

rage the law of God—(*i.e.*, the natural divine law and the positive divine law)—which forbids punishing any one without previous hearing and judgment. Surely, God Incarnate cannot be charged with having a lesser sense of natural justice than Pagan Rome itself, which forbade, under severe penalties, that any of her citizens be punished unheard and unjustly (Acts 22' 25; 25' 16). How, then, could Christ command that a member of His Church—aye, a member redeemed at the cost of Christ's own blood—be cut off and treated as "the heathen"—without the essential procedure of a judicial examination and sentence?

As remarked before, the course followed by the Apostles is a practical as well as infallible interpretation of the command "tell the Church." Now, S. Peter did pass judgment on Ananias and Sapphira (Acts 5' 1-10);—S. Paul on the incestuous Corinthian (1 Cor. 5' 3), on Hymeneus and on Alexander: 1 Tim. 1' 19, 20—*etc.*

Full Executive Power of the Church :

[368] What we said of the judicial applies to the executive power of the Church: it is not only an integral, but an essential part as well, of all legislative power. For, its essence lies in the right, or moral capacity, to enforce all legal enactments—and it stands to reason that a law devoid of sanction could never be but an object of amusement to those whom it attempts to rule. Therefore, the legislative power of the Church necessarily carries with itself the right or power to enforce the law: which is only saying that Christ made His Church an object of universal admiration, not of universal derision or mockery. He personally makes explicit mention of the executive power of His Church when He says: "Tell the Church; and if he will not hear the Church *let him be to thee as the heathen and publican.*" Mat 18' 17.

Here Christ bestows upon the Church the plenitude of executive authority, viz., the power of excommunication, *i. e.*, the cutting off of refractory members from the Society out of which there is no salvation—by reducing them to the rank of "the heathen."

Benedict XIV. approvingly quotes S. Bernard as follows: "S. Bernard (lib. 4 de Consid. c. 3) addressing Eugenius III., thus speaks of the two swords: "Attack them (he is speaking of perverse Christians who by their seditiousness disturb the peace of the Church) but with the word *not with the sword*. Why dost thou again attempt to use the sword who wert once hid to put thy sword into the scabbard? He, however, who denies it to be thine seems not to me sufficiently to consider the word of the Lord who said, put up *thy* sword into the scabbard: thine, therefore, and it is to be unsheathed, not perhaps by thy own hand, but at thy bidding. Otherwise, if it did not belong to thee, when the Apostles said, Behold here are two swords—the Lord would