

"God has called thee to be the Sovereign Bishop of his Church, and the Successor of Peter, the Prince of the Apostles."

And to Pope St. Leo III., (who died in 816) is addressed the following from St. Theodore the Stadite:—

"O thou Supreme Pastor of the Church that is under heaven; help us in extreme danger; fill the place of Jesus Christ. Extend to us a protecting hand. Show thyself the Successor of the first Pontiff (St. Leo the Great) who bore thy name. He punished the Eutychian heresy; do thou chastise in thy turn that of the Iconoclasts. Listen to our prayers, O thou Chief and Prince of the Apostolate, elected by God himself as Pastor of the speaking flock. For, thou art really Peter, since thou dost hold, and make glorious the See of Peter. To thee Jesus Christ said: 'Confirm thy brethren.' Lo! now is the time, and the place to exercise thy prerogatives. Assist us, as God has given thee the power to help us, for thou art the Prince of all for that very purpose."

The Russian Church likewise in her Liturgical Books highly commends the Popes of Rome for the exercise of their supremacy even against the Patriarchs of Constantinople. Thus, Pope St. Celestine (who sent St. Patrick to convert the Irish) is praised because "proving himself firm both by words and actions in the way marked out for him by the Apostles, he deposed Nestorius Patriarch of Constantinople, after having revealed in his letters the blasphemies of that heretic." And Pope St. Agapetus "who deposed the heretic Antimus the Patriarch of Constantinople, pronounced an anathema against him, and then consecrated Mennas of irreproachable doctrine, and raised him to the See of Constantinople." Also Pope St. Martin "who rushed like a lion against the wicked—separated from the Church of Jesus Christ Cyrus Patriarch of Alexandria, Sergius Patriarch of Constantinople, Fyrrhus, and all their adherents."

It must be admitted that these are very plain and unanswerable testimonials in favor of the Primacy of Rome and the Supreme Jurisdiction of the Pope. Russia inherited this doctrine from Constantinople, and that unhappy See itself, down to its first great defection from the Centre of Unity, was its faithful exponent. In the words of the great De Maistre (in whose eloquent work the references to the above and other passages of the Russian Liturgy may be found, Book i. Chap. 10.)

"The submission of the Greek Church to the Holy See is one of those historical facts which cannot be disputed. There is even this peculiarity in that Church (its schism not having been an affair of doctrine, but of mere pride) that it ceased not to pay homage to the supremacy of the Sovereign Pontiff: thus condemning itself until the moment of its separation, so that the dissenting Church, dying to unity, still confessed it with its last breath."

These startling facts should seriously alarm all those who have the misfortune to be separated from the communion of the Apostolic See. If they consider this important affair with the unprejudiced attention

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