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SATURDAY, JULY 29, 1905.

Calendar for Next Week.

- JULY
- 30—Seventh Sunday after Pentecost.
 - 31—Monday—St. Ignatius Loyola, Founder of the Society of Jesus.
- AUGUST
- 1—Tuesday—St. Peter-in-chains.
 - 2—Wednesday—St. Alphonsus Liguori, Bishop, Founder of the Congregation of the Most Holy Redeemer.
 - 3—Thursday—The Finding of St. Stephen.
 - 4—Friday—St. Dominic, Founder of the Order of Friars Preachers.
 - 5—Saturday—Our Lady of the Snows.

THE REV. MR. STARBUCK AGAIN

(Sacred Heart Review)

For the sake of convenience we divide Mr. Starbuck's paper this week into thirteen paragraphs. Instead of asking as Mr. Starbuck does in paragraph 8, "What distinction, then, does Rome make between Peter and the other apostles? We should prefer this form: What distinction, then, did Christ make between Peter and the other apostles? Because whatever distinction did or does exist between the power of Peter and the power of the other apostles is due and must be due not to any act of Rome but to the act of Jesus Christ. Besides, Emerton in himself speaks of Peter as having, in Catholic belief, "received from Jesus a peculiarly pure and precious tradition." Emerton raises the question of what Peter received from Christ, and we wish that Mr. Starbuck, in correcting the Harvard professor, had shown more fully what Peter did actually receive from Christ, above and beyond what was given to the other apostles. The only distinction between Peter's power and the power of the other apostles that Mr. Starbuck mentions is that Peter alone could transmit to his successors, the Bishops of Rome, "his own plenitude of ecumenical authority," while the other apostles could give only local jurisdiction. What Rev. Starbuck says here is true, but it seems to us not to be full or explicit enough. In the paragraph just preceding the one on which we are commenting, Mr. Starbuck quotes Professor Schanz to explain the relation of the power of the apostles to that of Peter. It might have been more satisfactory had Mr. Starbuck given us this comparison in Schanz's own words. This analysis and description of the powers bestowed on Peter and on the apostles, as given in his third volume, differs much from Mr. Starbuck's presentation of the same doctrine. According to Schanz, Christ made Peter "alone" the corner-stone, the foundation of his Church; Christ gave Peter "alone" the keys of the kingdom of heaven, that is, supreme authority in his Church. By special prayer Christ obtained for Peter "alone" indefectibility and infallibility of Faith, and then commissioned him to protect the faith of the other apostles. Christ made Peter "alone" the shepherd of the whole flock, and it is therefore Peter's prerogative and the prerogative of Peter's successors to provide the whole flock with sound evangelical doctrine, to lead the flock, to protect it from danger, and to furnish ample spiritual sustenance from the treasury of grace which Christ left in Peter's keeping. According to Schanz Peter alone received all these powers; Mr. Starbuck's single phrase appears to us an inadequate description of powers so unusual, the like of which had never previously been conferred on mortal man. It should also be noted that Christ gave Peter not only the above-mentioned powers, but also every power He gave the other apostles. The other apostles received their powers not individually and apart from one another, as the Rev. Mr. Starbuck's words might imply, but

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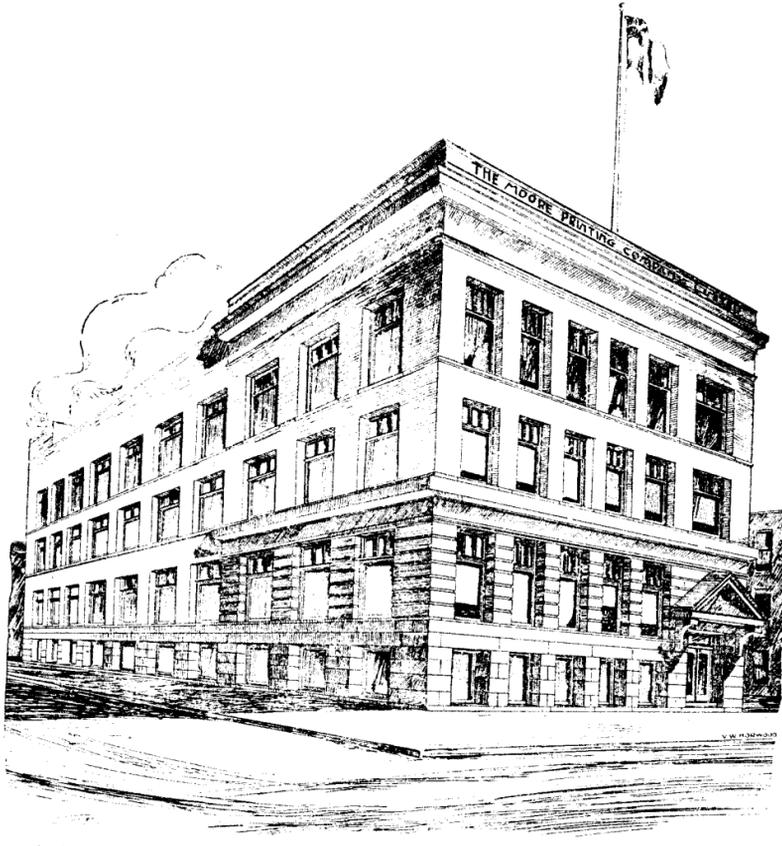
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in a body, and Peter was always a member of that body. The Catholic teaching in the words of Schanz is: "Christ bestowed the plenitude of the Apostolic power first on Peter, and subsequently Christ admitted the other apostles to a participation of Peter's power and authority." And again: "Just as all the apostles, in Christ's lifetime, shared in his mission and power, so, after His departure, they were all to have the fullest share in the power intrusted to Peter." "Is it possible," asks Schanz, "for the other apostles to share in Peter's power? Does the primacy of one admit of a share in its power by any? The answer can not be doubtful. The apostles, therefore, participated in the same power and authority which Peter received from Christ. The power and authority of Christ is one, and the truth and grace of Christ is one. It is communicable, but not divisible. It would be divided if each apostle had received supreme and universal, that is, absolutely independent power. But since they form an organic body with a head, it is only shared and communicated." It will be observed that Mr. Starbuck appears as a Protestant to give each apostle supreme and independent power without regard to Peter, without dependence on Peter. To this effect Protestants never tire of quoting St. Cyprian's words that the apostles received the same power as Peter. But Schanz, quoting Cyprian's words, shows this construction to be erroneous, and that "Cyprian views the primacy as the one and indivisible power of Christ, shared and participated in by many that are one body; and that they are one body by means of their head." This was the reason, Cyprian says, why Christ gave His power first to one and then to others to show that it was for unity and not for division. In confirmation of this truth Schanz quotes Cyprian as follows: "Does any one, who abandons or resists the Chair of Peter, upon whom the Church is built, imagine that he is in the Church?" A Catholic can hardly understand the last sentence of Mr. Starbuck's paragraph 6. His interpretation of Irenaeus is inferior to Renan's interpretation of the same Father. Mr. Starbuck's remark in paragraph 7, as to the Primacy not being in full operation during Peter's lifetime, is true, though Professor Schanz enumerates many and important occasions when Peter exercised his primatial powers.

When the Rev. Mr. Starbuck says, in paragraph 12, "that Gregory the Great did not claim for the Papacy any infallibility, and that certainly Pius X., makes no such profession today," he is mistaken. His reason for this statement appears to be that neither Gregory, nor Pius "was ever called to define any burning question of doctrine." Does Mr. Starbuck imagine that the Pope possesses infallibility only while he is in the act of exercising that prerogative? "Infallibility," says Schanz, "is but a chief function of the Primacy." As the Primacy is permanent and not intermittent, so must infallibility be. There is an axiom: "once infallible, always infallible."

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN

CCCLXII.

1. On page 43 of his "Mediaeval Europe" Professor Emerton speaks of Peter as, in Roman Catholic belief, having "received from Jesus a peculiarly pure and precious tradition."
2. It is evident from this that Professor Emerton curiously misunderstands the doctrine of Rome. Rome does not hold that Peter received from his Master "a peculiarly pure and precious tradition." She does not believe that St. Peter received from Christ any other tradition than that communicated to "all" the apostles. She does not believe that the Saviour imparted to Peter any manner of esoteric teaching. All the Apostles were with their Lord throughout the course of His earthly ministry, and after the Resurrection, and at the Ascension. The Saviour gave them all the same instructions, and made them all witnesses of the same events. On the three occasions when the nine were away, James and John, the sons of Zebedee, were present, equally with Peter.
3. At Pentecost all the Apostles received the fulness of the same Spirit, which the Catholic Church teaches, ensured to them all the same plenary and infallible inspiration, in everything involved in the revelation of God in Christ. The Apostles might sometimes have to confer, and compare points of view, but the result, it is held, where doctrine was concerned, was always that which seemed good to the Holy Ghost, as well as to them.
4. Rome does not suppose herself to have received from Peter any other tradition than that which he had previously communicated to Jerusalem, and to Antioch, and subsequently communicated, through Mark, to Alexandria. She holds her own tradition to be identically the same with that which John gave to Ephesus, and Philip to Hierapolis, and Thomas to the Christians of India, and the other Apostles to the churches founded by them respectively.
5. Tertullian, expostulating with the heretics about their doctrinal vagaries, tells them that whatever apostolic church they might consult, whether Rome, or Corinth, or Ephesus, or Thessalonica, or any other, they would find everywhere the same tradition of doctrine. No apostolically constituted church, he reminds them, will be found infected with any of the extravagances of Gnosticism, which, although not the only form of heresy at that time, was still the principal, certainly the most dangerous.
6. True, St. Irenaeus ascribes a peculiar trustworthiness to the tradition of the Roman Church, not as being different from apostolic tradition generally, but as being peculiarly well guarded against corruption or defect. As the Christians from all over each province resorted to the metropolis of the province, so the Christians from all over the Empire resorted to the metropolis of the Empire, and there, under the penetrating eye of the Roman Church, to which, however we may explain it, there had certainly been committed a special equilibrium of judgment, incipient and opposite perversions of original tradition mutually expunged each other, and redundancy supplied defect, thus resulting, not in any difference of substance, but in a more circular completeness of doctrine than was apt to be found in the provincial churches.
7. Moreover, which Protestants seem seldom to know, and even Catholics largely to neglect, Rome teaches that each Apostle has a universal jurisdiction. Therefore, as is remarked by the eminent Catholic Professor Schanz, as long as the Apostles lived, the Primacy, although existing in principle, was in a manner in abeyance.
8. What distinction, then, does Rome make between Peter and the other Apostles? This, Peter had universal jurisdiction, and so had Paul, and John, and Philip, and Thomas, and Andrew, and each of the rest. However, while

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