

Catholic Teaching on the Pope

St. Cyprian, 3rd century: "Where Peter is, there is the Church", repeated by St. Ambrose and St. Boniface. Confirmed by Pope Benedict XV, in the encyclical *In Hac Tanta*.¹

St. Cyprian: "If someone does not hold fast to this unity of Peter, can he imagine that he still holds the faith? If he desert the chair of Peter upon whom the Church was built, can he still be confident that he is in the Church?"²

St. Cyprian: "There is one God and one Christ, and one Church, and one Chair founded on Peter by the word of the Lord. It is not possible to set up another altar or for there to be another priesthood besides that one altar and that one priesthood. Whoever has gathered elsewhere is scattering."³

St. Augustine: "For my part, I should not believe the Gospel except as moved by the authority of the Catholic Church."⁴

St. Augustine: "Roma locuta est; causa finita est [Rome has spoken; the case is closed]."⁵

Pope Saint Lucius I, Martyr, 253-254: "The Roman Apostolic Church is the mother of all Churches and has never been shown to have wandered from the path of Apostolic tradition, nor being deformed, succumbed to heretical novelties according to the promise of the Lord himself, saying, 'I have prayed for thee, etc.' [Lk 22:32]"⁶

Pope Saint Felix I, 269-274, speaking on the Roman Church: "As it took up in the beginning the norm of the Christian Faith from its authors, the Princes of the Apostles of Christ, She remains unsullied according to what the Lord said: 'I have prayed for thee, etc.' [Lk 22:32]"⁷

Pope Saint Leo the great (Leo I) 440-461: "The special care of Peter is received from the Lord; he prayed for the faith of Peter in particular in as much as the state of the others would be more certain if the mind of the Prince were not conquered. Therefore, in Peter the strength of all is fortified and the help of divine grace is so ordered that the strength which was given to Peter through Christ would be conferred through Peter to the remaining Apostles."⁸

Pope Saint Zosimus (417-418): "the tradition of the Fathers attributed so much authority to the Apostolic See that no one dared to challenge its judgment and has always preserved it through canons and regulations ... such great authority belongs to Us that no one could argue again with Our decision..."⁹

Pope Saint Boniface I (418-422): "No one has ever boldly raised his hands against the Apostolic Eminence, from whose judgment it is not permissible to dissent; no one has rebelled against this, who did not wish judgment to be passed upon him."¹⁰

Pope Damasus I: "The First See, therefore, is that of Peter the Apostle, that of the Roman Church, which has neither stain nor blemish nor anything like it."¹¹

Saint Jerome, 4th century: "The welfare of the Church depends on the dignity of the papacy. If we do not give the Pope sovereign and independent power, there will be as many schisms in the Church as there are priests." Confirmed by Pope Benedict XV in the Encyclical *In Hac Tanta*.¹²

Saint Jerome to Pope Damasus: "My words are spoken to the successor of the fisherman, to the disciple of the cross. As I follow no leader save Christ, so I communicate with none but your blessedness, that is with the chair of Peter. For this, I know, is the rock on which the Church is built! This is the house where alone the paschal lamb can be rightly eaten. This is the ark of Noah, and he who is not found in it shall perish when the flood prevails."¹³

Tertullian: "But if Peter was reproved because, after having lived with the Gentiles, he separated himself from their company out of respect for persons, surely this was a fault in his conversation, not in his preaching."¹⁴

Pope Saint Boniface I (422): "there is to be no review of our judgment. In fact, it has never been licit to deliberate again on that which has once been decided by the Apostolic See."¹⁵

Pope Saint Boniface I: "No one has ever boldly raised his hands against the apostolic eminence, from whose judgment it is not permissible to dissent; no one has rebelled against this who did not wish judgment to be passed upon him."¹⁶

Each and every Pope is, according to several Ecumenical Councils: "Supreme Pastor and ruler of His whole fold"; "visible Head of the whole Church militant," who holds "the primacy of Peter over the whole Church;" who is "the Prince of the Apostles, true Vicar of Christ, Head of the whole Church; father and teacher of all Christian people;" as well as: "Supreme Shepherd; Supreme Pontiff; Supreme and Universal Pastor; and Supreme Judge of the faithful."¹⁷

Saint Peter Chrysologus, 406-450: "We exhort you, Honorable Brother, that you would obediently attend to that which has been written by the Pope of the city of Rome because Blessed Peter, who lives in his own See and presides there, is in charge of all those seeking the truth of faith."¹⁸

Saint Bernard: "It is fitting that every danger and scandal of the kingdom of God be referred to your Apostolate and especially these which touch upon the faith. For I regard it worthy that there, above all, dangers to the faith are mended, where one cannot think the faith is lacking. For to what other See was it ever said: 'I have prayed for thee, that thy faith not fail?' [Lk 22:32]"¹⁹

Origen: "It is manifest, even if it were not expressed, because the gates of Hell can prevail against neither Peter nor the Church, for if they prevailed against the rock on which the Church was founded, they would prevail against the Church." [Mt 16:18]²⁰

Saint Cyril: "According to this promise of the Lord, the Apostolic Church of Peter remains pure and spotless from all leading into error, or heretical fraud, above all Heads and Bishops, and Primates of Churches and people, with its own Pontiffs, with most abundant faith, and the authority of Peter. And while other Churches have to blush for the error of some of their members, this [Apostolic Church of Peter] reigns alone, immovably established, enforcing silence, and stopping the mouths of all heretics; and we, from the necessity of salvation, not drunken with the wine of pride, confess, together with it, the formula of truth and of the holy apostolic tradition."²¹

Theodotus of Ancyra, martyr: "This holy See holds the reign of the Churches of the world, not only on account of other things, but also because she remains free from the heretical stench."²²

Pope Saint Gelasius I, 492-496, epistle to the Emperor Anastasius: "This is what the Apostolic See guards against with all her strength because the glorious confession of the Apostle is the root of the world, so that she is polluted by no crack of depravity and altogether no contagion. For if such a thing would ever occur (which may God forbid and we trust cannot be), why would we make bold to resist any error?"²³

Pope Saint Gregory the Great, 590-604: "Who does not know that the whole Church was strengthened in the firmness of the Prince of the Apostles, to whom it was said, 'Upon this rock I will build my Church ... and thou, being converted, confirm thy brethren?' [Mt 16:18; Lk 22:32]"²⁴ Saint Bellarmine: "There Gregory clearly teaches the strength of the Church depends upon the strength of Peter, and hence Peter is less able to err than the Church herself."²⁵

The example of Pope Vigilius, d. 555, as related by Saint Bellarmine: "It happened a little afterward, that [Pope] Silverius died and Vigilius, who to that point sat in schism, now began to be the sole and legitimate Pontiff for certain through the confirmation and reception by the clergy and the Roman people. From this time neither error nor feigning of error was discovered in Vigilius, but rather, supreme constancy in the faith even to death, as it shall appear. For he received with the pontificate the strength of faith and he was changed from a weak chaff into the most solid rock."²⁶

Pope Pelagius II, 590 AD, writing to the Bishops of Istria: "For you know how the Lord in the Gospel declares: 'Simon, Simon, behold Satan has desired you that he might sift you as wheat, but I have prayed to the Father for thee, that thy faith fail not, and thou, being converted, confirm thy brethren.' See, beloved, the truth cannot be falsified, nor can the faith of Peter ever be shaken or changed."²⁷

The Council of Florence (1438 AD) taught: "the most illustrious profession of the Roman Church about the truth of the faith, which has always been pure from all stain of error."²⁸

Florence defined this dogma: "We also define that the holy Apostolic See and the Roman pontiff holds the primacy over the whole world and the Roman pontiff is the successor of blessed Peter, prince of the apostles, and that he is the true vicar of Christ, the head of the whole Church and the father and teacher of all Christians, and to him was committed in blessed Peter the full power of tending, ruling and governing the whole Church, as is contained also in the acts of Ecumenical Councils and in the sacred canons."²⁹

Pope Saint Agatho, 678-681, Letter accepted in the acts of the Sixth Ecumenical Council:

"the true confession thereof, for which Peter was pronounced blessed by the Lord of all things, was revealed by the Father of heaven, for he received from the Redeemer of all himself, by three commendations, the duty of feeding the spiritual sheep of the Church; under whose protecting shield, this Apostolic Church of his has never turned away from the path of truth in any direction of error...."

Agatho: "whose authority, as that of the Prince of all the Apostles, the whole Catholic Church and the Ecumenical Synods have faithfully embraced and followed in all things; and all the venerable Fathers have embraced its Apostolic doctrine, through which they, as the most approved luminaries of the Church of Christ, have shone; and the holy orthodox doctors have venerated and followed it, while the heretics have pursued it with false criminations and with derogatory hatred. This is the living tradition of the Apostles of Christ, which his Church holds everywhere, which is chiefly to be loved and fostered, and is to be preached with confidence...."

Agatho: "For this is the rule of the true faith, which this spiritual mother of your most tranquil empire, the Apostolic Church of Christ, has both in prosperity and in adversity always held and defended with energy;

Agatho: "which, it will be proved, by the grace of Almighty God, has never erred from the path of the Apostolic tradition, nor has she been depraved by yielding to heretical innovations, but from the beginning she has received the Christian faith from her founders, the princes of the Apostles of Christ, and remains undefiled unto the end,

Agatho: "according to the divine promise of the Lord and Savior himself, which he uttered in the holy Gospels to the prince of his disciples: saying, 'Peter, Peter, behold, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that (thy) faith fail not. And when thou art converted, strengthen thy brethren.' [Lk 22:32] Let your tranquil Clemency therefore consider, since it is the Lord and Savior of all, whose faith it is, that promised that Peter's faith should not fail and exhorted him to strengthen his brethren, how it is known to all that the Apostolic pontiffs, the predecessors of my littleness, have always confidently done this very thing: of whom also our littleness, since I have received this ministry by divine designation, wishes to be the follower, although unequal to them and the least of all."

Agatho: "that they might not make themselves aliens from our communion, that is, from the communion of blessed Peter the Apostle, whose ministry, we (though unworthy) exercise, and preach the faith he has handed down...."³⁰

Agatho: "Therefore the Holy Church of God, the mother of your most Christian power, should be delivered and liberated with all your might (through the help of God) from the errors of such teachers, and the evangelical and apostolic uprightness of the orthodox faith, which has been established upon the firm rock of this Church of blessed Peter, the Prince of the Apostles, which by his grace and guardianship remains free from all error, [that faith I say] the whole number of rulers and priests, of the clergy and of the people, unanimously should confess and preach with us as the true declaration of the Apostolic tradition, in order to please God and to save their own souls."³¹

Pope Saint Nicholas I (the great) 858-67: "If anyone condemns dogmas, mandates, interdicts, sanctions, or decrees, promulgated by the one presiding in the Apostolic See, for the Catholic faith, for the correction of the faithful, for the emendation of criminals, either by an interdict of threatening or of future ills, let him be anathema."³²

Pope St. Nicholas I: "Neither by the emperor, nor by all the clergy, nor by kings, nor by the people will the judge be judged.... The first See will not be judged by anyone...."³³

Pope St. Nicholas I, Letter to the Emperor: "Furthermore, if you do not listen to Us, it necessarily follows that for Us you are to be considered, as our Lord Jesus Christ commands, as those who refuse to listen to the Church of God, especially since the privileges of the Roman Church, built upon blessed Peter by the word of Christ, deposited in the Church herself, observed in ancient times and celebrated by the sacred universal councils and venerated jointly by the entire Church, can by no means be diminished, by no means infringed upon, by no means changed: for the foundation that God has established, no human effort has the power to destroy, and what God has determined remains firm and strong.... These privileges, therefore, which were given to this holy Church by Christ, not by the councils, but only

celebrated and venerated [by them] thereafter... constrain and compel Us 'to have solicitude for all of the churches of God' [cf. 2 Cor 11:28]....^{"34}

Pope Saint Nicholas I: "Since, according to the canons, where there is a greater authority, the judgment of the inferiors must be brought to it to be annulled or to be substantiated, certainly it is evident that the judgment of the Apostolic See, of whose authority there is none greater, is to be refused by no one...."^{"35}

Pope Saint Nicholas I: "The privileges of this see are perpetual, divinely rooted and also planted. One can strike against them but not transfer them; one can drag them but not tear them out. Those matters which were formerly your domain remain, thanks be to God, insofar as they are inviolate; they will remain after you and so long as the Christian name will be preached, they will not cease to exist.... For among other things, these privileges are especially conferred through us, 'You later being converted,' he heard from the Lord, 'confirm your brethren.' [Lk 22:32]"^{"36}

Pope Saint Nicholas I to the Emperor: "certainly it is evident that the judgment of the Apostolic See, of whose authority there is none greater, is to be refused by no one...the judgment of the Roman bishop being no longer open for reconsideration...."^{"37}

Pope Saint Leo IX, 1049-1054, Epistle to Peter of Antioch: "Without a doubt, it was for him alone, whom the Lord and Savior asserted that he prayed that his faith would not fail, saying, 'I have prayed for thee, etc.' [Lk 22:32]. Such a venerable and efficacious prayer has obtained that to this point the faith of Peter has not failed, nor can it be believed that it is ever going to fail in his throne."^{"38}

Pope Saint Leo IX: "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?"^{"39}

Pope Saint Leo IX: "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...."

...

"As the hinge while remaining immovable opens and closes the door, so Peter and his successors have free judgment over all the Church, since no one should remove their status because 'the highest See is judged by no one.'^{"40}

Pope Innocent III, 1198-1216, Epistle to the Bishop of Arles: "The Fathers, for the sake of the Church, understood especially in regard to articles of faith that those words [Lk 22:32] refer to the See of Peter, who knew the Lord had prayed for him, lest his faith would fail."^{"41}

Saint Thomas Aquinas, martyr, 1225-1274: St. Thomas wrote in support of the faith of the Roman Pontiff. Saint Thomas "argued that although the heresies existed in other churches -- Constantinople was the typical example -- through the centuries the Church of Rome alone had kept its faith whole. In it, Christ's prayer (i.e. to Peter of unfailling faith [Lk 22:32]) is fulfilled, and from it the true faith had spread to the entire Western Church. Yet here there is an important additional claim: that the faith remained whole was due not only to the Roman church, but also to the faith of St. Peter."^{"42}

Pope Boniface VIII, Unam Sanctam: "7. Therefore, if the earthly power goes astray, it will be judged by the spiritual power; but if a lesser spiritual power goes astray, [it will be judged] by its superior; and truly, if the highest [power] goes astray, it will not be able to be judged by man, but by God alone. And so the Apostle testifies, 'The spiritual man judges all things, but he himself is judged by no one.' [1 Corinthians 2:15]"

"8. But this authority, even though it may be given to a man, and may be exercised by a man, is not human, but rather divine, having been given by the divine mouth to Peter, and to him as well as to his successors, by [Christ] Himself, [that is, to him] whom He had disclosed to be the firm rock, just as the Lord said to Peter himself: 'Whatever you shall bind,' [Mt 16:19] etc. Therefore, whoever resists this authority, such as it has been ordained by God, resists the ordination of God. [Romans 13:2]"

"9. Moreover, that every human creature is to be subject to the Roman pontiff, we declare, we state, we define, and we pronounce to be entirely from the necessity of salvation."⁴³

Fifth Lateran Council: "It arises from the necessity of salvation that all the faithful of Christ are to be subject to the Roman Pontiff."⁴⁴

Pope Clement VI (1342-1352): "whether you have believed and do believe that the supreme and preeminent authority and juridical power of those who were the Roman pontiffs, We who are so, and those who will be so in the future have been, are, and will be such that they and We were not, are not, and in the future will not be able to be judged by anyone; but that they and We have been, are, and will be reserved in judgment by God alone; and that it was not possible, is not possible, and will not be possible for Our decisions and judgments to be appealed to any other judge."⁴⁵

[Romans 13]

{13:1} Let every soul be subject to higher authorities. For there is no authority except from God and those who have been ordained by God.

{13:2} And so, whoever resists authority, resists what has been ordained by God. And those who resist are acquiring damnation for themselves.

Council of Trent, 1545-1563: "In addition, in order to restrain insolent clever persons, [the Synod] decrees that no one, by his own ingenuity, in matters of faith and morals pertaining to the edification of Christian doctrine, shall dare to interpret the same Sacred Scripture, conforming the meaning of Sacred Scripture to his own mind, contrary to that sense which holy mother Church, who is to judge the true sense and interpretation of the Holy Scriptures, has held and does hold; or even contrary to the unanimous agreement of the Fathers...."⁴⁶

Saint Theophylactus, Saint Bellarmine explains, "openly teaches that this privilege was given to Peter because he was going to be the prince and head of others; hence it was given to all the others that would succeed him in that supremacy: 'Because I have you as a prince of the disciples, confirm the others. This is fitting for you, who are the rock of the Church after me, as well as the foundation.'⁴⁷

Saint Bellarmine: "The Pope is the Teacher and Shepherd of the whole Church, thus, the whole Church is so bound to hear and follow him that if he would err, the whole Church would err."⁴⁸

Saint Bellarmine: "Now our adversaries respond that the Church ought to hear him [the Roman Pontiff] so long as he teaches correctly, for God must be heard more than men. On the other hand, who will

judge whether the Pope has taught rightly or not? For it is not for the sheep to judge whether the shepherd wanders off, not even and especially in those matters which are truly doubtful. Nor do Christian sheep have any greater judge or teacher to whom they might have recourse. As we showed above, from the whole Church one can appeal to the Pope; yet from him no one is able to appeal; therefore necessarily the whole Church will err, if the Pontiff would err."⁴⁹

Saint Robert Bellarmine, on Lk 22:32: "Therefore, the true exposition is that the Lord asked for two privileges for Peter.... The second privilege is that he, as the Pope, could never teach something against the faith, or that there would never be found one in his See who would teach against the true faith. From these privileges, we see that the first did not remain to his successors, but the second without a doubt did."⁵⁰

Bellarmino: "A general Council represents the universal Church, and hence has the consensus of the universal Church; therefore, if the Church cannot err, neither can a legitimate and approved Ecumenical Council err."⁵¹

Bellarmino: "It must be held with Catholic faith that general Councils confirmed by the Supreme Pontiff can neither err in faith nor morals."⁵²

Ludwig Ott, in his famous book *The Fundamentals of Catholic Dogma*. "It has been the constant teaching of the Catholic Church from the earliest times that the teachings of the General Councils are infallible."⁵³

Bellarmino: "Next, all Catholics agree on two other things, but only amongst themselves and not with the heretics. Firstly, the Pope with a general Council cannot err when he issues decrees of faith or general precepts of morals. Secondly, the Pope, by himself or with a particular Council, while stating something in a doubtful matter, whether he could err or not, must be obediently heard by all the faithful."⁵⁴

Bellarmino: "With these things being noted, all Catholics and the heretics agree on two things. Firstly, that the Pontiff, even as Pontiff, can err in particular controversies of fact, even together with a general Council, because these depend especially on the testimonies of men."⁵⁵

Bellarmino: "Secondly, the Pope can err as a private teacher from ignorance, even in universal questions of law concerning both faith and morals, just as what happens to other teachers."⁵⁶

"THE FOURTH proposition. It is probable and may piously be believed that not only as 'Pope' can the Supreme Pontiff not err, but he cannot be a heretic even as a particular person by pertinaciously believing something false against the faith. It is proved: 1) because it seems to require the sweet disposition of the providence of God. For the Pope not only should not, but cannot preach heresy, but rather should always preach the truth. He will certainly do that, since the Lord commanded him to confirm his brethren, and for that reason added: 'I have prayed for thee, that thy faith shall not fail,' [Lk 22:32] that is, that at least the preaching of the true faith shall not fail in thy throne."⁵⁷

"How, I ask, will a heretical Pope confirm the brethren in faith and always preach the true faith? Certainly God can wrench the confession of the true faith out of the heart of a heretic just as he placed the words in the mouth of Balaam's ass. Still, this will be a great violence, and not in keeping with the providence of God that sweetly disposes all things."⁵⁸

"2) It is proved ab eventu. For to this point no [Pontiff] has been a heretic, or certainly it cannot be proven that any of them were heretics; therefore it is a sign that such a thing cannot be."⁵⁹

Bellarmino: "Many canons teach that the Pope cannot be judged unless he may be discovered to have deviated from the faith, therefore he can deviate from the faith.... all of those canons speak on a personal error of the Pope, not a judicial one."⁶⁰

Bellarmino: "I respond: there are five opinions on this matter. The first is of Albert Pighius, who contends that the Pope cannot be a heretic, and hence would not be deposed in any case: such an opinion is probable, and can easily be defended, as we will show in its proper place."⁶¹

"It can be believed probably and piously that the supreme Pontiff is not only not able to err as Pontiff but that even as a particular person he is not able to be heretical, by pertinaciously believing something contrary to the faith."⁶²

Now the fifth of the five opinions is called true by Bellarmine, namely, "that a Pope who is a manifest heretic, ceases in himself to be Pope and head, just as he ceases in himself to be a Christian and member of the body of the Church: whereby, he can be judged and punished by the Church. This is the opinion of all the ancient Fathers, who teach that manifest heretics soon lose all jurisdiction...."⁶³

First Vatican Council, Dei Filius:

Dei Filius: "The Son of God, Redeemer of the human race, our Lord Jesus Christ, promised, when about to return to his heavenly Father, that He would be with this Church militant upon earth all days, even to the end of the world [Mt 28:20]. Hence never at any time has He ceased to stand by His beloved Bride, assisting Her when She teaches, blessing Her in Her labors and bringing Her help when She is in danger."⁶⁴

Dei Filius: "Everybody knows that those heresies, condemned by the fathers of Trent, which rejected the divine Magisterium of the Church and allowed religious questions to be a matter for the judgment of each individual, have gradually collapsed into a multiplicity of sects, either at variance or in agreement with one another; and by this means a good many people have had all faith in Christ destroyed."⁶⁵

Dei Filius: "For just as God wills all people to be saved and come to the knowledge of the truth [1 Tim 2:4], just as Christ came to save what was lost [Lk 19:10] and to gather into one the children of God who were scattered abroad [Jn 11:52], so the Church, appointed by God to be Mother and Mistress of nations, recognizes her obligations to all and is always ready and anxious to raise the fallen, to steady those who stumble, to embrace those who return, and to strengthen the good and urge them on to what is better. Thus She can never cease from witnessing to the truth of God which heals all [Wisdom 16:12] and from declaring it, for She knows that these words were directed to Her: 'My spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth from this time forth and for evermore.' [Is 59:21]"⁶⁶

Dei Filius: "And so we, following in the footsteps of our predecessors, in accordance with our supreme Apostolic office, have never left off teaching and defending Catholic truth and condemning erroneous doctrines. But now it is our purpose to profess and declare from this Chair of Peter before all eyes the saving teaching of Christ, and, by the power given us by God, to reject and condemn the contrary errors. This we shall do with the Bishops of the whole world as our co-assessors and fellow-judges, gathered here

as they are in the Holy Spirit by our authority in this Ecumenical Council, and relying on the Word of God in Scripture and Tradition as we have received it, religiously preserved and authentically expounded by the Catholic Church."⁶⁷

Dei Filius: "8. Furthermore the Church which, together with its apostolic office of teaching, has received the charge of preserving the deposit of faith, has by divine appointment the right and duty of condemning what wrongly passes for knowledge, lest anyone be led astray by philosophy and empty deceit [Col 2:8]."

Dei Filius: "9. Hence all faithful Christians are forbidden to defend as the legitimate conclusions of science those opinions which are known to be contrary to the doctrine of faith, particularly if they have been condemned by the Church; and furthermore they are absolutely bound to hold them to be errors which wear the deceptive appearance of truth."⁶⁸

Dei Filius: "If anyone says that human reason is so independent that faith cannot be commanded by God: let him be anathema."⁶⁹

Vatican I, Pastor Aeternus:

Pastor Aeternus: "7. This doctrine is to be believed and held by all the faithful in accordance with the ancient and unchanging faith of the whole Church."⁷⁰

Pastor Aeternus: "2. For no one can be in doubt, indeed it was known in every age that the holy and most blessed Peter, prince and head of the Apostles, the pillar of faith and the foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Savior and Redeemer of the human race, and that to this day and forever he lives and presides and exercises judgment in his successors, the bishops of the Holy Roman See, which he founded and consecrated with his blood."⁷¹

Pastor Aeternus: "3. Therefore whoever succeeds to the Chair of Peter obtains by the institution of Christ himself, the primacy of Peter over the whole Church. So what the truth has ordained stands firm, and blessed Peter perseveres in the rock-like strength he was granted, and he does not abandon that governorship of the Church which he once received."⁷²

Pastor Aeternus: "4. For this reason it has always been necessary for every church -- that is to say, for the faithful throughout the world -- to be in agreement with the Roman Church because of its more capable leadership. In consequence of being joined, as members to head, with that See, from which the rights of sacred communion flow to all, they will grow together into the structure of a single Body."⁷³

Pastor Aeternus, Chapter 3: "1. And so, supported by the clear witness of Holy Scripture, and adhering to the manifest and explicit decrees both of our predecessors, the Roman Pontiffs, and of the general Councils, we promulgate anew the definition of the Ecumenical Council of Florence, which must be believed by all faithful Christians, namely, that the Apostolic See and the Roman Pontiff hold a worldwide primacy, and that the Roman Pontiff is the successor of blessed Peter, the prince of the Apostles, true vicar of Christ, head of the whole Church, and father and teacher of all Christian people. To him, in blessed Peter, full power has been given by our Lord Jesus Christ, to tend, rule, and govern the universal Church. All this is to be found in the acts of the Ecumenical Councils and in the sacred Canons."⁷⁴

Pastor Aeternus: "2. Therefore we teach and declare that, by divine ordinance, the Roman Church possesses a pre-eminence of ordinary power over every other church, and that this jurisdictional power of the Roman Pontiff is both episcopal and immediate. Both clergy and faithful, of whatever rite and dignity, both singly and collectively, are bound to submit to this power by the duty of hierarchical subordination and true obedience, and this not only in matters concerning faith and morals, but also in those which regard the discipline and government of the Church throughout the world." ⁷⁵

Pastor Aeternus: "8. Since the Roman Pontiff, by the divine right of the Apostolic primacy, governs the whole Church, we likewise teach and declare that he is the supreme judge of the faithful, and that in all cases which fall under ecclesiastical jurisdiction recourse may be had to his judgment. The sentence of the Apostolic See (than which there is no higher authority) is not subject to revision by anyone, nor may anyone lawfully pass judgment thereupon. And so they stray from the genuine path of truth who maintain that it is lawful to appeal from the judgments of the Roman Pontiffs to an Ecumenical Council as if this were an authority superior to the Roman Pontiff." ⁷⁶

Pastor Aeternus: "2. So the fathers of the fourth Council of Constantinople, following the footsteps of their predecessors, published this solemn profession of faith:

'The first condition of salvation is to maintain the rule of the true faith. And since that saying of our Lord Jesus Christ, "You are Peter, and upon this rock I will build my Church" [Mt 16:18], cannot fail of its effect, the words spoken are confirmed by their consequences. For in the Apostolic See the Catholic religion has always been preserved unblemished, and sacred doctrine been held in honor. Since it is our earnest desire to be in no way separated from this faith and doctrine, we hope that we may deserve to remain in that one communion which the Apostolic See preaches, for in it, is the whole and true strength of the Christian religion.' "

'The Holy Roman Church possesses the supreme and full primacy and principality over the whole Catholic Church. She truly and humbly acknowledges that she received this from the Lord himself in blessed Peter, the prince and chief of the Apostles, whose successor the Roman Pontiff is, together with the fullness of power. And since before all others She has the duty of defending the truth of the faith, so if any questions arise concerning the faith, it is by Her judgment that they must be settled.' ⁷⁷

Pastor Aeternus: "Then there is the definition of the Council of Florence:

'The Roman Pontiff is the true vicar of Christ, the head of the whole Church and the father and teacher of all Christians; and to him was committed in blessed Peter, by our Lord Jesus Christ, the full power of tending, ruling and governing the whole Church.' ⁷⁸

Pastor Aeternus: "3. To satisfy this pastoral office, our predecessors strove unwearingly that the saving teaching of Christ should be spread among all the peoples of the world; and with equal care they made sure that it should be kept pure and uncontaminated wherever it was received." ⁷⁹

Pastor Aeternus: "4. It was for this reason that the bishops of the whole world, sometimes individually, sometimes gathered in synods, according to the long established custom of the Churches and the pattern of ancient usage referred to this Apostolic See those dangers especially which arose in matters concerning the faith. This was to ensure that any damage suffered by the faith should be repaired in that place above all where the faith can know no failing." ⁸⁰

Pastor Aeternus, chapter 4, n. 6: "Indeed, their Apostolic teaching was embraced by all the venerable fathers and revered and followed by all the holy orthodox doctors, for they knew very well that this See of St. Peter always remains unblemished by any error, in accordance with the divine promise of our

Lord and Savior to the prince of his disciples: 'I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren' [Lk 22:32].^{"81}

Pastor Aeternus, chapter 4, n. 7: "This gift of truth and never-failing faith was therefore divinely conferred on Peter and his successors in this See so that they might discharge their exalted office for the salvation of all, and so that the whole flock of Christ might be kept away by them from the poisonous food of error and be nourished with the sustenance of heavenly doctrine. Thus the tendency to schism is removed and the whole Church is preserved in unity, and, resting on its foundation, can stand firm against the gates of Hell."^{"82}

Pastor Aeternus: "8. But since in this very age when the salutary effectiveness of the Apostolic office is most especially needed, not a few are to be found who disparage its authority, we judge it absolutely necessary to affirm solemnly the prerogative which the only-begotten Son of God was pleased to attach to the supreme pastoral office."^{"83}

Pastor Aeternus: "9. Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, to the glory of God our Savior, for the exaltation of the Catholic religion and for the salvation of the Christian people, with the approval of the Sacred Council, we teach and define as a divinely-revealed dogma that when the Roman Pontiff speaks EX CATHEDRA, that is, when, in the exercise of his office as Shepherd and Teacher of all Christians, in virtue of his supreme Apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his Church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman Pontiff are of themselves, and not by the consent of the Church, irreformable."

"So then, should anyone, which God forbid, have the temerity to reject this definition of ours: let him be anathema."^{"84}

Cardinal Manning, one of the fathers of Vatican I, 1870: "The application of the promise 'Ego rogavi pro te,' ['I have prayed for you'] etc. to the infallible faith of Peter and his successors, is made by St. Ambrose; St. Augustine; St. Leo; St. Gelasius; Pelagius II; St. Gregory the Great; Stephen, Bishop of Dori in a Lateran Council [*of 649, not Ecumenical*]; St. Vitalian; the Bishops of the IV Ecumenical Council AD 451 [*Chalcedon*]; St. Agatho in the VI AD 680 [*Constantinople III*]; St. Bernard AD 1153; St. Thomas Aquinas AD 1274; St. Bonaventure AD 1274; that is, this interpretation is given by three out of the four Doctors of the Church, by six Pontiffs down to the seventh century. It was recognized in two Ecumenical Councils. It is expressly declared by the Angelic Doctor, who may be taken as the exponent of the Dominican school, and by the Seraphic Doctor, who is likewise the witness of the Franciscan; and by a multitude of Saints."^{"85}

Cardinal Manning: "The interpretation by the Fathers of the words 'On this rock,' etc. is fourfold, but all four interpretations are not more than four aspects of one and the same truth, and all are necessary to complete its full meaning. They all implicitly or explicitly contain the perpetual stability of Peter's faith...."^{"86}

Cardinal Manning: "In these two promises [Lk 22:32, Mt 16:18] a divine assistance is pledged to Peter and to his successors, and that divine assistance is promised to secure the stability and indefectibility of the Faith in the supreme Doctor and Head of the Church, for the general good of the Church itself."^{"87}

Bishop Gasser, a father of Vatican I, from the Relatio of Vatican I: "The bishops by power of their office are guardians of the deposit which the Apostles - as witnesses preordained by God - committed to them. It is as Paul says to Timothy: 'Hold to the form of sound teaching, which you heard from me in faith and in the love of Christ Jesus. Through the Holy Spirit who dwells in you guard the worthy deposit' (2 Tm. 1:13-14). This same thing is said to all the bishops. In this duty of guarding, communicating and defending the deposit as a treasure of divine truth, the bishops also are helped by the Holy Spirit. But this infallible aid of the Holy Spirit is not present in each of the bishops but rather in the bishops taken together and joined with [their] head, for it was said to all generally and not each individually: 'Behold, I am with you all days until the end of time' (Mt. 28:20)."⁸⁸

Bishop Gasser: "This prerogative granted to St. Peter by the Lord Jesus Christ was supposed to pass to all Peter's successors because the chair of Peter is the center of unity in the Church. But if the Pontiff should fall into an error of faith, the Church would dissolve, deprived of the bond of unity. The Bishop of Meaux [French Bishop Auguste Allou] speaks very well on this point, saying: 'If this Roman See could fall and be no longer the See of truth but of error and pestilence, then the Catholic Church herself would not have the bond of a society and would be schismatic and scattered -- which in fact is impossible.'⁸⁹

Saint John Henry Newman, 1801-1890, on the Roman Pontiff:

"I have said that, like St. Peter, he is the Vicar of his Lord. He can judge, and he can acquit; he can pardon, and he can condemn; he can command and he can permit; he can forbid, and he can punish. He has a Supreme jurisdiction over the people of God. He can stop the ordinary course of sacramental mercies; he can excommunicate from the ordinary grace of redemption; and he can remove again the ban which he has inflicted. It is the rule of Christ's providence, that what His Vicar does in severity or in mercy upon earth, He Himself confirms in heaven.

"in his administration of Christ's kingdom, in his religious acts, we must never oppose his will, or dispute his word, or criticize his policy, or shrink from his side... We must never suffer ourselves to doubt, that, in his government of the Church, he is guided by an intelligence more than human. His yoke is the yoke of Christ, he has the responsibility of his own acts, not we; and to his Lord must he render account, not to us. Even in secular matters it is ever safe to be on his side, dangerous to be on the side of his enemies."⁹⁰

Pope Leo XIII, 1890: "And since all Christians must be closely united in the communion of one immutable faith, Christ the Lord, in virtue of His prayers, obtained for Peter that in the fulfilment of his office he should never fall away from the faith. 'But I have asked for thee that thy faith fail not' [Luke 22:32], and He furthermore commanded him to impart light and strength to his brethren as often as the need should arise: 'Confirm thy brethren' [ibid.]. He willed then that he whom He had designated as the foundation of the Church should be the defense of its faith. 'Could not Christ who confided to him the Kingdom by His own authority have strengthened the faith of the one whom He designated a Rock to show the foundation of the Church?' [St. Ambrose, De Fide, bk. 4, n. 56]."⁹¹

Pope Leo XIII: "Bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors; because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are therefore outside the edifice itself; and for this very reason they are separated from the fold, whose leader is the Chief Pastor; they are exiled from the Kingdom, the keys of which were given by Christ to Peter alone."⁹²

Blessed Pope Pius IX, 1873, on those who reject the teachings of the First Vatican Council: "For these writings attack and pervert the true power of jurisdiction of the Roman Pontiff and the bishops, who are the successors of blessed Peter and the apostles; they transfer it instead to the people, or, as they say, to the community. They obstinately reject and oppose the infallible magisterium both of the Roman Pontiff and of the whole Church in teaching matters. Incredibly, they boldly affirm that the Roman Pontiff and all the bishops, the priests and the people conjoined with him in the unity of faith and communion fell into heresy when they approved and professed the definitions of the Ecumenical Vatican Council. Therefore they deny also the indefectibility of the Church and blasphemously declare that it has perished throughout the world and that its visible Head and the bishops have erred."⁹³

Pope Gregory XI, 1377:

Condemned Error: "19. An ecclesiastic, even the Roman Pontiff, can legitimately be corrected, and even accused, by subjects and lay persons."⁹⁴

Blessed Pope Pius IX, 1864:

Condemned Error: "22. The obligation by which Catholic teachers and authors are strictly bound is confined to those things only which are proposed to universal belief as dogmas of faith by the infallible judgment of the Church."⁹⁵

Condemned Error: "23. Roman pontiffs and ecumenical councils have wandered outside the limits of their powers, have usurped the rights of princes, and have even erred in defining matters of faith and morals."⁹⁶

Pope Saint Pius X, Oath against Modernism (1910): "I ... firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church.... I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally instituted by the real and historical Christ when he lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time."⁹⁷

Pope Saint Pius X, 1912: "The Pope is the guardian of dogma and morals; he is the depositary of the principles that form honest families, great nations, holy souls; he is the counselor of princes and peoples; it is the head under which no one feels tyrannized, because it represents God himself; he is the father par excellence who in himself brings together everything that can be loving, tender, divine.

"It seems incredible, and it is also painful, that there are priests to whom this recommendation should be made, but unfortunately we are in our days in this hard unhappy condition of having to say to priests: love the Pope!"⁹⁸

Pius X: "And how is one to love the Pope? *Non verbo neque lingua, sed opere et veritate*. [Not in words only, but in works and in truth. (cf. 1 Jn 3:18).] When you love a person you try to conform in everything to his thoughts, to carry out his wishes, to interpret his desires. And if our Lord Jesus Christ said of himself: *Si quis diligit me, sermonem meum servabit* [If anyone loves me, he shall keep my word], so to show our love for the Pope it is necessary to obey him."⁹⁹

Pius X: "Therefore when one loves the Pope, there is no discussion about what he disposes or demands, or how far obedience must go, and in what things one must obey; when one loves the Pope, one does not say that he did not speak clearly enough, as if he were obliged to repeat in the ear of everyone that clearly expressed will many times, not only verbally, but with letters and other public documents..."¹⁰⁰

Pius X: "...his orders are not questioned, citing the easy pretext of those who do not want to obey, that it is not the Pope who commands, but those who surround him; the field in which he can and must exercise his authority is not limited; The authority of the Pope is not preceded by that of other people, however learned, who disagree with the Pope, who, if they are learned, are not saints, because whoever is holy cannot disagree with the Pope."¹⁰¹

Pius X: "This is the outlet of a grieving heart, which I do with deep bitterness not for you, dear confreres, but with you to deplore the conduct of so many priests, who not only allow themselves to discuss and review the Pope's wishes, but are not ashamed of to arrive at the impudent and blatant disobedience with so much scandal of the good and with so much ruin of souls."

Pius X, Apostolic Exhortation "Haerent Animo" [Engraved in the Mind], to priests: "May reverence and obedience be perennial and sincere in you, promised with solemn rite to those whom the Divine Spirit made rulers of the Church; and above all, may the homage most justly due to this Apostolic See join your minds and hearts to it every day more closely."¹⁰²

Pius X: "The office divinely committed to Us of feeding the Lord's flock has especially this duty assigned to it by Christ, namely, to guard with the greatest vigilance the deposit of the faith delivered to the saints, rejecting the profane novelties of words and oppositions of knowledge falsely so called. There has never been a time when this watchfulness of the supreme pastor was not necessary to the Catholic body..."¹⁰³

Pius X: "for, owing to the efforts of the enemy of the human race, there have never been lacking 'men speaking perverse things' (Acts xx. 30), 'vain talkers and seducers' (Tit. i. 10), 'erring and driving into error' (2 Tim. iii. 13). Still it must be confessed that the number of the enemies of the cross of Christ has in these last days increased exceedingly, who are striving, by arts, entirely new and full of subtlety, to destroy the vital energy of the Church, and, if they can, to overthrow utterly Christ's kingdom itself."

Pius X: "That We make no delay in this matter is rendered necessary especially by the fact that the partisans of error are to be sought not only among the Church's open enemies; they lie hid, a thing to be deeply deplored and feared, in her very bosom and heart, and are the more mischievous, the less conspicuously they appear. We allude, Venerable Brethren, to many who belong to the Catholic laity, nay, and this is far more lamentable, to the ranks of the priesthood itself, who, feigning a love for the Church, lacking the firm protection of philosophy and theology, nay more, thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, vaunt themselves as reformers of the Church..."¹⁰⁴

Pius X: "are wont to display a certain contempt for Catholic doctrines, or the Holy Fathers, for the Ecumenical Councils, for the ecclesiastical magisterium; and should they be rebuked for this, they complain that they are being deprived of their liberty."¹⁰⁵

Pius X: "And as this magisterium springs, in its last analysis, from the individual consciences and possesses its mandate of public utility for their benefit, it follows that the ecclesiastical magisterium must be subordinate to them, and should therefore take democratic forms."¹⁰⁶

Pope Benedict XV, Encyclical "Peter, Prince of the Apostles":

"1. To Peter the Prince of the Apostles, the divine Founder of the Church allotted the gifts of inerrancy in matters of faith and of union with God. This relationship is similar to that of a "Choir Director of the Choir of the Apostles." He is the common teacher and rector of all, so that he might feed the flock of Him who established His Church on the authority of Peter himself and his successors. And on this mystical rock the foundation of the entire ecclesiastical structure stands firm as on a hinge. From it rises the unity of Christian charity as well as our Christian faith."¹⁰⁷

"2. Indeed the unique gift of Peter's primacy is that he might spread everywhere and preserve the riches of charity and faith, as Ignatius Theophorus, a man of Apostolic times, beautifully declared. For in those noble letters he wrote to the Roman Church on his journey, announcing his arrival in Rome to be martyred for Christ, he gave testimony to the primacy of that Church over all others by calling it 'presiding officer over the universal community of charity.'" This was to signify not only that the Universal Church was the visible image of divine charity, but also that Blessed Peter, together with his primacy and his love for Christ (affirmed by his triple confession), remains heir of the Roman See. Accordingly the souls of all the faithful should be ignited by the same fire."¹⁰⁸

"3. The ancient Fathers, especially those who held the more illustrious chairs of the East, since they accepted these privileges as proper to the pontifical authority, took refuge in the Apostolic See whenever heresy or internal strife troubled them. For it alone promised safety in extreme crises. Basil the Great did so, as did the renowned defender of the Nicene Creed, Athanasius, as well as John Chrysostom. For these inspired Fathers of the orthodox faith appealed from the councils of bishops to the supreme judgement of the Roman Pontiffs according to the prescriptions of the ecclesiastical Canons."¹⁰⁹

Pope Pius XI, 1933: "Now, Venerable Brothers and Beloved Sons, We cannot conclude Our letter better than by repeating that, more than the help of men, We must have confidence in the indefectible assistance promised by God to His Church and in the immense goodness of the Lord toward those who love Him."¹¹⁰

God has promised that the Church will be indefectible, and this occurs by the indefectible assistance of God, the most holy Trinity. For God loves the Church. Those who claim that the Lord Jesus Christ permitted the Pope, the body of Bishops, or a Council approved by the Pope to go astray imply that Christ does not love His Bride, the Church, or that He lacks the power to protect Her, His Beloved. Those who accuse the Church of defecting are accusing God of lying or of lacking the power to accomplish what He has promised concerning His Beloved. And who receives the "indefectible assistance promised by God"? Certainly, the Magisterium has the assistance, but only the Roman Pontiff is the supreme teacher of the universal Church. Therefore, he must have this assistance more so than any other Bishop in the Church. Thus, the indefectibility of the Pope secures the indefectibility of the Church, by divine unfailing assistance.

Pope Pius XI, 1929: "Upon this Magisterium, Christ the Lord conferred immunity from error, together with the command to teach His doctrine to all...."¹¹¹

Pope Pius XII, 1943: "But we must not think that He rules only in a hidden or extraordinary manner. On the contrary, our Redeemer also governs His Mystical Body in a visible and normal way through His Vicar on earth. You know, Venerable Brethren, that after He had ruled the 'little flock' Himself during His mortal pilgrimage, Christ our Lord, when about to leave this world and return to the Father, entrusted to the Chief of the Apostles the visible government of the entire community He had founded. Since He was all wise He could not leave the body of the Church He had founded as a human society

without a visible head. Nor against this may one argue that the primacy of jurisdiction established in the Church gives such a Mystical Body two heads. For Peter in view of his primacy is only Christ's Vicar; so that there is only one chief Head of this Body, namely Christ, who never ceases Himself to guide the Church invisibly, though at the same time He rules it visibly, through him who is His representative on earth. After His glorious Ascension into Heaven this Church rested not on Him alone, but on Peter, too, its visible foundation stone. That Christ and His Vicar constitute one only Head is the solemn teaching of Our predecessor of immortal memory Boniface VIII in the Apostolic Letter Unam Sanctam; and his successors have never ceased to repeat the same. "¹¹²

Pope Pius XII, 1943: "They, therefore, walk in the path of dangerous error who believe that they can accept Christ as the Head of the Church, while not adhering loyally to His Vicar on earth. They have taken away the visible head, broken the visible bonds of unity and left the Mystical Body of the Redeemer so obscured and so maimed, that those who are seeking the haven of eternal salvation can neither see it nor find it. "¹¹³

Second Vatican Council: "This Sacred Council, following closely in the footsteps of the First Vatican Council, with that Council teaches and declares that Jesus Christ, the eternal Shepherd, established His holy Church, having sent forth the apostles as He Himself had been sent by the Father; and He willed that their successors, namely the bishops, should be shepherds in His Church even to the consummation of the world. And in order that the episcopate itself might be one and undivided, He placed Blessed Peter over the other apostles, and instituted in him a permanent and visible source and foundation of unity of faith and communion. And all this teaching about the institution, the perpetuity, the meaning and reason for the sacred primacy of the Roman Pontiff and of his infallible magisterium, this Sacred Council again proposes to be firmly believed by all the faithful. "¹¹⁴

Vatican II: "But the college or body of bishops has no authority unless it is understood together with the Roman Pontiff, the successor of Peter as its head. The pope's power of primacy over all, both pastors and faithful, remains whole and intact. In virtue of his office, that is as Vicar of Christ and pastor of the whole Church, the Roman Pontiff has full, supreme and universal power over the Church. And he is always free to exercise this power. The order of bishops, which succeeds to the college of apostles and gives this apostolic body continued existence, is also the subject of supreme and full power over the universal Church, provided we understand this body together with its head the Roman Pontiff and never without this head. This power can be exercised only with the consent of the Roman Pontiff. "¹¹⁵

Vatican II: "A council is never ecumenical unless it is confirmed or at least accepted as such by the successor of Peter; and it is prerogative of the Roman Pontiff to convoke these councils, to preside over them and to confirm them. This same collegiate power can be exercised together with the pope by the bishops living in all parts of the world, provided that the head of the college calls them to collegiate action, or at least approves of or freely accepts the united action of the scattered bishops, so that it is thereby made a collegiate act. "¹¹⁶

Vatican II: "In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent. This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking *ex cathedra*.... "¹¹⁷

Vatican II: "The individual bishops, who are placed in charge of particular churches, exercise their pastoral government over the portion of the People of God committed to their care, and not over other churches nor over the universal Church."¹¹⁸

Vatican II: "The task of proclaiming the Gospel everywhere on earth pertains to the body of pastors, to all of whom in common Christ gave His command, thereby imposing upon them a common duty, as Pope Celestine in his time recommended to the Fathers of the Council of Ephesus. From this it follows that the individual bishops, insofar as their own discharge of their duty permits, are obliged to enter into a community of work among themselves and with the successor of Peter, upon whom was imposed in a special way the great duty of spreading the Christian name."¹¹⁹

Vatican II: "The canonical mission of bishops can come about by legitimate customs that have not been revoked by the supreme and universal authority of the Church, or by laws made or recognized by that authority, or directly through the successor of Peter himself; and if the latter refuses or denies apostolic communion, such bishops cannot assume any office."¹²⁰

Vatican II: "Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent. This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking *ex cathedra*; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking."¹²¹

Vatican II: "Although the individual bishops do not enjoy the prerogative of infallibility, they nevertheless proclaim Christ's doctrine infallibly whenever, even though dispersed through the world, but still maintaining the bond of communion among themselves and with the successor of Peter, and authentically teaching matters of faith and morals, they are in agreement on one position as definitively to be held. This is even more clearly verified when, gathered together in an ecumenical council, they are teachers and judges of faith and morals for the universal Church, whose definitions must be adhered to with the submission of faith."¹²²

Pope Saint Paul VI: "There are those who ask what is the authority, the theological qualification, which the Council wished to attribute to its teachings, knowing that it has avoided giving solemn dogmatic definitions, committing the infallibility of the ecclesiastical magisterium. And the answer is known to those who remember the conciliar declaration of March 6, 1964, repeated on November 16, 1964: given the pastoral character of the Council, it avoided pronouncing in an extraordinary way dogmas endowed with the note of infallibility; but it nevertheless endowed its teachings with the authority of the supreme ordinary magisterium, which ordinary and so clearly authentic magisterium must be accepted docilely and sincerely by all the faithful, according to the mind of the Council regarding the nature and purposes of the individual documents."¹²³

Pope Saint Paul VI: "On the one hand, here are those who, under the pretext of greater fidelity to the Church and the Magisterium, systematically reject the teachings of the Council itself, its application and the resulting reforms, its gradual application by the Apostolic See and of the Episcopal Conferences, under our authority, willed by Christ. Discredit is discredited on the authority of the Church in the name

of a Tradition, of which respect is attested only materially and verbally; the faithful distance themselves from the bonds of obedience to the See of Peter as well as to their legitimate Bishops; the authority of today is rejected in the name of that of yesterday. And the fact is all the more serious, since the opposition we are talking about is not only encouraged by some priests, but headed by a Bishop, however always venerated by us, Monsignor Marcel Lefebvre. "¹²⁴

Paul VI: "It is so painful to notice it: but how can we not see in this attitude -- whatever the intentions of these people may be -- place oneself outside of obedience and communion with the Successor of Peter and therefore of the Church?"¹²⁵

Paul VI: "Since this, unfortunately, is the logical consequence, that is, when it is argued that it is preferable to disobey on the pretext of keeping one's faith intact, of working in one's own way for the preservation of the Catholic Church, while denying it effective obedience. And it is said openly! Indeed, they do not hesitate to assert: 'that the Second Vatican Council is devoid of the power to bind, and that Catholic faith would be placed in crisis due to post-conciliar norms and propositions, which are not to be obeyed in order to preserve certain traditions.' "¹²⁶

Paul VI: "What traditions? It is this group of men -- but not the Roman Pontiff, not the Episcopal College, not the Ecumenical Council -- who wish to become those who establish a binding decision on which of the innumerable traditions are to be held as norms of faith! As you see, our venerable Brothers, this attitude speaks as if it were judge over that Divine will which placed Peter and his successors at the Head of the Church, so as to confirm his brethren in the faith and so pasture the universal flock (Lk 22:32; Jn 21:15 ff.) and thus establish him as guarantor and custodian of the deposit of the Faith."¹²⁷

Pope St. Paul VI, 1968: "founded upon the Apostles and handing on from century to century their ever-living Word and their powers as Pastors in the successor of Peter and the bishops in communion with him; perpetually assisted by the Holy Spirit, She has the charge of guarding, teaching, explaining and spreading the Truth which God revealed in a then-veiled manner by the prophets, and fully by the Lord Jesus."¹²⁸

Pope Saint John Paul II, 1979: "She [the Church] was born on the cross on Good Friday -- as the Fathers teach; She revealed this birth of Hers to the world on the day of Pentecost, when the Apostles were 'clothed with power from on high' (Lk 24:49); when they were 'baptized with the Holy Spirit' (Acts 1:5). 'Ubi enim Ecclesia, ibi et Spiritus Dei; ubi Spiritus Dei, illic Ecclesia et omnis gratia: Spiritus autem veritas' (Where the Church is, there is also the Spirit of God; and where the Spirit of God is, there is the Church and all grace: the Spirit is truth.)"¹²⁹

Cardinal Ratzinger, prefect of CDF, *Donum Veritatis*, 1990: "Divine assistance is also given to the successors of the Apostles teaching in communion with the successor of Peter, and in a particular way, to the Roman Pontiff as Pastor of the whole Church, when exercising their ordinary Magisterium, even should this not issue in an infallible definition or in a 'definitive' pronouncement but in the proposal of some teaching which leads to a better understanding of Revelation in matters of faith and morals and to moral directives derived from such teaching."¹³⁰

Cardinal Ratzinger, *Donum Veritatis*: "It is also to be borne in mind that all acts of the Magisterium derive from the same source, that is, from Christ who desires that His People walk in the entire truth. For this same reason, magisterial decisions in matters of discipline, even if they are not guaranteed by the charism of infallibility, are not without divine assistance and call for the adherence of the faithful."¹³¹

Cardinal Ratzinger, *Donum Veritatis*: "But it would be contrary to the truth, if, proceeding from some particular cases, one were to conclude that the Church's Magisterium can be habitually mistaken in its prudential judgments, or that it does not enjoy divine assistance in the integral exercise of its mission."¹³²

Cardinal Ratzinger, *Donum Veritatis*: "Magisterial teaching, by virtue of divine assistance, has a validity beyond its argumentation, which may derive at times from a particular theology."¹³³

Cardinal Ratzinger, *The Primacy of the Successor of Peter in the Mystery of the Church*, 1998: "Thus, in the early Christian communities, as later throughout the Church, the image of Peter remained fixed as that of the Apostle who, despite his human weakness, was expressly assigned by Christ to the first place among the Twelve and was called to exercise a distinctive, specific task in the Church. He is the rock on which Christ will build his Church; he is the one, after he has been converted, whose faith will not fail and who will strengthen his brethren; lastly, he is the Shepherd who will lead the whole community of the Lord's disciples."¹³⁴

Ratzinger, *The Primacy of the Successor of Peter*: "The Successor of Peter is the rock which guarantees a rigorous fidelity to the Word of God against arbitrariness and conformism: hence the martyrological nature of his primacy."¹³⁵

Ratzinger, *The Primacy of the Successor of Peter*: "only the Pope (or the Pope with an Ecumenical Council) has, as the Successor of Peter, the authority and the competence to say the last word on the ways to exercise his pastoral ministry in the universal Church."¹³⁶

Ratzinger, *The Primacy of the Successor of Peter*: "The Catholic Church professes that this ministry is the primatial ministry of the Roman Pontiff, Successor of Peter, and maintains humbly and firmly 'that the communion of the particular Churches with the Church of Rome, and of their Bishops with the Bishop of Rome, is -- in God's plan -- an essential requisite of full and visible communion'.... We are all invited to trust in the Holy Spirit, to trust in Christ, by trusting in Peter."¹³⁷

Ratzinger: "When the Magisterium, not intending to act 'definitively', teaches a doctrine to aid a better understanding of Revelation and make explicit its contents, or to recall how some teaching is in conformity with the truths of faith, or finally to guard against ideas that are incompatible with these truths, the response called for is that of the religious submission of will and intellect."¹³⁸

Ratzinger: "When it comes to the question of interventions in the prudential order, it could happen that some Magisterial documents might not be free from all deficiencies. Bishops and their advisors have not always taken into immediate consideration every aspect or the entire complexity of a question. But it would be contrary to the truth, if, proceeding from some particular cases, one were to conclude that the Church's Magisterium can be habitually mistaken in its prudential judgments, or that it does not enjoy divine assistance in the integral exercise of its mission."¹³⁹

Ratzinger: "Even if the doctrine of the faith is not in question, the theologian will not present his own opinions or divergent hypotheses as though they were non-arguable conclusions. Respect for the truth as well as for the People of God requires this discretion."¹⁴⁰

Ratzinger: "In any case there should never be a diminishment of that fundamental openness loyally to accept the teaching of the Magisterium as is fitting for every believer by reason of the obedience of faith.

The theologian will strive then to understand this teaching in its contents, arguments, and purposes. This will mean an intense and patient reflection on his part and a readiness, if need be, to revise his own opinions and examine the objections which his colleagues might offer him."¹⁴¹

Pope Francis: "Our pilgrimage of faith has been inseparably linked to Mary ever since Jesus, dying on the Cross, gave her to us as our Mother, saying: 'Behold your Mother!' (Jn 19:27). These words serve as a testament, bequeathing to the world a Mother. From that moment on, the Mother of God also became our Mother! When the faith of the disciples was most tested by difficulties and uncertainties, Jesus entrusted them to Mary, who was the first to believe, and whose faith would never fail."¹⁴²

Pope Francis: "In this regard, I reiterate the words of Saint Paul VI, addressed to the first General Assembly of the CEI after Vatican II: 'We must look to the Council with gratitude to God and with confidence for the future of the Church; it will be the great catechism of the new times' (23 June 1966)."¹⁴³

Pope Francis: "This is magisterium: the Council is the magisterium of the Church. Either you are with the Church and therefore you follow the Council, and if you do not follow the Council or you interpret it in your own way, as you wish, you are not with the Church. We must be demanding and strict on this point. The Council should not be negotiated...."¹⁴⁴

Pope Francis: "No, the Council is as it is. And this problem that we are experiencing, of selectivity with respect to the Council, has been repeated throughout history with other Councils. It makes me think of a group of bishops who, after Vatican I, left, a group of lay people, groups, to continue the 'true doctrine' that was not that of Vatican I: 'We are the true Catholics'. Today they ordain women. The strictest attitude, to guard the faith without the Magisterium of the Church, leads you to ruin. Please, no concessions to those who try to present a catechesis that does not agree with the Magisterium of the Church."¹⁴⁵

Pope Francis: "The strictest attitude, to guard the faith without the Magisterium of the Church, leads you to ruin. Please, no concessions to those who try to present a catechesis that does not agree with the Magisterium of the Church."¹⁴⁶

Pope Saint John Paul II on the 40th anniversary of Vatican II: "The mainspring of this deepening must be a principle of *total fidelity* to the Sacred Scriptures and to Tradition, authoritatively interpreted in particular by the Second Vatican Council, whose teachings have been reasserted and developed in the ensuing Magisterium."¹⁴⁷

John Paul II : "I feel more than ever in duty bound to point to the Council as the great grace bestowed on the Church in the 20th century: there we find a sure compass by which to take our bearings in the century now beginning...."¹⁴⁸

Code of Canon Law

Can. 212 §1. "Conscious of their own responsibility, the Christian faithful are bound to follow with Christian obedience those things which the sacred Pastors, inasmuch as they represent Christ, declare as teachers of the faith or establish as rulers of the Church."

Canon 331 "The bishop of the Roman Church, in whom continues the office given by the Lord uniquely to Peter, the first of the Apostles, and to be transmitted to his successors, is the head of the college of

bishops, the Vicar of Christ, and the pastor of the universal Church on earth. By virtue of his office he possesses supreme, full, immediate, and universal ordinary power in the Church, which he is always able to exercise freely."

Canon 332 §1. "The Roman Pontiff obtains full and supreme power in the Church by his acceptance of legitimate election together with episcopal consecration. Therefore, a person elected to the supreme pontificate who is marked with episcopal character obtains this power from the moment of acceptance. If the person elected lacks episcopal character, however, he is to be ordained a bishop immediately."

Canon 751: "Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him."

Can. 915 "Those who have been excommunicated or interdicted after the imposition or declaration of the penalty and others obstinately persevering in manifest grave sin are not to be admitted to holy communion."

Canon 1364, n. 1: "an apostate from the faith, a heretic, or a schismatic incurs a latae sententiae excommunication"

Canon Law 1373: "A person who publicly incites among subjects animosities or hatred against the Apostolic See or an ordinary because of some act of power or ecclesiastical ministry or provokes subjects to disobey them is to be punished by an interdict or other just penalties."

Canon 1404: "The First See is judged by no one"¹⁴⁹

The Apostolic See of the Roman Pontiff:

- + always remains unblemished by any error
- + has never wandered from the path of Apostolic tradition
- + has never succumbed to heretical novelties
- + remains unsullied
- + has neither stain nor blemish
- + Blessed Peter lives in his own See and presides there
- + whoever has gathered elsewhere is scattering
- + in charge of all those seeking the truth of faith
- + dangers to the faith are mended
- + there, one cannot think the faith is lacking
- + remains pure and spotless
- + free from all leading into error, or heretical fraud
- + enforces silence, stopping the mouths of all heretics
- + remains free from the heretical stench
- + polluted by no crack of depravity and no contagion
- + Peter is less able to err than the Church herself
- + the truth cannot be falsified and the faith of Peter can never be shaken or changed
- + pure from all stain of error
- + has never turned away from the path of truth in any direction of error
- + all the venerable Fathers have embraced its Apostolic doctrine

- + the holy orthodox doctors have venerated and followed it
- + has always held and defended the true faith
- + has never erred from the path of the Apostolic tradition
- + never yielded to heretical innovations
- + remains undefiled unto the end
- + whose authority there is none greater
- + is to be refused by no one
- + holds perpetual and divinely rooted and planted privileges
- + the faith of Peter has not failed, nor can it be believed that it is ever going to fail
- + the faith of Peter, which so far neither has failed, nor up to the end will fail
- + whoever resists this authority, resists the ordination of God
- + this authority, given to a man and exercised by a man, is divine
- + every human creature is to be subject to the Roman pontiff
- + Peter is the pilot and navigator of the Ark of Salvation
- + could never teach something against the faith
- + the guardian of dogma and morals
- + the counselor of princes and peoples
- + that Christ and His Vicar constitute one only Head
- + guards with the greatest vigilance the deposit of the faith
- + the refuge from heresy and strife
- + it alone promises safety in extreme crises
- + refuge whenever heresy or internal strife troubles
- + perpetually assisted by the Holy Spirit
- + charged with guarding, teaching, explaining and spreading Divine Revelation
- + has divine assistance in the integral exercise of its mission
- + homage is most justly due to this Apostolic See
- + and finally: love the Pope.

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