

# Sì sì no no

THE ANGELUS ENGLISH-LANGUAGE ARTICLE REPRINT

Let your speech be "Yes, yes: no, no"; whatever is beyond these comes from the evil one. (Mt. 5:37) • March 2011  
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## THE CHURCH, THE POPE, AND THE BISHOPS: the Ancient Doctrine and the New

Faced with attacks on the Pope and the Church, the time has perhaps come to revisit certain theses, and to have the humility and intellectual honesty to admit that it is the new doctrines in ecclesiology introduced by Vatican II that have opened the gates to the enemies of the Church, who seek to destroy the Rock intended by Christ to sustain it, and the Authority established to govern it.

pope the power to govern a diocese independently of the fact of his episcopal consecration.

In this study, we shall address the problems raised by the new theories on the Church as they appear in recent official documents, in particular the *Letter to the Chinese* and the ecclesiology of *Dominus Jesus*, which corresponds to that of *Lumen Gentium*. This doctrine, as we shall see, is not in perfect continuity with the doctrine heretofore taught by the Roman Church.

## A Few Classical Notions of Ecclesiology

It will be helpful to begin with a restatement of a few points of the Church's teaching that will be continually referred to in this article.

There are two powers in the Church given by our Lord Jesus Christ, from which flow two hierarchies which intertwine and overlap in part, but which remain quite distinct in their attributes and their sources. These two powers are:

1) The *potestas sanctificandi*, which is received and exercised by the intermediary of the sacrament of Orders in its different degrees (lesser ministries, priesthood, episcopate; in this context, by bishop is meant one who has received episcopal consecration). It consists essentially in the power to confect the Eucharist and, by means of this and the other sacraments, to give grace to souls. Since the source of this power is a sacrament, its direct author is our Lord Jesus Christ Himself *ex opere operato*: the ministers are merely its instruments. The highest act of this power is the consecration of the Body and Blood of Christ. In this, bishop and priest are equal.

2) The *potestas regendi*, or power of jurisdiction, which of itself includes the spiritual power to govern and to teach (in effect, one can only teach licitly and authoritatively one's own subjects). The Church being a society, it must possess an authority endowed with the power to legislate and guide, and to punish and correct. This power, which our Lord possesses in the highest degree, is transmitted by Him directly to the pope alone at the moment when the latter accepts his election, and it is transmitted by the pope in different ways to the rest of the Church. It has no inherent link with the power of Orders, although generally the two powers reside in the same persons, and the pope and diocesan bishops have a moral obligation to unite in their person the two powers. But a moral obligation does not signify metaphysical necessity: one can exist without the other, the two powers having different origins and finalities. In this sense, the bishop is one who has received from the

This doctrine on the distinction of the origin of the two powers is unambiguously taught in an impressive array of magisterial documents, the first of which is Pius XII's encyclical *Mystici Corporis* (1943), taken up subsequently in *Ad Sinarum Gentes* (1954) and *Ad Apostolorum Principis* (1958): the bishops govern their dioceses in the name of Christ; "yet while they do this, they are not entirely independent, but are placed under the due authority of the Roman Pontiff, although they enjoy the ordinary power of jurisdiction obtained directly from the same Highest Pontiff."<sup>1</sup> The only person in the world who receives the power of jurisdiction directly from God is the Roman Pontiff, as the Code of Canon Law affirmed (Can. 109): "Those who are taken into the ecclesiastical hierarchy...are constituted in the grades of the power of orders by sacred ordination; into the supreme pontificate, by divine law itself upon the completion of the conditions of legitimate election and acceptance; in the remaining grades of jurisdiction, by canonical mission."<sup>2</sup> Thus the pope himself does not receive this power from episcopal consecration, but independently of it.

To give other authoritative sources, we shall cite Pius II in the Bull of Retractations (1463)<sup>3</sup>; Pius VI, who in the Apostolic Constitution *Super Soliditate* (1786) states apropos of the Pope that "the bishops receive from him their authority, as he receives the supreme power from God, etc."<sup>4</sup>; Pius VI in the encyclical *Charitas* (1791) against the bishops named by the revolutionary government in France: "The power to confer jurisdiction resides uniquely in the Apostolic See"<sup>5</sup>; and still more clearly in the Letter *Deessemus* (1788): "The episcopal dignity...as regards orders comes immediately from God, and as regards jurisdiction, from the Apostolic See"<sup>6</sup>; Leo XIII in the fundamental encyclical *Satis Cognitum* (1896); to the pages of Pius XII and the consistorial allocution of John XXIII (Dec. 15, 1958), which states: "from an episcopal consecration without apostolic mandate, absolutely no jurisdiction can come."<sup>7</sup> During the Council, the future Cardinal Staffa published an opuscle for the benefit of the Council Fathers (who were debating these questions in the schema on the Church), reporting in light of this truth not only the authoritative teachings of the Church, but also numerous quotations from the Fathers and Doctors, as well as the unanimous teaching of more than 130 important theologians from different eras.

## The New Doctrine in *Lumen Gentium*

Keeping in mind these truths taught by the Church and therefore revealed by God, we can now

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examine what is taught by *Lumen Gentium* and the recent documents mentioned above. Our remarks on *Lumen Gentium*, covered in a recent article, will be limited to a short overview, the text having been previously examined more thoroughly.<sup>8</sup>

In Chapter III (nn. 18-23) and in the *Nota Praevia*, or Prefatory Note of Explanation, episcopal consecration is considered to be the source of the power of governing and not only of the power of orders, based upon the sacramentality of the episcopacy. The topic is debated and in fact of little use in proving the thesis of the innovators. For the Council of Trent, the priesthood conferred by Christ on the Apostles and their successors is called “the power of consecrating, of offering and administering His body and blood, and also of forgiving and retaining sins” (Dz. 957); in particular, the bishops “who have succeeded the Apostles...are superior to priests, and administer the sacrament of confirmation, ordain ministers of the Church, and can perform many other offices over which those of an inferior order have no power” (Dz. 960). Such are the effects of ordination as described by the Council of Trent: it is a power linked to the physical body of Christ and to the administration of the sacraments, and absolutely not to the external government of the Church. Contrariwise, *Lumen Gentium* (22) affirms that “episcopal consecration, together with the office of sanctifying, also confers the offices of teaching and of governing. (These, however, of their very nature, can be exercised only in hierarchical communion with the head and the members of the College.)” Every validly consecrated bishop would then, according to *Lumen Gentium*, possess the two powers; the pope would act just to determine the exercise of the power of governing, not to confer it (in the absence of this intervention by the pope, we do not know whether the exercise of jurisdiction would be invalid or only illicit, as for the power of orders). Moreover, according to No. 22, episcopal consecration would also have as an effect entrance into the episcopal College, a body which, according to *Lumen Gentium*, would possess the supreme power alongside the pope’s primacy: the Prefatory Note specifies that the subject of universal power always exists, but it is not operative except when the pope calls upon it. Section 22 also affirms that hierarchical communion with the head and members of the body is necessary in order to be a member of the College; however it is not clear whether this constitutes an actual cause of membership in the College or a simple condition. The power of governing, which is extraneous to the sacramental order, would be the effect of the sacrament *ex opere operato*, hence of Christ directly, just as membership in the College, which while being the subject of the supreme power *cum Petro* and *sub Petro*, would remain a subject distinct from Peter and would receive the power it

exercises not *ex Petro*, but *ex Christo*, a teaching that comes across clearly in the Prefatory Note.

This teaching of *Lumen Gentium* has grave consequences. The first is the new doctrine on the episcopal College, which would comprise all the consecrated bishops of the world, as we saw above, of which the pope is the internal primary mover (and not outside mover); but, the *Nota Praevia* says, the

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College always exists and is always the subject also of supreme and full power over the whole Church. The power of the pope alone would not be diminished nor infringed, but it would no longer be unique, and therein lies the problem. This contradicts what was defined by Vatican I:

And upon Simon Peter alone Jesus after His resurrection conferred the jurisdiction of the highest pastor and rector over his entire fold, saying: “Feed my lambs,” “Feed my sheep” [Jn. 21:15 ff.]. To this teaching of the Sacred Scriptures, so manifest as it has been always understood by the Catholic Church, are opposed openly the vicious opinions of those who perversely deny that the form of government in His Church was established by Christ the Lord; that to Peter alone, before the other apostles, whether individually or all together, was confided the true and proper primacy of jurisdiction by Christ; or, of those who affirm that the same primacy was not immediately and directly bestowed upon the blessed Peter himself, but upon the

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Church, and through this Church upon him as the minister of the Church herself. (*Pastor Aeternus*, Dz. 1822)

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Lately it is being said that collegiality is no longer in style, that John Paul II governed personally and that Benedict XVI does not hesitate to act against the opinion of the episcopate. But let us note that the subject does not concern the concrete exercise of this alleged power of the College over the last decades, but the general doctrinal vision, in particular because today it constitutes the basis for ecumenical relations, especially with the Orthodox world.

## The Evolution of Theology during the Conciliar Years

In 1961 a book signed by Karl Rahner and Joseph Ratzinger was published, entitled *Episkopat und Primat*. In the chapter *Über das Jus Divinum des Episkopats*, the authors maintained that the unique subject of supreme power is the College of bishops, and that the pope who acts alone does so as representative of the College. The College would then logically and chronologically precede the Primacy. Let us note that, for Rahner, the proof of this thesis (substantially shared by Congar) is that a supreme power subject to Peter would necessarily be delegated by him, since Peter received it from Christ; but in this case the Apostles would no longer be the Apostles of Christ, but the Apostles of Peter; one must therefore grant that Christ gives the College the supreme role, and that Peter is its delegate. All this because, Rahner says, a society can have only one supreme authority or else it would be two societies, which would be equivalent to denying the unity of the Church. The pope is thus bound by moral but not legal rules to conduct himself as representative of the College and not to act according to his own will.

It is manifestly difficult to reconcile this thesis with the statement of Vatican I, which condemns "...those who affirm that the same primacy was not immediately and directly bestowed upon the blessed Peter himself, but upon the Church, and through this Church upon him as the minister of the Church herself" (*Pastor Aeternus*, cited above). Let us note moreover that the Rahner-Ratzinger thesis is somewhat different from the one that subsequently prevailed in *Lumen Gentium*: here the subject of

supreme authority is one, the College, even though it is not excluded that the pope can act alone, and even that he is in fact the only interpreter and spokesman of the College. He must fulfill his role well by acting as representative, otherwise the College may complain. Legal considerations on this point are out of place: for them the Church is "communion," and not an ordered, perfect society.

Nevertheless, the echo of this thesis also appears in Article 22 of *Lumen Gentium*, when it affirms that the pope exercises the power under two heads: in virtue of his office and as head of the College. It is thus admitted that at least in certain cases, the pope is only the representative of the College.

Is this doctrine still current today? What traces can be found in recent documents on the subject?

## The Declaration *Dominus Jesus* and Other CDF Texts

On August 6, 2000, the Congregation for the Doctrine of the Faith published the famous declaration *Dominus Jesus*, on the Church as the only way of salvation. It gave an official interpretation of the notorious passage of *Lumen Gentium* according to which "the unique Church of Christ...subsists in the Catholic Church." This teaching is found in Articles 16 and 17:

16. ...The Catholic faithful are required to profess that there is an historical continuity—rooted in the apostolic succession—between the Church founded by Christ and the Catholic Church: "This is the single Church of Christ... which our Saviour, after his resurrection, entrusted to Peter's pastoral care (cf. Jn. 21:17), commissioning him and the other Apostles to extend and rule her (cf. Mt. 28:18ff.), erected for all ages as 'the pillar and mainstay of the truth' (I Tim. 3:15). This Church, constituted and organized as a society in the present world, subsists in [*subsistit in*] the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him. With the expression *subsistit in*, the Second Vatican Council sought to harmonize two doctrinal statements: on the one hand, that the Church of Christ, despite the divisions which exist among Christians, continues to exist fully only in the Catholic Church, and on the other hand, that "outside of her structure, many elements can be found of sanctification and truth," that is, in those Churches and ecclesial communities which are not yet in full communion with the Catholic Church. But with respect to these, it needs to be stated that "they derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church."

17. Therefore, there exists a single Church of Christ, which subsists in the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him. The Churches which, while not existing in perfect communion with the Catholic Church, remain united to her by means of the closest bonds, that is, by apostolic succession and a valid Eucharist, are true particular Churches. Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God,

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the Bishop of Rome objectively has and exercises over the entire Church.

On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery, are not Churches in the proper sense...

The thesis, also upheld in the Note of the Congregation for the Doctrine of the Faith on the expression “Sister Churches” which appeared shortly before,<sup>9</sup> is very clear. The Church is one, it is the Catholic Church, but at the same time the Church also exists beyond the reach of papal authority. A local “Church” with a bishop, in the East, for example, would be a true Church with power of internal governance originating in valid episcopal consecration, which among other things, would make its recipient a member of the College that governs the universal Church. The “Churches” which are not in communion with the Pope do not cease to be Churches: One Church, several churches in which is active the Church of Christ above, “supersubject.” It seems to us that it is no good to insistently repeat that the one Church of Christ is the Catholic Church only to contradict this statement a few lines down by speaking of non-Catholic communities as true “Churches” simply because they have a bishop: this presupposes the above-described doctrine according to which Christ does not need the pope in order to confer the power that constitutes the Church. If this invisible unity of government is suppressed, every bishop capable of conferring ordination becomes a source of the power of governing—with potential for its unending multiplication.

This thesis recurs in the document issued by the CDF on June 29, 2007, in response to certain questions on the term “*subsistit in*” and on Chapter VIII of *Lumen Gentium*: numerous elements of the Catholic Church are to be found outside it and lead to it. The separated Eastern “Churches” are true local Churches, even though they suffer from a “lack,” the role of the Successor of Peter being one of the “internal constitutive principles” of a local Church. It remains to be understood how something missing an internal constitutive principle can be merely suffering a “lack” and not a substantial change of nature: but the contradiction in these documents accompanies the ambiguity of their terms; just as they do not explain why the Successor of Peter is so necessary within these communities when they already have the power of governing and of episcopal consecration. Indeed, it is hard to know what else the pope confers on the Catholic bishops or the “local Churches,” since a valid Eucharist and episcopate suffice to constitute “Churches” according to the same document, which would justify denial of the appellation of “Church” to the “Christian communities born out of the Reformation of the 16th century.”<sup>10</sup>

If in this document they also proclaim loud and clear that the Church is one, they also inform us that “because of the division between Christians, the fullness of universality, which is proper to the Church [*plenitudo catholicitatis Ecclesiae propria*] governed by the Successor of Peter and the Bishops in communion with him, is not fully realised in history.”<sup>11</sup> So if in fact nothing is lacking to the schismatic “Churches,”

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We are thus in the presence of an explicit and unavoidable doctrinal contradiction: on the one hand we are told that the bishops possess jurisdiction by virtue of their consecration, and on the other, that they by no means have it without the intermediary of the pope. On the one hand, we are told that the pope grants the legitimate exercise of a jurisdiction that is already possessed; on the other, we are told the pope confers its possession.

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then it is the schismatic “Churches” that are lacking to the one Church for it to achieve “the fullness of universality.” This is normal, since in the College that constitutes and governs this unique Church, some members by divine right do not want to sit—bishops duly consecrated and hence endowed with the power of governing the universal Church by virtue of their episcopal consecration, as we have seen: The sacrament of orders at the level of the episcopate is an essential constitutive and sufficient element, because it is held that it also gives what in fact it does not give, apostolic succession, according to the doctrine of *Lumen Gentium*.

In practice, two essential elements required for belonging to the Church are ignored: jurisdiction,

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*munus regendi*, which all together constitute the *munus pascendi*.” Further on, this notion is repeated for the Chinese bishops:

originating uniquely in the pope, and faith. Allusion is never made to the fact that because the schismatic bishops do not profess the true faith, they can in no way belong to the Church. Nor is the fact that the pope is not an indefinite element in the constitution of the Church, but the source of all authority and the bond of membership in this unity, which is reduced to a purely sacramental mechanism (baptism and valid orders: personal adherence by the profession of the true faith and the desire to consider oneself part of the whole of which the pope is head no longer count).

## The Letter of May 27, 2007, to the Chinese

The Holy Father addressed a letter dated May 27, 2007, to the bishops, priests, consecrated persons and lay faithful of the Catholic Church in the People’s Republic of China to offer “guidelines concerning the life of the Church and the task of evangelization in China.” We will not take up the political questions or current events discussed in this document, but simply the doctrinal principles that are frequently propounded on the subject under discussion. These we will compare to the principles taught by Pius XII in the two letters he published at the time of the Chinese schism.

In Article 5 of the letter, we read:

Catholic doctrine teaches that the Bishop is the visible source and foundation of unity in the particular Church entrusted to his pastoral ministry [LG 23]. But in every particular Church, in order that she may be fully Church, there must be present the supreme authority of the Church, that is to say, the episcopal College together with its Head, the Roman Pontiff, and never apart from him. Therefore the ministry of the Successor of Peter belongs to the essence of every particular Church “from within.”<sup>12</sup>

Here a surprising affirmation is made: in every particular Church the supreme authority, which is constitutive of the particular Church *ab intrinseco*, is duly to be found.... This supreme authority is not the pope, but the College of bishops (which has the pope as its head) and it alone: here there is only one subject of the supreme authority, which differs from the double subject of supreme authority expounded in *Lumen Gentium*.

This is just the beginning of the explanation. In Article 8 the situation in China is recognized, where bishops are continually being consecrated without papal mandate; a speech of Benedict XVI to the newly ordained bishops of September 21, 2006, is referenced. The letter asserts unhesitatingly: “To be able to carry out this mission, you received with episcopal consecration three special offices: the *munus docendi*, the *munus sanctificandi* and the

As in the rest of the world, in China too the Church is governed by Bishops who, through episcopal ordination conferred upon them by other validly ordained Bishops, have received, together with the sanctifying office, the offices of teaching and governing the people entrusted to them in their respective particular Churches, with a power that is conferred by God through the grace of the sacrament of Holy Orders. (8)

The letter here states quite clearly that every validly ordained bishop has not only the power of governing directly from God, but also over a specific diocese (“particular Church”)! Of what use, then, is the pope—or rather the “College”?

Let us continue reading the letter, where we find the explanation with a reference to *Lumen Gentium* 21: “The offices of teaching and governing ‘however, by their very nature can be exercised only in hierarchical communion with the head and members of the College,’” as we have seen. It remains to ask what the pope (as representative of the College) concedes: the licit exercise or the valid exercise of acts of jurisdiction? Let us recall that if the Prefatory Note refused to answer this question, we find the solution farther in the text: speaking of the bishops illegitimately consecrated who subsequently asked Rome to receive them into communion with the rest of the episcopate, the letter states: “The Pope, ...by virtue of his proper responsibility as universal Pastor of the Church, has granted them *the full and legitimate exercise of episcopal jurisdiction*” (8).

This doctrine is diametrically opposed to what Pius XII wrote to the Chinese in his encyclical letter *Ad Apostolorum Principis* in 1958: “...Bishops who have been neither named nor confirmed by the Apostolic See, but who, on the contrary, have been elected and consecrated in defiance of its express orders, *enjoy no powers of teaching or of jurisdiction* since jurisdiction passes to bishops only through the Roman Pontiff” (39). A distinction is clearly made between possession and exercise: the exercise of the power of orders is in fact valid but gravely illicit and sacrilegious; as for the power of jurisdiction, its simple possession is flatly denied.

We are thus in the presence of an explicit and unavoidable doctrinal contradiction: on the one hand we are told that the bishops possess jurisdiction by virtue of their consecration, and on the other, that they by no means have it without the intermediary of the pope. On the one hand, we are told that the pope grants the legitimate exercise of a jurisdiction that is already possessed; on the other, we are told the pope confers its possession. The Prefatory Note of *Lumen Gentium* had already raised the problem of the texts of Pius XII, then still recent, which said the contrary of what is affirmed by the conciliar document, but



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it expeditiously resolved the issue by affirming against the evidence that they were speaking of the concession of the exercise and not of the possession of jurisdiction—which is not really supported by the texts.

## A Conclusion

Reading over these texts, the Church appears as both “one” and “multiple,” but also as “not yet” at least in its fullness.

The texts repeat over and over that *one* is the Church of Christ, which subsists in the Catholic Church. They reassure us that *subsist* has the same meaning as *is*. But this one Church, which the documents of the Congregation for the Doctrine of the Faith assure us is identical to the Catholic Church, is at the same time *multiple*, because outside the Church, wherever there is a validly ordained bishop, the Church is there. But this Church is not “complete” so long as all the bishops, who by divine right have the power of governing as members of the College, are not in communion among themselves and with the Pope.

In this regard, we must equally recall how Cardinal Ratzinger (in the presentation of *Dominus Jesus* to the public) criticized the liberation theologian Boff, who believed that the different Christian communities could simply be juxtaposed without any common foundation: “This division [the one described by *Dominus Jesus*] is something totally different from the relativistic dialectics [Boff’s] described above, in which the division of Christians loses its painful aspect, and which in reality is not a fracture, but merely the manifestation of multiple variations of a single theme in which all the variations are somehow right and wrong. In these conditions, an intrinsic obligation to seek unity does not exist because in truth the Church is everywhere and nowhere...and all would be fragments of the Christian reality. Ecumenism would then be resignation to a relativistic dialectics.”<sup>13</sup> Here it is not question of the ecumenism of “to each his own truth” or of “love one another.” It is not a simple pragmatic attitude, it is not even a form of relativism and it should not be confused with this. Ecumenism would be urgent and metaphysically necessary not for the baptized who are outside the Church and who must return in order to be saved; it is not they who have need of the Church; it is the Church that needs them, and in particular the bishops, in order to complete its fullness.

Here we see emerge a thesis that seems to be self-contradictory: how can a subject be both one and multiple? How can the Church be one and at the same time lack intrinsic and essential constitutive elements? Have we perhaps misunderstood these

documents, which may in fact have a coherence that escapes us?

In reality, it is not we who assert that this thesis is contradictory, but Cardinal Ratzinger himself, in the continuation of the passage quoted above: “Since sin is a contradiction, this **contradiction**, this difference **between *subsistit* and *est* cannot be resolved** logically. In the **paradox** of the difference

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If to a sole visible supreme authority, source of every other power of governing, corresponds a single visible Church without exterior “pieces,” clearly definable and identifiable even legally, then to a multiple authority (for in fact every validly ordained bishop becomes a source of authority) corresponds a multiple Church.

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between singularity and the concrete character of the Church on the one hand, and the existence of an ecclesial reality outside the unique subject of the other, is reflected the contradictory character of human sin, the contradictory character of the division.”<sup>14</sup>

On what can this theory be based? How can one defy the fundamental principle of human thought, for which a thing cannot both be and not be at the same time and in the same respect? It is clear that the whole system rests, not only on a fallacious philosophy, but also on a deformation of the papacy. If to a sole visible supreme authority, source of every other power of governing, corresponds a single visible Church without exterior “pieces,” clearly definable and identifiable even legally, then to a multiple authority (for in fact every validly ordained bishop becomes a source of authority) corresponds a multiple Church. *Lumen Gentium* justifies the continued affirmation that the Church

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is one because the pope is the supreme authority, but also that it is multiple, because there is a second subject of the supreme authority, a College of which some members are outside the one Church and the pope; and to the constitutive members not yet in communion corresponds the incomplete character which makes of the Church an institution tending to be itself but which somehow is not yet, or is no longer, and which is in urgent and continual ecumenical tension. In light of all this, one understands among other things the new relationship with the Orthodox.

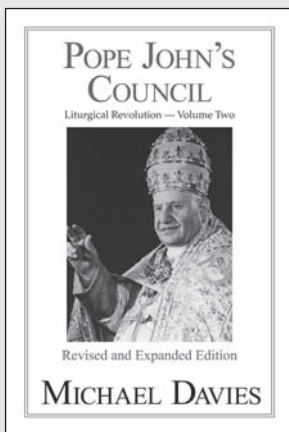
It is good to close with the very famous and prophetic statement of Boniface VIII, which of itself demolishes the entire edifice built by the innovators:

He who leads the Roman Church is the Successor of Peter, and consequently enjoys the [supreme] power, otherwise the God-Man Jesus Christ, who is seated at the right hand of the Father, would have left His Church either headless, that is, without anyone representing Him on earth, or else a multi-headed monster, which it should be necessary to consider as not only contrary to natural reason, but also as heretical. That is why the Roman See is Mother of the Faith; the only authority granted to Councils is received from it; and it establishes rights and legislates.<sup>15</sup>

**Don Mauro Tranquillo**  
(*Tradizione Cattolica*, No. 2, 2010)

Translated from *Courier de Rome*, No. 3, November 2010, pp. 1-4.

- <sup>1</sup> "...id tamen dum faciunt, non plane sui juris sunt, sed sub debita Romani Pontificis auctoritate positi, quamvis ordinaria jurisdictionis potestate fruuntur, immediate sibi ad eodem Pontifice impertita." Pope Pius XII, Encyclical *Mystici Corporis*, June 29, 1943, Dz. 2287.
- <sup>2</sup> "Qui in ecclesiastica hierarchia cooptantur...in gradibus potestatis ordinis constituuntur sacra ordinatione; in supremo pontificatu, ipsomet jure divino, adimpleta conditione legitima electionis ejusdemque acceptionis; in reliquis gradibus jurisdictionis, canonica missione."
- <sup>3</sup> "A Jesu Christi Vicario, tamquam Capite omnis in subjecta membra potestas et auctoritas derivatur" (*Bullarium Romanorum*, V, 174; cf. *ibid.*, 180).
- <sup>4</sup> *Fontes CIC*, II, 664, 668-9.
- <sup>5</sup> *Ibid.*, II, 678.
- <sup>6</sup> Vatican Archives, *Epistolae ad principes*, CLXXXIV, 130-35.
- <sup>7</sup> *A.A.S.* 50 (1958), 610-611.
- <sup>8</sup> "Episcopacy and Collegiality," *La Tradizione Cattolica*, Vol. 17, No. 1, 2006.
- <sup>9</sup> Congregation for the Doctrine of the Faith, Note on the Expression "Sister Churches," June 30, 2000.
- <sup>10</sup> CDF, Fifth Question, Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church, June 29, 2007.
- <sup>11</sup> *Ibid.*, response to the fourth question.
- <sup>12</sup> Congregation for the Doctrine of the Faith, Letter to the Bishops of the Catholic Church on some aspects of the Church understood as Communion, *Communio Notio* (28 May 1992), 13: *A.A.S.* 85 (1993), 846.
- <sup>13</sup> *L'Osservatore Romano*, March 4, 2000, p. 8.
- <sup>14</sup> *Ibid.* Cf. also Fr. Michel Simoulin and Don Davide Pagliarani, "Dominus Jesus: tanto rumore per nulla," *La Tradizione Cattolica*, IX, No. 4.
- <sup>15</sup> "Qui igitur Romanae...Ecclesiae praeest, successor est Petri et ipsius propterea fungitur potestate, alias Deus et homo Christus Jesus, ad dexteram Patris sedens, suam universalem, unam et militantem Ecclesiam acephalam, id est sine aliquo qui super omnes vices ejus in terris gereret, *vel habentem, quasi monstruum, plura capita*, reliquisset: quod non tam rationi contrarium etiam in natura, qual haereticum censeretur. Et hoc Romana Sedes Mater est fidei, sola auctoritatem ab ipsis exceptam praestat Conciliis, jura statuit et leges ponit. (Acta Bonifatii VIII, 11 Oct. 1298, C.I.C.O. Fontes, pp. 203-204.)



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