

belong to faith and those which relate to government of the Church throughout the world, that he possesses in full part, and not all; that his supreme power; which he enjoys is immediate, both in the churches, and in the pastors and the faithful.

R IV.

*Bible Teaching of Pontiff.*

The supreme power is included in the which the Roman Pontiff, successor of Peter, possesses over the whole Church. The Holy See has the actual practice of the supreme power, and ecumenical Councils, especially the Second Vatican Council, in communion with the West, for the good of faith and charity. The Fourth Council of Florence, following in the footsteps of its predecessors, gave the following teaching: The first duty of the Pontiff is to keep the faith. And because Jesus Christ is the rock of the Church, who said: "Thou art the rock, and upon this rock I will build my Church, and the gates of hell shall not prevail against it," the Pontiff, as successor of Christ, is always bound to preserve the faith, and to defend it, therefore, the Council of Florence separated the Holy Roman Church from the schismatics, and full

orum principe sive vertice, cujus Romanus Pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit; et sicut præ cæteris tenetur fidei veritatem defendere, sic et, si quæ de fide subortæ fuerint questiones, suo debent judicio definiri. Florentinum denique Concilium definivit: Pontificem Romanum, verum Christi Vicarium, totiusque Ecclesiæ caput et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem Ecclesiam a Domino nostro Jesu Christo plenam potestatem traditam esse.

Huius pastoralis muneri ut satisfacerent, Prædecessores Nostri indefessam semper operam dederunt, ut salutaris Christi doctrina apud omnes terræ populos propagaretur, parique cura vigilarunt, ut, ubi recepta esset, sincera et pura conservaretur. Quocirca totius orbis Antistites, nunc singuli, nunc in Synodis congregati, longam ecclesiarum consuetudinem et antiquæ regulæ formam sequentes, ea præsertim pericula, quæ in negotiis fidei emergebant, ad hanc Sedem Apostolicam retulerunt, ut ibi potissimum resarcirentur damna fidei, ubi fides non potest sentire defectum. Romani autem Pontificis, prout temporum et rerum conditio suadebat, nunc convocatis œcumenicis Conciliis aut explorata Ecclesiæ per orbem dispersæ sententia, nunc per Synodos particularum, nunc aliis, quæ divina suppeditabat providentia, adhibitis auxiliis, ea tenenda de finiverunt, quæ sacris Scripturis et apostolicis traditionibus consentanea, Deo adjutore, cognoverant. Neque enim Petri successoribus Spiritus Sanctus promissus est, ut eo revelante novam doctrinam patefacerent, sed ut, eo assistente, traditam per Apostolos revelationem seu fidei depositum sancte custodirent et fideliter exponerent. Quorum qui-

primacy and pre-eminence over the whole Catholic Church, which it truly and humbly acknowledges that it has received with the plenitude of power from our Lord himself in the person of blessed Peter, Prince or Head of the Apostles, whose successor the Roman Pontiff is; and as the Apostolic See is bound before all others to defend the truth of faith, so also, if any question regarding faith shall arise, they must be defined by its judgment. Finally, the Council of Florence defined: That the Roman Pontiff is the true vicar of Christ, and the head of the whole Church, and the father and teacher of all Christians; and that to him in blessed Peter was delivered by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole Church.

To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it might be preserved genuine and pure where it had been received. Therefore the Bishops of the whole world, now singly, now assembled in Synod, following the long-established custom of churches, and the form of the ancient rule, sent word to this Apostolic See of those dangers especially which sprang up in matters of faith, that there the losses of faith might be most effectually repaired where the faith can not fail. And the Roman Pontiffs, according to the exigencies of times and circumstances, sometimes assembling œcumenical Councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular Synods, sometimes using other helps which Divine Providence supplied, defined as to be held those things which with the help of God they had recognized as conformable with the sacred Scriptures and Apostolic traditions. For the Holy Spirit was not promised to the successors of Peter, that by his revelation they might make known new doctrine; but