

eorum onus et munus docendi, pascendi, regendi populum, sed circa pauciores subditos."

S. Paul says: "Take heed to yourselves, and to the whole flock wherein the Holy Ghost hath placed you bishops to rule the Church of God."

Cornelius à Lapide comments as follows on the above text: "Take heed (he says) to yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops (that is, *priests and pastors*) to rule the Church of God: attendite autem vobis et universo gregi in quo vos Spiritus Sanctus posuit episcopos (id est, *presbyteros et pastores*) regere ecclesiam Dei" (Corn. à Lap. in Philip. 1' 1).

But (again and again do we insist upon it) the supremest and divinest power of Jurisdiction is that exercised by the *priest* as well as by the bishop: over both the natural and mystical Body of Jesus Christ in the offering of the thrice holy Sacrifice for the living and the dead, in the distribution of the Holy Eucharist to the members of the Church Militant, and in the resurrection of souls wrought in the sacrament of Penance.

It is on the Altar and from the Altar and from the judicial bench of the Confessional that the priest exercises the highest sacerdotal authority of Jesus Christ over the beloved of the Fold, bought with the blood of the Lamb.

Yet, our minimisers say nothing of this miraculous two-fold *jurisdiction* of the priest, and declare him devoid of all jurisdiction derived from Divine ordinance.

To sum up: By *Divine* ordinance:

The hierarchy of *sacramental* jurisdiction comprises three degrees, namely, the papacy, the episcopacy and the priesthood.

Likewise the hierarchy of *pastoral* jurisdiction comprises three degrees, namely, the papacy, the episcopacy and the priesthood.

Why does the Successor of Peter receive the Plenitude of Jurisdiction Immediately from the Master Himself?—(Mat. 16' 18, etc.)

[394] Because neither the bishops nor the priests—collectively or individually—nor the rest of the Church, ever received the pontifical power granted to Peter and his successors exclusively (ibid.).—They cannot, therefore communicate that which they have not, *i.e.*, the Pontifical Sovereignty; nor can any one else on earth. There remains, consequently, but one alternative: either Peter never had any successor, the pledge of Christ to the contrary notwithstanding (Mat. 16' 18—etc.)—or the successor of Peter, like Peter himself, receives his sovereign investiture immediately from Jesus Christ, who promised to perpetuate the Petrine office despite all the hostile powers or "gates of hell" (ibid.).—