

MT. ST. MICHAEL

Tuesday Evening Doctrine Classes – 6:30-7:30 p.m.

CATHOLIC DOCTRINE ON THE PAPACY (many points will be taken from 1911 *Catholic Encyclopedia*)

All audio recordings of classes & study sheets will be posted at the following link. You may listen online or download to your own computer.

<https://tinyurl.com/MSM-Papacy>

November 27, 2018

1. The supreme authority of the Papacy was directly and immediately conferred upon St. Peter and to all his successors. By the Will of Christ, this office of the Papacy remains until the end of time. Here are the solemn canons on this matter as taught at Vatican Council I, July 18, 1870:
 - a. “If anyone shall say that Blessed Peter the Apostle was not constituted by Christ our Lord as chief of all the Apostles and the visible head of the whole Church militant: or that he did not receive directly and immediately from the same Lord Jesus Christ a primacy of true and proper jurisdiction, but one of honor only: let him be anathema.” (Denzinger #1823)
 - b. “If any one shall say that it is not by the institution of Christ our Lord Himself or by divinely established right that Blessed Peter has perpetual successors in his primacy over the universal Church, or that the Roman Pontiff is not the successor of Blessed Peter in this same primacy: let him be anathema.” (Denzinger #1825)
 - c. “If anyone shall say that the Roman Pontiff has only the office of inspection or direction, but not the full and supreme power of jurisdiction over the universal Church... let him be anathema.” (Denzinger #1831)
2. The duty of a Catholic towards the Roman Pontiff: obedience, reverence, submission. This is required for salvation!
 - a. **Pope St. Leo IX**

The holy Church built upon a rock, that is Christ, and upon Peter or Cephas, the son of John who first was called Simon, because by the gates of Hell, that is, by the disputations of heretics which lead the vain to destruction, it would never be overcome; thus Truth itself promises, through whom are true, whatsoever things are true: “The gates of hell will not prevail against it” [Mt. 16:18]. The same Son declares that He obtained the effect of this promise from the Father by prayers, by saying to Peter: “Simon, behold Satan etc.” [Lk 23:31]. Therefore, will there be anyone so foolish as to dare to regard His prayer as in anyway vain whose being willing is being able? By the See of the chief of the Apostles, namely by the Roman Church, through the same Peter, as well as through his successors, have not the comments of all the heretics been disapproved, rejected, and overcome, and the hearts of the brethren in the faith of Peter which so far neither has failed, nor up to the end will fail, been strengthened?

By passing a preceding judgment on the great See, concerning which it is not permitted any man to pass judgment, you have received anathema from all the Fathers of all the venerable Councils... (Apostolic Letter *In Terra Pax*, September 2, 1053; Denzinger #351)
 - b. **Pope Boniface VIII**

Furthermore, we declare, say, define, and proclaim to every human creature that they by necessity for salvation are entirely subject to the Roman Pontiff. (Bull *Unam Sanctam*, November 18, 1302; Denzinger #469)
 - c. **Pope Leo XII**

But if one wishes to search out the true source of all the evils which We have already lamented, as well as those which We pass over for the sake of brevity, he will surely find that from the start it has ever been a dogged contempt for the Church’s authority. The Church, as St. Leo the Great teaches, in well-ordered love accepts Peter in the See of Peter, and sees and honors Peter in the person of his successor the Roman pontiff. Peter still maintains the concern of all pastors in guarding their flocks, and his high rank does not fail even in an unworthy heir. In Peter then, as is aptly remarked by the same holy Doctor, the courage of all is strengthened and the help of divine grace is so ordered that the constancy conferred on Peter through Christ is conferred on the apostles through Peter. It is clear that contempt of the Church’s authority is opposed to the command of Christ and consequently opposes the apostles and their successors, the Church’s ministers who speak as their representatives. “He who hears you, hears Me; and he who despises you, despises Me” [Lk 10:16]; and “the Church is the pillar and firmament of truth,” as the apostle Paul teaches [1 Tim 3:15]. In

reference to these words St. Augustine says: “Whoever is without the Church will not be reckoned among the sons, and whoever does not want to have the Church as Mother will not have God as Father.”

Therefore, venerable brothers, keep all these words in mind and often reflect on them. Teach your people great reverence for the Church’s authority which has been directly established by God. Do not lose heart. With St. Augustine We say that “all around us the waters of the flood are roaring, that is, the multiplicity of conflicting teaching. We are not in the flood but it surrounds us. We are hard pressed but not overwhelmed, buffeted but not submerged.” (Encyclical *Ubi Primum*, May 5, 1824, nn. 22-23)

d. Pope Pius IX:

This chair [of Peter] is the center of Catholic truth and unity, that is, the head, mother, and teacher of all the Churches to which all honor and obedience must be offered. Every church must agree with it because of its greater preeminence – that is, those people who are in all respects faithful...

Now you know well that the most deadly foes of the Catholic religion have always waged a fierce war, but without success, against this Chair; they are by no means ignorant of the fact that religion itself can never totter and fall while this Chair remains intact, the Chair which rests on the rock which the proud gates of hell cannot overthrow and in which there is the whole and perfect solidity of the Christian religion. Therefore, because of your special faith in the Church and special piety toward the same Chair of Peter, We exhort you to direct your constant efforts so that the faithful people of France may avoid the crafty deceptions and errors of these plotters and develop a more filial affection and obedience to this Apostolic See. Be vigilant in act and word, so that the faithful may grow in love for this Holy See, venerate it, and accept it with complete obedience; they should execute whatever the See itself teaches, determines, and decrees. (Pope Pius IX, Encyclical *Inter Multiplices*, March 21, 1853, nn. 1, 7)

...it is not sufficient for learned Catholics to accept and revere the aforesaid dogmas of the Church, but that it is also necessary to subject themselves to the decisions pertaining to doctrine which are issued by the Pontifical Congregations, and also to those forms of doctrine which are held by the common and constant consent of Catholics as theological truths and conclusions, so certain that opinions opposed to these same forms of doctrine, although they cannot be called heretical, nevertheless deserve some theological censure. (Pope Pius IX, Apostolic Letter to the Archbishop of Munich-Freising, December 21, 1863, *Tuas Libenter*; Denzinger #1684)

Nor can we pass over in silence the audacity of those who, not enduring sound doctrine, contend that “without sin and without any sacrifice of the Catholic profession assent and obedience may be refused to those judgments and decrees of the Apostolic See, whose object is declared to concern the Church’s general good and her rights and discipline, so only it does not touch the dogmata of faith and morals.” But no one can be found not clearly and distinctly to see and understand how grievously this is opposed to the Catholic dogma of the full power given from God by Christ our Lord Himself to the Roman Pontiff of feeding, ruling and guiding the Universal Church. (Pope Pius IX, Encyclical *Quanta Cura*, December 8, 1864, n. 5)

e. Pope Leo XIII

To the shepherds alone was given all power to teach, to judge, to direct; on the faithful was imposed the duty of following their teaching, of submitting with docility to their judgment, and of allowing themselves to be governed, corrected, and guided by them in the way of salvation. Thus, it is an absolute necessity for the simple faithful to submit in mind and heart to their own pastors, and for the latter to submit with them to the Head and Supreme Pastor.

... It is to give proof of a submission which is far from sincere to set up some kind of opposition between one Pontiff and another. Those who, faced with two differing directives, reject the present one to hold to the past, are not giving proof of obedience to the authority which has the right and duty to guide them; and in some ways they resemble those who, on receiving a condemnation, would wish to appeal to a future council, or to a Pope who is better informed. (Apostolic Letter to the Archbishop of Paris, *Epistola Tua*, June 17, 1885)

3. Catholics therefore may never:

- a. Resist official teachings and laws of the Popes
- b. Denounce, criticize or condemn the same
- c. Refuse submission to the Pope or to bishops in communion with him (this is the sin of schism, which by its very nature separates one from the Church, cf. Pope Pius XII, *Mystici Corporis Christi*, #23).
- d. Operate independently of papal or diocesan authority, set up one’s own structure of authority in the Church
- e. Appeal to a Council of the Church from a Pope’s teachings or decrees (whoever does this is deemed suspect of heresy, and incurs an *ipso facto* excommunication specially reserved to the Holy See, Canon 2332)