

ly as in its visible reservoir, whence it flows, through innumerable Petrine channels, to refresh and fecundate the universal Church.

The Holy Father receives it directly from Jesus Christ at the very instant he accepts the papal office. He then imparts it by appointment, as explained above.

(a) By divine ordinance, it belongs in its plenitude to the Holy Father, who may exercise it over all Synods and Councils—diocesan, provincial, national or plenary, and ecumenical—*i.e.*, over every member of the Church absolutely, without exception.

Dollinger himself, as an historian if not as a sectarian or partisan, could not help acknowledging, not the divine teaching infallibility alone, but the divine sovereignty of the pope over the whole Church:

"Like all other *essential* parts of the Church," he writes, "the Supremacy was known and acknowledged from the beginning as a divine institution, but it required time to unfold its faculties; it assumed by degrees the determined form in which the Bishop of Rome exercised systematically the authority intrusted to him for the preservation of the internal and external unity of the Church" (*Gesch. der Christlichen Kirche*, 1835, vol. i, p. 363).

(b) Jurisdiction in the external forum also belongs, by divine ordinance, to the bishops, not absolutely, however, but within the limits prescribed by the Holy Father, to whom it belongs to regulate, suspend, or suppress its individual exercise—licitly, for just reasons—and validly always.

By right of delegation, *i.e.*, by ecclesiastical right only, jurisdiction may be exercised by any other cleric or by a layman even—within the measure allowed either by the Holy Father in person or by the bishops with the authorization of the Holy See.

N.B.—Whilst bishops and priests alone, as just noticed, can validly exercise jurisdiction in the tribunal of Penance, all clerics and laymen may, by papal authorization, validly exercise public jurisdiction, or jurisdiction in the External Forum.

(c) By Divine Ordinance priests share in the bishop's pastoral office—in his two-fold jurisdiction over the natural and over the Mystical Body of Jesus Christ: to such a degree that S. Paul, in his Epistle to the Philippians, as remarked by the Fathers, calls the priests "co-bishops, fellow-bishops, sunepiscopos."—Theological jugglers denying the Divine pastoral character of the priesthood.

[380] The episcopate alone could not tend or shepherd the universal flock; therefore (says Divine tradition) did our Lord himself institute the priesthood. Priests are, therefore, by Divine institution the Christ-appointed vicegerents of the bishops, their subordinate fellow-pastors or "fellow-workers" (*Pontif. Rom.*) in the pastoral field of Jesus Christ. To such a degree do they share, by Divine ordinance, in the pastoral