

not have answered: It is enough—but, *It is too much*. Both then belong to the Church, the spiritual and the material sword, the latter to be used *for* the Church, the former *by* the Church: the former by the hands of the priest, the latter by the hands of the soldier, but in truth at the bidding of the priest and at the command of the emperor" (Benedict XIV. in his great work on Heroicity, p. 311 Eng. tr.).—

[369] To the texts already quoted we could add many more, directly expressive of the executive power vested in the Church. For instance, S. Paul writes to the Corinthians: "What will you? Shall I come to you *with a rod*?" 1 Cor. 4' 21.—"Having in readiness *to revenge all disobedience*," 2 Cor. 10' 6—"I have told you before and foretell as present and now absent, to them that sinned before and to all the rest, that if I come again *I will not spare*. . . . . Therefore, I write these things, being absent that, being present, I may not deal *more severely* according to the power which the Lord hath given me unto edification and not unto destruction" (2 Cor. 13' 2, 10).

To Titus, a bishop and disciple of his, he writes:

"And if any man obey not our word by this epistle, note that man and *do not keep company with him* that he may be despise thee" (Tit. 2' 15).

To Titus, a bishop and disciple of his, he writes:

"*Rebuke them sharply* that they may be sound in the Faith" (Tit. 1' 13).—"Rebuke *with all authority*: let no man despise thee" (Tit. 2' 15).

To Timothy, likewise a bishop and disciple of his:

"Them that sin *reprove before all*" (1 Tim. 5' 20).

We have said enough to prove, scripturally, that the Apostles and those whom they set over the Church possessed and exercised, by divine right, the power to legislate, to judge, and to punish.

Even the right of the Church to material support (which Christ embodied in her Divine right to rule) cannot emanate as such—i. e., as a *Divine right*—from any human authority, but comes directly from God Incarnate: See Mat. 10' 10; Luke 10' 7; 1 Cor. 9' 4 sq.; Gal. 6' 6, etc.—The same remark applies to the absolutely sovereign independence of the Church.

Sovereign Independence of the Church:

[370] The absolute, sovereign independence of the Church rests on the positive divine law as well as on the natural law—for, Christ breathes not a word of any intermediary power between the Church and heaven. He does not say "whatsoever you shall bind or loose *by the favor and good pleasure of the State*, shall be bound or loosed in heaven; but His words exclude all interference: "Whatsoever you"—you exclusively—you independently—"shall bind and loose, shall be (forthwith) bound and loosed in heaven," notwithstanding all the powers of earth and of hades: Mat. 16' 18; 18' 18, etc.