

opinion of that age. "It is certain," says Suarez, "that we now believe truths which the Church did not formerly believe with *explicit* faith, although they were *implicitly* contained in the primitive doctrine.¹ A truth may have been long disputed, and yet a day may come when the Church finds sufficient reasons for inserting it in the Catholic creed. For," adds that great man, "the Church, by her authority, has often decided such controversies, without any new revelation, as may be shown by manifest examples."²

These words of Suarez put us in the way of a decisive demonstration in a Catholic point of view. It is the property of an infallible institution that the deed brings with it the right. You ask what the Church can do? Behold what she does. At Nice, the Church declares the baptism of heretics valid; yet who is ignorant of the solemn debate between St. Stephen and St. Cyprian? At Florence, the Church declares that the saints, after their entire purification, immediately enter into glory. Yet every one knows what a noise was made in the Church by the famous question of the

¹ Verum est aliquam propositionem *explicitè* nunc credi de fide, quæ antea *explicitè* non credebatur ab Ecclesiâ, quamvis *implicitè* in doctrinâ antiquâ contineretur.

Sæpè Ecclesia, suâ auctoritate, similes controversias definivit, absque novâ revelatione expressâ: ut potest manifestis exemplis ostendi. (In Tertium p. D. Thom. q. 27, disp. 3, sect. 6.)