

MT. ST. MICHAEL

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

CATHOLIC DOCTRINE ON THE PAPACY

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February 5, 2019

NATURE & EXTENT OF PAPAL POWER From 1911 *Catholic Encyclopedia* article on “The Pope”

The Heresy of Bergoglio is manifest.

The pluralism and the diversity of religions, color, sex, race and language are willed by God in His wisdom, through which He created human beings. This divine wisdom is the source from which the right to freedom of belief and the freedom to be different derives.

(A DOCUMENT ON HUMAN FRATERNITY FOR WORLD PEACE AND LIVING TOGETHER, February 4, 2019, signed by “Pope” Francis and Grand Imam of Al-Azhar Ahmad Al-Tayyeb)

A similar object is aimed at by some, in those matters which concern the New Law promulgated by Christ our Lord. For since they hold it for certain that men destitute of all religious sense are very rarely to be found, they seem to have founded on that belief a hope that the nations, although they differ among themselves in certain religious matters, will without much difficulty come to agree as brethren in professing certain doctrines, which form as it were a common basis of the spiritual life. For which reason conventions, meetings and addresses are frequently arranged by these persons, at which a large number of listeners are present, and at which all without distinction are invited to join in the discussion, both infidels of every kind, and Christians, even those who have unhappily fallen away from Christ or who with obstinacy and pertinacity deny His divine nature and mission. Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy, since they all in different ways manifest and signify that sense which is inborn in us all, and by which we are led to God and to the obedient acknowledgment of His rule. Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it, and little by little, turn aside to naturalism and atheism, as it is called; from which it clearly follows that one who supports those who hold these theories and attempt to realize them, is altogether abandoning the divinely revealed religion.

(Section 2, Encyclical “Mortalium Animos,” (on Religious Unity) by Pope Pius XI, January 6, 1928)

*“The Christian,” as Tertullian said, “is the enemy of no one,” not even of his persecutors. He hates heresy because God hates it, but he has only compassion for those who are caught in its snare ... It is impious to say, “I respect every religion.” This is as much as to say: I respect the devil as much as God, vice as much as virtue, falsehood as much as truth, dishonesty as much as honesty, Hell as much as Heaven.” (Fr. Michael Müller, *The Church and Her Enemies*, 19th century)*

The Pope’s immediate and ordinary jurisdiction (from the 1911 Catholic Encyclopedia entry “The Pope”)

The right of entertaining appeals in all ecclesiastical causes

1. The right of appeal to a higher authority is present in every system of law, the Catholic Church not excepted. The principle of subsidiarity is observed in the Catholic Church as well.

2. Canon 1880 lists a few instances in which appeal is not allowed in the course of judicial processes. The first one listed is appealing a decision of a pope. Needless to say, there is no one to appeal to above him, since his power is supreme on earth.
3. There is even a severe penalty for appealing a decision of a Pope to a General Council: "All persons of whatever station or dignity, even that of the Cardinalate, who appeal from the laws, decrees, or commands of the reigning Roman Pontiff to a General Council of the Church (Canon 2332)" incur automatic excommunication reserved in a special manner to the Holy See.
4. From the Catholic Encyclopedia, 1911, article on "The Pope":

The Council goes on to affirm that the pope is the supreme judge of the faithful, and that to him appeal may be made in all ecclesiastical causes. The right of appeal follows as a necessary corollary from the doctrine of the primacy. If the pope really possesses a supreme jurisdiction over the Church, every other authority, whether episcopal or synodal, being subject to him, there must of necessity be an appeal to him from all inferior tribunals. This question, however, has been the subject of much controversy. The Gallican divines de Marca and Quesnel, and in Germany Febronius, sought to show that the right of appeal to the pope was a mere concession derived from ecclesiastical canons, and that the influence of the pseudo-Isidorean decretals had led to many unjustifiable exaggerations in the papal claims. The arguments of these writers are at the present day employed by frankly anti-Catholic controversialists with a view to showing that the whole primacy is a merely human institution. It is contended that the right of appeal was first granted at Sardica (343), and that each step of its subsequent development can be traced. History, however, renders it abundantly clear that the right of appeal had been known from primitive times, and that the purpose of the Sardican canons was merely to give conciliar ratification to an already existing usage. It will be convenient to speak first of the Sardican question, and then to examine the evidence as regards previous practice.

In the years immediately preceding Sardica, St. Athanasius had appealed to Rome against the decision of the Council of Tyre (335). Pope Julius had annulled the action of that council, and had restored Athanasius and Marcellus of Ancyra to their sees. The Eusebians, however, had contested his right to call a conciliar decision in question. The fathers who met at Sardica, and who included the most eminent of the orthodox party from East and West alike, desired by their decrees to affirm this right, and to establish a canonical mode of procedure for such appeals. The principal provisions of the canons which deal with this matter are:

- that a bishop condemned by the bishops of his province may appeal to the pope either on his own initiative or through his judges;
- that if the pope entertains the appeal he shall appoint a court of second instance drawn from the bishops of the neighboring provinces; he may, if he thinks fit, send judges to sit with the bishops.

There is nothing whatever to suggest that new privileges are being conferred. St. Julius had recently, not merely exercised the right of hearing appeals in the most formal manner, but had severely censured the Eusebians for neglecting to respect the supreme judicial rights of the Roman See: "for", he writes, "if they [Athanasius and Marcellus] really did some wrong, as you say, the judgment ought to have been given according to the ecclesiastical canon and not thus.... Do you not know that this has been the custom first to write to us, and then for that which is just to be defined from hence?" (Athanasius, "Apol." 35). Nor is there the smallest ground for the assertion that the pope's action is hedged in within narrow limits, on the ground that no more is permitted than that he should order a re-hearing to take place on the spot. The fathers in no way disputed the pope's right to hear the case at Rome. But their object was to deprive the Eusebians of the facile excuse that it was idle for appeals to be carried to Rome, since there the requisite evidence could not be forthcoming. They therefore provided a canonical procedure which should not be open to that objection.