

her humble beginnings without full sovereign control over the then very small community—how can his heirs, or successors in office, preserve the same Church once grown to such mighty proportions, without the help of at least the measure of authority used by our Blessed Lord?

Therefore, the commission of Christ to his Apostles: "As the Father hath sent me I also send you" (John 20' 21), is a solemn bestowal upon his representatives on earth of the Christ-like Sovereign Authority requisite for the fulfillment of their immense superhuman task. The words of Jesus irresistibly suggest their own paraphrase; they obviously mean: "As the Father hath sent me to do a certain work, I, in my turn, do now send you to continue and perfect the same. And as my work was not simply that of Doctor or teacher, but also that of Priest and Ruler of the Church—so shall you be in my place the visible priests, teachers and rulers of the Church."

Repeatedly does Christ declare his Church to be a veritable Kingdom in spirituals,—a Kingdom *in* this world though *not* of this world. Now, a true kingdom enjoys the prerogative of full Sovereignty. Hence it is that our Lord extends the right of sovereignty to those whom He sets over his Church. His words to that effect could not be more explicit: "And I dispose to you, as my Father hath disposed to me, a Kingdom" (Luke 22' 29.) He imparts his sacerdotal, magisterial and royal powers to his officials: "All power is given to me in heaven and in earth" (Mat. 28' 18).—"Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven" (Mat. 18' 18). And to silence all cavillers, in advance, He makes his Evangelist add in as many words: "Calling together the twelve Apostles * * He gave them power and *authority*" (Luke 9' 1).

He assures His Apostles that they are to continue and endure to the end of the world—(in their successors, of course, for how could they otherwise?)—and that, consequently, their *essential* or episcopal office—i.e., their *imperial* and strictly *official* "power and authority"—is not to be *temporal* and for a few years only, but shall last "all days even to the consummation of the world" (Mat. 28' 20).

Nor are their episcopal "power and authority" to be fractional and inadequate. They shall comprise "all power" necessary—the full legislative, judicial, and executive powers necessary—the sovereign power absolutely necessary to keep the world-diffused Church compacted into *one* Body (1 Cor. 10' 17)—to save her from schism (1 Cor. 12' 25)—to preserve her from heresy (Tit. 3' 10)—to guard her, guide her, and sanctify her.

We are only rehearsing here the doctrine of Jesus Christ and of His Church—a doctrine which S. Paul, addressing himself to the bishops and to the pastors of his day and of all time, translates into the following terms: "The Holy