **love** is another thing.

All **Christians** should **obey** the Roman **Pope**. The Apostle says, "**Obey** your **superiors** and be subject to them". (Hebrew 13:17). The **Roman** Pope is the **head** of **all** the faithful, hence he is **entitled** to be obeyed by everyone from **God's law**. This is expressed in **reverence**, the **acceptance** of orders and the **recognition** of judgments. Saint **Thomas** says that **submission** to the Pope is **necessary** for **salvation** because it involves **listening** to the **voice** of **Christ**. **Peter's faith** in the Savior is the **foundation** of the Church. He thus **rejects** the **error** of the **Greeks** who claim that the **clergy** gathered at the **Council** are **not obliged** to submit to the **Pope**, as if the **sheep** gathered in **one** were **not subject** to the **shepherd** or **sons** or disciples gathered together meant more than a **teacher** or father. **Suspension** of obedience

is also **not allowed**, because it **smells** of **schism**, it sets a **bad example** for others and is **subject** to **punishment**. Only because of **heresy** or forbidden **partiality** can the **Pope** be **accused**. If the Pope **orders** something **contrary** to **Scripture**, articles of faith or the **truthfulness** of the sacraments, the commandments of **natural** or divine **law**, he should **not** be **obeyed**, and he should be **despised**. Some people explain that in the **Old** Covenant, the **priesthood** was **subject** to **royal** authority, but the **law** was then **applicable** to **carnal** people and those living in the **flesh**, hence **secular** authority was also more **important**. In the **New** Law, the **opposite** is true; the **priesthood** is more **important** than the **empire** and **spiritual** authority **prevails** over **bodily** authority. Whoever, therefore, would **argue** that it is possible **not** to **listen** to the **papal** orders, according to the **decrees** of Pope **Nicholas**, should be **cursed**.

The **designation** of St. Peter's **successor** should be made by **choice** rather than by **bodily inheritance** or by decision of the **predecessor**. This is because the **character** of the **Law** has **changed** in the **Old** and **New** Testaments. With it, the **form** of **appointing** the person of the **High** Priest also **changes**. In the **Old** Testament, this was done by **inheritance** of descent, or **flesh**. In the **New** Testament, already **spiritually** understood, it is done by **choice**. Jesus **Christ** was **not** of the **generation** of **Levi** to whom the **priesthood** belonged, but of **Judah**. The evangelical **priesthood** is **universal**, if the **high** priest was called by **inheritance**, there would always be **harm** to some **nation**. The **Pope** should be the most **perfect ruler** in **virtue**, so the **best** way is to **choose** after mature **consideration**. **Christ** provided **Peter** for his **Church**, but did **not** provide for his **successor** by **name**, but **left** the **choice** to the **Church**. It seems, therefore, that by **natural law**, and yet of **divine**, the **Pope** does **not** make a **successor** to himself either **after death** or after **resignation**. It would **not** be **appropriate** for the **Pope** to **appoint** his **successor**, just because of the **danger** of an **error** of his judgment. Only **Christ** could **appoint** and establish **Peter** **without error**. **Peter** appointed his **successor**, **Clement**, but this was done by the **agreement** of **all**, the **clergy** and the **people**. The Holy **Fathers** **ordered** that **no** one should **establish** a **successor** for himself, therefore **Clement** was to **renounce** the papacy to be elected **Linus**. The **testimony** of the **people** is taken into account in the **election**, which is **right**.

Fullness of power

The Roman **Pope** has **full power** in the Church. This is because of the **extent** of his power and the **multitude** of **matters** in which he must take **care** of **all** the faithful. Just as **Christ** received from the **Father** **all authority** and power, to whom **all knees** are kneeling (Phil. 2:15), so he entrusted it **to Peter** and his **successors**. Just as he **denied** Jesus **three times**, so in the words of Christ, having **converted** himself, he **confirmed** the **fullness** of power. The **fullness** of power does **not** mean that it is **essentially** like the **divine** seriousness or the most **sublime** one that we see in **Christ**. The **servants** of the Church are established in the Church **founded** by **God**, so their **power** is **limited** by the **nature** of **creation** and the nature of the **Church**. The **Church's** establishment consists of **faith** and the **sacraments**, and therefore her **servants** do **not** **issue** **new** articles of **faith**, nor do they **change** the present ones, nor do they establish new **sacraments**, nor do they **remove** those already **established**, for this **falls only** under the authority of **Christ** himself. The **Pope** **cannot** **dispense** from **baptism** to salvation or from **confession** to forgiveness of sins. The **fullness** of power that exists in the **Pope** is the fullness of **servant** power **necessary** to **govern** the Church and to bring about the **salvation** of the faithful. So it concerns **everything** that is **necessary** for people to be **saved**. It involves the corresponding **sublimity** of papal **dignity** as a **prince** of bishops, **heir** to the apostles, the **high priest**. In its **extensiveness**, this power embraces the **whole** ring of the **earth**, **no** believer is taken **out of** it. It also manifests itself in the power of the **keys** in the forum of **conscience**, embracing all **places**, **persons** and **cases**. Also in the **external** forum, the Pope can **judge** all **persons** of the Christian **world**, **regardless** of their condition and **location**, and judge **all** the **Churches**, and **remove** **evil** with **punishment** and root out. He is to **tear** out,

demolish and destroy the **kingdom** of the **devil** and **build** up the **Church** and plant the good (Jer. 1:10). It is up to him to **remove** everything that **opposes** the attainment of heavenly **happiness** and to **support** and order what **contributes** to it. **Papal** authority is the only one to **remove bishops**. It **exceeds** all **human, secular** and **spiritual** power. It can directly **affect every** Christian as an **ordinary shepherd** and superior, if he declares so. In this it reminds us of the **power** of **God** Himself, who does much through **secondary causes**, but **sometimes omits** the order of those causes, acting **directly**. He can **take** the **lower** superiors **out of** the **higher** authority, the **abbots** out of the **bishop**. He is **not** bound by the **laws** he has **established**, as well as by the **canons** of the holy **councils**, but can act **beyond** the law and existing statutes, **dispensing** from **conditions** according to the **need** of time or **place**. Whatever is **decided** in the **Church** by the **prelates** can be **dispensed** with by the Pope in the sense of **positive** human **law**, but **cannot** dispense from God's and **natural law**. It can also **dispense** from **human** acts, namely **vows** and **oaths**. The Pope fully **substitutes** for **Christ** in the whole **Church**. The Pope also has **authority** in the **administration** and direction of Church **affairs**. Other **superiors** have a **limited** authority. He may, **without** anyone's **consent**, **dispose** of **all** the **things** of a given **Church**, **transfer** property, if only for a **just cause**. He can **give** some of the **functions** of **higher** ordination to those with only **lower** ordinations, such as allowing the sacrament of **Confirmation** to be given by simple **priests**. He **grants** full **indulgences** to every **believer** in the world as he wishes for a **legitimate** reason. He has the authority over the entire **ecclesiastical order** as to ecclesiastical **dignities**, he **distributes** the **benefits** and the entire **churches**. The Pope's **full** power proves itself in the **canonization** of saints, which belongs **exclusively** to **him** as judge and **ruler** of the **universal** Church. Ultimately, as Saint **Bernard** explains, he is to be a **sign** of **justice**, a model of **holiness**, an example of piety, a **defender** of the faith, a teacher of the pagans, a **leader** of Christians, a friend of the spouse, who ordains the clergy, a shepherd of peoples, a master of the **unwise**, the escape of the oppressed, a spokesman for the poor, the hope of servants, guardian of minors, judge of widows, **eye** of the blind, tongue of the mute, staff of the old, avenger of crimes, fear of the wicked, glory of the good, **scepter** of powers, hammer of tyrants, father of kings, measure of laws, giver of canons, salt of the earth, light of the world, **priest** of the Most High, **deputy** of Christ, **anointed** by the Lord.

Only the **Roman** Pope has **full power** in the Church. Saint **Ambrose** gives an interpretation that **Peter** is given **jurisdiction** when he is told by Christ to **fish** by casting a **rod** (Mt. 17:26). He is the **only** one who fishes this **way**, the **others** fish with a **net**. Only the **Roman** Pope in the whole body of the universal Church is, after Christ, the **mysterious head** to rule and **direct** the **whole** of the faithful, so only he has **full** power. Christ called him **Kefas** (Jn. 1:42), which according to **Anaclet** and **Isidore** interprets the **head**. Only Peter is the **General Vicar** of Christ. He is the direct **superior** in the whole **hierarchy**. The **authority** in the Church is **monarchic** and in the **Pope** there is its **fullness** because we are dealing with one **sheepfold** and one **shepherd**. Since the Pope's authority is **full**, it means that **no one else** has such authority, **neither** have the **apostles** received full authority. It is **concentrated** in the **person** of the Pope, and is **not** separated into **several** people, although the **Pope** may **separate** offices.

The **authority** of **all superiors** in the Church comes **from** the **Pope** **directly** or **indirectly** with reference to other **apostles**. **Bishops** receive their authority of **jurisdiction** **from** Christ through **Peter**. If they received the authority **directly**, the **source** of that authority would **not** be in **one person**. Whatever Christ **wishes** all the **Apostles** to have in **common**, he **gives** it **through Peter**. **Peter** therefore received his authority for **others** as **well**. There is a **fullness** of senses in the **head**, and from it the **other** members receive a **sense** of **movement** and direction. To the **other** apostles, **Christ** did **not designate** the **subjects** as **sheep**, and therefore did **not directly** give them the **power** of guidance. He did **not** directly **divide** the **peoples** among the **apostles**. Just as **Moses** was the ruler of **all** the **people** of Israel, so **Peter** was appointed **bishop** of the whole **world**. Since **Moses** chose **70** men to **rule**, and further established **centurions**, **fifties** and **tenths** as tribunes, and gave them by his **authority**, so the Bishop of **Rome** gives

from his authority to all **superiors**. The Council of **Chalcedon** defined Pope **Leo** as the Holy **Father**, **apostolic** and **ecumenical**, universal patriarch. The relationship of **authority** of **other bishops** and **superiors** to the Pope **resembles** that of **branches** to the **trunk** and root, **rays** to the **sun** or streams to the source. The Pope **divides** the **bishoprics**, **enlarges** their area, and **establishes** new **churches**. If it came **directly** from **Christ**, he could **not** make these **changes**. If the authority of the **jurisdiction** was **directly** from **Christ**, like the authority of **ordination**, then the **Pope** could **not** give or **take** it **away**. For the **Pope** does **not** have **full** power over the authority of **ordination**, as he **does** over the authority of **jurisdiction**. Otherwise, those **appointed** by the bishop would also claim the **right** to divine **jurisdiction**. The Pope **could not** send **legates** or give judges in **dioceses**, as is **not** the case with earthly **kings** and **princes**.

The answer to these **allegations** presupposes that the **bishops' jurisdictional** authority **not** only over **execution** and use but also over **substance** comes **from** the **Roman** Pope. It should be remembered that **all** the **Churches** originated from the **Roman** one and also took **gravity** from it, as Pope **Vigilius** writes. The **Roman** Church also **established** **patriarchs**, metropolitans and **archbishops**. Furthermore, the **Roman** Church has established **bishops** throughout **Italy**, Gaul, Spain and **Africa**. In addition, it assigned its **tasks** to other Churches as to **priority** and **dignity**. In order to **clarify** and respond to the accusations, it is necessary to **distinguish** between the **fact** that **power** can be **directly** derived from someone else in **two ways**: either in terms of **direct power**, or in terms of the **directness** of the **entities** from which it is **derived**. In the **first** sense, the point is that **all** power, seriousness, **authority** and jurisdiction that is of the **Pope** or of **any** other **prelate** is directly from **Christ** and can only be **given** by **him** because it acts by the power of the **first cause**. In the **second** way, someone **receives** some power directly **from Christ**, when there is **no other intermediary** between the recipient of power and Christ himself. In this sense, **only Peter** received the power of **jurisdiction** directly **from** Christ. Christ, if he wanted something **shared** with other **apostles** with Peter, always gave them **through** him. The authority of **jurisdiction**, expressed in the words "**whatever** you bind", is rather an **announcement** of the **future** receiving of this authority, as is the announcement of Peter's **primacy**. **Before** the **Passion** of **Christ**, **none** of the apostles carried out **acts** of **jurisdiction**, especially since they were **not** yet **priests**. To **send out** to the whole world does **not** yet mean giving the **authority** of the **jurisdiction**, nor is it the authority to perform **miracles**, baptism or **priesthood**.

The **apostles** are the **bridegrooms** because they are the **servants** of the **only** Bridegroom, cooperating **externally** in the **birth** of spiritual sons. The **Pope** is the **Spouse** of the **whole Church** and the **Bishop** of his **diocesan** Church. **Bishops** in their Churches have **priority** to **announce** the **decision** of the **Pope** or the **Council**, but this does **not** mean that they **make** the decision. **Bishops** together with the **Pope** are **equal** in **dignity** as priests, but when we speak of **jurisdiction**, he is the **high priest**. Like the **angels**, they have **equal** access to the **view** of **God's** essence, but in the **revelation** of the mystery of **grace** they are **subordinated** to one another. It is said that it is the Holy **Spirit** who calls to **power** in the **Church**, which is **true**, but **not** in the sense of **direct establishment**, but in the sense of **inspiration**. The claim that the **bishops** are **not vicars** of the **Pope** must also be **rejected**, because after all, even the **legates** are often the **ordinaries** in their Churches, and they are at the **side** of the **Pope**. The **mistake** of **equating** the bishop with the **pope** in the **jurisdictional** authority is the mistake of **equating** **pastors** with **bishops**. The **pastors** are the **helpers** of the bishops, who are mainly **entrusted** with the **care** of the people. Pope **Clement** reminded the **priests**, deacons and all other clerics **not** to do anything **without** the permission of their own **bishop**, **not** to celebrate **masses**, **not** to **baptize**, etc., so they **cannot** have power **directly** from **Christ**. Christ **directly** established one **pastor**, namely **Peter**, and then **entrusted** him with the **establishment** of **other** pastors. Christ's **disciples** as priests or **deacons** did **not** have the status of **pastors** simply because they were called **disciples**, neither with regard to **ordination** nor with regard to **care** for a particular **parish**. Although the state of **disciples** was a **figure** of the state

of **pastors**, like the apostles before the **Passion** they did **not** have the state of **bishops**. According to **Hieronymus'** account, St. **Mark**, one of the most eminent **disciples**, cut off his **finger** to be considered **unworthy** of the **priesthood**. Thus, even if **Christ** had first **established** his disciples as **pastors**, he did **not** keep any further **establishment**, but entrusted his **General Vicar**. It would be very **strange** that **Christ** should **directly** appoint all the other **shepherds** in **detail** around the **world**. Immediately after the **sending** of the Holy **Spirit**, the **apostles** do **not teach** except **Peter**, because they have **not** yet been **ordained**. The **authority** given to them **before** the **Passion** to **teach** wherever Christ intended to come **ceased** during the **Passion**, because all have **departed** from **faith**, as Peter de **Palude** teaches. Therefore, **after** the **Resurrection**, they received **again** the power to **teach** all **nations**. All the **apostles** and disciples were **not always** together with **Christ** at particular **moments** of preaching. As for the **authority** of ordinary jurisdiction held by **bishops** or **pastors**, one must **agree** that this is the case in the forum of **conscience**. After all, the **Pope** can give **ordinary jurisdiction** **not** only to an **individual**, but to entire **Churches** and monasteries. The state of the **pastors** and **bishops** was **established** by **God** in **two** ways. **First**, through **Christ** in **general** in seed and **power**, in **Peter**, who was the true **pastor** of every **parish** and **diocese**. **Secondly**, by the Holy **Spirit**, through whose **inspiration** the **apostles** in the original Church set up **bishops** in dioceses and **presbyters** in parishes. After the **death** of the **Pope**, the **cause** of power in the Church does **not disappear**, because the papal **see** does not **die**.

The **Pope** is the **direct judge** of all the **faithful** throughout the **world**. He **can** do what the **lower** prelates do. The Pope has **universal** power, which in **every people** he can do **better** and more **perfectly** what the **lower** superiors can **do**, also **without asking** them, just as **God** uses the **secondary** causes, but he can act **directly**. By **setting up** a **subordinate**, the **Pope** does **not** lose his **own** power. In relation to the faithful, it is possible for there to be **two ordinary** authorities to which a given **faithful** is **subject**, although these **authorities** themselves **must** be mutually **subordinated**. Therefore, there is **no contradiction** in the fact that **parishioners** are subject to their **pastor**, bishop and **pope**.

In addition to the **Roman Pope**, other **prelates** are **necessary** in the Church. **Direct papal** authority in the Church does **not abolish** the necessity of **lower** superiors. It is **impossible** for **one** man to directly **govern** the **whole Christian** people. There are **many intermediary** causes in the world in addition to the **first cause**, and the same should also be **true** in the **Church**. **Ecclesiastical** authority becomes more **noble** when people **participate** in it in large **numbers**, becoming the **dispensers** of God's **mysteries**. The **variety** of persons distributed in different **offices** reveals the **power** and grace of the **Church** of God. Various **superiors** dependent **on** the Holy **See** serve in **obedience** to the **orders** and in **punishing** abuses. They are therefore to **unite** with the Holy **See** in these things. **All priests** and believers are to **support** the **Pope** in his **needs**, as far as possible.

Some claim that the **full** power of the **keys** is **not** only in the **Pope**, but also in the universal **Church** and in the **Council**, though in **different ways**. In the **Pope** as the entity receiving and **exercising power**, in the **Church** as an **object containing** it causally and purposefully, and in the General **Council** as a **model** of power and proper **management**. However, this **reasoning** can lead to **harmful** conclusions. The **Church** as such is **not** the **aim** of **papal** authority, but rather **salvation**. The **Council** is **not** so much a **model** or a mirror of the supreme **authority**, as it is the **law** of **Christ**. It **cannot** be said that the **supreme** authority in the Church **continues** in the universal **Church** as **such**, because the **laity** are **incapable** of ecclesiastical **jurisdiction**. **Power** does **not** exist in the **community** of the faithful, otherwise all the **faithful** would have to be **called** to **vote** in concrete acts of **jurisdiction**. **Christ** gave **power** to **Peter** and his **successors**, **not** to the whole **Church**. In the **formula** of **absolution**, the priest uses the words "by the **authority** of Almighty **God** and the **blessed** apostles **Peter** and **Paul**", **not** the authority of the universal **Church**.

When we say that the universal **Church** has been given the **keys**, it can be **understood, firstly**, that in the **single** members **independently**, which is the **error** of the **Waldenses**, **secondly**, that in all the **members together** on the basis of **democratic** power, **thirdly, only** in **some** of the members, and the **fullness** of power exists in **one**, namely the Roman **Pope**, and that is the **Catholic** meaning. The **fullness** of power is in the midst of the **graces freely** given, and these are **not** given to **all** members of the Church, but the **individual** members **respectively**. Sometimes **one** thing that **exists** in some **part** of the Church **extends** to the **whole** Church, saying, for instance, that the **Church baptizes**, but **not** in **all** cases it is **justified**. **Christ's** words, "you are **Kefas**," refer **only** to St. **Peter**. When Christ **asks** the people's **opinion**, **all** the apostles **answer**, but when asked, the disciples answer **through Peter**. So what was **promised to them** they receive **through Peter**. **Unity with Peter** is **necessary** to be dissolved from the **bonds** of **sins** or to enter the **gate** of the **kingdom** of heaven. Only **Peter** in Christian **iconography** is presented with the **keys**. According to **Ambrose**, Peter **accepted** pastoral authority for **himself** and all his **successors** and **prelates** called to **part** care.

Some say that what was said to **Peter** was said to him as a **type** of **Church**. It is necessary, therefore, to **understand** what it means to be a **type** or representation of something **else**. The **son** is a type of the **father**, it is by **likeness**. The **other** way is a **coincidence** or resemblance of some **property**. **Noah's** Ark symbolizes the **Church**, and the **animals** in the Ark represent all **peoples**. The **third** way is to represent someone **else** by someone else's **power** or **seriousness**, and so the **servants** in the Church represent **Christ**. Whom the **priest judges**, **God** judges. In **this sense**, it **cannot** be said that the **Pope** represents the **Church** because **he** received his **authority** directly **from Christ**, so it is then of **Christ** who is the **pope** the **substitute** and **not** the **figure** of the Church. The **fourth** way is through power of **attorney**. Someone in the **name** of someone else who **cannot participate** makes a certain **act**, for example a **choice**. In this sense **Peter** does **not** represent the **Church** either. For a **representative** does **not** gain any **dignity** from the **one** in whose name he is **acting**. The **fifth** way of being a type presupposes a mere **likeness without** the **truth** of things, for example, the **lamb** and the manna were a type of **Christ's** **body**. **Peter** has the power of the **keys** certainly **not** in this sense, for it does **not** apply to the **Church** like a **shadow** to the body. **Sixthly, typification** consists in accepting some **kind** of **benefit** or **seriousness** for oneself and **others**, on whom a given **grace** is to **flow** from the **donor's** intention. In this sense **Peter** accepted the power of the **keys** to **survive** in the **Church** to the **end** of the world, and he did so **not** only for **himself** but for all **those** on whom the power of the keys was to **flow**. In **Peter** there is a **figure** of power of all **shepherds** and their **unity**. **Seventhly**, the representation by the type is effected in a manner of **heritage**. It is said that the **bishops** figure **apostles** and the **presbyters** figure **72 disciples**. But this does **not** refer to **Peter** as a type of the **Church**, but to **Peter** as a type of **Christ**. The **eighth**, a **prince** represents the **districts**, the **king** – kingdom, **bishop** – the **Church**. What the **Pope** does, it does the **whole Church**, and where the **Pope** and the bishops **gather**, the **Church** is gathered **there**. Finally, the **city council** represents the **population** and the **senate** represents the **Roman** people. In the **Church** this may **mean** that the **College** of Cardinals represents the **Pope** in certain **matters** when the **See** is **orphaned**, and in **necessary** matters it makes a **decision**. **Peter**, when he accepted the power of the **keys**, also wore the **figure** of the **unity** of the **Church**. **No** one, therefore, can duly **repent** whom the **unity** of the Church does **not** sustain. **Schismatics** cannot resolve **from sins**. He who does **not** have the right to **bond** cannot **solve** either. If the **minister** and the confessors are **not united** in the unity of the **Church**, **confession** does not have **any effect**.

The power of the **Church's** **duration** does **not** depend on her **inner strength**, but on the strength of the **foundation** on which she is founded, which is **Christ**. The **gates** of hell do not **overcome** it, and they are **sins**, threats, flattery, **heresies**, through which the **weak** are **killed**. Those on the **sand** built their house. So to **keep** the Church in **perfection** is to keep her in **existence** by **God**. The Church is also **guarded** by **saints** and doctors who **sanctify** her with **teachings** or turn to God in constant **intercession**.

Angels guard the Church so that the **human hierarchy** is supported by the **sustenance** of the **angelic** hierarchy. "The **mountains** around it" (Ps. 124:2), which means the **preachers** of the truth: **evangelists**, apostles and prophets forming the **wall** around **Jerusalem**. Finally, the **guardians** of the Church are the **shepherds**, whose **duties** include **defending** and preserving the **fold** entrusted to them. The most **important** is the **shepherd** of the **whole** Church, that is, the **Pope**, to guard and **defend** the Church. If the **shepherds neglect** their task, the Church **will not die** because of this, but will be **tormented**, because it is constantly **watched over** by her **chief** guardian, namely **Christ**. "He who **watches** over Israel will **neither slumber** nor sleep" (Ps. 120:4). The Church has the **inner power** to **resist** destruction. We understand this by the **sword** of **spiritual jurisdiction** that punishes the **adversaries**, which is in the hands of the **prelates**. St. **Peter**, **passionate** about **defending** the Lord, **struck** the high priest's **servant** with his **sword**. This sword is **not** given to **anyone** and is **not** found in **all** the **members** together. It can also be understood to **resist** the **Adversary** in any way, and this is the case for **every** man, even **outside** the Church. According to the **natural** law, it is permitted to **resist** even by **force**, although with **moderation** in the necessary defense.

The **fullness** of power always **exists** in **some** way in the **Church**, even **after** the **death** of the **Pope**. One has to **distinguish** between **power** itself and the **actual exercise** of it. The supreme **authority** always exists in Christ, the **first head** of the Church. Besides, the **papal** authority after the **death** of the Pope **continues** in the **Holy See**. There is a **change** of **presidents**, of **popes** by natural or **civil** death, but the **papal authority** in the Church **remains**, as does the **empire** after the death of the **emperor**. The **papal** power **lasts** in **possibility**, that is to say, the Church has the **power** to **choose** the **person** who will assume this dignity. Although the **papal seat** is **orphaned** after the death of the Pope, **no** one can **fully** **replace** him in the **exercise** of his power. But the Church **suffers no harm** if orphaned for a **few days**, as **officials** of the Roman **Curia** and the College of **Cardinals** show sufficient **care**.

The Pope's jurisdiction is superior to the whole Church

The **Pope** in virtue of his **jurisdiction** and power **exceeds** the whole **universal Church**. Saint **Bernard** interprets the words "the **place** where you **stand** is the **Holy Land**" (Exodus 3:5) as the **residence** of the **Prince** of the Apostles. **Against** this, the accusation is made that the **Pope** is only **part** of the **Church** and that **part** is **not** greater **than** the **whole**. The Church is a **mother** and the **Pope** is a **son** of the Church. The **Church cannot err**, and the **Pope can** err. But it must be remembered that this is about the **authority** of the **jurisdiction**, **not** about **personal** holiness, in which **any** member of the Church **can** be **holier** than the **Pope**. It is possible to receive such a **grace** which **elevates** a **member** **above** the **whole** body and, in this sense, **surpasses** all **others**, although as such one is **not superior** to the whole. One **prophet** may be **greater** than **others**, or one **doctor** the **wisest** of all. The **head** even as **part** of the body is **superior** to the **other** members. This is particularly evident from the example of **Christ**, who **cannot** be **less perfect** in grace or authority than the **Church** herself, even though he is **her** head. In Christ the **spiritual good** is **not** partial, but **total**. This also applies to the **Pope**, who on the side of **virtue** brings only **partial** goodness to the Church and is **not superior** to the whole body of the Church, but in the authority of the **jurisdiction**, **gratuitously** given grace far **exceeds** the **whole** other **Church**. From this point of view he is **not a member** of the Church, because his **authority** is **not partial**, but **complete**. It **surpasses** all the **other** members in this aspect taken **together**. The **whole** is **greater** than a **part** in the sense of an **integral** whole, not a **potential** one. It is a **measurable** or numerical whole, but **not a powerful** one. One **force** can act on many **objects**. Otherwise the Church would be **greater** than **Christ**, who is her **head**. Everything is **subject** to the **humanity** of **Christ** (Eph. 1:22). Saint **Thomas**, considering the relationship between the **mystical** body of Christ and the **Body** of Christ, says that the **mystical** body, when taken with **its head**, is **better** than the **true** body, provided that the **Body** of **Christ** is taken **without deity**, because God and **all creatures** are **no** better than **God** himself. But if you take the

mystical body of Christ **without Christ**, then the **Body** of Christ is more **noble**. In any case, even the Blessed **Virgin** is **more** elevated and **dignified** than the **rest** of the **Church**. She has the **moon under** her feet, the **Church**. The **Pope** is therefore the **whole** Church **virtually**, because there is the **fullness** of ecclesiastical **power** in him, just as, according to **Ambrose**, the whole **man** is in his **head**. The highest **power** contains the **amount** of **all other** powers. The power of the Church is **not** a whole **composed** of **partial** powers, but has the **whole** in **one** subject. In the **amount** of power, the **Pope** is **above** all the **rest** of the Church. When it comes to the relationship of **wisdom** and **holiness** to power, it does **not** depend **on them**. For among **people**, the degree of **sanctity** is **uncertain** and can **change**. Then there would be **no stability** in ecclesiastical **authority**. Only the **saints** could hold **power** in the Church, which is the **mistake** of the **Waldenses** and Wickliff. **Paul** would be **greater** than **Peter** if he had received more **wisdom**. Some **laymen** are **wiser** and **holier** than many prelates. It is **impossible** for one to be for **some time** the **wisest** and holiest in the whole Church. According to the **Waldenses**, he would be the **Pope**.

Understanding the **motherhood** of the **Church** and relations to the **papacy**. The **Church** is a **mother** because she constantly **gives birth** to Christians. This is done **through baptism**, the **effectiveness** of which is carried out in the **faith** of the Church. In **childbirth**, the power of the **father** works **together**, and the power of the **mother** as if **disposable**, so in **spiritual** childbirth the most **important** thing is **God's** power, as if **semen**. **Faith** mainly works in the **sacraments**, which are its **instruments**, linking to the **main cause**. The **tool** does **not** receive **power**, but **connects** with the main **cause**. The **power**, on the other hand, is somehow **poured** into the **tool**. The **effectiveness** of the **sacraments** consists of **three** things: the establishment of **God** as the **principal** agent, the **Passion** of Christ as the **meritorious** cause, and **faith** as the connecting **tool** with the principal agent. The **faith** of the **Church** is therefore the **disposition** to achieve the **effects** of the **sacrament**. Thus in **spiritual** birth the **father** is **God** and the **Church** is the **mother**. When a **heretic baptizes** or an **infidel**, if he only intends to do what the Church does, he gives **birth** to **Christ** and the **Church**, **not** to **heresy**. Just as **Jacob** gave **birth** to sons by **free** women and **slaves**, so **Christ** gives birth by **Catholics** and **heretics** to the **good** or the **evil**. In such an approach, there is **no** reason to claim that the **Church** is of a **higher** authority or jurisdiction than the **Roman Pope**. Although the **Church** as such is attributed the **trait** of **motherhood**, the **servants** nevertheless have the **trait** of **fatherhood**. The **father** is replaced by the one who **baptizes**, and the **mother** – by the **water** of **baptism**. The feature of **paternity** is most closely **attributed** to God's supreme **servant**, the **Roman Pope**, which is why he is called **father** over **fathers**. So in one sense, he is a **son** of the **Church**, in another **he** is the **father**. One can be **by birth** the **son** of a given **woman**, and **spiritually** her **father**. **Christ** was sometimes called the **son** of the **Church** or the **son** of the Blessed **Virgin**, and yet with the **dignity** of power he **outranks** all **mothers**. Likewise, the **Pope** is a **son** of the **Church** because he is **reborn** through the sacrament of **baptism**. Nevertheless, he is the **father** of the **Church** and the **greatest** when he writes to the **faithful**: **beloved sons**. There is **nothing inappropriate** in calling him a **prince**, head, **shepherd** and **teacher** of the Church. Likewise, **bishops** are **fathers**, even though the **Church** has **born** and established them in their **capitals**. **Christ** was the son and **father** of **David**, the **son** of the Blessed **Virgin** and the **father** of her. Similarly, the **bishop** is the **son** of the woman of whom he is the spiritual **father**. The **Pope** used to come to the **faithful** like a **mother** with help. All **bishops** refer to the Holy **See** in some more serious **matters**. They resort to her like to a **mother**.

The Church is a **lady** (Lm 1:1), hence the difficulty with the **pope** as a **servant**, not a **master**. The community of the Church **scattered** around the world or **gathered** on the **synod** is the **lady** of the peoples and **duchess** of the lands. The Church does **not** reign as a **single** community in all its **members**, but in the **prelates**, and especially in the **highest** of them, the **Roman Pope**. For the Church's **regime** is **monarchical**. It is **not**, of course, about the **dominion** over **slaves**, but about **leadership**, when even the **father** is called the **master** of children. In this way, the **reign** would even exist in a state of **primary**

justice, just as it exists among the **angels**, of whom one **choir** is called the **states**. In the **second** sense, you can be **both master** and **servant**, serving for the **benefit** of your **subjects**. This also applies to the **rule** over the **things** of the Church. The Church is **queen**, which we understand in **two** ways because of her good **self-government**. In this sense, the **pious** and rational **soul** is the **queen**. this case refers to the **grace** that makes God **pleased**: "The **queen** at your **right** hand in golden clothes" (Psalm 44:10). It is about the **gold** of love and the **multitude** of merits, in which **not all** the members of the Church **last**. **Secondly**, the name **queen** is attributed to the **Church** because of the **superiority** that exists in her **superiors**, especially the Roman **Pope**. **Kings** are called **apostles**, and **daughters** are all **Churches** born of their faith.

Except in the case of **heresy**, the Roman **Pope** has **no higher judge** on earth. David says, "I have sinned against **you alone**." (Ps. 50:6) Because as a **king** he is **greater** than all. Only **by God** should he be **punished**. If **one** of the people goes **astray**, he **sins** against God and the **king**. Also the **Council cannot** judge the **Pope**, because the **power** of the **Council** comes **from** the power of the **Pope**. One **cannot** go on **endlessly** in the order of **origin**, also with regard to the **power** of **punishment** in the order of the Church, one must come to the **one** who is to **judge** and correct **everyone**, and he **cannot** be **judged** by anyone in this order. Whose case is **reserved** solely to **God**, this one has **no judge** on earth. The one from whom **no appeal** is permitted has **no superior** judge on **earth**, and no appeal is permitted from the **Pope**. The **Scriptures** also confirm the **impossibility** of assaulting the **highest**, for example, the **king**. **David** was chased by **Saul**, but he was **afraid** to **strike** directly at him, because he had the **image** of God in him. Pope **Anacletus** says that **God reserved** the **rejection** of the **popes** to himself, although he gave their **election** to the **priests**. Likewise, **Boniface** says that **no** one should dare to **accuse** the **Pope** unless he is caught abandoning the **faith**. *Nemo iudicabit primam sedem*. **Innocent III** in the sermon of the Pope's **consecration** stated that **faith** was **necessary** for **him**, because of **other** sins he has **God** as a **judge**, and only because of **sin** in **faith** can he be **judged** by the **Church**. The **Synod** gathered in **Rome** because of Pope **Marcellin**, since out of **fear** of **death**, he **incensed** idols. The Pope **confessed** his **guilt** and declared his willingness to accept **repentance**, whatever the **fathers** of the Synod would want to impose on him. The Synod **did not dare** to **pass** judgment on him.

Some claim that the **Pope** is **under** the jurisdiction of the **Emperor**, as was **Christ** as a **mortal** man when he told **Pilate** that power **over** him had been given him **from above**. The **Emperor** was also the **judge** of St. **Peter** and St. **Paul**, who **appealed** to the Emperor. However, the Eighth General **Council** **opposed** this. The **Christian** Emperor **Constantine** did **not** want to **judge** the **clergy**. Pope **John** recalled that the **emperor**, if he is a **Catholic**, is a **son**, **not** a **ruler** of the Church. A **son** cannot **judge** a **father**. **Innocent III**, interpreting the passage about the **creation** by God of **two bodies** bigger and **smaller**, attributes **bigger** to the **Pope** and **smaller** to **kings**. The **Emperor**, who made a **donation** to the Church from **temporal** goods, did **not** make the **Pope** a **vassal** or an eternal **leaseholder**. **Christ** came under the **emperor's** jurisdiction **not** out of **customary** law, but **accepted** it **voluntarily** out of love and **humility**. The same was **true** of the prescriptions of the **Law**, to which he **voluntarily** wanted to submit himself in order to **free others** from them. **Pilate** did **not judge** Christ as a **public** person because of his **office**, but as a **private** person, accused as an **evildoer**. From the moment of his **conception**, **Christ** was appointed the **universal judge** of the living and the **dead** (Acts 10:42). He claimed for himself that he was **given** all **authority** in heaven and on **earth**. Also with regard to the **payment** of **taxes**, it seems that **Christ** **proves** that he is **not obliged** to do so (Mt. 17:24-26). God **allowed** other **emperors** and lay judges to **kill** many **martyrs**, but it does **not** follow that they were **ordinary judges** of these **martyrs**. Saint **Bernard** explains that there is a great **difference** between the **ordered**, *ordinatus* and the ordinary, *ordinarius*. What has been **permitted** by **God** must be **ordered**, but **not** everything is **ordinary**. The **ordinary** must be ordered according to **general law** or nationwide order. **Constantine** did **not** give the **Pope** **power**, but only **confirmed** it. **Paul's** appeal to the **Emperor** consisted in

appealing to the Emperor as the **ordinary superior** of **those** from whom he **suffered** harm. Otherwise, the entire **clergy** and the **Pope** would be **subject** to the **Emperor**. St. **Paul rebuked** the **Corinthians'** attitude that they dared to **use** the **courts** of heathen **judges** (1 Corinthians 6:1).

Others claim that the **Pope**, although **not subject** to the Emperor's jurisdiction, could be **accused** and **punished** by the universal **Church** for **any** manifest **misconduct** that would **scandal** the Church. This is shown in the passage on **fraternal correction** (Mt. 18:17) and **Peter's** admonition by **Paul**. The **Pope** is a **member** of the Church who, if **rotten**, should be **cut off**. This would **apply** not only to **heresy**, but **also** to other overt **transgressions**. Otherwise the **Church** would be **badly cared** for by Christ, for the **Pope** could **try** to **destroy** or scorn her, and the Church could **not resist** it. By analogy, if the **Pope** tried to **kill someone**, he should be **prevented**. If, therefore, he blatantly **undermines** the Church by **killing souls** in this way, anyone can and **should hinder** him. The **answer** to this accusation first of all contains a reminder that the Pope **cannot** be **judged** both by **individuals** and **communities**, and thus the **entire Church**. It does **not** matter whether it is about individual **groups** and their **names**, like the **people**, the **clergy** or the **Council**. The **fraternal admonition** of the **Pope** is **possible** in the sense of a simple **instruction**, while the **second** part, which presupposes **bringing** to the **Church**, does **not refer** to him. The Church **cannot impose** punishment on him. This is mentioned by **Albert the Great**, St. **Thomas** and others. It remains, therefore, to **pray** for him to **correct** himself or to be **taken away** so that he does **not destroy** the Church by his **example**. **Paul's opposition** to Peter was to **secure** the **faith**, and in this case it is **necessary**. If there was a **danger of faith**, the universal **Church** or the **Council** could **oppose** the Roman **Pope**. In **Paul's** case there was **love** and **freedom**, and in **Peter's** case there was **humility**, who **accepted** the admonition. To **invoke** the case of the Council of **Constance** against the situation of the Church and to draw **conclusions** upon all councils is **false**. After the **election** of **Martin V**, the **Council** asked the **Pope** to **approve** and legitimize everything it had done.

The Pope the sinner and heretic

The **Pope** who admits **heresy** becomes **smaller** than every **believer** and can be **judged** by the **Church**, that is, **proclaimed** to be judged by **God**. By openly and **stubbornly** defending **heresy**, he **falls out** of the **papacy** by law itself. The **Church** is **built** upon the **faith** of **Christ**. Whoever, therefore, **departs** from the **rock**, namely Christ, or his faith, **departs** from the **Church** and its **authority**, of which the **Pope** is the **name**. **Schismatics** have **sacramental authority**, although they **cannot legitimately** use it, but they **lose** the **authority** of jurisdiction, because it is **not** given by **ordination**, so they **cannot absolve**, curse, grant **indulgences** and the like, if they do so, it has **no effect**. Because of **heresy**, the **Pope** is **not removed** by the Council, but rather **proclaimed not** to be **Pope**, because he **fell** into **heresy** and persists in it. When the Church has a **heretic** or **schismatic shepherd**, it is understood that she is **orphaned**. The sin of **heresy** or unbelief is **distinguished** from **other** sins according to the words of Christ "**whoever denies** me before men will deny him and I before my **Father**" (Mt. 10:33). About **other sins**, Christ says that the **Pharisees** have sat on the **seat** of **Moses**, **observe everything** they command. Do not, therefore, **reject** the **evil** shepherds who have **good teaching**. While **Christ** **names** the members who **should** be **cut off** because of the **scandal**, He does **not name** the **head**, because after cutting off these members **life** may **still last**. The **Pope** becomes a **rotten member** by **bad manners**, but he **cannot infect** the **whole** body because the Holy **Spirit**, through whom the **body** of the Church **lives** and grows and on whom **salvation depends**, does **not allow** it. For it is one thing to **resist** the one who **wants** to **destroy** the community, and another to **punish** him, that is, to **act** as a **higher judge**. The **infamous** Pope is obliged to **cleanse** himself out of the duty of **conscience**, and **not** because someone is a **judge** in his affairs. This was the case with **Sixtus III**, Pope **Leo**, **Damasus**. Pope **Marcellin**, who by an act of **idolatry** has **offended** the whole **Church**, was **not judged** by the **Council**, but by his **own judgment**. He **confessed** his fault and **submitted** to the Council, which, however, **did not** want to **judge** him. The

persecution of believers **broke** out and **Marcelin** was **beheaded**. **Athanasius** was **struck** down by God. However, one **cannot** compare cases of judgments of **anti-popes** by the Church. **John XII** was **not filed**, but after the **admonition** of Otto and the cardinals he **renounced** the papacy.

Can the Pope **delegate** or give power to **someone** to become **his judge**? According to the **decrees** and statements of **doctors**, in **no way** can the **Pope** submit to **another** person or **grant** such **authority** to any **college** and preserve his dignity. **No one** in an **external** court can pronounce **a curse on himself** or entrust another to **curse** him. **He** can **only** do so in the forum of **conscience**, **entrusting** the other person with **absolution**. He would then **speak** out **against God's** ordinance and **cease** to be the **superior** of all. For the commissioned **authority cannot** be **changed** without the **harm** of the commissioner, except with **his consent**. The **Pope cannot** do what is **contrary**, and such an act would be contrary to his **superiority** over all. Furthermore, the **Pope** must **not seek** anything that would **diminish** his authority or **impair** his apostolic dignity.

The **remedies** to the Pope who **scandalizes** the Church with his **bad morals**. The **first** is humble instruction and **fraternal** gentle **correction**. Above all, he should be sweetly **admonished** by **cardinals** and other eminent **prelates**, priests and **religious** men. The **second** means is pious **prayer**. By order of the **prelates** of the Church, all the **faithful** should **pray** to God **for the Pope**, that the **Lord** may **enlighten** him or **take** him **away**. The **constant** prayer of the **just** man has great **power**. St. **Thomas** refers to cases of **biblical** prayers for the cruel King **Ahasuerus** or **Nebuchadnezzar**, which have proved very **effective**. The **third** remedy, when the previous ones **did** not help, is **resistance**. The cardinals should **confront** him in the **face**, pointing out **evil deeds** and convincing him with **reasoning**. If the **Pope** wanted to **give** his **parents** the Church **treasury** or give the Church state, he should be **resisted**. Likewise, if he wanted to **deposit** all **bishops** from **office**. The **Pope** may **fall** into **simony** and then all promotions, **nominations**, beneficiaries made in this way should be **opposed**. All those who **dare** to **enter** the Church in such a way should **not** be considered as **shepherds**, but as **thieves** and robbers. Another means is the convening of a **general council**, which should be **done** by the **cardinals** if the **Pope** himself did **not wish** to gather, or **by others** if they **neglected**. It would **not** be a **council** for the **deposition** of the Pope from office, but for **admonishing** and encouraging the Pope to **correct** himself, as was the case with the Synod against **Marcelin**, secondly for **pious prayers** and **fasts**, and **thirdly** with the **call** of the **secular** arm to seek a way and forms of **resistance** to evil, which the Pope is trying to do so that the **Church** is not **threatened**. If all this does **not work**, one should **patiently endure** what God's **justice endures**, for it is **unlikely** to be endured by God for **long**, as the **example** of John XII shows. For it is the **fault** of the **people** that the **bishops** sometimes **fail**, and according to the **merit** or **vice** of the people, the **life** of the prelates is **arranged** by a righteous **Judge**; therefore, in **avenging** the **sin** of the **people**, the reign of the **evil** one is sometimes **permitted**. St. **Augustine** claims that there is **no danger** to the Church as a **whole** because of such an **endurance**. The Holy **Church** will **not lack** divine protection for one or another **disgraceful Pope**. **Trust** in the **mercy** of the **Savior**, who sometimes **allows** the boat of his **Church** to be **shaken** by storms of **persecution**, should **not** be **lost** because he **never** allowed it to be **broken** up. It is always better to **run away** than to **appropriate** God's **judgment**, entangling oneself in endless **difficulties** and multiplying **scandal**.

Pope the teacher of faith

It is up to the **Pope** to **define** what it is to **believe** and **explain Scripture**, to approve or **reject** statements and **works** of the **Fathers** of the Church. The **Pope** is the **universal** and principal **teacher** of the whole **world**. In the **Church**, it was necessary to **give** someone who will **contribute** the most to the **salvation** of the **faithful**, having **knowledge** of what to **believe** and act and thus leading the whole Church. Since the Pope **presides** over the **entire** community of the Church, it is also up to him to **determine** the **object** of faith. According to the **Fathers**, the Holy **See** is the **master** and **mother** of faith. The **Roman**

Church is set as a **model** and example for all. In the **Old Testament**, too, **everything** that belonged to God was presented to **Moses** for **resolution** (Exodus 18:19-20). **Christ** himself said to **Peter** "**go out** into the **depths**", which explains **Ambrose** as the depths of the **faith**. Saint **Hieronymus** sent his **confession** of faith to Pope **Damasus** in order to **verify** and correct it. There should be **one faith** in the Church, so that there would be **no split** in it. Therefore, this **faith** must be **decided** by the **one** who **presides** over the Church. **Peter** confessed the **perfect faith** revealed by the **Lord** (Matthew 16:16). It **suit**ed the Holy See to have the **privilege** of seeking **wisdom** and **mysteries** in God himself. Whoever wishes to **know** something divine or **deep**, let him **resort** to this **oracle** and not be ashamed to offer her his **thoughts** humbly. In the **Acts** of the Apostles, it was sent **for Peter** to say what **to do** (10:5-6). **Paul**, who received the **teaching directly** from **Christ**, came to **Peter's** teaching and **stayed** with him for **15** days as if in **school** (Gal. 1:18). Wherever **Peter** was **present**, all the **apostles** gave way to him in **preaching** and resolving doubts. He **spoke** at **Pentecost**, and he said that the **Law** after the **gospel** need **not** be observed. By his own **seriousness** Peter **approved** the Gospel written by **Mark**, according to the account of St. **Hieronymus**. Therefore, the Holy See is to approve and **guarantee** the **writings** of **teachers**. St. **Augustine** said that he would **not** have **believed** in the **Gospel** if it had **not** been for the seriousness of the **Catholic** Church. In the **Roman** Church there has always been a **priority** of the **Apostolic** Chair. It is up to the **Roman** Pope to order the **symbol** of **faith**. St. **Thomas** reminds us of this, while at the same time he states that the **deeper** and more **difficult** issue of the Church has always **belonged** to the **papal** seriousness.

It is also the **Pope's** responsibility to **lecture** the **Scriptures** and to **clarify doubts** about **natural** law. The **resolution** of doubts can be **twofold**. First, in the **scientific** way, which can be done by **anyone** on the basis of his **ability** or **skill** of research. It is up to the **scholars** to decide on some **extent** of **knowledge**. The **second** way of **resolving** a doubt is taken with some **authority**, that is to say, the **opposite claim** must **not** be **maintained**. Such **power** belongs **directly** to the **Pope** alone. The **scientific** way of studying Scripture is to **determine** the **correct meaning without** adding or **subtracting** anything. But they **cannot oblige** everyone to such understanding. It is, however, up to the **head** of the **Church** to **decide** which statement **obliges** everyone. This is **due** to the **necessity** of the **common faith** of the whole Church and the **authority** to **clarify** and interpret **doubts** about what to believe.

The **decrees** of the **Roman** popes should be **accepted** by **all** the faithful with **reverence**. Some **despise** these decrees, **unless** they are **contained** in the **canons** of the councils. This is a fatal **error** contributing to numerous **divisions**. Numerous **popes** have **confirmed** that **decrees** should be **accepted** by all the faithful **with veneration**, even if they are **not** recorded in the body of the Code of **Canons**. The Canon of St. **Leo** the Pope establishes that **all decrees** of the Holy See must be **observed**. Therefore, it concerns **all popes** and their **decrees**. Pope **Hadrian** even **cursed kings** who were not afraid to **breach** the Holy See's **decrees**.

The **judgment** of the Holy See in what belongs to **faith** and human **salvation** **cannot** be **mistaken**. The Holy See was endowed with the **gift** of **infallibility** by **God** Himself, whose **providence** **cannot err** in His orders. The name **Peter** comes from the word **rock**. The holy **doctors** testify that the **promise** of Christ about the rock is to be understood as to the Holy See's **strength** of **faith**. **Peter's** force of faith will **not cease** and he will **strengthen** his brothers (Lk 22:31-32).

Explaining the **symbol**, clarifying **doubts** in the **faith** especially on the basis of **Scripture**, defining **dogmas**, condemning **errors**, sacraments, **canonizations** of saints would **not** be **certain** if the **Pope** was **not infallible**. The judgment of **faith** must be **infallible** to rule out the **opposite**. This is **necessary** not only for the **Pope** himself, but above **all** for the **faithful**, so that they do **not waver**. The Church of **Rome** has **no flaw** or wrinkle. Whoever therefore **opposes** the Holy See in matters of **faith** is to be considered a **heretic**. The **Councils** have decided that greater and more **difficult matters**, according to

the sacred **tradition**, are always to be **referred** to the **Holy See**. All the **doctors**, no matter how **learned** or saintly they are, **submit** their **claims** to its **judgment**. In sending their **letters** to the **Pope**, **Augustine** and **Anselm** asked for **correction**. This custom was also observed by St. **Thomas** when he **commented** on **Scripture**. Many **synods**, and even the **councils** in what belongs to **faith**, we read that they were **wrong**, for example, the synod in **Rimini**, the second **Ephesus** and the **popes** did **not approve** them. Besides, the **councils** are called from **time to time**, and the Holy **See** is **permanent**. In matters of **faith**, **doctors** and canons recommend to **refer** to the Holy **See**, **not** to the **Council**.

Opponents of this assertion most frequently **refer** to the fact that when the **Church** of Rome is referred to, the **universal** Church is meant to be **infallible**. But if the **Pope** of Rome was **fallible**, it would be just as easy to say that the **choice** of the **four** gospels, the **canonical** letters, and the approval of the **universal** councils and other **books** of doctors, were **erroneous**. **No faith** would be **certain** to be believed. **Christ** **prayed** that **Peter's faith** would **not cease**, which does **not** mean that **he** would **not be tempted**. Christ asks that **Peter** should **not remain** in the **fall**. It is therefore **Peter's personal** faith, **not** the faith of the whole **Church**. **Some** do **not transfer** this to the faith of **Peter's successors**. But **Christ** has asked for **everyone**. **Infallibility** refers to the **chair** where **Peter** **sits**, so when he was **bishop** of the **Antioch** Church, this Church was **infallible**. After he went to **Rome**, the Roman Chair became **infallible**. St. Peter was **established** as the **bedrock**, then as the **foundation**, then as the **doorkeeper** of the Kingdom of Heaven, and finally as the **superior** and **judge** of all matters. The power of the ecclesiastical **archpriest's** office is great. Even **Caiaphas**, who, though **wicked** because he was a **high** priest, **prophesied**. **Great** is the power of the Holy **Spirit** in the **office**. The **papal** judgment is always taken up with **great faith**, taught according to the **advice** of the **scholars**, and is proclaimed with **great weight** of consideration.

The **impossibility** of papal **heresy** is proven by the case of the **evil prophet Balaam**, whom God did **not allow** to **slander** Israel, and **Caiaphas**, who unwittingly **prophesied** because of his **archpriestly** dignity. However, the **heresy** of the **person** of the Pope, who then **falls away** from the faith of Peter and from the Peter's **chair**, should be **admissible**. The possession of **ecclesiastical goods** is **not contrary** to **perfection**, for there are **two** types of **poverty**. One is to possess **nothing**, and the other is to **possess nothing individually**, although one can have something in **common**, as **Christ** and the **apostles** had in **common**. Poverty does **not exclude** the right to **use**.

The Pope's temporal jurisdiction

About the **jurisdiction** that the **Roman** Pope has in **temporal** matters. The **Pope's** jurisdiction **extends not** only to **spiritual** matters but also to **temporal** ones. **Two extremes** should be **avoided**. The **first**, which does **not** confer **jurisdiction** in **temporal** matters or confers a **limited** jurisdiction, the **second** extremity confers **full jurisdiction** in **temporal** matters, and the jurisdiction of the **rulers** also comes **from** the **Pope**. St. **Thomas** says that the **temporal** power of the Pope is **attached** to the **spiritual** power, embracing the **summit** of **both**, because he is a **priest** and a **king**. The Pope's **temporal** authority is **subordinate** to the **preservation** of **spiritual** goods, as far as the **Church's need** or pastoral duty to **correct sins** requires. It should **not** be said that the **Pope** has **jurisdiction** in **temporal** matters **under** the law of the **papacy**, as if he were **master** of the **whole world**: "it will **not** be so **between** you." (Matt. 20:25-28). The **Apostle** is **forbidden** to **reign** as the **secular** rulers do. It is a question of passing the **account** of the **reign**. **Emperor** Constantine made a **donation** to Pope **Sylvester**, **not** just a **return** of what was **his**. The **Pope** does **not** have the **title** of **king** or emperor. The **empire** comes **from God**, and **not** from the **Pope**, although if he is a **Catholic**, he is a **son**, and **not** the **head** of the Church. **No pope** or emperor **confesses** that the **imperial** power is absolutely **dependent** on the **pope**. The power of the **secular** princes **precedes** the papacy in **time**. **First** is what is **carnal** and **then** what is **spiritual**. Thus, there is **no power** over **properties**, but rather **over crimes**. The Pope has **no jurisdiction** over **court**

cases so that he can be **appealed** from **every judge** of the earth always and **everywhere**. Besides, the Pope has **no jurisdiction** in **temporal** matters so that he can **freely** dispose of **ecclesiastical goods** at his discretion. For they are **given** to **communities**, **not** to **individuals**, and therefore **no** person has power and unlimited **dominion**, but the **community**. A **person** as a **member** of a community has the **authority** to **use** them for his **subsistence** according to the **requirements** of his state. The **bishop** has the authority to **dispose** of the things of the **church** to all who **need** them with the **greatest reverence** and **fear** of God. As **head** and supreme member of the Church, the Pope is the **principal distributor** of all ecclesiastical **spiritual** and **temporal** goods. But he **cannot** think of **himself** as the **absolute master** of everything, but rather as a **servant** and minister. The **things** of the Church are **of** the **Pope**, as St. **Thomas** says, as the **chief minister**, but **not** as **master** and owner. They must therefore be **used** for the **benefit** of the **poor**, for the benefit of **servants**, the **worship** of God, which if he **did not** do so, he would **sin gravely** and be obliged to **return**. **Secular** goods are **not** given to the **community** in the **same** way as **ecclesiastical** goods, but are **acquired** through the **work** of those who have **right** and power over them and **true control**. **Everyone** can **dispose** of them according to their **will**. They are **not connected** to each other and to a **common head** to organize and distribute them, as is the case with **ecclesiastical** goods. Neither the **Lay Lords** nor the **Pope** have the power or **right** to give **away** such **things**. The **Emperor**, as the supreme ruler and **head** among the **laity**, has **no freedom** to divide or **manage** the **temporal** goods of individual **people**, as the **Pope does** with the goods of the **Church**.

The Pope, as a **ruler** in **temporal** matters, can **dismiss** the ecclesiastical **prelate**, even **without** his **fault**, can also **dismiss** the **secular** ruler, but **unlike** that. A **layman cannot** be **removed** without a **just** and **reasonable** cause, **unless** he is **unworthy** of his rule and **deserves** to lose it. If the **pope tries** to deprive him of **power without** such a **reason**, he **sins** and his action has **no effect**. It is therefore **necessary** to **determine** how the **papacy** has **jurisdiction** in **temporal** matters. These are things **necessary** for **spiritual** matters, for **directing** the **faithful** towards eternal **salvation** and for **correcting** sinners, and for **preserving peace** in Christian people. The Pope's authority and **jurisdiction** in **temporal** matters **derives** from the very function of **directing** and prescribing **secular** authority in the **exercise** of its **office**. It is about the **requirements** of the **ultimate goal**, to which **everything** is to be **subordinated**. The **aim** of **secular** power is the **happiness** of the **state**, to which man is directed by **moral virtues**. The Roman **Pope** has to **deal** with kings and **princes** as an **architect** to **craftsmen**. He **knows** the **rules**, but **they** are **proficient** in execution. The **fisherman**, who is the **prince** of the apostles, **sanctifies kings**, guides the world by **laws**, **commands** the powers, opens and closes heaven, as St. **Augustine** says.

The **grazing** of sheep itself demands care for **earthly** help for its **subjects**. **Resisting opponents** and **guiding** the stray **requires temporal** power. Every **office** must have a range of **goods** in order to be **properly performed**. The **highest** papal **office** is also **crowned** by **temporal** authority. In order to consider **all sins**, **not** only against **faith** and the **sacraments**, but also against **secular goods**, the **Pope** must have the **appropriate authority**. As a **physician**, he must try to **remove** what **hinders** the goal. Especially the **sins** of **injustice** to others **demand** a judgment of **temporal** power. All **disputes** within the **Church** should be **reported** to him and **resolved** by the **church** men. The **criminal** censures of church **judges** are **different** from those of **lay judges**. The **Pope**, by his jurisdiction in **temporal** matters, may not only **admonish** the **lay rulers**, but also **rebuke** them, or even **deprive** them of their **dignity**. Pope **Zachariah** took down the Frank **King** and put **Pepin** in his place. Although it is **not up** to the **Pope** to **approve** any **king** who, with the **consent** of the **people**, takes over the **reign**, nevertheless, the **pope** can not only **dismiss** any such king because of **heresy** or schism, but also because of his **ineptitude** or **powerlessness** in ruling the kingdom, especially when this **ineptitude** would **endanger** the realm of the **faithful**. He should be **taken off** by a **higher** than himself, and the **highest** in **spiritual** matters is the **Pope**. Also, the **King's transgressions** should be **judged**, and the **office** of the **Pope** should **reprimand** every **Christian** for the **deadly sin**. The **cursed** by the Pope **cannot** hold **public office**, and

schismatics are to be **stripped** of their knighthood belt. Pope **Innocent IV** gave the **prodigal** and wasteful **king** of Portugal an **assistant** and forbade him to rule the country. The **Roman Pope**, in his **temporal** jurisdiction, may **exempt** the **subjects** from the **oath** of **loyalty** to a king who persists in **obstinacy**.

The Pope's **earthly jurisdiction** comes from the **fact** that he has **both swords**. Christ **tells Peter** "put your **sword** into the **scabbard**," which St. **Bernard** explains that the **sword** was St. **Peter's**. It **cannot** be **wielded** by his hand, but **belongs** to him. The **spiritual** sword is used by the **hand** of the **priest**, the **material** sword by the hand of the **soldier**, but at the **nod** of the **priest** and by order of the **emperor**. "Here are **two swords**," said the **apostles** (Luke 22:38). They are **arranged**, that is, one is **underneath** the **other**, **temporal** power is given to **spiritual** power. Pope **Leo IV** ordered to **gather** the people to **oppose** the **Saracens**. Saint **Gregory** called on the **nobility** to gather **knights** against the **enemy**. Saint **Thomas** writes that **priests** have the **right** to **dispose** of a **material** sword, although **not** to **use** it directly. This is especially **true** in case of **infidels**, heretics, **schismatics** and **tyrants**.

The **Pope's temporal** jurisdictional power has a more **noble** and sublime character **than** the **secular power**. It is up to him to **clarify**, define and **judge doubts** about people's personal **actions**. "You will **find** that the words of your **judges** are different, you will come to the **priests**, and they will **tell** you the true judgment" (Deuteronomy 17:8-12). The Roman **Pope** has **temporal** jurisdiction properly **attached** to **spiritual** jurisdiction in case of obvious **need** to **defend** the **faith** against heretics or a **heathen** invasion. He may **require tithes** from individual **believers**, but according to **proper measure**, so that some are **not burdened** more than others to help the **common need** of the Church. He may also **punish** the **reluctant**. This is because of the **Christian duty** to **honor father** and mother, which is **not** only to show **respect**, but also to **provide** what is **necessary**, and if necessary, to **spend** all of the **earthly** things for their **rescue**. If this applies to the **bodily father** and mother, all the more so to the **spiritual**, namely, **Christ** and His **deputy** and the mother **Church**. It also applies to the **needs** of the **apostolic state** and the persons in its **service**. Moreover, the **Pope**, by virtue of his **temporal** jurisdiction, has a **right** to **secular honors** and dignity. If **secular** rulers **neglect** to administer **justice** to the subjects of those who suffer **injustice**, he can **complement** and administer **justice** to the **subjects** of these **lords**. If the **secular court** **neglects** to administer **justice**, the **ecclesiastical** judge can **join** in the **secular jurisdiction**. Another **title** to the **Pope's temporal** jurisdiction is justified by the fact that he **transferred** the Roman **Empire** from the **Greeks** to the **Germans** and granted the right to **elect** a **king** to certain rulers. When the **empire** is **orphaned**, the **Pope** has **temporal jurisdiction**. He can also **take away** the **dominion** or any **right** of **superiority** over the **faithful**, which the **infidels** have, but this does **not abolish** the **dominion** and superiority of the **infidels** over the **faithful**. He may also **punish** the **Jews** exceeding the **law** with **temporal** punishment, as well as with **spiritual** punishment, albeit **not directly**. He **cannot** **punish spiritually unbelievers**, but he can **impose** punishment on **unbelievers** who have **previously** accepted the **faith**. The **Pope**, also in **temporal** matters, can **declare war** against **unbelievers**, heretics or **tyrants insulting** the Christian **faith** or **appropriating** ecclesiastical **goods**, demolishers of peace, not to **kill them**, but to **defend** the faith and **free** the Church and the **homeland**, and bring the **land** taken by the unbelievers to **Christ**. He can also give great **indulgences** to the **holder** of the **weapon** in a fair and just **manner**.

Accusations against the **temporal** power of the **Pope** most often **follow** the line of **opposing** the **heavenly** and **earthly** kingdoms as **corporeal** and spiritual. **Christ** entrusted **Peter** with the **keys** of the kingdom of **heaven**, **not** the kingdom of **earth**. As a **man**, **Christ** did **not** want to have **power** and **dominion** in **temporal** matters, "The man, **who made** me a **judge** or mediator over you". (Luke 12:13-14), hence his **deputy cannot** have them **either**. "When he **knew** that they were to come to **make** him **king**, he himself **removed** himself to the mountain." (Jn. 6:15). Besides, power and **offices** should be

unmixed in **one** person, otherwise **confusion** will arise. Christ has **divided** the different **dignities** into the offices of **both authorities**. "Give to the **emperor** what is **imperial** and to **God** what is **divine**." (Matthew 22:21), it seems to **distinguish** between **spiritual** and **temporal** jurisdiction and those who **fall** to them. In **serving God**, the **Pope** should **not** become **involved** in **secular** matters. "If you want to be **perfect**, go **sell** what you **have** and give it to the **poor** and follow me". (Matt. 19:21). The **answer** to these **allegations** presupposes the **existence** of **two** authorities, but they are **interconnected** so that the **spiritual** is **above** the **temporal**, as is the **soul** above the **body**. The answer to the **keys** of the kingdom of **earth** is based on the **keys** of the kingdom of **heaven**, which **contain** the power of **earthly** jurisdiction. **Christ** had **royal** authority on **earth**, but the **supreme work** for which He came was to teach about His **life** and our **redemption**. He **gave** himself completely to this **one**, **pushing aside** smaller matters that could be **dealt** with by **others**. St. **Ambrose** explains the **phrase**, "**My kingdom** is **not** of this **world**" in the sense of **avoiding temporal** matters, because he **descended** for **heavenly** ones. The phrase, "Who **made** me **judge** over you," indicates the God of **peace** and **unity**, **not objection**. Saint **Thomas** explains why **Christ** did **not** want him to be called **king**. First, it would have been an **insult** to his **dignity** if He had **accepted** the kingdom **from man**. Second, He would have **harmed** His **doctrine** if He had received **glory** and power **from men**, for everything in it is to be **attributed** to the power of **God**. **Third**, He taught us to **despise worldly** dignity. **Christ's kingdom** is **not** of this **world** in the sense that it does **not** come **from** the worldly **election** or from human **inheritance**. His **power** and the seriousness by which he is **king** is **not** of this **world**. In **Christ** there was the power and **seriousness** of temporal **jurisdiction**, although he **used** it **little**, but in the **temple**, when he **banished** the sellers, he used that power (John 2:15). In the beginning, when there were **few believers**, **Peter** had **little** use of the power of **jurisdiction**. But when the faithful **multiplied**, **Peter's successors** used **jurisdiction** when they thought it was **necessary**. **Spiritual** and **temporal** jurisdiction, though **different**, are **not opposites**, so they can **exist** in **one entity**. One **supports** the other. Otherwise **no ecclesiastical** person could have **temporal jurisdiction**, neither a **castle** nor a **court**, which seems **ridiculous**. In the **Old Covenant**, the **priesthood** was **subject** to the **king** by **God's will**. In the **New Law**, priests were to be **freed** from the judgment of **temporal** things. When the **king** and **priest** came, in the order of **Melchizedek**, he brought the **priesthood** of the law of **nature** into the **liberty** of the priesthood, where in **one** and the same **person both dignities** can abide. A state of **perfection** according to St. **Thomas** can **exist without renunciation** of **property**. It is a matter of **preparing** the **spirit** to be ready, if **necessary**, to leave or **give away** everything. In **Christ** there were **both jurisdictions**, and he was the **most perfect**.

BOOK THREE: ABOUT THE COUNCIL

The name "**council**" has **three meanings**. **First** of all, it is called a **meeting** from sitting together, a **consilium** with a **change** from d to l **considium**. The meeting is attended by **eminent people** who are **serious** and **mature**, so the synod can be **translated** as a **society**. The name of the **concilium** is taken from **Roman** custom, because when they were **settling** matters, they would **all come** together and **discuss** things together. **Secondly**, the **concilium** is called from a **common idea**, a **communi intentione**, to **one** thing all **eyes** of the **mind** are directed. The **eyelids**, **cilia** are called **blinking** eye shields. So the

council is called the **concilium**, because **everyone** in the council gathers together to **agree** on **one thing**, directing **towards one**. Therefore, the **synod** is called from **son**, that is **together** and **hodos**, which means **way**. They **all** strive for **one goal**. **Coetus** is to come together to go together **coeundo**, or to **come together** *conveniendo*. **Thirdly**, the council is called **consulendo**. The Council meeting *consilium* is called by **antonomasia**. **Wise men** are called to **advise** on what to **do**. "Hezekiah has sent letters to all Israel and Judah to come to the **Lord's house**... And having made a **meeting**, the king and princes have **decided**." (2 Chron. 39:1-2). There are **four** reasons for the Council's **definition**. The **material** reason from which the **body** of the council is formed is the **gathering** of **people** of **reason**. It is only the **nature** of reason that makes **thinking** and **seeking**, **animals** are driven by **nature**, **not** by **deliberation**. **Cicero** says that this is the **principle** of **doing** or **not** doing something by **gathering wise** people. **Prudence** is the principle of **doing** the **right** thing, so the **consilium** belongs to **prudence**. "Stand in the gathering of prudent old men and **join** with the **heart** in their **wisdom**." (Sir. 6:35). The **effective** cause for the Council is **public seriousness**, the authority to **consider** what concerns the **public**. The **formal** cause is a **common concept**. If the participants **disagree** with each **other**, they do **not** constitute a **council**. **Fourthly**, the **final** cause is the deliberate consideration of things **necessary** or **useful** to the general public.

The **principle** of councils in the Church comes from the **fathers** in the **Old** Covenant and from the **apostles** in the **New** one. "The **ancestors** of the congregation, whose council was called by **name** in **time**." (Numb. 16:2). In the tradition of the **Fathers**, it is said that the **apostles** have repeatedly **gathered** for the forming of the **nascent Church**. This was the **first** time for the **election** of **Matthew**. It must be understood here that **not** only the **apostles participated** in the synod assembly, but also **others**, defined by the expression "**disciples** of the Lord". The **second** Synod of Apostles was held for the election of **deacons**. The **third** Synod of Apostles was held in **Jerusalem** when **Samaria** accepted the **word** of God and sent **Peter** and John there for the **reception** of the Holy **Spirit**. The **fourth** Synod was convened when the faithful people were **strengthened** day by day by **apostolic proclamation**. There, for the first time, the **disciples** were called **Christians**, because before that they were more generally **referred** to as "**disciples**". At that **synod** were the apostles **Paul** and **Barnabas**. The **fifth** synod was celebrated for the **issue** of observing the **Law** (Acts 15:5-6). It was an **important** synod in the matter of **faith**, although only **four apostles** Peter, Paul, Barnabas and **Jacob** came to it. The **sixth** synod was in **Jerusalem** because of the **suspensions** of some Jews who thought that **Paul rejected** the rites of the **Law** as **idolatry**. Only **James** the Bishop of Jerusalem and **Paul** and the **elders** in Jerusalem participated. The **seventh** Synod was gathered under **Paul's** leadership at **Miletus**. The **elders** of the Church, or **Ephesus** priests, whom Paul calls **bishops**, **gathered**. The **eighth** synod, which the apostles **held**, was the one on which they **issued** the **Symbol** of faith. Then they were to **separate** from each other, so that, according to the Lord's commandment, **each** one would go to the **individual** nations. They wanted to **give** the **believers** the **rule** of faith that the **universal** Church had kept. **Clement**, the disciple and **successor** of the apostles, referred to it. The **Ordinary Glossa** contains only **four synods** held by the **Apostles**: for the **choice** of the **Apostle** in place of **Judas**, the seven **deacons**, not to **circumcise**, and not to **prohibit** the **Jews** at the original time from participating in the rites of the **Old** Law, where necessary.

Types of synods

There are **three** different **types** of church **councils** in the Doctors teaching. They are **universal**, **provincial** and **episcopal**. The **universal** council, sometimes called **general**, is the one from the side of the **called**, because **bishops** of the **whole** Christian world are called, and it is **headed** by the **Pope** or his **legate**. The **General** Council is formed from **five patriarchal** capitals: Constantinople, Alexandria, Antioch, Jerusalem and **Rome**. The **first** such council was the council presided over by the **apostles**

under St. **Peter**. The **second** way of making the council commonplace is the **seriousness** of the **president**, who can **establish** the **law** and command it to **all** the **faithful**. A council is called **universal** if it is presided **over** by the **Pope**, the **head** of the whole **Church**, or **entrusted** to his **legate**, having called the **prelates** of the Church for the **affairs** of all the **faithful**. Many **councils** were held by the **Pope only** with **Italian** bishops. Many others **did not** have **prelates** from all **over** the **world**, and were **not** even **summoned**, but only from the **Roman patriarchy**. Nevertheless, they were called to be **truly universal** because of the **seriousness** of the Roman Pope. The **form** of this council took the pattern of the **second council** of **apostles**, where it is read that St. **Peter** was **present**, and of the **other** apostles only **Paul**, **James** and **Barnabas**. At a time when the **splendor** of the **Catholic** faith has **passed** in the **eastern** part of the world, the **clarity** of the **Christian** religion continues in the **Roman patriarchy** and this is where **all** those called from all **over** the **world** to the council come **together**. The **Council** is **universal** when it is **Catholic**, i.e. it has **not departed** from the **unity** of faith. The **second** type of council is called **provincial** because it concerns one or **more provinces** with a designated **papal legate** or presided over by a **patriarch**, primate, metropolitan. This **type** of synod was celebrated by **Paul** at **Miletus**, calling the **elders** of the land of **Ephesus**. The **third** type is the **bishop's** synod, which is held by the **bishop** in his **diocese** with the subordinate **clergy**. Such a synod was conducted by St. **James** in **Jerusalem** with the **elders** in order to avert **suspicion** against **Paul**.

The **convention** of the councils began with Emperor **Constantine**. Earlier councils could **not** be **convened** because of **persecution** and therefore Christianity was **torn** apart by various **heresies**. However, when we think of **general** councils because of their **seriousness**, they were certainly held **before Constantine**, already in the days of the **apostles**. Under Pope **Victor** it was **decided** when to celebrate **Easter**. During Pope **Cornelius'** time, **two synods** were held against **Novat**, who denied that the fallen could be saved by **repentance**. During the time of Pope **Dionysus** there were **two** famous synods against **Paul** of **Samosata**.

The **General Council Assembly** is **different** from any **other** assembly. **First**, because its **matter** is the **bishops** for their exceptional **dignity** and seriousness. It is **not** necessary to call upon **all superiors**, but only the **higher prelates**. The **effective** cause of the Council is the **seriousness** of the **Pope**. It **differs** from the **patriarchal** or provincial synods held **temporarily** under a **general law**. The **formal** cause includes a common **intention** and finally a **final** cause to consider **something** in the **Christian religion** that would be **useful** and salutary for the **whole Church**. Lastly, the **Council** must finally take **place solemnly**, which **distinguishes** it from the **consistories** held at the Roman **Curia**.

It is very important to **call** the **Council** by the **seriousness** of the **Pope**. Because **without** this judge, **no** general **judgment** is **valid**. This is **confirmed** by Pope **Pelagius**, who **rejects** the possibility for Bishop **Constantinople John** to **convene** the Council. If someone **else** could call the **Council**, **schisms** would **easily** be born in the Church of God. Some people **accuse** that many **councils** have been convened **by emperors** in the Church. Besides, if the **Church** was in **danger**, which **cannot** be resolved except by a **council** and the **Pope** would **not want** to convene it, it would be **wrong** not to be able to **convene** such a council. This is especially **true** when the **Pope** becomes a **heretic** or the Holy **See vacates**. The **hypothetical** situation of the **death** of the Pope and all **cardinals** is given. It is **answered** that the **emperors** **did not convene** councils **without** the consent of the **popes**. They were **executors** of their **will** rather than acting of their **own** seriousness. The Holy **See** could **not act** freely in the **first** centuries. As for the **danger** that **only** the **council** can **remedy**, it seems **impossible**, especially since **various military** rulers may **interfere** with the **council's** proceedings, and Christ has **promised** to be with the **faithful** until the **end** of the world. According to the testimony of the **Fathers**, the **Pope** should be **addressed** in **difficult** matters. If the **Pope** himself were to become a **threat** to the Church, then it would be up to the **cardinals** to call the **Council**. In the matter of the **Pope's heresy**, the cardinals

should **ask him** to **convene** a council. If he did **not** want to do so, the **emperor** or other Christian **rulers** **could** do it. The **prelates** themselves should come **together** to **examine** the matter and **ask** the Pope for **legitimacy**, as Pope **Symmachus** did. The question as to **whose seriousness** this will be done is the seriousness of **God's** and **human** law. God's law **stems** from the **doctrine** of the Gospel, and **human** law from **canon** law. If the **Pope** would **accept** and consider in **conscience** the **admonition** of the Council, he should **remedy** the evil with salutary **penance**. If he does **not** want to **convert** and persist in **error**, the **cardinals** are to **leave** him and then **report** to the **prelates** of the Church to come and **help** the Church in this **terrible** case. The assembled **council** should seriously **proceed** with the **deposition** of the Pope *ex officio* or rather **explain** that he is **no longer** the **Pope** and the see is **orphaned**. If the Pope **falls** into **madness** and cannot perform the acts of office, the **cardinals** should **invite** the **prelates** to **advise** on what to do. Whether to **choose** someone **else**, because the Church is **orphaned**, or to give him a **helper**.

About the **reasons** for the **gathering** of the Councils, which are always **serious** and difficult. It is about making **sure** that the **council** is always **mature** and healthy, especially in the most **important** things. The **fathers** here point to the matter of **faith**, because **erring** in it is most **dangerous**. Where **faith** is **concerned**, there the **Pope** should also **ask** the **Council** of Bishops. In order to **resolve** difficult matters, it is necessary to **examine** the **books** of the **Old** and **New** Covenant, especially the **Gospels** and the writings of the **Apostles**, as well as the **Greek** writings and the **history** of the Church written by **Catholic** doctors. In turn, it is necessary to mention the **examples** of **saints**, and finally to **gather** the **elders** of the provinces and **ask** them. **Secondly**, the Councils were gathered to **reject heresy** and **condemn** heretics in a more **solemn** and **serious** manner. In this way a greater **awareness** arises of the avoidance of a given **mistake** that has **practitioners** and supporters in **different** parts of the world. In this way **Arius**, **Macedonius**, **Nestorius**, **Eutyches**, **Theodore**, **Macarius**, **iconoclasts**, **Phocius** were condemned. The Council **resolved** the **dispute** over the **election** of the **Pope** between **Benedict XIII**, **John XXIII** and **Gregory XII**. **Fourthly**, the councils tried to **convert**, i.e. convince **heretics** by way of a **dispute**, to discuss the **Law** with the **Jews**. The Council in **Basel** discussed with the **Czechs** about their **mistakes**. The Council of **Florence** led to a **union** with the **Eastern** Churches. **Fifthly**, councils are held when the Church has great and **powerful enemies**, especially **emperors** and kings. Also in order to **prevent persecution** of the Church in different **parts** of the world. Pope **Gregory VII** gathered the **Synod** and **110** bishops against Emperor **Henry III** and **cursed** him. **Innocent IV** at the Council of **Lyons** laid down Emperor **Frederick II** from the empire and **declared** him an **enemy** of the Church. **Sixthly**, the council gathers to **pray** for heavenly **enlightenment** in the **difficult** affairs of the Church. Synods were also gathered for a **fuller acceptance** of the **decisions** made at **previous** councils. The **Synods** dealt with the **suspicion** of heresy about the Roman **Pope**. Concerned about their **good name**, the popes organized **synods** to **cleanse** themselves from **public defamation**. The councils were held for the **solemn** and universal **restoration** of the **Church**. Even if the **Pope** can do this **himself**, there will be **greater consensus** and **advice** from others at the synod, which will add to the **seriousness** of the reform. This is how the *corpus iuris canonici* was mostly **created**.

About the **benefit** of the **council**. It helps to **preserve** the Christian **religion** in **unity** of faith. For a sound **faith** is openly **proclaimed** to the **whole world**, and for the **future** all **doubts** are removed. The stronger and more **serious** the **judgment** is, by the more **numerous judges** it is strengthened and confirmed. The **Councils** are useful for the **cultivation** of the Lord's **field**, for the fathers gathered in the council are **farmers** planting the **faith** and taking **away** the roots of **vices**. They cultivate with the **hoe** of God's **commandments**, removing **poisonous** plants and bringing the sickle of **judgment**. The Council's meetings **humiliate** the **pride** of **tyrants** and disbelievers, because the **Church** of God is then as huge as an **orderly army** (SOS. 6:9). The army is made up of **doctors** and fathers of the Church as if they were **fighters** of Christ. The synods contribute to **curbing** the **misdemeanors** of some **popes** and all the

scandals that arise in the Church. However, the condition is the **canonical proceedings** during the council, **otherwise** such a council should be **suspended**.

General **Councils** should be **convened** and supported by the **Roman** Pope. However, it is **neither necessary** nor always **appropriate** for him to **participate** in them **personally**. It is **sufficient** that he sends **legates**. In **none** of the **eight** general councils has the **Roman** Pontiff **personally** been present. His **presence** could have been a source of **danger** to him from **tyrants**. **Secondly**, the Pope **might** not have acted with full **freedom** in **approving** the council's **judgments** and canons, and **thirdly**, his **absence** was due to the **need** to **defend** the city of **Rome** itself. So who should be **called** to the Council? Certainly the higher **prelates**, the bishops. There were **318** bishops in **Nice**, **150** in Constantinople, **200** in **Ephesus**, **500** in **Chalcedon**. Pope **Marcellus** calls the general council the Council of **Bishops**. They are established as **princes** over the whole **earth** (Ps. 44:17). They also have the **judicial** power entrusted to them by **Christ** to settle **matters** as successors to the **apostles**, binding and **resolving**. **Abbots** and lower prelates do **not** have to be **summoned** to the council and are **not obliged** to **come** to it, except for a special **reason**. All the **less** is the case with the **General** Council, otherwise they would **prevail** over the **bishops** because of their greater **numbers**. The **higher** prelates, according to **theologians**, have **higher** guardian **angels** and enlighteners, and so their **judgments** should have greater **seriousness** and more complete **truth**. There are numerous **accusations** of this, saying that both the **pastors** and the **people** should **participate** in what concerns everyone. The Council **gathers** together to put something **authoritatively** in the Church. However, the **decision** must be preceded by a **mature consultation**, and that is why **two voices** in the council stand out: the **advisory** voice and the **conclusive** voice. The **first** one belongs to those who **prevail** over **prudence** and the **second** to those who hold the power of the **keys**. The **bishops** belong to **both** these groups. **Others** can also be **invited** to the Council as a **consultative** voice, masters and **doctors**, both lay and **religious**. The **Pope** could give some **lower superiors** the appropriate seriousness or a **voice** on an **equal** footing with the **bishops**, which may concern **abbots**, but **cannot** be **customary**. The people and the **Roman clergy** who **participated** in the **Synods** were rather there by the mere **presence** to give **voice** to the Holy See with greater **solemnity**. It is **not necessary** that all the **faithful** should be **present** for the universal **Council** to **represent** the universal **Church**. It is **enough** to have the **presence** of the **higher** prelates who imagine the **whole**. The **signatures** of the **emperors** and other **priests** on the Council decrees do **not prove** that they give **judgment**, but only **accept** what has been **proclaimed**.

Surely **heretics** are **not** allowed in the **Council**. One can **allow** someone who has been **accused** of a crime to **account** for himself or to ask for **forgiveness**. The presence of **other** people **depends** on the **way** the council is **held**, which is decided by the **Pope**. It does **not** always have to be an **imitation** of the **order** and form preserved by the **apostles**. In principle, all **patriarchs** and primates **should** be **invited** to choose the **bishops** accompanying them as they see **fit**. **Patriarchal** capitals are like **senses** in the human **body**. But this has **not always** been **possible**. Especially at the **Eastern** Councils there were very **few** **Latin** representatives, except for the **Pope's legates**. In the **West**, on the other hand, the **Pope** used to hold a council with **bishops**, whom he could **gather**. After all, even **all** the **apostles** were **not** at **synodal** congregations. There has **never** been a **council** where **all** the **bishops** of the world would come **together** in person. The **Pope** can be called the **universal**, apostolic, **ecumenical** Pope, as **Gregory** the Great testifies, but only because of **humility** did not use it.

The **prelates** called to the councils are **required** to have **wisdom**, holiness of life, **experience** and **zeal** for the good of the community of believers. **Great** things are **not** done by **force**, but by **advice** and **seriousness**. Those who **lead** others must have the **light** of learned **clarity**. Further, they should abound in the **holiness** of life, so that their **congregation** may actually be called the congregation of the **holy** fathers. Especially when it comes to the **repair** of the Church, they must **not** themselves be deficient

and **despise temporal** goods. Then they should have the **experience** to advise, and so the advice of **young** people is rather **rejected**. Finally, they should have the **zeal** to **repair** customs, to **chastise** defects, and to **increase** the **honor** of God. The **prelates** who **refuse** to participate in the Synods, and are invited, should be **wisely punished**, unless there is an **impediment** in the form of **illness** or a **royal** order. Various **penalties** may be imposed upon them up to their **removal** from office. If they were prevented from coming to the **beginning** of the meeting, they may be **late**.

The **Council** itself may experience **obstacles** in its **course**. Those who **interfere** with the **convocation** and the course of the council are worthy of great **punishment**. If the council was to **remove** the **schism**, the **obstructing** ones should be considered **favorable** to it. The **same** is true of the councils for overcoming **heresy**.

The council should be **presided** over by the **pope** or his **legate**, as **Peter** presided over in **apostolic** times. It is **not** only a matter of **honorary** chairmanship, but also of **authoritative** one, as the **head** presides over the **body**, **not** only in **position**, but in **management** and seriousness. The **Pope** is the most **outstanding** of **all priests** and their **ruler**. In his place, he can **appoint** both the **prelates** of the **higher** order as well as **abbots**, archdeacons or **presbyters**. It is alleged that **Peter** himself did **not chair** all the councils. The **Basel** Council did **not** have a **chairman** at the beginning. After all, the Holy **Spirit** himself **presides** over the **councils**. The **Pope's** chairmanship **takes** away the **authority** of the Council and its form of **freedom** to advise, because the **Pope** himself can do **anything**. From the transmission of **traditions** and the **Acts** of the Apostles, it appears that **Peter**, however, **was** at **all** the **congregations** of the apostles. The **Basel** Council was **disgraceful** and no justification should be drawn from it, although it also had a **legate** in the form of Cardinal **Cesarini**, who at first was **busy** with the **Bohemians**, but had a **deputy**. The Holy **Spirit's** chairmanship does **not** take away the **need** for **earthly** leadership. Besides, at the Second **Ephesus** Council deserving of **condemnation**, it must be assumed that it was rather the **evil spirit** who presided, although the **fathers** boasted that the Holy **Spirit** **sits** with them. The **Spirit's** accompaniment is **not** the **guide** of the congregation. The passage "where **two** or **three** are gathered in My name" **cannot** be invoked here, because it is the **seriousness** of the Roman **Pope** that makes this **name**.

The **prelates** should **come** down to hold the Council in **robes** appropriate to their **dignity**. The **metropolitan** in the **pallium** and the **bishop** in the white **miter**, because this is the **custom** towards papal **legates**. The **first** place is reserved for the **Pope**, the **second** for the Cardinal of **Ostia**, because he **consecrates** the Pope, the **third** for **Constantinople**, the fourth for **Alexandria**, the fifth for **Antioch**, the sixth for **Jerusalem**. Then the **cardinals**, archbishops and **bishops**, **abbots** according to their **ordination** time. Prayers to the Holy **Spirit** follow, because from him come **two essential** elements of the Council, namely **enlightenment** and **unanimity**. The Holy Spirit is to **remind** us of everything Christ **said**. Then the **word** of God must be **preached** about what the council is **about**. **Christ**, when He **gathered** His disciples, always **taught** them.

What must be **avoided** at councils? First of all, **evil will**, or **iniquity**. Everything must be **directed** to the **glory** of God. God who is to be **glorified** in the council of **saints** (Psalm 88:8). Otherwise the council will resemble the **council** of **elders**, which **condemned Christ**, **persecuted** the apostles and **led** to the stoning of **Stephen**. **Secondly**, it is necessary to care for the **common good** and **not** to settle **private** matters under the **guise** of **religion**. **Plato** gave **two commandments** to those who support the common good: to **care** for the **benefit** of the **people**, **not** for **one's** own good, and to **consider** the **whole body**, **not** just **part** of it. **Third**, **fear** of telling the **truth** must be **averted**. Then **vain glory** and **waste** of time, **entertainment**, persistent disputes, **sluggish chastisement** of past guilt, reliance on **dreams**, uncertain **revelations** or visions, putting **minor matters** before great ones, **recklessness** and haste in judgment, **compulsion**.

All the **seriousness** of the universal **councils** comes from the **Roman** Pope. He was established to **feed** the **sheep**. The councils have **no direct** jurisdiction **over all** the **faithful** from Christ. **Nowhere** in the **Scriptures** do we read that **Christ** established **councils**, though **several** were held by the **apostles**. If the **council** had **equal** authority with the **Pope**, there would be **two authorities** and two **heads** in the Church. This would be a **threat** to **unity**. Saint **Cyprian** says: "**God** is **one** and Christ is one, and the **Church** is **one**, and the **Chair** is one." The Council also **falls** under the words of **Christ** to **Peter** "**feed** my sheep". In the **Old Testament**, the **disputation** of doubt was **attributed** to a **meeting** of priests, but the **judgment** was given by **one**, the **high** priest. We do **not** read in the **Scriptures** that **power** should be given to the **apostles together** without Peter. To invoke the word "where **two** or **three** gather together in my **name**," does **not** in any way **justify** the authority of **jurisdiction**, otherwise all the **faithful** would have some **jurisdiction**, which is **Waldenses'** heresy. Everything that is **judged**, defined or **explained** in the **councils** is therefore done with the **seriousness** of the **Roman** Pope. What **others** do, they do by a **provenance** or by granting his **authority**. Everything that is done in matters of **faith**, the **removal** of **schism** or the **renewal** of the Church is essentially done by the **Pope** authoritatively, although the other **fathers cooperate**, advising and **agreeing**. The **fathers** at the general **councils**, before resolving matters of faith, expected a **decree** from the **Holy See**. The **councils** always asked the **Roman Pope** to **confirm** their **actions**. It was only then that the **laws** took on **power** and **seriousness**. **Against** this it is said that the **Council** in its **own name** **cursed** heretics and proclaimed **canons**. Also, the **signatures** of all the papal **legates** were **equally** valid with the council **fathers**. Some of the **signatures**, especially the **papal** ones, however, contain a **note**, " when **deciding** I signed", which indicates a **different** character from the signatures of **bishops**. If the **secondary** causes do have some **effect** with the **first** cause, it does **not** follow that they **do** so with **equal** power.

The Council should **not** be **involved** in resolving **matters** which the **Pope** has **not recommended**, otherwise there would be **two tribunals** in the Church. The councils did **not form** ecclesiastical **metropolises** or provinces or assign **dignities**. It is **not** allowed to **appeal** from the **Roman Pope** to the General **Council**, but it is **allowed** to do the **opposite** in case the **Holy See** has not **yet approved** the decrees of the **Council**. After all, there is **no appeal** from the Supreme **Judge**. The **Roman** Church is the **mother** of all Churches, and the **Synod** is a **congregation** of **sons**. The **Council** has the **authority** to **judge not** from **itself**, but from the **Pope**. At the Second **Ephesus** Council, the **Pope's legates** **appealed**, which is why Pope **Leo** **convened** the Council of **Chalcedon** to **correct** the **Ephesus**. The General Council has **no jurisdiction** over the **Roman Pope** except in the **case** of **heresy**. The Pope is **not bound** by any **rights** of the Church under **duress**. The power of the **Council** and the **Pope** is **no greater** than that of the **Pope himself**. **Obedience** of the **pope** to the **canons** is based on **seriousness**, **not necessity**. The Council **cannot** legislate **for** the **Pope** or change **his decrees** or constitutions. It is also **up** to the **Pope** to **interpret** holy **canons** and to **clarify** any **doubts**. **Scientific interpretation** belongs to **doctors** and its **certainty** is based on the principle of **authority** and **probability**. The **second** type of interpretation – **authoritative** – is **not** due to the way in which it is **understood**, but to the **seriousness** of the **interpreter**. **Not** everyone has the **right** to use this **one**, but this **belongs** to the **legislator**. How many times, therefore, a **doubt** arises about the General **Council**, one should **turn** to the **Holy See** for **understanding**. The **Roman** Pope also **dispenses** from the holy **canons**. **Human** actions are very **different** under different **circumstances**, so there must be some **moderation** in every **authority**. The power of **dispensation** exists for the **benefit** and **peace** of the faithful. However, **only** the **legislator** has the right to **dispense**. It is **up** to the Pope to **measure** the council **canons**. Otherwise there would be **no ecclesiastical punishment** if the Pope had **no power** over the **canons**. He also has the power to **abolish** some of the **statutes** of both holy **Councils** and his **predecessors**. Saint **Thomas** reaffirms that all **decisions** of the holy **Fathers**, which are of **positive** law, are left to the **disposal** of the **Pope** to change or **dispense** them, according to the **needs** of the **times** or matters. **Aristotle** claims that virtue

is in the **middle**, and therefore, in **action** in some **circumstances**, something is more **appropriate** than in **others**. This does **not**, of course, apply to the **law** of God or **Christ**, from which one **cannot** even **dispense**. The same goes for **articles of faith**, sacraments, laws of **nature** or the Decalogue. From others the **Pope** may **dispense**, but he **cannot abolish** them. This is the **apostolic** law, which is in the **canon** or was **established** by the **four** general councils. For some of the **apostles' laws** were to last **forever**, although they could be **dispensed** from. This is about **allowing** a **twice married** man or a **killer** to be **ordained**. The Pope can **dispense** of or even **abolish** the decisions of his **predecessors**. The same applies to the **Councils**, except, of course, for **articles of faith** and the general **state** of the **Church**. The general **state** of the Church includes her **system**, God's **commandments**, the law of **nature** and the **sacraments**. But there are **laws** that the Council Fathers unanimously **establish** as **positive** laws, and these can be **changed**. The **temporal** law, although it is just, can rightly **change** over time.

The **universal** council **cannot err** in what belongs to **faith**. Here we understand, of course, the Council **together** with its head, the **Pope**. The **final** judgment about **difficult** and **obscure** things is on the universal **council**. It is **guided** by the **Spirit** of truth. If the councils **could err**, we **wouldn't** have anything **definite** by them. The **symbol** of **Constantinople** would be **questionable**, which is ridiculous. Besides, if the council's **decrees** were **not** certain, they could **not** be **valid** under the penalty of a **curse**. If the council were to **err**, the universal **Church** would **err**. What's about **faith** can't be **flawed**. The judgment of the **faith** must be **certain**. The **fathers** have always made **sure** that **nothing erroneous** enters into the matter of **faith**, and therefore they have acted **against** every **heresy** especially during the **Councils**. Therefore, when they **express** themselves **definitively**, **no** one is **allowed** other to **teach** or express themselves with **certainty**. Synods and councils **without** the participation of the Holy **See** can **err** in the **faith**. Such were the Second **Ephesus**, in **Rimini**, **Aquileia**, **Aachen**, **Basel**.

The accusations **against** the **infallibility** of the **Council** concern the fact that it is only a **part** of the **Church**, and does **not** continue **forever**, but can be **dissolved**, **members** can **err** in faith **before** they come down to the Council. The **Pope** himself, who is **above** the Council, can **err** in the **faith**. Examples are given of councils that have gone **astray**; **earlier** councils were **corrected** by **later** ones. The answer to these allegations is based on the **seriousness** of the **Holy See**, which remains in **authority** at the council or **approves** it. The **Council**, although **called** by the **people**, does **not err** in faith, because there is **universal agreement** of **all** in its **decrees**. **Individuals** may **err** individually, but in the **joint** judgment of the Church in what **belongs** to the **faith**, they do **not err** by the **ordinance** of God. The councils and **synods** that were **mistaken** did **not** have **papal** approval, so they were **not settled** by the seriousness of the universal Church. Besides, they are **not infallible** in matters **not** concerning **faith**. Some have invoked the argument that the **apostles** during Christ's **Passion** have **abandoned** his faith, to prove that the **Church** could also **abandon** his **faith**. In the **full sense** of the word, the **apostles** did **not fall** away from **perfect** faith. Indeed, they did **deviate** from Christ, and their **eyes** were **dimmed** as the disciples going to Emmaus, which shows the **blindness** of heart, but **after** the **Passion** the Apostles **returned**. They saw **Christ** as **defeated** and powerless, that is, they **lost light**. They **looked** at Christ only as if he **were** a **man**, despite his great **miracles**. Their **error helped** us. But the **Church survived** in the Blessed **Virgin** alone, through whom the **faithful** were instructed and **enlightened**. In the very **beginning**, the **Church** was in **Abel** alone. **Peter** was **not yet shepherd** of the Church at the time, and the other **apostles** did **not** have **episcopal** jurisdiction. They did **not betray collegially**, by betrayal that came out of general **agreement**, but as **individuals**. Can they be **called heretics** because of their **abandonment** of Christ? **Heresies** are **not** only a **mistake** of mind, but also **stubbornness** as a formal principle, which was **not** the case with the **apostles**. For they did **not oppose faith** in the **resurrection** or defend their unbelief. Therefore they may only be called **unbelievers**, but **not** considered **heretics**. We have **three** kinds of **unbelief**. The **first** is based on a **faith not yet accepted**, and this is the unfaithfulness of the **Gentiles**; the **second** is based on a faith **accepted** in the **type**, and this is the

unfaithfulness of the **Jews**; the **third** is based on **unfaithfulness** in the very **revelation** of the truth. The **apostles** were **not** **unfaithful** **during** the **Passion** of Christ in **any** of the above kinds. The **first** kind of **disbelief** is due to a **simple denial**, because you have **no faith**, and this kind of disbelief is **not sin**, but a **punishment** resulting from **ignorance** of God's things after **original** sin. The **second** type of **unfaithfulness** is opposed to **listening to faith**, to despising it, and this is the **essence** of **unbelief**. The **apostles** do **not fall** under the **first** form of unbelief, because they have **heard** much about **faith** from Christ, and even **professed** it themselves. St. **Augustine** says that the apostles were **baptized** by Christ and therefore **had faith**. **Nor** can they be called unbelievers in the **second** way, because they **did not oppose** the faith by **holding** or persistently **defending** the opposite. They are, therefore, **affected** by the **third** way of **disbelief**, which is an **intermediate** form between the two, doubt.

In the case of **councils** that have been **held** for the **corruption** of faith or the **demolition** of the whole Church, their **rejection** and annulment **belongs** to the Roman **Pontiff**. This was done by Pope **Damasus** with the Synod of **Rimini** and Pope **Leo** with the **Second** Council of **Ephesus**. If the councils **differ** from one **another**, the **universal** councils must be **referred to**. One must **not** rely only on the **number** of **bishops** gathered. If the **discrepancy** concerns **positive** law or **ecclesiastical** discipline, adherence to **later** ones is **necessary**, because the **matter** of these matters is **changeable**. The Holy **Fathers** did **not** always speak **through** the Holy **Spirit** and could **speak** some apparent **contradictions**, especially as to **circumstances** or **grounds**. If the **difference** is between the **Pope** and the **Council**, one should **always** insist on the **Pope's** sentence, if it is expressed **beforehand**. If it is **not specified**, it can be considered and **determined** by the **Council** and then **submitted** to the **Pope's** judgment. In **uncertain** matters, the **Pope** should **ask** the **Council** of Bishops when it comes to **faith**. In this sense, the **council** is **higher** than the **pope**, because **one** man is more easily **prided** oneself when he **submits** his judgment to the **whole** assembly. In this we have an **example** in St. **Peter**, who **agreed** with **Paul's** reasoning. Although it is also **possible** that the **Pope** will **think** in some matter **better** than all **others**. For one can also **oppose everyone** if he has a **reasonable** cause. Therefore, in a **disputed** situation between the **Council** and the **Pope**, **nothing** should be **decided** until the **Pope** and the **fathers** agree on **one settlement**. As far as **positive law** is concerned, the **acceptance** of the **opinion** of the **Pope** or the **Council** should follow the line of the **appropriateness** of religion, **discipline**, the **aid** of salvation. **Whoever** will be more **supportive** of this should be **listened** to more. If there is a **difference** of opinion between the **Council** Fathers **themselves**, should one always **follow** the **majority**. The answer is **negative**, because the **matter** of dispute should be **studied**. In the **erroneous councils** of Rimini and Ephesus, the **majority** followed the **false ones**. The **Jews** also **condemned** Christ by a **majority**. When **both options** are **probable**, then you must **justify** them by a **majority**. It is **reprehensible** to **oppose** the will of the **majority** because of **ignorance** or the willingness to **dispute**, but if there is a **proper reason**, even **fewer** should **oppose**. The **Pope**, when **convening** the Council, should **determine** the **matter** to be dealt with.

The **Pope** can, in his seriousness, when there is a **legal cause**, **move** the **Council** from place to **place**. This has happened in the **past** because of **plague**, the nuisance of **wars**. When there is a **reasonable** cause, the Pope can also **dissolve** the **Council**, even **against** its **will**. This has been the case with councils that are **not** properly **held**, **plotting evil**, falling into **tyranny**, favoring the **enemies** of the **Roman** Church.

BOOK FOUR: ABOUT SCHISM AND HERESY

About the schism

Schism means a **split**. It can be understood in a **strict** or **less strict** sense. In **general**, it means the **separation** of **souls** or the separation of the **permitted** from the **prohibited**. The **miracle** performed by Christ on the **blind** from birth introduced a **split** between the **Jews** (John 9:16). In the **second** sense, schism is any **illicit dispute**, a **departure** from **unity** and the **whole**. St. **Thomas** says that **schisms** occur because of **different faiths** or different **views** on **actions**. Generally speaking, schism is an **unlawful separation** from the **unity** of the Church. A **generic** difference is **disobedience** to the **high** priest and **judge** on earth. **Not every disobedience** is **schism**; it must be done with **obstinacy**. **Schismatics**, therefore, are those who do **not** want to be **subject** to the **Pope** and **refuse** to **participate** with the **members** of the Church who are subject to him. The schism was caused by **Dathan** and **Abiron**, who did **not** wish to be **subject** to **Moses**. **Ten generations** of Israel also **despised** King **Jeroboam** and established **another**. It is therefore schism **not** to **have** the **Roman** Church as the **head**. Saint **Paul** warns us **not** to **have** a **split** in the **body** (1 Corinthians 12:25). However, this should **not** mean that the **Church** as such is **divided** or splits into **many churches**. The **schism** is about **moving away** from the **unity** of the Church. Some **believers separate** themselves by **disobedience** with a certain **rebellion** and do **not** want to **submit** to the judgment of the **Pope**. A **comparison** with **Christ's tunic**, which was all **woven**, does not mean that **some** people **will** not **fall away** from the Church. The **sinner** is **not automatically** a **schismatic** because **sin** in his case is a **choice** of the variable **good** and is **not** intended to **break away** from the **Church**. Also whoever **transgresses** the **canons** does **not** automatically **separate** himself, because it is about **disobedience** with **rebellion**. Similarly, this is **not** the case with the **curse**.

Some see the main **unity** of the **Church** only in **Christ**, **not** in the **Pope**. Indeed, a **distinction** is made between the **internal** influence on the **members** of the Church's body, and the **external** influence regarding **leadership**. In **two ways**, then, we can consider the **unity** of the **Church's** body in relation to **Christ**, who is the **head**, and to the **Pope**, who **presides** over the whole Church in **place** of **Christ**. The **unity** with the **Vicar** of Christ on earth is **not** called the **main** one so that after the **death** of the **Pope** the **Church** still remains **one**. But **whoever breaks** the unity with the **ruler** of the Church **destroys** her **order**. **Christ** himself **asked** the apostles when other **disciples** were **leaving** him: "Do you also want to leave? (Jn. 6:68). St. **Peter**, on whom the Church was built, proclaims that **even though** the **stubborn** and proud multitude of **disobedient** people have gone **away**, the **Church** will **not go** away from Christ. He who is **not with** the **Bishop**, therefore, is **not** in the **Church**. For **Christ** is **not divided** and cannot be, so **whoever departs** from him **ceases** to be the **Church**. It is therefore **not enough** to be in the **Church**, but it is necessary to **remain** in the **unity** of the Church. "He who does **not gather**, disperse." (Matt. 12:30). **Where** the **Church**, there is **faith**, saint **Hieronymus** says, while at the same time **adding** that one **no** longer believes only in **God** but **also** in the **Church**. "Where two or **three** will be asking in my name", these words Saint **Cyprian** explains that this is **not** about **plurality**, but about **unanimity**, which is about **harmony** and peace.

Schism is **different** from **heresy**, just as **faith** and **love** are **different** virtues. He who is **devoid** of **faith** is devoid of **love**, but **not** the **opposite**. **Heresy** opposes **faith**, and the **schism** opposes the **unity** of **ecclesiastical love**. **Heresy** is a perverse **dogma**, and **schism** represents **separation** from **ecclesiastical** unity. In schism one enjoys the very **departure** from the **congregation**, while in **heresy** one **thinks**

differently from what the **Church believes**. Neither **heretics** nor schismatics **belong** to the **Church**. The **loss** of love is the way to **lose faith** and therefore **schism** is the **way** to **heresy**. There is **no old schism** that has **not** invented any **heresy**, as St. **Hieronymus** says. So the **schism** is rather a **fresh dispute**. It's about the **relationship** between **inclination** and **performance**, because every **heretic** is a **schismatic**.

About the **gravity** of the **sin** of **schism**. **Augustine** claims that the **sacrilege** of **schism** **exceeds all** crimes, and **Cyprian** compared it to **idolatry**. **Schismatics** are called **enemies** of **God** because the Lord exceptionally **hates** and even **rejects** the **cities** and sacrifices of **schismatics**. He says through the prophet **Amos** that he has in **hatred** "your **feasts** and congregations, holocausts and **sacrifices**". (Am 5:21-22). For **God** does **not judge** here the **greatness** of the sacrifices, but the **merits** and **intentions** of the offering. Saint **Augustine** reminds us that great **almsgiving** and even the **shedding** of **blood** for the name of **Christ** **without** the **unity** of the Church **cannot** help salvation. "He who is **not with** me is **against** me." (Luke 11:23). Schism turns out to be the **gravest** crime, because even **soldiers** did **not dare** to **cut** Christ's **tunics**, and **schismatics** are **crueler** than them because they **cut** the **unity** of the Church marked by it. Cyprian even **refuse** the **faith** in **schism**, because even if they **keep** their **faith** in **God**, they do **not** keep it in **relation** to the **Church**. **Christ** has **suffered** for the **Church**, and **they** are **wasting** this **suffering** and passion, so how can they **believe** in Christ. The **burden** of this **crime** is a **hopeless** weakness, because as long as one **continues** in the body, even as **weak**, one can be **healed**, but one who has been **cut off** can **no** longer be **healed**. This sin is **punished** not only by **God**, but also by the **accomplices** initially **agreeing** and imitating. **Dathan** and **Abiron** **perished** by the **splitting** of the **earth** under them. They were **consumed** by **fire** as a repulsive **example** for **all**. As the **mystery** of **unity** is **great**, so great is the **doom** of those who make **schism**. The **ten tribes** of Israel, which **separated**, were **scattered** and **destroyed**. In the **Gospel**, Christ treats the **generations** cut off from the generation of Judah and **Benjamin**, that is, the **Samaritans**, as **schismatic**, on a par with the **Gentiles**, **prohibiting** the apostles from **coming** to them (Luke 10:5). The sin of **schism** is more **severely** punished than the sin of **idolatry**. We see this with the **example** of **ten generations**. Nevertheless, **schism** is **no sin** more grave than **unbelief**. The **gravity** of sin can be considered in **two** ways according to St. **Thomas**: by **species** and by **circumstances**. As for the **species** of sin, its **gravity** depends on the **greatness** of the **good** it opposes. **Sin** against **God** **weighs more** than against **others**, and **unbelief** is sin against **God**, and **schism** against the **unity** of the **Church**, which as such is a **particular good** and **lesser** than God. Sin can become **graver** if **contempt** is **added** to it. Besides, **schism** **opposes** **love**, which is a **greater virtue** than faith, which is **opposed** to **unbelief**, but **love** has **two objects**: God and **man**. Schism **opposes** the good of **man**. The mere **extent** of **punishment** does **not** always **correspond** to the **gravity** of the object of sin. Sometimes it is about **eradicating** new sin. The nature of **punishment** should **prevent** people from **committing** sins. The **punishments** of present **life** are used as **medicine**. In this sense, the **sin** of **schism** is more **pernicious** because it **abolishes** the whole **kingdom** of human society.

Schismatics are **in doubt** about whether there is anything **left** of **spiritual** power. The **power** itself is **sacramental** and **jurisdictional**. The **first** is given by **consecration**, and this power is **inviolable**, also **remaining** in **schismatics** or heretics. When they **return** to the Church, they are **not consecrated** again. The **sacraments** are therefore **true** in them, as long as they are given in the **form** of the **Church**. If one of the **Fathers** says they do **not have sacraments**, he understands those who do **not maintain** the **form** of the Church. But whoever is **separated** from the **Holy See** **curses** rather than **sanctifies**. So as for the **things** of the **sacraments**, that is, the **salvific** effect, whoever **receives** the sacraments **from** them **sins**, except in **baptism** in the **face** of **necessity**, and that is why we **call** these **sacraments** false or **empty**. The authority of **jurisdiction** is given by **man's order**, so it does **not remain** in **schisms**. They **cannot** therefore **absolve**, **curse**, give **indulgences**. If they **did**, **nothing** would happen. The **church**, which has a heretic or **schismatic shepherd**, is understood to be **orphaned**. The **Church** puts a **curse** on **schismatics**, **prohibiting** the faithful from **consciously dealing** with them. Then they should be **put off**

from **office** and **punished** with an **armed** arm. Because the **punishments** of this life are **medicinal**, so if **one** punishment is **not enough**, **another** is **added** to it. Like **doctors**, they use **different** medicines when one is **ineffective**. If they **separate** themselves from the community of **Church** members, they should be **cursed**. Then they **sin against** the **head** of the Church, and therefore they are **rightly deposed** from dignity, and since they do **not want** to be **punished** by the **spiritual** authority of the Church, it is just that they should be punished by **secular authority**.

Schisms in the Church have been **brought** about since **ancient** times, either by the **introduction** of a **perverse dogma**, for it contains **schism**, or by **separation** by the stubborn **disobedience** of the Holy See, or by the **appropriation** of the Holy See. The **first** schism was between Saint **Cornelius** and the **presbyter** of the city of Rome, **Novazian**, the head of heresy, who called himself the **Cathar**. Next was **Felix**, who, after the **exile** of Pope **Liberius**, wanted to take his **place**. The next was between Pope **Damasius** and Cardinal **Ursyn**. There were **22** schisms until Pope **Eugene IV**.

Ways to **overcome** the **schism**. **First** of all, it is necessary to **consider truth** and **justice** in order to reach the **real pope**. This also **prevents** schisms for the **future**, so that there appears **no pressing** or **insolence**. Often the **Emperor** was involved in **overcoming** the schism **not** as a church **judge**, but as a **defender** of the Church, her **peace** and unity. Many **schisms** were **discontinued** by the **council**. Besides, it is necessary to **seek** a way of **settlement** so that those **arguing** about the **papacy** agree to the **mediators**, promising to **accept** their **judgment**. Another way is to **elect** a **new pope**. Always **one** of those **demanding** the papacy can **resign**. If you are sure of the **legitimacy** of one and not of the **other**, you can use the **armed** way.

Can the **Pope** fall into **schism**? It seems **not**, because how can he **separate** from **himself**. The whole **Church** is **represented** in the **Pope**. **Others** say he **can**, just as he can fall into **heresy**. This is especially **true** of the situation of the **election** of **two popes**, where there is **confusion** that even the **true** one would **not want** to do **anything** that could bring about the **repair** of unity. Besides, the **Pope** may **fall away** from Christ by **disobeying** or prescribing what is **contrary** to **God's law**. The Pope by his **will** may **not keep** what the Holy See or the **Council** has **ordered** in respect to the **worship** of **God**. To **remove** the **schism** the **true** Pope could be **urged** to **renounce** his office, and if he did **not wish** to do so, he could be **compelled** to do **so**. **Reference** is made to an excerpt from the Book of **Chronicles** (1 Chron. 3:23-26), where the **true mother** allowed her **son** to be **given** over to the **opponent** rather than being **split** in half. Likewise, the **Roman Pope** should **give up** his dignity than **allowing** the **body** of the Church to be **severed**. **Christ crushed himself**, becoming **obedient** until death. A **good shepherd** gives his **life** for the **sheep**. If the **Pope** was given to the **reluctant** and then **hated**, he should **rather resign**. Even if the **anti-popes** were to **threaten** him with **arms**, and he could **not** be **defeated** in this way, the **true** Pope could **step down** for the unity of the Church. Many **bishops**, in the face of great **obstacles**, have **given up** their office **without guilt**, guided by holy **humility**. However, it is **necessary** to keep the stance that if the **Pope** did **not want** to step **down**, he **could not** be **removed**. **Otherwise**, such a **custom** would cause a great **scandal** in the Church, where the **highest dignity** of the Pope would be **tyrannily deposed ex officio**. For since the **prelates** hold the **place** of **Christ** in the Church, they must be **treated** with great **reverence**. Christ **humbled** himself, but he **did not renounce** his dignity or **care** for the **flock** entrusted to him. **Neither** was he **forced** to humble himself, but he did so **voluntarily**.

Are **all** the followers of the **anti-pope schismatic**? Some say they are **not**, if there is **no stubbornness** here, and are **ready**, when they **know** the **truth**, to **obey** to the true **Pope**. However, the **Greeks** or **Armenians** who do **not believe** that the **Roman Pope** is the **true** head of the Church would **not** then be **schismatic**. **Schismatics**, then, are **those** who are **devoted** to the **anti-popes** out of **perverse ignorance**, that is, they do **not want** to know the **truth** or **neglect** it. Only **those** who have **not** been able to **fully realize** the truth, and who are **subjected** to the **antipopes** of some probable **reasoning**,

are **free** from the **guilt** and **sin** of the schism. And the **people** who do **not** know the **law** and the fact are **free** from it. **Prelates** also, if they have a **spirit** of **obedience** to the law or to God's **revelation** as to the **true** Pope. **Schismatics returning** to the Church should **renounce** schism and promise **reparation**.

About heresy

The name "**heresy**" is **Greek**. It means **division**, separation, which is made in the **choice**, so instead of heresy, the choice is said. This **division** is made by **moving away** from the **whole**, and the **first community** between people is the way of **knowing**, so **heresy** is based on an **individual view** against the **general** view. Someone **follows** his own **personal teaching** by his own choice, and **not** the teaching given by **God**. A **perverse** act is **not heresy**, for example, **adultery**. **Heresy** is **against** Catholic **truth** and concerns those who **profess** faith in **Christ**, **not**, for example, **Gentiles** and **Jews**. Those who do **not agree** with Christ and have a **wicked will** for the same purpose, while **heretics** get **lost** in **choosing** what they would **agree** with Christ because they **follow** their **own** mind. **Heresy** is therefore a **species** of **infidelity**. To argue **against** the Catholic truth **before** the Church **decides** is **not heresy**. It is a **formal** statement, **not** a **material** content, which will always be **heretical** as opposed to the **unchanging** truth.

Heresy, therefore, is **in** the **mind**, because **faith** is also a spiritual **knowledge**. It is **different** from **schism**, because schism is **against** the bond of **love**, and also from **superstition**, which is an **unnecessary instruction**. But **heresies** are said to be **superstitions**, because they are **old**, and they are **obsolete**, because the **mind** is tormented and **weakened** by them. The **sin** of heresy is the **greatest** sin because it **opposes** **God** himself, who is the **first truth**. The **Apostle** says that "there **must** be **heresy** among you". (1 Cor. 11:19). It is **not**, of course, a **necessity** in the sense of **incapability**, **nor** a **benefit**, but rather a **contingent** benefit. God can **bring forth** the **good** from **all** things, just as **Christ** says that "there **must** come **scandals**, but woe to the one through whom they come" (Matt. 18:7). Through **heresy**, the **truth** of faith is more clearly **explained**. It **stimulates** the Christian **doctors** to **wake** up and begin to **learn**. They become more **alert** and cautious. The **faithful** themselves exercise **patience** and gain **merit** by working on the **conversion** of heretics. The power of **faith** is also revealed in those who **truly believe**.

Theologians distinguish **three** types of **objects** of faith. The **first** one, in which one **always believes**, and **never understands** as **history** and human **events**. The **second** is when you **believe**, what are all human **reasoning**, and the **third** is when you **first believe** and **then** you **understand**, and these are the **things** of **God**. The doctrine of **faith** has something **preceding** and something **following**, the main one. Similarly, in **other** sciences there are some **principles** and their **consequences**, interdependent sentences. In the **doctrine** of faith, the **preceding** ones are those **from** the **natural law**. The **principal** ones are those to which the **light** of faith **directs**, and these are called **articles** of **faith**, and the **following** are those from which **articles** of faith may be **derived**. **Heresy** extends to **all three** kinds, and thus to **customs**, to the **faith** contained in the **Scriptures** and to the **articles** of faith. **Heresy**, however, is **not** the **interpretation** of **history** in various material or **spiritual interpretations**, especially of **hexameron**. **Faith extends** not only to **articles** of faith, but also to other **objects**. Likewise, **heresy** can be **opposed not directly**, undermining the truths **inherent** in the **articles**. Heresies therefore **oppose** **Catholic truth**. This truth is **full** and **pure**, **without** the **admixture** of any error. It is to be proclaimed **everywhere** and submitted to **all peoples** for belief. It is so **different** from **any teaching** that it comes from the **source** of God's unchanging **truth**, from the **supernatural** light, which is **different** from some **general revelation**. Such truths can be **revealed directly** by God himself, as **Christ did** in the Gospel, or by **angels**, **saints**, **apostles** or other **men**.

It is given clearly, in its own form of words or in a **compound form** and is to be **extracted** by **good** and necessary **resulting**. There are **seven types** of Catholic **truths**. The **first** is contained in the **canon** of

Scripture in its own **verbal form** according to the **three kinds** of **object** of faith, and on these our **salvation** depends **chiefly**, and must **not** be **doubted** in any way. The **second** type is **contained** in the **Scriptures**, but by **reason** of necessary and formal **inference**. This is, for instance, that **Christ** is the **true God** and the **true man**. They are **necessary** to believe for **salvation**. The **third** kind of truths are **beyond** the canon of **Scripture**, and only through the **apostles** have they reached the faithful through **revelation** and **confirmation**. Christ **taught** and did **much**, which the **apostles witnessed** and which is **not** in the **Scriptures**. They became a **part** of the apostolic **tradition** and were consolidated by tradition. The Holy **Spirit**, according to the promise of Christ, was to **teach** the apostles **all truth** (John 14:26). The **fourth** type of Catholic truths are those which the universal **Church** at the **Councils** has described as **belonging** to the **faith** of the Christian religion. They **must** be **believed** because the **councils** cannot **err**, for example, the **canon**. The **fifth** type of truths are those which are determined by the **judgment** of the **Holy See**, which also **cannot err** in faith. The **sixth** kind of truths are those which have been **passed** on by the **doctors**, who passed on the truths or otherwise **condemned** as **heretical**. The Church **accepted** them because they were **always held** by all the **faithful** by strong faith. This does **not** mean, however, praising **everything** that we find in the **works** of the **doctors**, but only what they have **expressed** about the **true faith** and **condemnation** of heretics. Many of the **claims** contained therein are of a **probable** nature. The **seventh** kind of Catholic truths consists of **formal inferences** from the **fourth**, **fifth** and **sixth** kind of truths. If the **conclusion** is **probable**, we are **not** dealing with a **Catholic** truth, but only the **probable** one. The **eighth** type of truths are **not** described as **absolutely catholic**, but they **smell catholic** because they are **close** to them. They **cannot reasonably** be **denied**, for example the truth about the **election** of a given **pope**. **Heresy**, which opposes Catholic truth, therefore **involves many kinds**, since **truth** itself can be of **different kinds**. There are also claims which are **not** absolutely **heretical**, but **smell of heresy**, they are **close** to it. So many **sentences** can be **defined**. A **reckless** sentence is what **cannot** be effectively **proved** by reason or seriousness. An **erroneous** sentence states what is **wrong**. An **abusive sentence** **insults** someone of the faithful or a significant **person**. An **unfortunate** sentence gives the **listener** an opportunity to **fall**, which if **mitigated**, would be **true**. A **rebellious** sentence brings people into division and **schism**.

Who do we call a **heretic**? There are many **ways** in general to call someone that **name**, especially the **doubters** of the **faith**, then the **simony** giver, every one cut off from the Church, **denying** the **Scriptures**, who has invented a **new view** that takes away the **privileges** of the Church of Rome, **stubbornly** exceeds the orders of the **Holy See**, does **not** maintain articles of **faith** like the **Jews** and **Gentiles**, **teaches otherwise** about the **sacraments**, does **not** accept the **four** general **councils**, persistently **defends** his perverse and **evil view**. In the **proper** sense of the word **heretic**, we call the one who, having **accepted** the Christian **religion**, professing a **view** or views **contrary** to the Catholic **truth**, **stubbornly** upholds and follows it. Those who **reject** the **faith** of Christ in its **entirety** are called **apostates**. It is therefore necessary to **distinguish** between the **levels** of use of the word **heretic**, from **general** to **strict** meaning. The **stubbornness** of heresy can be expressed in **many ways**, believing that the Christian faith is **wrong** or dubious, **not** accepting **part** of the **New** or **Old Covenant**, claiming that the **universal** Church is **wrong** or mistaken, **denying** any Catholic **truth** as **universal**, denies that a claim has been **determined** by the **Church**, denies the truth when it is **challenged**, **fails to correct** himself, tries to **force** someone to **defend** his **error** with orders, threats or **punishments**, **forces** someone to **deny** the Catholic **truth**, **swears** to **preserve** heretical views, **impedes** those defending Catholic truth or **fighting** against heresies, perversely **refuses** to submit to **correction** or clarification, does **not revoke** heretical claims, **prohibits** Catholic **writing**, is a defender of heretical perversity, inventing **new mistakes** in defending heretical perversity, **contributes** to heretical perversity with **advice**, cooperating, inducing or **introducing** given claims, having **power**, does **not oppose** heretical perversity.

Those who **listen** to **heretical** views. First of all, the **matter** around which the doctors consider as to **faith** and **morals**. In **other** matter, those who are entitled to and follow it do **not** fall into **danger** of sin. But in what **belongs** to the Catholic **faith**, if a **reasonable** person follows a **master's mistake**, he **cannot** excuse himself from **sin**. In **doubtful** matters it is **not easy** to give **consent**, but the **rules** of faith should be advised. In the **secondary matter** of truths contained in the Scriptures, but **not** belonging to **articles** of faith, the **opposite** can be **claimed** after a **master** without sin, for example, that **Abraham** had **no two** sons. However, it is **necessary** to **examine** the doctor in question as to **whether** he is **proficient** in his field of **study**, serious **morals**, **humble** in judgment, or **likes** to follow the teachings of the holy **Fathers more** than he likes to follow his **own** ideas. Whoever **follows** the **views** of **masters** in the matter of **faith** who do **not** meet the above **conditions** does **not** seem entirely **free** from **sin**. It is necessary to **weigh** the number of **doctors** who make up **both** theses and **follow** the majority. Then you have to examine the **motives** and the **basis** on which the **doctors** base and uphold their views. Where there are **different views** and laws, one should always put forward **more human**, that is, more **rational** and **kinder**. Then you should talk about the **quality** of the **audience**. **Not all** of them are of the same **ability** to **distinguish** between conditions and differences of masters. Many of them are **simple**, who cling to the **teachings** of their **ancestors** with **simplicity** and believe in everything with **good faith**. They **cannot** be **blamed** if they follow the of a **higher** state and origin and a more **capable** master's view opposite to the belief. They can **cling** to the masters' **view** in **two** ways: either with **stubbornness**, or with the **preparation** of the spirit to **maintain** the **opposite**, if **presented** to them as the true by reason or **dignity** of the Church. **Stubborn adherence** to a master's view is a **sin** and should be considered heresy.

Each **heretic** is **punished four times** according to the **canons**: **curse**, **deposition**, **confiscation** and **military** persecution. The **seriousness** of the Scriptures dictates that all **heretics**, without distinction, should be **avoided**, **not admitted** to the community of the **faithful**, i.e. **expelled** or **killed**. **Christ** commands **obedience** to the **evil prelates**, but keeping the **good teaching**. On the other hand, a **prophet** who says what **God did not** order him to **say** must be **killed** (Deut. 18:20). "**Step away** from the tents of **ungodly** people and do **not touch** what belongs to them." (Num. 16:24). **Salt weathered** is one that is a **mistake** in **teaching**. "**Many** will come in my **name**, but do **not follow** them." (Matt. 24:24.26). "**Whoever tells another gospel**, from the one you have received, may he be **cursed**". (Gal. 1:9). So if the **prelates** become **heretics**, they should be **avoided**, and they are **deprived** of their **superiority**. This is **confirmed** by the Church **Fathers**: Cyprian, Ambrose. Whoever **falls** into a once condemned **heresy** gets himself **entangled** in its **condemnation**. In this case too, the **Pope** can bind **another Pope**, says **Gelasius**. The **cursed cannot curse**. Also by the **seriousness** of reasoning the **heretic's** loss of **office** is justified. For he who **abandons** the **rock** of faith **abandons** all the **honor** of superiority in the Church. When the **foundation** is **removed**, what has been **built** on it must **collapse**. The **Pope's power** remains constant as **long** as he relies **on Christ**, and this is done **by faith**. **Peter** accepted the **keys**, which mean the **Church**, so being **outside** the **Church**, he does **not have them**. The **heresy cannot solve and bind**. The **heretic** is **separated** from the body of the Church, and thus **deprived** of the ecclesiastical **authority** of the **jurisdiction** if he had one. He **loses** it in **substance**, so he **cannot absolve** or give **indulgences**, curse because it will **not** be **valid**. The **Pope** who has fallen into **heresy** is **cut off** from the Church and **ceases** to be **Pope**. It was **not possible** in **Israel** to make a **man** from **another nation king** (Deut. 17:15). Therefore, a **heretic cannot** be a **pope**, because he is **outside** the Church. By **other sins** he remains a **head**, although he is a **sick head**. Just as the **deceased** is **no longer** a **man**, so the **Pope** captured in **heresy** is **not** the pope. The **prelate** captured in **heresy** becomes the **antichrist** (1 Jn. 4:3). He is **no longer** a **shepherd** of **Christ's** sheep, but a shepherd of **goats**. The **Lord** tells every **heretic**: "you can **no longer manage**" (Luke 16:2). It is **impossible** for someone to be **both** a **shepherd** and a **wolf** who is **against** the Christian **faith**. Against which one can **obj**

ect that until someone **starts preaching** heresy, but **only** in **heart** and mind, he can **use jurisdiction**. Judas **Iscaiot** was **not filed** out of **office** immediately. Otherwise there would be **confusion** in the ecclesiastical **hierarchy**. **Bishops** and the **Emperor** who have fallen into **heresy** do **not immediately** lose their **office**, **why** should the **Pope** lose it. The **answer** to these allegations, according to St. **Thomas**, goes along the line of the **heretic losing** his **office**, even in **secret**, although the **sentences** he passes are to be **endured** while **heresy** is **hidden**. Judas had **no spiritual** ecclesiastical **jurisdiction**. The pope **heretic** loses his **jurisdiction**, but he **can** do what **belongs** to **ordination**. What could **not** be said about a **Jew**, a **woman** or a **heathen**, who would be considered a **pope**. The **Pope** is **no worse** off than other **heretics**, because the **difference** between the **faithful** and **unbelievers** is **not** from **human** law but from **God's** law, therefore every **heretic cannot rule** the **faithful** in **spiritual** matters. In the affairs of the **laity** **heretics** can **govern** the **faithful**, for example, **rulers** are **not deprived** of **secular** power by God's law, but in the affairs of **spiritual** government, this **cannot** happen.

There is a **quadruple unity** in the **body** according to Peter **Lombard**. The **first** is unity because of the **similarity** of the **parts**, as the **hand** and the **leg** are composed of the same **elements** of body and **bone**. The **second** is the **interrelation** through **muscles** and **joints**. It is unity through **continuity**. The **third** is caused by the **spirit** of life in the **whole** body, and the **fourth** makes all the **members** perfected by the **soul**, which is numerically **one** in all the members. Thus, in the **Church**, the **first unity** causes the members to be of one **nature** or one **species**, the **second** that they are **bound** by **faith**, the **third** that they are animated by **grace** and **love**, and the **fourth** is the Holy **Spirit**, who ultimately **perfects** the entire **mystical body**, like the **soul** in a natural body. So it is **not** enough to **belong** to the Church according to the **first** unity, but it is **necessary** to reach the **fourth**. Even participation in the **sacraments** does **not** mean **full** unity. One must **unite** with all members **through** faith and **love**. Whoever **loses love**, but maintains **faith**, is **not** called a **cut off** member, because **material** unity **lasts** in him. He is rather like a **withered member**. **Ordination** alone is **not** enough to obtain **spiritual jurisdiction**, or else the **apostates** and the **antichrist** could become the **head** of the body of Christ.

Not only **heretics** fall into the **punishment** of the **curse**, but also the **believers following** them, benefactors and **defenders**. These include **those** who **confess** the same **mistakes**, as well as those who **honor** them and **receive sacraments** from them and **participate** in rituals. We call **benefactors** those in **government** who do **not oppose** ungodliness. In a word, they **justify** or **acquit** them, **provide** them with food or **hide** them, **obstructing** the execution of the **punishment** of the Church. Such are **subject** to the **curse**, and if they **fail** to do so within a **year**, they are **defamed** by the law itself, and are **not** allowed into **public offices**. Similarly, **priests** who would give them **sacraments**, ecclesiastical **funerals**, or receive **donations**, should be **deprived** of their office. A **heretic converting** must take an **oath** and **renounce** heresies.