

**MT. ST. MICHAEL**

**Tuesday Evening Doctrine Classes – 6:30-7:30 p.m.**

**CATHOLIC DOCTRINE ON THE PAPACY**  
(many points will be taken from 1911 *Catholic Encyclopedia*)

All audio recordings of classes & study sheets will be posted at the following link. You may listen online or download to your own computer.

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**October 16, 2018**

**SCRIPTURAL & PATRISTIC PROOF FOR PAPAL PRIMACY**

Taken verbatim from *The Religion of the Plain Man*, Fr. Hugh Benson, pp. 110-117

1. St. Peter's name occurs first in all lists of apostles (Matt. 10:2, Mark 3:16, Luke 6:14, Acts 1:13).
2. He alone receives a new name, solemnly conferred (John 1:42).
3. The name he receives is peculiarly inapplicable to his personal character and history; presumably, therefore, it is applied to his official position, and, moreover, it embodies a metaphor which is specially applied by him to Christ in an analogous sense (I Peter 2:4-8, Matt. 21:42).
4. He is the first to confess Christ's divinity, and receives special promises, namely,
  - a. "On this rock I will build My Church"
  - b. "The keys of the kingdom of heaven"
  - c. He alone is told that he has received divine knowledge by a special revelation (Matt. 16:17-19).
5. He is treated by the world as Christ's representative; and he is so accepted by Christ, who by a unique miracle specially associates together Himself and Peter (Matt. 17:24 ff).
6. From his boat Christ teaches; and the miraculous draught and its interpretation follow that incident (Luke 5:3 ff).
7. He is indicated as being the object of Christ's special prayer, distinct from the others ("Satan hath desired to have you. . . I have prayed for thee. . .") and as the support of the others (Luke 22:31-32).
8. He was the first of the apostles to set out for and, in spite of his age, to enter the empty tomb (Luke 24:12; John 20:6); and he is distinguished by the angel as the leader and representative of the rest (Mark 16:7).
9. He leads the apostles in fishing (John 21:2-3) – a significant metaphor.
10. He alone casts himself into the sea to come to Jesus (John 21:7).
11. He alone receives a special threefold commission as vicar of the Good Shepherd (John 21:15 ff); and he is addressed by Christ as if in some special sense he was to abide till Christ's second coming (John 21:22).
12. He takes the lead in filling up the vacant apostolate (Acts 1:15).
13. He first preaches at Pentecost and summons men to salvation (Acts 2:14); and is accepted by the world as the leader and interpreter of the rest (Acts 2:37, 38, 41).
14. He works the first Church miracle, even though associated with John (as if to show his official relation as distinguished from John's personal relation to Christ) (Acts 3:1-10); and comments on it to the crowd (Acts 3:12).
15. He is the defender of the Church before the rulers (Acts 4:8 ff.).
16. He utters the first anathema, and it is ratified markedly by God (Acts 5:2-11).
17. His shadow, alone among all, works miracles (Acts 5:15).
18. He is the first to raise the dead (Acts 9:40).
19. He is indicated by God as the proper person to apply to for instruction and baptism; and is the first to receive the Gentiles (Acts 10:5, 34, 47).
20. He receives a unique threefold revelation (Acts 10:10 ff.).
21. He instructs the other apostles on the catholicity of the Church (Acts 11:5-17).
22. He is the object of the first divine interposition on behalf of an individual; and is rescued from death when another apostle is killed (Acts 12:5-17).

23. He opens the first Council, and lays down principles afterwards accepted by it (Acts 15:7-11).
24. St. Paul mentions the appearance to Cephas as first in importance (1 Cor. 15:5).
25. St. Paul goes to visit him, specially, at Jerusalem, considering him of more importance than James the local bishop (Gal. 1:18).
26. St. Paul twice speaks of resisting him, as if it were a very serious step (Gal. 2:11, 14).
27. He is spoken of as if in some sense distinct from the rest, many times (Mark 1:36, Luke 9:28, Acts 2:37 and 5:29, etc.); and he is often spokesman for the rest.
28. He is spoken of as the first of the inner three several times (Matt. 17:1, Mark 5:37, Matt. 26:37, 40, Mark 14:37).
29. He himself refers twice to the "shepherding" of Christ; as if this function of his Master's were much in his mind (1 Pet. 2:25 and 5:4; cf. John 21:15).

### PRIMITIVE PAPALISTS

Here are also appended a few patristic and conciliar quotations, which John finds in the same little controversial work as the Scripture texts on St. Peter. He finds it difficult to resist the conclusion that his dawning belief in the validity of the Petrine claims was the belief held also in the early ages of the Church. He notices that the authenticity of the quotations in question rests upon the word of Dom John Chapman, O.S.B.

1. *St. Clement of Rome*, A.D. 96: "If any should disobey the things spoken by Him through us, let them know that they will involve themselves in no light transgression and danger." – Ad Cor. c. 59:1 (Bishop Lightfoot describes this letter of St. Clement to the Corinthians as "the first step towards papal aggression.")
2. *St. Irenaeus*, A.D. 185, writes of Rome: By "pointing out ... that 'faith announced to all men' (Rom. 1:8), which through the succession of her bishops has come down to us, we confound all those who in any way, whether through caprice, or vainglory, or blindness, or perverse opinion, gather otherwise than it behooveth. For with this Church, on account of her more powerful headship, it is necessary that every Church, that is, the faithful everywhere dispersed, should agree (or 'come together') in which Church has always been preserved that tradition which is from the apostles." – *Haer.* 3, 3)
3. *St. Cyprian* writes, A.D. 251, of certain heretics: "After all this, and having had a false bishop set up for them by heretics, they dare to set sail, and to carry letters from schismatic and profane persons to the Chair of Peter and the primatial Church, whence sacerdotal unity had its rise; nor do they consider that those are the Romans whose faith was celebrated by the praise of the apostle [cf. Romans 1:8], to whom unfaith cannot have access." – *Epistula* 59:14.
4. *The Council of Arles*, A.D. 314, writes to Pope Silvester: "Since you have been unable to leave those parts, where the apostles also sit daily, and their blood testifies without intermission the glory of God..." – *Mansi.* 2:469.
5. *St. Athanasius*, A.D. 339, *appeals to Rome and goes there*; and *Socrates*, A.D. 439, *thus writes of it*: "Eusebius, having accomplished what he desired, sent an embassy to Julius, Bishop of Rome, calling upon him to be the judge of the charges against Athanasius, and to summon the case to himself." – *Hist. Eccl.* 2:2.
6. *The Council of Sardica*, A.D. 346, *writes*: "For this will seem to be best, and by far the most proper course, if the bishops of the Lord, from every province, shall refer to the head, that is, the See of Peter." – *Letter to Pope Julius.* *Mansi* 3:40.
7. *St. Gregory of Nazianzen*, A.D. 307: "The faith [of Rome] was of old, and still is now, right, binding the whole West by the saving word: as is just in her who presides over all, reverencing the whole harmony of God." – *Carmen de Vita sua*, 568-72.

8. *St. Jerome*, c. A.D. 376, writes to *Pope Damasus*: “I am linked with the Blessedness, that is, with the Chair of Peter. On that rock I know that the Church is built. Whoso shall eat the Lamb outside this house is profane... Whoso gathereth not with thee scattereth: that is, he who is not of Christ is of Antichrist.” – *Ep.* 15.  
*And in another place*, c. A.D. 377: “Meanwhile I cease not to cry out: If anyone is joined to the See of Peter, he is mine... I conjure your Blessedness... that you would signify to me by your letters with which bishop in Syria it is my duty to communicate.” – *Ep.* 16.
9. *The Council of Aquileia*, A.D. 381, writes: “We... beseech your clemency not to allow the Roman Church, the head of the whole Roman world, and that most holy faith of the apostles, to be troubled; from thence the rights of venerable communion flow forth to all.” – *St. Ambrose*, *Ep.* 11:4.
10. *The Council of Rome under Damasus*, A.D. 382, writes: “Although all the Catholic Churches in the world are one bridal chamber of Christ, yet the holy Roman Catholic Apostolic Church has been preferred to the other Churches by no synodical constitutions, but has obtained the primacy by the voice of our Lord and Savior in the Gospel, saying ‘Thou art Peter and upon this rock ... loosed in heaven’.” – See C. H. Turner in *Journal of Theol. Studies*, Jan. 1900.
11. *St. Optatus*, A.D. 385: “That in that one Chair [established by Peter] unity might be preserved by all... and that he might at once be condemned as a schismatic and sinner, who against that pre-eminent Chair should place another. Therefore in that one Chair, which is the first of the prerogatives, Peter sat first, to whom succeeded Linus; to Linus, Clement... Siricius with whom the whole world is in accordance with us in the one bond of communion, by the intercourse of letters of peace.” – 2:2.
12. *Pope Siricius*, A.D. 385: “... You referred to the Roman Church as to the head of your body; ... in me that burden is borne by the blessed Apostle Peter, who, we trust, in all things protects and has regard to us who are the heirs of his government.” – *Ep.* 1:20.
13. *St. Augustine*, A.D. 391: “I am held by the succession of bishops from the very Chair of Peter the Apostle, to whom the Lord commended His sheep to be fed, up to the present episcopate; lastly, I am held by the very name Catholic, which, not without cause amid so many heresies, this Church alone has retained, in such sort that whereas all heretics wish to be called Catholics, nevertheless to any stranger who asked, ‘Where is the meeting of the Catholic Church held?’ no heretic would dare point out his own basilica or house.” – *C. Ep. Manich. Fundam.* 4:5.  
*Again he writes, after quoting a letter of Pope Innocent*, A.D. 419: “Do you see what the Catholic Church holds by her minister?” – *Op. Imperf.* 6:2.  
*Again at Carthage he said*, A.D. 417: “Already two councils have been sent to the Apostolic See concerning this matter, and rescripts have come from thence. The case is concluded: would that the error would soon cease also.” *Serm.* 131:10.
14. *Pope St. Anastasius*, A.D. 401: “I will certainly not be wanting ... to call upon the parts of my body from throughout the various regions of the world.” *Ep. 1 ad Joan. Hieros.*
15. *Paulinus of Milan*, A.D. 417, writes to *Pope Zosimus*: “Let that which ... has been publicly brought to light be now cut off by your Holiness with the spiritual sword, that the flock of the Lord [the whole Church] which you govern as a good shepherd ... may no longer be torn by this wild beast’s teeth.” – *Op. S. Augustini*, vol. 10, Appendix, p. 1725 (*Migne*)
16. *Pope St. Innocent*, A.D. 417: “You decided that it was proper to refer to our judgment, knowing what is due to the Apostolic See ... You have ... preserved the customs of the Fathers, and have not spurned that which they decreed by a divine and not human sentence, that whatsoever is done, even though it be done in distant provinces, should not be ended without being brought to the knowledge of this See; that by its authority the whole just pronouncement should be strengthened; and that from it all other Churches (like waters, flowing from their natal source and flowing through the different regions of the world, the pure streams of one uncorrupted head), should receive what they ought to enjoy.” – *S. Aug. Ep.* 181.

17. *Pope St. Zosimus*, A.D. 417, writes: "We must pray incessantly that, by the continual grace and unceasing assistance of God, from this fountain [the Apostolic See] the peace of the faith and of Catholic brotherhood may be sent into the whole world." – *Ep. 2*
18. *Pope St. Boniface*, A.D. 419, writes: "Never was it lawful to discuss again any matter which had once been decided by the Apostolic See." – *Ep. 13*
19. *Pope St. Celestine*, A.D. 422: "We, on whom Christ has, in the person of holy Peter the Apostle, when He gave him the keys to open and shut, imposed as a necessity to be engaged about all men ..." – *Ep. 3*.
20. *Council of Ephesus*, A.D. 431, writes in sentence of deposition against Nestorius: "Whereas [etc.] ... we being necessarily compelled by the sacred canons and by the letter of our most holy Father and colleague, Bishop Celestine, Bishop of the Roman Church, with many tears, have arrived at this sad sentence against him." – *Mansi. 4, p. 1212*.
21. *Pope St. Sixtus III*, A.D. 434: "The blessed Peter, in his successors, has delivered that which he received." – *Ep. 6*.
22. *St. Vincent of Lerins*, A.D. 434, writes: "Pope Stephen, of blessed memory, Prelate of the Apostolic See, together with the rest of his colleagues indeed, yet above the rest, resisted; thinking, I ween, that it was right that he should conquer them all by the devotion of his faith as much as he surpassed them by the authority of his place." *Common, 6*.
23. *Pope St. Leo*, A.D. 450: "By the see of blessed Peter, made the head of the universe, thou (O Rome) mightest rule more widely by divine religion than by earthly empire" (*Serm. 82*). "... The first of all the Sees ... the Head ... that See which the Lord appointed to preside over the rest ..." (*Ep. 120*). "The care of the universal Church should converge to the one See of Peter, and no part anywhere be at variance with its Head." – *Ep. 14*.
24. *Council of Chalcedon*, A.D. 451, writes in the sentence of deposition, read by the papal legates and signed by all the bishops, against Dioscorus: "Wherefore the most holy and blessed archbishop of great and elder Rome, Leo, by us and by the present holy synod, together with the thrice blessed and glorious Peter the Apostle, who is the rock and base of the Catholic Church and the foundation of the orthodox faith, has stripped Dioscorus of the episcopal ... dignity." – *Mansi, 6, p. 1048*.  
*And the Council writes to Pope Leo*: "The bishops ... over whom you presided as a head over the members ... ." – *Op. S. Leonis, Ep. 98*.  
*And of Dioscorus*: "He [Dioscorus] stretched forth his madness against him who was entrusted by the Savior with the guardianship of the Vine – we mean your Holiness ..." [and further with regard to the twenty-eighth canon] "... We beg you honor the judgment with your approbation also; as we have added our consent to the Head in all good things, so let the Head fulfill what is befitting towards the children..." [and further] "... We have made known to you the whole tenor of the business, for our own defense and for the confirmation and approval of what has been done by us." – *Ibid*.
25. *Anatolius, Patriarch of Constantinople*, A.D. 451, writes to Pope Leo with reference to the Council of Chalcedon: "This decree the holy synod and we have referred to your Holiness in order to obtain from you approval and confirmation... For the throne of Constantinople has your apostolic throne as its father." – *Op. S. Leonis, Ep. 101, 5*.