

Proof of the Papacy

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Proof of the Papacy in the Ante-Nicene Church (A.D. 00-300)



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St. Matthew the Apostle

“And I also say unto thee, that thou art Peter [the name “Peter” means “rock” in Greek and Aramaic], and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.” (Matthew 16:18–20 [A.D. 70]).

St. Luke the Evangelist

“When Simon Peter saw this, he fell at Jesus’ knees and said, “Go away from me, Lord; I am a sinful man!” For he and all his companions were astonished at the catch of fish they had taken, and so were James and John, the sons of Zebedee, Simon’s partners.

“Then Jesus said to Simon, “Don’t be afraid; from now on you will fish for people.” So they pulled their boats up on shore, left everything and followed him.” (Luke 5:8–11 [A.D. 80]).

“And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren.” (Luke 22:31–32 [A.D. 80]).

St. John the Apostle

“Jesus looked at him and said, “You are Simon, son of John. You will be called Cephas [Rock].” (John 1:42 [A.D. 80]).

“He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.” (John 21:17 [A.D. 80]).

The Council of Jerusalem

“And when there had been much questioning, Peter [the first Bishop of Rome] rose up, and said unto them, ‘Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.’” (Acts 15:7 [A.D. 80]).

St. Peter

“The church that is at Babylon [Rome], elected together with you, greets you; and so does Mark my son.” (1 Peter 5:13).

St. Paul

“Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus [the second Bishop of Rome], Claudia and all the brothers and sisters.” (2 Timothy 4:21).

“Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement [the fourth Bishop of Rome] also, and the rest of my fellow-workers, whose names are in the book of life.” (Philippians 4:3).

Hermas

“Therefore shall you [Hermas] write two little books and send one to Clement [the Bishop of Rome] and one to Grapte. Clement shall then send it to the cities abroad, because that is his duty” (The Shepherd 2:4:3 [c. A.D. 80]).

Pope St. Clement I

“Owing to the sudden and repeated calamities and misfortunes which have befallen us, we must acknowledge that we have been somewhat tardy in turning our attention to the matters in dispute among you, beloved; and especially that abominable and unholy sedition, alien and foreign to the elect of God,

which a few rash and self-willed persons have inflamed to such madness that your venerable and illustrious name, worthy to be loved by all men, has been greatly defamed. . . . Accept our counsel and you will have nothing to regret. . . . If anyone disobey the things which have been said by him [God] through us [i.e., that you must reinstate your leaders], let them know that they will involve themselves in transgression and in no small danger. . . . You will afford us joy and gladness if being obedient to the things which we have written through the Holy Spirit, you will root out the wicked passion of jealousy” (Letter to the Corinthians 1, 58–59, 63 [A.D. 80])

“Through countryside and city [the apostles] preached, and they appointed their earliest converts, testing them by the Spirit, to be the bishops and deacons of future believers. Nor was this a novelty, for bishops and deacons had been written about a long time earlier. . . . Our apostles knew through our Lord Jesus Christ that there would be strife for the office of bishop. For this reason, therefore, having received perfect foreknowledge, they appointed those who have already been mentioned and afterwards added the further provision that, if they should die, other approved men should succeed to their ministry” (Letter to the Corinthians 42:4–5, 44:1–3 [A.D. 80]).

“But not to dwell upon ancient examples, let us come to the most recent spiritual heroes. Let us take the noble examples furnished in our own generation. Through envy and jealousy the greatest and most righteous pillars [of the church] have been persecuted and put to death. Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.”

(Spurious) Clement of Rome

“The epistle in which the same Clement, writing to James the Lord's brother, informs him of the death of Peter, and that he had left him his successor in his chair and teaching, and in which also the whole subject of church order is treated, I have not prefixed to this work, both because it is of later date, and because I have already translated and published it. But I do not think it out of place to explain here what in that letter will perhaps seem to some to be inconsistent. For some ask, Since Linus and Cletus were bishops in

the city of Rome before this Clement, how could Clement himself, writing to James, say that the chair of teaching was handed over to him by Peter? Now of this we have heard this explanation, that Linus and Cletus were indeed bishops in the city of Rome before Clement, but during the lifetime of Peter: that is, that they undertook the care of the episcopate, and that he fulfilled the office of apostleship; as is found also to have been the case at Caesarea, where, when he himself was present, he yet had Zacchaeus, ordained by himself, as bishop. And in this way both statements will appear to be true, both that these bishops are reckoned before Clement, and yet that Clement received the teacher's seat on the death of Peter.” (Recognitions, Book 1 [A.D. 27-97]).

Inscription at the Church Built Upon the Birthplace of Peter

“Constantine, the servant of Christ...[continues with a petition for intercession by Peter] chief and commander of the heavenly apostles.” (First century).

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Teachings of the Apostles (Syriac)

“They too, again, at their deaths committed and delivered to their disciples after them whatsoever they had received from the apostles; also what James had written from Jerusalem, and Simon from the city of Rome.... that the epistles of an apostle might be received and read in the churches that were in every place, just as the achievements of their Acts, which Luke wrote.” ([c. A.D. 100]).

St. Ignatius of Antioch

“ To the Church which has obtained mercy, through the majesty of the Most High Father, and Jesus Christ, His only-begotten Son; the Church which is beloved and enlightened by the will of Him that wills all things which are according to the love of Jesus Christ our God, which also presides in the place of the region of the Romans, worthy of God, worthy of honour, worthy of the highest happiness, worthy of praise, worthy of obtaining her every desire, worthy of being deemed holy, and which presides over love, is named from Christ, and from the Father.” (Letter to the Romans 1:1 [A.D. 110]).

“You [the church at Rome] have envied no one, but others you have taught. I desire only that what you have enjoined in your instructions may remain in force” (ibid., 3:1).

“Not as Peter and Paul do I command ye.” (Epistle to the Roman Church).

“Apart from the bishop, let no one do anything that pertains to the Church. The only true Eucharist is the one performed by the bishop or by him whom the bishop has appointed. Where the Bishop is, there let the multitude of believers be; even as where Jesus is, there is the Catholic Church.” (Epistle to the Smyrnaeans).

St. Dionysius of Corinth

“For from the beginning it has been your custom to do good to all the brethren in various ways and to send contributions to all the churches in every city. . . . This custom your blessed Bishop Soter has not only preserved, but is augmenting, by furnishing an abundance of supplies to the saints and by urging with consoling words, as a loving father his children, the brethren who are journeying.” (Letter to Pope Soter, the 12th Pope, in Eusebius, Church History 4:23:9 [A.D. 170]).

“Today we have observed the Lord’s holy day, in which we have read your letter [Pope Soter]. Whenever we do read it [in church], we shall be able to profit thereby, as also we do when we read the earlier letter written to us by Clement.” (ibid., 4:23:11).

"In these ways you also, by such an admonition, have united the planting that came from Peter and Paul, of both the Romans and the Corinthians. For indeed both planted also in our Corinth, and likewise taught us; and likewise they taught together also in Italy, and were martyred at the same time." (Letter to the Romans).

Tatian the Syrian

“Simon Cephas answered and said, ‘You are the Messiah, the Son of the living God.’ Jesus answered and said unto him, ‘Blessed are you, Simon, son of Jonah: flesh and blood has not revealed it unto thee, but

my Father which is in heaven. And I say unto thee also, that you are Cephas, and on this rock will I build my Church; and the gates of hades shall not prevail against it.” (The Diatesseron 23 [A.D. 170]).

Hegesippus

“When I had come to Rome, I [visited] Anicetus, whose deacon was Eleutherus. And after Anicetus [died], Soter succeeded, and after him Eleutherus. In each succession and in each city there is a continuance of that which is proclaimed by the law, the prophets, and the Lord.” (Memoirs, cited in Eusebius, Ecclesiastical History 4:22 [A.D. 180]).

Abercius of Hierapolis

“I, the freeman of an elect city, made this when living, that I might have in due time a place here for my body. My name is Abercius and I am the disciple of the holy shepherd, who feeds flocks of sheep upon the hills and plains, who has great eyes looking everywhere, for this man taught me faithful scriptures. He sent me to royal Rome to consider and to behold the queen with garment and sandals of gold ; there I beheld a people having a shining seal.” (Epitaph [A.D. 180]).

St. Theophilus of Antioch

“The dinner being ended, He commits to Peter the superintendence over the sheep of the world, not to the others: So when they had dined, Jesus says to Simon Peter, ‘Simon, son of Jonas, Do love you Me more than these do?’. Thence is taken the custom of threefold confession in baptism. There is a difference perhaps between lambs and sheep. The lambs are those just initiated, the sheep are the perfected.” (Patriarch of Antioch [A.D. 184]).

“Now this was said to Peter, because he was bolder than the rest, and might feel proud because of the things which Christ had promised.”

St. Irenaeus of Lyons

“It is possible, then, for everyone in every church, who may wish to know the truth, to contemplate the tradition of the apostles which has been made known to us throughout the whole world. And we are in a position to enumerate those who were instituted bishops by the apostles and their successors down to our own times, men who neither knew nor taught anything like what these heretics rave about” (St. Irenaeus, Doctor of the Church, student of Polycarp, c. 130–200, *Against All Heresies* 3:3:1 [A.D. 189]).

“But since it would be too long to enumerate in such a volume as this the successions of all the churches, we shall confound all those who, in whatever manner, whether through self-satisfaction or vainglory, or through blindness and wicked opinion, assemble other than where it is proper, by pointing out here the successions of the bishops of the greatest and most ancient church known to all, founded and organized at Rome by the two most glorious apostles, Peter and Paul—that church which has the tradition and the faith with which comes down to us after having been announced to men by the apostles. For with this Church, because of its superior origin, all churches must agree, that is, all the faithful in the whole world. And it is in her that the faithful everywhere have maintained the apostolic tradition” (ibid., 3:3:2).

“Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic churches testify, as do also those men who have succeeded Polycarp down to the present time” (ibid., 3:3:4).

“Since therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the truth, so that every man, whosoever will, can draw from her the water of life. . . . For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient churches with which the apostles held constant conversation, and learn from them what is certain and clear in regard to the present question?” (ibid., 3:4:1).

“It is incumbent to obey the presbyters who are in the Church—those who, as I have shown, possess the succession from the apostles; those who, together with the succession of the episcopate, have received the infallible charism of truth, according to the good pleasure of the Father. But [it is also incumbent] to hold

in suspicion others who depart from the primitive succession, and assemble themselves together in any place whatsoever, either as heretics of perverse minds, or as schismatics puffed up and self-pleasing, or again as hypocrites, acting thus for the sake of lucre and vainglory. For all these have fallen from the truth” (ibid., 4:26:2).

“The true knowledge is the doctrine of the apostles, and the ancient organization of the Church throughout the whole world, and the manifestation of the body of Christ according to the succession of bishops, by which succession the bishops have handed down the Church which is found everywhere” (ibid., 4:33:8).

“The blessed Apostles [Peter and Paul], then, founded and built up the church in Rome. They committed the office of bishop into the hands of Linus. Of this, Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus. After him, in the third place from the Apostles, Clement was allotted the office of bishop. This man, as he had seen the blessed apostles, and had been conversant with them, might be said to have the preaching of the apostles still echoing [in his ears], and their traditions before his eyes. Nor was he alone [in this], for there were many still remaining who had received instructions from the apostles. In the time of this Clement, no small dissension having occurred among the brethren at Corinth, the Church in Rome dispatched a most powerful letter to the Corinthians, exhorting them to peace, renewing their faith, and declaring the tradition which it had lately received from the apostles, proclaiming the one God, omnipotent, the Maker of heaven and earth, the Creator of man, who brought on the deluge, and called Abraham, who led the people from the land of Egypt, spoke with Moses, set forth the law, sent the prophets, and who has prepared fire for the devil and his angels. From this document, whosoever chooses to do so, may learn that He, the Father of our Lord Jesus Christ, was preached by the Churches, and may also understand the apostolic tradition of the Church, since this Epistle is of older date than these men who are now propagating falsehood, and who conjure into existence another god beyond the Creator and the Maker of all existing things. To this Clement there succeeded Evaristus. Alexander followed Evaristus; then, sixth from the apostles, Sixtus was appointed; after him, Telephorus, who was gloriously martyred; then Hyginus; after him, Pius; then after him, Anicetus. Soter having succeeded Anicetus, Eleutherius does now, in the twelfth place from the apostles, hold the inheritance of the episcopate. In this order, and by this succession, the ecclesiastical tradition from the apostles, and the preaching of the truth, have come down to us. And this is most abundant proof that there is one and the same vivifying faith, which has been preserved in the Church from the apostles until now, and handed down in truth.” (Against All Heresies 3: 3[A.D. 189]).

“So Matthew brought out a written gospel among the Jews in their own style, when Peter and Paul were preaching the gospel at Rome and founding the church. But after their demise Mark himself, the disciple and recorder of Peter, has also handed on to us in writing what had been proclaimed by Peter. And Luke, the follower of Paul, set forth in a book the gospel that was proclaimed by him.” (Against All Heresies 3.1.1–2).

“This kerygma [proclamation] and this faith the Church, although scattered over the whole world, observes diligently, as if it occupied but one house, and believes as if it had but one mind, and preaches and teaches as if it had but one mouth. And although there are many dialects in the world, the force of the tradition is one and the same.” (Against All Heresies 1:10).

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St. Clement of Alexandria

“The blessed Peter, the chosen, the preeminent, the first among the disciples, for whom alone with himself the Savior paid the tribute [Matt. 17:27], quickly gasped and understood their meaning. And what does he say? ‘Behold, we have left all and have followed you’ [Matt. 19:27; Mark 10:28]” (Who Is the Rich Man That Is Saved? 21:3–5 [A.D. 200]).

“Mark, the follower of Peter, while Peter was publicly preaching the gospel at Rome in the presence of some of Caesar’s knights and uttering many testimonies about Christ, on their asking him to let them have a record of the things that had been said, wrote the Gospel that is called the Gospel of Mark from the things said by Peter, just as Luke is recognized as the pen that wrote the Acts of the Apostles and as the translator of the Letter of Paul to the Hebrews.” (Clement of Alexandria, ca. 150–215; Adumbrationes in Epistolas Canonicas on 1 Peter 5:13).

Old Latin Prologue to Mark

“...Mark, who was also called Stubfinger because he had shorter fingers with regard to the other dimensions of the body. He had been the disciple and recorder of Peter, whom he followed, just as he had

heard him relating. Having been asked by the brethren in Rome, he wrote this short Gospel in the regions of Italy. When Peter heard about it, he approved and authorized it to be read to the church with [his own] authority. But after the demise of Peter, taking this Gospel that he had composed he journeyed to Egypt, and being ordained the first bishop of Alexandria he founded the church there, preaching Christ. He was a man of such great learning and austerity of life that he induced all the followers of Christ to imitate his example.” (Old Latin Prologue to Mark [c. A.D. 175]).

Tertullian of Carthage

“Was anything withheld from the knowledge of Peter, who is called ‘the rock on which the Church would be built’ [Matt. 16:18] with the power of ‘loosing and binding in heaven and on earth’ [Matt. 16:19]?” (Demurrer Against the Heretics 22 [A.D. 200]).

“If, because the Lord has said to Peter, Upon this rock will I build My Church, to you have I given the keys of the heavenly kingdom; or, Whatsoever you shall have bound or loosed in earth, shall be bound or loosed in the heavens, you therefore presume that the power of binding and loosing has derived to you, that is, to every Church akin to Peter.” (On Modesty).

“[The apostles] founded churches in every city, from which all the other churches, one after another, derived the tradition of the faith, and the seeds of doctrine, and are every day deriving them, that they may become churches. Indeed, it is on this account only that they will be able to deem themselves apostolic, as being the offspring of apostolic churches. Every sort of thing must necessarily revert to its original for its classification. Therefore the churches, although they are so many and so great, comprise but the one primitive Church, [founded] by the apostles, from which they all [spring]. In this way, all are primitive, and all are apostolic, while they are all proved to be one in unity.” (Demurrer Against the Heretics 20 [A.D. 200]).

“What it was which Christ revealed to them [the apostles] can, as I must here likewise prescribe, properly be proved in no other way than by those very churches which the apostles founded in person, by declaring the gospel to them directly themselves . . . If then these things are so, it is in the same degree manifest that all doctrine which agrees with the apostolic churches—those molds and original sources of the faith must be reckoned for truth, as undoubtedly containing that which the churches received from the apostles, the apostles from Christ, [and] Christ from God. Whereas all doctrine must be prejudged as false which savors of contrariety to the truth of the churches and apostles of Christ and God. It remains, then, that we

demonstrate whether this doctrine of ours, of which we have now given the rule, has its origin in the tradition of the apostles, and whether all other doctrines do not ipso facto proceed from falsehood” (ibid., 21).

“But if there be any [heresies] which are bold enough to plant [their origin] in the midst of the apostolic age, that they may thereby seem to have been handed down by the apostles, because they existed in the time of the apostles, we can say: Let them produce the original records of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning in such a manner that [their first] bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men—a man, moreover, who continued steadfast with the apostles. For this is the manner in which the apostolic churches transmit their registers: as the church of Smyrna, which records that Polycarp was placed therein by John; as also the church of Rome, which makes Clement to have been ordained in like manner by Peter” (ibid., 32).

“But should they even effect the contrivance [of composing a succession list for themselves], they will not advance a step. For their very doctrine, after comparison with that of the apostles [as contained in other churches], will declare, by its own diversity and contrariety, that it had for its author neither an apostle nor an apostolic man; because, as the apostles would never have taught things which were self-contradictory” (ibid.).

“Then let all the heresies, when challenged to these two tests by our apostolic Church, offer their proof of how they deem themselves to be apostolic. But in truth they neither are so, nor are they able to prove themselves to be what they are not. Nor are they admitted to peaceful relations and communion by such churches as are in any way connected with apostles, inasmuch as they are in no sense themselves apostolic because of their diversity as to the mysteries of the faith” (ibid.).

"Let us see what milk the Corinthians drank from Paul; to what rule of faith the Galatians were brought for correction; what the Philippians, the Thessalonians, the Ephesians read by it; what utterance also the Romans give, so very near (to the apostles), to whom Peter and Paul conjointly bequeathed the gospel even sealed with their own blood." (Against Marcion 4:5 [A.D. 209]).

“For though you think that heaven is still shut up, remember that the Lord left the keys of it to Peter here, and through him to the Church, which keys everyone will carry with him if he has been questioned and made a confession [of faith]” (Antidote Against the Scorpion 10 [A.D. 211]).

“I now inquire into your opinion, to see whence you usurp this right for the Church. Do you presume, because the Lord said to Peter, "On this rock I will build my Church, I have given you the keys of the kingdom of Heaven", or "whatever you shall have bound or loosed on Earth will be bound or loosed in Heaven," that the power of binding and loosing has thereby been handed on to you, that is, to every Church akin to Peter? What kind of man are you, subverting and changing what was the manifest intent of the Lord when He conferred this personally upon Peter? On you He says, I will build my Church; and I will give to you the keys, not to the Church; and whatever you/shall have bound or you shall have loosed, not what they shall have bound or they shall have loosed.” (On Modesty 21:9–10 [A.D. 220]).

“Peter alone (among the Apostles) do I find married, and through mention of his mother-in-law. I presume he was a monogamist; for the Church, built upon him, would for the future appoint to every degree of orders none but monogamists.” (On Monogamy, 8:4).

“It is the system of Christian modesty which is being shaken. . . . I hear that there has even been an edict set forth, and a peremptory one too. The Pontifex [or sovereign] Maximus, that is the bishop of bishops, pronounces : "I remit the crimes of adultery and fornication, to those who have done penance." O edict on which cannot be inscribed "Well done!...

“And to produce the aforesaid effect in a person, you make fine speeches with every possible allurements of pity in the roll of kind shepherd and blessed Pope.

“Now then, apostolic sir, show me samples of your prophetic gifts, and I will recognize their divine origin. Secondly, justify your claim to the power of remitting such sins. . . . Now with reference to your decision, I ask: how do you come to usurp the prerogatives of the Church? If it is because the Lord said to Peter, "Upon this rock I will build my Church, to thee I have given the keys of the heavenly kingdom" ; or "Whatsoever thou shalt bind or loose on earth, shall be bound or loosed in heaven" ; do you for that reason presume to have diverted the power of binding and loosing to yourself, that is to every sister church of Petrine origin? What a fellow you are, subverting and wholly changing the obvious intention of the Lord, who conferred this on Peter personally! He says, "on thee will I build my Church and I will give the keys to thee", not to the Church.” (On Modesty [De Pudicitia], aimed at either St. Pope Zephyrinus or St. Pope Callistus).

“Come now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very thrones of the apostles are still pre-eminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally. Achaia is very near you, (in which) you find Corinth. Since you are not far from Macedonia, you have Philippi; (and there too) you have the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from which there comes even into our own hands the very authority (of apostles themselves). How happy is its church, on which apostles poured forth all their doctrine along with their blood! Where Peter endures a passion like his Lord's! Where Paul wins his crown in a death like John's where the Apostle John was first plunged, unhurt, into boiling oil, and thence remitted to his island-exile! See what she has learned, what taught, what fellowship has had with even (our) churches in Africa!” (Prescription Against Heretics, Chapter 36).

"In this chair in which he himself had sat, Peter in mighty Rome commanded Linus, the first elected, to sit down. After him, Cletus too accepted the flock of the fold. As his successor, Anacletus was elected by lot. Clement follows him, well-known to apostolic men. After him Evaristus ruled the flock without crime. Alexander, sixth in succession, commends the fold to Sixtus. After his illustrious times were completed, he passed it on to Telesphorus . He was excellent, a faithful martyr . . . " (Poem Against the Marcionites 276–284 [A.D. 267]).

“Where was [the heretic] Marcian, that shipmaster of Pontus, the zealous student of Stoicism? Where was Valentinus, the disciple of Platonism? For it is evident that those men lived not so long ago – in the reign of Antoninus [AD 138-161] for the most part – and that they at first were believers in the doctrine of the Catholic Church, in the church of Rome under the episcopate of the blessed Eleutherus [AD 175-189], until on account of their ever restless curiosity, with which they even infected the brethren, they were more than once expelled. . . . Afterward . . . Marcian professed repentance and agreed to the conditions granted to him – that he should receive reconciliation if he restored to the Church all the others whom he had been training for perdition; he was prevented, however, by death. (Demurrer Against the Heretics).

“This is the way in which the apostolic churches transmit their lists: like the church of the Smyrneans, which records that Polycarp was placed there by John, like the church of the Romans, where Clement was ordained by Peter.” (Prescription Against Heretics, ch 32).

“The apostolic churches the voice of the apostles, let the heretics examine their apostolic claims, in each case, indisputable. The Church of Rome doubly apostolic; its early eminence and excellence. Heresy, as perverting the truth, is connected therewith. Come now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very thrones of the apostles are still pre-eminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally. Achaia is very near you, (in which) you find Corinth. Since you are not far from Macedonia, you have Philippi; cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from which there comes even into our own hands the very authority (of apostles themselves). How happy is its church, on which apostles poured forth all their doctrine along with their blood! where Peter endures a passion like his Lord's!” (Prescription Against Heretics, ch 36).

Caius

"For they say that all those of the first age, and the apostles themselves, both received and taught those things which these men now maintain; and that the truth of Gospel preaching was preserved until the times of Victor, who was the thirteenth bishop in Rome from Peterr; but that the truth was falsified from the days of his successor, Zephyrinus...

“And how are they not ashamed to ascribe these things falsely to Victor, when they certainly know that Victor excommunicated Theodotus the cobbler, the prime mover and father of this God-denying apostasy, when he was the first to say that Christ was a mere man? For if Victor was of their way of thinking, as their slander affirms, how could he have cast out Theodotus, the inventor of this heresy?...

“...So Natalius [the Confessor] was persuaded by them to take the title of bishop of this heresy at a salary, and to be paid by them one hundred and fifty denarii a month. When, therefore, he became one of them, he was frequently admonished by the Lord in visions. For our compassionate God and Lord, Jesus Christ, did not wish that a witness to his own sufferings should perish outside the Church.

“But when he paid less regard to the visions, being ensnared by having the first place among them, and by the greed of filthy lucre which destroys many, he was finally scourged by the holy angels, and suffered no light punishment the whole night long; insomuch that he arose at dawn, put on sackcloth, covered himself with ashes, and with all haste prostrated himself in tears before Zephyrinus, the bishop; and, rolling at the

feet not only of the clergy but also of the laity, he moved with his tears the compassionate Church of the merciful Christ. And though he used much entreaty and showed the weals of the stripes he had received, scarcely was he taken back into communion.” (The Little Labyrinth [A.D. 211], preserved in Eusebius, Church History 5:28:3).

(Spurious) Clement of Rome

“Be it known to you, my lord, that Simon [Peter], who, for the sake of the true faith, and the most sure foundation of his doctrine, was set apart to be the foundation of the Church, and for this end was by Jesus himself, with his truthful mouth, named Peter, the first fruits of our Lord, the first of the apostles; to whom first the Father revealed the Son; whom the Christ, with good reason, blessed; the called, and elect” (The 2nd Letter of Clement, to James, [A.D. 221]).

“[Simon Peter said to Simon Magus in Rome:] ‘For you now stand in direct opposition to me, who am a firm rock, the foundation of the Church’ [Matt. 16:18]” (Clementine Homilies 17:19 [A.D. 221]).

Unknown Writer

“I also hear that an edit is published and is indeed final. Evidently the Supreme Pontiff, because he is the bishop of bishops, declares: I forgive the sins of adultery and fornication to those who have performed the penance.” (Unknown writer, likely referring to an edict by St. Pope Zephyrinus, fragment found in Tertullian’s De pudicitia [c. A.D. 220-240])

Didascalia Apostolorum

“They too, again, at their deaths committed and delivered to their disciples after them whatsoever they had received from the apostles; also what James had written from Jerusalem, and Simon from the city of Rome, and John from Ephesus, and Mark from Alexandria the Great, and Andrew from Phrygia, and Luke from Macedonia, and Judas Thomas from India: that the epistles of an apostle might be received and read in the churches that were in every place, just as the achievements of their Acts, which Luke wrote.” (Didascalia Apostolorum, or the Teachings of the Apostles, [c. A.D. 230]).

Pope St. Anterus

“Therefore, brethren, stand fast and hold the tradition of the apostles and the apostolic seat, "that our Lord Jesus Christ and our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, may comfort your hearts, and stablish you in every good work and word.” ([A.D. 236]).

Origen

“Look at [Peter], the great foundation of the Church, that most solid of rocks, upon whom Christ built the Church [Matt. 16:18]. And what does our Lord say to him? ‘Oh you of little faith,’ he says, ‘why do you doubt?’ [Matt. 14:31]” (Homilies on Exodus 5:4 [A.D. 248]).

“If we were to attend carefully to the Gospels, we should also find, in relation to those things which seem to be common to Peter . . . a great difference and a preeminence in the things [Jesus] said to Peter, compared with the second class [of apostles]. For it is no small difference that Peter received the keys not of one heaven but of more, and in order that whatsoever things he binds on earth may be bound not in one heaven but in them all, as compared with the many who bind on earth and loose on earth, so that these things are bound and loosed not in [all] the heavens, as in the case of Peter, but in one only; for they do not reach so high a stage with power as Peter to bind and loose in all the heavens” (Commentary on Matthew 13:31 [A.D. 248]).

“It is manifest, even if it were not expressed, because the gates of Hell can prevail against neither Peter nor the Church, for if they prevailed against the rock on which the Church was founded, they would prevail against the Church.” [Mt 16:18] [Bellarmine, Robert. On the Roman Pontiff, vol. 2: Books III-V (De Controversiis) (p. 160). Mediatrix Press. Kindle Edition].

“Are the keys of the kingdom of heaven given by the Lord to Peter only, and will no other of the blessed receive them? But if this promise, I will give unto you the keys of the kingdom of heaven, Matthew 16:19 be common to the others, how shall not all the things previously spoken of, and the things which are subjoined as having been addressed to Peter, be common to them? For in this place these words seem to be addressed as to Peter only, Whatsoever you shall bind on earth shall be bound in heaven...” (Gospel of Matthew Commentary).

“And Peter, on whom the Church of Christ is built, against which the gates of hell shall not prevail left only one epistle of acknowledged genuineness.” (Commentary on the Gospel of John, Book 5).

“and if any one who is not a Peter, and does not possess the things here spoken of, imagines as a Peter that he will so bind on earth that the things bound are bound in heaven, and will so loose on earth that the things loosed are loosed in heaven, he is puffed up, not understanding the meaning of the Scriptures, and, being puffed up, has fallen into the ruin of the devil.” (Commentary on Matthew 7:14).

“And indeed if we were to attend carefully to the Gospels, we should also find, in relation to those things which seem to be common to Peter and those who have three times admonished the brethren, a great difference and a preeminence in the things said to Peter, compared with the second class. For it is no small difference that Peter received the keys not of only heaven but of more, and in order that whatsoever things he binds on the earth may be bound not in one heaven but in them all, as compared with the many who bind on earth and loose on earth, so that these things are bound and loosed not in the heavens, as in the case of Peter, but in one only; for they do not reach so high a stage, with power as Peter to bind and loose in all the heavens. The better, therefore, is the binder, so much more blessed is he who has so been loosed that in every part of the heavens his loosing has been accomplished.” (Commentary on Matthew, Book 13).

St. Cyprian

"Would the heretics dare to come to the very seat of Peter whence apostolic faith is derived and whither no errors can come?" (Letters 59 [55]).

“Cornelius [the 21st Pope] was made bishop by the judgment of God and of His Christ. This was by the testimony of almost all the clergy, by the election of the people who were then present, and by the assembly of ancient priests and good men.... This occurred when the place of Fabian, that is, when the place of Peter and the degree of the priestly chair, was vacant.” (Cyprian Of Carthage, Epistle 53 to Antonius [c. 250 A.D]).

“The Lord says to Peter: ‘I say to you,’ he says, ‘that you are Peter, and upon this rock I will build my Church, and the gates of hell will not overcome it. And to you I will give the keys of the kingdom of heaven; and whatever things you bind on earth shall be bound also in heaven, and whatever you loose on

earth, they shall be loosed also in heaven' [Matt. 16:18–19]). . . . On him [Peter] he builds the Church, and to him he gives the command to feed the sheep [John 21:17], and although he assigns a like power to all the apostles, yet he founded a single chair [cathedra], and he established by his own authority a source and an intrinsic reason for that unity. Indeed, the others were also what Peter was [i.e., apostles], but a primacy is given to Peter, whereby it is made clear that there is but one Church and one chair. So too, all [the apostles] are shepherds, and the flock is shown to be one, fed by all the apostles in single-minded accord. If someone does not hold fast to this unity of Peter, can he imagine that he still holds the faith? If he [should] desert the chair of Peter upon whom the Church was built, can he still be confident that he is in the Church?" (The Unity of the Catholic Church 4; 1st edition [A.D. 251]).

“The spouse of Christ cannot be adulterous; she is uncorrupted and pure. She knows one home; she guards with chaste modesty the sanctity of one couch. She keeps us for God. She appoints the sons whom she has born for the kingdom. Whoever is separated from the Church and is joined to an adulteress, is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father, who has not the Church for his mother. If any one could escape who was outside the Ark of Noah, then he also may escape who shall be outside of the Church. The Lord warns, saying, He who is not with me is against me, and he who gathers not with me scatters. [Matthew 12:30] He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathers elsewhere than in the Church, scatters the Church of Christ. The Lord says, I and the Father are one; [John 10:30] and again it is written of the Father, and of the Son, and of the Holy Spirit, And these three are one. [1 John 5:7] And does any one believe that this unity which thus comes from the divine strength and coheres in celestial sacraments, can be divided in the Church, and can be separated by the parting asunder of opposing wills? He who does not hold this unity does not hold God's law, does not hold the faith of the Father and the Son, does not hold life and salvation.” (Ibid).

“[T]he Church is one, and as she is one, cannot be both within and without. For if she is with [the heretic] Novatian, she was not with [Pope] Cornelius. But if she was with Cornelius, who succeeded the bishop [of Rome], Fabian, by lawful ordination, and whom, beside the honor of the priesthood the Lord glorified also with martyrdom, Novatian is not in the Church; nor can he be reckoned as a bishop, who, succeeding to no one, and despising the evangelical and apostolic tradition, sprang from himself. For he who has not been ordained in the Church can neither have nor hold to the Church in any way” (Letters 69[75]:3 [A.D. 253]).

“Cyprian to [Pope] Cornelius, his brother. Greeting. . . . We decided to send and are sending a letter to you from all throughout the province [where I am] so that all our colleagues might give their decided approval and support to you and to your communion, that is, to both the unity and the charity of the Catholic Church.” (Letters 48:1, 3 [A.D. 253]).

“Cyprian to Antonian, his brother. Greeting . . . You wrote . . . that I should forward a copy of the same letter to our colleague [Pope] Cornelius, so that, laying aside all anxiety, he might at once know that you held communion with him, that is, with the Catholic Church” (ibid., 55[52]:1).

“Cornelius was made bishop by the decision of God and of his Christ, by the testimony of almost all the clergy, by the applause of the people then present, by the college of venerable priests and good men . . . when the place of Fabian, which is the place of Peter, the dignity of the sacerdotal chair, was vacant. Since it has been occupied both at the will of God and with the ratified consent of all of us, whoever now wishes to become bishop must do so outside [the Church]. For he cannot have ecclesiastical rank who does not hold to the unity of the Church” (ibid., 55[52]:8).

“With a false bishop appointed for themselves by heretics, they dare even to set sail and carry letters from schismatics and blasphemers to the chair of Peter and to the principal church [at Rome], in which sacerdotal unity has its source” (ibid., 59:14).

“There is one God and one Christ, and one Church, and one chair founded on Peter by the word of the Lord. It is not possible to set up another altar or for there to be another priesthood besides that one altar and that one priesthood. Whoever has gathered elsewhere is scattering” (Letters 43[40]:5 [A.D. 253]).

“There [John 6:68–69] speaks Peter, upon whom the Church would be built, teaching in the name of the Church and showing that even if a stubborn and proud multitude withdraws because it does not wish to obey, yet the Church does not withdraw from Christ. The people joined to the priest and the flock clinging to their shepherd are the Church. You ought to know, then, that the bishop is in the Church and the Church in the bishop, and if someone is not with the bishop, he is not in the Church. They vainly flatter themselves who creep up, not having peace with the priests of God, believing that they are secretly [i.e., invisibly] in communion with certain individuals. For the Church, which is one and Catholic, is not split nor divided, but it is indeed united and joined by the cement of priests who adhere one to another” (ibid., 66[69]:8).

“He cannot have God as his Father who does not have the Church as his Mother.”

"After such things as these, moreover, they still dare — a false bishop having been appointed for them by, heretics— to set sail and to bear letters from schismatic and profane persons to the throne of Peter, and to the chief church whence priestly unity takes its source; and not to consider that these were the Romans whose faith was praised in the preaching of the apostle, to whom faithlessness could have no access." (Epistles LIV).

“Which one Church, also, the Holy Spirit in the Song of Songs designated in the person of our Lord, and says, “My dove, my spotless one, is but one. She is the only one of her mother, elect of her that bare her.” (Song of Songs 6:9) Does he who does not hold this unity of the Church think that he holds the faith? Does he who strives against and resists the Church trust that he is in the Church, when moreover the blessed Apostle Paul teaches the same thing, and sets forth the sacrament of unity, saying, “There is one body and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God?” (Eph 4:4) And this unity we ought firmly to hold and assert, especially those of us that are bishops who preside in the Church, that we may also prove the episcopate itself to be one and undivided.” (De catholicae ecclesiae unitate, 4-5).

“Such a one is to be turned away from and avoided, whosoever he may be, that is separated from the Church. Such a one is perverted and sins, and is condemned of his own self. Does he think that he has Christ, who acts in opposition to Christ’s priests, who separates himself from the company of His clergy and people? He bears arms against the Church, he contends against God’s appointment. An enemy of the altar, a rebel against Christ’s sacrifice, for the faith faithless, for religion profane, a disobedient servant, an impious son, a hostile brother, despising the bishops, and forsaking God’s priests, he dares to set up another altar, to make another prayer with unauthorized words, to profane the truth of the Lord’s offering by false sacrifices, and not to know that he who strives against the appointment of God, is punished on account of the daring of his temerity by divine visitation.” (De catholicae ecclesiae unitate, 17).

“Our Lord, whose precepts and admonitions we ought to observe, describing the honour of a bishop and the order of His Church, speaks in the Gospel, and says to Peter: ‘I say unto you, That you are Peter, and upon this rock will I build my Church; and the gates of hell shall not prevail against it. And I will give unto you the keys of the kingdom of heaven: and whatsoever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven.’ Thence, through the changes of times and successions, the ordering of bishops and the plan of the Church flow onwards; so that the

Church is founded upon the bishops, and every act of the Church is controlled by these same rulers.”
(Epistle 26).

“Has once learned, never departs from Him at all, and that those are the Church who remain in the house of God; but that, on the other hand, they are not the plantation planted by God the Father, whom we see not to be established with the stability of wheat, but blown about like chaff by the breath of the enemy scattering them, of whom John also in his epistle says, "They went out from us, but they were not of us; for if they had been of us,”

"It is on one man that He builds the Church; and although He assigns a like power to all the Apostles after His resurrection, when He says, "As the Father has sent me, so also do I send you; receive the Holy Spirit: if you forgive any man his sins, they shall be forgiven; and if you retain any man's sins, they shall be retained (John 20:21), nevertheless, in order that unity might be clearly shown, He established by His own authority a source for that unity, which takes its beginning from one man alone. Indeed, the other Apostles were that also which Peter was, being endowed with an equal portion of dignity and power; but the origin is grounded in unity, so that it may be made clear that there is but one Church of Christ. . . . If someone does not hold fast to this unity of the Church, can he imagine that he still holds the faith? If he resists and withstands the Church, can he still be confident that he is in the Church, when the blessed Apostle Paul teaches this very thing and displays the sacred sign of unity when he says: "one body and one spirit, one hope of our calling, one Lord, one faith, one Baptism, one God?" Most especially must we bishops, who exercise authority in the Church, hold firmly and insist upon this unity, whereby we may demonstrate also that the episcopate itself is one and undivided. Let no one mislead the brotherhood with a lie, let no one corrupt the faith by a faithless perversion of the truth. The episcopate is one, of which each bishop holds his part within the undivided structure. The church also is one, however widely she has spread among the multitude through her fruitful increase. . . . The Church is bathed in the light of the Lord, and pours her rays over the whole world; but it is one light that is spread everywhere, and the unity of her structure is undivided. (The Unity of the Catholic Church, ch 4).

“With a false bishop appointed for themselves by heretics, they dare even to set sail and carry letters from schismatics and blasphemers to the chair of Peter and to the principal Church, in which sacerdotal unity has its source; nor did they take thought that these are Romans, whose faith was praised by the preaching Apostle, and among whom it is not possible for perfidy to have entrance.” (Letter of St. Cyprian to St. Pope Cornelius).

“Our Lord, whose commands we ought to fear and observe, says in the Gospel, by way of assigning the episcopal dignity and settling the plan of His Church: ‘I say to you that you are Peter, and upon this rock I will build my Church, and the gates of Hell will not overcome it. And to you I will give the keys of the kingdom of Heaven: what whatever things you bind on Earth will be bound also in Heaven, and whatever you loose on Earth, they will be loosed also in Heaven.’

“From that time the ordination of bishops and the plan of the Church flows on through the changes of times and successions; for the Church is founded upon the bishops (cf. Ephesians 2:20), and every act of the Church is controlled by these same rules. Since this has indeed been established by divine law, I marvel at the rash boldness of certain persons who have desired to write me as if they were writing their letters in the name of the Church, "since the Church is established upon the bishop and upon the clergy and upon all who stand firm in the faith.” (The Lapsed [A.D. 250]).

“They who have not peace themselves now offer peace to others. They who have withdrawn from the Church promise to lead back and to recall the lapsed to the Church. There is one God and one Christ, and one Church, and one Chair founded on Peter by the word of the Lord. It is not possible to set up another altar or for there to be another priesthood besides that one altar and that one priesthood. Whoever has gathered elsewhere is scattering.” (St. Cyprian to All His People).

“Peter holds primacy so as to show that Christ's Church is one, that his chair is one.; God is one. The Lord is one. The Church is one. The Chair founded by Christ is one.” (Epistle 43:5).

"the Lord says to Peter; 'I say to you,' he says, 'that you are Peter, and upon this rock I will build my Church, and the gates of hell will not overcome it. And to you I will give the keys of the kingdom of Heaven; and whatever things you bind on earth shall be bound also in heaven, and whatever you loose on earth, they shall be loosed also in heaven' [Matt 16:18-19])...On him [Peter] he builds the Church, and to him he gives the command to feed the sheep [John 21:17], and although he assigns a like power to all the apostles, yet he founded a single chair [cathedra], and he established by his own authority a source and an intrinsic reason for that unity. Indeed, the others were also what Peter was [i.e. apostles], but a primacy is given to Peter, whereby it is made clear that there is but one Church and one chair. So too, all [the apostles] are shepherds, and the flock is shown to be one, fed by all the apostles in single-minded accord. If someone does not hold fast to this unity of Peter, can he imagine that he still holds the faith? If he [should] desert the chair of Peter upon whom the Church was built can he still be confident that he is in the Church? (The Unity of the Catholic Church 4; 1st edition [A.D. 251]).

“Both baptism is one and the Holy Spirit is one and the Church, founded by Christ the Lord upon Peter, by a source and principle of unity, is one also.”

“If any one consider and examine these things, there is no need for lengthened discussion and arguments. There is easy proof for faith in a short summary of the truth. The Lord speaks to Peter, saying, "I say unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." And again to the same He says, after His resurrection, resurrection, He gives an equal power, and says, "As the Father hath sent me, even so send I you: Receive ye the Holy Ghost: Whose soever sins ye remit, they shall be remitted unto him; and whose soever sins ye retain, they shall be retained;" yet, that He might set forth unity, He arranged by His authority the origin of that unity, as beginning from one. Assuredly the rest of the apostles were also the same as was Peter, endowed with a like partnership both of honour and power; but the beginning proceeds from unity. Which one Church, also, the Holy Spirit in the Song of Songs designated in the person of our Lord, and says, "My dove, my spotless one, is but one. She is the only one of her mother, elect of her that bare her." Does he who does not hold this unity of the Church think that he holds the faith? Does he who strives against and resists the Church trust that he is in the Church, when moreover the blessed Apostle Paul teaches the same thing, and sets forth the sacrament of unity, saying, "There is one body and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God?" (Epistle 46).

“But what is the greatness of his error, and what the depth of his blindness, who says that remission of sins can be granted in the synagogues of heretics, and does not abide on the foundation of the one Church which was once based by Christ upon the rock, may be perceived from this, that Christ said to Peter alone, "Whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven." And again, in the Gospel, when Christ breathed on the apostles alone, saying, remitted unto them, and whose soever sins ye retain they are retained." Therefore the power of remitting sins was given to the apostles, and to the churches which they, sent by Christ, established, and to the bishops who succeeded to them by vicarious ordination. But the enemies of the one Catholic Church in which we are, and the adversaries of us who have succeeded the apostles, asserting for themselves, in opposition to us, unlawful priesthoods, and setting up profane altars, what else are they than Korah, Dathan, and Abiram, profane with a like wickedness, and about to suffer the same punishments which

they did, as well as those who agree with them, just as their partners and abettors perished with a like death to theirs?" (Epistle 74).

"But it is manifest where and by whom remission of sins can be given; to wit, that which is given in baptism. For first of all the Lord gave that power to Peter, upon whom He built the Church, and whence He appointed and showed the source of unity--the power, namely, that whatsoever he loosed on earth should be loosed in heaven. And after the resurrection, also, He speaks to the apostles, saying, "As the Father hath sent me, even so I send you. And when He had said this, He breathed on them, and saith, unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Whence we perceive that only they who are set over the Church and established in the Gospel law, and in the ordinance of the Lord, are allowed to baptize and to give remission of sins; but that without, nothing can either be bound or loosed, where there is none who can either bind or loose anything." (Epistle 72).

"After such things as these, moreover, they still dare--a false bishop having been appointed for them by, heretics--to set sail and to bear letters from schismatic and profane persons to the throne of Peter, and to the chief church whence priestly unity takes its source; and not to consider that these were the Romans whose faith was praised in the preaching of the apostle, to whom faithlessness could have no access." (Epistle 54).

"Cornelius was made bishop by the decision of God and of his Christ, by the testimony of almost all the clergy, by the applause of the people then present, by the college of venerable priests and good men, at a time when no one had been made [bishop] before him--when the place of [Pope] Fabian, which is the place of Peter, the dignity of the sacerdotal chair, was vacant. Since it has been occupied both at the will of God and with the ratified consent of all of us, whoever now wishes to become bishop must do so outside. For he cannot have ecclesiastical rank who does not hold to the unity of the Church." (Epistle 51).

"There is easy proof for faith in a short summary of the truth. The Lord speaks to Peter, saying, "I say unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." And again to the same He says, after His resurrection, resurrection, He gives an equal power, and says, "As the Father hath sent me, even so send I you: Receive ye the Holy Ghost: Whose soever sins ye remit, they shall be remitted unto him; and whose soever sins ye retain, they shall be retained;" yet,

that He might set forth unity, He arranged by His authority the origin of that unity, as beginning from one. Assuredly the rest of the apostles were also the same as was Peter, endowed with a like partnership both of honour and power; but the beginning proceeds from unity. Which one Church, also, the Holy Spirit in the Song of Songs designated in the person of our Lord, and says, "My dove, my spotless one, is but one. She is the only one of her mother, elect of her that bare her." Does he who does not hold this unity of the Church think that he holds the faith? Does he who strives against and resists the Church trust that he is in the Church, when moreover the blessed Apostle Paul teaches the same thing, and sets forth the sacrament of unity, saying, "There is one body and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God?" " (Treatise 1).

“These [Novatianists] now rend the Church, and rebel against the peace and unity of Christ, and attempt to set up a chair for themselves and to assume the primacy, and to claim the right of baptizing and offering.” (Epistle 69).

“However, certain people sometimes disturb the minds and souls of men by their reports, representing things falsely. To be sure, we furnish all who sail hence with a rule [of faith], lest in sailing they meet with temptation, and we well know that we have exhorted them to acknowledge and hold to the womb and root of the Catholic Church. Our province is somewhat scattered, for it includes Numidia and Mauritania, and the fact of a schism in the city might perplex and unsettle the minds of those absent. Accordingly with the aid of those bishops we ascertained the exact truth and got better authority for the proof of your ordination. Then at length, all scruples being removed from the minds of everyone, we decided to send, and are sending, a letter to you from all throughout the province; so that all our colleagues might give their decided approval and support to you and your communion, that is, both the unity and the charity of the Catholic Church.” (Epistle 48).

“I received your first letter, dearest brother, which firmly stood by the unity of the priestly college, and agreed with the Catholic Church. In your letter you pointed out that you did not communicate with Novatian, but followed our advice, and agreed with Cornelius, our fellow bishop. You wrote, also, that I should forward a copy of the same letter to our colleague Cornelius, that, so laying aside all anxiety, he might at once know that you held communion with him, that is, with the Catholic Church.

“...There arrived, however, afterwards your other letter, sent by Quintus, our fellow presbyter, in which I perceive that your mind, influenced by a letter of Novatian, has begun to waver...

“I wrote fully to Rome to the clergy, then still acting without a bishop. . . . That I wrote this you may learn from their answer ; for they wrote as follows : "However, in so important a matter, we agree with you that the peace of the Church must be awaited, and then, in a full conference of bishops, presbyters, deacons, and confessors, with the laity also who have stood fast, account be taken of the lapsed." It was added also (Novatian then writing) . . . that peace should be granted to the lapsed who were sick and at the point of death. Which letter was sent throughout the whole world.

“However, in accordance with a previous decision, when the persecution was lulled and opportunity given for meeting together, a large number of bishops assembled. These had been preserved safe and sound by their own faith and the care of the Lord. And, Holy Scripture being cited on both sides, we balanced our resolution [about the lapsed] with healthy moderation. . . . And lest the number of bishops in Africa should seem insufficient, we wrote to Rome also on this subject to our colleague Cornelius, who himself likewise, in a council held with very many fellow bishops, agreed in the same opinion with us. . . .

“I come now, dearest brother, to the character of Cornelius, our colleague, that you with us may know him more truly, not from the lies of envious and disparaging men, but from the judgement of God who made him a bishop and from the witness of fellow bishops, the whole company of whom, throughout the entire world, have consented with unanimity. . . . He too was made bishop . . . when the place of Fabian, that is, when the place of Peter, and the rank of the priestly chair were vacant. This chair being occupied by God's will, and ratified by the consent of all of us, whoever now wishes to be made bishop . . . whoever he be, although greatly boasting of himself and claiming very much for himself, is profane, an alien and without the pale. And as after the first there cannot be a second, whoever is made after one who ought to be alone is no longer second, but none at all. . . .

“He [Cornelius] sat fearless at Rome in the priestly chair, at that time when a tyrant, hostile to God's priests, was threatening whatever can or cannot be uttered: one who , would with much more patience and endurance hear that a , rival prince was raised against himself than that a priest of God was established at Rome. . . .

“When a bishop has been made in the Church by sixteen fellow bishops, Novatian tries by intrigue to be made an adulterous and strange bishop by deserters; and whereas there is one Church from Christ throughout the whole world divided into many members, and one episcopate, dissolved through a harmonious multitude of many bishops, he, in spite of the tradition of God and the unity of the Catholic Church everywhere compacted and joined together, attempts to make a human church, and sends his

new apostles through very many cities, that he may establish certain recent foundations of his own institution. And although there have already been ordained, through all." (Epistle 55, to Antioian, his brother).

“There is an easy proof for faith in a summary of troth. The Lord says to Peter, " I say unto thee", says he, " that thou art Peter, and upon this rock I will builu my Church, and the gates of Hades shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven". Upon one he builds the Church, and though to all the apostles, after' his resurrection, he gives an equalpower and says, "As the Father sent me, even so send I you; receive the Holy Ghost : whose sins ye remit, they are remitted to them : whose ye retain, they shall be retained", yet in order that he might make clear the unity,= by his authority, he has placed the source of the same unity, as beginning from one. Certainly the other apostles were what Peter was, endowed with equal fellowship both of honour and of power, but a beginning is made from unity, that one Church of Christ may be shown. This one Church, also, the Holy Ghost in the person of the Lord describes in the Song of Songs and says : " My dove, my spotless one, is but one ; she is the only one of her mother, elect of her that bare her." He who does not hold this unity of the Church, does he think that he holds the faith? He who opposes and resists the Church, does he trust himself to be in the Church? For the blessed apostle Paul teaches this same thing, and expounds the sacrament of unity saying, "One body and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God". .

“We ought firmly to hold and assert this unity, especially we bishops who preside in the Church, that we may prove that the episcopate itself also is one and undivided. Let no one deceive the brotherhood by lies; let no one corrupt the truth of the faith by a faithless treachery. The episcopate is one, part of which is held by each one in solidity.” (De Catholicae Ecclesiae Unitate, version one, the one most scholars agree is the original).

“Thou art Peter . . . shall be loosed in heaven ". And to the same after his resurrection, he says to him "Feed my sheep ". Upon him he builds the Church, and he commits to him the sheep to feed, and though to all the apostles he gives an equal power, yet he founded one chair, and by his authority appointed the source and system of unity. Certainly the rest were as Peter was, but primacy is given to Peter and one Church and one chair is shown : and they are all shepherds, but one flock is exhibited, which is fed by all the apostles with unanimous consent. And he who does not hold this unity of his Church, does he think he holds the faith? He who deserts the chair of Peter, upon whom the Church was founded, does he trust

himself to be in the Church? The episcopate is one, part of which is held by each one in solidity.” (De Catholicae Ecclesiae Unitate, version two).

“The Lord says to Peter, "I say unto thee", says he, "that thou art Peter . . . shall be loosed in heaven ". And to the same after his resurrection he says "Feed my sheep ". Upon that one he builds the Church, and he commits to him his sheep to feed, and though to all the apostles he gives an equal power, yet he founded one chair, and appointed the origin of unity by the authority of his utterance. Certainly the rest were as Peter, but primacy is given to Peter that one Church and one chair may be shown : and they are all shepherds, but one flock is exhibited, which is fed by all the apostles with unanimous consent. And he who does not hold this unity of Paul, does he think he holds the faith? He who deserts the chair of Peter upon which the Church was founded, does he trust himself to be in the Church? Upon one he builds the Church, and though to all the apostles.” (De Catholicae Ecclesiae Unitate, version three).

“The Lord says to Peter, "I say unto thee", says he, ‘that thou art Peter . . . shall be loosed also in heaven’. And again to the same after his resurrection he says ‘Feed my sheep’. Upon that one he builds his Church, and he commits to him his sheep to feed. And though to all the apostles after his resurrection he gives an equal power and says, "As the Father sent me, even so send I you ; receive the Holy Ghost : whose sins ye remit, they are remitted to them : whose ye retain, shall be retained", yet in order that he might make clear the unity, he founded one chair; by his authority he has placed the source of the same unity as beginning from one. Certainly the other apostles were what Peter was, endowed with equal fellowship both of honour and of power, but a beginning is made from unity, and primacy is given to Peter, that one Church of Christ and one chair may be shown: and they are all shepherds and one flock is exhibited, which is fed by all the apostles with unanimous consent, that one Church of Christ may be shown. This one Church, also, the Holy Ghost in the person of the Lord describes in the Song of Songs and says: " My dove, my spotless one, is but one; she is the only one of her mother, elect of her that bare her." He who does not hold this unity of the Church, does he think that he holds the faith? He who opposes and resists the Church, he who deserts the chair of Peter on whom the Church is founded, does he trust himself to be in the Church? For the blessed apostle Paul teaches this same thing, and expounds the sacrament of unity saying, ‘One body and one spirit, one hope of your call in., one Lord, one-faith, one baptism, one God.’

“We ought firmly to hold and assert this unity, especially we bishops who preside in the Church, that we may prove that the episcopate itself also is one and undivided. Let no one deceive the brotherhood by lies; let no one corrupt the truth of the faith by a faithless treachery. The episcopate is one, part of which is held by each one in solidity.

“[the following two paragraphs are also found in the second and third versions]. . . The episcopate is one, part of which is held by each one in solidity. The Church is one, though it is widely spread into a multitude by an increase of fruitfulness. . . . Of her womb we are born, with her milk we are fed, with her spirit we are made alive. The spouse of Christ cannot become adulterate; she is undefiled and pure. She knows one home. . . . And does anyone think that this unity coming from the divine strength, and cohering in the heavenly sacraments, can be seored in the Church, and split by the divorce of contending wills? He who does not hold this unity does not hold the law of God, or the faith of the Father and the Son, or life and salvation. Who then is so wicked, faithless, or insane with the madness of discord, as to think he can rend or dare to rend God's unity, the Lord's robe, Christ's Church? He himself warns us in his gospel, and teaches saying, "And there shall be one flock and one shepherd". And does anyone think there can be in one place either many shepherds or many flocks? . . . Do you think you can stand and live, withdrawn from the Church, building for yourself other seats and different homes?

“ . . . There is one God, and one Christ, and his Church is one, and the faith is one, and there is one people joined in solid unity of the body by the glue of agreement. Unity cannot be severed, nor can the one body be separated by a division of its structure, or be torn with its entrails extracted by laceration. Parted from the womb, a thing cannot live and breathe separately; it loses the substance if health.” (De Catholicae Ecclesiae Unitate, version four, manuscript dates back to the tenth century).

“What sort of people do you think they are, those enemies of the priests and rebels against the Catholic Church, who are alarmed neither by the severe warning of the Lord, nor by the vengeance of future judgement? For this has been the source from which heresies and schisms have arisen, that God's priest is not obeyed, nor do people reflect that there is for the time one priest in the church, who for the time is judge instead of Christ, and if the whole brotherhood would obey him, according to divine teaching, no one would stir up anything against the college of priests; no one after the divine judgement, after the votes of the people, after the consent of the fellow bishops, would make himself a judge, not now of the bishop but of God...

“Peter, however, on whom the Church has been built by the same Lord, speaking one for all, and answering with the voice of the Church, says, "Lord to whom shall we go?" .

“Hence too, dearest brother, you may at once discern the other lies which desperate and abandoned men have there spread around....

“For these too it was not enough to have departed from the gospel, to have deprived the lapsed of the hope of satisfaction and penance. . . . After all this, they yet in addition, having had a false bishop ordained for them by heretics, dare to set sail, and to carry letters from schismatic and profane persons to the chair of Peter, and to the principal church, whence the unity of the priesthood took its rise.³ They fail to reflect that those Romans are the same as those whose faith was publicly praised by the apostle, to whom unbelief cannot have access. (Epistle 59, to Cornelius [A.D. 252]).

“. . . Over there [i.e. in Rome], the courage of the bishop who leads has been publicly tested, and the unity of the brethren who accept his leadership has been displayed. Since there is one mind and one voice among you Romans, your whole church has confessed.

“Dearest brother, the faith which the blessed apostle praised in you has been evident. This excellence of courage and firmness of strength he even then foresaw in the Spirit . . . the examples of agreement and bravery which you have given to the other brethren are magnificent.” (Epistle 60, to Cornelius).

“. . . The cup of the Lord is not water alone, or wine alone, unless both are mingled together, so also the body of the Lord cannot be flour alone, or water alone, unless both be united and joined together and compacted in the structure of one loaf. In this-very sacrament our people are shown to be made one ; so that just as many grains collected into one, and ground and mingled together make one loaf, so in Christ, who is the heavenly bread, we may know that there is one body, in which our whole company is joined and united.” (Epistle 63).

“ "We believe and are sure that thou art the Son of the living God." There speaks Peter, upon whom the Church was to be built. He teaches and shows in the name of the Church that although a rebellious and proud multitude of heedless men may withdraw, yet the Church does not depart from Christ. And they are the Church who are a people united to the priest, and a flock sticking to its shepherd. From this you ought to realize that the bishop is in the Church, and the Church in the bishop; and if any one is not with the bishop, he is not in the Church. Further, they flatter themselves in vain who creep in and imagine that they communicate secretly with some people, without having peace with the priests of God. In actual fact the Church which is catholic and one is not cut or divided, but is undoubtedly connected and joined together by the cement of priests mutually cleaving to each other.” (Epistle 66).

“To admit that they have baptized is to approve the baptism of heretics and schismatics. For it cannot be partly void and partly valid. If he could baptize, he could also give the Holy Ghost. But if he cannot give the Holy Ghost, because, standing without the pale, he is not with the Holy Ghost, neither can he baptize anyone who comes [to him], because there is one baptism and one Holy Ghost and one Church I ! founded by Christ our Lord upon Peter for the origin and principle of unity. So it comes about that all among them is empty and false, and that nothing which they have done ought to have our approval.” (Epistle 70).

“Nor should we be governed by custom, but reason should prevail. For even Peter, whom the Lord chose first, and on whom I he built his Church, when Paul later disputed with him about 11 circumcision, did not claim anything insolently for himself, or assume anything arrogantly, or say that he held the primacy and ought to be obeyed the more by novices and new-comers. . . . His Church should know that remission of sins can only be given in the Church, and that the enemies.” (Epistle 71, to Quintus).

Pope St. Cornelius

“There was one voice from all, giving thanks to God; all were expressing the joy of their heart by tears, embracing them as if they had this day been set free from the penalty of the dungeon. And to quote their very own words —“We,” they say, “know that Cornelius is bishop of the most holy Catholic Church elected by Almighty God, and by Christ our Lord. We confess our error; we have suffered imposture; we were deceived by captious perfidy and loquacity. For although we seemed, as it were, to have held a kind of communion with a man who was a schismatic and a heretic, yet our mind was always sincere in the Church. For we are not ignorant that there is one God; that there is one Christ the Lord whom we have confessed, and one Holy Spirit; and that in the Catholic Church there ought to be one bishop.” (Cyprian’s 45 Epistle, including the letter of Pope St. Cornelius to St. Cyprian).

Letter from Schismatic Bishops

“We know that Cornelius [the 21st bishop of Rome], bishop of the most holy Catholic Church, was chosen by God almighty and by Christ our Lord; we confess our error; we have suffered imposture; we have been deceived by treachery and captious loquacity; for although we seemed to have held, as it were, a certain communication with a schismatical and heretical man, nevertheless our heart has always been in the Church for we are not ignorant that there is one God and that there is one Lord Christ, whom we have

confessed, that there is one Holy Spirit and that there ought to be one bishop in the Catholic Church.”.” (Maximus, Urban, Sidonius, from epistle 6, Quanam sollicitudinem, to Cyprian, bishop of Carthage. This profession of faith by schismatics was accepted by Pope Cornelius [A.D. 252]).

Firmilian

“But what is his error . . . who does not remain on the foundation of the one Church which was founded upon the rock by Christ [Matt. 16:18], can be learned from this, which Christ said to Peter alone: ‘Whatever things you shall bind on earth shall be bound also in heaven; and whatever you loose on earth, they shall be loosed in heaven’ [Matt. 16:19]” (collected in Cyprian’s Letters 74[75]:16 [A.D. 253]).

“[Pope] Stephen . . . boasts of the place of his episcopate, and contends that he holds the succession from Peter, on whom the foundations of the Church were laid [Matt. 16:18]. . . . Stephen [the 23rd pope] . . . announces that he holds by succession the throne of Peter” (collected in Cyprian’s Letters 74[75]:17 [A.D. 253]).

“Such a departure Stephen has now dared to make by breaking the peace against you which his predecessors always kept with you in mutual love and honour. In this way he defames the blessed apostles Peter and Paul, declaring that they had handed down this custom, who in fact execrated heretics in their letters, and warned us to avoid them. From this it is apparent that this tradition [of Stephen] is human, for it supports the heretics and asserts that they have the baptism which belongs to the Church alone.

“. . . For as a heretic may not lawfully ordain or lay on hands, neither may he baptize or perform any holy or spiritual act, since he is alien to spiritual and godly holiness. Some time ago we confirmed that all this should be held fast and maintained against the heretics. We were assembled with those from Galatia, Cilicia, and other nearby regions at a place in Phrygia called Iconium, because some people were doubtful about these things.

“ In view of this, I am rightly indignant at the folly of Stephen so open and conspicuous. He who so boasts about the place of his bishopric and insists that he holds his succession from Peter, on whom the foundations of the Church were laid, is introducing many other rocks and is building many new churches, as long as he supports their baptism with his authority. . . . Stephen, who declares that he has the chair of Peter by succession, is roused by no zeal against the heretics.

“Of no one more than of thee [Stephen] do the divine scriptures say "An angry man stirreth up strife, and a wrathful man heapeth up sins". For what great strifes and dissensions hast thou stirred up throughout the churches of the whole world ! And how great a sin hast thou heaped up, when thou cuttest thyself off from so many flocks ! For thou didst cut thyself off; be not deceived; for he who has made himself an apostate from the communion of the united Church is truly the schismatic. For while thou thinkest that all may be excommunicated by thee, thou hast excommunicated thyself alone from all.” (Ibid).

Pope St. Dionysius of Rome

“Next I naturally turn to those who divide and cut into pieces and destroy that most sacred doctrine of the Church of God, the monarchy. . . . So we may not divide into three god- heads the wonderful and divine unity; nor disparage as a created being the dignity and exceeding majesty of the Lord; but we must believe in God the Father Almighty, and in Christ Jesus his Son, and in the Holy Ghost, and that the word is united to the God of the universe. For he says " I and the Father are I one" and " I am in the Father and the Father is in me ". In this way both the divine Trinity and the holy doctrine of the monarchy will be preserved.” (Adversus Sabellianos, preserved in Athanasius’s De Decretis Nicaenae Synodi [c. A.D. 260]).

Pope St. Lucius I

“The Roman Apostolic Church is the mother of all Churches and has never been shown to have wandered from the path of Apostolic tradition, nor being deformed, succumbed to heretical novelties according to the promise of the Lord himself, saying, ‘I have prayed for thee, etc.’ [Lk 22:32]” ([Pope Saint Lucius I, Martyr, Epist. I ad Episcopos Hispaniae et Galliae [A.D. 253-254]).

Pope St. Felix I

“As it took up in the beginning the norm of the Christian Faith from its authors, the Princes of the Apostles of Christ, She remains unsullied according to what the Lord said: ‘I have prayed for thee, etc.’ [Lk 22:32]” (quoted by Saint Robert Bellarmine. On the Roman Pontiff, vol. 2: Books III-V, De Controversiis, p. 157-158, Mediatrix Press [Pope from A.D. 269-274])

St. Peter of Alexandria

“...and guardian of all preceding and subsequent occupiers of this pontifical chair ...Peter was the first of the apostles...” (St. Peter of Alexandria, Genuine Acts of Peter [c. A.D. 260–311])

“A cycle of two hundred and eighty-five years from the incarnation of our Lord and Saviour Jesus Christ had rolled round, when the venerable Theonas, the bishop of this city, by an ethereal flight, mounted upwards to the celestial kingdoms. To him Peter, succeeding at the helm of the Church, was by all the clergy and the whole Christian community appointed bishop, the sixteenth in order from Mark the Evangelist, who was also archbishop of the city.” (Ibid).

“...feared to rend His coat; he was so hurried on by giving the rein to his madness, that, rending asunder the Catholic Church not only in the cities of Egypt, but even in its villages, he ordained bishops of his own party, nor cared he aught for Peter, nor for Christ, who was in the person of Peter.” (Ibid).

“In these days information was brought to Maximin about the aforesaid archbishop, that he was a leader and holding chief place among the Christians; and he, inflamed with his accustomed iniquity, on the instant ordered Peter to be apprehended and cast into prison.... Now while the man of God was being kept for a few days in the same stocks,” (Ibid).

“And while he was thus speaking, the Lord Jesus Christ appeared to them in the form of a child, and said to them: Hail, Peter, bishop of the whole of my Church!” (Acts of the Holy Apostles Peter and Andrew [late second century]).

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St. Theodotus of Ancyra

“This holy See holds the reign of the Churches of the world, not only on account of other things, but also because she remains free from the heretical stench.” (from the Syrian martyr’s Epistola ad Renatum Presbyterum Romanum [martyrdom c. A.D. 303]).

Unknown Pope

“A heavy charge is laid upon us, fellow Christians, the care of the whole brotherhood. It is made yet heavier through the reckless wickedness of abandoned men who are drawing others into crime and involving themselves in the snares of death. It is gamblers to whom I refer. The fatherly goodness of God has bestowed on us the authority of the Apostolate; of His heavenly mercy He has ordained that we should occupy the chair by which we represent the Lord [vicariam Domini]; through our predecessor we have as ours that source of the true apostolate on which Christ founded His Church, and we have received authority to bind and loose, and with due regard to reason forgive sins. And on these very grounds we are warned by the doctrine of salvation to take heed, lest if constantly overlook the faults of sinners we suffer them a like penalty.” (Adversus Aleatores, likely written by an unknown Pope; Joyce, G. “Harnack and His Critics on the “De Aleatoribus.” The American Catholic Quarterly Review, Oct. 1901. Pp 679 [c. A.D. 180-300]).

List of Popes

[St. Peter](#) (32-67)

[St. Linus](#) (67-76)

[St. Anacletus \(Cletus\)](#) (76-88)

[St. Clement I](#) (88-97)

[St. Evaristus](#) (97-105)

[St. Alexander I](#) (105-115)

[St. Sixtus I](#) (115-125) **Also called Xystus I**

St. Telesphorus (125-136)

St. Hyginus (136-140)

St. Pius I (140-155)

St. Anicetus (155-166)

St. Soter (166-175)

St. Eleutherius (175-189)

St. Victor I (189-199)

St. Zephyrinus (199-217)

St. Callistus I (217-22) Callistus and the following three popes were opposed by St. Hippolytus, antipope (217-236)

St. Urban I (222-30)

St. Pontian (230-35)

St. Anterus (235-36)

St. Fabian (236-50)

St. Cornelius (251-53) Opposed by Novatian, antipope (251)

St. Lucius I (253-54)

St. Stephen I (254-257)

St. Sixtus II (257-258)

St. Dionysius (260-268)

St. Felix I (269-274)

St. Eutychian (275-283)

St. Caius (283-296) Also called Gaius

St. Marcellinus (296-304)

St. Marcellus I (308-309)

St. Eusebius (309 or 310)

St. Miltiades (311-14)

St. Sylvester I (314-35)

St. Marcus (336)

St. Julius I (337-52)

Liberius (352-66) **Opposed by Felix II, antipope (355-365)**

St. Damasus I (366-84) **Opposed by Ursicinus, antipope (366-367)**

St. Siricius (384-99)

St. Anastasius I (399-401)

St. Innocent I (401-17)

St. Zosimus (417-18)

St. Boniface I (418-22) **Opposed by Eulalius, antipope (418-419)**

St. Celestine I (422-32)

St. Sixtus III (432-40)

St. Leo I (the Great) (440-61)

St. Hilarius (461-68)

St. Simplicius (468-83)

St. Felix III (II) (483-92)

St. Gelasius I (492-96)

Anastasius II (496-98)

St. Symmachus (498-514) **Opposed by Laurentius, antipope (498-501)**

St. Hormisdas (514-23)

St. John I (523-26)

St. Felix IV (III) (526-30)

Boniface II (530-32) **Opposed by Dioscorus, antipope (530)**

John II (533-35)

St. Agapetus I (535-36) **Also called Agapitus I**

St. Silverius (536-37)

Vigilius (537-55)

Pelagius I (556-61)

John III (561-74)

Benedict I (575-79)

Pelagius II (579-90)

St. Gregory I (the Great) (590-604)

Sabinian (604-606)

Boniface III (607)

St. Boniface IV (608-15)

St. Deusdedit (Adeodatus I) (615-18)

Boniface V (619-25)

Honorius I (625-38)

Severinus (640)

John IV (640-42)

Theodore I (642-49)

St. Martin I (649-55)

St. Eugene I (655-57)

St. Vitalian (657-72)

Adeodatus (II) (672-76)

Donus (676-78)

St. Agatho (678-81)

St. Leo II (682-83)

St. Benedict II (684-85)

John V (685-86)

Conon (686-87)

St. Sergius I (687-701) **Opposed by Theodore and Paschal, antipopes (687)**

John VI (701-05)

John VII (705-07)

Sisinnius (708)

Constantine (708-15)

St. Gregory II (715-31)

St. Gregory III (731-41)

St. Zachary (741-52) **Stephen II followed Zachary, but because he died before being consecrated, modern lists omit him**

Stephen II (III) (752-57)

St. Paul I (757-67)

Stephen III (IV) (767-72) Opposed by Constantine II (767) and Philip (768), antipopes (767)

Adrian I (772-95)

St. Leo III (795-816)

Stephen IV (V) (816-17)

St. Paschal I (817-24)

Eugene II (824-27)

Valentine (827)

Gregory IV (827-44)

Sergius II (844-47) Opposed by John, antipope

St. Leo IV (847-55)

Benedict III (855-58) Opposed by Anastasius, antipope (855)

St. Nicholas I (the Great) (858-67)

Adrian II (867-72)

John VIII (872-82)

Marinus I (882-84)

St. Adrian III (884-85)

Stephen V (VI) (885-91)

Formosus (891-96)

Boniface VI (896)

Stephen VI (VII) (896-97)

Romanus (897)

Theodore II (897)

John IX (898-900)

Benedict IV (900-03)

Leo V (903) **Opposed by Christopher, antipope (903-904)**

Sergius III (904-11)

Anastasius III (911-13)

Lando (913-14)

John X (914-28)

Leo VI (928)

Stephen VIII (929-31)

John XI (931-35)

Leo VII (936-39)

Stephen IX (939-42)

Marinus II (942-46)

Agapetus II (946-55)

John XII (955-63)

Leo VIII (963-64)

Benedict V (964)

John XIII (965-72)

Benedict VI (973-74)

Benedict VII (974-83) **Benedict and John XIV were opposed by Boniface VII, antipope (974; 984-985)**

John XIV (983-84)

John XV (985-96)

Gregory V (996-99) **Opposed by John XVI, antipope (997-998)**

Sylvester II (999-1003)

John XVII (1003)

John XVIII (1003-09)

Sergius IV (1009-12)

Benedict VIII (1012-24) **Opposed by Gregory, antipope (1012)**

John XIX (1024-32)

Benedict IX (1032-45) **He appears on this list three separate times, because he was twice deposed and restored**

Sylvester III (1045) **Considered by some to be an antipope**

Benedict IX (1045)

Gregory VI (1045-46)

Clement II (1046-47)

Benedict IX (1047-48)

Damasus II (1048)

St. Leo IX (1049-54)

Solemn Declarations by the Church

“We teach and declare that, according to the gospel evidence, a primacy of jurisdiction over the whole church of God was immediately and directly promised to the blessed apostle Peter and conferred on him by Christ the lord.” (Infallible declaration of the First Vatican Council [1869–1870 AD]).

“Wherefore we teach and declare that, by divine ordinance, the Roman church possesses a pre-eminence of ordinary power over every other church, and that this jurisdictional power of the Roman pontiff is both episcopal and immediate. Both clergy and faithful, of whatever rite and dignity, both singly and collectively, are bound to submit to this power by the duty of hierarchical subordination and true obedience, and this not only in matters concerning faith and morals, but also in those which regard the discipline and government of the church throughout the world.” -(Infallible declaration of the First Vatican Council [1869–1870 AD]).

Proof of the Papacy from Nicaea to Chalcedon (A.D. 300-500)



300s

Ancient Inscription

According to Edward Giles, “the earliest indication of the use of Papa at Rome for the bishop of Rome is an inscription” marked during the beginning of the 4th century:

"Double cubicle with arched tombs and light made by Severus the deacon with the permission of his Pope Marcellinus (jussu pp sui Iliarcellini) for himself and his relations." ([c. A.D. 303]).

St. Peter I of Alexandria

“Peter, set above the Apostles.” (Peter of Alexandria, Canon. ix, Galland, iv. p. 98 [A.D. 306-311]).

The Martyrs of Lyons

“And when a dissension arose about these said people [the Montanists], the brethren in Gaul once more . . . [sent letters] to the brethren in Asia and Phrygia and, moreover to Eleutherius, who was then [A.D. 175] bishop of the Romans, negotiating for the peace of the churches” (Eusebius, Church History 5:3:4 [A.D. 312])

“And the same martyrs too commended Irenaeus, already at that time [A.D. 175] a presbyter of the community of Lyons, to the said bishop of Rome, rendering abundant testimony to the man, as the following expressions show: ‘Once more and always we pray that you may rejoice in God, Pope Eleutherius. This letter we have charged our brother and companion Irenaeus to convey to you, and we beg you to receive him as zealous for the covenant of Christ’” (ibid., 5:4:1–2).

Pope St. Miltiades

“Whereas divine and fatherly affection has conferred upon us the apostolic leadership and has ordained by divine dignity the see of the vicar of the Lords and we bear the original authentic apostolate upon which Christ founded the Church in the person of our predecessor, who received at the same time the power of loosing and binding, and the responsibility of forgiving sins, we are warned by the doctrine of salvation that while we are continually pardoning sinners we ourselves must not be perverted equally with them.

“So, inasmuch as he has appointed us, that is the bishops to be shepherds of the spiritual shee6, that is the faithful who are placed under our care, let us see to it that no sore of vice be found among them, and let us watch carefully every day that after the heavenly medicine has been applied, their fleece may grow in beauty as they approach the radiance of the garments of heaven.

“In the gospel the Lord spoke to Peter. "Peter," he said " lovest thou me? " And Peter answered : " Yea, Lord ; thou knowest that I love thee." And he said : "Feed my sheep." Wherefore since we have received into the heart's guest chamber this bishopric, that is, the Holy Spirit through the imposition of hands, let us show no harshness to our neighbour. The Lord warns us and says : "Grieve not the Holy Spirit that is within you . . ." And that blessed apostle Puul, the agent, the vicar of Christ, discharging his office in the Church, asserts and says : "Ye are the temple of God, and Christ dwelleth in you." (Pope Miltiades, De Aleatoribus [Pope from A.D. 311-14]).

Eusebius of Caesarea

“Peter the Apostle, by nation a Galilean, the first pontiff of Christians, having first founded the Church of Antioch, proceeds to Rome, where, preaching the Gospel, he continues twenty-five years bishop of the same city.” (Chronicon, Book II: Chronological Canons).

“And at last, having come to Rome, he was crucified head-downwards; for he had requested that he might suffer in this way. What do we need to say concerning Paul, who preached the Gospel of Christ from Jerusalem to Illyricum, and afterwards suffered martyrdom in Rome under Nero? These facts are related by Origen in the third volume of his Commentary on Genesis.”

“After the martyrdom of Paul and of Peter, Linus was the first to obtain the episcopate of the church at Rome. Paul mentions him, when writing to Timothy from Rome, in the salutation at the end of the epistle.” (Church History Book 3, Chapter 1, 2)

“Peter appears to have preached in Pontus, Galatia, Bithynia, Cappadocia, and Asia to the Jews of the dispersion.... And at last, having come to Rome, he was crucified head-downwards; for he had requested that he might suffer in this way...As to the rest of his followers, Paul testifies that Crescens was sent to Gaul [2 Tim. 4:10], but Linus, whom he mentions in the Second Epistle to Timothy [2 Tim. 4:21] as his companion at Rome, was Peter’s successor in the episcopate of the church there, as has already been shown. Clement also, who was appointed third bishop of the church at Rome, was, as Paul testifies, his co-laborer and fellow-soldier [Phil. 4:3]” (Church History 3:4:9–10 [A.D. 312]).

“And that they [Peter and Paul] were martyred both at the same time, Dionysius, bishop of the Corinthians, proves as follows in a passage written to the Romans. "In these ways you also, by such an admonition, have united the planting that came from Peter and Paul, of both the Romans and the Corinthians. For indeed both planted also in our Corinth, and likewise taught us; and likewise they taught together also in Italy, and were martyred at the same time...”

"And the church of the Corinthians continued in the true doctrine until Primus was bishop of Corinth. . . . With them I associated on my voyage to Rome, and I abode with the Corinthians many days; during which we were refreshed together in the true word. But when I came to Rome, I made for myself a successionist as far as Anicetus; whose deacon was Eleutherus. Soter succeeded Anicetus, after him

Eleutherus. In every succession, and in every city, things are as the law and the prophets and the Lord preach.” (Church History).

“A question of no small importance arose at that time [A.D. 190]. For the parishes of all Asia [Minor], as from an older tradition held that the fourteenth day of the moon, on which the Jews were commanded to sacrifice the lamb, should be observed as the feast of the Savior’s Passover. . . . But it was not the custom of the churches in the rest of the world . . . as they observed the practice which, from apostolic tradition, has prevailed to the present time, of terminating the fast [of Lent] on no other day than on that of the resurrection of the Savior [Sunday]. Synods and assemblies of bishops were held on this account, and all, with one consent, through mutual correspondence drew up an ecclesiastical decree that the mystery of the resurrection of the Lord should be celebrated on no other but the Lord’s day and that we should observe the close of the paschal fast on this day only. . . . Thereupon [Pope] Victor, who presided over the church at Rome, immediately attempted to cut off from the community the parishes of all Asia [Minor], with the churches that agreed with them, as heterodox. And he wrote letters and declared all the brethren there wholly excommunicate. But this did not please all the bishops, and they besought him to consider the things of peace and of neighborly unity and love. . . . [Irenaeus] fittingly admonishes Victor that he should not cut off whole churches of God which observed the tradition of an ancient custom” (Church History 5:23:1–24:11, a show of universal jurisdiction).

“Victor, who was the thirteenth bishop of Rome from Peter.” (Book V).

“In the eighth year of the above-mentioned reign Soter succeeded Anicetus as bishop of the church of Rome, after the latter had held office eleven years in all. . . . From them has come down to us in writing, the sound and orthodox faith received from apostolic tradition.” (Book IV).

“And so greatly did the splendor of piety illumine the minds of Peter’s hearers that they were not satisfied with hearing once only, and were not content with the unwritten teaching of the divine Gospel, but with all sorts of entreaties they besought Mark, a follower of Peter, and the one whose Gospel is extant, that he would leave them a written monument of the doctrine which had been orally communicated to them. . . . And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words: “The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. . . .” (Book II).

“It is, therefore, recorded that Paul was beheaded in Rome itself, and that Peter likewise was crucified under Nero. This account of Peter and Paul is substantiated by the fact that their names are preserved in the cemeteries of that place even to the present day. It is confirmed likewise by Caius, a member of the Church, who arose under Zephyrinus, bishop of Rome. He, in a published disputation with Proclus, the leader of the Phrygian heresy, speaks as follows concerning the places where the sacred corpses of the aforesaid apostles are laid: "But I can show the trophies of the apostles. For if you will go to the Vatican or to the Ostian way, you will find the trophies of those who laid the foundations of this church." And that they both suffered martyrdom at the same time is stated by Dionysius, bishop of Corinth, in his epistle to the Romans, in the following words: "You have thus by such an admonition bound together the planting of Peter and of Paul at Rome and Corinth. For both of them planted and likewise taught us in our Corinth. And they taught together in like manner in Italy, and suffered martyrdom at the same time." I have quoted these things in order that the truth of the history might be still more confirmed.” (Book II).

“Thus then did Irenaeus entreat and negotiate [with Pope Victor] on behalf of the peace of the churches—[Irenaeus being] a man well-named, for he was a peacemaker both in name and character. And he corresponded by letter not only with Victor, but also with very many and various rulers of churches” (ibid., 24:18).

“For they [Paul of Samosata’ followers] say that all the early teachers and the apostles received and taught what they now declare, and that the truth of the Gospel was preserved until the times of Victor, who was the thirteenth bishop of Rome from Peter, but that from his successor, Zephyrinus, the truth had been corrupted.

“And what they say might be plausible, if first of all the Divine Scriptures did not contradict them. And there are writings of certain brethren older than the times of Victor, which they wrote in behalf of the truth against the heathen, and against the heresies which existed in their day. I refer to Justin and Miltiades and Tatian and Clement and many others, in all of whose works Christ is spoken of as God.

“For who does not know the works of Irenæus and of Melito and of others which teach that Christ is God and man? And how many psalms and hymns, written by the faithful brethren from the beginning, celebrate Christ the Word of God, speaking of him as Divine.

“How then since the opinion held by the Church has been preached for so many years, can its preaching have been delayed as they affirm, until the times of Victor? And how is it that they are not ashamed to

speak thus falsely of Victor, knowing well that he cut off from communion Theodotus, the cobbler, the leader and father of this God-denying apostasy, and the first to declare that Christ is mere man? For if Victor agreed with their opinions, as their slander affirms, how came he to cast out Theodotus, the inventor of this heresy?

“So much in regard to Victor. His bishopric lasted ten years, and Zephyrinus was appointed his successor about the ninth year of the reign of Severus.” (Church History, Book V, Ch 28).

“They say that Fabianus having come, after the death of Anteros, with others from the country, was staying at Rome, and that while there he was chosen to the office through a most wonderful manifestation of divine and heavenly grace.

“For when all the brethren had assembled to select by vote him who should succeed to the episcopate of the church, several renowned and honorable men were in the minds of many, but Fabianus, although present, was in the mind of none. But they relate that suddenly a dove flying down lighted on his head, resembling the descent of the Holy Spirit on the Saviour in the form of a dove.

“Thereupon all the people, as if moved by one Divine Spirit, with all eagerness and unanimity cried out that he was worthy, and without delay they took him and placed him upon the episcopal seat.” (Church History 6:29).

“As Paul had fallen from the episcopate, as well as from the orthodox faith, Domnus, as has been said, became bishop of the church at Antioch.

“But as Paul refused to surrender the church building, the Emperor Aurelian was petitioned; and he decided the matter most equitably, ordering the building to be given to those to whom the bishops of Italy and of the city of Rome should adjudge it. Thus this man was driven out of the church, with extreme disgrace, by the worldly power.

“Such was Aurelian's treatment of us at that time; but in the course of his reign he changed his mind in regard to us, and was moved by certain advisers to institute a persecution against us. And there was great talk about this on every side.

“But as he was about to do it, and was, so to speak, in the very act of signing the decrees against us, the divine judgment came upon him and restrained him at the very verge of his undertaking, showing in a

manner that all could see clearly, that the rulers of this world can never find an opportunity against the churches of Christ, except the hand that defends them permits it, in divine and heavenly judgment, for the sake of discipline and correction, at such times as it sees best.

“After a reign of six years, Aurelian was succeeded by Probus. He reigned for the same number of years, and Carus, with his sons, Carinus and Numerianus, succeeded him. After they had reigned less than three years the government devolved on Diocletian, and those associated with him. Under them took place the persecution of our time, and the destruction of the churches connected with it.

“Shortly before this, Dionysius, bishop of Rome, after holding office for nine years, died, and was succeeded by Felix.”(Church History, VII, Ch 30, the Pope is recognized as a judge of disputes of the bishopric in Antioch).

“At that time also Alexander, the fifth in the line of succession from Peter and Paul, received the episcopate at Rome, after Evarestus had held the office eight years.” (Church History, 4).

When Paul had fallen from the episcopate, as well as from his orthodoxy in the faith, Domnus succeeded to the ministry of the church at Antioch

“But as Paul [of Samosata] refused on any account to give up possession of the church building, the emperor Aurelian, on being petitioned, gave an extremely just decision regarding the matter ordering the assignment of the building to those with whom the bishops of the doctrine in Italy and Rome should communicate in writing. Thus was the aforesaid man driven with the utmost indignity from the church by the ruler of this world.” (Church History, 7).

“In the reign of Claudius, the all-good and gracious Providence of the universe led Peter, the strong and great apostle, marked out by his qualities as the spokesman of all the rest, on Simon's heels to Rome, as if to oppose this mighty bane of the world. Having protected himself with divine armour like a noble captain of God, Peter conveyed the precious merchandise of the spiritual light from the East to western folk.” (Church History, 2:14).

The Emperor Constantine

“Since many such documents have been sent to me by Anulinus, the most illustrious proconsul of Africa, in which it is said that Caecilian, bishop of the city of Carthage, has been accused by some of his colleagues in Africa, in many matters; and since it seems to me a very serious thing that in those provinces which divine providence has freely entrusted to my devotedness, and in which there is a great population, the multitude are found following the baser course, and dividing, as it were, and the bishops are at variance...it seemed good to me that Caecilian himself with ten bishops who appear to accuse him, and with ten others whom he may consider necessary for his defence, should sail to Rome, that there, in the presence of yourselves and of Rheticius and Maternus and Marinus your colleagues, whom I have commanded to hasten to Rome for this purpose, he may be heard as you may understand to be in accordance with the most holy law. But in order that you may be able to have most perfect knowledge of these things, I have subjoined to my letter copies of the documents sent to me by Anulinus, and have sent them to your above-mentioned colleagues. When your firmness has read these, you will consider in what way the above-mentioned case may be most accurately investigated and justly decided. For it does not escape your diligence that I have such reverence for the legitimate Catholic Church that I do not wish you to leave schism or division in any place. May the divinity of the great God preserve you, most honoured sirs, for many years.” (Constantine Augustus to Pope Miltiades and to Mark, In Eusebius, H.E. 10.5 [A.D. 313])

Council of Arles

“[The Great Emperor] Constantine Augustus to Chrestus, bishop of Syracuse. Already on a former occasion, when some in a base the worship of the holy and heavenly power, and the catholic religion, in my desire to cut short such dissensions among them, I had given orders to the effect that certain bishops should be sent from Gaul, nay further, that the opposing parties, who were contending stubbornly and persistently together, should be summoned from Africa; that so, in the presence also of the bishop of Rome, this question which appeared to have been raised might through their coming receive a right solution by means of a careful examination in every particular.

“But since, as it happens, some, forgetful both of their own salvation and of the reverence they owe to their most holy religion, even now do not cease to perpetuate their private enmities, being unwilling to conform to the judgement already passed, and affirming that after all it was a few persons who gave their opinions and decisions, or that they were in a hurry to pass judgement very speedily and sharply without having first accurately examined all those matters that ought to have been investigated; and since, as a

result of all this, it has come to pass that even those very persons who ought to be of one mind in brotherly concord are separate from each other in a disgraceful, nay rather in an abominable, fashion, and give to those men whose souls are strangers to this most holy religion an occasion to scoff, it became incumbent upon me to provide that that which ought to have ceased by voluntary agreement, after the judgement already passed, may even now, if possible, be ended by the presence of many persons. (Ibid)

“We have therefore commanded that very many bishops from various and numberless places should assemble at the city of Arles by the first of August.” (Constantine, To Chrestus of Syracuse [A.D. 314])

“To the most beloved Pope Silvester: Marinus... eternal life in the Lord. Being united by the common tie of charity, and by that unity which is the bond of our mother, the Catholic Church, we have been brought to the city of Arles by the wish of the most pious emperor, and we salute you with due reverence, most glorious Pope. Here we have suffered from troublesome men, dangerous to our law and tradition-men of undisciplined mind, whom both the authority of our God, which is with us, and our tradition and the rule of truth reject, because they have neither reason in their argument, nor any moderation in their accusations, nor was their manner of proof to the point. Therefore by the judgement of God and of Mother Church, who knows and approves her own, they have been either condemned or rejected. Would, most beloved brother, that you had thought it well to be wresent at this great spectacle! We believe surely - that in that case a more severe sentence would have been passed against them; and our assembly would have rejoiced with a greater joy, had you passed judgement together with us; but since you were by no means able to leave that region where the apostles daily sit, and their blood without ceasing bears witness to the glory of God, . . . it did not seem to us, most well-beloved brother, that we ought to deal exclusively with those matters on account of which we had been summoned, but we judged that we also should take counsel on our own affairs ; because, as the countries from which we have come are different, so events of various kinds will happen which we think that we ought to watch and regulate. Accordingly, we thought well, in the presence of the Holy Ghost and his angels, that concerning the various matters which occurred to each of us, we should make some decrees to provide for the present state of peace. We also agreed to write first to you who hold the greater dioceses that by you especially they should be brought to the knowledge of all. What it is that we have determined on, we have appended to this poor letter of ours. In the first place we were bound to discuss a matter that concerned the usefulness of our life. Now since One died and rose again for many, the same season should be observed with a religious mind by all at the same time, lest divisions or dissensions arise in so great a service of devotion. We judge therefore that the Easter of the Lord should be observed throughout the world upon the same day.” (The Council of Arles [Modern France] to Pope Silvester)

“The assembly of bishops, who were gathered together in the city of Arles, to the most holy brother Silvester. . . . What we have' decreed with one consent, we have reported to your charity, that the bishops may know what ought to be observed in future.

“ In the first place, concerning the observance of Easter, it shall be observed by us on one day and at one time, throughout all the world, when you, according to custom, direct letters to all.

“Since the Africans are used, according to their law, to rebaptize,' we decree that if anyone comes to the Church from heresy they shall interrogate him concerning his creed; and if they perceive that he was baptized in the Father-and the Son and the Holy Ghost, only the hand shall be laid upon him, that he may receive the Holy Ghost. But if on being questioned, he does not answer this Trinity, he shall be baptized.” (Canons).

“The assembly of bishops, who were gathered together in the city of Arles, to the most holy brother Silvester. . . . What we have' decreed with one consent, we have reported to your charity, that the bishops may know what ought to be observed in future. . . . In the first place, concerning the observance of Easter it shall be observed by us on one day and at one time, throughout all the world, when you, according to custom, direct letters to all.” (Canons, Turner 381A).

Lactantius

“And while Nero reigned, the Apostle Peter came to Rome, and, through the power of God committed unto him, wrought certain miracles, and, by turning many to the true religion, built up a faithful and stedfast temple unto the Lord.” (Of the Manner in Which the Persecutors Died, ch 2 [c. A.D. 320])

The First Council of Nicaea (The First Ecumenical Council)

“Let the ancient customs in Egypt, Libya and Pentapolis prevail, that the Bishop of Alexandria have jurisdiction in all these, since the like is customary for the Bishop of Rome also...” (Canon 6 [A.D. 325]).

St. Anthony of Egypt

“Peter, the Prince of the Apostles.” (Anthony, Epist. xvii. Galland, iv p. 687 [A.D. 330]).

Pope St. Julius I

“I have read the letter which was brought by my presbyters Elpidius and Philoxenus, and I am surprised that whereas we wrote in charity and conscious sincerity, you have replied with contention and impropriety; for the pride and arrogance of the writers is exhibited in the letter. These things are alien to the faith in Christ; for what was written in charity should also have a reply in charity. . . . But we are obliged to infer that the words by which you seem to honour us are transformed by irony....

“I must inform you that although I alone wrote, yet the view I expressed is not only mine, but that of all the bishops throughout Italy and in these parts. Indeed I was unwilling to make them all write, lest they should have the pressure of numbers. Of course the bishops assembled on the day fixed, and agreed in these views which I again write to signify to you; so that, beloved, although I alone write, be sure that this is the opinion of all. So much then for the unreasonable, unjust, and suspicious excuses which some of you have devised.

“Now when these things were so spoken, and there were I so many witnesses for him [Athanasius], and so much in justification was advanced for him, what did it bind us to do? What did the ecclesiastical canon require, but that we should I not condemn the man, but rather receive and treat him as a bishop, as we have done? And besides all this, he stayed here a year and six months, awaiting the arrival of you, or of those who wanted to come. His presence shamed everyone, for he would not have been here, if he had not had confidence; and he came not of his own accord, but he was summoned by letter from us, as we wrote to you. But after all this, you complain that we acted against the canons. Now consider : who are they that have done so? We who received the man after so many proofs, or they who, being at Antioch thirty-six halts away, appointed a stranger to be bishop, and sent him to Alexandria with a military force?....

“Now as men with hearts of pity, take care to remedy, as I said before, the things done against the canons, so that if any [harm] has been done, it may be healed by your care. And do not write that I have preferred the communion of Marcellus and Athanasius to yours, for such things are not marks of peace, but of contention and brotherly hatred. I have written the above for this reason, that you may realize that we did not receive them unjustly, and this strife may cease...

“O beloved, the decisions of the Church are no longer according to the gospel, but tend only to exile and death. Supposing, as you assert, that there was some charge against them, the case ought not to have been conducted thus, but according to the ecclesiastical canon. You should have written to us all, so that justice might be determined by all. For the sufferers were bishops, and prominent churches, which the apostles themselves had governed. And why were we not written to especially about the church of the Alexandrians? Are you ignorant that the custom was just to write to us, and then for justice to be determined from here? If then the bishop there was at all suspect, it should have been reported in writing to the church here. As it is they failed to inform us, but acted as they pleased, and now want to obtain our concurrence, though we have not condemned him. Not so the statutes of Paul, not so have the fathers handed down; this is another model, and a new procedure. I beseech you, readily bear with me: what I write is for the common good. For what we have received from the blessed apostle Peter, that I point out to you; and as I believe these things to be obvious to all, I should not have written if the events had not distracted us...” (Pope Julius to the Eusebians, Letter on Behalf of Athanasius, in Athanasius, *Apology Against the Arians* 20–35 [A.D. 341]).

“For if, indeed as you assert, some sin among them, a judicial investigation ought to have been made according to the ecclesiastical canon, and not in this manner. Everyone should have written to us, in order that thus what was just might be decided by all; for the bishops were the ones who suffered, and it was not the ordinary churches that were harassed, but which the apostles themselves governed in person. Yet why has nothing been written to us, especially regarding the Alexandrian church? Or do you not know that it is the custom to write to us first, and that here what is just is decided. Certainly if any suspicion of this nature did fall upon the bishop of that city, that fact should have been written to this church.” (Epistle to the Antiochenes [A.D. 341]).

Philipfopolis

“To Gregory, bishop of Alexandria, Amphion, bishop of Nicomedia, Donatus, bishop of Carthage, . . . Wherefore the whole council, following ancient law, condemned Julius of the city of Rome, Hosius, Protogenes, Gaudentius, and Maximin of Trkves, as originators of the communion of Marcellus, Athanasius, and other miscreants, . . . for it was Julius I of the city of Rome, as chief and leader of the wicked, who first opened the door of communion to infamous and condemned men.” [Letter from Philipfopolis of the Eusebians, preserved in Hilary, *Fragmentum* 3 [A.D. 342]).

Council of Sardica

“If any bishop loses the judgment in some case [decided by his fellow bishops] and still believes that he has not a bad but a good case, in order that the case may be judged anew . . . let us honor the memory of the Apostle Peter by having those who have given the judgment write to Julius, Bishop of Rome, so that if it seem proper he may himself send arbiters and the judgment may be made again by the bishops of a neighboring province.” (Council of Sardica, Canon 3 [A.D. 342])

“If some bishop be deposed by the judgment of the bishops sitting in the neighborhood, and if he declare that he will seek further redress, another should not be appointed to his see until the bishop of Rome can be acquainted with the case and render a judgment” (Canon 4 [A.D. 342]).

“Bishop Hosius said: Further decreed, that if a bishop is accused, and the bishops of that region assemble and depose him from his office, if he who has been deposed shall appeal and take refuge with the bishop of the Roman church and wishes to be given a hearing, if he thinks it right that the trial or examination of his case be renewed, let him be pleased to write to those bishops who are in an adjacent and neighbouring province, that they may diligently inquire into all the particulars and decide according to the word of truth. But if he who asks to have his case reheard, shall by his entreaty move the Bishop of Rome to send a presbyter a later it shall be in the power of that bishop to do what he shall resolve and determine upon; and if he shall decide that some be sent, who shall be present and be judges with the bishops invested with his authority by whom they were appointed, it shall be as he shall choose. But if he believe that the bishops suffice to give a final decision, he shall do what he shall determine upon in his most wise judgment.” (Canon 5, Latin).

“ We were not ignorant, but the fact was well known to us, even before we received the letters of your piety, that the supporters of the abominable heresy of the Arians were practising many dangerous schemes . . . when they came to the city of Sardica, they were unwilling to meet the council of all the holy bishops. From this it became evident that the decision of our brother and fellow bishop Julius was a just one.” (To the Church of Alexandria, preserved in Athanasius’ Apology [A.D. 342]).

“The holy council by the grace of God assembled at Sardica, to their dearly beloved brethren in the Lord, the bishops and fellow-ministers of the Catholic Church every where. he Arian fanatics have dared repeatedly to attack the servants of God who hold the right faith; they tried to substitute a spurious doctrine, and to drive out the orthodox. . . . Indeed their slanders were clearly proved by the fact that,

when they were called by our dearly beloved fellow minister Julius, they would not come, and also by the writings of Julius himself. For had they had confidence in the measures in which they were engaged against our fellow ministers, they would have come. And besides they gave a more evident proof of their conspiracy by their conduct in the great and holy synod. For when they reached Sardica and saw our brothers Athanasius, Marcellus, Asclepas and the rest, they were afraid to come to a trial, and though they were repeatedly invited to attend, they would not obey the summon.

“We have therefore pronounced our dearly beloved brethren and fellow ministers Athanasius, Marcellus, and Asclepas, and those who minister to the Lord with them, to be innocent and clear of offence, and have written to the district of each, that the people of each church may know the innocence of their own bishop, and may accept him as their bishop, and expect his coming. As for those who have invaded their churches like wolves, Gregory at Alexandria, Basil at Ancyra, and Quintian at Gaza, no one should call them bishops, or hold any communion at all with them, or receive letters from them or write to them. . . . Those who separate the Son and alienate the Word from the Father ought themselves to be separated from the Catholic Church and to be alien from the Christian name.” (To the whole Church).

“Paul the apostle said concerning himself: "Or do you seek a proof of the Christ that speaks in me?" Yet, of a truth, since the Lord Christ dwelt in him, it would be impossible to doubt that the Holy Ghost spoke through his soul, and resounded through the organ of his body. Accordingly you too, most beloved brother, though separated in the body were present in a harmony of mind and will. The excuse for your absence was both honourable and necessary lest either schismatic wolves might steal and rob by stealth, or heretical dogs bark madly in the wild fury of excitement, or even the crawling devil pour forth the poison of blasphemy; for this will appear best and fittest, that the priests of the Lord from all the provinces should report to the head, that is to the see of Peter the apostle. . .

“There were three subjects for us to discuss. For our devout emperors themselves gave us permission to debate thoroughly everything under dispute, and first of all the holy faith and sound truth, which are being assailed.

“You, then, in your excellent wisdom, should provide that our brethren in Sicily, Sardinia, and Italy may learn by a communication from you what has been done and decreed, that they may not accept in ignorance letters of communion or certificates from men who have been degraded by a just verdict.” (To Julius, preserved in Hilary, Fragmentum 2).

Pope Liberius

“I did not defend Athanasius, but because my predecessor Julius, of good memory, had received him, I was afraid lest I might be judged a dissembler in some sort. But when, by God's will, I realized that you had justly condemned him, I at once assented to your opinions ; and I have given letters, about that very man (that is about his condition), to be carried to the emperor Constantius by our brother Fortunatian. So then, Athanasius being removed from communion with all of us, and since I am not even to receive his letters, I say that I am quite at peace with all of you, and in peace and harmony with all the eastern bishops throughout the provinces.” (To the Eastern Presbyters and Bishops [A.D. 357]).

St. Cyril of Jerusalem

“In the power of the same Holy Spirit, Peter, both the chief of the apostles and the keeper of the keys of the kingdom of Heaven, in the name of Christ healed Aeneas the paralytic at Lydda, which is now called Diospolis (Acts 9:32–34).” (Saint Cyril of Jerusalem, Patriarch , Father and Doctor of the Church, Catechetical Lectures [A.D. 350]).

“The Lord is loving toward men, swift to pardon but slow to punish. Let no man despair of his own salvation. Peter, the first and foremost of the apostles, denied the Lord three times before a little servant girl, but he repented and wept bitterly” (Catechetical Lectures 2:19 [A.D. 350]).

“[Simon Magus] so deceived the city of Rome that Claudius erected a statue of him. . . . While the error was extending itself, Peter and Paul arrived, a noble pair and the rulers of the Church, and they set the error aright. . . . [T]hey launched the weapon of their like-mindedness in prayer against the Magus, and struck him down to earth. It was marvelous enough, and yet no marvel at all, for Peter was there—he that carries about the keys of heaven [Matt. 16:19]” (ibid., 6:14).

“Our Lord Jesus Christ then became a man, but by the many He was not known. But wishing to teach that which was not known, having assembled the disciples, He asked, ‘Whom do men say that the Son of man is?’ . . . And all being silent (for it was beyond man to learn) Peter, the Foremost of the Apostles, the Chief Herald of the Church, not using the language of his own finding, nor persuaded by human reasoning, but having his mind enlightened by the Father, says to Him, ‘Thou art the Christ,’ not simply that, but ‘the Son of the living God.’” (Catech. xi. n. 3 [A.D. 363]).

“For Peter was there, who carrieth the keys of heaven.” (Catechetical Lectures A.D. 350).

“Peter, the chief and foremost leader of the Apostles, before a little maid thrice denied the Lord, but moved to penitence, he wept bitterly.” (Catech ii. n. 15 [A.D. 363]).

“In the power of the same Holy Spirit, Peter, also the foremost of the Apostles and the key-bearer of the Kingdom of Heaven, healed Aeneas the paralytic in the name of Christ.” (Cyril, Catech. xviii. n. 27).

“Let no one then despair of his own 1 salvation. Peter, the chiefest) and first of the apostles, before a little maid thrice denied the Lord ; but when remorse touched him he wept bitterly; and to weep shows a heartfelt penitence. And so he not only received forgiveness for the denial, but was spared his apostolic dignity.” (Catechetical Lectures, Lecture 2 [A.D. 348]).

“The error spreading, that goodly pair, Peter and Paul, the rulers of the Church, being present, set matters right again....(Catechetical Lectures, Lecture 6 [A.D. 348]).

“And when all were silent, for it was beyond man's reach to learn, Peter, the leader² of the apostles, and chief herald of the Church, uttering no refinement of his own, nor persuaded by man's reasoning, but having his mind enlightened from the Father, says to him: "Thou art the Christ.” (Catechetical Lectures, Lecture 11 [A.D. 348]).

St. Ephraim the Syrian (Ephrem)

“[Jesus said:] Simon, my follower, I have made you the foundation of the holy Church. I betimes called you Peter, because you will support all its buildings. You are the inspector of those who will build on Earth a Church for me. If they should wish to build what is false, you, the foundation, will condemn them. You are the head of the fountain from which my teaching flows; you are the chief of my disciples. Through you I will give drink to all peoples. Yours is that life-giving sweetness which I dispense. I have chosen you to be, as it were, the firstborn in my institution so that, as the heir, you may be executor of my treasures. I have given you the keys of my kingdom. Behold, I have given you authority over all my treasures!” (Homilies 4:1 [A.D. 351]).

“Hail, Peter: gate of sinners, firm trust of penitents, encouragement of converts, recalling those who deny, consolation of the lapsed. Hail, Peter: tongue of the disciples, voice of the heralds, eye of the apostles, keeper of the heavens, firstborn of the key-bearers. Hail, Peter: who plays out the devil's contest, and after injury brings back victory with violence, who overthrows the greatest enemy, who after being wounded brought back honour and after a fall erected a trophy and ripped off the crown from the head of the adversary.” (Eulogy on Peter, Paul, Andrew, etc: Works, Class 5, Sermon 11).

Aurelius Prudentius Clemens

“At Rome now two Princes of the Apostles [Sts. Peter and Paul] reign: One the herald of the Gentiles, the other possessing the First Chair, he opens the gates of eternity to him entrusted.” (hymn on St. Lawrence, by a famous Latin poet from Hispania Tarraconensis [c. A.D. 348-413]).

St. Athanasius

Rome is called “the Apostolic throne.” (Athanasius, Hist. Arian, ad Monach. n. 35, [362 A.D.]).

“The Chief, Peter.” (Athanasius, In Ps. xv. 8, tom. iii. p. 106, Migne [362]).

“As soon as Athanasius heard, he, knowing the fury of the heretics, sailed to Rome, that the synod might be held as arranged.” (Athanasius, Historia Arianorum).

“The Egyptians wrote to everyone and to Julius, bishop of Rome. The Eusebians also wrote to Julius and, thinking to frighten me, requested him to call a council, and to be himself the judge, if he so pleased.” (Athanasius, Apologia contra Arianos [A.D. 351]).

“A charge had been laid by some people against the bishop of Alexandria before the bishop of Rome, as he had said that the Son was made, and not one in substance with the Father. This had given great pain to the Roman council; and the bishop of Rome expressed their united sentiments in a letter to his namesake. This led to his writing an explanation which he called The Book of Refutation and Defence.” (De Synodis, On Pope St. Dionysius of Rome [A.D. 359]).

“But to convince him, the bishop said : "How can this be done against Athanasius? How can we condemn a man who has been fairly acquitted first by one council, then by another assembled from all parts of the world, and whom the church of Rome dismissed in peace? Who will approve of us if we reject in his absence one whose presence we welcomed and admitted to communion? There is no such ecclesiastical canon; nor have we ever received such a tradition from the fathers, which tradition they might have received from the blessed and great apostle Peter."

“. . . The emperor therefore writes to Rome, and again palace officials, notaries, and counts are sent with letters to the prefect, that they may either lead Liberius away from Rome by craft, and send him to himself at the camp, or else persecute him by violence.

“After the emperor had frequently written to Rome, had threatened, sent legates, and schemed, the persecution spread to Alexandria. Liberius was dragged before him, but boldly speaking out, he said to him : " Stop persecuting the Christians ; do not try to bring profanity into the Church through me. We are ready to endure anything, rather than to be called Ariomaniacs. We are Christians; do not force us to become Christ's enemies. We also advise you not to fight against him who gave you this rule, nor to show impiety to him instead of thankfulness. Do not persecute those who believe in him." . Thus they tried at first to corrupt the church of the Romans, wishing to introduce impiety into it. But Liberius, after he had been exiled for two years, gave way, and from fear of threatened death he subscribed. But this also shows their violence, and the hatred of Liberius against the heresy, and his support of Athanasius, whilst he had a free choice. For what is done under torture against a man's first judgement is not the willing deed of those who fear, but that of the tormentors. These latter attempted everything to support the heresy, while the people in every church, holding the faith they had learnt, waited for the return of their teachers.

“And they all rejected the anti-Christian heresy, and avoided it like a serpent. But although the ungodly had done all this, yet they thought they had accomplished nothing, so long as the great Hosius escaped their knavish tricks. And now they set out to extend their fury to that venerable old man. They felt no shame that he is the father of the bishops, nor did they care that he had been a confessor, nor respect the length of his episcopate, in which he had continued more than sixty years, but they set aside everything and only looked at the heresy, truly men who neither "fear God nor regard man." So they went to Constantius and again argued as follows : "We have done everything ; we have banished the bishop of the Romans, and before him many other bishops, and we have filled every place with alarm. But these strong measures of yours are nothing to us, nor have we succeeded at all, so long as Hosius remains. While he is in his own place, they all also are in their churches, for he is competent in reason and in faith to persuade

all against us. He is the president of councils, and his letters are heard everywhere, and he put forth the faith in Nicaea, and proclaimed everywhere that the Arians were heretics. If therefore he remains, the banishment of the rest is superfluous, for our heresy will be put out. Begin, then, to persecute him also, and spare him not, old as he is. Our heresy does not recognize the honourable grey hairs of the aged." (Historia Arianorum [A.D. 358]).

St. Hilary of Poitiers

“And so his words You are declare that what is asserted of Him is strictly and exactly true to His nature. Next, the Father’s utterance, This is My Son, had revealed to Peter that he must confess You are the Son of God, for in the words This is, God the Revealer points Him out, and the response, You are, is the believer’s welcome to the truth. And this is the rock of confession whereon the Church is built. But the perceptive faculties of flesh and blood cannot attain to the recognition and confession of this truth. It is a mystery, Divinely revealed, that Christ must be not only named, but believed, the Son of God. Was it only the Divine name; was it not rather the Divine nature that was revealed to Peter? If it were the name, he had heard it often from the Lord, proclaiming Himself the Son of God. What honour, then, did he deserve for announcing the name? No; it was not the name; it was the nature, for the name had been repeatedly proclaimed.”

“This faith it is which is the foundation of the Church; through this faith the gates of hell cannot prevail against her. This is the faith which has the keys of the kingdom of heaven. Whatsoever this faith shall have loosed or bound on earth shall be loosed or bound in heaven. This faith is the Father’s gift by revelation...” (On the Trinity, 6:6 [c. A.D. 315-367]).

“Peter believeth first, and is the prince of the apostleship.” (Commentary on Matthew, 7: 6).

“Blessed Simon, who after his confession of the mystery was set to be the foundation-stone of the Church, and received the keys of the kingdom of Heaven... This faith is the foundation of the Church; through this faith the gates of Hell cannot prevail against her” (On the Trinity, 6: 20, 37).

St. Optatus of Milevis

“Therefore none of the heretics possess either the Keys, which Peter alone received.” (St. Optatus of Milevis, Against the Donatists [A.D. 367]).

“So we have proved that the Catholic Church is the Church which is spread throughout the world. We must now mention its Adornments, and see where are its five Endowments (which you have said to be six), amongst which the Cathedra is the first; and, since the second Endowment, which is the ‘Angelus,’ cannot be added unless a Bishop has sat on the Cathedra, we must see who was the first to sit on the Cathedra, and where he sat. If you do not know this, learn. If you do know, blush. Ignorance cannot be attributed to you—it follows that you know. For one who knows, to err is sin. Those who do not know may sometimes be pardoned. You cannot then deny that you do know that upon Peter first in the City of Rome was bestowed the Episcopal Cathedra, on which sat Peter, the Head of all the Apostles (for which reason he was called Cephas), that, in this one Cathedra, unity should be preserved by all, lest the other Apostles might claim—each for himself—separate Cathedras, so that he who should set up a second Cathedra against the unique Cathedra would already be a schismatic and a sinner. Well then, on the one Cathedra, which is the first of the Endowments, Peter was the first to sit.” (The Schism of the Donatists 2:2 [A.D. 367]).

“To Peter succeeded Linus, to Linus succeeded Clement, to Clement Anacletus, to Anacletus Evaristus, to Evaristus Sixtus, to Sixtus Telesphorus, to Telesphorus Hyginus, to Hyginus Anacetus, to Anacetus Pius, to Pius Soter, to Soter Alexander, to Alexander Victor, to Victor Zephyrinus, to Zephyrinus Calixtus, to Calixtus Urban, to Urban Pontianus, to Pontianus Anterus, to Anterus Fabian, to Fabian Cornelius, to Cornelius Lucius, to Lucius Stephen, to Stephen Sixtus, to Sixtus Dionysius, to Dionysius Felix, to Felix Marcellinus, to Marcellinus Eusebius, to Eusebius Miltiades, to Miltiades Silvester, to Silvester Marcus, to Marcus Julius, to Julius Liberius, to Liberius Damasus, to Damasus Siricius, who to-day is our colleague, with whom the whole world, through the intercourse of letters of peace, agrees with us in one bond of communion. Now do you show the origin of your Cathedra, you who wish to claim the Holy Church for yourselves!...”

“So, of the aforesaid endowments, the chair is, as we have said, the first, which we have proved to be ours, through Peter, and which draws to itself the angelus, unless perchance you claiming him for yourselves, have him shut up in a little place.”

“Catholicism is constituted by a simple and true understanding in the law, by an unique and most true mystery, and by unity of minds. But schism, after the bond of peace has been broken, is brought into

existence through passion, is nourished by hatred, is strengthened by envy and dissensions, so that the Catholic Mother is abandoned, whilst her unfilial children go forth outside and separate themselves (as you have done) from the root of Mother Church----cut off by the shears of their hatred----and wickedly depart in rebellion. They are not able, however, to do anything new, or different from that which long ago they learned from their Mother.”

“You have not wished to bring forward the examples to be found in the gospel, as for instance what has been written concerning the person of the most blessed Peter, where we may read a description of the way in which unity is to be obtained or procured. Without doubt it is evil to do anything against a prohibition, but it is worse not to have unity when you can. We see that this unity was preferred to punishment by Christ himself, who chose that all his disciples should be in unity, rather than punish a sin against himself. For, as he did not wish to be denied, he declared that whosoever should deny him before men would he deny before his Father. And though this has been thus written, nevertheless for the good of unity blessed Peter, for whom it would have been enough if after his denial he had obtained pardon only, deserved to be placed before all the apostles, and alone received the keys of the kingdom of heaven, to be communicated to the rest.” (De Schismate, Book 7)

“And though this has been thus written, nevertheless, for the sake of unity, blessed Peter (for whom it would have been enough if after his denial he had obtained pardon only) both deserved to be placed over all the Apostles, and alone received the keys of the Kingdom of Heaven, which he was to communicate to the rest.” (Against Parmenian 7:3).

“See that you are ignorant that the schism at Carthage was begun by your chiefs. Search out the origin of these things, and you will find that in associating heretics with schismatics, you have pronounced judgement against yourselves. For it was not Caecilian who went forth from Majorinus, your father's father, but it was Majorinus who deserted Caecilian ; nor was it Caecilian who separated himself from the chair of Peter or of Cyprian, but Majorinus, on whose chair you sit, which had no existence before Majorinus himself.” (De Schismate Donatistorum, Book 1:10).

St. Basil the Great

“Peter...who on account of the pre-eminence of his faith received upon himself the building of the Church.” (Against Eunomians).

Ambrosiaster

“So the collectors of the half-shekel say to the apostle Peter, "Does not your master pay the half-shekel?" Having said which, they agreed that the master pays for all the disciples. Now the Saviour, when he orders it to be given for himself and Peter, seems to have paid out for all; so just as all were included in the Saviour, by virtue of his office as teacher, likewise after the Saviour all were included in Peter. For he appointed him to be their head,¹ that he might be the shepherd of the Lord's flock. For amongst other things he says to the disciples: "Watch and pray lest ye enter into temptation" ; and he says to Peter, "Behold, Satan hath desired to have you, that he may sift you as wheat ; but I have prayed for thee, that thy faith fail not, and do thou later, being converted, strengthen thy brethren". What ambiguity is there? Did he pray for Peter, but not pray for James and John, not to mention the others? It is clear that all are included in Peter, for by praying for Peter, he is seen to have prayed for all. For always a people I¹ is blamed and praised in him that is set over.” (Quaestiones ex Nouo Testamento [A.D. 370]).

“ . . . By the apostles who were somewhat distinguished among their colleagues, whom also he, Paul, because of their constancy calls "pillars", and who had always been intimate with the I Lord, even beholding his glory on the mount, by them he I [Paul] says the gift which he received from God was approved ; so that he would be worthy to have primacy⁴ in preaching to the Gentiles, even as Peter had the primacy in preaching to the ~ circumcision. And even as he gives colleagues to Peter, outstanding men among the apostles, so he also joins to himself Barnabas, who was associated with him by divine choice; yet I he claims the privilege of primacy granted by God for himself alone, even as it was granted to Peter alone among the apostles, in such a way that the apostles of the circumcision stretched out their right hands to the apostles of the Gentiles to manifest a harmony of fellowship, that both parties, knowing that they had received from the Lord a spirit of completeness in the imparting of the gospel, might show that they were in no way appointing one another.” (Commentaria in XI¹¹ Epistolas Beati Pauli, on Galatians 2:9-10).

St. Macarius of Egypt

“The Chief, Peter.” (Macarius, De Patientia, n. 3, p. 180 [A.D. 371]).

“Moses was succeeded by Peter, who had committed to his hands the new Church of Christ, and the true priesthood.” (Macarius, Hom. xxvi. n. 23, p. 101).

St. Epiphanius of Salamis

“At Rome the first apostles and bishops were Peter and Paul, then Linus, then Cletus, then Clement, the contemporary of Peter and Paul” (Medicine Chest Against All Heresies 27:6 [A.D. 375]).

“Holy men are therefore called the temple of God, because the Holy Spirit dwells in them; as that Chief of the Apostles testifies, he that was found to be blessed by the Lord, because the Father had revealed unto him. To him then did the Father reveal His true Son; and the same (Peter) furthermore reveals the Holy Spirit. This was befitting in the First of the Apostles, that firm Rock upon which the Church of God is built, and the gates of hell shall not prevail against it. The gates of hell are heretics and heresiarchs. For in every way was the faith confirmed in him who received the keys of heaven; who looses on earth and binds in heaven. For in him are found all subtle questions of faith. He was aided by the Father so as to be [or lay] the Foundation of the security [firmness] of the faith. He (Peter) heard from the same God, ‘feed my lambs’; to him He entrusted the flock; he leads the way admirably in the power of his own Master.” (Saint Epiphanius, Archbishop of Salamis, T. ii. in Anchor, [A.D. 385]).

“as Manasseh the son of Hezekiah was converted and received by the Lord, and as Saint Peter, the very chiefest of the apostles, who had at one stage denied the Lord, has become for us in truth a solid rock, bearing the weight of the faith of the Lord, on which the Church is, in all ways, built.” (Against the Heresies, Heresy 59 [A.D. 372]).

Pacian

“All you seek then, you have in Matthew. Why did not you, who teach a bishop, read it all? Look at the opening words of that precept. As Matthew himself reports, the Lord spoke to Peter a little earlier; he spoke to one, that from one he might found unity, soon delivering the same to all. Yet he still begins just as to Peter: "And I say also unto thee", he says " that thou art Peter.” (Epistle 3, to Sympronianus [c. A.D. 375]).

St. Gregory Nazianzen (The Theologian)

“Truly nature has not given us two suns; but she has given us two Romes, as lights of the whole world, an old dominion and a new; the one differs from the other as the latter outshines the East and the former the West. But the beauty of the one balances exactly in the scales with the beauty of the other. Regarding the faith which they uphold, the ancient Rome has kept a straight course from of old, and still does so, uniting the whole West by sound teaching, as is just, since she presides over all and guards the universal divine harmony” (Carm De Vita Sua, [A.D. 329–390]).

“Peter, the unbreakable rock, to whom was allotted the Key.” (Carminum, Liber I, PG 37:559).

“... of all the disciples of Christ, all of whom were great and deserving of the choice, one is called rock and entrusted with the foundations of the Church...” (Oration 26)

St. Gregory of Nyssa

“Peter, the chief of the Apostles, is recalled and the remaining members of the Church are glorified with him for indeed the Church of God is established upon him. This is in accord with the Lord’s words who made him the firm and most solid rock upon which he had built his Church [cf. Mt 16.16ff]. Then we have mention of James, John and [J.105] as sons of thunder whom the Savior had named and who had brought rain clouds; for the gathering of clouds by necessity herald rain. Thus the clouds represent Apostles and prophetic words; although times of preaching differ, nevertheless the laws of true religion are in harmony and one spirit is the source of various gifts....” (Two Homilies Concerning Saint Stephen).

“According to the privilege granted him by the Lord, Peter is that unbreakable and most solid rock upon which the Savior built His church.” (Sermon [A.D 395]). [ἡ ἀρραγής καί ὄχυρωτάτη πέτρα ἐφ’ ἣν τὴν Ἐκκλησίαν ὁ Σωτὴρ ὠκοδόμησε]. (Patrologia Graeca 46, 733).

“through Peter gave to the bishops the keys of the heavenly honors [their prerogative].” (“St. Peter and the Keys of the Kingdom” by Eric Ybarra. PG xlvi, 312c).

The First Council of Constantinople (The Second Ecumenical Council)

“The bishop of Constantinople shall have the primacy [prerogative] of honor after the bishop of Rome, because his city is New Rome.” (The Second Ecumenical Council, Canon 3 [A.D. 381]).

“You have shown your brotherly love for us by convoking a synod in Rome, in accordance with God’s will, and inviting us to it, by means of a letter from your most God-beloved emperor, as if we were limbs of your very own...you should not now reign in isolation from us, given the complete agreement of the emperors in matters of religion. Rather, according to the word of the apostle, we should reign along with you.” (Synodal Letter to Rome).

Theodosian Code

“We wish all nations which are governed by the measure of our kindness to abide in that religion which is declared to have been introduced by St. Peter, the apostle to the Romans, and by him to have been handed down to this day, and which is followed by the pontiff Damasus, and by Peter, bishop of Alexandria, a man of apostolic holiness. This is, that according to the apostolic discipline, and the doctrine of the gospel, we should believe the sole deity of the Father, the Son, and the Holy Ghost, under an equal majesty and a pious Trinity. We authorize the followers of this law to embrace the name of catholic Christians, and we declare the rest to be foolish madmen who uphold the disgrace of heretical dogma ; neither shall their meeting-houses receive the name of churches. Besides the divine condemnation, we by the will of heaven are further moved to inflict the penalties of revenge. (A.D. February 21, 380).

Pope St. Damasus I

“[We] have considered that it ought to be announced that although all the Catholic Churches spread abroad through the world comprise but one bridal chamber of Christ, nevertheless, the holy Roman church has been placed at the forefront not by the conciliar decisions of the churches, but has received the primacy by the evangelic voice of our Lord and Savior, Who says: “You are Peter ... (Matt 16:18–19).” In addition to this, there is also the companionship of the vessel of election, the most blessed Apostle Paul who, along with Peter in the city of Rome in the time of Caesar Nero—not at a different time, as the heretics prattle, but at one and the same time and on one and the same day: and they equally consecrated the above-mentioned holy Roman Church to Christ the Lord; and by their own presence and by their venerable triumph, they set it at the forefront over the others of all the cities of the world. The first see, therefore, is that of Peter the Apostle, that of the Roman church, which has neither stain nor blemish, nor

anything like that. The second see is that of Alexandria, consecrated on behalf of the blessed Peter by Mark, his disciple and an Evangelist, who was sent to Egypt by the Apostle Peter, where he preached the word of truth and finished his glorious martyrdom. The third see is that of Antioch, which belonged to the most blessed Peter, where first he dwelled before he came to Rome, and where the name “Christians” was first applied, as to a new people.” (Decree of Damasus 3, A.D. 382).

“Although, dearest brethren, the decrees of the Fathers are known to you, yet we cannot wonder at your carefulness as regards the institutes of our forefathers that you cease not, as the custom ever has been, to refer all those things which can admit of any doubt to us as to the head that thence you may derive answers, whence you received the institution and rule of living rightly.” (Ep. v. Prosp. Numid.).

“Damasus to his most beloved brother Paulinus. By my son Vitalis, I directed to you a letter, in which I left everything to your discretion. And through Petronius the presbyter, I briefly indicated that, just as he set out, I was rather upset. And so lest any scruple should remain in you, and lest your wise caution should deter those who would perhaps want to be joined to the Church, we are sending you a statement of faith, not so much for yourself, who share the communion of the same faith, as for those who, by subscribing to it, may wish to be joined to you, that is, to us through you, most beloved brother. Further if my son Vitalis, mentioned above, and those with him, should desire to be brought into the flock, they ought first to subscribe to that exposition of faith which was affirmed by the pious will of the Nicene fathers.” (Ep. 3, Per jlium meum Vitalem).

“Those who have migrated from church to church we hold I to be alien from our communion, until they return to those cities in which they were first appointed. If while any is travelling about, another is ordained in his place, then he who forsook the city is deprived of the priestly office until his successor rest in peace.” (Epistle 4, Post concilium Nicaenum, to Bishop Paulinus).

“We will that if anyone has been condemned by the judgement of Damasus, which he had given with the advice of five or seven bishops, or by the judgement or advice of those who are catholics, if he But if a question of this kind arises in more distant parts, let the examination be transferred by the local courts to the metropolitan ; or if he is a metropolitan himself, he should be ordered of necessity to journey to Rome without delay, or to those judges whom the Roman bishop may appoint, so that those who shall have been deposed be kept away from the bounds of the city in which they exercised the priesthood, lest they again impudently usurp that which they have been deprived of by law. Certainly, if either the metropolitan or any other priest be suspected of favour or iniquity, it is lawful to appeal either to the Roman bishop or to a

council of fifteen neighbouring bishops. unjustly wishes to retain the church, so that he through insolence does not come when called to a priestly judgement, he be summoned with authority, either by the illustrious men the praetorian prefects of Gaul and Italy, or by the proconsuls or vicars, and be sent to the episcopal judgement, or else come under prosecution at Rome. Or if such arrogance should arise in more distant parts, let the whole pleading of the cause be submitted to the examination of the metropolitan in the same province as the bishop; or if he is a metropolitan himself, he should of necessity journey to Rome without delay or to those judges whom the Roman bishop may appoint; so that they who have been deprived be kept away from the bounds of the town in which they were priests. For we punish people less severely than they merit, and we avenge sacrilegious obstinacy more leniently than it deserves. But if the iniquity or favour of the metropolitan bishop or other priest is suspected, it is lawful for the accused to appeal to the Roman bishop, or to a council of fifteen neighbouring bishops.” (To Aquilinus, Vicar of the City, *Ordinariorum sententiae*, [A.D. 378]).

“The bishops assembled at Rome in sacred synod, Damasus and Valerian and the rest, to their beloved brethren the bishops of Illyria, send greeting in God. . . . When first the wickedness of the heretics began to flourish, and when, as now still more, the blasphemy of the Arians was creeping abroad, our fathers, 318 bishops, the holiest bishops in the Roman empire, deliberated at Nicaea. The wall which they set up against the weapons of the devil, and the antidote wherewith they repelled his deadly poisons, was their confession that the Father and the Son are of one substance, one godhead, one virtue, one power, one likeness, and that the Holy Ghost is of the same essence and substance. Whoever did not thus think was judged separate from our communion. Their deliberation was worthy of all respect, and their definition sound. But certain men have intended by other later discussions to corrupt and befoul it. Yet at the very outset, error was so far set right by the bishops on whom the attempt was made at Ariminum to compel them to manipulate or innovate in the faith, that they confessed themselves seduced by opposite arguments, or owned that they had not perceived any contradiction to the opinion.” (Epistle 1, *Credimus sanctam Jidem*, preserved in Theodoret, H.E, 2 [A.D. 317]).

Council of Rome, 378

“This also, most merciful sovereigns is a clear example of your glory and piety that, when we gathered in considerable numbers from the different parts of Italy, to the sublime sanctuary of the apostolic see, and were considering what request we should make to you on behalf of the churches, we could find nothing better than that which you, in your spontaneous forethought, have bestowed. We now realize that there ought to be no shame in asking, or need to obtain by petition, favours which you have already granted.

For as regards the fairness of our petition, long ago we gained what we now request; but, as regards the need of renewing our prayer, since we have not received the effect of your favours, we wish to obtain them again. . . .

“We request your clemency to make an order, that if anyone shall have been condemned by the judgement of Damasus or of ourselves, who are catholics, and shall unjustly wish to retain a church, or when called by a priestly judgement is absent through insolence, that he be summoned to Rome either by the illustrious men the praetorian prefects of your Italy or by the vicar. (To the Emperors, Et hoc gloriae).

Council of Rome, 384

“[the Bishop of Rome is] the head of all the Churches by virtue of the word which the Lord spoke to Peter: You are Peter etc. ”

St. Ambrose of Milan

“[Christ] made answer: ‘You are Peter, and upon this rock will I build my Church. . . .’ Could he not, then, strengthen the faith of the man to whom, acting on his own authority, he gave the kingdom, whom he called the rock, thereby declaring him to be the foundation of the Church [Matt. 16:18]?” (Exposition of the Christian Faith 4:5 [A.D. 379]).

“They (the Novatian heretics) have not the succession of Peter, who hold not the chair of Peter, which they rend by wicked schism; and this, too, they do, wickedly denying that sins can be forgiven (by the sacrament of confession) even in the Church, whereas it was said to Peter: ‘I will give unto thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound in Heaven, and whatsoever thou shall loose on Earth shall be loosed in Heaven.’” (On Penance [A.D. 388]).

“And this confession is indeed rightly made by them, for they have not the succession of Peter, who hold not the chair of Peter, which they rend by wicked schism; and this, too, they do, wickedly denying that sins can be forgiven even in the Church, whereas it was said to Peter: “I will give unto thee the keys of the kingdom of heaven. and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shall loose on earth shall be loosed also in heaven.” And the vessel of divine election himself said: “If ye have forgiven anything to any one, I forgive also, for what I have forgiven I have done

it for your sakes in the person of Christ.” Why, then, do they read Paul’s writings, if they think that he has erred so wickedly as to claim for himself the right of his Lord? But he claimed what he had received, he did not usurp that which was not due to him.” (On Repentance).

“It is to Peter that he says: ‘You are Peter, and upon this rock I will build my Church’ [Matt. 16:18]. Where Peter is, there is the Church. And where the Church is, no death is there, but life eternal” (Commentary on Twelve Psalms of David 40:30 [A.D. 389]).

“Could not Christ, who confided to him the Kingdom by His own authority, have strengthened the faith of the one whom He designated a Rock to show the foundation of the Church?” (De Fide, bk. 4, n. 56).

“He (St. Peter), then, who before was silent, to teach us that we ought not to repeat the words of the impious, this one, I say, when he heard, ‘But who do you say I am,’ immediately, not unmindful of his station, exercised his primacy, that is, the primacy of confession, not of honor; the primacy of belief, not of rank.” (The Sacrament of the Incarnation of Our Lord).

“Faith, then, is the foundation of the Church, for it was not said of Peter’s flesh, but of his faith, that ‘the gates of hades shall not prevail against it.’ But his confession of faith conquered hades. And this confession did not shut out (even) one heresy, for, since the Church like a good ship is often buffeted by many waves, the foundation of the Church should prevail against all heresies.” (The Sacrament of the Incarnation of Our Lord).

“Believe, therefore, as Peter believed, that thou also mayest be blessed, and that thou also mayest deserve to hear, ‘Because flesh and blood hath not revealed it to thee, but My Father Who is in heaven, etc. ‘... Great is the grace of Christ, Who has imparted almost all His Own names to His disciples. ‘I am,’ said He, ‘the light of the world,’ and..., ‘Ye are the light of the world.’ ‘I am the living bread’; and ‘we all are one bread’ (1 Cor. x.17)...Christ is the rock, for ‘they drank of the same spiritual rock that followed them, and the rock was Christ’ (1 Cor. x.4); also He denied not to His disciple the grace of this name; that he should be Peter (petrus), because he has from the Rock (petra) the solidity of constancy, the firmness of faith. Make an effort, therefore, to be a rock! Do not seek the rock outside of yourself, but within yourself! Your rock is your deed, your rock is your mind. Upon this rock your house is built. Your rock is your faith, and faith is the foundation of the Church. If you are a rock, you will be in the Church, because the Church is on a rock. If you are in the Church the gates of hell will not prevail against you.” (Commentary on Luke).

“[No disturbance should strike] the Roman Church, the Head of the whole Roman world... for from thence flow all the rights of venerable Communion to all persons.” (Letter to Emperor Gratian).

“But he was not so eager as to lay aside caution. He called the bishop to him, and esteeming that there can be no true thankfulness except it spring from true faith, he enquired whether he agreed with the Catholic bishops, that is, with the Roman Church? (On the Death of Satyrus).

“This man who at first was silent, as he teaches that we ought not to repeat the words of the wicked, when he heard : "Who do ye say that I am?", at once mindful of his place, assumed the primacy : undoubtedly a primacy of confession, not of honour; a primacy of faith, not of rank. That is to say, "Now let no one surpass me". (Liber de Incarnationis Dominicae Sacramento [A.D. 381]).

“There is no doubt, therefore, that Peter believed, and that he believed because he loved, and loved because he believed. Consequently he is also made sad, because he is asked yet a third time : " Lovest thou me?"For he about whom there is a doubt is questioned, but the Lord is not in doubt, and he was asking the question, not in order to get information, but in order to teach him whom he was leaving for us, as a vicar of his love, seeing that he was to be raised into heaven. For thus you find 1 " Simon, son of John, lovest thou me? " Likewise " Lord, thou knowest that I love thee", and Jesus says, " Feed my lambs ". In full self-awareness, Peter testifies to a love not assumed for the occasion, but long since known to God. For who else is there that could easily make this profession about himself? And for that very reason, he alone of all men makes it : he is placed before all men; for love is greater than all.” (Expositio in Lucam, Book 10. [A.D. 390])

“Again there was Peter, and he followed him when he was led by the Jews to the house of Caiaphas, chief of the synagogue. That is Peter to whom he said, "Thou art Peter and upon this rock I will build my Church ". Where therejore Peter is, there is the Church. Where the Church is, there is no death but eternal life. And he also adds, "And the gates of hades shall not prevail against it, and I will give to thee the keys of the kingdom of heaven". Against blessed Peter, neither has the gate of hades prevailed, nor the gate of heaven shut, but on the contrary he has destroyed the forecourt of hades and thrown open the heavenly one.” (Enarratio in Psalmurn XL [A.D. 395]).

“Peter is sifted, as he is driven on to deny Christ. He falls into temptation, speaking like a man full of chaff. . . . In the end he wept and washed away his chaff, and by those temptations, he was worthy that

Christ should intervene for him. . . . At length, after being tempted by the devil, Peter is set over the Church. And so the Lord indicated beforehand that which happened later, namely that he chose him as shepherd of his flock; for he said to him, "When thou art converted, strengthen thy brethren". And so the holy apostle Peter is converted to good fruit, and sifted like wheat, that he with the saints of the Lord might be one bread which should be our food." (Enarratio in Psalmum XLIII [A.D. 397]).

“Nothing is to be taken away from the apostolic writings, and nothing is to be added to them; and in the same way we must expunge nothing from the creed drawn up and handed down by the apostles, nor must we add anything to it. This is the creed which the Roman church holds, where Peter, the first of the apostles, sat, and thither he brought the common decision.” (Explanatio Symboli ad Initiandos).

Tyrannius Rufinus

“Peter was for twenty-four years Bishop of the Church of Rome...

“and further how he speaks of the city of Rome, which now through the grace of God is reckoned by Christians as their capital” (Apology, Book 2).

“Being all [the apostles] therefore met together, and being filled with the Holy Ghost, they composed, as we have said, this brief formulary [apostles creed] of their future preaching, each contributing his several sentence to one common summary: and they ordained that the rule thus framed should be given to those who believe.

“I think it well to mention that in different Churches some additions are found in this article. This is not the case, however, in the Church of the city of Rome; the reason being, as I suppose, that, on the one hand, no heresy has had its origin there, and, on the other, that the ancient custom is there kept up, that those who are going to be baptized should rehearse the Creed publicly. (Commentary on the Apostles Creed).

“ I believe in God the Father Almighty. But before I begin to discuss the exact meaning of these words, I think it is here not unsuitable to mention that in various churches certain additions to this clause are to be found. This, however, we do not observe to be the case in the church of the city of Rome. The reason is, I imagine, that no heresy has ever had its origin there.” (Commentarius in Symbolum Ajostolorum).

St. John Chrysostom

“For why did God not spare His only-begotten Son, but delivered Him up, although the only one He had? It was that He might reconcile to Himself those who were disposed towards Him as enemies, and make them His peculiar people. For what purpose did He shed His blood? It was that He might win these sheep which He entrusted to Peter and his successors.” (Treatise Concerning The Christian Priesthood, Book 2)

“In speaking of S. Peter, the recollection of another Peter has come to me, the common father and teacher, who has inherited his prowess, and also obtained his chair. For this is the one great privilege of our city, Antioch, that it received the leader of the Apostles (Peter) as its teacher in the beginning. For it was right that she who was first adorned with the name of Christians, before the whole world, should receive the first of the apostles as her pastor. But though we received him as teacher, we did not retain him to the end, but gave him up to royal Rome.” (On the Inscription of the Acts, II, Chrysostom [c. 387]).

“Jesus said to Peter, ‘Feed my sheep’. Why does He pass over the others and speak of the sheep to Peter? He was the chosen one of the Apostles, the mouth of the disciples, the head of the choir. For this reason Paul went up to see him rather than the others. And also to show him that he must have confidence now that his denial had been purged away. He entrusts him with the rule [prostasia] over the brethren and He brings not forward the denial, nor reproaches him with what had taken place, but says, If you love Me, preside over your brethren, and the warm love which you ever manifested, and in which you rejoiced, show thou now; and the life which you said you would lay down for Me, now give for My sheep. (Homilies on John [21:15], 88.1).

“If anyone should say ‘Why then was it James who received the See of Jerusalem?’, I should reply that He made Peter the teacher not of that see but of the whole world.” (Homilies on John [21:19], 88.3).

“Peter, the Leader of the choir of Apostles, the Mouth of the disciples, the Pillar of the Church, the Buttress of the faith, the Foundation of the confession, the Fisherman of the universe.” (Chrysostom, T. iii Hom).

“Peter, that Leader of the choir, that Mouth of the rest of the Apostles, that Head of the brotherhood, that one set over the entire universe, that Foundation of the Church.” (Chrys. In illud hoc Scitote [c. 387]).

“And why, then, passing by the others, does He converse with Peter on these things? (John 21:15). He was the chosen one of the Apostles, and the mouth of the disciples, and the leader of the choir. On this account, Paul also went up on a time to see him rather than the others (Galatians 1:18). And withal, to show him that he must thenceforward have confidence, as the denial was done away with, He puts into his hands the presidency over the brethren. And He brings not forward the denial, nor reproches him with what had past, but says, ‘If you love me, preside over the brethren, ...and the third time He gives him the same injunction, showing what a price He sets the presidency over His own sheep. And if one should say, ‘How then did James receive the throne of Jerusalem?,’ this I would answer that He appointed this man (Peter) teacher, not of that throne, but of the whole world.” (Chrysostom, In Joan. Hom. lxxxviii. n. 1, tom. viii).

“Peter himself the Head or Crown of the Apostles, the First in the Church, the Friend of Christ, who received a revelation, not from man, but from the Father, as the Lord bears witness to him, saying, ‘Blessed art thou, This very Peter and when I name Peter I name that unbroken Rock, that firm Foundation, the Great Apostle, First of the disciples, the First called, and the First who obeyed he was guilty ...even denying the Lord.” (Chrysostom, T. ii. Hom).

“(Peter), the foundation of the Church, the Coryphaeus of the choir of the Apostles, the vehement lover of Christ ...he who ran throughout the whole world, who fished the whole world; this holy Coryphaeus of the blessed choir; the ardent disciple, who was entrusted with the keys of heaven, who received the spiritual revelation. Peter, the mouth of all Apostles, the head of that company, the ruler of the whole world.” (De Eleemos, iii. 4; Hom. de decem mille tal. 3).

“And yet when Peter, the leader of the apostles, said this to Him, "Be it far from thee Lord, this shall not happen unto Thee," (On Matthew 26:39).

“In those days Peter rose up in the midst of the disciples (Acts 15), both as being ardent, and as intrusted by Christ with the flock ...he first acts with authority in the matter, as having all put into his hands ; for to him Christ said, ‘And thou, being converted, confirm thy brethren.” (Chrysostom, Hom. iii Act Apost. tom. ix.).

“He passed over his fall, and appointed him first of the Apostles; wherefore He said: ‘ ‘Simon, Simon,’ etc. (in Ps. cxxix. 2). God allowed him to fall, because He meant to make him ruler over the whole world, that, remembering his own fall, he might forgive those who should slip in the future. And that what I have

said is no guess, listen to Christ Himself saying: ‘Simon, Simon, etc.’” (Chrys, Hom. quod frequenter conveniendum sit 5, cf. Hom 73 in Joan 5).

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“Peter himself the head or crown of the Apostles... when I name Peter I name that unbroken rock, that firm foundation...” (Homily 3).

“ ‘And I say unto thee, Thou art Peter, and upon this rock I will build my Church’; that is, on the faith of his confession.” (Homily 53 on St. Matthew).

“[After his repentance,] He [Peter] becomes again head of the Apostles and the whole world is committed to his care” (8th Discourse on the Jews).

“[after Peter gave his three fold confirmation of faith in the 21st chapter of John,] He restored him to his former dignity, and He handed over to him the authority [jurisdiction / *επιστασιαν*] of the Universal Church; greatest of all, He proved to us that he, of all the apostles, had the most love for the Master. "Peter," He asks him, "do you love me more than these?" This alone carries equal esteem as a virtues. (On Repentance and Almsgiving, Homily 5)

“This Peter, and when I say Peter I mean the solid rock, the tranquil foundation, the great apostle, the first disciple, the first one called by Christ, and the first one who obeyed. He did something not trivial but exceedingly great—he denied the Master Himself. I am saying this not to accuse that righteous individual but to give you cause for repentance.” (On Repentance and Almsgiving, Homily 3: Concerning Almsgiving and the Ten Virgins)

“In those days Peter rose up in the midst of the disciples" (Acts i. 15) : Both as being ardent and as intrusted by Christ with the flock, . . . he first acts with authority in the matter, as having all put in his hands; for to him Christ had said, 'And thou, being converted, confirm thy brethren' (Hom. iii. in Act. Apost).”

“ ‘Feed my sheep’ (John 21:17), that is, in my place be in charge of your brethren.”

“This Linus [mentioned in 2 Timothy], some say, was second Bishop of the Church of Rome after Peter.” (Homily 10).

“What then saith the mouth of the apostles, Peter, the ever fervent, the leader of the apostolic choir? When all are asked, he answers. And whereas when He asked the opinion of the people, all replied to the question; when He asked their own, Peter springs forward, and anticipates them, and saith,” (Homily 54 on Matthew’s Gospel).

“And in those days," it says, "Peter stood up in the midst of the disciples, and said." (v. 15.) Both as being ardent, and as having been put in trust by Christ with the flock, and as having precedence in honor, he always begins the discourse.” (Homily 3 on Acts).

“I would fain inquire then of those who desire to lessen the dignity of the Son, which manner of gifts were greater, those which the Father gave to Peter, or those which the Son gave him? For the Father gave to Peter the revelation of the Son; but the Son gave him to sow that of the Father and that of Himself in every part of the world; and to a mortal man He entrusted the authority over all things in Heaven, giving him the keys; who extended the church to every part of the world, and declared it to be stronger than heaven.” (Homily LIV).

“And how has He set over us so many to reprove; and not only to reprove, but also to punish? For him that hearkens to none of these, He has commanded to be as a heathen man and a publican. And how gave

He them the keys also? Since if they are not to judge, they will be without authority in any matter, and in vain have they received the power to bind and to loose.” (Homily 12 on the Gospel of John).

“At all events the master of the whole world, Peter, to whose hands He committed the keys of heaven, whom He commanded to do and to bear all, He bade tarry here for a long period. Thus in His sight our city was equivalent to the whole world. But since I have mentioned Peter, I have perceived a fifth crown woven from him, and this is that this man succeeded to the office after him. For just as any one taking a great stone from a foundation hastens by all means to introduce an equivalent to it, lest he should shake the whole building, and make it more unsound, so, accordingly, when Peter was about to depart from here, the grace of the Spirit introduced another teacher equivalent to Peter, so that the building already completed should not be made more unsound by the insignificance of the successor.” (Homily on St. Ignatius).

St. John Chrysostom interprets the following passage in Galatians, where Paul rebukes Peter:

“But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision.” (Galatians 2:11-12).

Now to the commentary:

“Many, on a superficial reading of this part of the Epistle, suppose that Paul accused Peter of hypocrisy. But this is not so, indeed it is not, far from it; we shall discover great wisdom, both of Paul and Peter, concealed herein for the benefit of their hearers. But first a word must be said about Peter’s freedom in speech, and how it was ever his way to outstrip the other disciples. Indeed it was upon one such occasion that he gained his name from the unbending and impregnable character of his faith. For when all were interrogated in common, he stepped before the others and answered, “Thou art the Christ, the Son of the living God.” (Mat. xvi. 16.) This was when the keys of heaven were committed to him. So too, he appears to have been the only speaker on the Mount; (Mat. xvii. 4.) and when Christ spoke of His crucifixion, and the others kept silence, he said, “Be it far from Thee.” (Mat. xvi. 22.) These words evince, if not a cautious temper, at least a fervent love; and in all instances we find him more vehement than the others, and rushing forward into danger. So when Christ was seen on the beach, and the others were pushing the boat in, he was too impatient to wait for its coming to land. (John xxi. 7.) And after the Resurrection, when the Jews were murderous and maddened, and sought to tear the Apostles in pieces, he first dared to

come forward, and to declare, that the Crucified was taken up into heaven. (Acts ii. 14, 36.) It is a greater thing to open a closed door, and to commence an action, than to be free-spoken afterwards. How could he ever dissemble who had exposed his life to such a populace? He who when scourged and bound would not bate a jot of his courage, and this at the beginning of his mission, and in the heart of the chief city where there was so much danger,—how could he, long afterwards in Antioch, where no danger was at hand, and his character had received lustre from the testimony of his actions, feel any apprehension of the believing Jews? How could he, I say, who at the very first and in their chief city feared not the Jews while Jews, after a long time and in a foreign city, fear those of them who had been converted? Paul therefore does not speak this against Peter, but with the same meaning in which he said, “for they who were reputed to be somewhat, whatsoever they were, it maketh no matter to me.” But to remove any doubt on this point, we must unfold the reason of these expressions.

“The Apostles, as I said before, permitted circumcision at Jerusalem, an abrupt severance from the law not being practicable; but when they come to Antioch, they no longer continued this observance, but lived indiscriminately with the believing Gentiles which thing Peter also was at that time doing. But when some came from Jerusalem who had heard the doctrine he delivered there, he no longer did so fearing to perplex them, but he changed his course, with two objects secretly in view, both to avoid offending those Jews, and to give Paul a reasonable pretext for rebuking him. For had he, having allowed circumcision when preaching at Jerusalem, changed his course at Antioch, his conduct would have appeared to those Jews to proceed from fear of Paul, and his disciples would have condemned his excess of pliancy. And this would have created no small offence; but in Paul, who was well acquainted with all the facts, his withdrawal would have raised no such suspicion, as knowing the intention with which he acted.

“Wherefore Paul rebukes, and Peter submits, that when the master is blamed, yet keeps silence, the disciples may more readily come over. Without this occurrence Paul’s exhortation would have had little effect, but the occasion hereby afforded of delivering a severe reproof, impressed Peter’s disciples with a more lively fear. Had Peter disputed Paul’s sentence, he might justly have been blamed as upsetting the plan, but now that the one reproves and the other keeps silence, the Jewish party are filled with serious alarm; and this is why he used Peter so severely. Observe too Paul’s careful choice of expressions, whereby he points out to the discerning, that he uses them in pursuance of the plan, (*oikonomias*) and not from anger.

“His words are, “When Cephas came to Antioch, I resisted him to the face, because he stood condemned;” that is, not by me but by others; had he himself condemned him, he would not have shrunk

from saying so. And the words, "I resisted him to the face," imply a scheme for had their discussion been real, they would not have rebuked each other in the presence of the disciples, for it would have been a great stumblingblock to them. But now this apparent contest was much to their advantage; as Paul had yielded to the Apostles at Jerusalem, so in turn they yield to him at Antioch." (Commentary on Galatians).

"If any is blameless." "In every city," he says, for he did not wish the whole island to be intrusted to one, but that each should have his own charge and care, for thus he would have less labor himself, and those under his rule would receive greater attention, if the Teacher had not to go about to the presidency of many Churches, but was left to be occupied with one only and to bring that into order." (Homily 2 on Titus).

"And I say unto thee, Thou art Peter and upon this rock I will build my Church", that is on the faith of his confession. Thus he shows many will believe and raises his mind and makes him shepherd. . . . Do you see how he himself leads Peter to high thoughts of him, and reveals himself and shows that he is the Son of God by these two promises? For those things which are peculiar to God alone, namely to forgive sins, and to make the Church immovable in such an onset of waves, and to declare a jsherman to be stronger than any rock while all the world wars against him, these things he himself promises to give; as the Father said, speaking to Jeremiah, that he would set him as a column of brass and as a wall-but him for one nation, this man for all the world. I would ask those who wish to lessen the dignity of the Son, which gifts were greater, those which the Father gave to Peter, or those which the Son gave to him? The Father gave to Peter the revelation of the Son, but the Son gave him to sow that of the Father and of himself throughout the world; and to a mortal man he entrusted the authority over all things in heaven, giving him the keys, who extended the Church throughout the world and declared it to be stronger than heaven." (Homily 54, On Matthew).

"After that grave fall (for there is no sin equal to denial), after so great a sin, he brought him back to his former honour, and entrusted him with the care of the universal Church, and, what is more than all, he showed us that he had a greater love for his master than any of the apostles, for he saith, " Peter, lovest thou me more than these?" (Homily 5, On Penitence).

"And if anyone would say "How did James receive the chair of Jerusalem?", I would reply that he 1 appointed Peter a teacher not of the chair, but of the world." (Homily 88, On John).

“Notice how Peter ends on a fearful note. He does not preach to them from the prophets, but from current events of which they were witnesses. Of course these add their witness and strengthen the word by what has now happened. And notice, he first allows the question to be moved in the Church, and then speaks...” (Homily 32, On the Acts of the Apostles).

“If therefore we desire to partake of that Spirit which is from the Head, let us cleave to one another. For there are two kinds of separation from the body of the Church : the one when we wax cold in love, the other when we dare to do things unworthy of our membership; for in either way we cut ourselves off from the fullness. Therefore I assert and protest that to make a schism in the Church is no less an evil than to fall into heresy. . . . I speak not of you who are present, but of those who are deserting from us. This act is adultery.” (Homily 11).

“To this end was the Spirit given, that he might unite those who are separated by race and by different manners. And how then is this unity preserved? " In the bond of peace. " This cannot exist in strife and discord. " For ", he says, " where there are strifes among you, and jealousy, and divisions, are ye not carnal, and walk after the manner of men? " For as fire, when it finds dry pieces of wood, works up all together into one blazing pile, but, when the wood is wet, does not act at all or unite the pieces; as, in the same way, no cold substance can strengthen this union, but generally speaking any warm one can : thus it is that the glow of charity is produced ; by the bond of peace, he wishes to bind us all together.” (Homily 9, On the Epistle to the Ephesians).

“They who were dragged hither and thither, who were despised and bound with fetters, and who suffered all those thousand torments, in their death are more honoured than kings; and consider how this has come to pass: in the most regal city of Rome, to the tomb of the fisherman and the tentmaker run emperors and consuls and generals.” (Contra Judaeos et Gentiles).

“. . . . Where the seraphim praise and the cherubim do fly, there we shall see Paul with Peter. as chief and leader of the choir of the saints, and shall enjoy his generous love. For if when here he so loved men that when he might have departed to be with Christ, he chose to be here, much more will he there display a warmer affection. I love Rome even for this, although indeed one has other grounds for praising it, both for its greatness, its antiquity, its beauty, its numbers, its power, its riches, and its victories in war. But I let all these things pass, and bless it for this reason, that he both wrote to them when living, and loved them so much, and spoke to them when he was with them, and there ended his life. And so indeed the city is more famous for this than for all the other things. And as a body great and strong, it has two shining eyes,l

the bodies of these saints. The heaven is not so bright, when the sun sends forth his rays, as is the city of Rome, sending out these two lights into all the world. Thence Paul will be caught up, thence Peter . . . What two crowns has the city about it, with what golden chains it is girded, what fountains it has! Therefore I admire the city, not for its much gold, not for its columns, not for any other phantasy, but for these pillars of the Church.” (Homily 32, On Romans).

“ ‘And after they had held their peace, James answered . . .’ I. This man was bishop, as they say, and so he speaks last, and the saying is fulfilled, "In the mouth of two or three witnesses shall every word be established". . . . " Men and brethren," he says, " hearken unto me." Notice the moderation of the man. His also is a fuller speech, for it completes the matter under discussion. " Symeon", he says, "declared" : in Luke, when he prophesied "how first God did visit the Gentiles " There was no arrogance in the Church. Peter speaks after Paul, and no one silences him. James waits patiently; he does not start up. Neither John nor the other apostles say anything ; they kept silence, for James was inusted with the chief rule, and they think this was no hardship, for their soul was clean from the love of glory. Peter certainly spoke more emphatically, but James more mildly; for it is necessary for one in high authority to leave what is unpleasant for others to say, while he himself appears in the milder part.” (Homily 33).

"And in those days ", it says, " Peter stood up in the midst of the disciples and said ". Both as being ardent, and as having been put in trust by Christ with the flock, and as having precedence in honour, he always begins the discourse. . . . Why did he not ask Christ to give him some one in the room of Judas? It is better as it is. For in the first place, they were engaged in other things ; secondly, of Christ's presence with them the greatest proof that could be given was this : as he had chosen when he was among them, so did he now being absent. Now this was no small matter for their consolation. But observe how Peter does everything with the common consent, nothing imperiously.

“ . . . And so at the beginning he said, " Men and brethren, it is necessary to choose from among you". He defers the decision to the whole body, thereby both making the elected objects of reverence, and keeping himself clear of all invidiousness with regard to the rest. " . . . One must be ordained to be a witness with us of his resurrection", that their college might not be left mutilated. Then why did it not rest with Peter to make the election himself?

“What was the motive? This, that he might not seem to bestow it of favour. And besides, he was not yet endowed with the Spirit. "And they appointed two, Joseph called Barsabbas, who was surnamed Justus, and Matthias." Not "he appointed them" ; but it was he that introduced the proposition to that effect, at the

same time pointing out that even this was not his own, but from of old by prophecy ; so that he acted as expositor, not as preceptor.

“ . . . ‘Men and brethren . . .’ Here is forethought for providing a teacher : here was the first who ordained a teacher. He did not say, "We are sufficient ". So far was he beyond all vainglory, and he looked to one thing alone. And yet he had the same power to ordain as they all collectively. But well might these things be done in this fashion, through the noble spirit of the man, and considering that prelacy was not then an affair of dignity, but of care for the governed. This neither made the elected to become elated, for it was to dangers they were called, nor those not elected to have a grievance of it, as if they were disgraced. But these things are not done in that way nowadays ; no, quite the contrary. For observe, they were 120, and he asks for one out of the whole body; with good right, as having been put in charge of them ; for to him had Christ said, " And when thou art converted, strengthen thy brethren." (Homily 3, On Acts).

“The merciful God is wont to give this honour to his servants, that by their grace others may acquire salvation ; as was agreed by the blessed Paul, that teacher of the world who emitted the rays of his teaching everywhere.” (Homily 24).

. . . He says to him " Feed my sheep ". Why does he pass over the others and speak about these to him? He was the chosen one of the apostles, the mouth of the disciples, the head of the choir; for this reason Paul went up to see him rather than the others. And also, to show him that he must now have confidence, since the denial was done away, he entrusts him with the primacy¹ of the brethren; and he does not bring forward the denial, or reproach him with the past, but says: " If you love me, rule the brethren,² and now show the fervent love which you have always shown, and in which you rejoiced, and now give for my sheep the life which you said you would lay down for me." . . . And if anyone would say "How did James receive the chair of Jerusalem?", I would reply that he appointed Peter a teacher not of the chair, but of the world.

“And he [Christ] did this to withdraw them [Peter I and John] from the unseasonable sympathy for each other; for I since they were about to receive the charge of the world, it was necessary that they should no longer be closely associated together.” (Homily 5, On Penitence).

“The apostles do not see their own affairs, but those of others, all together and each separately. Peter, the leader of the choir, the mouth of all the apostles, the head of that tribe, the ruler of the whole world, the foundation of the Church, the ardent lover of Christ ; for he says " Peter, lovest thou me more than these?

"I speak his words that you may learn that he loves Christ, for the care of the slaves is the greatest proof of love to the Lord. It is not I who say these things, but the beloved Lord. "If thou lovest me," he says, "feed my sheep." Let us see whether he has the primacy of a shepherd." (Homily 2, on Timothy 3:1).

“ ‘And I say unto thee, Thou art Peter and upon this rock I will build my Church’, that is on the faith of his confession. Thus he shows many will believe and raises his mind and makes him shepherd. . . . Do you see how he himself leads Peter to high thoughts of him, and reveals himself and shows that he is the Son of God by these two promises? For those things which are peculiar to God alone, namely to forgive sins, and to make the Church immovable in such an onset of waves, and to declare a shepherd to be stronger than any rock while all the world wars against him, these things he himself promises to give; as the Father said, speaking to Jeremiah, that he would set him as a column of brass and as a wall-but him for one nation, this man for all the world. I would ask those who wish to lessen the dignity of the Son, which gifts were greater, those which the Father gave to Peter, or those which the Son gave to him? The Father gave to Peter the revelation of the Son, but the Son gave him to sow that of the Father and of himself throughout the world; and to a mortal man he entrusted the authority over all things in heaven, giving him the keys, who extended the Church throughout the world and declared it to be stronger than heaven.” (Homily 54, On Matthew).

Sulpitius Severus

“For, at that time, our divine religion had obtained a wide prevalence in the city. Peter was there executing the office of bishop, and Paul, too, after he had been brought to Rome, on appealing to Caesar from the unjust judgment of the governor.” (Sacred History, ch 28).

Council of Aquileia, 381

“We recognize in the letter of your holiness [Pope Siricius] the vigilance of the good shepherd. You faithfully watch over the gate entrusted to you, and with pious care you guard Christ’s sheepfold [John 10:7], you that are worthy to have the Lord’s sheep hear and follow you.” (The Synod of St. Ambrose, Synodal Letter to Pope Siricius [A.D. 389]).

Pope St. Siricius

“Therefore in accordance with the apostolic precept, since they preached other than what we received, it was the one sentence of us all, presbyters, deacons, and all the clergy, that Jovinian, Auxentius, Genialis, Germinator, Felix, Plotinus, Martian, Januarius, and Ingeniosus, who were found to be promoters of the new heresy and blasphemy, should be condemned by the divine sentence and our judgement, and remain permanently outside the Church. I have sent this letter, not doubting that your holiness will observe it. (Ep. 7 to Bishop Himerius of Tarragon, of the Church of Milan.” [A.D. 390]).

“The account which you, brother, directed to our predecessor of holy memory Damasus, found me now installed in his see because the Lord thus ordained. When we read that [account] more carefully in an assembly of brethren, we found to the degree we had hoped to recognize things which ought to be praised and much which was worthy of reprimand and correction. And since it is necessary for us to succeed to the labors and responsibilities of him whom, through the grace of God, we succeeded in honor, having first given notice, as was necessary, of my promotion, we do not refuse, as the Lord deigns to inspire, a proper response to your inquiry in every point. For in view of our office there is no freedom for us, on whom a zeal for the Christian religion is incumbent greater than on all others, to dissimulate or to be silent. We bear the burdens of all who are oppressed, or rather the blessed apostle Peter, who in all things protects and preserves us, the heirs, as we trust, of his administration, bears them in us. [proceeds to list a number of errors being promoted in Tarragona (Spain)]... it is also inappropriate henceforth for you to deviate from that path, if you do not wish to be separated from our company by synodal sentence....Enough error on this matter! All priests who do not wish to be torn from the solidity of the apostolic rock, upon which Christ built the universal Church, should now hold the aforementioned rule...[lists more errors]...let them know that they have been expelled by the authority of the apostolic see from every ecclesiastical office, which they used unworthily...[lists more errors]... there is freedom for no priest of the Lord to be ignorant of the statutes of the apostolic see and the venerable decrees of the canons...”

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been expelled by the authority of the apostolic see from every ecclesiastical office, which they used unworthily...[lists more errors]... there is freedom for no priest of the Lord to be ignorant of the statutes of the apostolic see and the venerable decrees of the canons..." (Pope Siricius's reply to questions by the Spanish Bishop Himerius of Tarragona, Epistle 1, *Directa Ad Decessorem*. *Patrologia Latina* 13.1132; Ed. Pierre Coustant, *Epistolae Romanorum pontificum* (Paris, 1721; reprint Farnborough, 1967), 623–638 [A.D. 385]).

"this book of regulations [are to be] carefully introduced to neighboring peoples and bishops as a model, for with the aid of the holy Apostle Peter, through whom both the apostolate and episcopate in Christ took their origin the Church should be presented unto God without spot or wrinkle" (Response to Victricius, who requested a canonical book of Roman tradition. *Etsi Tibi Frater*, *Patrologia Latina* 20, 468-81 [A.D. 404], brought forth in Eric Ybarra's article "Papal jurisdiction & The Universal Petrine Episcopate").

"You are aware that in all princinces when questions are asked, replies always proceed from the Apostolic source. Especially, as often as the reasons for faith are under discussion, then all out brethren and fellow-bishops, should in my opinion refer (relatio) to St. Peter, as to the author of their [bishops] name and dignity, as you have now referred" (Letter to the Council of Mileve, *Inter Caeteras*, *Patrologia Latina* 20. 589-93).

"[The Roman See is] the source of the episcopate" (Letter to the Council of Carthage, *In requirendis*, *Patrologia Latina* 20. 582-8).

"[This Roman synod] Assembled together at the relics of the holy Apostle Peter from whom both the apostolate and episcopate in Christ took their beginning..." (Cum in Unum, *Patrologia Latina* 13, 1155-62).

"In view of our office, we are not free to dissemble or to keep silent, for our zeal for the Christian religion ought to be greater than anyone's. We bear the burdens of all who are heavy laden, or rather the blessed apostle Peter bears them in us, who in all things, as we trust, protects and defends those who are heirs of his government. At the beginning of your page, you have observed that many who were baptized by the wicked Arians are hastening to the catholic faith, and that they wish to be rebaptized by one of our brethren: this is illegal, being forbidden by the apostle, by the canons, and in a general order sent to the provinces by my Predecessor Liberius of revered memory, after the quashing of the Ariminum council. As has been laid down in synod, we admit these persons, in common with Novatianists and other heretics,

into the congregation of catholics, only through the invocation of the sevenfold Spirit, by the laying on of hands of a bishop. All the East and West keep this rule; and in future it is by no means fitting that you, either, should deviate from this path, if you do not wish to be separated from our college by sentence of the synod. . . . Up to now there have been enough mistakes of this kind. In future all priests must keep the above rule who do not wish to be torn away from the solid apostolic rock upon which Christ built the universal Church. We have explained, as I think, dearest brother, all the matters of which you complained, and to every case which you have referred, by our son Bassian the presbyter, to the Roman Church, as to the head of your body, we have I believe returned I adequate replies. And now we urge the mind of your brotherhood more and more to observe the canons and keep the decretals which have been framed, so that what we have replied to your inquiries you may bring to the notice of all our 1 fellow bishops, and not only of those who are in your diocese : but let what we have profitably ordained be sent, with your letters also, to all the Carthaginians and Baeticans, Lusitanians and Gallicians, and to those in the provinces adjoining your own. And though no priest of the Lord is free to be ignorant of the statutes of the apostolic see, or of the venerable provisions of the canons, yet it would be more useful, and, on account of the seniority of your priesthood, a very high honour for you, beloved, if those things which have been written generally, and to you especially by name, were brought by your care to the notice of all our brethren ; so that what has been profitably drawn up by us, not without consideration, but with care and great caution and deliberation, may remain inviolate, and that the way may be stopped for all.” (Epistle 1, Directa ad decessorem, to Himerius, Bishop of Tarragona [A.D. 385]).

Council of Milan

“To their lord, their dearly beloved brother, Pope Siricius; Ambrose, Sabinus, Bassianus, and the rest send greeting. In your holiness' letter we recognized the vigilance of a good shepherd, for you faithfully guard the door which has been entrusted to you, and with pious care watch over the fold of Christ, being worthy to be heard and followed by the sheep of the Lord. Knowing therefore the lambs of Christ, you will easily discover the wolves, and meet them as a wary shepherd, so as to keep them from scattering the Lord's flock by their unbelieving life and dismal barking. We praise you for this, our lord and brother dearly beloved... But if they will not believe the doctrines of the priests, let them believe Christ's oracles, let them believe the admonitions of angels who say "For with God nothing is impossible". Let them believe the apostles' creed which the Roman church has always kept undefiled...And so you are to know that

Jovinian, Auxentius [etc.]..., whom your holiness has condemned, have also been condemned by us, in accordance with your judgement.” (Ep. 42, The Council of Milan to Pope Siricius, A.D. 390]

St. Jerome

“Blessed Cyprian attempted to avoid heresy, and therefore rejected the baptism conferred by heretics, sent [the acts of] an African Council on this matter to Stephen, who was then Bishop of the city of Rome, and twenty-second from St. Peter; but his attempt was in vain. Eventually those very Bishops, who had decreed with him that heretics were to be rebaptized, returned to the ancient custom, and published a new decree.” (Against the Luciferians, 23).

“[Pope] Stephen . . . was the blessed Peter’s twenty-second successor in the See of Rome” (St. Jerome, Father and Doctor of the Church, Against the Luciferians 23 [A.D. 383]).

“But, you [Jovinian] will say, ‘it was on Peter that the Church was founded’ [Matt. 16:18]: although elsewhere the same is attributed to all the Apostles, and they all receive the keys of the kingdom of heaven, and the strength of the Church depends upon them all alike, yet one among the twelve is chosen so that when a head has been appointed, there may be no occasion for schism.” (Against Jovinian 1:26 [A.D. 393]).

“Being informed, then, by a letter of the aforesaid bishop, we inform your holiness that we in like manner who are set in the city of Rome in which the prince of the apostles, the glorious Peter, first founded the church and then by his faith strengthened it; to the end that no man may contrary to the commandment read these books which we have mentioned, have condemned the same; and have with earnest prayers urged the strict observance of the precepts which God and Christ have inspired the evangelists to teach. We have charged men to remember the words of the venerable apostle Paul, prophetic and full of warning:--‘if any than preach any other gospel unto you than that which we have preached unto you, let him be accursed.’ ” (Letter 95).

“A great many years ago when I was helping Damasus bishop of Rome with his ecclesiastical correspondence, and writing his answers to the questions referred to him by the councils of the east and west,” (Letter 123).

“The words may be justly applied to him: "Seed of evil-doers, prepare thy children for the slaughter because of the sins of thy father." Jovinianus, condemned by the authority of the Church of Rome,” (Against Vigilantius).

“Far be it from me to censure the successors of the apostles, who with holy words consecrate the body of Christ, and who make us Christians. Having the keys of the kingdom of heaven...” (Letter 14).

“I meantime keep crying: ‘He who clings to the chair of Peter is accepted by me.’ ” (Epistle 57).

“I think it is my duty to consult the chair of Peter, and to turn to a church (Rome) whose faith has been praised by Paul. I appeal for spiritual food to the church whence I have received the garb of Christ.” (Letter 15 [396 A.D]).

“even before the Apostle Paul, Peter had come to know that the law was not to be in force after the gospel was given; nay more, that Peter was the prime mover in issuing the decree by which this was affirmed. Moreover, Peter was of so great authority, that Paul has recorded in his epistle: “Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days.” In the following context, again, he adds: “Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles;” proving that he had not had confidence in his preaching of the gospel if he had not been confirmed by the consent of Peter and those who were with him.” (Letter to Augustine).

“Simon Peter, the son of John, from the village of Bethsaida in the province of Galilee, brother of Andrew the apostle, and himself chief of the apostles, after having been bishop of the church of Antioch and having preached to the Dispersion . . . pushed on to Rome in the second year of Claudius to over-throw Simon Magus, and held the sacerdotal chair there for twenty-five years until the last, that is the fourteenth, year of Nero. At his hands he received the crown of martyrdom being nailed to the cross with his head towards the ground and his feet raised on high, asserting that he was unworthy to be crucified in the same manner as his Lord.” (Lives of Illustrious Men [c. 396 A.D]).

“Clement, of whom the apostle Paul writing to the Philippians says ‘With Clement and others of my fellow-workers whose names are written in the book of life,’ the fourth bishop of Rome after Peter, if indeed the second was Linus and the third Anacletus, although most of the Latins think that Clement was second after the apostle” (Lives of Illustrious Men 15 [A.D. 396]).

“I follow no leader but Christ and join in communion with none but your blessedness [Pope Damasus I], that is, with the chair of Peter. I know that this is the rock on which the Church has been built. Whoever eats the Lamb outside this house is profane. Anyone who is not in the ark of Noah will perish when the flood prevails” (Letters 15:2 [A.D. 396]).

“Far be it from me to speak adversely of any of these clergy who, in succession from the apostles, confect by their sacred word the Body of Christ and through whose efforts also it is that we are Christians” (Letters 14:8 [A.D. 396]).

“The Church here is split into three parts, each teacher to seize me for its own. . . . Meanwhile I keep crying: "He that is joined to the chair of Peter is accepted by me!" Meletius, Vitalis, and Paulinus each claims to be loyal to you, which I could believe did only one make the claim. As it is, either two of them are lying, or else all three. Therefore I implore Your Blessedness by the cross of the Lord, by the necessary glory of our faith, the Passion of Christ -- that as you follow the Apostles in dignity may you follow them also in worth,-- . . . tell me by letter with whom it is that I should communicate in Syria. Despise not a soul for whom Christ died! (Letter of Jerome to Pope Damasus, 15, 2 [A.D. 374-379])

“The well-being of a Church depends upon the dignity of its chief-priest, and unless some extraordinary and unique functions be assigned to him, we shall have as many schisms in the Churches as there are priests.” (St. Jerome, The Dialogue Against the Luciferians, ch 9).

“This was to prove that among the ancients, priests were the same as bishops; but by degrees, in order that the young shoots of dissensions might be uprooted, the whole solicitude was given to one man. As therefore the priests are aware that by the custom of the Church they are subject to him who is set over them, so let bishops remember that it is rather by custom than by the truth of the Lord's disposition that they are greater than priests, and that they ought to rule the Church in common with them, as Moses, did," etc...

“A priest is then the same as a bishop , and before party - spirit in religious matters arose by the devil's suggestion , and it was said among the peoples : ' I am of Paul , I of Apollos , and I of Cephas , ' the Churches were governed by a common council of presbyters . But after each of them came to think that those whom he had baptized were his own and not Christ's , it was decreed in the whole world that one of the priests should be elected to be placed above the others , and that to him the whole care of the Church

should belong , and thus the seeds of division should be destroyed.” (Commentary on Ep. of Titus, vol VII, 694-5[597]).

“When there has been much disputing, Peter rose up, with his wonted readiness, and said, ‘Men and brethren... we shall be saved even as they’. And to this opinion the apostle James and all the elders gave consent. These quotations should not be tedious to the reader, but useful for to him and to me, as proving that, even before the apostle Paul, Peter had come to know what the law was not to be in force after the gospel was given: nay more, that Peter was the prime mover in issuing the decree by which this was affirmed. Moreover Peter was of so great authority that Paul has recorded in his epistle ‘Then after three years I went up to Jerusalem to see Peter’.... proving that he would not have had confidence in his preaching of the gospel if he had not been confirmed by the consent of Peter and those who were with him... No one can doubt, therefore, that the apostle Peter was himself the author of that rule which he is accused of breaking” (Epistle 112, On the Council of Jerusalem in Acts 15).

“Since the East, shattered as it is by the long-standing feuds, subsisting between its peoples, is bit by bit tearing into shreds the seamless vest of the Lord, woven from the top throughout, [John 19:23] since the foxes are destroying the vineyard of Christ, [Song of Songs 2:15] and since among the broken cisterns that hold no water it is hard to discover the sealed fountain and the garden inclosed, [Song of Songs 4:12] I think it my duty to consult the chair of Peter, and to turn to a church whose faith has been praised by Paul. I appeal for spiritual food to the church whence I have received the garb of Christ. The wide space of sea and land that lies between us cannot deter me from searching for the pearl of great price. [Matthew 13:46] Wheresoever the body is, there will the eagles be gathered together. [Matthew 24:28] Evil children have squandered their patrimony; you alone keep your heritage intact. The fruitful soil of Rome, when it receives the pure seed of the Lord, bears fruit an hundredfold; but here the seed grain is choked in the furrows and nothing grows but darnel or oats. [Matthew 13:22-23] In the West the Sun of righteousness [Malachi 4:2] is even now rising; in the East, Lucifer, who fell from heaven, [Luke 10:18] has once more set his throne above the stars. [Isaiah 14:12] You are the light of the world, [Matthew 5:14] you are the salt of the earth, [Matthew 5:13] you are vessels of gold and of silver. Here are vessels of wood or of earth, [2 Timothy 2:20] which wait for the rod of iron, [Revelation 2:27] and eternal fire.

“Yet, though your greatness terrifies me, your kindness attracts me. From the priest I demand the safe-keeping of the victim, from the shepherd the protection due to the sheep. Away with all that is overweening; let the state of Roman majesty withdraw. My words are spoken to the successor of the fisherman, to the disciple of the cross. As I follow no leader save Christ, so I communicate with none but

your blessedness, that is with the chair of Peter. For this, I know, is the rock on which the church is built! [Matthew 16:18] This is the house where alone the paschal lamb can be rightly eaten. [Exodus 12:22] This is the Ark of Noah, and he who is not found in it shall perish when the flood prevails. [Genesis 7:23] But since by reason of my sins I have betaken myself to this desert which lies between Syria and the uncivilized waste, I cannot, owing to the great distance between us, always ask of your sanctity the holy thing of the Lord. Consequently I here follow the Egyptian confessors who share your faith, and anchor my frail craft under the shadow of their great argosies. I know nothing of Vitalis; I reject Meletius; I have nothing to do with Paulinus. He that gathers not with you scatters; [Matthew 12:30] he that is not of Christ is of Antichrist.” (Epistle 15 to Pope Damasus [A.D. 376).

“If, then, the apostle Peter, upon whom the Lord has founded the Church, [Matthew 16:18] has expressly said that the prophecy and promise of the Lord were then and there fulfilled, how can we claim another fulfilment for ourselves?” (Letter 41).

“The fruitful soil of Rome, when it receives the pure seed of the Lord, bears fruit an hundredfold“ (Epistle 15).

“...yet one of them is elected among the twelve, that by the setting up of a head the occasion of schism may be removed. But why was not John, the virgin, elected? Deference was had to age, because Peter was older,” (Against Jovinnius).

“I meantime keep crying: He who clings to the chair of Peter is accepted by me. Meletius, Vitalis, and Paulinus all profess to cleave to you, and I could believe the assertion if it were made by one of them only. As it is, either two of them or else all three are guilty of falsehood. Therefore I implore your blessedness, by our Lord's cross and passion, those necessary glories of our faith, as you hold an apostolic office, to give an apostolic decision. Only tell me by letter with whom I am to communicate in Syria.” (Epistle 16 to Pope Damasus).

“Whosoever you be who assert new dogmas, I beg you to spare Roman ears, spare that faith which was praised by the mouth of the Apostle. Why after four hundred years do you try to teach us what we knew not till now? Why do you produce doctrines which Peter and Paul did not think fit to proclaim? Up to this day the world has been Christian without your doctrine. I will hold to the faith in my old age in which I was regenerated as a boy.” (Epistle 84).

"These words are his own, he cannot deny them. The very elegance of the style and the laboured mode of speech, and, surpassing all these, the Christian 'simplicity' which here appears, reveal the character of their author. But there is a different phase of the matter: Eusebius, it seems, has depraved these books; and now my friend who accuses Origen, and who is so careful of my reputation, declares that both Eusebius and I have gone wrong together, and then that we have held correct opinions together, and that in one and the same work. But he cannot now be my enemy and call me a heretic, when a moment before he has said that his belief was not dissonant from mine. Then, I must ask him what is the meaning of his balanced and doubtful way of speaking: The Latin reader, he says, will find nothing here discordant from our faith. What faith is this which he calls his? Is it the faith by which the Roman Church is distinguished? Or is it the faith which is contained in the works of Origen? If he answers the Roman, then we are the Catholics, since we have adopted none of Origen's errors in our translations. But if Origen's blasphemy is his faith, then, though he tries to fix on me the charge of inconsistency, he proves himself to be a heretic." (Contra Rufinus, Book I).

"For your admonition concerning the canons of the Church we thank you, for whom the Lord loveth he chasteneth... but know that we have nothing more at heart than to observe the laws of the Church, and not to move the landmarks of the Fathers, and ever to be mindful of that Roman faith which the Church of Alexandria boasts of participating." (Epistle 63 to Pope Theophilus).

"Was there no other province in the world to receive this panegyric [gathering] of voluptuousness into which this adder could have crept, but that one which was founded on Christ the Rock by the doctrine of Peter?" (Contra Jovinian, Book II).

"Origen himself in a letter written to Fabian, bishop of Rome, expresses penitence for having made erroneous statements, and charges Ambrose with over haste in making public what was meant only for private circulation." (Epistle 84).

"You [Donatist] know what the Catholic Church is, and what that is cut off from the vine; if there are any among you cautious, let them come; let them find life in the root. Come, brethren, if you wish to be engrafted in the vine; a grief it is when we see you lying thus cut off. Number the bishops even from the very seat of Peter, and see every succession in that line of fathers; that is, the rock, which the proud gates of hell prevail against not" (Psalmus contra partem Donati).

“So, you see, the labors of this one man have surpassed those of all previous writers, Greek and Latin. Who has ever managed to read all that he has written? Yet what reward have his exertions brought him? He stands condemned by his bishop, Demetrius, only the bishops of Palestine, Arabia, Phénicia, and Achaia dissenting. Imperial Rome consents to his condemnation, and even convenes a senate to censure him, not — as the rabid hounds who now pursue him cry — because of the novelty or heterodoxy of his doctrines, but because men could not tolerate the incomparable eloquence and knowledge which, when once he opened his lips, made others seem dumb.” (Epistle 33, an account of St. Pope Pontianus (A.D. c. 230) ratifying a condemnation of Origen in Alexandria).

“Since the East, dashed against itself by the accustomed fury of its peoples, is tearing piecemeal the undivided tunic of Christ, woven from the top throughout, and foxes are destroying the vine of Christ, so that among the broken cisterns which have no water it is hard to locate the sealed fountain and the enclosed garden, I have considered that I ought to consult the chair of Peter, and the faith praised by the mouth of the apostle, asking now food for my soul, from the place whence I received the garment of Christ. Neither the vast expanse of ocean, nor all the breadth of land which separates us could preclude me from seeking the precious pearl. ‘Wherever the body is, there.’

“...will the eagles be gathered together." Now that evil children have squandered their patrimony, you alone keep your heritage intact. There the fertile earth reproduces a hundredfold the purity of the Lord's seed. Here the corn, cast into the furrows, degenerates into darnel or wild oats. It is now in the West that the sun of justice rises ; whilst in the East Lucifer who fell has set his seat above the stars. "Ye are the light of the world." "Ye are the salt of the earth." Ye are vessels of gold and silver. Here the vessels of clay or wood await the iron rod and eternal fire.

“Yet though your greatness terrifies me, your kindness attracts me. From the priest I ask the salvation of the victim; from the shepherd, the safety of the sheep. Away with envy! The canvassing of the Roman height recedes. I speak with the successor of the fisherman, with the disciple of the cross. Following none in the first place but Christ, I am in communion with your beatitude, that is with the chair of Peter. On that rock I know the Church is built. Whoever shall eat the Lamb outside this house is profane. If any be not with Noah in the ark, he shall perish in the flood. And because for my sins I have migrated to this solitude, where Syria borders on the barbarians, and I cannot always at this great distance ask for the Holy One of the Lord from your holiness, therefore I follow here your colleagues the Egyptian confessors; and under these great ships, my little vessel lies hid. Vitalis I know not, Meletius I reject; I ignore Paulinus. Whoso gathereth not with thee scattereth, that is, he who is not of Christ is anti-Christ.

“Decide, I beseech, if you please, and I will not fear to acknowledge three hypostases. If you order it, let a new creed be compiled after the Nicene, and the orthodox will confess in like words with the Arians. . . . Well might Ursinus¹ be joined to your beatitude, Auxentius² to Ambrose. Far be this from the faith of Rome. May the devout hearts of the people drink no such sacrilege. Let us be satisfied to say one substance, three persons subsisting, perfect, equal, coeternal. Let us drop three hypostases, if you please, and hold one. It is no use using different words in the same sense. . . . But if you think right that, with explanations, we should say three hypostases, we do not refuse. . .

“Wherefore I beseech your holiness, by the crucified Saviour of the world, that you will write and authorize me to say or refuse the hypostases. . . . Likewise inform me with whom I ought to communicate at Antioch; for the Campenses are joined to the heretical Tarsenes, and desire nothing but to preach three hypostases in the old sense, as if supported by the authority of your communion.” (Epistle 15, to Pope Damasus [A.D. 375]).

“I therefore, who received Christ's robe in Rome, am now detained in the border waste of Syria. And, lest you think I received this sentence from another, I inflicted my own punishment. But as the heathen poet says : "They change sky, not mind, who cross the sea." The untiring foe follows me behind, so that now I wage fierce wars in the desert. On the one side storm the raging Arians, upheld by worldly power. On the other, a church, torn in three parts, tries to seize me. The authority of ancient monks who dwell around rises against me. Meantime I cry: "He who is joined to Peter's chair is mine." Meletius, Vitalis, and Paulinus say that they adhere to you. If one of them asserted this, I could believe him. Now either two are lying or all. Therefore I implore your blessedness by the cross of the Lord, by the essential glory of our faith, the passion of Christ, that you who follow the apostles in honour will follow them in worth. May you sit in judgement on a throne with the twelve. In old age, may another gird you with Peter : may you gain with Paul the heavenly citizenship, if you write and tell me with whom I ought to communicate in Syria. Despise not a soul for which Christ died.” (Epistle 16), to Pope Damasus).

“Liberius was ordained the 34th bishop of the Roman church, and when he was driven into exile for the faith, all the clergy took an oath that they would not recognize any other bishop. But when Felix was put in his place by the Arians, a great many foreswore themselves; but at the end of the year they were banished, and Felix too; for Liberius, giving in to the irksomeness of exile and subscribing to the heretical and false doctrine, made a triumphal entry into Rome.” (Chronicon ad Ann).

“ . . . The safety of the church depends on the dignity of the high priest. If to him is not given a certain independence and eminence of power, there will be made in the church as many schisms as there are priests. This is the reason that without chrism and the command of a bishop, neither presbyter nor deacon has the right to baptize. . . .

“Cyprian of blessed memory tried to avoid broken cisterns, and not to drink of strange waters ; and therefore, rejecting heretical baptism, he summoned his African synod in opposition to Stephen, who was the blessed Peter's 22nd successor in the see of Rome. They met to discuss this matter, but the attempt failed. At last those very bishops who had together with him determined that heretics must be rebaptized reverted to the old custom, and published a fresh decree. . .

“If, however, those who were ordained by Hilary, and who have lately become sheep without a shepherd, are disposed to allege scripture in support of what the blessed Cyprian left in his letters, advocating the rebaptizing of heretics, I beg them to remember that he did not anathematize those who refused to follow him. . . .

“Hilary himself confesses that Julius, Mark, Sylvester,' and the other bishops of old alike welcomed all heretics to repentance ; and further, to show that he could not justly claim possession of the true custom, the council of Nicaea also, to which we referred not long ago, welcomed all heretics with the exception of the disciples of Paul of Samosata.

“I might spend the day in speaking to the same effect, and dry up all the streams of argument with the single sun of the Church.” (Contra Luciferianos [A.D. 383]).

“We read in Isaiah, "A fool will speak folly". I am told that someone has been mad enough to put deacons before presbyters, that is, bishops. For when the apostle plainly teaches that presbyters are the same as bishops, what happens to the server of tables and widows that he sets himself up arrogantly over those at whose prayers the body and blood of Christ are made? . . . That afterwards one was chosen to preside over the rest, this was done as a remedy for schism, lest anyone should rend the Church of Christ by drawing it to himself. Besides at Alexandria, from Mark the evangelist until the episcopates of Heraclas and Dionysius, the presbyters always chose one of their number, and placing him in a higher rank called him bishop. . . . For what does a bishop do which I a presbyter does not, except ordain? It is not the case that there is one church at Rome, and another in all the world besides. Gaul and Britain, Africa and Persia, India and the barbarians worship one Christ and observe one rule of truth. If you ask for authority, the

world outweighs the city. Wherever there is a bishop, whether at Rome or Gubbio, or Constantinople or Rhegium, or Alexandria or Tanis, his worth is the same, and his priesthood is the same.¹ The power of riches or the lowliness of poverty does not make him a higher or a lower bishop. But all are successors of the apostles.

“But you say, "How is it that at Rome a presbyter is ordained on the recommendation of a deacon?" Why bring forward to me the custom of one city? Why in the laws of the Church do you appropriate a paltry case which has given rise to pride? The rarer a thing is, the more it is sought. In India pennyroyal is more costly than pepper. Deacons, being few, are made honorable; presbyters in the mass are made contemptible. But even in the church of Rome, presbyters sit and deacons stand ; although bad habits have gradually crept in, so that I have seen a deacon, in the absence of a bishop, sit among the presbyters, and at social gatherings give blessings to them. Those who act thus must learn that they are wrong.” (Epistle 45, to Ansella).

“It was decreed in the whole world that one of the presbyters should be elected to be placed above the others, to whom the whole care of the church should belong, and the seeds of schism should be destroyed. . . . so let bishops remember that it is rather by custom than by the truth of the Lord's direction that they are greater than presbyters.” (In Epistolam ad Titum).

“But you say that the Church was founded upon Peter: although elsewhere the same is attributed to all the apostles, and they all receive the keys of the kingdom of heaven, and the strength of the Church depends on them all alike, yet one among the twelve is chosen so that when a head has been appointed, there may be no occasion for schism. But why was not John chosen, who was a virgin? Deference was paid to age, because Peter was the elder : one who was a youth, I may say almost a boy, could not be set over men of advanced age ; and that the good Master, who was bound to remove every occasion of strife among his disciples, . . . might not seem to afford a ground for jealousy in appointing the young man whom he had loved. Peter was an apostle, and John was an apostle; the first married, the second a virgin. But Peter was only an apostle, while John was an apostle and an evangelist and a prophet.” (Adversus Jovinianum [A.D. 392]).

“Would you know, Paula and Eustochium, how the apostle designates each province by its own qualities? To this day remain the same traces of virtues and of errors. Of the Roman people the faith is praised. Where else do people run with the same eagerness and in such crowds to the churches or to the tombs of the martyrs? Where does the Amen so resound like the thunder of heaven, shaking the empty temples of

the idols? Not that the Romans have any other faith than that of all the churches of Christ, but in them is greater devotion and simplicity in believing. Again they are reproved for laxity and I pride. For laxity as follows : "I beseech you, brethren, mark ~ them which are causing divisions." (In Epistolam ad Galatas).

"Was there no other province in the whole world to receive the gospel of pleasure, and into which the serpent might insinuate itself, except that which was founded by the teaching of Peter upon the rock Christ Idol temples had fallen 1 before the standard of the cross and the severity of the gospel ; now on the contrary lust and gluttony try to overthrow the solidity of the cross. Mighty city, mistress city of the world, city of the apostle's praises, show the meaning of your name. Rome is either strength in Greek, or height in Hebrew. Lose not the excellence your name implies : let virtue lift you up on high ; do not let sensuality debase you. (Adversus Jouinianum).

"Whoever you are who are thus preaching new doctrines, I beseech you to spare the ears of the Romans, spare the faith of a church which an apostle has praised. Why after 400 years do you try to teach us Romans doctrines of which we have known nothing until now? Why do you proclaim in public, opinions which Peter and Paul refused to profess? Until now, no such teaching has been heard of, and yet the world has become Christian." (Epistle 84, to Pammachius and Oceanus [A.D. 400]).

"When there had been much disputing, Peter rose up, with his wonted readiness, and said, 'Men and brethren . . . we shall be saved even as they. And to his opinion the apostle James and all the elders together gave consent.'

"These quotations should not be tedious to the reader, but useful both to him and to me, as proving that, even before the apostle Paul, Peter had come to know that the law was not to be in force after the gospel was given ; nay more, that Peter was the prime mover in issuing the decree by which this was affirmed. Moreover Peter was of so great authority that Paul has recorded in his epistle "Then after three years I went up to Jerusalem to see Peter ". . . proving that he would not have had confidence in his preaching of the gospel if he had not been confirmed by the consent of Peter and those who were with him. . . . No one can doubt, therefore, that the apostle Peter was himself the author of that rule which he is accused of breaking." (Epistle 112, to St. Augustine [A.D. 404]).

"I have all but passed over the most important point of all. While you were still quite small, Bishop Anastasius of holy and blessed memory ruled the Roman church. In his days a terrible storm of heresy came from the East and strove first to corrupt and then to undermine that simple faith which an apostle

has praised. However, the bishop, rich in poverty and as careful of his flock as an apostle, at once smote the noxious thing on the head, and stayed the hydra's hissing. Now I have reason to fear-in fact a report has reached me to this effect that the poisonous germs of this heresy still live and sprout in the minds of some to this day. I think, therefore, that I ought to warn you, in all kindness and affection, to hold fast the faith of the saintly Innocent, the son of Anastasius and his successor in the apostolic see; and not to receive any foreign doctrine, however wise and discerning you may take yourself to be. (Epistle 130, to Demetrius [A.D. 414]).

Asterius, Bishop of Amasea in Pontus

“In order that he may show his power, God has endowed none of his disciples with gifts like Peter. But, having raised him with heavenly gifts, he has set him above all. And, as first disciple and greater among the brethren, he has shown, by the test of deeds, the power of the Spirit. The first to be called, he followed at once. . . . The Saviour conjoined to this man, as some special trust, the whole universal Church, after having asked him three times " Lovest thou me? ". And he received the world in charge, as one flock one shepherd, having heard, "Feed my lambs" ; and the Lord gave, wellnigh in his own stead, that most faithful disciple to the proselytes as a father, and shepherd and instructor.” (Homily 8: On the Chief Holy Apostles, Peter and Paul [A.D. 395]).

The Apostolic Canons

“The bishops of every nation must acknowledge him who is first among them and account him as their head, and do nothing of consequence without his consent; but each may do those things only which concern his own parish, and the country places which belong to it. But neither let him (who is the first) do anything without the consent of all; for so there will be unanimity, and God will be glorified through the Lord in the Holy Spirit. (Canon 34 [35], late fourth century).

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Assumption of Mary

“And the Holy Spirit said to the apostles: Let all of you together, having come by the clouds from the ends of the world, be assembled to holy Bethlehem by a whirlwind, on account of the mother of our Lord Jesus Christ; Peter from Rome, Paul from Tiberia, Thomas from Hither India, James from Jerusalem. Andrew, Peter’s brother, and Philip, Luke, and Simon the Cananaean, and Thaddaeus who had fallen asleep, were raised by the Holy Spirit out of their tombs.” (Assumption of Mary [A.D. 400]).

St. Augustine

The famous phrase “Rome has spoken; the case is concluded” is a paraphrase of this quote:

“For already have two councils on this question been sent to the Apostolic see; and rescripts also have come from thence. The question has been brought to an issue; would that their error may sometime be brought to an issue too!” (Sermons 131, 10).

“Number the bishops from the see of Peter itself. And in that order of Fathers see who succeeded whom, That is the rock against which the gates of hell do not prevail.” (Saint Augustine, Father and Doctor of the Church, *Psalmus contra partem Donati*, 18, GCC 51 [A.D. 393]).

“For if the lineal succession of bishops is to be taken into account, with how much more certainty and benefit to the Church do we reckon back till we reach Peter himself, to whom, as bearing in a figure the whole Church, the Lord said: "Upon this rock will I build my Church, and the gates of hell shall not prevail against it!" The successor of Peter was Linus, and his successors in unbroken continuity were these: -- Clement, Anacletus, Evaristus, Alexander, Sixtus, Telesphorus, Iginus, Anicetus, Pius, Soter, Eleutherius, Victor, Zephirinus, Calixtus, Urbanus, Pontianus, Antherus, Fabianus, Cornelius, Lucius, Stephanus, Xystus, Dionysius, Felix, Eutychianus, Gaius, Marcellinus, Marcellus, Eusebius, Miltiades, Sylvester, Marcus, Julius, Liberius, Damasus, and Siricius, whose successor is the present Bishop Anastasius. In this order of succession no Donatist bishop is found.” (Letter 53).

“[In] the Roman Church, the supremacy of the Apostolic Chair has always flourished.” (Epistle 43)

“And because, even while walking in Him, they are not exempt from sins, which creep in through the infirmities of this life, He has given them the salutary remedies of alms whereby their prayers might be aided when He taught them to say, ‘Forgive us our debts, as we also forgive our debtors.’ So does the Church act in blessed hope through this troublous life; and this Church symbolized in its generality, was personified in the Apostle Peter, on account of the primacy of his apostleship. For, as regards his proper personality, he was by nature one man, by grace one Christian, by still more abounding grace one, and yet also, the first apostle; but when it was said to him, ‘I will give unto you the keys of the kingdom of heaven, and whatsoever you shall bind on earth, shall be bound in heaven; and whatsoever you shall loose on earth, shall be loosed in heaven’, he represented the universal Church, which in this world is shaken by various temptations, that come upon it like torrents of rain, floods and tempests, and falls not, because it is founded upon a rock (petra), from which Peter received his name. For petra (rock) is not derived from Peter, but Peter from petra; just as Christ is not called so from the Christian, but the Christian from Christ. For on this very account the Lord said, ‘On this rock will I build my Church, because Peter had said, You are the Christ, the Son of the living God’. On this rock, therefore, He said, which you have confessed, I will build my Church. For the Rock (Petra) was Christ; and on this foundation was Peter himself also built. ‘For other foundation can no man lay than that is laid, which is Christ Jesus’. The Church, therefore, which is founded in Christ received from Him the keys of the kingdom of heaven in the person of Peter, that is to say, the power of binding and loosing sins. For what the Church is essentially in Christ, such representatively is Peter in the rock (petra); and in this representation Christ is to be understood as the Rock, Peter as the Church. This Church, accordingly, which Peter represented, so long as it lives amidst evil, by loving and following Christ is delivered from evil.” (Tractate 124).

“But what follows? ‘For the poor you have always with you, but me ye will not have always.’ We can certainly understand, ‘poor you have always’; what He has thus said is true. When were the poor wanting in the Church? ‘But me ye will not have always’; what does He mean by this? How are we to understand, ‘Me ye will not have always’? Don’t be alarmed: it was addressed to Judas. Why, then, did He not say, ‘you will have’, but, ‘ye will have’? Because Judas is not here a unit. One wicked man represents the whole body of the wicked; in the same way as Peter, the whole body of the good, yea, the body of the Church, but in respect to the good. For if in Peter’s case there were no sacramental symbol of the Church, the Lord would not have said to him, ‘I will give unto you the keys of the kingdom of heaven: whatsoever you shall loose on earth shall be loosed in heaven; and whatsoever you shall bind on earth shall be bound in heaven.’ If this was said only to Peter, it gives no ground of action to the Church. But if such is the case also in the Church, that what is bound on earth is bound in heaven, and what is loosed on earth is loosed in heaven, — for when the Church excommunicates, the excommunicated person is bound in heaven;

when one is reconciled by the Church, the person so reconciled is loosed in heaven: — if such, then, is the case in the Church, Peter, in receiving the keys, represented the holy Church. If, then, in the person of Peter were represented the good in the Church, and in Judas' person were represented the bad in the Church, then to these latter was it said, 'But me ye will not have always'. But what means the 'not always'; and what, 'the always'? If you are good, if you belong to the body represented by Peter, you have Christ both now and hereafter: now by faith, by sign, by the sacrament of baptism, by the bread and wine of the altar." (Tractate 50 on the Gospel of John).

"It's clear, you see, from many places in scripture that Peter can stand for, or represent, the Church; above all from that place where it says, To you will I hand over the keys of the kingdom of heaven. Whatever you bind on earth shall also be bound in heaven; and whatever you loose on earth shall also be loosed in heaven (Mt 16: 19). Did Peter receive these keys, and Paul not receive them? Did Peter receive them, and John and James and the other apostles not receive them? Or are these keys not to be found in the Church, where sins are being forgiven every day? But because Peter symbolically stood for the Church, what was given to him alone was given to the whole Church. So Peter represented the Church; the Church is the body of Christ." (Sermon 149:7).

"Let us not listen to those who deny that the Church of God is able to forgive all sins. They are wretched indeed, because they do not recognize in Peter the rock and they refuse to believe that the keys of heaven, lost from their own hands, have been given to the Church." (Christian Combat, 31:33 , in JUR, 3:51 [A.D. 397]).

"...A faggot that is cut off from the vine retains its shape. But what use is that shape, if it is not living from the root? Come, brothers, if you wish to be engrafted in the vine. It is grievous when we see you thus lying cut off. Number the priests even from that seat of Peter. And in that order of fathers see who to whom succeeded: that is the rock which the proud gates of hades do not conquer. All who rejoice in peace, only judge truly."

"For in the Catholic Church, not to speak of the purest wisdom, to the knowledge of which a few spiritual men attain in this life, so as to know it, in the scantiest measure, deed, because they are but men, still without any uncertainty (since the rest of the multitude derive their entire security not from acuteness of intellect, but from simplicity of faith,)--not to speak of this wisdom, which you do not believe to be in the Catholic Church, there are many other things which most justly keep me in her bosom. The consent of peoples and nations keeps me in the Church; so does her authority, inaugurated by miracles, nourished by

hope, enlarged by love, established by age. The succession of priests keeps me, beginning from the very seat of the Apostle Peter, to whom the Lord, after His resurrection, gave it in charge to feed His sheep, down to the present episcopate. And so, lastly, does the name itself of Catholic, which, not without reason, amid so many heresies, the Church has thus retained; so that, though all heretics wish to be called Catholics, yet when a stranger asks where the Catholic Church meets, no heretic will venture to point to his own chapel or house. Such then in number and importance are the precious ties belonging to the Christian name which keep a believer in the Catholic Church, as it is right they should, though from the slowness of our understanding, or the small attainment of our life, the truth may not yet fully disclose itself. But with you, where there is none of these things to attract or keep me, the promise of truth is the only thing that comes into play. Now if the truth is so clearly proved as to leave no possibility of doubt, it must be set before all the things that keep me in the Catholic Church; but if there is only a promise without any fulfillment, no one shall move me from the faith which binds my mind with ties so many and so strong to the Christian religion.

“For my part, I should not believe the gospel except as moved by the authority of the Catholic Church. So when those on whose authority I have consented to believe in the gospel tell me not to believe in Manichaeus, how can I but consent? Take your choice. If you say, Believe the Catholics: their advice to me is to put no faith in you; so that, believing them, I am precluded from believing you;--If you say, Do not believe the Catholics: you cannot fairly use the gospel in bringing me to faith in Manichaeus; for it was at the command of the Catholics that I believed the gospel;--Again, if you say, You were right in believing the Catholics when they praised the gospel, but wrong in believing their vituperation of Manichaeus: do you think me such a fool as to believe or not to believe as you like or dislike, without any reason? It is therefore fairer and safer by far for me, having in one instance put faith in the Catholics, not to go over to you, till, instead of bidding me believe, you make me understand something in the clearest and most open manner. To convince me, then, you must put aside the gospel. If you keep to the gospel, I will keep to those who commanded me to believe the gospel; and, in obedience to them, I will not believe you at all. But if haply you should succeed in finding in the gospel an incontrovertible testimony to the apostleship of Manichaeus, you will weaken my regard for the authority of the Catholics who bid me not to believe you; and the effect of that will be, that I shall no longer be able to believe the gospel either, for it was through the Catholics that I got my faith in it; and so, whatever you bring from the gospel will no longer have any weight with me. Wherefore, if no clear proof of the apostleship of Manichaeus is found in the gospel, I will believe the Catholics rather than you. But if you read thence some passage clearly in favor of Manichaeus, I will believe neither them nor you: not them, for they lied to me about you; nor you, for you quote to me that Scripture which I had believed on the authority of those liars. But far be it

that I should not believe the gospel; for believing it, I find no way of believing you too. For the names of the apostles, as there recorded, do not include the name of Manichaeus. And who the successor of Christ's betrayer was we read in the Acts of the Apostles; which book I must needs believe if I believe the gospel, since both writings alike Catholic authority commends to me." (Against the Letter of Mani Called "The Foundation" 4:5 [A.D. 397]).

"If all men throughout the world were such as you most vainly accuse them of having been, what has the chair of the Roman church done to you, in which Peter sat, and in which Anastasius sits today? Or the chair of the Church of Jerusalem, in which James once sat, and in which John sits today, with which we are united in catholic unity, and from which you have severed yourselves by your mad fury? Why do you call the apostolic chair a seat of the scornful? If it is on account of the men whom you believe to use the words of the law without performing it, do you find that our Lord Jesus Christ was moved by the Pharisees, of whom He says, "They say, and do not," to do any despite to the seat in which they sat? Did He not commend the seat of Moses, and maintain the honor of the seat, while He convicted those that sat in it? For He says, "They sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works:" (Against the Letters of Petilani 2:118 [A.D. 402]).

"If all men throughout the world were such as you most vainly accuse them of having been, what has the chair of the Roman church done to you, in which Peter sat, and in which Anastasius [the 39th Pope] sits today?" (Against the Letters of Petilani 2:118 [A.D. 402]).

"Among these [apostles] Peter alone almost everywhere deserved to represent the whole Church. Because of that representation of the Church, which only he bore, he deserved to hear 'I will give to you the keys of the kingdom of Heaven.'" (Sermon 295 [c. 411 A.D])

"If the very order of episcopal succession is to be considered, how much more surely, truly, and safely do we number them from Peter himself, to whom, as to one representing the whole Church, the Lord said, 'Upon this rock I will build my Church' . . . [Matt. 16:18]. Peter was succeeded by Linus, Linus by Clement, Clement by Anacletus, Anacletus by Evaristus . . . In this order of succession a Donatist bishop is not to be found " (Letters 53:1:2 [A.D. 412]).

"Some things are said which seem to relate especially to the apostle Peter, and yet are not clear in their meaning unless referred to the Church, which he is acknowledged to have represented in a figure on

account of the primacy which he bore among the disciples. Such is ‘I will give unto you the keys of the kingdom of heaven,’ and other similar passages.” (Commentary on Psalm 108 1 [A.D. 415]).

“Who is ignorant that the first of the apostles is the most blessed Peter?” (Commentary on John 56:1 [A.D. 416]).

“Carthage was also near to the countries beyond the sea, and distinguished by illustrious renown, so that it had a bishop of more than ordinary influence, who could afford to disregard even a number of enemies conspiring against him, because he saw himself united by letters of communion both to the Roman Church, in which the supremacy of an apostolic chair has always flourished.” (Letter 74, chp 3).

“For if in Peter’s case there were no sacramental symbol of the Church, the Lord would not have said to him, ‘I will give unto thee the keys of the kingdom of heaven: whatsoever thou shall loose on earth shall be loosed in heaven; and whatsoever thou shalt bind on earth shall be bound in heaven.’ If this was said only to Peter, it gives no ground of action to the Church. But if such is the case also in the Church, that what is bound on earth is bound in heaven, and what is loosed on earth is loosed in heaven,—for when the Church excommunicates, the excommunicated person is bound in heaven; when one is reconciled by the Church, the person so reconciled is loosed in heaven:—if such, then, is the case in the Church, Peter, in receiving the keys, represented the holy Church.” (Tractate 50 on the Gospel of John).

“For at that time the apostles were not yet fitted even to die for Christ, when He said to them, ‘Ye cannot follow me now,’ and when the very foremost of them, Peter, who had presumptuously declared that he was already able, met with a different experience from what he anticipated.” (Tractate 96 on the Gospel of John).

“So does the Church act in blessed hope through this troublous life; and this Church symbolized in its generality, was personified in the Apostle Peter, on account of the primacy of his apostleship.” (Tractate 124 on the Gospel of John).

“In Peter, which means Rocky, we see our attention drawn to the Rock. Now the apostle Paul says about the former people, ‘They drank from the spiritual rock that was following them; but the rock was Christ’ (1 Cor 10:4). So this disciple is called Rocky from the Rock, like a Christian is from Christ. Why have I wanted to make this little introduction? In order to suggest to you that in Peter the Church is to be understood. Christ, you see, built His Church not on a man but on Peter’s confession. What is Peter’s

confession? 'You are the Christ, the Son of the living God.' There's the rock for you, there's the foundation, there's where the Church has been built, which the gates of the underworld cannot conquer." (Sermon 229).

"[On this matter of the Pelagians] two councils have already been sent to the Apostolic See [the bishop of Rome], and from there rescripts too have come. The matter is at an end; would that the error too might be at an end!" (Sermons 131:10 [A.D. 411]).

"But that rock, Peter himself, that great mountain, when he prayed and saw that vision, was watered from above." (Exposition on Psalm 104).

"The venerable Pope Zosimus, keeping in view this deprecatory preamble, dealt with the man, puffed up as he was with the blasts of false doctrine, so as that he should condemn all the objectionable points which had been alleged against him by the deacon Paulinus, and that he should yield his assent to the rescript of the Apostolic See which had been issued by his predecessor of sacred memory.

"For although he deceived the council in Palestine, seemingly clearing himself before it, he entirely failed in imposing on the church at Rome." (On the Grace of Christ and Original Sin, 2:8,9).

"To Caelestine, my lord most blessed, and holy father venerated with all due affection, Augustine sends greetings in the Lord. First of all I congratulate you that our Lord God has, as we have heard, established you in the illustrious chair which you occupy without any division among His people... There are cases on record, in which the Apostolic See, either pronouncing judgment or confirming the judgment of others, sanctioned decisions by which persons, for certain offenses, were neither deposed from their episcopal office nor left altogether unpunished." (Letter 209).

"And when his speech [Celestius to Pope Zosimus] came to the question that was under consideration, he said: "If, indeed, questions have arisen beyond the scope of the faith, on which there might perhaps be dissensions on the part of a great number of people, in no case have I pretended to pronounce a decision on any dogma, as if I myself possessed a definite authority in the matter ; but whatever I have drawn from the source of the prophets and apostles, I have presented for the approval of your apostolic office; so that if any error has crept in among us, human beings that we are, through our ignorance, it may be corrected by your sentence." (De Peccati, Originali).

“Our forefathers gave the name `Chair' to this feast so that we might remember that the Prince of the Apostles was entrusted with the `Chair' of the episcopate ... Blessed be God, who deigned to exalt the apostle Peter over the whole Church. It is most fitting that this foundation be honoured since it is the means by which we may ascend to Heaven.” (Sermon 15 on the Saints).

“I close with a word of counsel to you who are implicated in those shocking and damnable errors, that, if you acknowledge the supreme authority of Scripture, you should recognise that authority which from the time of Christ Himself, through the ministry of His apostles, and through a regular succession of bishops in the seats of the apostles, has been preserved to our own day throughout the whole world, with a reputation known to all.” (Reply to Faustus the Manichean, 33:9).

“ "For being ignorant of God's righteousness, and wishing to establish their own, they have not submitted to the righteousness of God." My brethren, have compassion with me. When you find such men, do not hide them; have no misdirected mercy. Refute those who contradict, and those who resist bring to us. For already two councils on this question have been sent to the apostolic see ; and replies have also come from there. The cause is finished; would that the error might sometime be finished also .” (Sermon 131).

“ For men, wishing to be built upon men, said "I am of Paul-and I of Apollos, I of Cephas ", that is Peter. And others who did not wish to be built upon Peter but upon the rock "But I am of Christ". But when the apostle Paul realized that he was chosen and Christ despised, he said "Is Christ divided? Was Paul crucified for you? Were you baptized in Paul's name? ". As not in Paul, so neither in Peter, but in the name of Christ, that Peter might be built upon the rock, not the rock upon Peter. Therefore this same Peter, called blessed by the rock, bearing the figure of the Church, holding the chiefplace in the apostleship, shortly after he heard he was blessed, now heard that he was Peter, now heard that he was to be built upon the rock. . . . The apostle Paul says, "Now we who are strong should bear the burdens of the weak". When Peter says, "Thou art the Christ, the Son of the living God", he represents the strong; but when he fears and totters, and wishes that Christ should not suffer, fearing the death, and not recognizing the life, he represents the weak ones of the Church. In that one apostle then, that is Peter, in the order of the apostles first and principal, in whom the Church was figured, both kinds were to be represented, that is both the strong and the weak, because the Church is not without both.” (Sermon 76).

“ For Peter in many places in the Scriptures appears to represent the Church; especially in that place where it was said "I give to thee the keys . . . shall' be loosed in heaven". What! did Peter receive these keys, and Paul not receive? Did Peter receive and John and James not receive, and the rest of the apostles?

Or are not the keys in the Church where sins are daily remitted? But since in a figure Peter represented the Church, what was given to him singly was given to the Church.” (Sermon 149).

“As you know, the Lord Jesus chose his disciples before his passion, whom he named apostles. Among these Peter alone almost everywhere deserved to represent the whole Church. Because of that representation of the whole Church which only he bore, he deserved to hear "I will give to thee the keys of the kingdom of heaven". For these keys not one man but the unity of the Church received. Here therefore the excellence of Peter is set forth, because he represented that universality and unity of the Church, when it was said to him "I give to thee" what was given to all. For that you may know that the Church did receive the keys of the kingdom of heaven, hear elsewhere what the Lord said to all the apostles, "Receive the Holy Ghost" and forthwith "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained ". This pertains to the keys, of which it was said "Whatsoever ye shall loose on earth shall be loosed in heaven, and whatsoever ye shall bind on earth shall be bound also in heaven". But this he said to Peter, that you may know that Peter then represented the person of the whole Church. Hear what is said to him, what to all the faithful saints . . . Deservedly also, after his resurrection, the Lord commended his sheep to Peter himself to feed; for he was not the only one among the disciples who was thought worthy to feed the Lord's sheep, but when Christ speaks to one, unity is commended-and to Peter for the first time, because Peter is first among the apostles.” (Sermon 295).

“ [In my first book against Donatus] I mentioned somewhere with reference to the apostle Peter that " the Church is founded upon him as upon a rock". This meaning is also sung by many lips in the lines of blessed Ambrose, where, speaking of the domestic cock, he says : "When it crows, he, the rock of the Church, absolves from sin." But I realize that I have since frequently explained the words of our Lord : "Thou art Peter and upon this rock I will build my church", to the effect that they should be understood as referring to him whom Peter confessed when he said: "Thou art the Christ, the Son of the living God", and as meaning that Peter, having been named after this rock, figured the person of the Church, which is built upon this rock and has received the keys of the kingdom of heaven. For what was said to him was not "Thou art the rock", but "Thou art Peter". But the rock was Christ, having confessed whom (even as the whole Church confesses) Simon was named Peter. Which of these two interpretations is the more likely to be correct, let the reader choose which of these two opinions is the more probable..” (Retractations, Book I, Chapter I).

“ Just as the apostles who formed the exact number of twelve, in other words parted into four parts of three each, when all were questioned only Peter replied "Thou art the Christ, the Son of the living God ", and to him it was said " I will give to thee the keys of the kingdom of heaven", as if he alone received the power of binding and loosing : seeing then that one so spake on behalf of all, and received the gift along with all, as if personifying the unity itself; one for all because there is unity in all.” (In Joannis Euangelium) [A.D. 416]).

“But first the Lord asks what he knew, not once but a second and a third time, whether Peter loved him; and just as often he has the same reply, that he is loved, while just as often he gives Peter the same charge to feed his sheep. The threefold denial is renounced by a threefold confession, that the tongue may serve love no less than fear, and imminent death may not seem to have drawn out more from the voice than the present life. Let it be the office of love to feed the Lord's flock, if it was the signal of fear to deny the Shepherd.” (In Joannis Euangelium).

“These two states of life [the life of faith and the life of sight] were symbolized by Peter and John, each of them one; but in this life they both walked by faith, and they will both enjoy that eternal life through sight. For the whole body of the saints, therefore, inseparably belonging to the body of Christ, and for their safe pilotage through this stormy life, did Peter, the first of the apostles, receive the keys of the kingdom of heaven for binding and loosing sins. And for the same congregation of the saints did John the evangelist recline on the breast of Christ, in reference to the perfect repose in the bosom of that mysterious life to come. For it is not the former alone, but the whole Church that binds and looses sins; nor did the latter alone drink at the fountain of the Lord's breast, to utter again in preaching those truths of the Word in the beginning, God with God, and those other sublime truths, the divinity of Christ, and the Trinity and Unity of the whole Godhead, which are yet to be seen in the kingdom face to face, but meanwhile, till the Lord comes, are only to be seen in a mirror and in a riddle ; but the Lord has himself diffused this very gospel throughout the whole world, that everyone of his own may drink GOM it, according to his capacity.” (In Joannis Evangelium).

“If all men throughout the world were such as you most vainly accuse them of being, what has the chair of the Roman church done to you, in which Peter sat, and in which Anastasius sits to-day ; or the chair of the church of Jerusalem, in which James sat, and in which John sits to-day, with which we are connected in catholic unity, and from which you have severed yourselves by mad fury?” (Contra Litteras Petilian, Book 2 [A.D. 402]).

“If the lineal succession of bishops is to be considered, with how much more benefit to the Church do we reckon from Peter himself, to whom, as bearing in a figure the whole Church, the Lord said: "Upon this rock I will build my Church, and the gates of hell shall not conquer it"! For to Peter succeeded Linus, Clement, Anacletus, Evaristus, Alexander, Sixtus, Telesphorus, Iginus, Anicetus, Pius, Soter, Eleutherius, Victor, Zephyrinus, Calixtus, Urban, Pontian, Antherus, Fabian, Cornelius, Lucius, Stephen, Xystus, Dionysius, Felix, Eutychian, Gaius, Marcellinus, Marcellus, Eusebius, Miltiades, Sylvester, Mark, Julius, Liberius, Damasus, Siricius, Anastasius. In this order of succession no Donatist bishop is found. But, unexpectedly, they sent from Africa an ordained man, who, presiding over a few Africans in Rome, propagated the title of Mountain Men or Cutzupits.” (Fortunatus, Alypius, and Augustine to Generosus [A.D. 400]).

The following two excerpts give recaps of The Council of Milevis, which you will see play out later on (in the section titled “The Council of Milevis”):

“After letters had come to us from the East, discussing the case in the clearest manner, we were bound not to fail in assisting the Church’s need with such episcopal authority as we possess (*nullo modo jam qualicumque episcopali auctoritate deesse Ecclesiae debueramus*). In consequence, relations as to this matter were sent from two Councils — those of Carthage and of Milevis — to the Apostolic See, before the ecclesiastical acts by which Pelagius is said to have been acquitted had come into our hands or into Africa at all. We also wrote to Pope Innocent, of blessed memory a private letter, besides the relations of the Councils, wherein we described the case at greater length, to all of these he [Pope Innocent] answered in the manner which was the right and duty of the bishop of the Apostolic See (*Ad omnia nobis ille rescripsit eo modo quo fas erat atque oportebat Apostolicae sedis Antistitem*). All of which you may now read, if perchance none of them or not all of them have yet received you; in them you will see that, while he has preserved the moderation which was right, so that the heretic should not be condemned if he condemns his errors, yet the new and pernicious error is so restrained by ecclesiastical authority that we much wonder that there should be any still remaining who, by any error whatsoever, try to fight against the grace of God....” (Augustine, Epistle 186: Alypius and Augustine to Paulinus – Bishop of Nola near Naples. AD 417. *Patrologia Latina* 33.816).

“Refute those [Pelagians] who contradict, and those who resist bring to us. For already two councils on this question have been sent to the Apostolic see and replies have also come from there. The cause is finished; would that the error might sometime be finished also!” (Augustine, Sermon 131. Sept 23, 417. *Patrologia Latina* 38. 734).

"[On this matter of the Pelagians] two councils have already been sent to the Apostolic See [the bishop of Rome], and from there rescripts too have come. The matter is at an end; would that the error too might be at an end!" (Sermon 81).

"The new-fangled Pelagian heretics have been most justly condemned by the authority of catholic councils and of the Apostolic See. (On the Soul and its Origin).

"After a letter had reached us from the East, quite openly pushing the [Pelagian] heresy, it was now our duty not to fail the Church in any way, by any episcopal authority whatever; accordingly reports were sent on this matter from two councils, those of Carthage and Mileve, to the apostolic see. . . . We also wrote to the late Pope Innocent, in addition to the reports of the councils, a private letter, in which we dealt more fully with the same question. To all he wrote back to us in the manner that was right and proper for the pontiff of the apostolic see." (Alypius and Augustine to Paulinus [A.D. 417]).

"With crafty eloquence he, Antony, persuaded our aged primate, a most venerable man, to believe all his statements, and to commend him as altogether blameless to the venerable Pope Boniface. But why should I rehearse all the rest, seeing the same venerable old man must have reported the whole affair to your holiness? . . . He, Antony, proclaims : " Either I ought to sit in my own see, or I ought not to be a bishop."

"There are cases on record in which the apostolic see, judging, or confirming the judgement of others, [sanctioned decisions] by which persons were for offences neither deposed from their episcopal office, nor left altogether unpunished. I will not look into those very remote from our time; I shall mention recent cases. Let Priscus, a bishop of the province of Caesarea, proclaim : " Either the office of primate ought to be open to me as to others, or I ought not to remain a bishop." Let Victor, another bishop of the same province, with whom, when involved in the same penalty as Priscus, no bishop beyond his ' own diocese holds communion, let him, I say, protest: "Either I ought to have communion everywhere, or I ought not to have it in my own district." Let Lawrence, a third, bishop of the same province, speak, and in the precise words of this man exclaim : "Either I ought to sit in the chair to which have been consecrated, or I ought not to be a bishop." But who will censure these judgements, unless he supposes either that all offences should be overlooked, or that all should be punished in one way?

“Since, then, with pastoral and vigilant caution, the most blessed Pope Boniface has put in his letter about Bishop Antony the words, "if he has truthfully told us the facts", I receive now the course of events which in his pamphlet he I kept back, and also the things which were done after the letter of that man of blessed memory had been read in Africa; and in the mercy of Christ extend your aid to men imploring it more earnestly than he does from whose turbulence they desire to be freed. For either from himself, or at least from very frequent rumours, threats are held out that the courts of justice, and the public powers, and military force are to execute the decision of the apostolic see ; and so these unhappy men, being now catholic Christians, dread severer treatment from a catholic bishop, than they dreaded from the laws of catholic emperors when they were heretics. Do not permit these things to be done, I implore you by the blood of Christ, by the memory of the apostle Peter, who has warned those placed over I Christian people against violently lording it over the brethren. I commend to the gracious love of your holiness both the catholics of Fussala, my children in Christ, and also Bishop Antony, my son in Christ, for I love both. I do not blame the People of Fussala for bringing- to your ears a just complaint against me 1 for imposing on them a man whom I had not proved, and who was in age at least not yet established, by whom they have been so afflicted.” (Epistle 209, to Celestine [A.D. 423]).

“Some things are said which seem to relate especially to the apostle Peter, and yet are not clear in their meaning unless referred to the Church, which he is acknowledged to have represented in a figure, on account of the primacy which he bore among the disciples. Such is "I will give unto thee the keys of the kingdom of heaven", and other similar passages; so Judas represents those Jews who were Christ's enemies.” (Enanatio in Psalmum).

"Then he comes to Simon Peter", as if he had already washed some others, and after them had come to the chief. Who is ignorant that the first of the apostles is the most blessed Peter? But we are not therefore to understand that he came to him after others, but that he began from him.” (In Joannis Euangelium 56. [A.D. 416]).

“Carthage was also near the countries over the sea, and distinguished by illustrious renown, so that it had a bishop of more than ordinary influence, who could afford to disregard a number of conspiring enemies because he saw himself joined by letters of communion both to the Roman church, in which the primacy of an apostolic chair always nourished and to other lands from which the gospel came to Africa itself; and he was prepared to defend himself before these churches, if his enemies tried to alienate them from him. . . . It was a matter concerning colleagues who could reserve their entire case to the judgement of other colleagues, especially of apostolic churches. . . . As if it might not have been said, and most justly

said to them [the Donatists] : "Well, let us suppose that these bishops who decided the case of Caecilian at Rome were not good judges ; there still remained a plenary council of the universal Church, in which these judges themselves might be put on their defence, so that, if they were convicted of mistake, their decisions might be reversed." (Epistle 43, to Glorius, etc. [A.D. 397])

“And since the whole Christ is head and body, which truth I do not doubt that you know well, the head is our Saviour himself, who suffered under Pontius Pilate, who now, after he is risen from the dead, sits at the right hand of the Father; but his body is the Church: not this church or that, but diffused over all the world, nor that only which exists among men living, for those also belong to it who were before us and are to be after us to the end of the world. For the whole Church, made up of all the faithful, because all the faithful are members of Christ, has its head, which governs the body, situate in the heavens ; though it is separated from sight, yet it is bound by love.” (Enarratio in Psalmum [A.D. 415]).

“Cyprian speaks as follows in his letter to Quintus "For even Peter . . ." Here is a passage in which Cyprian records what we also learn in Holy Scripture, that the apostle Peter, in whom the primacy of the apostles shines with such exceeding grace, was corrected by the later apostle Paul, when he adopted a custom in the matter of circumcision at variance with the demands of truth. If it was therefore possible for Peter in some point to walk not uprightly according to the truth . . . why might not Cyprian against the rule of truth, which afterwards the whole Church held, compel heretics or schismatics to be baptized afresh? I suppose there is no slight to Cyprian in comparing him with the apostle Peter in respect of his crown of martyrdom; rather I ought to be afraid lest I am slighting Peter. Who can be ignorant that the chief apostolate is to be preferred to any episcopate? But even if the dignity of their sees differs, the glory of martyrdom is one. .

“Nor should we dare to assert any such thing, were we not supported by the unanimous authority of the whole Church, to which he, Cyprian, would without doubt have yielded, if at that time the truth of this question had been established by the investigation and decree of a general council.

“It is safe for us not to advance with any rash opinion about things which have been neither started in a local catholic council nor completed in a plenary one, but to assert, with the confidence of a fearless voice, that which, under the government of our Lord God and Saviour Jesus Christ, has been conformed by consent of the universal Church. (De Baptismo contra Donatistas, Book I. [A.D. 401]).

“[After quoting the heretical portion of Celestius' libellus he proceeds:] This his opinion Pelagius was afraid or ashamed to bring out to you; but his disciple, without any obscurity, was neither ashamed nor afraid to publish it openly before the apostolic see.. But the very merciful prelate of that see, when he saw I him carried headlong with such presumption like a madman, until he might recover, if that were possible, preferred to bind him bit by bit by question and answer, rather than to I strike him with a severe sentence, which would thrust him down that precipice over which he seemed to be already I hanging. I do not say " had fallen ", but " seemed to be hanging" ; for earlier in the same libellus he had promised before I speaking of such questions: "If by chance any error of ignorance has crept in, human as we are, it may be corrected by - your sentence.”

“So the venerable Pope Zosimus, holding to this foreword, urged the man, inflated with false doctrine, to condemn what he was accused of by the deacon Paulinus, and to give his I assent to the letters of the apostolic see which had emanated from his predecessor of holy memory. He refused to condemn what the deacon objected, but he dared not resist the letters of blessed Pope Innocent, nay, he promised " to condemn whatever that see should condemn".: Thus gently treated, as if a madman, that he might be pacified, he was still not thought fit to be released from the bonds of excommunication. But a delay of two monthsI was granted, that an answer might be received from Africa, and so an opportunity of recovery was given him by a medicinal gentleness in his sentence. For, indeed, he would be cured, if he would lay aside his obstinate vanity, and attend to what he promised, and would read those letters to which he professed to consent. But after the rescripts were duly issued from the African council of bishops, there were very good reasons why the sentence should be carried out against him, in strictest accordance with equity. . . . For though Pelagius tricked the investigation in Palestine, seeming to clear himself before it, he entirely failed in imposing on the church at Rome (where, as you are aware, he was well known), although he tried even this ; but as I said, he entirely failed. For the most blessed Pope Zosimus recollected what his exemplary predecessor had thought of these very proceedings. He considered what was felt about this man by the trusty Romans, whose faith deserved to be spoken of in the Lord, and whose resounding zeal for catholic truth against his error he saw burning harmoniously. The man had lived among them for a long while, and his opinions could not be hidden. . . .

“This being so, you of course feel that episcopal councils, and the apostolic see, and the whole Roman church, and the Roman Empire, which by God's grace has become Christian, have been most righteously moved against the authors of this wicked error, until they recover from the snares of the devil.

“For the time, indeed, Pelagius seemed to say what was agreeable to the catholic faith, but in the end he had no power to deceive that see. Indeed after the replies of the council of Africa, into which province this pestilent doctrine had stealthily made its way, without, however, spreading widely or sinking deeply, other opinions also of this man were, by the care of some faithful brethren, discovered and brought to light at Rome, where he had dwelt for a very long while, and had already engaged in sundry discourses and controversies. In order to procure the condemnation of these opinions, Pope Zosimus, as you may read, annexed them to his letter which he wrote for publication throughout the catholic world.” (De Peccato Original [A.D. 418]).

“Do you think they are therefore to be despised, because they are all of the western church, and we have mentioned no eastern bishop ? What are we to do, since they are Greeks and we are Latins? I think you ought to be satisfied with that part of the world in which the Lord willed to crown the first of his apostles with a glorious martyrdom. If you had been willing to hear blessed Innocent, the president of that church, you would then have freed your perilous youth from the Pelagian snares. For what could that holy man answer to the African councils except what from of old the apostolic see and the Roman church with the rest steadfastly holds? Yet you charge his successor with the crime of prevarication, because he would not go against the apostolic doctrine, and the sentence of his predecessor. . . . Take care how you reply to S. Innocent, who has no view on this matter except that of those men, western fathers, to whom I have introduced you, in case it is of any use. He himself sits with these too, after them in time though before them in place. . . .

“...Necessity therefore compelled that we should, at least by our assembly, crush their immodesty, and restrain their audacity. In truth your cause is anyhow finished by a competent decision of bishops in common. There is no more need of examination with you, but merely to make you acquiesce in the sentence, or to restrain your turbulence....

“...He did not go back from his predecessor, Innocent, whom you feared to name ; but you preferred Zosimus, because he first dealt leniently with Celestius, since the latter, in these your statements, said that if anything was displeasing he was prepared to correct it, and promised to consent to the letters of Innocent.” (Contra Julianum Pelagianum [A.D. 422])

Since you persist in asserting that freedom, acting rightly or wrongly, cannot perish through sheer misuse, let the blessed Pope Innocent, pontiff of the Roman church, answer. Replying on your affairs to the

episcopal councils of Africa he said, "Having experienced free will . . ." Do you see what the catholic faith does through its minister? (Opus Imperfectum contra Julianum, Book 6 [A.D. 430]).

"You [Pope Boniface] who mind not high things, however loftily you are placed, did not disdain to be a friend of the lowly, and to return ample love. . . . I have ventured to write to your blessedness about these things which are now claiming the episcopal attention to vigilance on behalf of the Lord's flock. . . .

"...Since the heretics do not cease to growl at the entrances to the Lord's fold, and on every side to tear open the approaches so as to plunder the sheep redeemed at such a price; and since the pastoral watch-tower is common to all of us who discharge the episcopal office (although you are preeminent therein on a loftier height), I do what I can in respect of my small portion of the charge, as the Lord condescends to grant me, by the aid of your prayers, to oppose their pestilent and crafty writings. These words. . . I determined to address especially to your holiness, not so much for your learning as for your examination, and, perchance anything should displease you, for your correction." (Contra duas Epistolas Pelagianorum [A.D. 420]).

"Moreover, they, the Pelagians, accuse the Roman clergy, writing, "They, driven by the fear of a command, have not blushed to be guilty of the crime of prevarication : contrary to their previous judgement, wherein, by the acts, they had assented to the catholic dogma, they later pronounced that man's nature is evil". Nay, but the Pelagians conceived a false hope that their new and horrible dogma could prevail upon the catholic minds of certain Romans, when those crafty spirits . . . were treated with more lenity than the stricter discipline of the Church required. For while so many important ecclesiastical documents were passing to and fro between the apostolic see and the African bishops . . . what sort of letter or what decree is found of the late Pope Zosimus in which he declared that we must believe that man is born without any taint of original sin? He certainly never said this ; he never wrote it at all. But since Celestius had written this in his pamphlet, merely among those matters on which he confessed he was still in doubt and desired to be instructed . . . the willingness to amend, and not the falsehood of the dogma, was approved. Therefore his pamphlet was called catholic, because if by chance in any matters a man thinks otherwise than what the truth demands, it reveals a catholic mind not to define them with the greatest accuracy, but to reject them when they are detected and pointed out. . . . This was thought to be the case with him when he replied that he consented to the letters of the late Pope Innocent, in which all doubt about this matter was removed. In order that this might be made fuller and clearer in him, matters were held up until letters should come from Africa, in which province his craftiness had somehow become more clearly known. Eventually these letters came to Rome, declaring that for slow-witted and

anxious men, it was not sufficient that he confessed his general consent to the letters of Innocent, but that he ought openly to revoke the mischievous statements which he had made in his pamphlet. For if he did not do this, many people of insufficient intelligence would be more likely to believe that those poisons of the faith in his pamphlet had been approved by the apostolic see, because it had been affirmed by that see that the pamphlet was catholic, than to believe that the poisons had been amended because of his answer that he consented to the letters of Pope Innocent. . . .

“But if, which God forbid, it had been judged in the Roman church that those dogmas of Celestius or Pelagius, condemned by Pope Innocent, should be pronounced worthy of approval, the mark of prevarication would rather have to be branded on the Roman clergy for this. To sum up, in the first place the letters of the most blessed Pope Innocent, in reply to the letters of the African bishops, have equally condemned this error which these men are trying to commend to us. Likewise his successor, the holy Pope Zosimus, never said or wrote that this dogma which these men think concerning infants is to be held. Besides, when Celestius tried to clear himself, he bound him by repeated interruptions to consent to the aforesaid letters of the apostolic see. Surely then, provided the stability of the most ancient and robust faith was maintained, whatever in the meanwhile was done more leniently with Celestius was the most merciful persuasion of correction, not the most pernicious approval of wickedness. And since afterwards Celestius and Pelagius were condemned by the repeated authority of the same priesthood, this was the proof of a severity for a while withheld, but at length of necessity carried out, not a violation of that previously known, or a new recognition of truth.

“ . . . These are the words of the venerable Bishop Innocent to the council of Carthage on this affair . . . What could be more clear or more manifest than that judgement of the apostolic see? To this Celestius professed that he assented, when, it being said to him by your holy predecessor, Zosimus, "Do you condemn all that is flung about in your name? ", he himself replied, "I condemn them in accordance with the judgement of your predecessor, Innocent ' ” (Contra dycas Epistolas Pelagianorum, Book 2 [A.D. 420]).

Paulinus the Deacon

“I beseech justice of your blessedness, Lord Zosimus, venerable Pope. The true faith is never disturbed, certainly not in the apostolic church, in which teachers of false faith are as truly punished as they are easily discovered, that they may die in the evils they have committed, unless they correct them so that in them may be that true faith which the apostles taught, and which the Roman church holds, together with

all the doctors of the catholic faith. And if . . . these also who are or will be discovered remain in their perfidy, let them be delivered to the spiritual sword to be destroyed ; just as the other leaders of heresy, long ago judged by the apostolic see, or by the fathers, were expelled from the bosom of the Catholic Church, and given over to eternal death. So let it be with Pelagius and I Celestius, who were condemned by your predecessor, the late Pope Innocent, if they reject the true faith and remain in their perverse doctrine.

“Following his sentence, your blessedness directed to Celestius these words among others, when he was heard by the apostolic see: "Do you condemn everything about the questions which are contained in the libellus of Paulinus?" And I in another place: "Are you acquainted with the letters which the apostolic see sent to the brothers and fellow bishops of the African province?" And then: "Do you condemn all that we have condemned, and hold all that we hold?" And again: "Do you condemn all that is flung about in your name?" And again: "Or those things which Paulinus exposed in his pamphlet?" And when he said that I might be proved a heretic by my accusations of himself, you, filled with the Holy Ghost, rejected his wild and quibbling words and by your apostolic authority gave a judgement by which I was declared catholic, and he might be cured if he would. "I do not want you to lead us in a circle; do you condemn all that was objected against you by Paulinus, or spread about by rumour?" To whom is this decision not sufficient? Who would reject a decision so healthy, so worthy, and so pious except one who is I astray from the faith? And he who had above confessed that I he would condemn whatever was objected against him, if you judged it to be contrary to the faith, hears the word "con- I demn", and not only does not condemn, but disputes to such great injury of the see. So now the Roman church is no longer I ignorant of the character of her plaintiff who has dared in so audacious a spirit to contradict, and not to condemn what your holiness decreed should be condemned.

“I thank God . . . that the apostolic see condemned, by the mouth of two pontiffs, the heresy of which I accused Celestius . . . he has also against him . . . Cyprian, Ambrose, Gregory, and Pope Innocent . . . at least he ought certainly to follow you, if he prefers learning the truth to teaching falsehood; he has (which is first) your blessedness, whose sentence he ought to have obeyed, when he heard you say "condemn". . . . Wherefore I pray your apostleship to receive this libellus of mine, that I may be able to give thanks to your great see, and to its most just decisions given in my favour. I write it because the subdeacon Basiliscus summoned me verbally at Carthage on 2 November, on behalf of your holiness, with acts of the apostolic see addressed to me, to be present before the apostolic see and the judgement of your holiness, to which it was suggested that I had fled. I would promise not to be absent, if the sentence had been against me and not for me. . . . Let that which could no longer be hid, but has been publicly brought to

light, be now cut off by your holiness with the spiritual sword, that the flock of the Lord, which you govern as a good shepherd with anxious care, may no longer be torn by the teeth of this wild beast.” (Libellus Zosimo oblatum contra Celestium [A.D. November 8, 417]).

St. Prosper of Aquitaine

“Rome, the seat of Saint Peter, was established at the head of the world by receiving the honor of the pastoral charge and all that arms did not give him she possesses it by the power of religion. (St. Prosper of Aquitaine, a student of St. Augustine, Poem on the ingrates, I, PL 51, 97 [c. A.D. 390-455]).

“Rome the see of Peter, which for pastoral honor was made head of the world.” (Libro de Ingratis).

“While mad error was spreading such things abroad, and misleading untutored ears with pernicious falsehoods, there was at hand, with God's encouragement, the dutiful devotion of the holy fathers, which was provided throughout the world, and which with one accord destroyed the dreadful foe with heavenly missiles. For at the same time the one Spirit thundered with the same decrees. First to hew I down the oncoming scourge was Rome, the see of Peter, which, having been made capital of the world's pastoral office, holds by religion whatever it does not hold by arms. Next, and not lingering behind, sprang forward the guardian of the eastern leaders, and, capturing the - originator of the infamous doctrine, constrained him with 2, kindly enactment to repudiate his own false teaching, unless he preferred to be separated from the body of Christ, and to be cut off from the congregation of saints,” (Carmen de Ingratis, Part 1 [A.D. 429]).

“. . . We do not have to fight against your party afresh, nor have we to begin battles against an unknown foe; the war engines of your party were smashed and fell clattering among those who were sharers, yes, and leaders of their insolence, at the time when Innocent of blessed memory struck the heads of deadly error with the apostolic sword;² when the synod of the bishops of Palestine constrained Pelagius to come out with his views, to his own undoing and that of his followers ; when Pope Zosimus³ of blessed memory added the strength or his official support to the decrees of the African councils, and armed the right hands of all prelates with the sword of Peter for the striking down of the ungodly; when Pope Boniface of saintly memory rejoiced at the catholic devotion of the most pious emperors, and made use not only of apostolic but also of imperial edicts against the enemies of God's grace; and when he also, very learned as he was, invoked nevertheless the replies of the blessed Bishop Augustine against the books of the Pelagians.

“ Moreover the pontiff Celestine of venerable memory (to whom the Lord bestowed many gifts of his grace for the protection of the Catholic Church) knew that to those who have been condemned there should be offered, not an investigation of the judgement, but only the remedy of penitence. Therefore he ordered Celestius (who demanded a hearing as if the matter had not been discussed) to be exiled from the bounds of all Italy. In this way he determined that neither the rulings of his predecessors, nor the decrees of the synods, should be revocable, so that what once had deserved to be eradicated, should never be allowed a further consideration. And with no less active care he freed the Britains from this same disease, for he shut off from that retreat of the ocean certain enemies of God's grace who were occupying the soil of their birth. And whilst he made the Roman island catholic, he made also the barbarous island Christian, by ordaining a bishop for the Scots.¹ Through this man, too, the eastern churches were purged of the twin plagues, when help was given by the apostolic sword to that most glorious defender of the catholic faith, Cyril, prelate of the city of Alexandria, for the suppression of the Nestorian impiety. In this way even the Pelagians, who were confederate in their known errors, were again laid low. . . .

“ . . . That the snares of the heretics be not perpetuated, we trust that by the protection of the Lord it will come to pass that what he worked in Innocent, Zosimus, Boniface, and Celestine, he will also work in Sixtus, and that in the guardianship of the Lord's flock, there is reserved to this shepherd the special glory of expelling hidden wolves, as they did the open ones.” (Liber contra Collatorem [A.D. 432]).

Pope St. Sixtus III

“Let us at God's bidding rejoice in a good and pleasant thing, for once again we begin as "brethren to dwell together in unity". We wish your holiness to proclaim what you write. From the outcome of this affair you have learnt I what it means to be in agreement with us. he blessed apostle Peter, in his successors, has handed down what he received. Who would be willing to separate himself from the doctrine of him whom the Master himself instructed first among the apostles? It was not hearsay or selected speech which taught him; he was trained with the others by the mouth of the teacher. He had I not to search among writings and writers; he received the I original and direct faith which can admit of no dispute, on which we must always meditate, and in which we must abide, so that following the apostles with a pure affection, we may be counted apostolical.” (Epistle 6 [Si ecclesiastici], to John, Bishop of Antioch).

Pelagius

“We acknowledge one baptism, which we assert ought to be celebrated in the same form of words for infants as for adults. If a man lapses after baptism, we believe he can be saved by penitence. We confess free will, but we say [men] always need God's help, and we condemn those who say with the Manichaeans that man cannot avoid sin, as well as those who assert with Jovinian that man cannot sin.”

“This is the faith, most blessed Pope, which we have learned in the Catholic Church, which we have ever held and hold. If we have by chance set down aught in it unskilfully or without due caution, we desire to be corrected by you, who hold both the faith and the see of Peter. If, however, this our confession is approved by the judgement of your apostolate, then whoever desires to blacken me will not prove that I am a heretic, but that he himself is unskilful or evil-minded or not a catholic.” (Libellus Fidei [A.D. 417]).

The Council of Milevis (Also known as the Council of Mileve, or the Council of Carthage)

“In insinuating these things to your Apostolic breast we have no need to say much, and heap up words about this impiety, since doubtless they will move you in such wise that you will be altogether unable to refrain from correcting them, that they may creep no further... The authors of this most pernicious heresy are said to be Pelagius and Celestius, whom, indeed, we should prefer to be cured with the Church, rather than that they should be cut off from the Church, if no necessity compels this. One of them, Celestius, is even said to have arrived at the priesthood in Asia. Your Holiness is better informed by the Council of Carthage as to what was done against him a few years back. Pelagius, as the letters of some of our brethren say, is in Jerusalem, and is said to have deceived many there. Many more, however, who have been able to examine his views more closely, are fighting him on behalf of the Catholic Faith, but especially your holy son, our brother and fellow-priest, Jerome. But we consider that with the help of the mercy of our God, whom we pray to direct your counsels and to hear your prayers, those who hold such perverse and baneful opinions will more easily yield to the authority of your Holiness, which has been taken from the authority of the Holy Scriptures (*auctoritati sanctitatis tuae, de sanctarum scripturarum auctoritate depromptae facilius... esse cessuros*), so that we may be rather rejoiced by their correction

than saddened by their destruction. But whatever they themselves may choose, your Reverence perceives that at least those many must be cared for whom they may entangle in their nets if they should not submit straightforwardly. We write this to your Holiness from the Council of Numidia, imitating our fellow bishops of the Church and province of Carthage, whom we understand to have written of this affair to the Apostolic See which your Blessedness adorns.” (In the North African Council [Numidia], which included St. Augustine, and dealt with Pelagianism, 61 Bishops wrote this letter to Pope Innocent, *Patrologia Latina* 33.763 [A.D. June, 416]).

“Of the rest of the accusations against him doubtless your beatitude will judge in the same way as the acts of the two Councils. Doubtless your kindness of heart will pardon us for having sent to your Holiness a longer letter than you might perhaps have wished. For we do not pour back our little stream for the purpose of replenishing your great fountain (*non enim riulum nostrum tuo largo fonti augendo refundimus*); but in the great temptation of these times (from which may He deliver us to whom we say, ‘and lead us not into temptation’) we wish it to be approved by you whether our stream, though small, flows from the same head of water as your abundant river, and to be consoled by your answer in the common participation of the same grace.” (Concerning Pelagius, 5 Bishops of the Council, Augustine, Aurelius, Alypius, Evodius, & Possidius, write to Pope Innocent. *Patrologia* 33.764, found in Ybarra’s “Church Fathers & Papal Infallibility”).

“We consider that by the help of the mercy of our Lord God, who deigns both to direct your counsel and to hear your prayers, those who hold such perverse and pernicious opinions will more easily yield to the authority of your holiness, drawn from the authority of Holy Scripture, so that we may be rather congratulated by their correction, than saddened by their ruin. But whatever they themselves may choose, your reverence perceives that at least those many who are deceived and entangled by them must be cared for immediately and quickly. We write this to your holiness from the council of Numidia, imitating our colleagues of the church and province of Carthage, who we understand have written on this matter to the apostolic see, which your blessedness adorns.” (St. Augustine, *Epistle to Pope Innocent I* [A.D. June 416]).

“We decree that the sentence against Pelagius and Celestius, issued by the venerable bishop Innocent, from the see of the most blessed apostle Peter, shall stand, until they shall openly and explicitly confess that the grace of God by Jesus Christ our Lord helps us not only to know, but to do what is right, in every single act ; so that, without it, we could not have, think, say, or do anything that pertains to true and holy religion.” (In Prosper, *Contra Collatorern*, To Pope Zosimus).

“We had come according to custom to the church of Carthage, and a synod was held for various affairs, when our fellow presbyter, Orosius, gave us letters from our holy brothers and fellow priests, Heros and Lazarus, which we enclose. These having been read, we perceived that Pelagius and Celestius were accused of being authors of a wicked error, which must be anathematized by all of us. And so we asked that all that had been done with regard to Celestius here in Carthage about five years ago should be gone through. This having been read, as your holiness can perceive from the acts which we append, although the decision was clear by which so great a wound was shown to have been cut away from the Church by an episcopal judgement, yet we thought good, by a common deliberation, that the authors of this persuasion (although it was said that this Celestius had arrived since then at the priesthood), unless they openly anathematized these things, should themselves be anathematized in order that, if their own salvation cannot, at least that of those who have been or may be deceived by them may be procured, when they know the sentence against them. This act, lord brother, we thought right to intimate to your holy charity, in order that to the statutes of our mediocrity might be added the authority of the apostolic see to protect the safety of many, and to correct the perversity of some.” (To Pope Innocent, preserved in Augustine’s 175th Epistle [A.D. 416]).

“Whoever, having been excommunicated in Africa, creeps into communion overseas, shall be cast out of the clergy. The matter was brought to a head by the case of Apiarius, which I lasted into the time of three Popes. Apiarius was an African priest who for some offence was excommunicated by Urban, bishop of Sicca, and thereupon went to Rome, where he appealed to Pope Zosimus, at the same time accusing Urban of gross evil. This took place before , and according to Hefele one of the canons I of the council on that date was passed probably as a protest against the action of Apiarius.” (Canon 2, African Code 105) [A.D. 407]).

“For this end, we beg your reverence to be pleased to write in person to the pontiffs of those parts, namely of Antioch, Alexandria, and Constantinople, and to any others also if it shall please your holiness, that thence there may come to us the same canons decreed by the fathers at the city of Nicaea, and thus you will confer, by the help of the Lord, a great benefit upon all the churches of the West. For who can doubt that the copies of the Nicene council gathered in the Greek empire are most accurate, which though collected from so diverse and such noble Greek churches are found to agree when compared? Until this is done, the rules laid down in the aforesaid commonitory, about the appeals of bishops to the Apiarius and Antony, and about the conclusion of the cases of clerics by the bishops of their own provinces, we

undertake to observe until the proof arrives, and we trust, God willing, that your blessedness will help us in this.” (To Pope Boniface, Quoniam Domino placuit [A.D. 419]).

Celestius

“If indeed any questions have arisen beyond the faith, on which there might be much dissension, I have not passed judgement as the originator of any dogma, as if I had definite authority for this ; but whatever I have derived from the fountain of the apostles and prophets, I have offered for approval to the judgement of your apostolate; so that if by chance any error of ignorance has crept in, human as we are, it may be corrected by your sentence.” (Writing to the Pope, Libellus. Preserved in Augustine’s De Pecc.)

Pope St. Innocent I

“In seeking the things of God . . . you have acknowledged that judgment is to be referred to us [the pope], and have shown that you know that is owed to the Apostolic See [Rome], if all of us placed in this position are to desire to follow the apostle himself [Peter] from whom the episcopate itself and the total authority of this name have emerged.” (Letters 29:1 [A.D. 408]).

“God keep this from the Catholic discipline of the Roman Church... Care shall certainly not be lacking, on my part, to guard the faith of the Gospel among my people, and as far as I can, to communicate by letter with the parts of my body throughout the various regions of the earth, lest any profane interpretation begin to creep in.”

“In making inquiry with respect to those things that should be treated with all solicitude by bishops, and especially by a true and just and Catholic Council, by preserving, as you have done, the example of ancient tradition, and by being mindful of ecclesiastical discipline, you have truly strengthened the vigor of our Faith, no less now in consulting us than before in passing sentence. For you decided that it was proper to refer to our judgement, knowing what is due to the Apostolic See, since all we who are set in this place, desire to follow the Apostle (Peter) from whom the very episcopate and whole authority of this name is derived. Following in his steps, we know how to condemn the evil and to approve the good. So also, you have by your sacerdotal office 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 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 incorrupt head), should receive what they ought to enjoin, whom they ought to wash, and whom that water, worthy of pure bodies, should avoid as defiled with uncleanable filth. I congratulate you, therefore, dearest brethren, that you have directed letters to us by our brother and fellow-bishop Julius, and that, while caring for the Churches which you rule, you also show your solicitude for the well-being of all, and that you ask for a decree that shall profit all the Churches of the world at once; so that the Church being established in her rules and confirmed by this decree of just pronouncement against such errors, may be unable to fear those men, etc.” (Epistle 29, to the Council of Carthage, also called the Council of Milevis [A.D. 417]).

“We know how to condemn evils just as well as we know how to approve what is laudable”, and that other churches however remote did not regard any matter as final until it was reviewed and confirmed “by the total authority of this [Church].” (Epistle 29, to the Council of Carthage).

“If cases of greater importance are to be heard [at a council], they are, as the synod decrees and as happy custom requires, after episcopal judgment, to be referred to the Apostolic See...

“In seeking the things of God . . . following the examples of ancient tradition . . . you have strengthened . . . the vigor of your religion with true reason, for you have acknowledged that judgment is to be referred to us, and have shown that you know what is owed to the Apostolic See, if all of us placed in this position are to desire to follow the apostle himself [Peter] from whom the episcopate itself and the total authority of this name have emerged. Following him, we know how to condemn evils just as well as we know how to approve what is laudable. Or rather, guarding with your priestly office what the Fathers instituted, you did not regard what they had decided, not by human but by divine judgments, as something to be trampled on. They did not regard anything as finished, even though it was the concern of distant and remote provinces, until it had come to the notice of this See [Rome], so that what was a just pronouncement might be confirmed by the authority of this See, and thence other churches—just as all waters proceed from their own natal source and, through the various regions of the whole world, remain pure liquids of an incorrupted head, might take up what they ought to teach, whom they ought to wash, whom the water worthy of clean bodies would shun as being soiled with a filth incapable of being cleansed.” . . .” (ibid., 29:1). (Letters 2 [A.D. 408]).

“Who does not know or observe that it [the church order] was delivered by Peter the chief of the apostles to the Roman church, and is kept until now, and ought to be retained by all, and that nothing ought to be imposed or introduced which has no authority, or seems to derive its precedents elsewhere?- especially since it is clear that in all Italy, the Gauls, Spain, Africa, Sicily and the adjacent islands, no one formed these churches except those whom the venerable apostle Peter or his successors made priests. Or let them discover that any other apostle be found to have been or to have taught in these provinces. If not, they ought to follow that which the Roman church keeps, from which they undoubtedly received them first; but while they are keen on foreign statements, they seem to neglect the head of their institution.” (Epistle 25, to Decentius, bishop of Eugubium, Si instituta).

“In inquiring about those things which should be handled with all care by priests, and especially by a true, just, and catholic council, by preserving, as you have done, the example of ancient tradition, and by being mindful of the discipline of the Church, you have truly strengthened the vigour of our religion, no less now in consulting, than before in passing sentence. For you decided that it was proper to refer to our judgement, knowing what is due to the apostolic see, since all we who are set in this place desire to follow the very apostle from whom the very episcopate and whole authority of this name has emerged; Moving whom, we know how to condemn the evil and to approve the good. So also, you have by your priestly office preserved the institutions of the fathers, and have not spurned that which they decreed by a sentence not human but divine, that whatever is done, even though it be in distant provinces, should not be ended until it comes to the knowledge of this see, that by its authority the whole just pronouncement should be strengthened, and that from there the other churches (like waters proceeding from their natal sources and flowing through the different regions of the world, the pure streams of an uncorrupt head) should take up what they ought to enjoin, whom they ought to wash, and whom that water, worthy of pure bodies, should avoid as defiled with uncleansable filth. I congratulate you, therefore, dearest brothers, that you have directed a letter to us by our brother and fellow bishop Julius, and that while caring for the churches which you rule, you also show your concern for the advantage of all, and that you ask for a decision which may benefit all the churches of the world together; so that the Church, being established in her rules, and confirmed in this decree of just proclamation against such errors, may be unable to tolerate those men. (Epistle 29, to the Council of Carthage, In requirendis).

“It is therefore with due care and fitness that you consult the secrets of the apostolic office (that office, I mean, to which belongs, besides those things that are outside, the care of all the churches) as to what opinion should be held on doubtful matters, following the form of the ancient rule which, you and I know, has ever been kept in the whole world. But this I pass by, because I am sure your prudence is aware of it :

for how could you by your actions have confirmed it, unless you knew that answers to questions always flow through all provinces from the apostolic spring? Especially as often as questions of faith are to be ventilated, I think all our brothers and fellow bishops ought to refer to none but Peter, that is to the author of their name and office, even as your affection has now referred [to us], a matter which may benefit all churches in common throughout the whole world. For they must needs be more cautious when they see the inventors of these evils, on the report of two synods, cut off by the decree of our sentence from ecclesiastical communion. Therefore your charity will do a double good; for you will obtain the grace of having observed the canons, and the whole world will share your benefit.' For who among Catholics will I will choose any longer to hold conversation with Christ's enemies?

“We declare that Pelagius and Celestius, that is the inventors of new doctrines which, as the apostle said, are wont to produce no edification, but rather utterly empty questionings, should by the authority of apostolic vigour be deprived of ecclesiastical communion, until they recover from the snares of the devil, by whom they are held prisoners according to their own choice; and that meanwhile they should not be received within the Lord's fold, because, following the course of a crooked way, they have themselves chosen to desert.’ (Epistle 30, to the Council of Mileve).

Julian of Eclanum

“We have written and sent this to your holiness, as it appears to us according to the Catholic rule. If you think we ought to hold otherwise, write us a reply. But if it is impossible to contradict us, and yet some wish to stir up scandal against us, we declare to your holiness that we appeal to a plenary council. But one thing we particularly urge on your holiness, namely that you should not regard it as done as a criticism of yourself that through fear of God we dare not sign a condemnation of men in their absence, because we have learnt from the Scriptures that the human will ought not to be put before the commands of God.” (A Leader of the Pelagians, *Libellus Fidei*, letter to Pope Zosimus [A.D. 418]).

Pope St. Zosimus

“Although the tradition of the Fathers has assigned so great an authority to the Apostolic See, that no one may venture to call in question its judgment, and has maintained this always by its canons and rules, and though ecclesiastical discipline, as shown in the current of its laws, pays the reverence which it owes to the name of Peter, from whom likewise itself descends, for canonical antiquity, by the judgment of all,

hath willed the power of this Apostle to be so great, from the very promise of Christ our God, that he can loose what is bound, and bind what is loosed; and an equal power is given to those who enjoy, with his consent, the inheritance of his see; for he has a care as well for all churches, especially for this, where he sat: nor does he permit any blast to shake a privilege or a sentence to which he has given the form and immovable foundation of his own name, and which, without danger to themselves, none may rashly attack: Peter then, being a head of such authority, and the zeal of all our ancestors having further confirmed this, so that the Roman church is established by all human as well as divine laws and discipline – whose place you are not ignorant that we rule and hold the power of his name – rather, most dear brethren, you know it, and as bishops are bound to know it; such then, I say, being our authority, that no one can question our sentence, we have done nothing which we have not of our own accord referred in our letters to your knowledge, , giving this much to our brotherhood, that by consulting together, not because we did not know what ought to be done, or might do something which might displease you as contrary to the good of the Church, but we desired to treat together with you of a man who, as you wrote, was accused before you, and who came to our see asserting his innocence, not refusing judgement from the former appeal; of his own accord calling for his accusers, and condemning the crimes of which he was falsely accused by rumour. We thought, in fact we know, that his entire petition was explained in the earlier letter which we sent you, and we believed that we had sufficiently replied to those you wrote in answer.

“But we have unfolded the whole roll of your letter which was sent by Subdeacon Marcellinus. You have understood the entire text of our letter as if we had believed Celestius in everything, and had given our assent, so to speak, to every syllable without discussing his words. Matters which need a long treatment are never rashly postponed, nor without great deliberation must anything be decided on which a final judgement has to be given. So let your brotherhood know that we have changed nothing since we wrote to you, or you wrote to us; but we have left all as it was before, when we informed your holiness of the matter in our letter, in order that the supplication you sent to us might be granted.” (Epistle 12, *Quamvis Patrum traditio*, to Aurelius and the African bishops at the synod of Carthage, the Council of Milevis, dealing with Pelagianism [A.D. March 21, 418]).

“Great matters demand a great weight of examination, that the level of judgement be not less than the matters dealt with. In addition there is the authority of the apostolic see, to which the decrees of the fathers ordained a particular reverence in honour of S. Peter. We must therefore pray, and pray without ceasing, that by the continued grace and unceasing help of God, from this fountain the peace of the faith and of catholic brotherhood may be sent unclouded into the whole world.

“The priest Celestius came to us for examination, asking to be acquitted of those charges on which he had been wrongfully accused to the apostolic see. And although we were distracted by a great weight of ecclesiastical business, we put it all on one side, so that you would not have to wait for information, and we sat for the examination in the basilica of S. Clement, who was imbued with the learning of the blessed apostle Peter.

“We discussed all that had been done before, as you will learn from the acts attached to this letter. Celestius being admitted, we caused to be recited the pamphlet which he had handed in, and not content with this, we repeatedly inquired of him whether he spoke from his heart or with his lips the things which he had written.

“In the present case we have decided nothing hurriedly or immaturely, but we make known to your holinesses our examination upon the unfettered faith of Celestius. The earlier libellus, written by him in Africa, ought to be evidence in his favour against those who boast on unexamined rumours. Wherefore within two months either let those come forward who can show that he now believes otherwise than the contents of his pamphlets and confession, or let your holinesses recognize nothing of doubt to be remaining in that which he henceforward openly and manifestly professes. I have therefore admonished Celestius himself, and other priests present at the time from various places, that these little snares of questions and silly contests, which do not build, but destroy, spring from that contagious curiosity which there is when each man abuses his natural capacity.” (Epistle 2, to Aurelius and the African Bishops, *Magnum Pondus*).

Pope St. Boniface I

“...there is to be no review of our judgment. In fact, it has never been licit to deliberate again on that which has once been decided by the Apostolic See.” [Pope Saint Boniface I, Letter to the Bishop of Thessalonica, Rufus, Denzinger [A.D. 422]]

“No one has ever boldly raised his hands against the Apostolic Eminence, from whose judgment it is not permissible to dissent; no one has rebelled against this, who did not wish judgment to be passed upon him.” (Pope Boniface I, Letter “*Manet Beatum*” to Rufus and the Other Bishops in Macedonia; Denzinger n. 235 [A.D. March 11, 422]).

"...It is clear that this Roman Church is to all churches throughout the world as the head is to the members, and that whoever separates himself from it becomes an exile from the Christian religion, since he ceases to belong to its fellowship." (Epistle 14).

"As you yourself have indicated in your letters, the blessed apostle Peter looks upon you with his eyes, considering how you carry out the office of the supreme ruler. Nor can he be very far from you, who has been established as the perpetual pastor of the sheep of the Lord, or fail to care for a church no matter where it be located, he in whom we read that the foundation of the Universal Church has been place...

"The blessed apostle Peter, to whom the citadel of the priesthood was entrusted by the voice of the Lord, is lifted with immense satisfaction whenever he sees that the honor granted him by the Lord is guarded by men of unblemished peace. What greater joy could he have, than to see that the rights pertaining to the authority he has received are preserved in their integrity? For any consultation sent by various parties, on whatever matter, that seeks the arcanum of that See which has evidently been established on a spiritual rock, truly requires an immovable foundation." (Pope Boniface writing to Rufus of Thessalonica).

"The institution of the universal Church at its birth took its beginning from the office of Blessed Peter, in whose person its government and summit consists. For from his fountain the stream of ecclesiastical discipline flowed forth into all the Churches, as the culture of religion progressively advanced. The precepts of the Council of Nicea bear witness to nothing else: so that it did not dare to appoint anything over him, seeing that nothing could possibly be conferred above his office: moreover, it knew that everything had been granted to him by the word of the Lord. Certain, therefore, is it that this [Roman] Church is to the Churches spread throughout the world, as it were, the head of its own members, from which whoever cuts himself off is expelled from the Christian religion, inasmuch as he has ceased to be within the one structure." (Epistle 14, to the bishops of Thessaly [Greece]).

"The care of the universal Church, laid upon him, attends to the blessed Apostle Peter, by the Lord's decree; which indeed, by the witness of the gospel, he knows to be founded on himself; nor can his honor ever be free from anxieties, since it is certain that the supreme authority (summam rerum) depends on his deliberation. Which things carry my mind even to the regions of the East, which by the force of our solicitude we in a manner behold...As the occasion needs it, we must prove by instances that the greatest Eastern churches, in important matters, which required greater discussion, have always consulted the Roman see, and, as often as need arose, asked its help."

“The watchful care over the universal Church confided to Peter abides with him by reason of the Lord’s statement; for he knows on the testimony of the Gospel [Matt. 16:18] that the Church was founded on him. His office can never be free from cares, since it is certain that all things depend on his deliberation. These considerations turn your mind to the regions of the Orient, which we behold in a way with genuine solicitude. Far be it from the priests of the Lord, that anyone of them fall into the offense of making the decrease of our elders foreign to him, by attempting something in the way of a novel and unlawful usurpation, realizing that he thus makes him a rival, in whom our Christ has placed the highest power of the priesthood, and whoever rises to reproach him cannot be an inhabitant of the heavenly regions. “To you,” He said, “I shall give the keys of the kingdom of heaven” [Matt. 16:19] into which no one shall enter without the favor of the door-keeper. He said: “Thou art Peter, and upon this rock I shall build my church” [Matt. 11:29]. Whoever, therefore, desires before God to be judged worthy of the dignity of the priesthood, since one reaches God with the support of Peter, on whom, as we have said above, it is certain that the Church was founded, [should] be “meek and humble of heart” [Matt. 11:29], lest as a contumacious disciple of him, whose pride he has imitated, he undergo the punishment of the teachers.”

“Since the circumstances demand, examine if you please, the decrees of the canons; you will find what church ranks second after the church at Rome, or what is third. In these [decrees] there appears a distinct order, so that the pontiffs of the other churches recognize that they nevertheless are under one church and share the same priesthood, and to whom they, preserving charity, should be subject because of ecclesiastical discipline. Indeed this teaching of the canons have persisted from antiquity, and continues even at the present time, through the grace of Christ. No one has ever boldly raised his hands in opposition to the apostolic supremacy, from whose judgment there may be no withdrawal; no one in this has been rebellious, except him who wished judgment to be passed on himself. The above mentioned great churches preserve their authority through the canons: the churches of Alexandria and of Antioch [cf. n. 163, 436], having the knowledge of ecclesiastical law. They preserve, I say, the statues of our elders in all things rendering and receiving an interchange of that grace which they know that they owe to us in the Lord who is our peace. But since the situation demands it, it must be shown by documents that the greatest churches of the Orient in important affairs, in which there was need of greater inquiry, have always consulted the See of Rome, and, as often as experience demanded, asked for its help. Athanasius of holy memory and Peter, priests of the church of Alexandria, sought the aid of this See. When the Church of Antioch was afflicted during a very long period, with the result that conferences because of this were often held, it is clear that the Apostolic See was consulted, first under Meletius and later under Flavianus. According to its authority, after the many things which were accomplished by our church, no one doubts that Flavianus received the grace of communion, which he would have lacked forever if his writing had

not gone forth hence upon this basis. The emperor Theodosius of most holy kindly memory, thinking that the ordination of Nectarius did not possess stability, since it did not take place in our way, sending from his presence members of his court together with bishops, demanded that it be performed in this case by the Roman See, and that they direct it in the regular way, so as to strengthen the priesthood. A short time ago, that is under my predecessor of happy memory, Innocent, the Pontiff of the Oriental, grieving that they were separated from the communion of blessed Peter, through envoys asked for peace, as your charity remembered. And at this time the Apostolic See without difficulty granted all, obeying the Master who says: "And to whom you have pardoned anything, I also. For what I have pardoned, if I have pardoned anything, for your sakes have I done it in the person of Christ. That we be not overreached by Satan. For we are not ignorant of his devices [II Cor. 2:10]", that is who rejoices at dissension. Since then, most beloved Brethern, I think that the examples which we have given suffice to prove the truth, although more are retained in your own minds without harm to our brotherhood we wish to meet your assembly, as you see by this letter which has been directed by Us through Severus, a notary of the Apostolic See, most acceptable to Our heart, chosen from Our Circle. Thus in agreement, as befits brothers, let not anyone wishing to endure in our communion bring up again for discussion the name of our brother and fellow priest, Bishop Perigenas [of Corinth], who sacerdotal office the Apostle Peter has already confirmed at the suggestion of the Holy Spirit, leaving no question about this for future, and let there be no objection to this, since he was appointed by us during the space of that time in which the office was vacant..." (St. Pope Boniface I, from the letter, *Manet beatum*, to Rufus and the other Bishops through out Macedonia [March 11, 422]).

"We in particular are under obligation to be responsible for all, to whom Christ assigned the duty of universal stewardship in the holy Apostle Peter, when He gave him the keys of opening and closing, and discriminated among His apostles, not so one should be inferior to another but that He should be the first. Law should govern us, not we the law; if we are to uphold canonical principles, let us be obedient to the canons ourselves" (Epistle 3, *Regesta Pontificum Romanorum*, 29).

"the Roman Church is with certainty for all the Churches of the whole world as the head of its members ...[by] the title of honor of the blessed Peter, in which consists his government and coronation." (To the Bishops of Thessaly).

"To the synod which is said to be due to meet illegally at Corinth about the case of our brother and fellow bishop, Apiarius and Antony Perigenes, whose state, we wrote, can in no way whatever be disturbed, we have dispatched such a writing, that the brethren one and all may understand, first that they ought not to

have met in council without your knowledge ; secondly that there is to be no revision of our decision. For it has neuer been lawful to reconsider what has once been settled by the apostolic see. In this document, as was fitting, we upheld the deference due to your holiness, as your grace will learn on reading it.” (Epistle 13, Retro majoribu, to Rufus, Bishop of Thessalonica).

“The universal ordering of the Church at its birth took its origin from the office of blessed Peter, in which is found both its directing power and its supreme authority. From him as from a source, at the time when our religion was in the stage of growth, all churches received their common order. This much is shown by the injunctions of the council of Nicaea, since it did not venture to make a decree in his regard, recognizing that nothing could be added to his dignity : in fact it knew that all had been assigned to him by the word of the Lord. So it is clear that this church is to all churches throughout the world as the head is to the members, and that whoever separates himself from it becomes an exile from the Christian religion, since he ceases to belong to its fellowship.” (Epistle 14, Institutio uniuersalis, to the Bishops of Thessaly).

“Since the occasion demands it, if you will please examine Canon Law,' you will find what is the second see after the Roman church and what is the third. This group [of sees] has been canonically set apart, so that the bishops of other churches, though sharing one and the same episcopal status, may realize that there are those to whom they ought to be obedient in a bond of love for the sake of ecclesiastical discipline. . . . None has ever been so rash as to oppose the apostolic primacy, the judgement of which may not be revised; none rebels against it, unless he would be judged in his turn.” (Epistle 15, Manet beatum, to Rufus and the other Bishops of Macedonia).

Possidius

“Augustine strove for nearly ten years, writing and publishing books, and frequently speaking about the Pelagian errors. And since these heretics were trying to bring the apostolic see round to their view, African councils of holy bishops also did their best to persuade the holy Pope of the city (first the venerable Innocent, and afterwards his successor, Zosimus) that this heresy was to be abhorred and condemned by catholic faith. And these bishops of so great a see successively branded them, and cut them off from the members of the Church, giving letters to the African churches in the West, and to the churches of the East, and declared that they were to be anathematized and avoided by all catholics. The judgement pronounced upon them by the Catholic Church of God was heard and followed also by the most pious emperor Honorius, who condemned them by his laws, and ordered them to be treated as

heretics. Wherefore many of them have returned to the bosom of holy Mother Church, whence they had wandered, and are yet returning, as the truth of the right faith becomes known against this detestable error.” (Vita Augustini, On Augustine and The Council of Milevis [A.D. 437]).

Marius Mercator

"(The tractoria) was sent to Constantinople and throughout the world, and was strengthened (roborata) by the subscriptions of the Holy Fathers. Julian and his accomplices refusing to sign it, and to consent (consentaneos se facere) to those Fathers, were deposed not only by imperial laws, but also by ecclesiastical decrees, and banished from all Italy. Many of them came to their senses, and being corrected of their errors, returned as supplicants to the Apostolic See, and being accepted, received back their sees." (Commonit vi,10 and ib PL 48 p. 107 [early to mid 5th century]).

St. Cyril of Alexandria

“...by the words ‘on this rock I shall build my church’, Christ makes Peter its Pastor, literally he places Peter over it as shepherd [ποιμένα].” (Commentary on Matthew).

“They (the Apostles) strove to learn through one, that preeminent one, Peter.” (Cyril, Ib. 1. ix. p. 736).

“He suffers him no longer to be called Simon, exercising authority and rule over him already having become His own. By a title suitable to the thing, He changed his name into Peter, from the word ‘petra’ (rock); for on him He was afterwards to found His Church.” (Cyril, T. iv. Comm. in Joan., p. 131 [c. A.D. 424]).

“If Peter himself, that prince of the holy disciples, was, upon an occasion, scandalized, so as suddenly to exclaim, ‘Lord, be it far from Thee,’ what wonder that the tender mind of woman should be carried away?” (Cyril, Ibid, p. 1064 [c. A.D. 424]).

“That the Spirit is God we shall also learn hence. That the prince of the Apostles, to whom ‘flesh and blood,’ as the Savior says, ‘did not reveal’ the Divine mystery, says to Ananias, ‘Why hath Satan tempted thy heart’.” (Cyril, T. v. Par. 1. Thesaur. p. 340 [c. A.D. 424]).

“Besides all these, let there come forward that leader of the holy disciples, Peter, who, when the Lord, on a certain occasion, asked him, ‘Whom do men say that the Son of man is?’ instantly cried out, ‘Thou art the Christ, the Son of the living God.’” (Cyril, T. v. P.2, Hom. viii. De Fest. Pasch. p. 105 [c. A.D. 424])

“‘If I wash thee not, thou shalt have no part with me.’ When the Coryphaeus (Peter) had heard these words, he began to change.” (Cyril, Ib. Hom. [c. A.D. 424]).

“He (Christ) promises to found the Church, assigning immovableness to it, as He is the Lord of strength, and over this He sets Peter as shepherd.” (Cyril, Comm. on Matt., ad loc. [c. A.D. 424]).

“Therefore, when the Lord had hinted at the disciple’s denial in the words that He used, ‘I have prayed for thee that thy faith not fail,’ He at once introduced a word of consolation, and said (to Peter): ‘And do thou, when once thou art converted, strengthen thy brethren.’ That is, ‘Be thou a support and a teacher of those who through faith come to me.’ Again, marvel also at the insight of that saying and at the completeness of the Divine gentleness of spirit. For so that He should not reduce the disciple to despair at the thought that after his denial he would have to be debarred from the glorious distinction of being an Apostle, He fills him with good hope, that he will attain the good things promised. ...O loving kindness! The sin was not yet committed, and He already extends His pardon and sets him (Peter) again in his Apostolic office.” (Cyril Comm. on Luke’s Gospel [c. A.D. 424]).

“For the wondrous Peter, overcome by uncontrollable fear, denied the Lord three times. Christ heals the error done, and demands in various ways the threefold confession ... For although all the holy disciples fled, ...still Peter’s fault in the threefold denial was in addition, special and peculiar to himself. Therefore, by the threefold confession of blessed Peter, the fault of the triple denial was done away. Further, by the Lord’s saying, Feed my lambs, we must understand a renewal as it were of the Apostleship already given to him, washing away the intervening disgrace of his fall, and the littleness of human infirmity.” (Cyril, Comm. on John’s Gospel [c. A.D. 424]).

“They (the Apostles) strove to learn through one, that preeminent one, Peter.”(Cyril, Ib. 1. ix. p. 736 [c. A.D. 424]).

“And even blessed Peter, though set over the holy disciples, says ‘Lord, be it far from Thee, this shall be done to Thee.’” (Cyril, Ibid. 924 [c. A.D. 424]).

“This bold man (Julian), besides all this, cavils at Peter, the chosen one of the holy Apostles.” (Cyril, T. vi.l. ix. Contr. Julian. p. 325 [c. A.D. 424]).

“He [Jesus] suffers him to be no longer called Simon... He changed his name into Peter, from the word *petra* (rock); for on him He was afterwards to found His Church.” (Commentary on John).

“Or to show that men being as nought, (as regards human nature, and the proneness of our minds to fall,) it is not meet that they should wish to be above their brethren. Therefore passing by all the others, He comes to Peter, who was the chief of them, saying, But I have prayed for you, that your faith fail not.”

“According to this promise of the Lord, the Apostolic Church of Peter remains pure and spotless from all leading into error, or heretical fraud, above all Heads and Bishops, and Primates of Churches and people, with its own Pontiffs, with most abundant faith, and the authority of Peter. And while other Churches have to blush for the error of some of their members, this [Apostolic Church of Peter] reigns alone, immovably established, enforcing silence, and stopping the mouths of all heretics; and we, from the necessity of salvation, not drunken with the wine of pride, confess, together with it, the formula of truth and of the holy apostolic tradition.” [Pseudo-Cyril, *Catena Aurea* of St. Thomas on Mt 16:18].

“No marvel if a woman fell into such an error, when even Peter himself, the elect of the holy disciples, was once offended when Christ plainly told him that he would be betrayed.” (Commentary on John's Gospel, Book 12, On John 19:25).

“The divine Word pronounced Peter, the chosen one of the holy apostles, to be blessed. For when, in the parts of Caesarea called Philippi, the Saviour asked "Who do men say that the Son of man is?" . . . he cried out saying " Thou art the Christ, the Son of the living God", and speedily received the reward of his true conception about him, Christ saying "Blessed art thou . . . ", calling, I imagine, nothing else the rock, in allusion to his name, but the immovable and stable faith of the disciple on which the Church of Christ is founded and fixed without danger of falling.” (On the Holy Trinity, Dialogue 4).

“Therefore, passing over the other disciples, he comes to the leader himself, and he says " Often Satan wished that he might sift you as wheat", for proof and trial. For it is Satan's way to attack those of good repute. . . . Therefore when the Lord had hinted at the disciple's denial in the words that he used, "I have prayed for thee that thy faith fail not", he at once introduced a word of consolation, and said: "And do thou,

when once thou art converted, strengthen thy brethren." That is, "Be thou a support and a teacher of those who through* faith come to me ". Again, marvel also at the insight of that saying and at the completeness of the divine gentleness of spirit. For so that he should not reduce the disciple to despair at the thought that after his denial he would have to be debarred from the glorious distinction of being an apostle, he fills him with a good hope, that he will attain the good things promised. In fact he says "And when thou art converted, strengthen thy brethren ". loving kindness! The sin was not yet committed, and he already extends his pardon and sets him again in his apostolic office." (Commentary on Luke's Gospel).

“Through the mystical communion of his own body, which is one, he blesses those who believe in him, and he makes us one body with himself and with each other. For who shall divide and eject from a natural union with one another those who through the one holy body are bound up into oneness with Christ? For if "we all partake of the one bread ", we are all made one body. For Christ cannot be divided; therefore the Church is also called " the body of Christ ", and we too are " members in particular ", according to the mind of Paul. For we all, being joined to the one Christ through the holy body (in which we have received in our own bodies him, the one and indivisible), owe our membership more to him than to ourselves. And that while the Saviour is accounted the head, the Church is called the rest of the body, as members joined together, Paul will show by the words : [Eph. 4. 14-16].” (Commentary on John's Gospel, Book 2).

“If anyone brings you a letter purporting to have been written by Philip, most reverend presbyter of the Roman church, and reading just as if the most holy bishop Sixtus had resented the deposition of Nestorius, and had helped him, do not believe it. For he [Sixtus] wrote in harmony with the holy synod, and confirmed all its acts, and is in agreement with us.” (Epistle 40, to Acacius of Melitene [A.D. 434]).

“Take notice then that in conjunction with the holy synod which was assembled in great Rome, under the presidency of our most pious and religious brother and fellow minister, Bishop Celestine, we conjure and counsel you, in this third letter also, to abstain from these mischievous and perverse doctrines, which I you both hold and teach, and to adopt in place of them the orthodox faith delivered to the churches from the beginning 1, by the holy apostles and evangelists, who were both eye1 witnesses and ministers of the word. And unless you do this by the time prescribed in the letter of our aforementioned most 1 pious and religious brother and fellow minister, Celestine, bishop of the church of the Romans, know that you have i neither part nor lot with us, nor place nor account among the priests and bishops of God.” (Third Letter to Nestorius, Cum Salvator [A.D. November 430]).

“Cyril sends greetings in the Lord to the most holy and beloved-of-God, the father Celestine. I . . . It would be more agreeable if we could keep silence, but God demands of us vigilance, and ancient church custom requires me to inform your holiness. . . . I have hitherto observed a profound silence, and have written neither to you nor to any other fellow priest on him who now is in Constantinople and governs the church there, because haste in such a case is a fault; but now that the evil has come to a climax, I feel bound to speak and explain all that has occurred. . . . The people now refuse to assemble at church with him [Nestorius], except a few light-headed ones, and those who take the opportunity to flatter him. Almost all the monasteries along with their archimandrites and many of the senate have stopped going to church for fear of receiving injury to their faith. . . . Your holiness is also to know that we have all the oriental bishops with us; all are shocked and grieved, especially the bishops of Macedonia. . . . I was unwilling openly to sever communion with him until I had laid these facts before you. Deign therefore to decide what seems right, whether we ought to communicate at all with him, or to tell him plainly that no one communicates with a person who holds and teaches what he does. Further the purpose of your holiness ought to be made known by letter to the most religious and Cod-loving bishops of Macedonia, and to all the bishops of the East, for we shall then give them, according to their desire, the opportunity of standing together in unity of soul and mind, and lead them to contend earnestly for the orthodox faith which is being attacked. With reference to the matter in hand, our fathers, who have said that the Holy Virgin is Mother of God, are involved in the condemnation, along with us who are here to-day. For although he did not like to do this with his own lips, yet by sitting and listening to another, namely Dorotheus, he has encouraged him to do it, for immediately on leaving the throne, he communicated him at the holy mysteries. And that your holiness may be well informed about his opinions, and about those of the fathers, I send you the books with the passages marked. I have had them translated as well as could be done at Alexandria. I also send you, by Possidius, the letters I have written.” (Letter to St. Pope Celestine [A.D. April 430]).

Marius Mercator

“The same Celestius, thrown out of Constantinople, quickly went to Rome in the time of the late Bishop Zosimus. He was there questioned (according to our copies of the acts), and being terrified by such an examiner, he gave rise to hope by numerous answers, promising that he condemned those chapters about which he was accused at Carthage. For he was earnestly ordered and expected to do so, and for this reason was gently treated by that holy priest, and procured from him a kindly letter to the African bishops, which kindness he still abuses, deceiving the ignorance of many.”

“When the African bishops replied, exposing the whole cause which had been thrashed out there, sending the acts of their councils which had been held about him, whether present or absent, he was then called for a fuller hearing, that he might hasten to fulfil his promise of condemning the aforesaid chapters, and so be absolved from the excommunication he had undergone from the African pontiffs. But not only did he fail to appear, but he fled from Rome, and for this he was condemned by the aforesaid Bishop Zosimus of blessed memory in a very long and complete document. In this document, the chapters of which Celestius was accused are contained, and his whole case, and that of his more depraved master, Pelagius, is narrated. We have copies of these writings, and we note that similar copies were sent to the bishops, to the churches of the East, to the diocese of Egypt, to Constantinople, Thessalonica, and Jerusalem...

“All the above-quoted chapters are contained, as was said, in that letter of the late Bishop Zosimus which is called "Tractoria", by which Celestius and Pelagius were condemned. This letter was sent to Constantinople and throughout the world, and was strengthened' by the subscriptions of the holy fathers. Julian and his accomplices refused to sign it, and to consent to those fathers. They were deposed not only by imperial laws, but also by decrees of the Church, and banished from all Italy. Many of them came to their senses, and, being corrected of their errors, returned as suppliants to the apostolic see, and being accepted received back their churches. Celestius and Pelagius were not for the first time condemned by Zosimus, of blessed memory, but by his predecessor Innocent, of holy record, by whom Julian had been ordained. And Julian after their condemnation, until the death of Innocent, remained in his communion, and persevered in the sound opinion ; and since he communicated with him who had condemned Pelagius and Celestius, doubtless he himself condemned them; and what he wants now, and what he complains of, we do not know.

“...Now when they were condemned by Innocent of holy record, the position was as follows: after the devastation of Rome, Pelagius was living in Palestine. His books were found by certain studious bishops in which he seemed to have written many various things against the catholic faith. These books were sent to Africa with letters to the fathers and bishops, and they were read at three councils which were summoned. After that reports were sent to Rome, and the books were sent there, and an apostolic ruling was returned to the said councils, excommunicating Celestius and Pelagius. I have in my hands a copy of these writings.”

St. John Cassian

“That great man, the disciple of disciples, that master among masters, who wielding the government of the Roman Church possessed the principle authority in faith and in priesthood. Tell us, therefore, we beg of you, Peter, prince of Apostles, tell us how the Churches must believe in God.” (Cassian, Contra Nestorium, III, 12, CSEL, vol. 17, p. 276 [c. A.D. 430]).

St. Maximus of Turin

“This Peter on whom Christ freely bestowed a sharing in his name. For just as Christ is the Rock, as the Apostle Paul taught, so through Christ Peter is made Rock, when the Lord says to him: ‘Thou art Peter and upon this rock I will build My church.’ ” (Homilia LXVIII, Patrologia Latina 57 [c. A.D. 380-465]).

Anonymous

“Whereas divine and fatherly affection has conferred upon us the apostolic leadership⁴ and has ordained by divine dignity the see of the vicar of the Lords and we bear the original authentic apostolate upon which Christ founded the Church in the person of our predecessor, who received at the same time the power of loosing and binding, and the responsibility of forgiving sins, we are warned by the doctrine of salvation that while we are continually pardoning sinners we ourselves must not be perverted equally with them.

“So, inasmuch as he has appointed us, that is the bishops, to be shepherds of the spiritual shee⁶, that is the faithful who are placed under our care, let us see to it that no sore of vice be found among them, and let us watch carefully every day that after the heavenly medicine has been applied, their fleece may grow in beauty as they approach the radiance of the garments.

“In the gospel the Lord spoke to Peter. "Peter," he said "lovest thou me?" And Peter answered : " Yea, Lord ; thou knowest that I love thee." And he said : "Feed my sheep. Wherefore since we have received into the heart's guestchamber this bishopric, that is, the Holy Spirit through the imposition of hands, let us show no harshness to our neighbour The Lord warns us and says⁰: ‘Grieve not the Holy Spirit that is within you’ . .

“And that blessed apostle Paul, the agent, the vicar of Christ, discharging his office in the Church, asserts and says : "Ye are the temple of God, and Christ dwelleth in you." (De Aleatoribus, usually printed with Cyprian's works [c. A.D. 426, though it could date as early as the middle of the third century]).

Pope St. Celestine I

“We enjoin upon you [my legates to the Council of Ephesus] the necessary task of guarding the authority of the Apostolic See. And if the instructions handed to you have to mention this and if you have to be present in the assembly, if it comes to controversy, it is not yours to join the fight but to judge of the opinions [on my behalf]” (Letters 17, written to Saint Patrick of Ireland, [A.D. 431].

“Take heed that unless you teach, about Jesus Christ our God, what the Roman, Alexandrian, and universal church holds, and what up to your time was held by the Holy Church of Constantinople; and if within ten days after the receipt of this you do not openly and in writing condemn this impious novelty, which tends to undo what the ancient scriptures join, you are excluded from the communion of the whole Catholic Church. We have directed this our sentence to be taken by my son, the deacon Possidonius, with all the documents, to the holy pontiff of the city of Alexandria, my fellow priest, that he may act in our room; and that our decree may be known to you and to all our brethren.” (Letter to Nestorius [A.D. 429].

“We are replying briefly to your holiness... You ask whether the holy Synod [of Ephesus] ought to receive a man who condemns what it preaches; or, because the time of delay has elapsed, whether the sentence already delivered is in force. Concerning this matter let us consult the Lord in whose worship we are united. Will he not answer us straightway through the prophet, ‘I do not desire the death of the one who dies’; and through the apostle Paul that he ‘willeth all men to be saved and come to know the truth’? Never is a quick repentance displeasing to God in any man.” (Epistle 16, to St. Cyril of Alexandria).

“If he, Nestorius, persists, an open sentence must be passed on him, for a wound, when it affects the whole body, must be cut away at once. For what has he to do with those who are of one mind, he who considers that he alone knows best, and dissents from our faith? Let those therefore remain in our communion whom this man has excluded from communion for opposing him; and tell him that he himself will be unable to retain our communion, if he continues in his way of error, opposing the apostolic teaching. 4. And so, appropriating to yourself the authority of our see, and using our position, you shall with resolute severity carry out this sentence, that either he shall within ten days, counted from the day of your notice, condemn in writing this wicked assertion of his, and shall give assurance that he will hold,

concerning the birth of Christ our God, the faith which the Romans, and the church of your holiness, and the universal religion holds; or if he will not do this (your holiness having at once provided for that church) he will know that he is in every way removed from our body. We have written the same to our brothers and fellow bishops John, Rufus, Juvenal, and Flavian, so our judgement about him, or rather the divine sentence of our Christ, may be known.” (Tristitiae nostrae, Epistle 11, to Cyril of Alexandria [A.D. 430]).

The Council of Ephesus (The Third Ecumenical Council)

“We offer our thanks to the holy and venerable synod, that when the writings of our holy and blessed pope had been read to you, the holy members, by our holy voices, you joined yourselves to the holy head also by your holy acclamations. For your blessedness is not ignorant that the head of the whole faith, the head of the apostles, is blessed Peter the apostle. And since now [we], after having been tempest-tossed and much vexed, [have] arrived, we ask that you order that there be laid before us what things were done in this holy synod before our arrival; in order that according to the opinion of our blessed pope and of this present holy assembly, we likewise may ratify their determination” (Said by the Roman legate Philip, legate of Pope Celestine I at The Third Ecumenical Council, Acts of the Council, Session 2 [A.D. 431]).

“There is no doubt, and in fact it has been known in all ages, that the holy and most blessed Peter, prince and head of the apostles, pillar of the faith, and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Savior and Redeemer of the human race, and that to him was given the power of loosing and binding sins: who down even to today and forever both lives and judges in his successors. The holy and most blessed Pope Celestine, according to due order, is his successor and holds his place in this holy synod, which the most humane and Christian Emperors have commanded to assemble, bearing in mind and continually watching over the Catholic faith..” (Said by the Roman legate Philip during the Acts of the Council, session 3 [A.D. 431]).

“In the most holy church which is called Mary, there were present the bishops Cyril of Alexandria, who also held the place of Celestine, the most holy and devout archbishop of the Roman church....

“Theodotus, bishop of Ancyra, said : "The letter of our most religious and pious father, the bishop Cyril, shows clearly and openly the exposition of the faith by the holy fathers who I met at Nicaea....

“...Taught by the vigour of ancient authority, you have driven from your midst the new doctrines which were not formerly heard by the ears of the Church, and you have withstood any new and similar mistakes. Let not these things be revived which the Church has previously opposed, and, recently rejecting, has defeated by the authority of the apostolic see, and by the unanimous decision of priests, lest a voice long since swept away might appear to be renewed under the pretext of fresh discussions. . . . For whoever desires that his decrees concerning the catholic faith should be permanent must confirm his opinion, not by his own authority, but by the judgement of the ancient fathers; so that in this way, corroborating his opinions partly by the decrees and sentences of the ancients and partly by those of the moderns, he may show that he asserts, teaches, and holds the one truth of the Church. . .

“...The holy synod said: "As, in addition to other things, the impious Nestorius has not obeyed our citation, and did not receive the holy bishops who were sent by us to him, we were compelled to examine his ungodly doctrines. We discovered that he had held and published impious doctrines in his letters and treatises, as well as in the discourses which he delivered in this city, and which have been testified. Urged of necessity thereto by the canons, and because of the letter of our most holy father and fellow servant Celestine, the bishop of the Roman church, we have come with many tears to this sorrowful sentence against him, namely that our Lord Jesus Christ, whom he has blasphemed, decrees by the holy synod that Nestorius be excluded from the episcopal dignity, and from all priestly communion. " (Session 1).

“In the episcopal residence of Memnon, there were present the bishops Cyril of Alexandria, who also held the place of , Celestine, the most holy and blessed archbishop of the Roman church ; Juvenal of Jerusalem ; Memnon of Ephesus ; Flavian of Philippi, who also kept the place of Rufus, most reverend bishop of Thessalonica ; and Theodotus of Ancyra in Galatia; and all as related before. Then those who came from the West entered and sat down: the most reverend bishops Arcadius and Projectus, and also the most beloved of God, Philip, a presbyter and legate of the apostolic see. Philip said : "We bless the holy and adorable Trinity that our lowliness has been deemed worthy to attend your holy synod.

“For a long time ago our most holy and blessed Pope Celestine, bishop of the apostolic see, through his letter to the holy and most pious man, Cyril, bishop of Alexandria, gave judgement concerning the present cause and affair, which letter has been shown to your holy assembly. And now again, for the corroboration of the catholic faith, he has sent through us letters to all your holinesses, which you will bid to be read with I becoming reverence and to be entered on the ecclesiastical minutes." Arcadius and Projectus, bishops and legates of the Roman church, said : "May it please your blessedness to give order that the letter of the holy and ever-to-be-mentioned-with veneration Pope Celestine, bishop of the

apostolic see, which has been brought by us be read, from which your reverence will be able to see what care he has for all the churches. . . ." And afterwards the most holy and beloved-of-God Cyril, archbishop of the church at Alexandria, spoke as is next in order. He said: "Let the letter of the most holy and most blessed Celestine, bishop of the apostolic see of Rome, be read to the holy synod with due honour." Siricius, notary of the holy catholic church of the city of Rome, read it. And after it had been read in Latin . . . all the most reverend bishops asked that it should be read in Greek. . . . Arcadius and Projectus . . . said : "The letter has been translated into Greek, and if you so command, let it be read." . . . Peter, presbyter of Alexandria and senior notary, read :A synod of priests gives witness to the presence of the Holy Ghost. For true is that which we read, since the truth cannot lie, to wit, the promise of the gospel: "Where two or three are gathered together in my name, there am I in the midst of them." And since this is so, if the Holy Ghost is not absent from so small a number, how much more may we believe he is present when so great a multitude of holy ones are assembled together!

“For he wills that all of us should form that office which he thus entrusted in common to all. We must needs follow our predecessors. Let us all, then, undertake their labours, since we are the successors in their honour. And we show forth our diligence in preaching the same doctrines that they taught, besides which, according to the admonition of the apostle, we are forbidden to add aught. For the office of keeping what is committed to our trust is no less dignified than handing it down. . . . We must strive in common to keep the faith which has come down to us to-day through the apostolic succession. For we are expected to walk according to the apostle. For now, not our appearance, but our faith is called in question.

“Let us be unanimous, thinking the same thing, for this is expedient; let us do nothing out of contention, nothing out of vain glory; let us be in all things of one mind, of one heart, when the faith which is one is attacked.

“Owing to our anxiety, we have sent our holy brethren and fellow priests, who are at one with us and are most approved men, Arcadius and Projectus, the bishops, and our presbyter, Philip, that they may be present at what is done and may carry out what things have been already decreed by us. To the performing of which we have no doubt that your holinesses will assent when it is seen that what has been decreed is for the security of the whole Church.

“And all the most reverend bishops at the same time cried out : "This is a just judgement. To Celestine, the modern Paul! To Celestine, the guardian of the faith! To Celestine, of one mind with the synod! To Celestine the whole Synod offers its thanks One Celestine! One Cyril! One faith of the Synod! One faith

of the world! " Projectus, the most reverend bishop and legate, said : " Let your holinesses consider the form of the writings of the holy and reverend Pope Celestine, the bishop, who has exhorted your holinesses (not as if teaching the ignorant, but as reminding them that know) that those things which he has long ago deigned, and now thinks it right to remind you of, you may command to be carried out to the uttermost, according to the canon of the common faith, and according to the use of the Catholic Church." Firmus, the bishop of Caesarea in Cappadocia, said : "The apostolic and holy see of the most holy bishop Celestine has previously given a decision and formula in this matter, through the writings which were sent to the most God-beloved bishops, to wit, to Cyril of Alexandria,' and to Juvenal of Jerusalem, and to Rufus of Thessalonica, and to the holy churches both of Constantinople and of Antioch. This we have also followed and . . . we carried into effect the formula, having pronounced against him a canonical and apostolic judgement." Arcadius, the most reverend bishop and legate, said: " Although our sailing was slow, and contrary winds hindered us, so that we did not know whether we should arrive at our destination as we hoped, nevertheless by God's good providence . . . "

“Wherefore we desire to ask your blessedness that you command that we be taught what has been already decreed by your holinesses. " Philip, presbyter and legate of the apostolic see, said : "We offer thanks to the holy and venerable synod, that when the letter of our holy and blessed Pope had been read to you, you holy members by your holy voices joined yourselves to the holy head also by your holy acclamations. For your blessedness is not ignorant that the blessed apostle Peter is head of the apostles and of the whole faith. We insignificant ones have now arrived after a stormy voyage and much hardship, and we request you give an order that those matters dealt with in this holy synod before our arrival be put before us, so that we too may ratify the decisions, in agreement with the opinion of our blessed Pope and of this holy assembly here present."

“Theodotus, bishop of Ancyra, said : "By the letter of the most religious bishop Celestine, and by the coming of your holinesses, the God of the universe has shown the sentence of the synod to be just. For you have shown the zeal of the most holy and reverend bishop Celestine, and his care for the pious faith. And since, very reasonably, your reverence wishes to learn, from the minutes of the acts, what has been done about the deposition of Nestorius, your reverence will be fully convinced of the justice of the sentence, and of the zeal of the holy synod, and the harmony of the faith which the most pious and holy bishop Celestine has proclaimed with a great voice. Of course, after your full conviction, the rest shall be added to the acts." (Session 2)

“Philip, presbyter and legate of the apostolic see, said : "We have read the acts and we have learnt what your holy synod has done in the case of Nestorius. From the minutes we find that everything has been carried out according to the canons and the discipline of the Church. And although it may be useless, we also seek from your honour that the documents read in your synod may now again be read to us also, so that we may follow the formula of the most holy Pope Celestine (who committed this care to us) and of your holiness, and may be able to confirm the decisions.

“Philip, presbyter and legate of the apostolic see, said : " There is no doubt, and in fact it has been known in all ages, that the holy and most blessed Peter, prince and head of the apostles, pillar of the faith, and foundation of the Catholic Church, received the key of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of the human race, and that to him was given the power of loosing and binding sins: who, even to this time and always, lives and judges in his successors. Our hob and most blessed Pope Celestine the bishop is according to due order his successor and holds his place, and he sent us to supply his presence in this holy synod which the most humane and Christian emperors have convened, bearing in mind and continually guarding the catholic faith. For they both have kept and are now keeping intact the apostolic doctrine handed down to them from their most pious and humane grandfathers and fathers of holy memory. . . . Accordingly the decision of all the churches is-firm, for the priests of the eastern and western churches are present in this priestly gathering either themselves or certainly by their legates. . . . 'And his bishopric, another will take'. Wherefore Nestorius knows that he is alienated from the communion of the priests of the Catholic Church.

“Cyril, bishop of Alexandria, said : " The professions which have been made by Arcadius and Projectus, the most holy and pious bishops, and also by Philip, the most religious presbyter of the Roman church, are clear to the holy synod. For they have made their profession in the place of the apostolic see, and of the whole of the holy synod of the God-beloved and most holy bishops of the West. Consequently let those things which were defrned by the most holy Celestine, the God-beloved bishop, be carried into effect, and the vote cast against Nestorius the heretic by the holy synod which met in the metropolis of Ephesus be agreed to unanimously; for this purpose let there be added to the acts already prepared the proceedings of yesterday and to-day, and let them be shown to their holinesses, so that by their subscriptions according to custom, their canonical agreement with all of us may be shown." Arcadius, the most reverend bishop and legate of the Roman church, said: "According to the acts of this holy synod, we necessarily confirm their doctrines with our signatures." The holy synod said : "Since Arcadius and Projectus, the most reverend and most religious bishops and legates, and Philip, the presbyter and legate of the apostolic see, have said that they are of the same mind with us, it only remains that they redeem

their promises and confirm the acts with their signatures, and then let the minutes of the acts be shown to them." Philip, presbyter and legate of the apostolic see: "I have undersigned the minutes." Arcadius, bishop and legate of the apostolic see: "I have signed the sentence against Nestorius which pronounces him to be the author of schism and heresy and every blasphemy and impiety." Projectus, bishop and legate of the apostolic see : " I have signalled the just judgement of this holy and ecumenical synod, assenting to - - all things. " just as we have been informed through the acts., concerning the deposition of the impious Nestorius." (Third Session).

“The holy synod which by the grace of God was assembled at Ephesus, to the most holy and reverend fellow minister Celestine, health in the Lord. The zeal of your holiness for piety, and your care for the right faith, so dear and pleasing to God the Saviour of us all, are worthy of all admiration. For it is your custom in such great matters to make trial of all things, and to support the churches which you have made your orun care. But since it is right that all things which have taken place should be brought to the knowledge of your holiness, we are writing of necessity to inform you that, by the will of Christ, the Saviour of us all, and in accordance with the orders of the most pious and Christloving emperors, we assembled together in the metropolis of the Ephesians. There were sitting with us the most reverend bishops Arcadius and Projectus, and with them the most holy presbyter Philip, all of whom were sent by your holiness, who gave to us your presence and filled the place of the apostolic see. .When there had been read in the holy synod what had been done touching the deposition of the most irreligious Pelagians . . . and those inclined to like errors, we also considered it right that the decisions of your reuerence concerning them should stand strong andfrm.1 And we are unanimous in holding them deposed. And, that you may know accurately all things that have been done, we have sent you a copy of the acts and of the subscriptions of the synod. We pray that you, dearly beloved and most longed-for, may be strong and mindful of us in the Lord.” (To Pope Celestine [A.D. July 17th, 431].

“...assembled together, the most holy and pious Celestine, bishop of great Rome, presiding. And now they have approved with one accord our sentence concerning the faith, and those who differed they have pronounced to be cut off from the priesthood. And before the assembly of this synod, Celestine, bishop of great Rome, showed [the same opinion by his letter to Cyril, beloved of God, bishop of the great city of Alexandria, whom he appointed to act in his place. And now once more he has conjrmed this by another letter which he sent to the holy I synod convened by Your Majesties in the city of Ephesus. He sent this letter by Arcadius and Projectus, most holy bishops, and Philip, most religious presbyter of great Rome, who represent Bishop Celestine. Moreover these men who came imade known to us, by a letter to this our synod, the opinion of the holy council of the whole West; they declared that they were likeminded with us

in faith and religion, and they decreed the same as we and put it in writing. We inform. Your Majesties of their agreement with us, that your pieties may rest assured that the judgement which went out from us is the one common sentence of the whole world.” (Letter to the Emperors Theodosius and Valentinian [A.D. 431]).

St. Vincent of Lérins

“Nor is there anything new in this? For it has always been the case in the Church, that the more a man is under the influence of religion, so much the more prompt is he to oppose innovations. Examples there are without number: but to be brief, we will take one, and that, in preference to others, from the Apostolic See, so that it may be clearer than day to every one with how great energy, with how great zeal, with how great earnestness, the blessed successors of the blessed apostles have constantly defended the integrity of the religion which they have once received.

“Once on a time then, Agrippinus, bishop of Carthage, of venerable memory, held the doctrine — and he was the first who held it — that Baptism ought to be repeated, contrary to the divine canon, contrary to the rule of the universal Church, contrary to the customs and institutions of our ancestors. This innovation drew after it such an amount of evil, that it not only gave an example of sacrilege to heretics of all sorts, but proved an occasion of error to certain Catholics even.

“When then all men protested against the novelty, and the priesthood everywhere, each as his zeal prompted him, opposed it, Pope Stephen of blessed memory, Prelate of the Apostolic See, in conjunction indeed with his colleagues but yet himself the foremost, withstood it, thinking it right, I doubt not, that as he exceeded all others in the authority of his place, so he should also in the devotion of his faith.” (Commonitorium 6; English from E. Giles, p. 272; Patrologia Latina 50.645 [c. A.D. 434]).

“And lest perchance the doctrine ratified by the Council should be thought peculiar to one city and province, there were added also those lights of Cappadocia, St. Gregory of Nazianzus, bishop and Confessor, St. Basil of Cæsarea in Cappadocia, bishop and Confessor, and the other St. Gregory, St. Gregory of Nyssa, for his faith, his conversation, his integrity, and his wisdom, most worthy to be the brother of Basil. And lest Greece or the East should seem to stand alone, to prove that the Western and Latin world also have always held the same belief, there were read in the Council certain Epistles of St. Felix, martyr, and St. Julius, both bishops of Rome. And that not only the Head, but the other parts, of the

world also might bear witness to the judgment of the council, there was added from the South the most blessed Cyprian, bishop of Carthage and martyr, and from the North St. Ambrose, bishop of Milan” (Commonitorium, Chapter 30, on the Council of Ephesus).

“The foregoing would be enough and very much more than enough, to crush and annihilate every profane novelty. But yet that nothing might be wanting to such completeness of proof, we added, at the close, the twofold authority of the Apostolic See, first, that of holy Pope Sixtus, the venerable prelate who now adorns the Roman Church; and secondly that of his predecessor, Pope Celestine of blessed memory, which same we think it necessary to insert here also.” (Commonitorium, Chapter 32).

“ It happened in the past that Agrippinus, bishop of Carthage, of venerable memory, was the first of all mortals to think it right to rebaptize, contrary to the divine canon, contrary to the rule of the universal Church, contrary to the feeling of all his fellow bishops, contrary to ancestral custom and regulations. And this innovation brought about such an amount of evil that it afforded to all heretics an example of sacrilege, and even to some catholics an occasion of error. When, then, all protested against the newness of this practice, and the priests everywhere, each as his zeal prompted him, opposed it, Pope Stephen of blessed memory, prelate of the apostolic see, acting indeed with his colleagues, but even so before them, opposed it, thinking it right, as I imagine, so far to excel all the rest in his devotion to the faith as he surpassed them by the aulzority of his place. Accordingly, in a letter which he sent then to Africa, he sanctioned these words : "Let nothing be innovated beyond what has been handed down." For that holy and prudent man knew that the policy of piety does not permit any other rule than that the selfsame things which have been received as of faith from the fathers should be taught under seal of faith to the children...And what validity in the end had that African council or its decrees? None whatever, thanks to God ; but the whole affair, like a story, like a dream, like refuse, was effaced, rejected, and trampled under foot....

“All this would be enough in its cumulative abundance to crush and extinguish every profane heresy; but yet, lest anything should be wanting to the completeness of our contention, we will add at the end a double authority from the apostolic see—one of S. Sixtus, the venerable Pope who now adorns the Roman Church, the other of his predecessor, Pope Celestine of blessed memory, which we have thought it right to insert here. Holy Pope Sixtus says in an epistle which he sent to the bishop of Antioch about Nestorius' case : "Therefore because, as the apostle says, there is one faith, which has evidently been held hitherto, let us believe what ought to be confessed and held." What are the things which ought to be believed and confessed? He goes on, " Let no licence be allowed to novelty, because it is not fitting that anything be

added to antiquity. Let not the clear faith and belief of our fathers be clouded by any admixture of filth. I Decidedly aposiocal, that he should adorn the belief of the fathers with the light of clearness, and describe profane novelties as a mixture of filth. But holy Pope Celestine was equally of the same opinion. , For he says in his letter which he sent to the priests in Gaul, convicting them of connivance in error because, by their keeping silent, they were abandoning the old faith and suffering profane novelties to spring up : "Deservedly are we to blame, if by our silence we encourage error. Therefore let those who are guilty of this be rebuked. Do not let them have unrestricted liberty of preaching." . . . He goes on . . . " If this be true, let novelty cease to assail antiquity. That was the blessed opinion of blessed Celestine-not that antiquity should cease to subvert novelty, but that novelty should cease to attack antiquity.

“Whoever shall break these apostolic and catholic decrees is bound first of all to insult the memory of S. Celestine, who enjoined that novelty should cease to assail antiquity. Next he must mock the decision of S. Sixtus, who believed that no licence ought to be given to novelty, because it is not fitting that anything should be added to antiquity. He also despises the fixed opinion of blessed Cyril, who loudly praised the zeal / of the venerable Capreolus,s because he desired the doctrines I of the ancient faith to be confirmed and novel inventions to be condemned Moreover he tramples on the synod of Ephesus, the judgements of the holy bishops from almost the whole of the East. . . . Finally such a one despises the whole Church of Christ and her teachers, apostles, and prophets, and especially the blessed apostle Paul, as so much dirt.” (Commonitorium).

St. Proclus

“Peter, the coryphaeus of the disciples, and the one set over (or chief of) the Apostles. Art not thou he that didst say, ‘Thou art the Christ, the Son of the living God’? Thou Bar-Jonas (son of the dove) hast thou seen so many miracles, and art thou still but Simon (a hearer)? He appointed thee the key-bearer of Heaven, and has though not yet layed aside thy fisherman’s clothing?” (Patriarch of Constantinople, a disciple of Saint John Chrysostom (Proclus, Or. viii In Dom. Transfig. t. ix. Galland [434 A.D]).

Socrates

“There were present at this Synod ninety bishops from various cities. Maximus, however, bishop of Jerusalem; who had succeeded Macarius, did not attend, recollecting that he had been deceived and

induced to subscribe the deposition of Athanasius. Neither was Julius, bishop of the great Rome, there, nor had he sent a substitute, although an ecclesiastical canon commands that the churches shall not make any ordinances against the opinion of the bishop of Rome...

“...Athanasius, meanwhile, after a lengthened journey, at last reached Italy. At the same time also Paul, bishop of Constantinople, Asclepas of Gaza, Marcellus of Ancyra, a city of the Lesser Galatia, and Lucius of Adrianople, having been accused on various charges, and expelled from their several churches arrived at the imperial city. There each laid his case before Julius, bishop of Rome. He on his part, by virtue of the Church of Rome's peculiar privilege, sent them back again into the East, fortifying them with commendatory letters; and at the same time restored to each his own place, and sharply rebuked those by whom they had been deposed. Relying on the signature of the bishop Julius, the bishops departed from Rome, and again took possession of their own churches, forwarding the letters to the parties to whom they were addressed. These persons considering themselves treated with indignity by the reproaches of Julius, called a council at Antioch, assembled themselves and dictated a reply to his letters as the expression of the unanimous feeling of the whole Synod. It was not his province, they said, to take notice of their decisions in reference to any whom they might wish to expel from their churches; seeing that they had not opposed themselves to him, when Novatus was ejected from the church. These things the bishops of the Eastern church communicated to Julius, bishop of Rome...

“...When Julius, bishop of Rome, was apprised of these fresh machinations of the Arians against Athanasius, and had also received the letter of the then deceased Eusebius, he invited the persecuted Athanasius to come to him, having ascertained where he was secreted. The epistle also of the bishops who had been some time before assembled at Antioch, just then reached him; and at the same time others from the bishops in Egypt, assuring him that the entire charge against Athanasius was a fabrication. On the receipt of these contradictory communications, Julius first replied to the bishops who had written to him from Antioch, complaining of the acrimonious feeling they had evinced in their letter, and charging them with a violation of the canons, because they had not requested his attendance at the council, seeing that the ecclesiastical law required that the churches should pass no decisions contrary to the views of the bishop of Rome: he then censured them with great severity for clandestinely attempting to pervert the faith....

“...There were present at this synod of Antioch ninety bishops from various cities. But Maximus, bishop of Jerusalem, who had succeeded Macarius, did not go, remembering that he had been deceived and induced to subscribe to the deposition of Athanasius. Neither was Julius, bishop of great Rome, there, nor

did he send a representative, although the ecclesiastical canon orders that the churches may make no ordinances contrary to the mind of the bishop of Rome.

“Athanasius at last reached Italy. . . . At the same time, Paul of the city of Constantinople, Asclepas of Gaza, Marcellus of Ancyra of Galatia Minor, and Lucius of Adrianople, having been expelled from their churches on various charges, reached royal Rome. Each of these laid his case before Julius, bishop of Rome, who, exercising the privilege of the church in Rome, fortified them with outspoken letters, and sent them back to the East, restoring to each his proper place, and upbraiding those who had hastily deposed them. They sailed away from Rome, and trusting to the impresses of Bishop Julius, they again took possession of their own churches, forwarding the letters to those to whom they were addressed. These people considered themselves treated with indignity by the reproaches of Julius; they assembled in council at Antioch, and dictated a reply to his letters, as the expression of the feeling of the whole synod. It was not his province, they said, to notice their decisions in reference to any whom they might wish to expel from their churches, seeing that they had not opposed him when Novatus was ejected from the Church. These things the eastern bishops sent to Julius, bishop of Rome.

“ . . . When Julius, bishop of Rome, was aware of these fresh plots of the Arians against Athanasius, and had also received the letter of Eusebius, then dead, he summoned Athanasius, having learnt where he was hidden. The letter of the bishops who had previously assembled at Antioch reached him just then, with others from the bishops in Egypt assuring him that the charge against Athanasius was a fabrication. On receipt of these contradictory documents, Julius first replied to the bishops who had written to him from Antioch, complaining of the acrimonious feeling they had shown in their letter, and charging them with a violation of the canons, because they had not summoned him to the council (the ecclesiastical canon orders that the churches may make no ordinances contrary to the mind of the bishop of Rome), and saying that they deceitfully perverted the faith. ” (Ecclesiastical History, Book 2 [AD. 439]).

“When those convened at Sardica, as well as those who I had formed a separate synod at Philippopolis in Thrace, had ' each done what they considered right, they returned to their own cities. The West therefore was separated from the East, and the boundary of communion between them was the hill called Tisoukis, which belongs to the people of Illyria and / Thrace. As far as this hill, there was indiscriminate communion, I though the faith happened to be different; but beyond they did not communicate with one another. Such was the confused state of the churches at that time.” (Ecclesiastical History, Book 3 [AD. 439]).

“This Celestine took away the churches from the Novatianists at Rome, and forced their bishop, Rousticula, to hold meetings packed in houses. Until then the Novatianists had flourished greatly at Rome, possessing many churches, well attended. But envy attacked them also, and the Roman episcopate, like that of Alexandria, went beyond the office of the priesthood, to its present state of domination. And from then the bishops would not allow even those who agreed with them to assemble in peace, but took away all they had, only praising them for their agreement. But those in Constantinople did not behave like that.” (Ecclesiastical History, Book 7 [AD. 439]).

Praedestinatus

“The Cataphrygians arose as the twenty-sixth heresy, taking their name from the province whence they came . . . holy Soter, Pope of the city, wrote a book against them, and so did Apollonius, the president of the Ephesians, against whom Tertullian, a presbyter of Carthage, wrote. Tertullian always wrote extremely well, but he laid himself open to blame in this only, that he defended Montanus and attacked the aforesaid Soter, Pope of the city. . . We read that once upon a time the Tertullianists were condemned by Soter, the Roman Pope. Opposition of all kinds was charged against Celestius to condemn him, but he argued that he was orthodox in many of these matters, and that he could not be condemned in respect of the rest. Then, when the matter was referred to him by almost all the African bishops, 'Pope Innocent condemned Pelagius and Celestius. But they, both before and after they were condemned by the universal Church, did not stop writing to the effect that man can be without sin, and that Adam did not damage the human race.” (De Haeresibus [A.D. 440]).

St. Sechnall of Ireland

“Steadfast in the fear of God, and in faith immovable, upon [St. Patrick] as upon Peter the [Irish] church is built; and he has been allotted his apostleship by God; against him the gates of hell prevail not” (Hymn in Praise of St. Patrick 3 [A.D. 444]).

Emperors Theodosius and Valentinian

“The Emperors Theodosius and Valentinian [the third] to Aetius, Master of the Military and Patrician. It is certain that for us the only defence lies in the favour of the God of heaven; and to deserve it our first care is to support the Christian faith and its venerable religion. Inasmuch then as the primacy of the apostolic

see is assured, by the merit of S. Peter, who is chief of the episcopal order, by the rank of the city of Rome, and also by the authority of a sacred synod, let no one presume to attempt any illicit act contrary to the authority of that see. For then at length will the peace of the churches be maintained everywhere, if the whole body acknowledges its ruler. Hitherto these customs have been observed without fail ; but Hilary of Arles, as we are informed by the trustworthy report of that venerable man Leo, Pope of Rome, has with contumacious daring ventured upon certain unlawful proceedings ; and therefore the churches beyond the Alps have been invaded by abominable disorders, of which a recent example particularly bears witness. For Hilary who is called bishop of Arles, without consulting the pontiff of the church of the city of Rome, has in solitary rashness usurped his jurisdiction by the ordination of bishops. He has removed some without authority, and indecently ordained others who are unwelcome and repugnant to the citizens. Since these were not readily received by those who had not chosen them, he has collected to himself an armed band and in hostility has either prepared a barrier of walls for a blockade or embarked on aggression. Thus he has led into war those who prayed for peace to the haven of rest. Such men have been admitted contrary to the dignity of the empire and contrary to the reverence due to the apostolic see ; and after investigation they have been dispersed by the order of that pious man the Pope of the city. The sentence applies to Hilary and to those whom he has wickedly ordained. This same sentence would have been valid through the Gauls without imperial sanction; for what is not allowed in the Church to the authority of so great a pontiff? Hilary is allowed still to be called a bishop, only by the kindness of the gentle president ; and our just command is, that it is not lawful either for him or for anyone else to mix church affairs with arms or to obstruct the orders of the Roman overseer. By such deeds of daring, confidence, in, and respect for, our empire is broken down. Not only then do we put away so great a crime ; but in order that not even the least disturbance may arise amongst the churches, nor the discipline of religion appear in any instance to be weakened, we decree by this eternal law that it shall not be lawful for the bishops of Gaul or of the other provinces, contrary to ancient custom, to do aught without the authority of the venerable Pope of the eternal city. And whatever the authority of the apostolic see has sanctioned, or may sanction, shall be the law for all; so that if any bishop summoned to trial before the pontiff of Rome shall neglect to come, he shall be compelled to appear by the governor of that province. Those things which our divine parents conferred on the Roman church are to be upheld in every way. Wherefore your illustrious and eminent magnificence is to cause what is enacted above to be observed in virtue of this present edict and law . . .” (Certum Est [A.D. July 8, 445]).

“Your piety therefore will do well, as soon as the approaching feast of Easter shall be passed, to repair to Ephesus so as to be ready by the day of Pentecost; you will bring with you such bishops as you shall think necessary, providing that a sufficient number remain to conduct the business of the province, and that so

many as shall be sufficient may come to the council. . . . In the meantime no one shall introduce privately any innovation until the holy synod be assembled and until the common sentence of the same is given by all. . .” (Epistle to Cyril).

“ . We wish the sacred doctrine to be discussed and examined in a holy synod, and that which seems to conform to the right faith to be ratified, whether those who are defeated are granted indulgence by the fathers or not. Further we by no means permit the cities and churches to be disturbed ; but since we do not allow the doctrine to remain in dispute, they ought to be judges of this affair who preside over the priesthood everywhere, and through whom we ourselves are or shall be professing the truth.” (To Cyril and to all Metropolitans. Constantinople, Mansi 4.11 [A.D. November 19, 430]).

Nestorius

“The Bishop of Rome was not there nor the See of St. Peter, nor apostolic honor, nor the primacy dear to the Romans.” (Regarding the Robber Synod of Ephesus).

“The faithful Leo, head of the priests, who fought for piety.” (Fr. Nau,, *Le Livre d’Heraclide de Damas*, 1910).

Pope St. Leo the Great

“For since the most blessed Peter received the headship of the Apostles from the Lord, and the church of Rome still abides by His institutions, it is wicked to believe that His holy disciple Mark, who was the first to govern the church of Alexandria, formed his decrees on a different line of tradition: seeing that without doubt both disciple and master drew but one Spirit from the same fount of grace, and the ordained could not hand on aught else than what he had received from his ordainer.” (Letter 9)

“Through the Apostles’ trumpet blast go out for the salvation of all men, as it is written: “Their sound has gone out into every land, and their words into the ends of the world.” But this mysterious function the LORD wished to be indeed the concern of all the apostles, but in such a way that He has placed the principal charge on the blessed Peter, chief of all the Apostles and from him as from the head wishes his gifts to flow to all the body, so that anyone who dares to secede from Peter’s solid rock may understand that he has no part or lot in the divine mystery. He wished him who had been received into partnership in

his undivided unity to be named what he himself was, when he said: ‘You are Peter, and upon this rock I will build my Church’ [Matt. 16:18], that the building of the eternal temple might rest on Peter’s solid rock, strengthening his Church so surely that neither could human rashness assail it nor the gates of hell prevail against it” (Letters 10:1 [A.D. 445]).

“what I will call the frenzy not the judgment of one man, protesting that those things which were being carried through by violence and fear could not reverse the mysteries of the Church and the Creed itself composed by the Apostles, and that no injuries could sever them from that Faith which they had brought fully set forth and expounded from the See of the blessed Apostle Peter to the holy synod.” (Letter 45)

“As for the resolution of the bishops which is contrary to the Nicene decree, in union with your faithful piety, I declare it to be invalid and annul it by the authority of the holy apostle Peter” (Letters 110 [A.D. 445]).

“Whereupon the blessed Peter, as inspired by God, and about to benefit all nations by his confession, said, ‘You are the Christ, the Son of the living God.’ Not undeservedly, therefore, was he pronounced blessed by the Lord, and derived from the original Rock that solidity which belonged both to his virtue and to his name [Peter]” (The Tome of Leo [A.D. 449]).

“Our Lord Jesus Christ . . . established the worship belonging to the divine [Christian] religion. . . . But the Lord desired that the sacrament of this gift should pertain to all the apostles in such a way that it might be found principally in the most blessed Peter, the highest of all the apostles. And he wanted his gifts to flow into the entire body from Peter himself, as if from the head, in such a way that anyone who had dared to separate himself from the solidarity of Peter would realize that he was himself no longer a sharer in the divine mystery” (ibid., 10:2–3).

“Although bishops have a common dignity, they are not all of the same rank. Even among the most blessed apostles, though they were alike in honor, there was a certain distinction of power. All were equal in being chosen, but it was given to one to be preeminent over the others. . . . [So today through the bishops] the care of the universal Church would converge in the one See of Peter, and nothing should ever be at odds with this head” (ibid., 14:11).

“For the solidity of that faith which was praised in the chief of the Apostles is perpetual: and as that remains which Peter believed in Christ, so that remains which Christ instituted in Peter. For when, as has

been read in the Gospel lesson, the LORD had asked the disciples whom they believed Him to be amid the various opinions that were held, and the blessed Peter had replied, saying, “Thou art the Christ, the Son of the living GOD,” the LORD says, “Blessed art thou, Simon Bar-Jona, because flesh and flood hath not revealed it to thee, but My Father, which is in heaven. And I say to thee, that thou art Peter, and upon this rock will I build My church, and the gates of Hades shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shall bind on earth, shall be bound in heaven; and whatsoever thou shall loose on earth, shall be loosed also in heaven.” St. Peter’s work is still carried out by his successors. The dispensation of Truth therefore abides, and the blessed Peter persevering in the strength of the Rock, which he has received, has not abandoned the helm of the Church, which he undertook. For he was ordained before the rest in such a way that from his being called the Rock, from his being pronounced the Foundation, from his being constituted the Doorkeeper of the kingdom of heaven, from his being set as the Umpire to bind and to loose, whose judgments shall retain their validity in heaven, from all these mystical titles we might know the nature of his association with Christ. And still to-day he more fully and effectually performs what is entrusted to him, and carries out every part of his duty and charge in Him and with Him, through Whom he has been glorified.” (Sermon 3).

“On the dispersing of the Twelve, St. Peter was sent to Rome. For when the twelve Apostles, after receiving through the Holy Ghost the power of speaking with all tongues, had distributed the world into parts among themselves, and undertaken to instruct it in the Gospel, the most blessed Peter, chief of the Apostolic band, was appointed to the citadel of the Roman empire, that the light of Truth which was being displayed for the salvation of all the nations, might spread itself more effectively throughout the body of the world from the head itself.” (Sermons, par 82).

“Through the most blessed Peter, chief of the Apostles, the holy Roman church holds the principate over all the churches of the whole world.” (Letter 65).

“But the bishops' assents [in proposing Canon 28 of Chalcedon], which are opposed to the regulations of the holy canons composed at Nicæa in conjunction with your faithful Grace, we do not recognize, and by the blessed Apostle Peter's authority we absolutely dis-annul in comprehensive terms...” (Pope St. Leo the Great, Letter 105).

*Canon 28 of Chalcedon: “Following in all things the decisions of the holy Fathers, and acknowledging the canon, which has been just read, of the One Hundred and Fifty Bishops beloved-of-God (who

assembled in the imperial city of Constantinople, which is New Rome, in the time of the Emperor Theodosius of happy memory), we also do enact and decree the same things concerning the privileges of the most holy Church of Constantinople, which is New Rome. For the Fathers rightly granted privileges to the throne of old Rome, because it was the royal city. And the One Hundred and Fifty most religious Bishops, actuated by the same consideration, gave equal privileges to the most holy throne of New Rome, justly judging that the city which is honoured with the Sovereignty and the Senate, and enjoys equal privileges with the old imperial Rome, should in ecclesiastical matters also be magnified as she is, and rank next after her; so that, in the Pontic, the Asian, and the Thracian dioceses, the metropolitans only and such bishops also of the Dioceses aforesaid as are among the barbarians, should be ordained by the aforesaid most holy throne of the most holy Church of Constantinople; every metropolitan of the aforesaid dioceses, together with the bishops of his province, ordaining his own provincial bishops, as has been declared by the divine canons; but that, as has been above said, the metropolitans of the aforesaid Dioceses should be ordained by the archbishop of Constantinople, after the proper elections have been held according to custom and have been reported to him.”

“By God’s precepts and the Apostle’s admonitions we are incited to keep a careful watch over the state of all the churches: and, if anywhere ought is found that needs rebuke, to recall men with speedy care either from the stupidity of ignorance or from forwardness and presumption. For inasmuch as we are warned by the Lord’s own command whereby the blessed Apostle Peter had the thrice repeated mystical injunction pressed upon him, that he who loves Christ should feed Christ’s sheep, we are compelled by reverence for that see which, by the abundance of the Divine Grace, we hold, to shun the danger of sloth as much as possible: lest the confession of the chief Apostle whereby he testified that he loved God be not found in us: because if he (through us) carelessly feed the flock so often commended to him he is proved not to love the chief Shepherd.” (To Sicilian Bishops).

“...For although the pastors, each one singly, preside over their flocks with a special care and know that they have to render an account for the sheep entrusted to them, we have a duty which is shared with all; in fact the function of each one is part of our work: so that when men resort to the see of the blessed Apostle Peter from the whole world, and seek from our stewardship that love of the whole Church entrusted to him by the Lord, the greater our duty to the whole, the heavier we feel the burden to rest on us. There is further reason for our celebration: not only the Apostolic but also the episcopal dignity of the most blessed Peter, who does not cease to preside over his see, and obtains an abiding partnership with the eternal priest. For the stability which the rock himself was given by that Rock [Christ], he conveyed also

to his successors, and wheresoever any steadfastness is apparent, there without doubt is to be seen the strength of the Shepherd.” (Leo’s Sermons #5 – PL 54 153).

“But in this present letter the affection displayed seems to us greater than usual: for it informs us of the state of the churches, and urges us to a vigilant exercise of care, by a consideration of our office, so that being placed, as it were, on a watch-tower, according to the will of the Lord, we should both lend our approval to things when they run in accordance with our wishes, and correct, by applying the remedies of compulsion, what we observe gone wrong through any aggression: hoping that abundant fruit will be the result of our sowing the seed, if we do now allow those things to increase which have begun to spring up to the spoiling of the harvest” (Epistle [6] to Anastasius, Bishop of Thessaloniki).

“Seeing that, as my predecessors acted toward yours, so too I, following their example have delegated my authority to you, beloved: so that you, imitating our gentleness, might assist us in the care which we owe primarily to all the churches by Divine institution and might to a certain extent make up for our personal presence in visiting those provinces which are far off from us....” (Epistle [14] to Anastasius, Bishop of Thessaloniki).

“By God’s precepts and the Apostle’s admonitions we are incited to keep a careful watch over the state of all the churches: and, if anywhere ought is found that needs rebuke, to recall men with speedy care either from stupidity of ignorance or from forwardness and presumption. For inasmuch as we are warned by the Lord’s own command whereby the blessed Apostle Peter had the thrice repeated mystical injunction pressed upon him, that he who loves Christ should feed Christ’s sheep, we are compelled by reverence for that See which, by the abundance of the Divine grace, we hold, to shun the danger of sloth as much as possible: lest the confession of the chief Apostle whereby he testified that he loved God be not found in us: because if he [Peter], through us, carelessly feed the flock so often commended to him he is proved not to love the Chief Shepherd” (Epistle [16] to the Bishops of Sicily).

“...But blessed be our God, whose invincible Truth has shown you free from all taint of heresy in the judgement of the Apostolic See. To whom you will repay due thanks for all these labours, if you keep yourself such a defender of the universal Church as we have proved and do still prove you. For that God has dispelled all calumnious fallacies, we attribute to the blessed Peter’s wondrous care of us all, for after sanctioning the judgement of his See in defining the faith, he allowed no sinister imputation to rest on any of you, who have laboured with us for the catholic faith....” (Epistle 70 to Theodoret, Bishop of Cyrus).

“Our Lord Jesus Christ...has placed the principal charge on the blessed Peter, chief of all the apostles, and from him as from the head wishes his gifts to flow to all the body, so that anyone who dares to secede from Peter’s solid rock may understand that he has no part or lot in the divine mystery. He wished him who had been received into partnership in his undivided unity to be named what he himself was, when he said: ‘You are Peter, and upon this rock I will build my Church, that the building of the eternal temple might rest on Peter’s solid rock, strengthening his Church so surely that neither could human rashness assail it nor the gates of hell prevail against it.’ (Letters 10:1).

“[The Emperor]...has desired your holy brotherhood to assemble for the purpose of destroying the snares of the devil and restoring the peace of the Church, so far respecting the rights and dignity of the most blessed Apostle Peter as to invite us too by letter to vouchsafe our presence at your venerable Synod....” (Epistle 93, letter to the Council of Chalcedon).

“Upon this firmness, He says, I shall raise My Temple, and it will rise upon the steadfastness of this Faith, and the loftiness of My Church shall mingle with the heavens. The gates of Hades shall not master this profession (of faith); nor shall the bonds of death bind it. For these words are the words of life, and as they raise those who confess them up to heaven, so they plunge those that deny them down to hell.” (Sermon 83).

‘I will give to thee the keys... loosed in heaven.’ The right of this power did indeed pass on to the other apostles, and the order of this decree passed on to all the chiefs of the Church; but not in vain was that which was imparted to all entrusted to one. Therefore this is commended to Peter separately, because all the rulers of the Church are invested with the figure of Peter. The privilege therefore of Peter remains, wherever judgement is passed from his equity... So then in Peter the strength of all is fortified, and the help of divine grace is so ordered that the stability which through Christ is given to Peter, through Peter is conveyed to the apostles...

“And yet, out of the whole world, one, Peter, is chosen, who presides both at the call of the Gentiles, and over all the apostles and collected fathers of the Church; so that though there be, among God’s people, many priests and many shepherds, yet Peter especially rules all whom Christ also rules originally. Beloved, it is a great and wonderful sharing of his own power which the divine honor bestowed on this man, and if he wished that other rulers should be in common with him, yet he did never give except through him what he denied to others....’I will give unto thee the keys’the right of this power did indeed pass on to the other apostles, and the order of this decree passed on to all chiefs of the Church; but

not in vain was that which was imparted to all was entrusted to one”...So then in Peter the strength of all is fortified, and the help of divine grace is so ordered that the stability which through Christ is given to Peter, through Peter is conveyed to the other Apostles.” (Sermon 4).

“Commenting on these words, "Whatsoever you shall bind on earth, it shall have been bound in heaven, and whatsoever you shall loose, shall have been loosed in heaven," he says: "This power is confided to him in a special manner, because the type ("forma") of Peter is proposed to all the pastors of the Church. Therefore the privilege of Peter dwells wherever judgement is given with his equity.” (Sermon 3).

“If in your view, in regard to a matter to be handled and decided jointly with your brothers, their decision was other than you wanted, then let the entire matter, with a record of the proceedings, be referred to us. . . . Although bishops have a common dignity, they are not all of the same rank. Even among the most blessed Apostles, though there were alike in honor, there was a certain distinction of power. All were equal in being chosen, but it was given to one to be preeminent over the others. From this formality there arose also a distinction among bishops, and by a great arrangement it was provided that no one should arrogate everything to himself, but in individual provinces there should be individual bishops whose opinion among their brothers should be first; and again, certain others, established in larger cities, were to accept a greater responsibility. Through them the care of the universal Church would converge in the one See of Peter, and nothing should ever be at odds with this head.” (Letter to Anastasius, Bishop of Thessalonica [c. A.D. 446]).

“From the whole world only one, Peter, is chosen to preside over the calling of all nations, and over all the other Apostles, and over the Fathers of the Church. Thus, although among the people of God there are many priests and many pastors, it is really Peter who rules them all, of whom, too, it is Christ who is their chief ruler. Divine condescension, dearly beloved, has granted to this man in a wonderful and marvellous manner the aggregate of its power; and if there was something that it wanted to be his in common with other leaders, it never gave whatever it did not deny to others except through him.” (Sermon 4).

“Our Lord Jesus Christ . . . established the worship belonging to the divine religion. . . . But the Lord desired that the sacrament of this gift should pertain to all the apostles in such a way that it might be found principally in the most blessed Peter, the highest of all the apostles. And he wanted his gifts to flow into the entire body from Peter himself, as if from the head, in such a way that anyone who had dared to separate himself from the solidarity of Peter would realize that he was himself no longer a sharer in the divine mystery. . . . [You, my brothers], must realize with us, of course, that the Apostolic See—out of

reverence for it, I mean—has on countless occasions been reported to in consultation by bishops even of your own province [Vienne]. And through the appeal of various cases to this see, decisions already made have been either revoked or confirmed, as dictated by long-standing custom” (Letters 10:2–3 [A.D. 445]).

“As for the resolution of the bishops which is contrary to the Nicene decree, in union with your faithful piety, I declare it to be invalid and annul it by the authority of the holy apostle Peter” (ibid., 110).

“Although bishops have a common dignity, they are not all of the same rank. Even among the most blessed apostles, though they were alike in honor, there was a certain distinction of power. All were equal in being chosen [to be apostles], but it was given to one to be preeminent over the others. . . . [So today through the bishops] the care of the universal Church would converge in the one see of Peter, and nothing should ever be at odds with this head” (ibid., 14:11).

“Upon this firmness, He says, I shall raise My Temple, and it will rise upon the steadfastness of this Faith, and the loftiness of My Church shall mingle with the heavens. The gates of Hades shall not master this profession (of faith); nor shall the bonds of death bind it. For these words are the words of life, and as they raise those who confess them up to heaven, so they plunge those that deny them down to hell.” (Sermon 83).

“because this special statement of your teaching is so highly regarded wherever the Churches meet together, that the unanimous opinion is expressed that the primacy of the Apostolic See is rightfully there assigned, from whence the oracles of the Apostolic Spirit still receive their interpretations.” (Letter 68).

“But this mysterious function the Lord wished to be indeed the concern of all the apostles, but in such a way that He has placed the principal charge on the blessed Peter, chief of all the Apostles: and from him as from the Head wishes His gifts to flow to all the body: so that any one who dares to secede from Peter's solid rock may understand that he has no part or lot in the divine mystery. For He wished him who had been received into partnership in His undivided unity to be named what He Himself was, when He said: "Thou art Peter, and upon this rock I will build My Church :” that the building of the eternal temple by the wondrous gift of God's grace might rest on Peter's solid rock: strengthening His Church so surely that neither could human rashness assail it nor the gates of hell prevail against it. But this most holy firmness of the rock, reared, as we have said, by the building hand of God, a man must wish to destroy in over-weaning wickedness when he tries to break down its power, by favouring his own desires, and not following what he received from men of old...

“If in your view, [Anastasius of Thessalonica], in regard to a matter to be handled and decided jointly with your brothers, their decision was other than what you wanted, then let the entire matter, with a record of the proceedings, be referred to us. . . . Although bishops have a common dignity, they are not all of the same rank. Even among the most blessed apostles, though they were alike in honor, there was a certain distinction of power. All were equal in being chosen [to be apostles], but it was given to one to be preeminent over the others. . . . [So today through the bishops] the care of the universal Church would converge in the one see of Peter, and nothing should ever be at odds with this head” (Letter 10).

“Since, therefore, the universal Church has become a rock (petra) through the building up of that original Rock, and the first of the Apostles, the most blessed Peter, heard the voice of the LORD saying, “Thou art Peter, and upon this rock (petra) I will build My Church,” who is there who dare assail such impregnable strength, unless he be either antichrist or the devil.” (Letter 156)

“The special care of Peter is received from the Lord; he prayed for the faith of Peter in particular in as much as the state of the others would be more certain if the mind of the Prince were not conquered. Therefore, in Peter the strength of all is fortified and the help of divine grace is so ordered that the strength which was given to Peter through Christ would be conferred through Peter to the remaining Apostles.”

“If our Lord willed that there should be something common to Peter and the rest of the princes of His Church, it was only on this condition, that whatsoever He gave to the rest, He gave it to them through Peter.”

“[The Pope is] the primate of all bishops.”

“the care of the universal Church converges in the one See of Peter”

“Whereas not a few who glory in the name catholic linger in the condemned opinions of heretics, whether by wickedness or by inexperience, and presume to dispute with pious champions, and, while they do not hesitate to anathematize Pelagius and Celestius, yet speak against our teachers as those who go beyond the right measure, and whereas they profess to follow and approve only what the most sacred see of the most blessed apostle Peter, through the ministry of its presidents, has ratified and taught against the enemies of God's grace, it has become necessary diligently to inquire what the directors of the Roman

church have judged concerning the heresy which arose in their times, and what they considered should be held about God's' grace, against the most noxious defenders of free will.

“At the same time we shall add some decisions of African councils, which without doubt the apostolic prelates made their own when they approved them. Therefore, in order that those who I doubt about any point may be instructed, we make the constitutions of the holy fathers plain in a comprehensive syllabus, by which if anyone is not too contentious, he may recognize that the whole dispute is summed up in the short quotations which follow, and that no reason for contradiction remains to him, if he believes and speaks with catholics. [Here follow extracts from Epistles 29 and 30 of Pope Innocent, from the Trattoria of Pope Zosimus, and from the reply of the African bishops.]

“For since the most blessed Peter received the headship of the Apostles from the Lord, and the church of Rome still abides by His institutions, it is wicked to believe that His holy disciple Mark, who was the first to govern the church of Alexandria, formed his decrees on a different line of tradition: seeing that without doubt both disciple and master drew but one Spirit from the same fount of grace, and the ordained could not hand on aught else than what he had received from his ordainer.” (Letter 9)

“For God so works in the hearts of men, and in free will itself, that holy thought, pious counsel, and every motion of good will is from God : whereas through him we can do anything good, without him we can do nothing. Indeed the same doctor, Zosimus, established this declaration when he spoke in support of divine grace to the bishops of the whole world.

“[Here follows another extract from the Trattoria] Furthermore that which is laid down among the decrees of the Carthaginian synod, as it were embracing the possession of the apostolic see :

“[Here follow Canons 3, 4, and 5 of the council of Carthage]. Besides the inviolable sanctions of the most blessed and apostolic see, by which the most devout fathers, trouncing I enthusiasm for pernicious novelties, have taught us to ascribe to the grace of Christ both the beginning of good will, and any progress in laudable endeavours, and perseverance therein to the very end, let us also be mindful of the sacraments of priestly intercession, which, having been handed down by the apostles, are celebrated in the same way throughout the world and in the whole Catholic Church, that the law of prayer may determine the law of belief explains that the uniform ritual and universal practice of infant baptism imply the need of casting out evil spirits.] Therefore by these ecclesiastical rules, and by documents selected from divine authority, the Lord helping us we are so strengthened . . . -

“And so, for the establishment of the grace of God (whose works and honour may by no means be deprecated), we believe to be quite enough whatever the writings of the apostolic see have taught us, according to the aforesaid rules ; so that we absolutely regard as not catholic anything that is seen to be contrary to the decisions we have just quoted.” (The Syllabus on Grace, Quia Nonnulli; modern historians attribute this document to Pope Leo. Discovered in the sixth century, it was mistakenly attached to the 21st epistle of Pope Celestine. It was also once attributed to Prosper of Aquitaine [A.D. 435]).

“It is by far more profitable, and more worthy, to raise the mind's eye to the contemplation of the glory of the most blessed apostle Peter, and to celebrate this day chiefly in honour of him who was watered with so copious streams from the very fountain of all graces that, while nothing has passed to others without his participation, yet he received many special privileges of his own. . . . And yet, out of the whole world, one, Peter, is chosen, who presides both at the call of the Gentiles, and over all the apostles and collected fathers of the Church; so that though there be, among God's people, many priests and many shepherds, yet Peter especially rules all whom Christ also rules originally. Beloved, it is a great and wonderful sharing of his own power which the divine honour bestowed on this man, and if he wished that other rulers should be in common with him, yet did he never give except through him what he denied not to others. And then the Lord asks all the apostles what men think of him; and they answer in common-so long as they set forth the doubtfulness of human ignorance. . . . "And upon this rock I will build my Church and the gates of hell shall not prevail against it." On this strength, he says, I will build an eternal temple, and the loftiness of my Church, reaching to heaven, shall rise upon the firmness of this faith

"I will give to thee the keys . . . loosed in heaven." The right of this power did indeed pass on to the other apostles, and the order of this decree passed on to all the chiefs of the Church; but not in vain was that which was imparted to all entrusted to one. Therefore this is commended to Peter separately, because all the rulers of the Church are invested with the figure of Peter. The privilege therefore of Peter remains, wherever judgement is passed from his equity. Nor is there too much severity or indulgence, where nothing is bound, nothing loosed, except what blessed Peter either looses or binds. Again as his passion pressed on, which was to shake the firmness of the disciples, the Lord says, "Simon, behold Satan has desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not, and when thou art converted, confirm thy brethren, that ye enter not into temptation. The danger from the temptation of fear was common to all apostles, and they equally needed the help of divine protection, since the devil desired to harass and shatter all ; and yet special care is taken of Peter by the Lord, and he asks specially for the faith of Peter, as if the state of the others would be more certain if the mind of the

chief were not overcome. So then in Peter the strength of all is fortified, and the help of divine grace is so ordered that the stability which through Christ is given to Peter, through Peter is conveyed to the apostles.

“Since then, beloved, we see such a protection divinely granted to us, reasonably and justly do we rejoice in the merits and dignity of our leader, rendering thanks to the eternal King, our Redeemer, the Lord Jesus Christ, for having given so great a power to him whom he made chief of the whole Church, that if anything, even in our time, by us be rightly done and rightly ordered, it is to be ascribed to his working, to his guidance, unto whom it was said, "And thou, when thou art converted, confirm thy brethren" ; and to whom the Lord after his resurrection, in answer to the triple profession of eternal love, thrice said, with mystical intent, "Feed my sheep ". And this, beyond a doubt, the pious shepherd does even now, and fulfils the charge of his Lord, confirming us with his exhortations, I and not ceasing to pray for us, that we may be overcome by . no temptation. But if, as we must believe, he extends this care of his piety to all God's people everywhere, how much more will he condescend to grant his help unto us his children, among whom, on the sacred couch of his blessed repose, he rests in the same flesh in which he ruled! To him, therefore, I let us ascribe this anniversary day of us his servant, and this festival, by whose patronage we have been thought worthy to share his seat itself, the grace of our Lord Jesus Christ helping us in all things, who liveth and reigneth with God the Father and the Holy Ghost for ever and ever. Amen.”

(Sermon 4).

. . . For although the pastors, each one singly, preside over their own flocks with a special care and know that they will have to render an account for the sheep entrusted to them, we have a duty which is shared with all; in fact the function of each one is a part of our work : so that when men resort to the see of the blessed apostle Peter from the whole world, and seek from our stewardship that love of the whole Church entrusted to him by the Lord, the greater our duty to the whole, the heavier we feel the burden to rest on us. There is a further reason for our celebration: not only the apostolic but also the episcopal dignity of the most blessed Peter, who does not cease to preside over his see and obtains an abiding partnership with the eternal Priest. For the stability which the rock himself was given by that Rock, Christ, he conveyed also to his successors, and wheresoever any steadfastness is apparent, there without doubt is to be seen the strength of the shepherd. For if to almost all martyrs everywhere, in recognition of their endurance of the martyrdoms which they underwent, this has been granted in order to make their merits manifest, namely that they are able to bring help to those in danger, to banish diseases, to drive out unclean spirits, and to cure countless bodily weaknesses, who so ignorantly or grudgingly estimates the honour of blessed Peter as not to believe that all parts of the Church are ruled by his care and enriched by his help? There flourishes and survives still in the chief of the apostles that love of God and men which neither the bars of

the prison, nor chains, nor the onslaughts of the mob, nor the threats of a king could terrify, and an unconquerable faith, which waged unceasing warfare, and did not wax cold in defeat.” (Sermon 5).

“ . . . Besides that reverence which to-day's festival has gained from all the world, it is to be honoured with special and peculiar exultation in our city, that there may be a predominance of gladness on the day of their martyrdom in the place where the chiefs of the apostles met their glorious end. For these are the men through whom the light of Christ's gospel shone on thee, Rome, and through whom thou, who was the teacher of error, wast made the disciple of truth. These are thy fathers and true shepherds, who gave thee claims to be numbered among the heavenly kingdoms, and built thee under much better and happier auspices than they by whose zeal the first foundations of thy walls were laid, and of whom the one that gave thee thy name defiled thee with his brother's blood. These are they who have promoted thee to this glory, that being made a holy nation, a chosen people, a priestly and royal state, and the head of the world through the blessed Peter's holy see, thou didst attain a wider sway by divine religion, than by earthly domination. For although thou wert increased by many victories, and didst extend thy rule on land and sea, yet what thy toils in war subdued is less than what the peace of Christ has conquered.

“In order that the result of this unspeakable grace [the incarnation] might be spread abroad throughout the world, God's providence made ready the Roman empire, whose growth has reached such limits that the whole multitude of nations are brought into close connexion. For the divinely planned work particularly required that many kingdoms should be leagued together under one empire, so that the preaching of the word might quickly reach to all people, when they were held beneath the rule of one state.

“When the twelve apostles . . . had distributed the world into parts among themselves . . . the most blessed Peter, chief of the apostolic band, was appointed to the citadel of the Roman empire, that the light of truth which was being displayed for the salvation of all the nations might spread itself more effectively throughout the body of the world from the head itself.

“Of the excellence of these two fathers [Peter and Paul] we must rightly boast in louder joy, for God's grace has raised them to so high a place among the members of the Church, that he has set them like the twin lights of the eyes in the body whose head is Christ” (Sermon 82).

“Our Lord Jesus Christ, Saviour of the human race, instituted the worship of the divine religion, which he wished by God's grace to flash upon all nations. The mystery of his gift the Lord willed to belong to the office of all the apostles, in such a way that he has placed the principal charge on blessed Peter, chief of all the apostles, and from him, as from ' the head, wishes his gifts to flow to all the body: so that anyone

who dares to secede from the firmness of Peter may understand that he has no share in the divine mystery. For he wished him who had been received into partnership in his undivided unity to be named what he himself was, when he said: "Thou art Peter and upon this rock I will build my Church"; that the building of the eternal temple by the wondrous gift of God's grace might stand on Peter's solidity, strengthening his Church so surely that neither could human rashness assail it nor could the gates of hell prevail against it.

"But Hilary has quitted this path so well maintained by our fathers, and has disturbed the position and harmony of the priests by a new presumption.

"We, however, have done what, God judging, we believe you will approve. After holding council with all the brethren, we have decreed that the wrongfully ordained man should be deposed, and the bishop Projectus abide in his priesthood. 6. A gang of soldiers, as we have learnt, follows the priest through the provinces, and wherever the churches have lost their rightful priests, he makes a disorderly invasion, protected in his presumption by an armed guard. Before this court are dragged for ordination men unknown to the cities over which they are to be set.

"Tell him [Hilary] that he is not only deposed from another's rights, but also deprived of his power over the province of Vienne which he had assumed wrongfully. . . . he may now be kept by our command, in accordance with the clemency of the apostolic see, to the priesthood of his own city alone. "

Leo the bishop and the holy synod assembled in Rome, to Theodosius Augustus;. I. From your clemency's letter which, in your love of the catholic faith, you sent some time ago to the see of the blessed apostle Peter, we drew such confidence in your defence of truth and peace, that we thought nothing harmful could happen in so plain and well ordered a matter; especially when those who were sent to the episcopal council which you instructed to be held at Ephesus were so fully taught, that if the Alexandrian pontiff had allowed the writings which they brought, either to the holy synod or to Bishop Flavian, to be read in the ears of the bishops, by the declaration of the most pure faith, which, since it is divinely inspired, we have received and hold, all noise of disputings would have been hushed, so that neither ignorance could act foolishly any longer, nor jealousy find occasion to do harm. But since private interests are considered under the cover of religion, the disloyalty of a few has brought about what must wound the Church universal. For from no unreliable messenger, but from , a most faithful reporter of the facts, namely our deacon Hilary (who, lest he should be forced to subscribe, with difficulty escaped), we have learnt [that the proceedings were irregular and the voting not free]. . . . This our delegates from the apostolic see saw

to be so blasphemous and opposed to the catholic faith, that no pressure could force them to assent; for in the same synod they stoutly protested, as they ought, that the apostolic see would never receive what was being passed, since the whole mystery of the faith will in fact be torn out (which in your piety's time should not be), unless this foul evil, which exceeds all former sacrilege, is abolished.

“Because this mystery is being impiously opposed by a few ignorant people, and since our delegates faithfully protested, and Bishop Flavian gave them an appeal in writing, therefore all the churches of our parts, and all the priests, entreat your clemency, with groans and tears, to order a general synod to be held in Italy. This synod will either dismiss or appease all disputes in such a way that there be nobody any longer either doubtful in faith or divided in love. To this synod of course the bishops of the eastern provinces must come, so that if any of them were overcome by threats and injury, and deviated from the path of truth, they may be fully restored by sound means; likewise that they themselves whose case is harder, if they acquiesce in wiser councils, may not fall from the unity of the Church. And how necessary this request is, after the lodging of an appeal, is witnessed by the canonical decrees passed at Nicaea by the priests of the whole world, which are added below.” (Epistle 44, to Theodosius II, Pateris clementiae, on The Robber Synod, or the second council held at Ephesus. [A.D. 449]).

“And so, dearest brothers, let all attempts to call in question the divinely inspired faith be entirely put down, and the vain unbelief of heretics be laid to rest, and do not let that be defended which may not be believed, since in accordance with the evangelical decrees, the voices of the prophets, and the teaching of the apostles, with the greatest fullness and clearness in the letter which we sent to the late Bishop Flavian, it has been made clear what is the devout and genuine confession upon the mystery of the incarnation of our Lord Jesus Christ.” (Epistle 93, to the Council of Chalcedon).

“On the return of our brothers and fellow priests whom the see of blessed Peter sent to the holy council, we ascertained, beloved, the victory you and we together had won, by help from above, over the blasphemy of Nestorius and the madness of Eutyches. Wherefore we glory in the Lord, chanting with the prophet: "Our help is in the name of the Lord, who hath made heaven and earth": who has allowed us to sustain no harm in our brethren, but has corroborated, by the irrevocable assent of the whole brotherhood, what he had before deigned by our ministry, to show that what had before been enacted by the first see of all, and received by the judgement of the whole Christian world, had truly proceeded from himself, that in this too the members may agree with the head. And herein our cause for rejoicing grows when we see that the more fiercely the foe assailed Christ's servants, the more did he afflict himself. For lest the assent of the other sees, to that which the Lord of all has appointed to precede the rest, might seem mere

complaisance, or lest any other evil suspicion might creep in, some were found to dispute our decisions. And while some, instigated by the author of dissension, rush forward into a war of contradiction, a greater good results from his evil, under the dispensation of the author of all goodness. For the gifts of divine grace are sweeter to us when they are not gained without great toils, and continued peace through idleness is liable to seem a lesser good than one which is restored by labours. Besides, the truth itself shines more brightly, and is more bravely upheld, when what the faith had already taught is afterwards confirmed by further inquiry. And finally the merit of the priestly office gains much in lustre, where the authority of the higher is preserved, so that the liberty of the inferiors is thought to be in no way diminished. And the result of a discussion contributes to God's greater glory when the debaters exert themselves with confidence in overcoming the gainsayers, that what of itself is proved wrong may not seem to be passed over in prejudicial silence." (Epistle 120, to Theodoret of Cyrus).

Now that these things about which so great a number of priests assembled have been brought to a good and desirable end, I am surprised and grieved that the peace of the universal Church, which had been divinely restored, is again being disturbed by a spirit of ambition. For although my brother Anatolius seems of necessity to have consulted himself in forsaking the error of those who ordained him, accepting the catholic faith by a healthy correction, yet he should have taken care not to mar, by any depravity of desire, that which he is known to have obtained by your kindness. For we, having regard to your faith and intervention, wish to be kind rather than just towards him, though his beginnings were suspicious on account of those who consecrated him. . . . Anatolius the bishop detracts greatly from his proper merits by desiring undue aggrandizement.

"Let the city of Constantinople have, as we desire, its glory, and, under the protection of God's right hand, long enjoy the rule of your clemency. Yet things secular stand on a different basis from things divine, and there can be no sure building save on that rock which the Lord has laid for a foundation. He that covets what is not his due loses what is his own. Let it be enough for him that by the aid of your piety, and by my gracious favour, he has obtained the bishopric of so great a city. Let him not disdain a royal city, though he cannot make it an apostolic see; and let him on no account hope that he can rise by doing injury to others. For the privileges of the churches determined by the canons of the holy fathers, and fixed by the decrees of the Nicene synod, cannot be overthrown by any unscrupulous act, nor can they be disturbed by any innovation. And in the faithful execution of this task by the aid of Christ, I am bound to display an unflinching devotion; for it is a charge entrusted to me, and it tends to my condemnation if the rules sanctioned by the fathers and drawn up under the guidance of God's Spirit at the synod of Nicaea for the

government of the whole Church are violated with my connivance, which God forbid, and if the wishes of a single brother have more weight with me than the common good of the Lord's whole house.

“With earnest entreaty, I pray and beseech your piety to refuse assent to this monstrous attack against Christian unity and peace, and to curb effectively the obnoxious greediness of my brother Anatolius.” (Epistle 104, to Emperor Marcian).

“My brother and fellow bishop Anatolius, not sufficiently considering your grace's kindness and the favour of my assent, whereby he gained the priesthood of the church of Constantinople, instead of rejoicing at what he had gained, has been inflamed with undue desires beyond the measure of his rank, believing that his intemperate ambition could be advanced by the assertion that certain persons had signified their assent thereto by an extorted signature; in spite of the fact that my brethren and fellow bishops who represented me, faithfully and laudably expressed their dissent from these attempts, which are doomed to speedy failure.

“For it is alleged that connivance at this sort of thing has been going on for about sixty years, a fact which the aforesaid bishop supposes will help his cause. . . .

“Indeed resolutions of bishops which are repugnant to the rules of the holy canons composed at Nicaea, in conjunction with the loyalty of your faith, we dismiss as invalid, and by the authority of Peter, the blessed apostle, we absolutely disannul by a general decree in all ecclesiastical cases, obeying those laws which the Holy Ghost defined by the 318 bishops for the pacific observance of all priests, in such sort that even if a much greater number were to pass a different decree from theirs, whatever was opposed to their constitution would have to be held in no respect.” (Epistle 105, to the Empress Pulcheria).

“It seems that this time is opportune for the see of Alexandria to lose the privilege of the second place, and for the church of Antioch to be deprived of its right to the third rank, with the result that when these places are subjected to your law, all metropolitan bishops are stripped of their rightful office. . . . The Nicene council has been divinely endowed with so great a privilege that if ecclesiastical decisions are approved, whether by few or many, whatever is inconsistent with its decrees is altogether devoid of authority.

“Your purpose is in no way supported by the writing of certain bishops given, as you allege, sixty years ago, and never brought to the knowledge of the apostolic see by your predecessors. And this transaction,

which from its outset was doomed to fall through, and has long since done so, you now wish to bolster up by useless means which are too late, namely by extracting from the brethren an appearance of consent, which their tired modesty presented to you to their own injury. . . . The rights of provincial primates may not be overthrown, nor may metropolitan bishops be defrauded of privileges based on antiquity. The see of Alexandria may not lose any of that dignity which it merited through S. Mark the evangelist, and disciple of blessed Peter, nor may the splendour of so great a church be obscured by another's clouds, Dioscorus having fallen through his persistence in impiety. The church of Antioch too, in which first, at the preaching of the blessed apostle Peter, the Christian name arose, must continue in the position assigned it by the fathers, and, being set in the third place, must never be lowered therefrom. For the see is on a different footing from the holders of it; and each individual's chief honour is his own integrity. And since that does not lose its proper worth in any place, how much more glorious must it be when placed in the magnificence of the city of Constantinople, where many priests may find, through your observance, both a defence of the canons of the fathers, and an example of uprightness!" (Epistle 106, to Anatolius [A.D. 452]).

St. Nilus

"Peter, Head of the choir of Apostles." (Patriarch of Constantinople, a disciple of Saint John Chrysostom (Nilus, Lib. ii Epistle [448 A.D]).

"Peter, who was foremost in the choir of Apostles and always ruled amongst them." (Nilus, Tract. ad. Magnam).

Sozomen

"Peter appears to have preached in Pontus, Galatia, Bithynia, Cappadocia, and Asia to the Jews of the dispersion. And at last, having come to Rome, he was crucified head-downwards; for he had requested that he might suffer in this way. What do we need to say concerning Paul, who preached the Gospel of Christ from Jerusalem to Illyricum, and afterwards suffered martyrdom in Rome under Nero? These facts are related by Origen in the third volume of his Commentary on Genesis.

“After the martyrdom of Paul and of Peter, Linus was the first to obtain the episcopate of the church at Rome. Paul mentions him, when writing to Timothy from Rome, in the salutation at the end of the epistle.” (Church History, Book 3).

“In the second year of his reign [of Emperor Titus], Linus, who had been bishop of the church of Rome for twelve years, delivered his office to Anencletus. But Titus was succeeded by his brother Domitian after he had reigned two years and the same number of months. . . . In the twelfth year of the same reign Clement succeeded Anencletus after the latter had been bishop of the church of Rome for twelve years. The apostle in his Epistle to the Philippians informs us that this Clement was his fellow-worker. His words are as follows: With Clement and the rest of my fellow-laborers whose names are in the book of life. . . . In the third year of the reign of the emperor mentioned above, Clement committed the episcopal government of the church of Rome to Evarestus, and departed this life after he had superintended the teaching of the divine word nine years in all.” (Church History, Book 3).

“There is extant an epistle of this Clement which is acknowledged to be genuine and is of considerable length and of remarkable merit. He wrote it in the name of the church of Rome to the church of Corinth, when a sedition had arisen in the latter church. We know that this epistle also has been publicly used in a great many churches both in former times and in our own. And of the fact that a sedition did take place in the church of Corinth at the time referred to Hegesippus is a trustworthy witness.” (On the Epistle of St. Pope Clement I, Church History).

“The time of John's death has also been given in a general way, but his burial place is indicated by an epistle of Polycrates (who was bishop of the parish of Ephesus), addressed to Victor, bishop of Rome. In this epistle he mentions him together with the apostle Philip and his daughters in the following words:

‘For in Asia also great lights have fallen asleep, which shall rise again on the last day, at the coming of the Lord, when he shall come with glory from heaven and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two aged virgin daughters, and another daughter who lived in the Holy Spirit and now rests at Ephesus; and moreover John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and being a priest wore the sacerdotal plate. He also sleeps at Ephesus.’ ” (Church History, Book 3).

“...[The Roman bishop] wrote to the bishops of the East, rebuking them for their wrong judgement of these men, and for disturbing the peace of the Church by abandoning the Nicene doctrines. He bade a few

of them to come to him on a certain day to show that they had now reached a just decision about them, and threatened to bear with them no longer should they introduce more innovations. . . . The partisans of Athanasius and Paul were reinstated in their sees, and they forwarded the letter of Julius to the bishops of the East. These bishops were highly indignant at these [letters] and met at Antioch and framed a reply to Julius, replete with elegance and the graces of rhetoric, but couched in a tone of irony and defiance. They confessed therein that the Roman church was entitled to the honour of all, because it was the school of the apostles and was from the beginning the metropolis of religion, although those who imported the doctrine came to her from the East. But they ought not to take second place because their church was small in size and numbers, for they excelled in virtue and wisdom. They called Julius to account for communicating with the partisans of Athanasius and were indignant against him for insulting their synod and abrogating their sentence. And they rejected his action as unjust and opposed to ecclesiastical law. After these complaints and protests, they offered peace and communion to Julius [the Pope], if he would sanction the deposition of those whom they had expelled, and the ordination of those whom they had elected instead; and they threatened the contrary, if he opposed their decrees. They added that the priests of the East before them had raised no objection when Novatian was expelled by the church of Rome.” (Sozomen, Church History, Book 3 [A.D. 450]).

“...the Bishop of Rome, having investigated into the accusations of each [Athanasius, Paul of Cple, Marcecellus of Ancyra, & Asclepas of Gaza), found them all agreeing with the Nicene synod, admitted them to communion, as agreeing with him. And insofar as the care of the universal church belonged to Pope Julius on account of the rank of his see, he restored each to his respective Church.” (Ecclesiastical History, Book III, Ch. VIII).

“The bishops of Egypt, having sent a declaration in writing that these allegations were false, and Julius having been apprised that Athanasius was far from being in safety in Egypt, sent for him to his own city. He replied at the same time to the letter of the bishops who were convened at Antioch, for just then he happened to have received their epistle, and accused them of having clandestinely introduced innovations contrary to the dogmas of the Nicene council, and of having violated the laws of the Church, by neglecting to invite him to join their Synod; for he alleged that there is a sacerdotal canon which declares that whatever is enacted contrary to the judgment of the bishop of Rome is null.” (Ecclesiastical History).

“The Macedonians, in, apprehension of further sufferings, sent deputies to various cities, and finally agreed to have recourse to Valentinian and to the bishop of Rome rather than share in the faith of Eudoxius and Valens and their followers.” (Ecclesiastical History, Book 6).

“They [Athanasius and Bishop Paul of Constantinople] confessed in this epistle, that the Church of Rome was entitled to universal honor, because it was the school of the apostles, and had become the metropolis of piety from the outset, although the introducers of the doctrine had settled there from the East.” (Ecclesiastical History, Book 3:8).

“Athanasius, escaping from Alexandria, came to Rome. Paul, bishop of Constantinople, Marcellus of Ancyra, and Asclepas of Gaza went there at the same time. Asclepas, who was opposed to the Arians, had been accused by them of having thrown down an altar, and Quintian had been appointed in his place. Lucius, bishop of Adrianople, who had been deposed from his office on another charge, was also staying in Rome. The Roman bishop, on learning the accusation against each one, and finding that they were all like-minded about the doctrine of the council of Nicaea, admitted them to communion as of like orthodoxy. And alleging that the care for all belongs to him, because of the dignity of the see, he restored each to his own church.

“Julius, learning that Athanasius was not safe in Egypt, called him back to himself. He replied at the same time to the letter of the bishops who were convened at Antioch, for just then he happened to have received it, and he accused them of having secretly introduced innovations contrary to the dogmas of the Nicene council, and of having violated the laws of the Church by not calling him to the synod. For there is a priestly law, making void whatever is effected against the mind of the bishop of Rome.” (Church History, Book 3).

The Empress Pulcheria

“The letter of your blessedness we have received, with all reverence due to a bishop ; by which we know that your faith is pure and such as ought with holiness to be held forth in the sacred Church. But I equally, with my lord, the most serene emperor, my spouse, have ever abode, and do still abide therein, turning away from all perverseness, defilement, and evil doing. The most holy bishop, therefore, of glorious Constantinople hath continued in the same faith and worship, and embraces the confession of your apostolic letters, putting away that error arisen from some, which from his own letters, also, your holiness will be able to perceive; and he hath, without delay of any kind, subscribed the letter likewise of catholic faith which your blessedness addressed to the bishop.

“Flavian of holy memory. And accordingly, let your reverence deign, in whatever way you see good, to signify to all bishops, even of the whole East, of Thrace and Illyricum, as also it hath pleased our lord the most pious emperor, my spouse, that they may be able quickly to muster from the western parts and meet in one city, and there, having formed a council, let them at your invitation proceed to decree about the catholic confession and concerning those bishops who previously held aloof, as the faith and Christian piety may require. Moreover let your holiness know that by the command of our lord and most serene prince, my spouse, the body of Flavian of holy memory has been brought to the most glorious city of Constantinople, and has been duly placed in the basilica of the apostles in which his predecessors were wont to be buried. And likewise, by the authority of his decree, he has ordered those bishops to return who for the same cause of having agreed with the most holy Flavian in the concord of catholic faith had been sent into exile, in order that by the sanction of the council and the decree of the bishops assembled they may be enabled to recover the episcopate and their own churches.” (Epistle 77, To St. Pope Leo the Great [A.D. 450]).

St. Theodoret of Cyrus

“I therefore beseech your holiness to persuade the most holy and blessed bishop (Pope Leo) to use his Apostolic power, and to order me to hasten to your Council. For that most holy throne (Rome) has the sovereignty over the churches throughout the universe on many grounds.” (Theodoret, Bishop of Cyrus in Syria, Tom. iv. Epist. cxvi. Renato, p. 1197 [A.D. 450]).

“If Paul, the herald of the truth, the trumpet of the Holy Spirit, hastened to the great Peter, to convey from him the solution to those in Antioch, who were at issue about living under the law, how much more do we, poor and humble, run to the Apostolic Throne (Rome) to receive from you (Pope Leo) healing for wounds of the the Churches? For it pertains to you to have primacy in all things; for your throne is adorned with many prerogatives. For other cities get a name for size or beauty or population, and some that are devoid of these advantages are compensated by certain spiritual gifts: but your city has the fullest abundance of good things from the Giver of all good. For she is of all cities the greatest and most famous, the mistress of the world and teeming with population. And besides this she has created an empire which is still predominant and has imposed her own name upon her subjects. But her chief decoration is her Faith, to which the Divine Apostle is a sure witness when he exclaims your faith is proclaimed in all the world Romans 1:8; and if immediately after receiving the seeds of the saving Gospel she bore such a weight of wondrous fruit, what words are sufficient to express the piety which is now found in her? She has, too, the tombs of our common fathers and teachers of the Truth, Peter and Paul, to illumine the souls

of the faithful. And this blessed and divine pair arose indeed in the East, and shed its rays in all directions, but voluntarily underwent the sunset of life in the West, from whence now it illumines the whole world. These have rendered your See so glorious: this is the chief of all your goods. And their See is still blessed by the light of their God's presence, seeing that therein He has placed your Holiness to shed abroad the rays of the one true Faith.

“After such toils and troubles I am condemned without a hearing....However, I wait for the verdict of your apostolic throne, and beg and pray your holiness to help me, when I appeal to your right and just tribunal, and to bid me come to you and show that my teaching follows in the apostolic track. . . . I beseech you not to spurn my petition, nor to overlook the insults heaped upon me.

“Before all, tell me whether I ought to acquiesce in this unrighteous deposition or not. I await your verdict; and if you bid me abide by my condemnation, I will do so, and will trouble no one hereafter, but await the unerring verdict of our God and Saviour. . .

“. . . I entreat your holiness . . . to consider my slandered position, so falsely attacked, to be worthy of your protection. Above all I beseech you to defend with all your might the faith that is now plotted against, and to keep the hereditary doctrine intact for the churches. So shall your holiness receive from the bountiful Master a full reward.” (Theodoret Epistle to Pope Leo, preserved in the 52 Epistle of Leo the Great.)

“For that all holy throne has the office of heading the Churches of the whole world, for many reasons; and, above all others, because it has remained free of the communion of heretical taint, and no one holding heterodox sentiments ever sat in it, but it has preserved the Apostolic grace unsullied.” (Theodoret, Epist Renato)

“Hasten to your Apostolic See in order to receive from you a cure for the wounds of the Church. For every reason it is fitting for you to hold the first place, inasmuch as your see is adorned with many priviledges. I have been condemned without trial. But I await the sentence of your Apostolic See. I beseech and implore Your Holiness to succor me in my appeal to your fair and righteous tribunal. Bid me hasten to you and prove to you that my teaching follows in the footsteps of the Apostles.” (Theodoret to Pope Leo, Ep. 113).

“The great foundation of the Church was shaken, and confirmed by the Divine grace. And the Lord commanded him to apply that same care to the brethren. ‘And thou,’ He says, ‘converted, confirm thy brethren.’”(Tom. iv. Haeret. Fab. lib. v.c. 28 (A.D. 450))

“‘For as I,’ He says, ‘did not despise thee when tossed, so be thou a support to thy brethren in trouble, and the help by which thou was saved do thou thyself impart to others, and exhort them not while they are tottering, but raise them up in their peril. For this reason I suffer thee also to slip, but do not permit thee to fall, thus through thee gaining steadfastness for those who are tossed.’ So this great pillar supported the tossing and sinking world, and permitted it not to fall entirely and gave it back stability, having been ordered to feed God’s sheep. ” (Theodoret, *Oratio de Caritate* in J. P. Minge, ed., *Patrologiae Curses Completus: Series Graeca*).

“The whole world, dearly-beloved, does indeed take part in all holy anniversaries, and loyalty to the one Faith demands that whatever is recorded as done for all men's salvation should be everywhere celebrated with common rejoicings. But, besides that reverence which today's festival has gained from all the world, it is to be honoured with special and peculiar exultation in our city, that there may be a predominance of gladness on the day of their martyrdom in the place where the chief of the Apostles met their glorious end. For these are the men, through whom the light of Christ's gospel shone on you, O Rome, and through whom you, who was the teacher of error, was made the disciple of Truth. These are your holy Fathers and true shepherds, who gave you claims to be numbered among the heavenly kingdoms, and built you under much better and happier auspices than they, by whose zeal the first foundations of your walls were laid: and of whom the one that gave you your name defiled you with his brother's blood. [Romulus was the traditional founder of Rome. He murdered his brother, Remus.] These are they who promoted you to such glory, that being made a holy nation, a chosen people, a priestly and royal state 1 Peter 2:9, and the head of the world through the blessed Peter's holy See you attained a wider sway by the worship of God than by earthly government. For although you were increased by many victories, and extended your rule on land and sea, yet what your toils in war subdued is less than what the peace of Christ has conquered.” (Sermon 82).

“But I await the sentence of your Apostolic See. I beseech and implore your holiness to succour me in my appeal to your fair and righteous tribunal.” (Letter 113 to St. Pope Leo the Great).

With these and similar arguments, they attacked the vacant mind of the emperor and persuaded him to expel Athanasius from the Church. But he, having discovered the plot, withdrew and went to the West.

The Eusebians had falsely accused Athanasius to the bishop of Rome (just then Julius was shepherding that church). He therefore, obeying the law of the Church, summoned the accusers to come to Rome, and called the devout Athanasius to trial. And he, accepting the call, set out at once ; but the false accusers, seeing that the lie would easily be detected, did not go to Rome. (Church History, Book 2).

“Twenty-six years I have been a bishop ; I have undergone countless labours ; I have struggled hard for the truth; have freed tens of thousands of heretics and brought them to the Saviour, and now they have stripped me of my priesthood, and are exiling me from the city. They have no respect for my old age, or for my hairs grown grey in the truth. Wherefore I beseech your sanctity to persuade the very sacred and holy Archbishop Leo to bid me hasten to your council. For that holy see has precedence of all churches in the world, for many reasons; and above all for this, that it is free from all taint of heresy, and that no bishop of false opinions has ever sat upon its throne, but it has kept the grace of the apostles undefiled.” (Ep. 116, to Renatus the presbyter [A.D. 449]).

“Dioscorus is turning the see of blessed Mark upside down ; and this he does, well knowing that the metropolis of Antioch possesses the throne of the great Peter, who was teacher of blessed Mark, and first and leader of the choir of the apostles.” (Epistle 86, to Flavian).

[Quoting Luke 22. 31, 32.1 "For as I ", he says, " did not despise thee when tossed, so be thou a support to thy brethren in trouble, and the help by which thou wast saved do thou thyself impart to others, and exhort them not while they are tottering, but raise them up in their peril. For this reason I suffer thee also to slip, but do not permit thee to fall, [thus] through thee gaining steadfastness for those who are tossed." So this great pillar supported the tossing and sinking world, and permitted it not to fall entirely and gave it back stability, having been ordered to feed God's sheep. (Oratio de Caritate).

Eutyches the Monophysite

“I take refuge, therefore, with you, the defender of religion and abhorrer of such factions. ...I beseech you not to be prejudiced against me by their insidious designs about me, but to pronounce the sentence which shall seem to you right upon the Faith.” (Eutyches to Pope Leo, Ep. 21. [448])

Flavian

“When I began to appeal to the throne of the Apostolic See of Peter, the Prince of the Apostles, and to the whole sacred synod, which is obedient to Your Holiness, at once a crowd of soldiers surrounded me and barred my way when I wished to take refuge at the holy altar. ...Therefore, I beseech Your Holiness not to permit these things to be treated with indifference ...but to rise up first on behalf of the cause of our orthodox Faith, now destroyed by unlawful acts. ...Further to issue an authoritative instruction ...so that alike faith may everywhere be preached by the assembly of an united synod of fathers, both Eastern and Western. Thus the laws of the fathers may prevail and all that has been done amiss be rendered null and void. Bring healing to this ghastly wound. (Patriarch Flavian of Constantinople to Pope Leo, [449]).

Galla Placidia Augusta

“...the synod held at Ephesus (the Robber synod) is alleged to have rather stirred up hatred and contention, intimidating by the presence of soldiers, Flavianus, the bishop of Constantinople, because he had sent an appeal to the Apostolic See, and to all the bishops of these parts by the hands of those who had been deputed to attend the Synod by the most reverend bishop of Rome, who have been always wont to attend, most sacred Lord and Son and adored King, in accordance with the provisions of their Nicene Synod. For this cause we pray your clemency to oppose such disturbances with the Truth, and to order the faith of the catholic religion to be preserved without spot, in order that according to the standard and decision of the Apostolic See, wherein assuredly He first adorned primacy, who was deemed worthy to receive the Keys of heaven: for it becomes us in all things to maintain the respect due to this great city which is the mistress of all the earth; and this too we must most carefully provide that what in former times our house guarded seem not in our day to be infringed, and that by the present example schisms be not advanced either between the bishops of the most holy churches” (Letter from Galla Placidia Augusta, the wife of the Western Roman Emperor, Constantius III, to her son Theodosius I, the Eastern Emperor; preserved in Epistle 56 of St. Pope Leo the Great).

Armenians

[an invasion of outside peoples would] “...destroy among us the faith we received from the prince of bishops, who is at Rome.” (Armenians, Writing to Emperor Theodosius II, Fr. Tournèbize, *Historie politique et religieuse de l' Arménie*, Paris 1900).

St. Eusebius of Doryleum

“The Apostolic throne has been wont from the beginning to defend those who are suffering injustice. I entreat Your Blessedness, give me back the dignity of my episcopate and communion with yourself, by letters from you to my lowliness bestowing on me my rank and communion.” (Eusebius of Doryleum to Pope Leo [A.D. 450]).

The Council of Chalcedon (The Fourth Ecumenical Council)

“Bishop Paschasinus, guardian of the Apostolic See, stood in the midst and said, ‘We received directions at the hands of the most blessed and apostolic bishop of the Roman city [Pope Leo I], who is the head of all the churches, which directions say that Dioscorus is not to be allowed to sit in the assembly, but that if he should attempt to take his seat, he is to be cast out. This instruction we must carry out..We cannot go counter to the decrees of the most blessed and apostolic bishop, who governs the Apostolic See, nor against the ecclesiastical canons nor the patristic traditions.’” (Acts of the Council, session 1 [A.D. 451]).

“After the reading of the foregoing epistle [The Tome of Leo], the most reverend bishops cried out: ‘This is the faith of the fathers! This is the faith of the apostles! So we all believe! Thus the orthodox believe! Anathema to him who does not thus believe! Peter has spoken thus through Leo! . . . This is the true faith! Those of us who are orthodox thus believe! This is the faith of the Fathers!’” (The Fourth Ecumenical Council, composed of 600 Eastern bishops, Acts of the Council, session 2 [A.D. 451]).

“Wherefore the most holy and blessed Leo, archbishop of the great and elder Rome, through us, and through this present most holy synod, together with the thrice blessed and all-glorious Peter the apostle, who is the rock and foundation of the Catholic Church, and the foundation of the orthodox faith, has stripped him [Dioscorus] of the episcopate” (Acts of the Council, session 3 [A.D. 451]).

“For if ‘where two or three are gathered together in His name’ He has said that ‘there He is in the midst of them,’ must He not have been much more particularly present with 520 priests, who preferred the spread of knowledge concerning Him . . .Of whom you were Chief, as Head to the members, showing your good will.” (Chalcedon to Pope Leo, Repletum est Gaudio, November 451).

“You are set as an interpreter to all of the voice of blessed Peter, and to all you impart the blessings of that Faith.” (Chalcedon to Pope Leo, Ep. 98).

“Besides all this, he extended his fury even against him who had been charged with the custody of the vine by the Savior. We refer to Your Holiness.” (Ibid).

“You have often extended your Apostolic radiance even to the Church of Constantinople.” (Ibid).

“Knowing that every success of the children rebounds to the parents, we therefore beg you to honor our decision by your assent, and as we have yielded agreement to the Head in noble things, so may the Head also fulfill what is fitting for the children.” (Ibid).

“Paschasinus, the most reverend bishop and legate of the Apostolic See, stood up in the midst with his most reverend colleagues and said: We received directions at the hands of the most blessed and apostolic bishop of the Roman city, which is the head of all the churches, which directions say that Dioscorus is not to be allowed a seat in this assembly, but that if he should attempt to take his seat he is to be cast out. This instruction we must carry out; if now your holiness so commands let him be expelled or else we leave.” (Session 1).

“Lucentius, the most reverend bishop having the place of the Apostolic See, said: Let him give a reason for his judgment. For he undertook to give sentence against one over whom he had no jurisdiction. And he dared to hold a synod without the authority of the Apostolic See, a thing which had never taken place nor can take place.” (Session 1).

“Wherefore the most holy and blessed Leo, archbishop of the great and elder Rome, through us, and through this present most holy synod together with the thrice blessed and all-glorious Peter the Apostle, who is the rock and foundation of the Catholic Church, and the foundation of the orthodox faith, has stripped him of the episcopate, and has alienated from him all hieratic worthiness. Therefore let this most holy and great synod sentence the before mentioned Dioscorus to the canonical” (Session 3).

“And in the third place the writings of that blessed man, Leo, Archbishop of all the churches, who condemned the heresy of Nestorius and Eutyches, show what the true faith is.” (Session 4).

“Since the most religious bishops of Egypt have postponed for the present their subscription to the letter of the most holy Archbishop Leo, not because they oppose the Catholic Faith, but because they declare that it is the custom in the Egyptian diocese to do no such thing without the consent and order of their Archbishop, and ask to be excused until the ordination of the new bishop of the metropolis of Alexandria,

it has seemed to us reasonable and kind that this concession should be made to them, they remaining in their official habit in the imperial city until the Archbishop of the Metropolis of Alexandria shall have been ordained.” (Canon 30).

Bishop Paschasinus, guardian of the apostolic see, stood in the midst and said : "We received directions at the hands of the most blessed and apostolic bishop of the Roman city, who is head of all the churches, which directions say that Dioscorus is not to be allowed to sit in the assembly, but that if he should attempt to take his seat he is to be cast out. This instruction we must carry out; if now your holiness so commands, let him be expelled or else we leave." The judges said : "What special charge do you prefer against the most reverend Bishop Dioscorus?" And when Dioscorus, the most religious bishop of Alexandria, at the bidding of the judges and of the sacred assembly had sat down in the midst, and the most reverend Roman bishops had also sat down in their own places, and kept silence, Eusebius, bishop of Dorylaeum, stepping into the middle said . . . [Edward Giles commentary: "This Eusebius was a keen heresy-hunter, and had been deposed along with Flavian at Ephesus in 449. He now asks that the minutes of the Robber Synod be read out, in order to show that Dioscorus was the real heretic. The reading began with the emperor's letter to Dioscorus, dated 3 March 449, by which that council was convened.]

“Constantine the secretary said : "The same letter was sent to the other bishops." The most glorious judges and illustrious senate said: "The most reverend bishop Theodoret should take his place in the synod, because the most holy archbishop Leo restored him to his episcopate, and the pious emperor decreed his presence at the sacred synod." And, Theodoret coming in, the bishops of Egypt, Illyricum, and Palestine cried out: " Mercy! the faith is destroyed ; the canons have rejected him ; throw him out, throw out the teacher of Nestorius." The Orientals . . . cried out : "We were beaten, and signed a blank paper; throw out the Manichaeans, throw out the enemies of Flavian, throw out the enemies of the faith." [After more clamour] Theodoret came into the middle and said: " I have presented a petition to the rulers of the world in which I set forth the cruelties I have endured; I beg to be examined. ' ' The judges said : "The bishop Theodoret, having recovered his proper place from the archbishop of Rome, has now entered as an accuser; wherefore, to avoid confusion, let us finish what we had begun. The presence of Theodoret shall prejudice no one's cause; all the claims you have against him, or he against you, shall stand good, . . . especially since the bishop of Antioch testifies to his orthodoxy.

“On the 8th of August 449, at the synod of Ephesus, at the church called Mary, the bishops present were Dioscorus of Alexandria, Julian, legate of Leo, most holy bishop of the Roman church". And when this was read the Orientals and bishops with them cried out: "He was thrown out; no one acknowledged the

name of Leo." Constantine continued reading, " and ~uvenal of Jerusalem and Domnus of Antioch and Flavian of Constantinople". And when this was read, the Orientals shouted : " Flavian is entered as if condemned ; this is manifest slander; why did not Flavian sit in his own Why did he put the bishop of Constantinople fifth?" Bishop Paschasinus said: "See, we, God willing, have placed the lord Anatolius first : these put the blessed Flavian fifth." Diogenes, bishop of Cyzicus, said : " Because you know the canons."

“Peter, bishop of Corinth, said: ."I was not present at the Ephesian synod, for at that time I was not ordained bishop, hut I realize, from what has been read, that Flavian's statement does in fact explain the words of Cyril. I have withdrawn my hesitation. When they were read, they informed me more perfectly." And getting up, he crossed over to the other side. The Orientals cried : "Peter tlinks with Peter; welcome blessed orthodox!" . . . Dioscorus of Alexandria said : " Flavian was justly condemned, because he said 'After the union, two natures'. I can prove from Athanasius, Gregory, and Cyril in many places that we ought not to say '.After the union, two natures', but ' One incarnate nature of the Word'. I am rejected with the fathers, but I stand by their doctrine. I transgress in nothing. . . . And I must request that the rest be read."

“Dioscorus, bishop of Alexandria, said : ' The holy and great synod of Nicaea, long ago assembled by the will of God, decreed our true and pure faith, and the council which recently assembled here confirmed it and declared that anyone who altered it should be subject to the penalties . . . Well now you see that Flavian, bishop of Constantinople, here before us, and Eusebius of Dorylaeum have unsettled everything, and are become a scandal to all the churches and to the orthodox everywhere. It is plain then that they have made themselves liable to the punishment decreed by our holy fathers. It follows that Flavian and Eusebius must be deposed from all episcopal and priestly dignity. I therefore pronounce them deposed, and all the bishops shall declare their opinion. Further the emperors will be informed of today's proceedings.' Bishop Flavian said : ' I disclaim your authority.' Hilary, deacon of the Roman Church, said : ' It is contradicted.' " And when this was read, the Orientals and bishops with them shouted : " Anathema to Dioscorus! this 'hour condemns him ; this hour he is damned. Blessed Lord, thou hast avenged him [Flavian]. Orthodox emperor, you have avenged him. Long live Leo! Long live the patriarch!" (Session 1)

When all were seated before the rails of the most holy altar the judges said: ". . . The question now to be investigated, studied, and decided is how to establish the true faith. This is the main purpose of the council. . . . Hasten therefore, without fear or favour or enmity, to set forth the pure faith, so that they who do not seem to have understood all these things may be brought to unity by the full knowledge of the

truth. For we wish you to know that the most divine and pious lord of the whole earth and ourselves hold the orthodox faith set forth by the 318 and the 150, and what has also been taught by the rest of the most holy and glorious fathers, and thus we believe." The bishops cried: ". . . The fathers taught, and in their writings are preserved what they set out, and we cannot say more." Cecropius, bishop of Sebastopol : "The affairs of Eutyches have been examined, and on them the most holy archbishop of Rome has given a formula with which we agree, and we have all subscribed his letter." The bishops cried : " So say all of us. The things set forth are sufficient; it is not possible to make any other."

The most glorious judges and the illustrious senate said: "Let there be read also the letter of the most worthy Leo, archbishop of the royal and elder Rome." Beronician, the most devout clerk of the sacred consistory, read from a book handed to him by Aetius, archdeacon of the holy church of Constantinople : "Leo to the beloved brother Flavian . . . [dated 13 June 449]." After the reading of the above letter, the most reverend bishops cried out : "This is the faith of the fathers ; this is the faith of the apostles. So we all believe ; so the orthodox believe. Anathema to him who does not so believe! Peter has spoken these things through Leo. So taught the apostles. Piously and truly did Leo teach; so taught Cyril ; the eternal memory of Cyril! Leo and Cyril taught the same; anathema to him who does not so believe! This is the true faith. So think the orthodox. This is the faith of the fathers. Why were not these things read at Ephesus? Dioscorus hid them." Part of the foregoing letter, " In order to pay our debt, the invisible nature united itself with the passible, so that, as our salvation required, the one mediator between God and man, the man Jesus Christ, on the one side could die, on the other could not ", was doubted by the bishops of Illyria and Palestine. Aetius, archdeacon of Constantinople, read from the late Cyril of Alexandria : "But forasmuch as his own body by the grace of God, as the apostle says, tasted death for every man, he is said to have suffered death for us. It is not that he experienced death as regards his nature, to say or hold which is madness, but that, as I said just now, his flesh tasted death." Likewise the part which contained : "Each nature in union with the other performs the actions which are proper to it, the Word those which are proper to the Word, the body those which are proper to the body. The one is resplendent with miracles, the other submits to insults" was doubted by the bishops of Illyria and Palestine. Aetius, archdeacon of Constantinople, read from the late Cyril: "There are some sayings which apply best to God, others to the manhood, and others again hold a middle position, showing that the Son of God is both God and man." 4 Likewise the part of his letter which contained : "For although in the Lord Jesus Christ there is one person of God and man, yet the glory and the shame which are common to the two natures have different sources. From us he has the manhood which is inferior to the Father; from the Father the divinity equal to the Father" was doubted by the bishops of Illyria and Palestine. Theodoret, bishop of Cyrus, said : "There is an example of this also from the most blessed Cyril, thus : 'He became man and changed not his

properties, but remained what he was. The one, however, is understood as thoroughly dwelling in the other, that is, the divine nature in the manhood."

The most magnificent judges said : "After all this, who doubts? " The most reverend bishops cried out: "No one doubts." Atticus, bishop of Nicopolis, said: "We beg your magnificence to allow us a few days for quiet consideration of the letter of our master and holy father, Archbishop Leo, who adorns the apostolic see, and the letter of Cyril with the twelve chapters."

“The bishops cried out : ‘If you order inquiry, we request that the fathers meet together.’

“The judges said : "The assembly is postponed for five days, and in the meantime your reverences shall come to Archbishop Anatolius and consult together concerning the faith."

“All the most reverend bishops cried : " So we believe, so all believe ; none of us doubt; we have already subscribed." The judges continued : "You need not all meet, but since it is suitable to persuade all who doubt, let Archbishop Anatolius choose, from the bishops who have signed, those he i thinks fit to instruct the doubters." (Session 2).

“"To the most holy and beloved of God and ecumenical archbishop and patriarch of great Rome, Leo, and to the holy and ecumenical synod which is assembled at Chalcedon by the will of God and the sacred injunction, from Theodore, deacon of Alexandria. .

"To the most holy and most blessed ecumenical patriarch of great Rome, Leo, and to the holy and ecumenical synod which by the will of God and the divine command is assembled in the city of Chalcedon, from the wretched Athanasius, formerly Alexandria, and nephew of the late Archbishop Cyril...

“Julian, bishop of Hypaipa, said : " Holy fathers, listen. When I Dioscorus held the supreme power at the city of Ephesus for judging between S. Flavian with Bishop Eusebius, and ' Eutyches, putting forward an opinion which was unfair in every way, he himself led off with an unjust judgement, and all of necessity followed his lead. Now your holinesses hold the 1 supreme power from the most holy Archbishop Leo; and the whole of the sacred council that is assembled by God's grace, and by the decree of our most pious emperors, has heard every 1 one of the injustices committed at Ephesus ; and everything I done there has become known toyour holinesses ; and the council has cited Dioscorus, not once or twice, but three times,

to appear, but he has absolutely refused to obey. We therefore urge your sanctity who hold, or rather ye who hold, the place of the most holy Archbishop Leo to speak out against him, and to define concerning him the canonical penalties. For we all, and the whole universal council, are voting with your sanctity.

“Bishop Paschasinus said : "Again I say, what is the pleasure of your blessedness? " Maximus, bishop of great Antioch, said : "With what your sanctity thinks we agree." Paschasinus, bishop of Lilybaeum in Sicily, and with him Bishop Lucentius and Boniface, the priest of the church of great Rome, legates of the most holy and most blessed patriarch of great Rome, Archbishop Leo, pronounced: "It has been clearly shown by to-day's and the previous session what Dioscorus, bishop of the great Alexandrian church, dared to do against the order of the canons and church discipline. To pass over much else, he has received back into communion Eutyches, as being of the same opinion as himself, although he had been justly deposed by his bishop Flavian, and this he did in an irregular manner,' before he united with the other bishops at the Ephesian synod. But the apostolic see pardoned them for what they did there against their will and they have as far as possible shown obedience to Archbishop Leo and to the universal council.

“But he, up till now, has proudly persisted in those things for which he ought to have lamented and bowed to the earth. Moreover, he did not allow the letter of the blessed Pope Leo to the late Flavian to be read, though he was often requested, and though he promised on oath, to do so; which not being read, the holy churches throughout the world have suffered scandal and injury. . . . He has ventured to pronounce excommunication against the most holy and pious Leo, archbishop of great Rome. Several complaints against him have been presented to the holy and great synod, and once, twice, and three times he has not obeyed the summons according to the episcopal canons. . . . so he has proclaimed the vote against himself. Wherefore the most holy and blessed Leo, archbishop of the great and elder Rome, through us and through this present most holy council, together with the thrice blessed and all glorious Peter the apostle, who is the rock and support of the Catholic Church and the foundation of the orthodox faith, has stripped him of the episcopal and all priestly dignip. Assuredly, therefore, this most holy and great synod will vote upon the aforesaid Dioscorus according to the canons.

“Anatolius, bishop of royal Constantinople, new Rome, said : " Considering all matters in the same way as the apostolic see, I vote with it about the condemnation of Dioscorus, who was bishop of the great city of Alexandria, who has proved himself unworthy of all priestly office by disobeying in all things the canons of the fathers, and by not choosing to obey when three times canonically summoned. "

“Theodore, metropolitan bishop of Tarsus, said : " Dioscorus has alienated himself from priestly worth by receiving Eutyches into his communion, contrary to rule, when he had been condemned by Flavian . . .

whence he has been justly condemned by the greatest sees, as well of great Rome as of new Rome, by Leo and Anatolius, archbishops of the most holy churches, with whom I agree, and I have so spoken, judging him to be alien from all pontifical ministry."

"Peter, metropolitan bishop of Gangra, said : " On the condemnation of Dioscorus, I consent to what the apostolic see and the holy fathers have decided."

"Euphrates, bishop of Eleutherna, said : "I agree with the holy fathers on the condemnation of Dioscorus, formerly bishop of Alexandria, and I judge him to be alien from all priestly ministry."

"The holy, great, and universal council which by the grace of God, according to the oracle of our pious and beloved emperors, assembled at Chalcedon, a city of Bithynia, in the martyrdom of the most holy and victorious martyr Euphemia, to Dioscorus. Learn that on' 13 October you were deposed from the episcopate, and made a stranger to all church order, by the holy and ecumenical synod, on account of your disregard of the divine canons and your disobedience to this holy and ecumenical synod, and on account of the other crimes of which you have been found guilty; for even when called to answer your accusers three times by this lioly and great synod, according to the divine canons, you did not come." (Session 3).

"The judges said: " Let the council now declare what seems good concerning the faith. . . ." On behalf of the papal legates, Bishop Paschasius said : "As the holy and universal council holds fast and follows the rule of faith which was set forth by the 318 at Nicaea, it also confirms the faith set forth by the 150 gathered at Constantinople at the bidding of the late emperor Theodosius the great. Moreover the exposition of the creed set forth at the council of Ephesus by the late Cyril, in which Nestorius was condemned, is likewise welcomed. And in the third place the writings of that blessed man Leo, archbishop of all the churches, who condemned the heresies of Nestorius and Eutyches, show what the true faith is.

"Likewise the holy synod holds this faith : this it follows; nothing further can it add, nor can it take anything away." When this had been translated into Greek, the bishops cried : " So we all believe, so we were baptized, so we baptize ; so we have believed, so we now believe." The judges said : "Since we see that the holy gospels have been placed alongside of your holiness, let each one of the bishops here assembled declare whether the epistle of archbishop Leo is in accordance with the exposition of the 318 fathers of Nicaea, and with the decrees of the 150 fathers afterwards assembled in the royal city."

Anatolius, bishop of Constantinople, said: "The letter of the most holy Archbishop Leo agrees with the creed of the 318 holy fathers of Nicaea, and of the 150 who afterwards assembled at Constantinople and confirmed the same faith, and with the proceedings at Ephesus of the ecumenical synod (under the blessed Cyril, who is among the saints) which condemned Nestorius. I therefore agree to it, and have willingly signed." The papal legates said: "It is plain, and there can be no doubt, that the one faith of the most blessed Pope Leo agrees with the faith of the 318 fathers of Nicaea and with that of the 150 at Constantinople, and with the definitions set forth at Ephesus . . . and in no way differs. Therefore the letter of the most blessed Pope, which expressed that faith on account of the error of Eutyches, is seen to be of the same sense, and also of one spirit with that creed." Maximus, bishop of Syrian Antioch, said: "The letter of Leo, most holy archbishop of royal Rome, agrees with the expositions of the 318 holy fathers of Nicaea and of the 150 of Constantinople, new Rome, and with the exposition of faith by Bishop Cyril in Ephesus, and I have signed it."

[Sixty-two other bishops spoke to the same effect. I give three specimens] John, bishop of Sebaste, in the first Armenia, said: "As I see it, the meaning of the letter of Leo, bishop of the Romans, agrees with the faith of the 318 and of the 150 afterwards assembled at Constantinople, and with the exposition of Ephesus at the deposition of the ungodly Nestorius, at which blessed Cyril presided, and I have signed this same letter." Seleucus, bishop of Amasea, said: "We have found the synodical letter of our most holy father Cyril to be in harmony with the faith of the 318 holy fathers. Likewise we have found the letter of the most holy Archbishop Leo to agree with the 318 and with those who agree with Cyril." John, bishop of Germanicia Augusta on the Euphrates, said: "In the faith of the 318 . . . and of the 150 . . . we have been baptized and baptize. And having found what was set forth by S. Cyril and confirmed in the former council of Ephesus, as indeed the letter of the most holy Archbishop Leo, to be in harmony with this, we have signed it. [On behalf of 31 bishops of Illyria] Sozon, bishop of Philippi, read from a chart: " We keep the faith of the 318 holy fathers, which is our salvation, and to it we devote our lives; nowhere do we disagree with the faith of the 150, and we follow in all things the decrees and definitions of the first synod of Ephesus, at which Celestine and Cyril were leaders; and we are fully convinced that the most holy father and archbishop Leo is most orthodox. But that which in his letter appeared doubtful has been explained to us by the papal legates. . . . For when by your authority we assembled with Anatolius, bishop of Constantinople, . . . they banished our doubts. For they rejected all who separate the flesh of our Lord and Saviour Jesus Christ from his Godhead, and who do not say that the divine and human existed in him from the Holy Virgin Mary, Mother of God, unmingled, unchanged, and undivided. With this we are satisfied; we agree that the letter accords with all that the fathers have proclaimed, and we have signed it."

[On behalf of 16 bishops of Palestine] Bishop Ananias read from a chart: "We all have always kept the faith of the 318 . . . and we do keep it, and thereto we devote our life. We follow without disagreement that of the 150, and agree with the decrees and definitions of the late Cyril at the first synod of Ephesus. But when the letter of Leo, archbishop of Rome, was read to us, we accepted the greater part as correct. But some parts seemed to express a certain separation and division, and so we hesitated to accept them. . . . We learnt, however, from the representatives of Archbishop Leo, that they admit no separation of our Lord and Saviour Jesus Christ, but confess one and the same Lord and Son of God. And now we think, if your greatness permits, that these things should be put on record for the benefit of the whole world." All the aforesaid bishops said : "So say all of us and agree." [There were 44 more speeches like that of Maximus of Antioch.] The judges said : "The other bishops will state whether they agree that what has been said accords with the sayings of the holy fathers." All the most reverend bishops shouted : "We are all agreed. We all cling together. We all believe alike. We all think these things. Thus we think . . . Long live the emperors! The five also have subscribed to the faith. As Leo, so they think. Long live the emperors!" (Session 4).

The bishops cried: "Theodoret must anathematize at once." Theodoret stepped forward at once: "I have presented a petition to the emperor and a paper to the legates of Archbishop Leo, and if you wish, let it be read, that you may know how I think." The bishops cried : "We will have no reading ; anathematize Nestorius at-once." - Theodoret said: "By God's grace I was brought up by orthodox priests, and rightly instructed, and I have also taught rightly and reject not only Nestorius and Eutyches, but every man who does not rightly think."

The bishops, interrupting, cried : "Say clearly 'Anathema to Nestorius and his doctrines, anathema to Nestorius and his friends! ' " Theodoret said : " In truth I say nothing, unless I know that it is pleasing to God. First I assure you that neither do I think of a city, nor do I desire honour, nor am I here for such, but because I have been slandered. I came to prove that I am orthodox, and that I anathematize Nestorius and Eutyches, and all who confess two Sons." The bishops, interrupting, cried : "Say openly 'Anathema to Nestorius and those who think with him! ' " Theodoret said : "If I have not explained how I believe, I say nothing, but I do believe." The bishops, interrupting, cried : " He is a Nestorian heretic ; throw him out." Theodoret said : "Anathema to Nestorius, and to him who does not call the Holy Virgin Mary ' Mother of God', and who divides into two Sons the one only begotten Son! And I have signed the rule of faith, and the letter of Archbishop Leo, and so I think. And after all this, may you be saved!" The judges said: "Every remaining doubt about the beloved Theodoret is removed, for he has anathematized Nestorius in your presence, and has been favourably received by Archbishop Leo, and has readily accepted the

definition of faith which your pieties have accepted, and has also subscribed the letter of the aforesaid most holy Archbishop Leo. It remains that, by the exercise of your reverences' vote, he receive back his church, as the most holy Archbishop Leo has thought right." All the bishops cried : "Theodoret is worthy of the see. The orthodox to the Church! The Church takes back the shepherd. . . . Long live Archbishop Leo! Leo has judged with God. The people take back the orthodox. Worthy of the see! The Church restores Theodoret to the episcopate." (Session Eight).

Canon 28. We, following in all respects the rules of the holy - . fathers and recognizing the canon 1 of the 150 most religious bishops just recited, do also define and vote for the same things respecting the privileges of the most holy church of Constantinople, new Rome. For to the throne of the elder Rome, because that was the imperial city, the fathers naturally rendered² the first honours; and moved by the same consideration, the 150 most religious bishops assigned equal honours to the most holy throne of new Rome, judging with reason that the city which is honoured with the government and senate, and enjoys equal privileges with the elder royal Rome, should also be magnified like her in ecclesiastical matters, being second after her : so that the metropolitans only, of the Pontic, and Asian, and Thracian dioceses, and moreover the bishops of the aforesaid dioceses who are among the barbarians, shall be ordained by the above-mentioned most holy throne of the most holy church of Constantinople. Clearly . each metropolitan of the aforesaid dioceses, with the bishops of the province, is to ordain the bishops of the province as has been declared by the divine canons ; ³ but the metropolitans themselves of the said dioceses shall, as has been said, be ordained by the archbishop of Constantinople, after the usual election has been reported to him. (Session Fifteen).

"Lucentius, bishop and legate of the apostolic see, said : " In the first place your excellency should notice that it was brought about by the circumstances of the holy bishops, who were forced to sign the said canons." The bishops cried : "No one was forced! " Eucenius said: "It seems that the decrees of the 318 have been passed over, and that mention has only been made of those of the 150 which are not among the synodical canons (and which were made, as they acknowledged, eighty years ago).¹ If during those times they experienced the benefit, why do they now seek what is not canonical?" Aetius, archdeacon of Constantinople, said : " If they have received any instructions on this head, let them be expressed."

"Boniface, a Roman legate, said: "The most blessed and apostolic bishop among other things gave us this order. (And he recited from a chart) 'The rulings of the holy fathers shall with no rashness be violated or diminished. Let the dignity of our person in all ways be guarded by you. And if any influenced by the

power of his own city should undertake to make usurpations, withstand this with suitable firmness'. The judges said : " Let each party quote the canons."

“Paschasinus, bishop and legate, read: "The canon of the 318 holy fathers : ' The Roman church always had the primacy. Let Egypt therefore so hold itself that the bishop of Alexandria have the authority over all, for this is also the custom of the Roman bishop. So too he who is established at Antioch. And in the other provinces let the privileges of the churches be preserved. . . .'" Constantine, the secretary, read from a book handed to him by Aetius, archdeacon of Constantinople : "The canon of the 318 holy fathers : 'Let the ancient customs prevail, those of Egypt so that the bishop of Alexandria shall have jurisdiction over all, since this also is the custom of the bishop in Rome [etc. as in Doc. 621 . ' " The same secretary read from the same book : "The decision of the second synod: these things the bishops decreed who assembled in Constantinople . . . 'The bishop of Constantinople shall have the privileges of honour after the bishop of Rome, because it is new Rome'. " 2 The judges said: "Let the bishops of Asia and Pontus who have signed the tome just read say whether they signed willingly, or were compelled by any necessity." And these coming into the middle, Diogenes, bishop of Cyzicus, said : "Before God I signed of my will." [Twelve others spoke to the same effect, and then :]

“The remaining bishops cried : "We signed willingly." The judges said : "From what has been done, and from everything laid down, we observe that the primacy of all and the chief honour according to the canons is to be kept for the beloved archbishop of old Rome, but that the reverend archbishop of the royal Constantinople, which is new Rome, is to enjoy the honour of the same primacy, and to have the power to ordain the metropolitans in the dioceses of Asia, Pontus, and Thrace. . . ." The bishops cried out : "This is a just sentence ; so we all say. These things please us all. This is a just judgement. Establish the proposed decree. . . . Let us go. . . . We all say the same."

“Bishop Lucentius said : "The apostolic see gave orders that all things should be done in our presence [or Latin version: "The apostolic see ought not to be humiliated in our presence " ; and therefore whatever was done yesterday in our absence, against the canons of the court, we beseech your highness to order it to be rescinded. But if not, let our protest be recorded in the minutes, and pray let us know clearly what we are to report to that most apostolic bishop who is the ruler of the whole Church, so that he may be able to speak out about the insult to his own see, and about the upsetting of the canons. " The judges said : "The whole council has approved what we proposed." (Session Sixteen, Discussing Canon 28 {A.D. 451).

"Teaching them to observe all things whatsoever I commanded you".¹ You have kept this command, which is like a golden cord leading down from the author of it to us. You are set as an interpreter to all of the voice of blessed Peter, and to all you impart the blessings of that faith. And so we too, wisely taking you as our guide in all that is good, have shown to the sons of the Church their inheritance of the truth. We have not given our instruction singly and in secret, but with one mind and agreement we have made known the confession of the common faith. We were all delighted at the spiritual food which Christ supplied to us through your letter; we revelled in it as at an imperial banquet and we seemed to see the heavenly Bridegroom actually present with us. For if where two or three are gathered together in his name, he has said that he is in the midst of them, must he not have been much more particularly present with 520 priests who preferred to their country and their ease the spread of knowledge about him? Of all these you were the chief, as head to members, showing your goodwill in matters of organization. The faithful emperors were eager to renew the doctrinal fabric of the Church and presided for the sake of good order, just like Zerubbabel to Joshua in the matter of the temple at Jerusalem.

“The enemy would have been like a wild beast outside the fold . . . if the late pontiff of the Alexandrians had not thrown himself to him for a prey. . . . By his terror-won votes he acquitted Eutyches, who had been condemned for heresy, and restored to him the dignity which your holiness had taken away from him as unworthy of it. And, like the strangest of wild beasts, he fell upon the vine which he found in the finest condition, uprooted it, and planted that which had been cast out as unfruitful. He cut off those who acted like true shepherds, and he placed over the flocks those who had shown themselves to be wolves. Besides all this he extended his fury even against him who had been charged with the custody of the vine by the Saviour—we refer to your holiness—and he intended to excommunicate one who was zealous to unite the body of the Church. 4. We mention further that we have made certain other decisions also for the good management and stability of church affairs, as we are persuaded that your holiness will accept and ratify them when you are told. The long prevailing custom which the holy church of God at Constantinople had of ordaining metropolitans for the provinces of Asia, Pontus, and Thrace we have now ratified by the vote of the synod, not thereby adding anything to the see of Constantinople, but to provide for the good order of the metropolitan sees, because of the frequent disorders that arise when their bishops die. . . . We have also ratified the canon of the 150 holy fathers who met at Constantinople . . . which declares that after your most holy and apostolic see, the see of Constantinople shall - have privileges, being placed second; for we are persuaded that, with your usual interest, you have often extended that apostolic radiance of yours even to the church of Constantinople also. This you will increase many times by sharing your own good things ungrudgingly with your brethren. And so deign, most holy and blessed father, to embrace as your own, and as lovable and agreeable to good order, the things we have decreed, for the removal of all

confusion, and the confirmation of church order. For the legates of your holiness, the most holy bishops Paschasinus and Lucentius, and with them the godly presbyter Boniface, tried hard to resist these decisions, wishing that this good work also should start from your foresight, so that the establishment of discipline, as well as of faith, should be credited to you. But we, regarding our most devout and Christian sovereigns, who delight therein, and the illustrious senate, and, so to say, the whole capital, recognized as fitting the confirmation of the honour by this universal council, and we confidently endorsed it, as if it were initiated by your holiness, as you always hasten to cherish us, knowing that every success of the children redounds to the parents. We therefore beg you to honour our decision by your assent, and as we have yielded agreement to the head in noble things, so may the head also fulfil what is fitting for the children. Thus will our pious emperors be respected, who have ratified your holiness' judgement as law, and the see of Constantinople will receive its recompense for having always displayed such loyalty on matters of religion towards you, and for having so zealously linked itself to you in full agreement. But that you may know that we have done nothing for favour or in hatred, but as being guided by the divine will, we have informed you of the whole scope of our actions, to strengthen our position and to ratify and establish what we have done.” (Writting to Pope St. Leo the Great).

Bishops of Moesia

“That is had been by the command of Pope Leo, who was truly the head of the bishops, convened.” (On Chalcedon, Hard., Conc. II, 710)

Emperor Marcian

“...[your] belovedness does confirm that the council of Chalcedon, with the assent of all the bishops, followed the catholic and truly orthodox faith. For this reason your venerableness should speedily issue your own letter in which you show most clearly that you confirm the council at Chalcedon, so that those who desire roads that are no roads may be in no misapprehension about your holiness' judgement.” (Letter to St. Pope Leo the Great, in the acts of the Council of Chalcedon).

“After that, this decision was actually made, so that the resolution of the 150 most holy bishops in the time of the divine Theodosius the Elder concerning the honour of the venerable church of Constantinople, and the recent prescription of the holy synod on the same subject, should be upheld intact: namely that, after the apostolic see, the bishop of the city of Constantinople receives the second

place, because the said most glorious city is called Rome the Younger. Let your holiness think fit to add personal assent also to this part, even though the most reverend bishops who met together at the holy synod as representatives of your devoutness have voted against it. For they absolutely forbade anything to be settled concerning this venerable church by the synod.

“And we beg that your devoutness will also give instructions that those things which the holy synod has decreed be observed for ever. Other things by hand. May God preserve you for many years, most holy and devout father.” (Letter to Pope Leo).

St. Peter Chrysologus

“We exhort you in every respect, honorable brother, to heed obediently what has been written by the most blessed pope of the city of Rome, for blessed Peter, who lives and presides in his own see, provides the truth of faith to those who seek it. For we, by reason of our pursuit of peace and faith, cannot try cases on the faith without the consent of the bishop of Rome” (Chrysologus, Doctor of the Church, writing to Eutyches of Constantinople, Letters 25:2, preserved in Pope St. Leo Ep. 25 [A.D. February, 449]).

“Just as Peter received his name from the rock, because he was the first to deserve to establish the Church, by reason of his steadfastness of faith, so also Stephen was named from a crown . . . the first who deserved to bear witness with his blood. Let Peter hold his ancient primacy of the apostolic choir. Let him open to those who enter the kingdom of heaven. Let him bind the guilty with his power and absolve the penitent in kindness.” (Sermo 154).

Anatolius, Bishop of Constantinople

“As there was no doubt that your holiness and your church possessed still higher honour, the synod willingly confirmed the canon of the 150 fathers that the bishop of Constantinople should have the next rank after the most holy Roman see, since Constantinople is new Rome. And they further decreed that he should ordain the metropolitans of the provinces of Pontus, Asia, and Thrace, the bishops under them being ordained by their own metropolitans, a decree by which the see of Constantinople lost several rights of ordination which it had exercised for sixty or seventy years. But when all things were going well, and were joyfully concluding, the most pious bishops Paschasinus and Lucentius and the most reverend presbyter Boniface (who had often been informed by us about this same matter), not knowing the

intention of your holiness which you have towards the holiest church of Constantinople, after the sacred synod had signed and by subscription confirmed this decree, scorn the synod, and without cause throw the assembly into confusion, setting this see at nought, and bringing much occasion of insolence on me and on this most holy church of Constantinople. Moreover these decrees had been drawn up in accordance with the will of our most pious emperors, the most magnificent and glorious judges of the council assisting by pronouncing the definition of the holy synod to be secure. . . . God is witness that we on our part, both before and after their arrival, were careful in all things which pertain to your glory and honour, and this being clear, it is also evident that similar honour and reverence was accorded to them. And in accordance with your dignity, the sacred synod has remitted this decree to your holiness, that we may obtain approval and confirmation from you; and we implore you, O most holy one, that this be made effective by you. For the throne of Constantinople has your apostolic throne as its father. . . . (Letter to Pope Leo I [A.D. 451]).

“As for those things which the universal Council of Chalcedon recently ordained in favor of the Church of Constantinople, let Your Holiness be sure that there was no fault in me, who from my youth have always loved peace and quiet, keeping myself in humility. It was the most reverend clergy of the Church of Constantinople who were eager about it, and they were equally supported by the most reverend priests of those parts, who agreed about it. Even so, the whole force of confirmation of the acts was reserved for the authority of Your Blessedness. Therefore, let Your Holiness know for certain that I did nothing to further the matter, knowing always that I held myself bound to avoid the lusts of pride and covetousness.” (On the subject of Canon 28 of Chalcedon, an apology by Patriarch Anatolius of Constantinople to Pope Leo for trying to make Constantinople the 2nd See after Rome, Ep 132, [A.D. 453]).

Eastern Bishops

‘Christ, the best Shepherd, had entrusted the chair of the blessed Prince of the Apostles to you... to tend the sheep of Christ entrusted to you over the whole inhabitable world’ (Eastern Bishops who accepted Chalcedon writing to St. Pope Gelasius).

Patriarch Macedonius II of Constantinople

“Macedonius declared, when desired by the Emperor Anastasius to condemn the Council of Chalcedon, that ‘such a step without an Ecumenical Synod presided over by the Pope of Rome is impossible.’ ” (Macedonius, Patriarch of Constantinople, *Patr. Graec.* 108: 360a [A.D. 466–516]).

Victor of Vita

“The Roman Church, which is the head of all the churches.” (Victor, *De persecute. Afric.* [A.D. 485]).

Bishop Fravitta of Constantinople

“[you are] the successor of Peter, prince of the Apostles, the rock of faith and steward of the heavenly mysteries by the authority of the keys” (Written to Pope St. Felix III. *Regesta Pontificum Romanorum*, 51 [A.D. 490]).

Pope St. Simplicius

“Those genuine and clear [truths] which flow from the very pure fountains of the Scriptures cannot be disturbed by any arguments of misty subtlety. For this same norm of apostolic doctrine endures in the successors of him upon whom the Lord imposed the care of the whole sheepfold, whom [He promised] He would not fail even to the end of the world, against whom He promised that the gates of hell would never prevail, by whose judgment He testified that what was bound on earth could not be loosed in heaven ... Let whoever, as the Apostle proclaimed, attempts to disseminate something other, than what we have received, be anathema. Let no approach to your ears be thrown open to the pernicious plans of undermining, let no pledge of revising any of the old definitions be granted, because, as it must be repeated very often, what has deserved to be cut away with the sharp edge of the evangelical pruning-hook by apostolic hands with the approval of the universal Church, cannot acquire the strength for a rebirth nor is it able to return to the fruitful shoot of the master’s vine, because it is evident that it has been destined to eternal fire. Thus, finally, the machinations of all heresies laid down by decrees of the Church are never allowed to renew the struggles of their crushed attack.” (From the epistle “Cuperem quidem” to Eastern Emperor Basiliscus Augustus, who had hoped to remove the Council of Chalcedon from the list of general Councils. January 10, 476; Denzinger, H., & Rahner, K. (Eds.). (1954). *The sources of Catholic dogma.* (R. J. Deferrari, Trans.) (p. 64). St. Louis, MO: B. Herder Book Co.)

Gelasius of Cyzicus

"Hosius himself, the famous Beacon of the Spaniards, held the place of Sylvester, bishop of great Rome, along with the Roman presbyters Vito and Vincent, as they held council with the many [bishops]." (Historia Concilii Nicaeni, bk. II, c. v (PG 85:1229)."

Pope St. Gelasius I

"This is what the Apostolic See guards against with all her strength because the glorious confession of the Apostle is the root of the world, so that she is polluted by no crack of depravity and altogether no contagion. For if such a thing would ever occur (which may God forbid and we trust cannot be), why would we make bold to resist any error?" (Epistle to the Emperor Anastasius; quoted in: Bellarmine, Robert. On the Roman Pontiff, vol. 2: Books III-V, De Controversiis, p. 161, Mediatrix Press (Pope from A.D. 492-496).

"Yet, we do not hesitate to mention that which is known to the Universal Church, namely, that as the See of Blessed Peter the Apostle has the right to loose what has been bound by the judgments of any bishops, whatsoever, and since it has jurisdiction over every church, so that no one may pass judgement on its verdict, the canons providing that an appeal should be to it from any part of the world, no one is permitted to appeal against its judgement." (Epistle 26).

"These are the canons which decreed that appeals from the whole Church should be directed to this See. They have, however, by no means sanctioned an appeal elsewhere from its judgement; in this way they have ordained that it should sit in judgement over the whole Church, but that it should itself be judged by no one, and never that its judgement should be nulled, but rather ordered that its decrees should be followed." (Commentary on the Canons of Sardica, or an epistle of instructions to Magister Faustus, Patrologia Latina 59.28B).

"The entire Church over the entire world knows that the Chair of Blessed Peter has the right to loose what has been bound by the sentences of any bishop whatsoever, as the See of Peter is entitled to jurisdiction over any Church, while no one is entitled to pass judgement on its decision, for the canons have permitted that appeals should be directed to it from all the world, but no one is permitted to appeal its decision..."

“If it is fitting that, in general, the faithful should subordinate their hearts to all priests who are correctly administering things divine, how much more should one endeavor to be in accord with the holder of the See, whom not only the divine will wished to be superior to all priests, but whom also the common piety of the Church following the divine will has continually celebrated as such. As your piety can clearly realize, never can anyone elevate himself through any human counsel whatever to that privilege or confession of Peter whom the voice of Christ had placed above all, and whom the venerable Church has always confessed and reverently regarded as its primate. What has been established by divine decree can be attacked by human presumption; it cannot however, be defeated by any power” (Epistle to the Emperor Anastasius).

“The Apostolic See has often had the freedom (facultas), without a Synod preceding it, to loose those whom a Synod had unjustly condemned, and also, if necessary, to condemn others without the convocation of a Synod...”

“and thus he [the Pope] judges the whole Church and himself stands before no tribunal and no judgment can be passed on his judgment, nor can his decision be abrogated.”

“[The Keys] which our Savior delegated to blessed Peter the apostle before the rest.”

“[The Roman See] whom the voice of Christ set before all, whom the venerable Church has always acknowledged and in her devotedness holds as primate...[safeguarding] the upright root [that] is the glorious confession of the Apostle...from any gash of crookedness, by any infection at all.

“They [Easterners] may say, as usual, that if the Council of Chalcedon is allowed to stand, they will have to accept everything which apparently was done there. It must everything or, if some part can be rejected, then no part of it can stand. These people should know that only that part must be accepted by the whole Church which is in accordance with the Holy Scriptures, the tradition of our ancestors, in accordance with the canons and regulations of the Church, only that part which promotes the Catholic and Apostolic faith, communion, and truth, for the accomplishment of which the Apostolic See has ordered this done and has confirmed it after it had been accomplished. But other things [Canon 28], those which were done or simply talked about through foolish presumption, things which the Apostolic See in no way ordered, which were clearly and speedily rejected by the legates of the Apostolic See which the Apostolic See, even with the Emperor Marcian asking for them, in no way approved, which the bishop of Constantinople at the time, Anatolius, claimed not to have sought and did not deny was in the power of the bishop of the

Apostolic See; in sum, as we said, that which the Apostolic See has not accepted, because it was shown to be contradictory to the privileges of the universal church, can in no way be accepted.” (Bond of Anathema, On the Council of Chalcedon and Canon 28).

“If we lose them [right believing faith and communion], God forbid, how could anything ever be restored again, especially if in its summit, the Apostolic See, it became tainted with heresy, something God would never allow to happen....If I, God forbid, were to become an accomplice in the evil [heresy], then I would be in need of a remedy myself, rather than being able to offer others remedy; and the see of blessed Peter would be seeking a remedy from elsewhere rather than itself offering a remedy to others, something God would never allow to happen....Therefore those in the East stand firm in the Catholic faith, because they see me defending it and are encouraged by me.” (Epistle 1, Gelasius to the Eastern bishops, taken from Ybarra’s “Papal jurisdiction & The Universal Petrine Episcopate”).

“It is no wonder that they [Eastern schismatics] presume to blaspheme the see of the blessed apostle Peter....And on top of this, they call us proud when the first See has never ceased offering them whatever there is of piety. They with their utter shamelessness trust they will be able to subjugate it....I will ask them this: the trial which they call for, where can it be held? With them in the East, so that they may be the plaintiff, witnesses, and judges all in one? Neither human affairs nor the integrity of the divine faith must be entrusted to such a tribunal. In matters of religion, the canons say that the ultimate judgement must come only from the Apostolic See. The powers of this world? It is not for them to judge — rather they are to learn from the bishops — and above all from the vicar of blessed Peter, about divine things. No ruler of this world, however powerful, whether Christian or not, can presume to claim this for himself, unless of course, he is a persecutor” (Letter 10, to Faustus, an Eastern Christian).

Bishops of Dardania

“It is a protestation of the fidelity of Eastern bishops to the Apostolic See, that they observe in everything the precepts of their fathers and follow inviolably the rules of the holy canons, and so endeavor to obey all, with a common faith and an equal devotion to the Apostolic See of the Roman pontiff exalted and angelic.” (Bishops of Dardania (Balkans), Writing to Pope Gelasius I, Mansi VIII [c. A.D. 494]).

Avitus

“We were anxious in mind and fearful in the cause of the Roman Church, as feeling our own position tottering in the head assailed...the chief of the universal Church...If the Pope of that city is called into doubt, not a bishop, but the episcopate will at once seem to be in danger.” (Atvius, Bishop of Vienne, Epistle. XXXI)

The Roman Synod of 495

Pope St. Gelasius I, at the Roman Synod of A.D. May 13th, 495, was saluted with the words: “Vicar of Christ.” This was the first time this title was used.

Proof of the Papacy: Rome During the Years of the Rising East (A.D. 501-1000)



500s

The Roman Synod of 499

“the person [St. Pope Symmachus] who was attacked ought himself to have called the Council, knowing that to his See in the first place the rank or chiefship of the Apostle Peter, and then the authority of venerable councils following out the Lord’s command, had committed a power without its like in the churches; nor would a precedent be easily found to show, that in a similar matter the prelate of the aforementioned See had been subject to the judgment of his inferiors.” (Letter from the Synod [which was called by the King of the Ostrogoths on March 1, 499 during an antipope crisis] to King Theodoric the Great. Mansi, viii, 248).

St. Ennodius

“God perchance has willed to terminate the causes of other men by means of men; but the prelate of that [Roman] See He has reserved, without question, to His own judgment. It is His will that the successors of the blessed Apostle Peter should owe their innocence to Heaven alone, and should manifest a pure conscience to the inquisition of the most severe Judge [God]. Do you answer; such will be the condition of all souls in that scrutiny? I retort, that to one was said, ‘Thou art Peter, and upon this Rock I will build my Church’, and again, that by the voice of holy pontiffs, the dignity of his See has been made venerable in the whole world, since all the faithful everywhere are submitted to it, and it is marked out as the head of the whole body” (St. Ennodius, Bishop of Pavia (c. A.D. 473-521). Mansi, viii. 284, taken from Eric Ybarra’s article, “The First See is Judged by No One: Historical & Critical Review of Bishop +Athanasius Schneider’s Op-Ed for *Rorate Caeli*”).

St. Avitus of Vienne

“We were in a state of anxiety and alarm about the cause of the Roman church, inasmuch as we felt that our order [the episcopate of Gaul] was endangered by an attack upon its head...What license for accusation against the headship of the universal church ought to be allowed?...As a Roman senator and a Christian bishop, I conjure you that the state of the Church be not less precious to you than that of the commonwealth. If you judge the matter with your profound consideration, not merely is that cause which was examined at Rome to be contemplated, but as, if in the case of other Bishops any danger be incurred, it can be repaired, so if the Pope of the city be put into question, not a single bishop, but the episcopate itself, will appear to be in danger. He who rules the Lord’s fold will render an account how he administers the care of the lambs he entrusted to him; but it belongs not to the flock to alarm its own shepherd, but to the judge [God]. Wherefore restore to us, if it be not yet restored, concord in our chief.” (St. Avitus, Bishop of Vienne in Gaul. Mansi, viii. 293. *Ibid.*).

Greek Bishops

“...but for the precious salvation not only of the East, but of three parts almost of the inhabited world, redeemed, not with corruptible gold or silver, but with the precious blood of the Lamb of God, according to the doctrine of the blessed prince of the glorious Apostles, whose See Christ, the Good Shepherd, has entrusted to your blessedness....You have not only received the power of binding, but also that of loosing, in accordance with the example of the Master, those who long have been in bonds, nor only the power of uprooting and of destroying, but also that of planting and rebuilding, as Jeremias, or rather, as Jesus

Christ, of whom Jeremias was the type.... You are not ignorant of this malice, you whom Peter, your blessed Doctor, teaches always to shepherd, not by violence but by an authority fully accepted, the sheep of Christ which are entrusted to you in all the habitable world.” (During the Monophysite crisis, Eastern Bishops wrote this letter of appeal to Rome, hoping to remain in communion. The Pope at the time was St. Symmachus. Mansi viii. 221).

St. Pope Symmachus

“For those who believed they could disregard the admonition of the Apostolic See have deservedly suffered what is bound to befall those who forsake their duty [to be in communion with the Apostolic See].” (Letter written to the Illyricum episcopate concerning the Eastern churches in the Acacian schism [c. A.D. 511-515]).

Monks of Syria Secunda

“To Hormisdas, the most holy and blessed patriarch of the whole world, the holder of the See of Peter, the leader of the apostles, the earnest petition and humble prayer of the least (important) archimandrites and of other monks of your province Syria Secunda:

“The grace of Christ, the Redeemer of us all, has instigated us to take refuge to your blessedness as if from the winter storm to the stillness of an harbor and we are admonished to and indeed believe that even though disasters encompass us on all sides we are in no way caught in. For even if we suffer, we endure it with rejoicing, knowing that the sufferings of the present time are not worthy of the future glory, which will be revealed in us [Rom 8:18]. Since, however, Christ, our God, has appointed a leading shepherd, teacher, and physician of souls, it is right that we should lay open to your holy angel the sufferings which affect us, and make known the merciless wolves, which scatter the flock of Christ, so that through the scepter of his authority he may drive them out from the midst of the sheep, and through the word of his teaching he may heal the soul and appease it through the relief of his speech. But who those are and who he is who has armed them against us, you, most blessed one, you have certainly heard: That Severus and Peter, who have never been counted among the number of Christians, who on each single day have attacked and publicly anathematized the holy synod at Chalcedon and our most holy and blessed father Leo, who think nothing of God's judgment and trample under foot the venerable canons of the holy

Fathers, bringing it about that bishops, indeed, are shown as holding the prime authority and forcing us to ridicule the aforementioned holy synod and humiliating us by worthless public prayers.

“Therefore also certain ones of those, who in no way endure the blows brought upon them have gone over because of this and our not so small number of people has in fact almost completely vanished. For when we were going to the pen of the Lord Simeon for the cause of the Church, they were lying in wait for us on the way as it had been announced, defiling us, and when they came upon us by surprise, they killed three hundred and fifty men from among us, certain ones they wounded; but others, who could take refuge to the venerable altars, they slayed there and set the monasteries on fire, inciting throughout the night a multitude of unsettled people and contractors and they were wasting all the poverty of the Church through destructive trouble makers of this kind. About the details, however, the writings may instruct your blessedness, which were brought over by the venerable brothers, John and Sergius, whom we had sent to Constantinople, because we believed that revenge might take place for those things which had been committed. Yet he did not think them worth a word, but rather he expelled them with great mistreatment and he violently threatened those, who would present these (things). Therefore it is from here that we, perhaps (too) late, know that all the depravity and recklessness of such evil people, which is committed against the churches, is arranged through his incitation.

“We pray, therefore, most blessed one, we go on our knees and ask, that you stand up with fervor and zeal and rightly have pity for the body that is torn to pieces (for you are the head of all) and that you avenge the faith that has been despised, the canons that have been trodden under foot, the fathers who have been blasphemed and such a great synod that has been attacked with anathema.

“To you God has given the power and authority to bind and to loosen [Matt 16:19]. Not the healthy ones have need of the physician but the sick [Matt 9:12]. Arise, holy Fathers, come to save us! Be imitators of the Lord Christ, who has come down from the heavens onto the earth to seek the sheep that is going astray, Peter, that leader of the apostles, whose seat you adorn, and Paul, who is the vessel of election, the ones who are going around and have illuminated the world. Great wounds, namely, are in need of greater remedies. For the hired shepherds, when they see the wolves come against the sheep, abandon them so that they are scattered by them [cf. John 10:12], but to you, the true shepherds and teachers, to whom the care for the well-being of the sheep has been committed, the flock come who know their shepherd when they have been freed from the pitiless wild animals and they are following the voice of the shepherd, as the Lord says: "My sheep hear my voice and I know them and they follow me." [John 10:3] Therefore, do not despise us, most holy one, since daily we are being wounded by wild beasts.

“But so that your holy angel may have complete knowledge, we courageously anathematize with our very petition both all the ones who have been put forth in the libellus and the ones who have been excommunicated by your Apostolic See: We speak, however, of Nestorius, who was bishop of Constantinople, Eutyches, Dioscorus, and Peter of Alexandria, who also has the name Balbus, and Peter, who was named "the Fuller," of Antioch, and last not least Acacius, who was bishop of Constantinople, the one in communion with them and all, who defend any one of those heretics.” (The Correspondence Between the Monks of Syria Secunda and Pope Hormisdas [A.D. 517/518]).

St. Pope Hormisdas

“The first condition of salvation is to keep the norm of the true faith and in no way to deviate from the established doctrine of the Fathers.

“For it is impossible that the words of our Lord Jesus Christ, who said, “Thou art Peter, and upon this rock I will build my Church,” [Matthew 16:18], should not be verified. And their truth has been proved by the course of history, for in the Apostolic See the Catholic religion has always been kept unsullied.

“From this hope and faith we by no means desire to be separated and, following the doctrine of the Fathers, we declare anathema all heresies, and, especially, the heretic Nestorius, former bishop of Constantinople, who was condemned by the Council of Ephesus, by Blessed Celestine, bishop of Rome, and by the venerable Cyril, bishop of Alexandria. We likewise condemn and declare to be anathema Eutyches and Dioscoros of Alexandria, who were condemned in the holy Council of Chalcedon, which we follow and endorse. This Council followed the holy Council of Nicaea and preached the apostolic faith. And we condemn the assassin Timothy, surnamed Aelurus [“the Cat”] and also Peter [Mongos] of Alexandria, his disciple and follower in everything. We also declare anathema their helper and follower, Acacius of Constantinople, a bishop once condemned by the Apostolic See, and all those who remain in contact and company with them. Because this Acacius joined himself to their communion, he deserved to receive a judgment of condemnation similar to theirs. Furthermore, we condemn Peter [“the Fuller”] of Antioch with all his followers together together with the followers of all those mentioned above.

“Following, as we have said before, the Apostolic See in all things and proclaiming all its decisions, we endorse and approve all the letters which Pope St Leo wrote concerning the Christian religion. And so I

hope I may deserve to be associated with you in the one communion which the Apostolic See proclaims, in which the whole, true, and perfect security of the Christian religion resides. I promise that from now on those who are separated from the communion of the Catholic Church, that is, who are not in agreement with the Apostolic See, will not have their names read during the sacred mysteries. But if I attempt even the least deviation from my profession, I admit that, according to my own declaration, I am an accomplice to those whom I have condemned. I have signed this, my profession, with my own hand, and I have directed it to you, Hormisdas, the holy and venerable pope of Rome.”

(The Formula Hormisdæ [Formula of Hormisas] which settled the first schism [the Acacian schism] between East and West, signed by over 2500, including around 1000 Eastern bishops, and ratified by the Church of Constantinople in A.D. 519. Pope St Hormisdas [A.D. 514–523]).

The Emperor Justinian

“Yielding honor to the Apostolic See and to Your Holiness, and honoring your Holiness, as one ought to honor a father, we have hastened to subject all the priests of the whole Eastern district, and to unite them to the See of your Holiness, for we do not allow of any point, however manifest and indisputable it be, which relates to the state of the Churches, not being brought to the cognizance of your Holiness, since you are the Head of all the holy Churches.” (Written to Pope Hormisdas, Justinian Epist. ad. Pap. Joan. ii. Cod. Justin. lib. I. tit. 1 [c. A.D. 520–533]).

A different translation of the above quote with expanded context:

“With honor to the Apostolic See, and to your Holiness, which is, and always has been remembered in Our prayers, both now and formerly, and honoring your happiness, as is proper in the case of one who is considered as a father, We hasten to bring to the knowledge of Your Holiness everything relating to the condition of the Church, as We have always had the greatest desire to preserve the unity of your Apostolic See, and the condition of the Holy Churches of God, as they exist at the present time, that they may remain without disturbance or opposition. Therefore, We have exerted Ourselves to unite all the priests of the East and subject them to the See of Your Holiness, and hence the questions which have at present arisen, although they are manifest and free from doubt, and according to the doctrines of your Apostolic See, are constantly firmly observed and preached by all priests, We have still considered it necessary that they should be brought to the attention of Your Holiness. For we do not suffer anything which has reference to the state of the Church, even though what causes difficulty may be clear and free from doubt,

to be discussed without being brought to the notice of Your Holiness, because you are the head of all the Holy Churches, for We shall exert Ourselves in every way (as has already been stated), to increase the honor and authority of your See.” (Written to Pope Hormisdas, Justinian Epist. ad. Pap. Joan. ii. Cod. Justin. lib. I. tit. 1 [c. A.D. 520–533]).

“Let your Apostleship show that you have worthily succeeded to the Apostle Peter, since the Lord will work through you, as Supreme Pastor, the salvation of all.” (Coll. Avell. Ep. 196, July 9th, 520, Justinian to Pope Hormisdas). “Now do we allow that any of these things, concerning ecclesiastical institution, should fail to be brought before his Holiness, as being the head of all the holy Priests of God, and because as often as heretics have arisen in these parts, Justinian have been repressed by the sentence and judgment of that holy See.” (Justinian, Epistles, Ad Epiphan. Cod. Justinian, lin. I. ton. I. n. 7).

“[Rome is] the source of the priesthood...the venerable See of the most high Apostolic Peter.” (Epistle to Pope Agapetus).

“The ancient city of Rome has the honor of being the mother of our laws, and no one can doubt that in it the summit of the supreme pontificate lies. This is why we have also found it necessary to honor this cradle of the law, this source of the priesthood, by a special decree of our sacred will.” (Justinian Code, Novel 9 [c. A.D. 535]).

Bishop of Patara

“Reminding Justinian of God’s judgement for the exile of Pope Silverius, ‘in this world there are many kings, not one, like that Pope who is over the church of the whole world.’” (Letter to Justinian, Brevarium C. 22).

St. Pope John I

“Among the conspicuous reasons for praising your wisdom and gentleness, Most Christian of Emperors, and one which radiates light as a star, is the fact that through love of the Faith, and actuated by zeal for charity, you, learned in ecclesiastical discipline, have preserved reverence for the See of Rome, and have subjected all things to its authority, and have given it unity. The following precept was communicated to its founder, that is to say, the first of the Apostles, by the mouth of the Lord, namely: "Feed my lambs."

[John 21:15] This See is indeed the Head of all the churches, as the rules of the Fathers and the decrees of the Emperors assert.”

“This See is indeed the head of all churches, as the rules of the Fathers and the decrees of the Emperors assert, and the words of your most reverend piety testify. It is therefore claimed that what the Scriptures state, namely, "By Me Kings reign, and the Powers dispense justice;" will be accomplished in you. For there is nothing which shines with a more brilliant lustre than genuine faith when displayed by a prince, since there is nothing which prevents destruction as true religion does, for as both of them have reference to the Author of Life and Light, they disperse darkness and prevent apostasy. Wherefore, Most Glorious of Princes, the Divine Power is implored by the prayers of all to preserve your piety in this ardor for the Faith, in this devotion of your mind, and in this zeal for true religion, without failure, during your entire existence.” (St. Pope John I to Emperor Justinian before the Council of Constantinople II, notably included in Justinian’s Law Code, which shows that he approved of the claims made here to some extent.)

St. Fulgentius of Ruspe

“That which the Roman Church—which is the summit of the world enlightened with resplendent rays by the words of the great luminaries, namely Peter and Paul, and decorated with their bodies—holds and teaches, the entire Christian world unhesitatingly believes and professes with her, unto righteousness and salvation.” (Epistle 18 [A.D. 523]).

Council of Jerusalem, 536

“Anthimus has made himself guilty of many transgressions: In uncanonical manner he seized the patriarchal see of Constantinople and endeavoured to secure the agreement of the clergy and people. Secretly, however, he subscribed to the teaching of Eutyches, although he still made a profession of the four synods and also pretended to accept Leo's Tome. This was, however, to deceive the Emperor, the apostolic see of Rome and the patriarchs. But Pope Agapetus I discovered that he denied ecclesial dogmas, in particular the teaching of the two natures which the Synod of Chalcedon defined against Eutyches. Thus he is a supporter of Dioscorus and Eutyches. Because he has evaded the canonical process and has missed the acceptable moment for repentance, he must now be separated, as an unsuitable member, from the body of the holy Churches, deposed as bishop of Trebizond and, according to the judgement of the holy Pope [Agapetus], be declared to have forfeited every holy office and authority” (From the Council).

The Second Council of Constantinople (The Fifth Ecumenical Council)

“We venerate and receive as orthodox whatever was said there by common consent with the legates and vicars of the orthodox Apostolic See. Whatever they anathematized or condemned we also anathematize and condemn; and whatever things are read to have been judged, or defined, or constituted or disposed, we preserve irreversibly and unchangeably as they were [so done] by the same synods by common consent with the vicars of the Apostolic See...” (Letter from the bishops to the Pope [A.D. 553]).

Though Pope Vigilius was excommunicated by this Council, reverence is still paid to the Apostolic See:

“as for unity with the Apostolic See, we both keep it and it is certain that you shall keep it... Let us therefore keep unity with the apostolic see of Old Rome, carrying out everything according to the content of the letters read...” (Sessions of the Council).

John, Patriarch of Jerusalem

“As for us, that is to say, the Holy Church, we have the word of the Lord, who said to Peter, chief of the Apostles, when giving him the primacy of the faith for the strengthening of the churches, “You are Peter, etc...”. To this same Peter he has given the keys of heaven and earth; it is in following his faith that to this day his disciples and the doctors of the Catholic Church bind and loose; they bind the wicked and loose from their chains those who do penance. Such is, above all, the privilege of those who, on the first most holy and venerable see, are the successors of Peter, sound in the faith, and according to the word of the Lord, infallible’ (Letter from John, Patriarch of Jerusalem (A.D.575-593) to the Catholicos of the Gregorian monks) (“The Eastern Churches and the Papacy”, S. Herbert Scott, London: Sheed & Ward, 1928. Pg. 359).

St. Eulogius of Alexandria

“Neither to John, nor to any other of the disciples, did our Savior say, ‘I will give to thee the keys of the Kingdom of Heaven,’ but only to Peter. (Eulogius, Patriarch of Alexandria, Lib. ii. Cont. Novatian. ap. Photium, Biblioth, cod. 280 [A.D. 581 A.D]).

St. Pope Pelagius II

“For you know how the Lord in the Gospel declares: ‘Simon, Simon, behold Satan has desired you that he might sift you as wheat, but I have prayed to the Father for thee, that thy faith fail not, and thou, being converted, confirm thy brethren.’ See, beloved, the truth cannot be falsified, nor can the faith of Peter ever be shaken or changed.”

“For although the devil desired to sift all the disciples, the Lord testifies that He Himself asked for Peter alone and wished the others to be confirmed by him; and to him also, in consideration of a greater love which he showed the Lord before the rest, was committed the care of feeding the sheep [cf. John 21:15 ff.]; and to him also He handed over the keys of the kingdom of heaven, and upon him He promised to build his Church, and He testified that the gates of hell would not prevail against it [cf. Matt. 16:16 ff.]. But, because the enemy of the human race even until the end of the world does not abstain from sowing cockle [Matt. 13:25] over the good seed in the Church of the Lord, and therefore, lest perchance anyone with malignant zeal should by the instigation of the devil presume to make some alterations in and to draw conclusions regarding the integrity of the faith; and (lest) by reason of this your minds perhaps may seem to be disturbed, we have judged it necessary through our present epistle to exhort with tears that you should return to the heart of your mother the Church, and to send you satisfaction with regard to the integrity of faith....” (Pope Pelagius II, Epistle 1, *Quod ad dilectionem*, writing to the Bishops of Istria, quoted in: Cardinal Manning, *The Vatican Council and Its Definitions*; p. 88 [A.D. 590])

St. Pope Gregory the Great

“If, however it is stated in opposition to this, that he has neither metropolitan nor patriarch, it must also be said that the case must then be heard and settled by the Apostolic See, which is the head of all the churches.” (Book 13, Epistle 50 [A.D. 590–604]).

“[Speaking of a Byzantine primate] as to his saying that he is subject to the Apostolic See, if any fault is found in bishops, I know not what bishop is not subject to it.” (Book 9, Letter 59, to John of Syracuse,).

“For as to what they say about the Church of Constantinople, who can doubt that it is subject to the Apostolic See, as both the most pious lord the emperor and our brother the bishop of that city continually acknowledge?” (Epistle 12).

“Hence Peter, when he saw some affrighted by consideration of their evil deeds, admonished them, saying, Repent, and be baptized every one of you (Acts ii. 38). For, being about to speak of baptism, he spoke first of the lamentations of penitence; that they should first bathe themselves in the water of their own affliction, and afterwards wash themselves in the sacrament of baptism. With what conscience, then, can those who neglect to weep for their past misdeeds live secure of pardon, when the chief pastor of the Church himself believed that penitence must be added even to this Sacrament which chiefly extinguishes sins?” (Pope Gregory the Great, Pastoral Care, Book 3, ch 50).

“Hence the first Pastor of the Church well admonishes all other pastors saying, Be ready always to give an answer to every man that asketh you a reason of the hope that is in you (1 Pet. iii. 15):” (Pope Gregory the Great, Pastoral Care, Book 2, ch 7).

“But, if they say that a short season of penitence may suffice against sin, so that one may be allowed to return again to sin, rightly does the sentence of the first pastor hit them, when he says, It is happened unto them according to the true proverb; The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire (2 Pet. ii. 22).” (Pope Gregory the Great, Letters, Book 11, ch 45).

“Certainly Peter, the first of the apostles, himself a member of the holy and universal Church, Paul, Andrew, John,-what were they but heads of particular communities? And yet all were members under one Head.” (Pope Gregory the Great, Letters, Book 5, ch 18).

“For to all who know the Gospel it is apparent that by the Lord’s voice the care of the whole Church was committed to the holy Apostle and Prince of all the Apostles, Peter. For to him it is said, Peter, lovest thou Me? Feed My sheep (John xxi. 17). To him it is said, Behold Satan hath desired to sift you as wheat; and I have prayed for thee, Peter, that they faith fail not. And thou, when thou art converted,strengthen thy brethren (Luke xxii. 31). To him it is said, Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I willgive unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind an earth shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven (Matth. xvi. 18).” (Pope Gregory the Great, Letters, Book 5, ch 20).

“Moreover you tell us that you wish to keep the anniversary of Peter, Prince of the apostles, in the city of Rome. And we pray Almighty God to protect you with His mercy, and grant you a fulfilment of your desires.” (Pope Gregory the Great, Letters, Book 9, ch 9).

“Who does not know that the whole Church was strengthened in the firmness of the Prince of the Apostles, to whom it was said, ‘Upon this rock I will build my Church . . . and thou, being converted, confirm thy brethren?’ [Mt 16:18; Lk 22:32]”

“Furthermore, it has come to our knowledge that your Fraternity has been convened to Constantinople. And although our most pious Emperor allows nothing unlawful to be done there, yet, lest perverse men, taking occasion of your assembly, should seek opportunity of cajoling you in favouring this name of superstition, or should think of holding a synod about some other matter, with the view of introducing it therein by cunning contrivances — though without the authority and consent of the Apostolic See nothing that might be passed would have any force.” (Registrum Epistolarum, Book IX, Letter 68).

“Wherefore though there are many apostles, yet with regard to principality itself, the See of the Prince of the apostles alone has grown strong in authority.”

“To all who know the Gospel [presumably, the account of Sts. John & Matthew] it is obvious that by the voice of the Lord [divine institution] the care of the universal church was committed to the holy apostle and prince of all the apostles, Peter. . . Behold, he received the keys of the kingdom of heaven, the power to bind and loose was given to him, and the care and principality of the entire Church was committed to him, and yet he is never called the Universal Apostle. But that most holy man, my fellow-bishop John, wishes to be called the Universal Bishop. I am compelled to exclaim, O tempora! O mores!” (Book 5, Epistle 37).

"Your most sweet Holiness has spoken much in your letter to me about the chair of Saint Peter, Prince of the apostles, saying that he himself now sits on it in the persons of his successors. And indeed I acknowledge myself to be unworthy, not only in the dignity of such as preside, but even in the number of such as stand. But I gladly accepted all that has been said, in that he has spoken to me about Peter's chair who occupies Peter's chair.

“And, though special honour to myself in no wise delights me, yet I greatly rejoiced because you, most holy ones, have given to yourselves what you have bestowed upon me. For who can be ignorant that holy Church has been made firm in the solidity of the Prince of the apostles, who derived his name from the firmness of his mind, so as to be called Petrus from petra. And to him it is said by the voice of the Truth, To you I will give the keys of the kingdom of heaven Matthew 16:19. And again it is said to him, And

when you are converted, strengthen your brethren (xxii. 32). And once more, Simon, son of Jonas, do you love Me? Feed my sheep.

“Wherefore though there are many apostles, yet with regard to the principality itself the See of the Prince of the apostles alone has grown strong in authority, which in three places is the See of one. For he himself exalted the See in which he deigned even to rest and end the present life. He himself adorned the See to which he sent his disciple as evangelist. He himself established the See in which, though he was to leave it, he sat for seven years. Since then it is the See of one, and one See, over which by Divine authority three bishops now preside, whatever good I hear of you, this I impute to myself.” (Epistle 40, Letter to Bishop Eulogius of Alexandria).

“To all who know the Gospel it is clear that by the words of our Lord the care of the whole Church was committed to Blessed Peter, the Prince of the Apostles.... Behold, he received the keys of the kingdom of heaven, the power to bind and loose was given to him, and the care and principality of the entire church was committed to him.... Yet he was not the universal Apostle. But ... John would be called universal Bishop.... [Popes had never assumed this ‘universal’ title, though it had been ascribed to them by other bishops], lest all the Bishops be deprived of their due meed of honor whilst some special honor be conceded to one.” (Epistle 5, to Emperor Maurice).

"Was it not the case, as your Fraternity knows, that the prelates of this Apostolic See, which by the providence of God I serve, had the honour offered them of being called Universal by the venerable Council of Chalcedon. But yet not one of them has ever wished to be called by such a title, or seized upon this ill-advised name, lest if, in virtue of the rank of pontificate, he took to himself the glory of singularity, he might seem to have denied it to all his brethren." (Condemning Bishop John the Faster, the Patriarch of Constantinople, who proclaimed himself Universal Bishop at the Synod of Constantinople in 588). [In the condemned sense the title "universal bishop" is taken to mean that in the Church there is only one true bishop, with all others who claim the title merely acting as the true bishop's delegates or deputies.

In its approved sense, the title “universal bishop” suggests that the Bishop of Rome’s jurisdiction and authority extend to the whole Church, something with which Gregory was in hearty agreement.]

600s

St. Columbanus

“For all we Irish, inhabitants of the world’s edge, are disciples of Saints Peter and Paul and of all the disciples who wrote the sacred canon by the Holy Ghost, and we accept nothing outside the evangelical and apostolic teaching; none has been a heretic, none a Judaizer, none a schismatic; but the Catholic Faith, as it was delivered by you first, who are the successors of the holy apostles, is maintained unbroken.” (Epistle 5, to Pope Boniface IV).

The Lateran Council of 649

"the holy and apostolic synod, which occurred in the most celebrated Old Rome, according to the sacred command and canonical procurement of the most holy and thrice blessed Pope Martin, presided over the entire hierarchy under the sun, for the establishment and defense of the dogmas of the fathers and synods of the Catholic and apostolic church according to the gospel." (A note at the opening of the Acts of the Council, Mansi X, 863-64).

St. Sophronius of Jerusalem

“Teaching us all orthodoxy and destroying all heresy and driving it away from the God-protected halls of our holy Catholic Church. And together with these inspired syllables and characters, I accept all his (the pope’s) letters and teachings as proceeding from the mouth of Peter the Coryphaeus, and I kiss them and salute them and embrace them with all my soul ... I recognize the latter as definitions of Peter and the former as those of Mark, and besides, all the heaven-taught teachings of all the chosen mystagogues of our Catholic Church.” (Saint Sophronius, Patriarch of Jerusalem, Mansi, xi. 461 [c. A.D. 638]).

“Transverse quickly all the world from one end to the other until you come to the Apostolic See (Rome), where are the foundations of the orthodox doctrine. Make clearly known to the most holy personages of that throne the questions agitated among us. Cease not to pray and to beg them until their apostolic and Divine wisdom shall have pronounced the victorious judgement and destroyed from the foundation ... the

new heresy.” (Sophronius, [quoted by Bishop Stephen of Dora to Pope Martin I at the Lateran Council], Mansi, 893).

Stephen of Dora

Eric Ybarra writes in his article “Church Fathers & Papal Infallibility” that “Stephen, Bishop of Dora, was commissioned by St. Sophronius of Jerusalem to appeal to the Roman see for the condemnation of the Monothelites [Constantinople, Alexandria, and Antioch]. When Rome assembled in the Council of Lateran 649, this Stephen read aloud at the council in the presence of Pope St. Martin and St. Maximus the Confessor:

“Who shall give us the wings of a dove, that we may fly and report this to your supreme See, which rules and is set over all, that the wound [Monothelitism] may be entirely healed? For this great Peter, the Head of the Apostles, has been wont to do with power from of old, by his Apostolical or canonical authority; since manifestly not only was he alone beside all thought worthy to be entrusted with the keys of the kingdom of heaven, to open and to shut these, worthily to the believing, but justly to those unbelieving the gospel of grace. Not to say that he first was set in charge to feed the sheep of the whole Catholic Church; for He says, ‘Peter, lovest thou me? Feed My Sheep’. And again, in a manner special and peculiar to himself, having a stronger faith than all in our Lord, and unchangeable, to convert and confirm his spiritual partners and brethren, when tossed by doubt, having had power and sacerdotal authority providentially committed to him by very God for our sakes Incarnate. Which, knowing Sophronius, of blessed memory, Patriarch of the holy city of Christ our God, — places me on Holy Calvary — and there bound me with indissoluble bonds, saying, ‘Thou shalt give account to our God who on this sacred spot was willingly sacrificed in the flesh for us, at His glorious and dreadful appearing, when He shall judge the living and the dead, if thou delay and neglect His faith endangered: though I, as thou know, cannot do this personally, for the inroad of the Saracens, which has burst on us for our sins. Go then with all speed from one end of the earth to the other, till thou come to the Apostolic See, where the foundations of the truth faith are laid. Not once, not twice, but many times accurately made known to the holy men there what has been stirred up among us, and cease not earnestly entreating and requesting, till out of their Apostolic wisdom they bring judgment to victory’ ” (Mansi, X. 894)

“And for this cause, sometimes we ask for water to our head and to our eyes a fountain of tears, sometimes the wings of a dove, according to holy David, that we might fly away and announce these

things to the Chair (the Chair of Peter at Rome) which rules and presides over all, I mean to yours, the head and highest, for the healing of the whole wound. For this it has been accustomed to do from old and from the beginning with power by its canonical or apostolic authority, because the truly great Peter, head of the Apostles, was clearly thought worthy not only to be trusted with the keys of heaven, alone apart from the rest, to open it worthily to believers, or to close it justly to those who disbelieve the Gospel of grace, but because he was also commissioned to feed the sheep of the whole Catholic Church; for ‘Peter,’ saith He, ‘lovest thou Me? Feed My sheep.’ And again, because he had in a manner peculiar and special, a faith in the Lord stronger than all and unchangeable, to be converted and to confirm his fellows and spiritual brethren when tossed about, as having been adorned by God Himself incarnate for us with power and sacerdotal authority And Sophronius of blessed memory, who was Patriarch of the holy city of Christ our God, and under whom I was bishop, conferring not with flesh and blood, but caring only for the things of Christ with respect to your Holiness, hastened to send my nothingness without delay about this matter alone to this Apostolic see, where are the foundations of holy doctrine.” (Stephen, Bishop of Dora in Palestine, disciple of Patriarch Sophronius, to Pope Martin I at the Lateran Council, Mansi, x., 893 [A.D. 645]).

Full text from Stephan of Dor:

“To the holy and apostolic synod convened in this renowned and elder Rome according to the grace of God and the authoritative bidding of Martin the thrice-blessed pope, who is religiously presiding over it for the sacred confirmation and vindication of the definitions and decrees of the fathers and councils of the catholic church, I, Stephen by the mercy of God bishop and first man in the jurisdiction subject to the archiepiscopal see of Jerusalem, present what follows. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all consolation, who, by the blessed and episcopal convening of your most holy selves, has consoled us in all our affliction, namely that which we feel for his holy catholic church because of those who oppose the word of faith. For like ‘wild waves’ they assailed and troubled her with their heresy, when, honoured by God, she was enjoying peace and calm, first of all Theodore bishop of Pharan, then Cyrus of Alexandria, and subsequently Sergius of Constantinople and his successors Pyrrhus and Paul. For these men revived the doctrines of the heretics Apollinarius and Severus, by which they held and defined one will and one operation of the Godhead and manhood of Christ; there is testimony to this in their writings, which they disseminated throughout the world for the deception of the more simple-minded. For they contrived not only to expound and record these doctrines but also to publish them openly, in opposition to all the doctrines of the fathers and councils of the church,

by means both of chapters read out from the pulpit and written anathemas against those whose beliefs differed from theirs, and of decrees, subscriptions, and records of proceedings.

“As a result of their troubling the whole catholic church in this way – in the words of the blessed Jeremiah, ‘we have been put to shame, because we heard reproach against us; it has covered our face with reversal, because aliens have entered our sanctuary’ – for this reason we the pious, all of us, have been looking everywhere, sometimes for ‘water for the head and fountains of tears for the eyes’ for lamenting this pitiable catastrophe, and sometimes for ‘the wings of a dove’ (in the words of the divine David), so that we might ‘fly away’ and announce these things to the see that rules and presides over all others (I mean your sovereign and supreme see), in quest of healing for the wound inflicted. It has been accustomed to perform this authoritatively from the first and from of old, on the basis of its apostolic and canonical authority, for the reason, evidently, that the truly great Peter, the head of the apostles, was deemed worthy not only to be entrusted, alone out of all, with ‘the keys of the kingdom of heaven’ for both opening them deservedly to those who believe and shutting them justly to those who do not believe in the gospel of grace, but also because he was the first to be entrusted with shepherding the sheep of the whole catholic church. As the text runs, ‘Peter, do you love me? Shepherd my sheep.’ And again, because he possessed more than all others, in an exceptional and unique way, firm and unshakeable faith in our Lord, [he was deemed worthy] to turn and strengthen his comrades and spiritual brethren when they were wavering, since providentially he had been adorned by the God who became incarnate for our sake with power and priestly authority over them all. Witnessing this, Sophronius of blessed memory, who was patriarch of the holy city of Christ our God and under whom I served as a priest, not conferring at all with flesh and blood but like your most holy self caring only for the things of Christ, hastened without delay to send my nothingness, solely over this matter, to this great and apostolic see with his own appeals, explaining both in writing and orally through me your suppliant the whole innovation of the said men, which they had committed in opposition to the orthodox faith. In addition, while still alive, he in person put up a noble resistance to those in the East, charging and adjuring them to cease from their heresy and return to the pious faith of the fathers, providing in two books six centuries of patristic citations to refute their impiety and confirm the truth; he did not, however, persuade them but excited them to calumny and wicked machinations against himself. Yet he was not at all alarmed on this account, nor did he ‘fear where there is no fear’, for (says the scripture) ‘the just man is confident like a lion’, but, filled with godly eagerness and zeal, he took and placed me, despite my unworthiness, on holy Calvary, where, voluntarily on our behalf, the one who as God transcends us in nature, our Lord Jesus Christ, deigned to be crucified in the flesh. And there he bound me with unloosable bonds, saying: ‘To the God who voluntarily on our behalf was crucified in this holy place you yourself will have to render an account at his glorious and

dread coming, when he will judge the living and the dead, if you ignore and overlook the danger to faith in him, even though I myself, as you know, am bodily prevented from acting by the incursion of the Saracens as a result of our sins.

“Therefore proceed in haste from one end of the world to the other until you come to the apostolic see, where are the foundations of the pious doctrines, and acquaint the all-sacred men there, not once or twice but many times, with everything that has with precision been mooted here. You are not to desist from vigorous exhortation and entreaty, until with apostolic wisdom they bring their judgement to a victorious conclusion and issue canonically a total refutation of the outlandish doctrines, lest, as says the apostle, these any longer “spread like a cancer”, feeding on the souls of the more simple-minded.’ Wherefore, terrified and petrified at this because of the awesome judgement delivered by him on myself in this most awesome and venerable place, and then reflecting also on the episcopal dignity belonging to me by God’s leave, and on the petitions relating to the matter from almost all the God-loving bishops and Christ-loving congregations in the East, who in accord with the sainted Sophronius were urging me to go with this purpose as the first man in the jurisdiction of Jerusalem, I did not, to use scriptural language, ‘give sleep to my eyes and slumber to my eyelids and rest to my head’ in fulfilling this adorable command, but without any delay and solely for this purpose made the journey hither. Since then it is now the third time that I have arrived at your apostolic feet, entreating and beseeching what he and all of them have readily implored, namely, succour for the endangered faith of Christians.

“On discovering that I had acted in this way, my opponents piled no slight afflictions on me, sending instructions about me through places and regions that I should be apprehended and sent to them in irons, as is known to all. But the Lord came to my assistance and rescued my life from those in pursuit of it. Therefore, as I pursued the goal and aimed at the prize of your apostolic see, God did not overlook the petition of his servants presented with tears, but stirred up to no small degree the then apostolic high priests to warn and adjure the men aforesaid, even if in the event they had no success in pacifying them. He also stirred up the one who is now the sacred president, our master Martin, the thrice-blessed pope, whom he will guard for his churches safe and sound, with a long life, ‘expounding correctly the word of truth’, so as incomparably and surpassingly to be ‘zealous with zeal for God’, and to gather all of you most sacred high priests to himself for the rejection of outlandish doctrines and the preservation of those of the fathers of the church. I too exhort and beseech you to complete the work of grace for which God has summoned you through him, so that (as the scripture says) ‘you may remove the evil one from among you’; for the divine apostle, writing to you Romans, exhorts you ‘to observe those who create scandals and divisions in opposition to the teaching you learnt and to shun them, for such people do not serve our

Lord Jesus Christ but their own bellies, and by specious and fair words deceive the hearts of the innocent.’ For as you know, most blessed one, the pious faith of the fathers cannot be blunted by innovation, but is accustomed, rather, to be strengthened by apostolic orthodoxy. Wherefore, rejecting every false belief, it ‘acknowledges one and the same our Lord and God Jesus Christ in two natures hypostatically united without confusion or separation, the difference between the natures being in no way removed by the union, but rather the distinctive character of each nature being preserved and coming together into one person and one hypostasis’; and accordingly it piously proclaims him complete God by nature and complete man by nature, apart from sin alone. If then it proclaims him to be truly complete God by nature and complete man by nature, it is clear that he was in no way incomplete in the essential will and operation of either his Godhead or his manhood, but that he possessed without diminution his natural wills and operations, equal in number to his natures; it was by willing and performing what is divine and what is human by means of these that he was known to be truly both God and man. For if, as our opponents hold, he was incomplete in his divine and human will and operation according to nature, he was neither complete God nor complete man but was rather neither God nor man at all, since one who lacks divine will and operation by nature is not God by nature and likewise one who lacks human will and operation by nature is not man by nature. But he is neither incomplete God nor incomplete man, since both of Christ’s natures, from which and in which he is composed without confusion or separation, are acknowledged in natural completeness; and because of this he was complete by nature in each of his natures. It is therefore incumbent on us to reject these innovations and strengthen inviolably the orthodox faith of the holy fathers in the completeness of the natures that are preserved in union in Christ God and of his natural wills and operations, so as to profess that the natures, as united, of the one and the same are two, and that this is also true of his natural wills and operations, divine and human, for a total demonstration of the true completeness of each of his natures, such that there is no diminution of the essential and natural character or will and operation in either nature. For will and operation according to nature are clearly a natural property of a nature, and it is by means of them that the definition of the holy council at Chalcedon stands confirmed and preserves without diminution the mystery of Christ God. But they, in their present attempt to confuse this mystery, have now devised another evil. For Paul, the primate of Constantinople, has induced our most pious emperor to issue a Typos about the faith, and in this Typos they have cast out the teachings of the holy fathers together with the evil doctrines of accursed heretics, decreeing that neither one nor two wills and operations are to be acknowledged in Christ God, making it easy to proclaim in his case now one and now not even one, and consequently to describe him as either God alone, since possessing only a divine nature, or a mere man alone, since possessing only a human nature, or to describe him as neither God nor man, since possessing neither divine nor human will and operation but being in their view totally devoid of both will and operation. This is something that the

definition of the holy fathers and of the said holy council at Chalcedon totally prohibits, teaching that the natural property of each of the natures from which and in which is Christ is perfectly preserved after the union. Yet they, in their eagerness to reject both the council and all the holy fathers, have attempted to decree and record these things against the faith. I have also to inform your holinesses that by exploiting the turmoil of the times and through lust for power they have led many in the East astray. For Sergius bishop of Joppa, usurping the role of caretaker of the see of Jerusalem after the withdrawal of the Persians, in virtue not of ecclesiastical procedure but secular power, ordained several bishops there, in contravention of the canons, as suffragans of the see of Jerusalem; {although he himself was far from having been confirmed, he presumed to ordain others}. They, being well aware in consequence that their ordination was worthless, sent in their submission by letter, assenting to the innovation championed by Bishop Paul of Constantinople, so that indeed they might be irregularly confirmed by him, which was impossible. This fact I communicated earlier to the apostolic see, namely to the sainted pope Theodore; he by an apostolic letter appointed me his representative, despite my unworthiness, and by an all-sacred instruction bade me, apart from conducting other ecclesiastical business, to carry out a canonical deposition of the bishops ordained in this way, if they proved incorrigible. This indeed I did, particularly in view of the fact that of their own accord they had deserted the truth for error; in accordance with his injunction I only approved those who submitted a declaration of repentance and professed in writing that they had always held, embraced and preached the pious doctrines of the holy fathers and councils.

“These declarations I have now brought and presented to the thrice-blessed Pope Martin, who is presiding most sacredly over your holinesses, because some have been justly approved and others condemned, for the protection of the catholic church. I therefore exhort you not to overlook the numerous and urgent petitions on this head (brought with tears to your beatitude by me in my insignificance) from my lowly self, all the orthodox priests and congregations in the East, and my aforementioned master, the sainted Sophronius. But, ‘like luminaries in the world, keeping the word of life’, dispel the invading darkness of the heresy of the ill-named Apollinarius and Severus, which has been monstrously disseminated in our times by the men aforesaid, so that, once this is totally dispelled, there may rise upon us the daystar and the dogmatic definition (illuminating everyone everywhere through your most holy selves) which the illustrious fathers of the church and the holy and ecumenical five councils confirmed for us by their pious doctrines, for the sure attainment of eternal life. The subscription. I, Stephen, by God’s mercy bishop of Dora and the first man of the holy synod subject to the patriarchal see of Jerusalem, who composed the present plaint, have signed it with my own hand and presented it on Thursday, 8 October in the eighth indiction.” (Price, Acts of Lateran 649 Pg. 142-149).

Pope St. Martin I

“...correct things which are wanting, and appoint Bishops, Presbyters, and Deacons in every city of those which are subject to the See both of Jerusalem and of Antioch; we charging you to do this in every way, in virtue of the Apostolic authority (auctoritate) which was given us by the Lord in the person of most blessed Peter, prince of the Apostles; on account of the necessities of our time, and the pressure of the nations” (Letter to Bishop John of Philadelphia. The Pope is exercising the power of higher jurisdiction over local affairs in Antioch and Jerusalem by acting through this Eastern bishop. The cause was the ordination of heretics in the East. Mansi X. 806).

Sergius of Cyprus

“O Holy Head, Christ our God hath destined thy Apostolic See to be an immovable foundation and a pillar of the Faith. For thou art, as the Divine Word truly saith, Peter, and on thee as a foundation-stone have the pillars of the Church been fixed.” (Sergius, Metropolitan of Cyprus, writing to Pope Theodore [A.D. 649] (Sess. ii. Concil. Lat.).

“Christ our God founded your apostolic see, O sacred head, as a divinely fixed and immovable support and conspicuous inscription of the faith. For you, as the divine Word truly declared without deceit, are Peter, and on your foundation the pillars of the church are fixed; to you he committed the keys of the heavens and decreed that you are to bind and loose with authority on earth and in heaven. You have been made the destroyer of profane heresies, as the leader and teacher of the orthodox and unimpeachable faith.” (After his letter was approved by Pope St. Martin [A.D. 643]. Price, Acts of Lateran, p. 157-160).

St. Maximus the Confessor

“The extremities of the earth, and everyone in every part of it who purely and rightly confess the Lord, look directly towards the Most Holy Roman Church and her confession and faith, as to a sun of unfailing light awaiting from her the brilliant radiance of the sacred dogmas of our Fathers, according to that which the inspired and [six] holy Councils have stainlessly and piously decreed. For, from the descent of the Incarnate Word amongst us, all the churches in every part of the world have held the greatest Church alone to be their base and foundation, seeing that, according to the promise of Christ Our Savior, the gates of hell will never prevail against her, that she has the keys of the orthodox confession and right faith in

Him, that she opens the true and exclusive religion to such men as approach with piety, and she shuts up and locks every heretical mouth which speaks against the Most High.” (Maximus, a native of Constantinople, *Opuscula theologica et polemica*, Migne, *Patr. Graec.* vol. 90 [c. A.D. 650]).

[Ibid] “[After telling his monk-disciple Anastasios that the Byzantines had told him that Rome was not in communion with the Monothelites & is ordering the whole church to subscribe to that doctrine, he continues in this letter with instructions to inquire into whether this was true]...Anasatios [a different one than Maximos’ monk-disciple to whom he writes this letter] ordered me to transcribe these things and to make them known to you most holy people, in order that, when you have found out about the trial from these, you might all bring a common prayer to the Lord on behalf of our common mother, that is the Catholic church, and on behalf of us your unworthy servants, for strengthening everyone and us also, persevering with you in it, according to the orthodox faith rightly preached in it by the holy fathers. For there is great fear in the whole world because this [Church] endures persecution by everyone at the same time, unless He [God] offers aid by his customary grace, He who always comes to aid, leaving the seed of piety at least in older Rome, confirming His promise he made to the prince of the Apostles, which does not deceive us“(Letter of Maximos to Anastasius his disciple – CPG 7701, *Clavis Patrum Graecorum*, vols. 1-5, *Corpus Christainorum*. Gerhard, M.)

“How much more in the case of the clergy and Church of the Romans, which from old until now presides over all the churches which are under the sun? Having surely received this canonically, as well as from councils and the apostles, as from the princes of the latter (Peter & Paul), and being numbered in their company, she is subject to no writings or issues in synodical documents, on account of the eminence of her pontificateeven as in all these things all are equally subject to her (the Church of Rome) according to sacerdotal law. And so when, without fear, but with all holy and becoming confidence, those ministers (the Popes) are of the truly firm and immovable rock, that is of the most great and Apostolic Church of Rome.” (Maximus, in J.B. Mansi, ed. *Amplissima Collectio Conciliorum*, vol. 10 [c. A.D. 650]).

“This Apostolic See [i.e. Rome], which, from the Incarnate Word of God Himself, as well as from the holy councils (according to the sacred canons and definitions) has received and possesses the sovereignty, authority and power of binding and loosing over all the churches of God in the entire world, in and through all things. With it the Word, set at the head of the Heavenly powers, binds and looses in Heaven.” (*Opuscula theologica et polemica*).

“Christ the Lord called that Church the Catholic Church which maintains the true and saving confession of the Faith. It was for this confession that He called Peter blessed, and He declared that He would found His Church upon this confession.” (quoted in Pope Anastasius (the Librarian) *The Life of Our Holy Father St. Maximus the Confessor* (Boston: Holy Transfiguration, 1982), pp. 60-62).

“The Church united and established upon the rock of Peter’s confession we call according to the decree of the Savior the universal Church, wherein we must remain for the salvation of our souls and wherein loyal to his faith and confession we must obey him.” (Letter to the Orientals).

“For the very ends of the earth and those in every part of the world who purely and rightly confess the Lord, look directly to the most holy Church of the Romans and its confession and faith as though it were a sun of unfailing light, expecting from it the illuminating splendour of the Fathers and sacred dogmas...For ever since the Incarnate Word of God came down to us, all the churches of Christians everywhere have held that greatest Church there to be their sole base and foundation, since on the one hand, it is in no way overcome by the gates of Hades, according to the very promise of the Saviour, but holds the keys of the orthodox confession and faith in him and opens the only true and real religion to those who approach with godliness, and on the other hand, it shuts up and locks every heretical mouth that speaks unrighteousness against the most High.” (Opuscula 11).

“In this regard the wretches have not conformed to the sense of the Apostolic See, and, what is laughable, or rather lamentable, as proving their ignorance, they have not hesitated to lie against the Apostolic See itself; but as though they were in its counsel, and as if they had received a decree from it, in the acts they have composed in defence of the impious ecthesis, they have claimed the great Honorius on their side.... What did the divine Honorius do, and after him the aged [Pope] Severinus, and [Pope] John who followed him? Yet further, what supplication has the blessed Pope, who now sits, not made? Have not the whole East and West brought their tears, laments, obsecrations, deprecations, both before God in prayer and before men in their letters?.....

“If the Roman See recognizes Pyrrhus to be not only a reprobate but a heretic, it is certainly plain that everyone who anathematizes those who have rejected Pyrrhus, anathematizes the See of Rome, that is, he anathematizes the Catholic Church. I need hardly add that he excommunicates himself also, if indeed he is in communion with the Roman See and the Catholic Church of God. I beseech you, therefore, blessed Lord, to order that no one should speak of Pyrrhus as sanctissimus or almificus, for the holy canon does not allow him to be so styled....

“...For he who has willfully separated from the Catholic Church has fallen from all holiness. For it is not right that one who has already been condemned and cast out by the Apostolic See of the city of Rome for his wrong opinions should be named with any king of honor, until he be received by her [Rome], having returned to her, nay, to our Lord, by a pious confession and orthodox faith, by which he can receive holiness and the name of holy. Therefore, if he wishes neither to be a heretic nor to be accounted one, let him not make satisfaction to this or that person, for this is superfluous and unreasonable. For just as all are scandalized at him when one is scandalized, so also, when satisfaction has been made to one, all without doubt are satisfied. Let him hasten before all things to satisfy the Roman See, for if it is satisfied, all will agree in calling him pious and orthodox. For he only speaks in vain who thinks he ought to persuade or entrap persons like myself, and does not satisfy and implore the blessed Pope of the most holy Church of the Romans, that is, the Apostolic See, which from the incarnate Son of God himself, and also by all holy synods, according to the holy canons and definitions, has received universal and supreme dominion, authority, and power of binding and loosing over all the holy churches of God which are in the whole world. For with it the Word who is above the celestial powers binds and looses in heaven also. For if he thinks he must satisfy others, and fails to implore the most blessed Roman Pope, he is acting like a man who, when accused of murder or some other crime, does not hasten to prove his innocence to the judge appointed by law, but only uselessly and without profit does his best to demonstrate his innocence to private individuals, who have no power to acquit him from the accusation. Wherefore, my blessed Lord, extend yet further the precept which it is known that you have made well and according to God's will, by which Pyrrhus is not allowed to speak or misspeak with regard to dogma. But discover clearly his intention by further inquiry, whether he will altogether agree to the truth. And if he is careful to do this, exhort him to make a becoming statement to the Roman Pope, so that by his command the matter concerning Pyrrhus may be canonically and suitably ordered for the glory of God and the praise of your sublimity...” (Epistle of Maximus to Peter the Illustrious, Opuscula 12 [Mansi x, 692]).

Monks of Gangres

"Supreme and Apostolic Pope, chief of all the priestly hierarchy under the sun, Sovereign and Ecumenical Pope, Apostolic Prince." (The two monks from Paphlagonia, Theodosius and Theodore, writing about St. Pope Martin I [A.D. 669]).

St. Pope Agatho

“Resting on Peter’s protection, this Apostolic Church of his has never turned aside from the way of truth to any part of error, and her authority has always been faithfully followed and embraced as that of the prince of the Apostles by the whole Catholic Church and all Councils, and by all the venerable Fathers who embraced her doctrine...For this is the rule of the true faith, which this spiritual mother of your most tranquil empire, the Apostolic Church of Christ, has both in prosperity and in adversity always held and defended with energy; which, it will be proved, by the grace of Almighty God, has never erred from the path of the apostolic tradition, nor has she been depraved by yielding to heretical innovations, but from the beginning she has received the Christian faith from her founders, the princes of the Apostles of Christ, and remains undefiled unto the end, according to the divine promise of the Lord and Saviour himself, which he uttered in the holy Gospels to the prince of his disciples: saying, ‘Peter, Peter, behold, Satan has desired to have you, that he might sift you as wheat; but I have prayed for you, that (your) faith fail not. And when you are converted, strengthen your brethren.’ Let your tranquil Clemency therefore consider, since it is the Lord and Saviour of all, whose faith it is, that promised that Peter’s faith should not fail and exhorted him to strengthen his brethren, how it is known to all that the Apostolic pontiffs, the predecessors of my littleness, have always confidently done this very thing: of whom also our littleness, since I have received this ministry by divine designation, wishes to be the follower, although unequal to them and the least of all. (...)”

“Therefore, most Christian lords and sons, in accordance with the most pious jussio of your God-protected clemency, we have had a care to send, with the devotion of a prayerful heart... our fellow servants here present, Abundantius, John, and John, our most reverend brother bishops, Theodore and George our most beloved sons and presbyters, with our most beloved son John, a deacon, and with Constantine, a subdeacon of this holy spiritual mother the, Apostolic See (subdiacono sanctae hujus spiritualis matris apostolicae sedis), as well as Theodore, the presbyter legate of the holy Church of Ravenna and the religious servants of God the monks. (...)”

“To these same commissioners we also have given the witness of some of the holy Fathers, whom this Apostolic Church of Christ receives (quos haec apostolica Christi ecclesia suscipit), together with their books, so that, having obtained from the power of your most benign Christianity the privilege of suggesting, they might out of these endeavour to give satisfaction, (when your imperial Meekness shall have so commanded) as to what this Apostolic Church of Christ, their spiritual mother and the mother of your God-sprung empire (quid haec spiritualis mater eorum ac a Deo propagate imperii apostolica Christi

ecclesia), believes and preaches, not in words of worldly eloquence... but that they set forth this tradition of the Apostolic See (sed traditionem hujus apostolicae sedis) in all sincerity as it has been taught by the apostolic pontiffs, who were our predecessors. (...)"

"And therefore I beseech you with a contrite heart and rivers of tears, with prostrated mind, deign to stretch forth your most clement right hand to the Apostolic doctrine which the co-worker of your pious labours, the blessed apostle Peter, has delivered, that it be not hidden under a bushel, but that it be preached in the whole earth more shrilly than a bugle: because the true confession thereof for which Peter was pronounced blessed by the Lord of all things, was revealed by the Father of heaven, for he received from the Redeemer of all himself, by three commendations, the duty of feeding the spiritual sheep of the Church; under whose protecting shield, this Apostolic Church of his has never turned away from the path of truth in any direction of error (hec apostolica ejus ecclesia nunquam a via Veritatis in qualibet erroris parte deslexa est), whose authority, as that of the Prince of all the Apostles, the whole Catholic Church (omnis catholica ... ecclesia), and the Ecumenical Synods have faithfully embraced, and followed in all things; and all the venerable Fathers have embraced its Apostolic doctrine, through which they as the most approved luminaries of the Church of Christ have shone; and the holy orthodox doctors have venerated and followed it, while the heretics have pursued it with false criminations and with derogatory hatred. (...)"

"Who does not hate, and rage against, and avoid such blind errors, if he have any desire to be saved and seek to offer to the Lord at his coming a right faith? Therefore the Holy Church of God, the mother of your most Christian power, should be delivered and liberated with all your might (through the help of God) from the errors of such teachers, and the evangelical and apostolic uprightness of the orthodox faith, which has been established upon the firm rock of this Church of blessed Peter, the Prince of the Apostles, which by his grace and guardianship remains free from all error, [that faith I say] the whole number of rulers and priests, of the clergy and of the people, unanimously should confess and preach with us as the true declaration of the Apostolic tradition, in order to please God and to save their own souls. (...)"

"For this is the rule of the true faith, which this spiritual mother of your most tranquil empire, the Apostolic Church of Christ, has both in prosperity and in adversity always held and defended with energy; which, it will be proved, by the grace of Almighty God, has never erred from the path of the apostolic tradition, nor has she been depraved by yielding to heretical innovations, but from the beginning she has received the Christian faith from her founders, the princes of the Apostles of Christ, and remains undefiled unto the end, according to the divine promise of the Lord and Saviour himself, which he uttered

in the holy Gospels to the prince of his disciples: saying, ‘Peter, Peter, behold, Satan has desired to have you, that he might sift you as wheat; but I have prayed for you, that (your) faith fail not. And when you are converted, strengthen your brethren.’ Let your tranquil Clemency therefore consider, since it is the Lord and Saviour of all, whose faith it is, that promised that Peter’s faith should not fail and exhorted him to strengthen his brethren, how it is known to all that the Apostolic pontiffs, the predecessors of my littleness, have always confidently done this very thing: of whom also our littleness, since I have received this ministry by divine designation, wishes to be the follower, although unequal to them and the least of all....”

(Dogmatic Epistle accepted by the Third Council of Constantinople. Selected quotes taken from Eric Ybarra’s article entitled “Did Pope Agatho Teach Papal Infallibility in His Dogmatic Epistle accepted by the 6th Ecumenical Council?” [A.D. 680–681]).

The Third Council of Constantinople (The Sixth Ecumenical Council)

“The chief Prince of the Apostles was fighting on our side: for we have had as our ally his follower and the successor to his see: and the paper and the ink were seen, and Peter spoke through Agatho.” (Actio xviii, Constantinople III, approving the Letter of Agatho). [Pope Leo XIII, *Satis Cognitum*, n. 13, citing the Third Council at Constantinople, A.D. 681].

At the end of the Council where Pope Honorius was condemned, Eastern fathers wrote the following letter to the Byzantine Emperor:

“...Therefore, in accordance with the inspiration of the Holy Ghost, and in agreement with one another, and assenting to the letter of our most blessed Father and most high Pope Agatho, addressed to your Majesty, and also to that of his holy Synod of 125 bishops, we glorify our Lord Jesus Christ.with us fought the Prince of the Apostles, for to assist us we had his imitator and successor to his chair, who exhibited to us the mystery of theology in his letter. The ancient city of Rome proffered to you a divinely written confession and caused the daylight of dogmas to rise by the Western parchment. And the ink shone, and by Agatho Peter spoke...”

The same Eastern Bishops wrote another letter to St. Pope Agatho:

“The greatest diseases require the greatest remedies, as you know, most blessed one. Wherefore, Christ, our true God, has revealed your holiness as a wise physician, mightily driving away the disease of heresy by the medicine of orthodoxy, and bestowing health on the members of the Church. We therefore leave to you what is to be done, since you occupy the first See of the universal Church, and stand upon the firm rock of the faith, after we have dwelt with pleasure upon the writings of the true confession from your paternal blessedness to the most pious king, which also we recognize as pronounced by the chiefest Head of the Apostles, and by which we have put to flight the dangerous opinions of the heresy which lately rose.... Those who erred concerning the faith we have slain by our anathemas in the morning without the precincts of the courts of the Lord (to speak like David), according to the previous condemnation pronounced on them in your holy letters — we mean Theodore of Pharan, Sergius, Honorius, Cyrus....” (The following Mansi excerpts were provided in English by Eric Ybarra in his article, “Pope Honorius the Heretic! – Achilles Heel for Catholicism and the Papacy?”) (Mansi 11.683).

“ `We have directed persons from our humility to your valour protected of God, which shall offer to you the report of us all, that is, of all the Bishops in the Northern or Western Regions, in which too we have summed up the confession of our Apostolic Faith, yet not as those who wished to contend about these things as being uncertain, but, being certain and unchangeable to see them forth in a brief definition, [suppliantly beseeching you that, by the favour of your sacred majesty, you would command these same things to be preached to all, and to have force with all...

“Whichever of the bishops wishes to preach sincerely together with us what is contained in the profession of our lowliness regarding our apostolic faith, we receive them as of one mind with us, as fellow-priests, fellow-ministers, as having the same faith, and to speak clearly, as our spiritual brothers and fellow-bishops. But those who do not wish to make this profession of faith with us, we judge them, as enemies of the catholic and apostolic profession of faith, to be liable to eternal condemnation. Nor would we ever receive them ever in the college of our lowliness, unless they have amended. Nor should any of them suppose that we have transgressed against what we have received from those who have gone before us.” (St. Pope Agatho and the Western Bishops, writing to the Emperor after the Epistle of St. Agatho was accepted by the Council. Mansi 11.297 AB; Eng. Trans. Fr. Patrick O’Connell, S.J., *The Ecclesiology of St. Nicephorus 758-828: Pentarchy and Primacy* (Roma: Pont. Institutum Studiorum Orientalium, 1972), 187).

Emperor Constantine IV

“These are the teachings of the voices of the Gospels and Apostles, these the doctrines of the holy Synods, and of the elect and Patristic tongues; these have been preserved untainted by Peter, the rock of the faith, the head of the Apostles; in this faith we live and reign... “ (Emperor Constantine IV writing to the Council, giving his acceptance of the decrees [Mansi 11.698]).

“The letter of Pope Agatho, who is with the Saints, to our Majesty having been presented by his envoys... we ordered it to be read in the hearing of all, and we beheld in it as a mirror the image of sound and unsullied faith. We compared with the voice of the Gospels and Apostles, and set beside it the decisions of the holy ecumenical Synods, and compared the quotations it contained with the precepts of the Fathers, and finding nothing out of harmony, we perceived in it all the words of the true confession unaltered. And with the eyes of our understanding we saw it as it were the very ruler of the Apostolic choir, the chief Peter himself, declaring the mystery of the whole dispensation, and addressing Christ by this letter: Thou art the Christ, the Son of the living God.... We received it willingly and sincerely, and embraced it, as though it were Peter himself, with the arms of our soul. Macarius alone, who was prelate of Antioch, with those whom he dragged after him, divided from us, and drew back from the yoke of Christ, and leapt out of the sacerdotal circle [i.e. unity]; for he refused altogether to agree to the all -holy writings of Agatho, as though he were even raging against the Head Peter himself...

“And since he so hardened his heart and made his neck a cord of iron, and his forehead of brass, and his ears heavy that they should not hear, and set his heart unfaithful that it should not obey the law, for the law goeth forth from Zion, the teaching of the Apostolic height, for this cause the holy ecumenical Synod stripped him, Macarius, and his fellow heretics, of the sacerdotal office. In a written petition all of one accord begged our serenity to send them [i.e. the heretics] to your blessedness [for judgement]. This we have done... committing to your fatherly judgment all that concerns them.... Glory be to God, who does wondrous things, who has kept safe the faith among you unharmed. For how should He not do so in that rock on which He founded His church, and prophesied that the gates of hell, all the ambushes of heretics, should not prevail against it? From it, as from the vault of heaven, the word of the true confession flashed forth, and enlightened the souls of the lovers of Christ, and brought warmth to frozen orthodoxy. This we have completed happily by God’s help, and have brought all the sheep of Christ into one fold, no longer deceived by false shepherds and the prey of wolves, but pastured by One good Shepherd, with whom you have been appointed to join in pasturing them, and to lay your life down for the sheep...” (Emperor Constantine IV to Pope St. Leo II, Mansi 11.713)

“You yourself were present with your ecumenical chief Pastor [Agatho], speaking with him in spirit and in writing. For we received, besides the letter from his blessedness [Agatho], also one from your sanctity. It was produced, it was read, and it detailed for us the word of truth and painted the likeness of orthodoxy....We did not neglect to compare them with care. And therefore, in harmony of mind and tongue we believed with the one and confessed with the other, and we admired the writing of Agatho as the voice of divine Peter, for nobody disagreed, save one [Macarius]” (Emperor Constantine IV, letter to a Roman synod).

Pope Saint Leo II

"My predecessor, Pope Agatho, of apostolic memory, together with this honorable council, preached this norm of the right apostolic tradition. This he sent by letter...to your piety by his own legates...And now the holy and great council...has accepted it and embraced it in all things with us, as recognizing in it the pure teaching of blessed Peter the prince of the apostles...And because, as we have said, it has perfectly preached the definition of the true faith which the apostolic see of blessed Peter the apostle (whose office we unworthily hold), also reverently receives, therefore we...wholly and with full agreement do consent to the definitions made by it, and by the authority of blessed Peter, do confirm them..." (Mansi, v. 11, p. 721)

In the following three epistles, Pope St. Leo II changes the 6th Ecumenical Councils' charge against Pope Honorius I from heresy to negligence (that Honorius wasn't a heretic is also the belief of many saints, most notably St. Maximus the Confessor). These are also the letters in which he approves the Council's acts.

“Honorius, who did not immediately extinguish the flame of the heretical teaching, as would befit the apostolic authority, but supported it by his negligence.” (Pope Leo II to the Bishops of Spain [Pope from A.D. 682-83]).

“Honorius of Rome, who allowed the immaculate rule of apostolic tradition that he had received from his predecessors to be stained...” (Pope Leo II to the king of Spain).

“And, we in like manner, anathemized the inventors of the new error, namely, Theodore, Bishop of Pharan, Cyrus of Alexandria, Sergius, Phyrus ... and also Honorius, who did not purify this apostolic

Church by the doctrine of the apostolic tradition, but rather he allowed the immaculate [Church] to be stained by profane treason” (Pope Leo II to the Roman emperor).

700s

St. Bede

“Herein he followed the example of the first pastor of the Church, St. Peter, chief of the Apostles, who, when the Church of Christ was founded at Rome, is said to have consecrated Clement to help him in evangelistic work at the same time to be his successor.” (Ecclesiastical History [A.D. 715]).

John VI

“The Pope of Rome, the head of the Christian priesthood, whom in Peter, the Lord commanded to confirm his brethren.” (John VI, Patriarch of Constantinople, Epist. ad Constantin. Pap. ad Combeffis, Auctuar. Bibl. P.P. Graec.tom. ii. p. 211, seq. [A.D. 715]).

St. John of Damascus

“The Master has appointed you [Peter] as director not of tabernacles, but of the Church throughout the whole world. Your disciples, your sheep, the Good Chief Shepherd has put into your hands.” (St. John of Damascus, Homily on the Transfiguration [c. A.D. 675-749]).

“But why did He [Jesus] take along Peter and James and John? Peter, because he wanted to show him that the witness, which [Peter] had truly borne, was now confirmed by the witness of the Father, and to make credible His [i.e. Jesus'] own statement that the heavenly Father had revealed this to him [i. e. Peter]; and because as president he was also receiving the oars of the entire Church.” (St. John of Damascus, Homily on the Transfiguration #9; J.P. Migne, Patrologia Graeca, 96:560).

“Christ did not give to kings the power to bind and to loose, but to the apostles, (Mt. 18.18) and to their successors and pastors and teachers.” (Apolgoia Against Those Who Decry Holy Images).

St. Pope Gregory II

“Gregory, the servant of the servants of God, to Boniface, a holy priest. Your holy purpose, as it has been explained to us, and your well-tryed faith lead us to make use of your services in spreading the Gospel, which by the grace of God has been committed to our care. Knowing that from your childhood you have been a student of Sacred Scripture and that you now wish to use the talent entrusted to you by God in dedicating yourself to missionary work, we rejoice in your faith and desire to have you as our colleague in this enterprise. Wherefore., since you have humbly submitted to us your plans regarding this mission, like a member of the body deferring to the head, and have shown yourself to be a true member of the body by following the directions given by the head, therefore, in the name of the indivisible Trinity and by the authority of St. Peter, Prince of the Apostles, whose government we administer in this See by the dispensation of God, we now place your humble and devout work upon a secure basis and decree that you go forth to preach the Word of God to those people who are still bound by the shackles of paganism. You are to teach them the service of the kingdom of God by persuading them to accept the truth in the name of Christ, the Lord our God. You will instill into their minds the teaching of the Old and New Testaments, doing this in a spirit of love and moderation, and with arguments suited to their understanding. Finally, we command you that in admitting within the Church those who have some kind of belief in God you will insist upon using the sacramental discipline prescribed in the official ritual formulary of the Holy Apostolic See. Whatever means you find lacking in the furtherance of your work, you are to report to us as opportunity occurs. Fare you well.” (Letter to St. Boniface, entrusting him with a mission to the heathens [A.D. 15 May 719]).

“Your devout messenger Denual has brought us the welcome news that you are well and that, by the help of God, you are making progress in the work for which you were sent. He also delivered to us letters from you reporting that the field of the Lord which had long lain fallow and was overgrown with the [81] weeds of pagan customs has now been ploughed up and sown with the truth of the Gospel, producing an abundant harvest of souls. In the same report you included a number of questions concerning the faith and teaching of the Holy Roman and Apostolic Church. This is a commendable practice, for here St. Peter the Apostle held his see and the episcopate had its beginning. And since you seek our advice on matters dealing with ecclesiastical discipline, we will state with all the authority of apostolic tradition what you

must hold, though we speak not from our own insufficiency but relying on the grace of Him who opens the mouths of the dumb and makes eloquent the tongues of babes...

“Finally, your letter states that certain priests and bishops are so involved in vices of many sorts that their lives are a blot upon the priesthood and you ask whether it is lawful for you to eat with or to speak with them, supposing them not to be heretics. We answer, that you by apostolic authority are to admonish and persuade them and so bring them back to the purity of church discipline. If they obey, you will save their souls and win reward for yourself. You are not to avoid conversation or eating at the same table with them. It often happens that those who are slow in coming to a perception of the truth under strict discipline may be led into the paths of righteousness by the influence of their table companions and by gentle admonition. You ought also to follow this same rule in dealing with those chieftains who are helpful to you. It was with great satisfaction that we learned from a repeated reading of the letter from Your Sacred Fraternity that by the grace of Jesus Christ multitudes have been converted by you from paganism and error to a knowledge of the true faith. We, together with the whole Church, applaud such an increase, as we are taught in the parable of him to whom five talents were given and who gained also other five. For this we have ordered the gift of a sacred pallium to be sent to you to be received and worn by the authority of the Holy Apostle Peter, and we direct you to be recognized as an archbishop by divine appointment. How you are to use it you will learn by apostolic instructions; namely, you are to wear it solely when you are celebrating a solemn mass or when you may have occasion to consecrate a bishop. But, since you declare yourself unable to impart the means of salvation to all who are converted to the true faith in those parts, since the faith has already been carried far and wide, we command you, in accordance with the sacred canons and by authority of the Apostolic See to ordain bishops wherever the multitude of the faithful has become very great. Do this, however, after prayerful reflection, lest the dignity of the episcopate be impaired. (Reply to St. Boniface [A.D. 22 November, 726]).

“To the glorious Lord, our son, Duke Charles. Having learned, beloved son in Christ, that you are a man of deeply religious feeling, we make known to you that our brother Boniface, who now stands before you, a man of sterling faith and character, has been consecrated bishop by us, and after being instructed in the teachings of the Holy Apostolic See, over which by God's grace we preside, is being sent to preach the faith to the peoples of Germany who dwell on the eastern bank of the Rhine, some of whom are still steeped in the efforts of paganism, while many more are plunged in the darkness of ignorance.” (Letter to Charles Martel [A.D. December 722]).

“The blessed apostle Peter was the origin of both the apostleship and the episcopate.” (Epistolae 3).

St. Boniface

“I, Boniface, by the grace of God bishop, promise to you, blessed Peter, chief of the Apostles, and to your vicar, the blessed Pope Gregory, and to his successors., in the name of the indivisible Trinity, Father, Son and Holy Ghost, and on thy most sacred body, that I will uphold the faith and purity of holy Catholic teaching and will persevere in the unity of the same faith in which beyond a doubt the whole salvation of a Christian lies. I will not agree to anything which is opposed to the unity of the Universal Church, no matter who may try to persuade me, but in all things I will show, as I have said, complete loyalty to you and to the welfare of your Church on which, in the person of your vicar and his successors, the power to bind and loose has been conferred.

“Should it come to my notice that some bishops deviate from the teaching of the Fathers I will have no part or lot with them, but as far as in me lies I will correct them, or, if that is impossible, I will report the matter to the Holy See. And if (which God forbid) I should be led astray into any course of action contrary to this my oath, under whatsoever pretext, may I be found guilty at the last judgment and suffer the punishment meted out to Ananias and Sapphira, who dared to defraud you by making a false declaration of their goods.

“This text of my oath, I, Boniface, a lowly bishop, have written with my own hand and placed over thy sacred body. I have taken this oath, as prescribed, in the presence of God, my Witness and my judge: I pledge myself to keep it.” (Oath taken by St. Boniface [A.D. 30 November 722]).

“To our beloved lord Zacharias, who bears the insignia of the supreme pontificate, Boniface, a servant of the servants of God.

“We confess, Father and Lord, that after we had learned through messengers that your predecessor Gregory, of holy memory, had departed this life, nothing gave us greater comfort and happiness than the knowledge that God had appointed Your Holiness to enforce the canonical decrees and govern the Apostolic See. Kneeling at your feet, we earnestly beg that, as we have been devoted servants and humble disciples to your predecessors in the See of Peter, we may likewise be counted obedient servants, under canon law, of Your Holiness.

“It is our firm resolution to preserve the Catholic faith and the unity of the Church of Rome, and I shall continue to urge as many hearers and disciples as God shall grant me on this mission to render obedience to the Apostolic See.”

“We must also inform you, Holy Father, that owing to the conversion of the German people we have consecrated three bishops and divided the province into three dioceses. We humbly desire you to confirm and establish as bishoprics, both by your authority and in writing, the three towns or cities in which they were consecrated. We have established one episcopal see in Wurzburg, another in Buraburg and a third in Erfurt, formerly a city of barbarous heathens. These three places we urgently beg you to uphold and confirm by a charter embodying the authority of the Holy See, so that, God willing, there may be in Germany three episcopal sees founded and established by St. Peter's word and the Apostolic See's command, which neither present nor future generations will presume to change in defiance of the authority of the Apostolic See.

“Be it known to you also, Holy Father, that Carloman, Emperor of the Franks, summoned me to his presence and desired me to convoke a synod in that part of the Frankish kingdom which is under his jurisdiction. He promised me that he would reform and re-establish ecclesiastical discipline.- which for the past sixty or seventy years has been completely disregarded and despised. If he is truly willing, under divine inspiration, to put his plan into execution, I should like to have the advice and the instructions of the Apostolic See. According to their elders, the Franks have not held a council for more than eighty years; they have had no archbishop nor have they established or restored in any place the canon law of the Church. The episcopal sees, which are in the cities, have been given, for the most part, into the possession of avaricious laymen or exploited by adulterous and unworthy clerics for worldly uses. If I am to undertake this task at your bidding and on the invitation of the Emperor I must have at once, with the appropriate ecclesiastical sanctions, both the command and the decision of the Apostolic See.

“Should I discover among these men certain deacons, as they are called, who have spent their lives since childhood in debauchery, adultery and every kind of uncleanness " who have received the diaconate with this reputation, and who even now, when they have four or five or even more concubines in their beds at night, are brazen enough to call themselves deacons and read out the Gospel: who enter the priesthood, continue in the same career of vice and declare that they have the right to exercise the priestly functions of making intercession for the people and offering Mass, and who, to make matters worse, are promoted, despite their reputations, to higher offices and are eventually nominated and consecrated bishops, may I in

such cases have a written and authoritative statement regarding the procedure to be followed, so that they may be convicted as criminals and condemned by apostolic authority? Among them are bishops who deny the charges of fornication and adultery but who, nevertheless, are shiftless drunkards, addicted to the chase, who march armed into battle and shed with their own hands the blood of Christians and heathens alike. Since I am recognised as the servant and legate of the Apostolic See, my decisions here and your decisions in Rome ought to be in complete agreement when I send messengers to receive your judgment.

“In another matter, also, I must crave your advice and permission. Your predecessor of holy memory bade me, in your presence and hearing, to appoint a certain priest as my successor to rule this diocese after my death. If this be the will of God, I concur. But now I have my doubts whether it is feasible, for in the meantime a brother of that priest has murdered the duke's uncle, and at the moment I see no possibility of settling the quarrel.

“I beg you, therefore, to give me your authority to act on the advice of my colleagues regarding the choice of a successor, so that in common we may do what is most advantageous for God, the Church and the safeguard of the faith. May I have your permission to act in this matter as God shall inspire me, for without defying the wishes of the duke the former choice seems impossible...

“... Frankish bishops and priests, whose reputation as adulterers and fornicators was notorious, whose children, born during their episcopate or priesthood, are living witnesses to their guilt, now declare on their return from Rome that the Roman Pontiff has granted them full permission to exercise their offices in the Church. Our answer to them is that we have never heard of the Apostolic See giving judgment contrary to the canonical decrees.” (St. Boniface to Pope Zacharias, On His Accession to the Papacy [A.D. 742].

“We should like you to know and give thanks to God that when we safely reached the threshold of St. Peter, Prince of the Apostles, the Apostolic Pontiff welcomed us with joy and gave a satisfactory reply to the matters for which we came. He counselled and commanded us to return once more to you and to persevere in the work we have undertaken.

“At the moment we are waiting for the opening of a council of bishops, but we do not know when the Apostolic Pontiff will order it to sit. As soon as it is over, we shall hasten back to you, if God so wills and our health is spared. In this knowledge wait our coming with fraternal love and in the unity of faith,

bearing one another's burdens. So doing, you will fulfil the law of Christ and renew your joy.” (Letter to his followers about his reception by the St. Pope Gregory III [A.D. 738]).

“We decided in our synod that we will maintain the Catholic faith and unity and our subjection to the Roman Church as long as we live: that we will be loyal subjects of St. Peter and his vicar; that we will hold a synod every year; that our metropolitan bishops shall ask for their palliums from that see; and that in all things we shall obey the orders of St. Peter according to the canons, so that we may be numbered among the flock entrusted to his care. To these declarations we have all agreed and subscribed, and we have forwarded them to the shrine of St. Peter, prince of the Apostles. The Roman clergy and Pontiff have gratefully accepted them” (Letter to Archbishop Cuthbert of Canterbury [A.D. 747]).

St. Pope Zacharias

“Zacharias, servant of the servants of God, to his very reverend' and holy brother and fellow bishop Boniface.

“When we received your letter, most holy brother, which was brought to us by your priest Denehard, and heard that you were in good health (as we hope you may always be), we gave thanks to Almighty God who has deigned to crown your labors with success. Our heart is always filled with great joy on the receipt, of your letters, because we find in them reports about the salvation; of souls and the conversion of new peoples through your preaching to our Holy Mother, the Church.

“Your latest letter tells us that you have established three bishops in three separate places to govern the people whom God, through your intervention, has brought into his fold. You ask that these episcopal sees may be confirmed by our authority. You should, however, first consider and carefully examine whether this is advisable and whether the places and the number of inhabitants warrant the establishment of bishoprics. You will recall, beloved, that the sacred canons decree that bishops should not be attached to villages and small cities lest the dignity of the episcopate be lessened.

“However, in response to your earnest appeal we hasten to grant your request. By our apostolic authority we ordain that bishoprics be fixed there and that a worthy succession of bishops shall govern the people and instruct them in the faith: there shall be one in the fortress called W-rzburg, a second in the town of Buraburg and a third in the place called Erfurt. Let no one dare to violate in the future what we have laid

down and confirmed by the authority of the blessed Apostle Peter. (Letter to St. Boniface [A.D. April, 743]).

“Pope Zacharias to Bishop Boniface and through him to the abbots of the monastery built by him, in succession for ever.

“Since reasonable requests ought always to be granted, it is right that the devotion of the founder of a house of prayer should not be denied the grant of privileges. Wherefore, since you have asked for the monastery, which you have built in a place called Bochozia, on the bank of the river Fulda, to be honored by a privilege from the Apostolic See, so that being under the jurisdiction of our holy Church, of which, by God's Will, we are servants, it may be withdrawn from the jurisdiction of any other Church, we grant your pious wish and by our authority fulfil your request.

“Therefore, by this our authority, we forbid any priest of any Church except that of the Apostolic See to exercise any rights whatsoever over the said monastery. No one shall presume, except on the invitation of the abbot, even to celebrate Mass there, and the monastery shall remain for ever in the enjoyment of the rights implied in the apostolic privilege.

“By this our decree we absolutely forbid all prelates of whatsoever Church they may be, of any rank or power, under penalty of excommunication, ever to dare to violate in any way the privilege granted by us to the said monastery.” (Papal Charter for the Monastery of Fulda [A.D. November 751]).

The aforesaid holy man further besought us in his letter to confirm your appointment by our apostolic authority. Wherefore, we most willingly with divine assistance and by authority of the blessed Peter, prince of the Apostles, to whom was given by God and our Savior Jesus Christ power to bind and loose the sins of men in heaven and upon earth, do confirm your episcopal sees and decree that they shall remain fixed for all time. We forbid, by authority of the same prince of the Apostles, that any person shall dare to act counter to your episcopal jurisdiction granted you by our order and by God's favor. We forbid also, according to the tradition of the sacred canons, that any bishop shall dare to occupy your see by being transferred from another bishopric or that any one, except the representative of our Apostolic See in those parts, shall appoint the new bishop after you shall have been called from this world. On the other hand, let no one of you venture to invade the diocese of another or draw away churches therefrom. If any one of you—which God forbid!—shall with rash presumption, act contrary to this our command, let him know that he will be bound in the chains of anathema by the eternal judgment of God. But whoso shall

keep the apostolic precepts and maintain the standard of the true orthodox faith shall receive the grace of benediction. (Letter to Wintan).

Lateran Synod of 749

"To the Supreme Father and Apostolic Pontiff, who holds the power and authority of Peter, Prince of the Apostles, Boniface, the lowest servant of the servants of God, warm greetings in the love of Christ.

"Ever since I dedicated myself, nearly thirty years ago, to the service of the Apostolic See, which I did at the instance and with the approval of Pope Gregory II, it has been my custom to relate to the Supreme Pontiff all my joys and sorrows so that in joy we might unite together to praise God and in sorrow I might be comforted by his counsel. Let it be so now. I come as a suppliant to Your Holiness, for the Scripture says: 'Ask thy Father and he will instruct thee, thy elders and they will tell thee.'"

St. Stephen the Younger

"How can you call a synod ecumenical when the Bishop of Rome has not consented to it, since the Canons forbid ecclesiastical affairs to be settled without the Pope of Rome?" (A monk from Constantinople, Speaking of the Iconoclastic Synod of Hieria, A.D. 753).

Emperor Anastasius I of Constantinople

"..you are shown to have been the author and instigator, as suits you well, we delay too long. Although thirty days ago we removed you from the fellowship of apostolic communion on account of your afore-mentioned transgressions, believing that through priestly resolve you would by due penitence correct your misdeeds more readily, yet now, because you daily become more obdurate and commit yet more serious offences, we therefore with the role and authority of the blessed Peter the apostle, whose place we occupy, despite our inadequacy, together with our brothers and fellow bishops Datus of Milan, John of the Marsi, Zacchaeus of Scyllacum, Valentinus of Silva Candida, Florentius from Matelica, Julian of Cingulum, Romulus from Numana, Dominicus from Callipolis, Primasius of Hadrumetum, Verecundus of Junca, Stephen of Ariminum, Paschasius from Altinum, and Jordanes of Croton by this promulgation of our sentence. decree that you, Theodore, formerly bishop of the city of Caesarea in Cappadocia, are

stripped both of priestly dignity and catholic communion and of every episcopal office and faculty.” (The Emperor’s letter of excommunication to Ascidas and Menas of Constantinople).

St. Nicephoruse

“Without whom (the Romans presiding in the seventh Council) a doctrine brought forward in the Church could not, even though confirmed by canonical decrees and by ecclesiastical usage, ever obtain full approval or currency. For it is they (the Popes of Rome) who have had assigned to them the rule in sacred things, and who have received into their hands the dignity of headship among the Apostles.” (Nicephorus, Patriarch of Constantinople [A.D. 758–828], Niceph. Cpl. pro. s. imag. c 25 [Mai N. Bibl. pp. ii. 30]).

St. Alcuin of York

“Let no Catholic dare to contend against the authority of the Church; and that he may not be found to be a schismatic or a non-Catholic, let him follow the most trustworthy authority of the Roman Church;...that the members be not separated from their Head; that the hearer of the Keys of the heavenly kingdom may not reject them as having deviated from his doctrines.” (Epistle LXX [A.D. 780]).

The Holy Roman Emperor Charlemagne

“The Church of Rome is above the rest and must always be consulted on matters of faith. Scripture and doctrine are authenticated by Rome.” (likely written by St. Alcuin, Libri Carolini 1.6; Edward James Martin, a History of the Iconoclastic Controversy).

The Second Council of Nicaea (The Seventh Ecumenical Council)

“If following the traditions of the orthodox Faith, you embrace the judgment of the Church of blessed Peter, chief of the Apostles, and, as of old your predecessors the holy Emperors acted, so you, too, venerating it with honour, love with all your heart his Vicar, and if your sacred majesty follow by preference their orthodox Faith, according to our holy Roman Church. May the chief of the Apostles himself, to whom the power was given by our Lord God to bind and remit sins in heaven and earth, be often your protector, and trample all barbarous nations under your feet, and everywhere make you conquerors. For let sacred authority lay open the marks of his dignity, and how great veneration ought to

be shown to his, the highest See, by all the faithful in the world. For the Lord set him who bears the keys of the kingdom of heaven as chief over all, and by Him is he honoured with this privilege, by which the keys of the kingdom of heaven are entrusted to him. He, therefore, that was preferred with so exalted an honour was thought worthy to confess that Faith on which the Church of Christ is founded. A blessed reward followed that blessed confession, by the preaching of which the holy universal Church was illuminated, and from it the other Churches of God have derived the proofs of Faith. For the blessed Peter himself, the chief of the Apostles, who first sat in the Apostolic See, left the chiefship of his Apostolate, and pastoral care, to his successors, who are to sit in his most holy seat forever. And that power of authority, which he received from the Lord God our Saviour, he too bestowed and delivered by divine command to the Pontiffs, his successors, etc.” (Session 2, Pope Hadrian I's Letter [A.D. 787]).

“save for the authority of our holy Catholic and Apostolic Church, as is plain to all. Because if he be named Universal, above the holy Roman Church which has a prior rank, which is the head of all the Churches of God” (Session 2, Pope Hadrian I's Letter [A.D. 787]).

“the holy Catholic and Apostolic Roman Church” (Session 2, Pope Hadrian I's Letter [A.D. 787]).

“Let that false assembly, which without the Apostolic See ... was held contrary to the traditions of the venerable fathers against the divine images, be declared anathema in the presence of our delegates, and let the word of our Lord Jesus Christ be fulfilled, that “the gates of hell shall not prevail against her” (Matt. 16:18); and again: ‘Thou art Peter ...’ (Matt. 16:18–19), whose throne holding the first place in all the world shines forth and holds its place as the head of the whole Church of God.” (Pope Hadrian I, Epistle 1, Quod ad dilectionem, read at the 7th Ecumenical Council of Nicaea II, to the schismatic bishops of Istria)

“They who receive the dignity of the empire, or the honour of the principal priesthood from our Lord Jesus Christ, ought to provide and to care for those things which please him, and rule and govern the people committed to their care according to his will and good pleasure.

“Therefore, O Most Holy Head [Caput], it is incumbent upon us and you, that irreprehensibly we know the things which be his, and that in these we exercise ourselves, since from him we have received the imperial dignity, and you the dignity of the chief priesthood.” (Divine Sacra, sent by the Emperors Constantine and Irene to the Most Holy and Most Blessed Hadrian, Pope of Old Rome).

“Constantine and Irene — Sovereigns of the Romans in the Faith, to the most holy Bishops, who, by the grace of God and by the command of our pious Sovereignty, have met together in the Council of Nicaea.

“The Wisdom which is truly according to the nature of God and the Father — our Lord Jesus Christ, our true God — who, by his most divine and wonderful dispensation in the flesh, has delivered us from all idolatrous error: and, by taking on him our nature, has renewed the same by the co-operation of the Spirit, which is of the same nature with himself; and having himself become the first High Priest, has counted you holy men, worthy of the same dignity.

“He is that good Shepherd who, bearing on his own shoulders that wandering sheep — fallen man, has brought him back to his own peculiar folds — that is, the party of angelic and ministering powers [Ephesians 2:14-15], and has reconciled us in himself and having taken away the wall of partition, has broken down the enmity through his flesh, and has bestowed upon us a rule of conduct tending to peace” (The Imperial Sacra, read at the first session).

“Peter and Peter the most beloved-of-God presbyters who held the place of Hadrian, the most holy pope of Rome, said: We ourselves received such letters from our apostolic father and delivered them to the pious lords...Peter and Peter, the God-loved presbyters and legates of the Apostolic See, said: Let the holy Synod say whether it receives the letters of the most holy Pope of Old Rome.” (Readings of Papal legates at Session 2)

800s

St. Theodore the Studite

“In truth we have seen that a manifest successor of the prince of the Apostles presides over the Roman Church. We truly believe that Christ has not deserted the Church here (Constantinople), for assistance from you has been our one and only aid from of old and from the beginning by the providence of God in the critical times. You are, indeed the untroubled and pure fount of orthodoxy from the beginning, you the

calm harbor of the whole Church, far removed from the waves of heresy, you the God-chosen city of refuge.” (St. Theodore the Studite of Constantinople [A.D. 759–826] Letter of St. Theodor & Four Abbots to Pope Paschal).

“Let him (Patriarch Nicephorus of Constantinople) assemble a synod of those with whom he has been at variance, if it is impossible that representatives of the other Patriarchs should be present, a thing which might certainly be if the Emperor should wish the Western Patriarch (the Roman Pope) to be present, to whom is given authority over an ecumenical synod; but let him make peace and union by sending his synodical letters to the prelate of the First See.” (Theodore the Studite, *Patr. Graec.* 99, 1420).

“Since to great Peter Christ our Lord gave the office of Chief Shepherd after entrusting him with the keys of the Kingdom of Heaven, to Peter or his successor must of necessity every novelty in the Catholic Church be referred. [Therefore], save us, oh most divine Head of Heads, Chief Shepherd of the Church of Heaven.” (Theodore, writing to Pope Leo III, Bk. I. Ep. 23 [*Patrologia Graeca* 99]).

“Hear, O Apostolic Head, divinely-appointed Shepherd of Christ’s sheep, keybearer of the Kingdom of Heaven, Rock of the Faith upon whom the Catholic Church is built. For Peter art thou, who adornest and governest the Chair of Peter. Hither, then, from the West, imitator of Christ, arise and repel not for ever (Ps. xliiii. 23). To thee spake Christ our Lord: ‘And thou being one day converted, shalt strengthen thy brethren.’ Behold the hour and the place. Help us, thou that art set by God for this. Stretch forth thy hand so far as thou canst. Thou hast strength with God, through being the first of all. (Letter of St. Theodore and four other Abbots to Pope Paschal, Bk. ii Ep. 12, *Patr. Graec.* 99, 1152–3).

“Order that the declaration from old Rome be received, as was the custom by Tradition of our Fathers from of old and from the beginning. For this, O Emperor, is the highests of the Churches of God, in which first Peter held the Chair, to whom the Lord said: “Thou art Peter . . . and the gates of hell shall not prevail against it.” (Theodore, Writing to Emperor Michael of Constantinople, Bk. II. Ep. 86).

“I witness now before God and men, they have torn themselves away from the Body of Christ, from the Supreme See (Rome), in which Christ placed the keys of the Faith, against which the gates of hell (I mean the mouth of heretics) have not prevailed, and never will until the Consummation, according to the promise of Him Who cannot lie. Let the blessed and Apostolic Paschal (Pope St. Paschal I) rejoice therefore, for he has fulfilled the work of Peter.” (Theodore Bk. II. Ep. 63).

"If they, arrogating authority, have not feared to summon a heretical council, who could not even summon an orthodox one without your authority, according to the ancient custom, how much more is it just and even necessary to hold a lawful one under your divine leadership... (Letter to Pope Leo III).

"We venerate images...not because we are assured that we are right by the second holy synod of Nicaea or by that which earlier decided divinely, but from the very coming of our lord and God in writing and without writing we have been made firm and rest securely upon that [Roman] See to which Christ say – you are Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

"Now is the acceptable time that we [the Byzantine Church riddled with Iconoclasm] ... should unite ourselves with Rome, the summit of the Churches of God, and through her to the three other Patriarchs [Alexandria, Antioch, Jerusalem]. (Letter to the Byzantine Emperor).

"This holy See holds the reign of the Churches of the world, not only on account of other things, but also because she remains free from the heretical stench." (Epistola ad Renatum Presbyterum Romanum).

Theodore Abu Qurrah

"You should understand that the head of the Apostles was Saint Peter, to whom Christ said, "You are the rock; and on this rock I shall build my church, and the gates of hell will not overcome it." After his resurrection, he also said to him three times, while on the shore of the sea of Tiberius, "Simon, do you love me? Feed my lambs, rams and ewes." In another passage, he said to him, "Simon, Satan will ask to sift you like wheat, and I prayed that you not lose your faith; but you, at that time, have compassion on your brethren and strengthen them." Do you not see that Saint Peter is the foundation of the Church, selected to shepherd it, that those who believe in his faith will never lose their faith, and that he was ordered to have compassion on his brethren and to strengthen them?

"As for Christ's words, "I have prayed for you, that you not lose your faith; but you, have compassion on your brethren, at that time, and strengthen them", we do not think that he meant Saint Peter himself. Rather, he meant nothing more than the holders of the seat of Saint Peter, that is, Rome. Just as when he said to the apostles, "I am with you always, until the end of the age", he did not mean just the apostles themselves, but also those who would be in charge of their seats and their flocks; in the same way, when he spoke his last words to Saint Peter, "Have compassion, at that time, and strengthen your brethren; and your faith will not be lost", he meant by this nothing other than the holders of his seat.

“Yet another indication of this is the fact that among the Apostles it was Saint Peter alone who lost his faith and denied Christ, which Christ may have allowed to happen to Peter so as to teach us that it was not Peter that he meant by these words. Moreover, we know of no Apostle who fell and needed Saint Peter to strengthen him. If someone says that Christ meant by these words only Saint Peter himself, this person causes the Church to lack someone to strengthen it after the death of Saint Peter. How could this happen, especially when we see all the sifting of the Church that came from Satan after the Apostles’ death? All of this indicates that Christ did not mean them by these words. Indeed, everyone knows that the heretics attacked the Church only after the death of the Apostles – Paul of Samosata, Arius, Macedonius, Eunomius, Sabellius, Apollinaris, Origen, and others. If he meant by these words in the Gospel only Saint Peter, the Church would have been deprived of comfort and would have had no one to deliver her from those heretics, whose heresies are truly “the gates of hell”, which Christ said would not overcome the Church. Accordingly, there is no doubt that he meant by these words nothing other than the holders of the seat of Saint Peter, who have continually strengthened their brethren and will not cease to do so as long as this present age lasts.” (On the Councils, by scholar Theodore Abu Qurrah, Bishop of Haran, Syria [A.D. 820]).

“As for us, through the grace of the Holy Spirit, our sole goal is to build ourselves on the foundation of Saint Peter, he who directed the six holy councils. These councils were gathered by command of the Bishop of Rome, the city of the world. Whoever sits on that city’s throne is authorized by Christ to have compassion on the people of the Church, by summoning the ecumenical council, and to strengthen them, even as we have demonstrated in other places. We ask Christ to confirm us in this forever, that we might inherit through it his kingdom, in that we have joined with it the doing of his commandments. To him be praise, along with the Father and the Holy Spirit, forever and forever.” (On the Death of Christ, Theodore Abu Qurrah. John C. Lamoreaux, translator. (Provo: Brigham Young University Press, 2005), pp. 68-69; 128.).

Sts. Cyril & Methodius

“It is not true, as this Canon states, that the holy Fathers gave the primacy to old Rome because it was the capital of the Empire; it is from on high, from divine grace, that this primacy drew its origin. Because of the intensity of his faith Peter, the first of the Apostles, was addressed in these words by our Lord Jesus Christ himself ‘Peter, lovest thou me? Feed my sheep’. That is why in hierarchical order Rome holds the pre-eminent place and is the first See. That is why the leges of old Rome are eternally immovable, and

that is the view of all the Churches” (Methodius—N. Brianchaninov, *The Russian Church* (1931), 46; cited by Butler, *Church and Infallibility*, 210) (*Upon This Rock* (San Francisco: Ignatius, 1999), p. 177 [c. A.D. 865]).

“Because of his primacy, the Pontiff of Rome is not required to attend an Ecumenical Council; but without his participation, manifested by sending some subordinates, every Ecumenical Council is a non-existent, for it is he who presides over the Council.” (Ibid).

Pope St. Nicholas I the Great

“The privileges of this see are perpetual, divinely rooted and also planted. One can strike against them but not transfer them; one can drag them but not tear them out. Those matters which were formerly your domain remain, thanks be to God, insofar as they are inviolate; they will remain after you and so long as the Christian name will be preached, they will not cease to exist. . . . For among other things, these privileges are especially conferred through us, ‘You later being converted,’ he heard from the Lord, ‘confirm your brethren.’ [Lk 22:32]” (Pope Saint Nicholas I, *Letter to the Emperor Michael III* [A.D. 858-867]).

“Since, according to the canons, where there is a greater authority, the judgment of the inferiors must be brought to it to be annulled or to be substantiated, certainly it is evident that the judgment of the Apostolic See, of whose authority there is none greater, is to be refused by no one. . . .”
[Pope Saint Nicholas I, *Letter Proposueramus quidem to Emperor Michael*, Denzinger n. 638-641.]

“Neither by the emperor nor by all the clergy nor by kings minor by the people will the judge be judged [These words are cited as those of Pope Sylvester I] . . . “The first See will not be judged by anyone . . .” (Pope Nicholas I: *Letter Proposueramus quidem to Emperor Michael* [A.D. September 28, 865]).

“Certainly it is evident that the judgment of the Apostolic See, of whose authority there is none greater, is to be refused by no one . . . the judgment of the Roman bishop being no longer open for reconsideration . . . (Pope Nicholas I: *Letter Proposueramus quidem to Emperor Michael*).

“...Furthermore, if you do not listen to us [Rome], it remains that you be held by us as our Lord Jesus Christ enjoins us to hold those who refuse to hear the Church of God; especially since the privileges of the Roman Church confirmed in St. Peter by the words of Christ, ordained in the Church itself, observed from

of old, proclaimed by the holy universal synods and ever venerated by the whole Church, can by no means be diminished, infringed, or altered, since no effort of man has power to remove a foundation which God has laid, and what God has established stands firm and unshakable....These privileges, then, were bestowed on this holy Church by Christ: they were not bestowed by the Synod but were merely proclaimed and held in veneration by them....it is immediately clear that the judgments of the Apostolic See, than which there is no greater authority, cannot be handled by any other tribunal, nor is it permissible for any to sit in judgement upon its decision...

“The entire Church over the entire world knows that the Chair of Blessed Peter has the right to loose what has been bound by the sentences of any bishop whatsoever, as the See of Peter is entitled to jurisdiction over any Church, while no one is entitled to pass judgement on its decision, for the canons have permitted that appeals should be directed to it from all the world, but no one is permitted to appeal its decision....The Apostolic See has often had the freedom (facultas), without a Synod preceding it, to loose those whom a Synod had unjustly condemned, and also, if necessary, to condemn others without the convocation of a Synod....

“...and thus he [the Pope] judges the whole Church and himself stands before no tribunal and no judgment can be passed on his judgment, nor can his decision be abrogated” (Pope Nicholas, Preposueramus Quidem, 865 AD, to the Emperor Michael, Epistle 8; Mansi xv. 196).

“If anyone condemns dogmas, mandates, interdicts, sanctions, or decrees, promulgated by the one presiding in the Apostolic See, for the Catholic faith, for the correction of the faithful, for the emendation of criminals, either by an interdict of threatening or of future ills, let him be anathema.” [Roman Council 860 and 863; Denzinger 326].

“Neither by the emperor nor by all the clergy nor by kings nor by the people will the judge be judged.... The first See will not be judged by anyone.” [Denzinger n. 638].

“Certainly it is evident that the judgment of the Apostolic See, of whose authority there is none greater, is to be refused by no one ... the judgment of the Roman bishop being no longer open for reconsideration. [Letter Proposueramus quidem to Emperor Michael, September 28, 865; Denz. 641].

The Council of Constantinople 869

“Because the sentence of our Lord Jesus Christ cannot be past by , who ways, ‘Thou art Peter, and upon this rock I will build my Church’, these words are proved by the real effect which has followed; because in the Apostolic See the Catholic religion has ever been kept immaculate, and holy doctrine celebrated there. Wherefore, by no mens desiring to be separated from its faith and doctrine, and following in all things the constitutions of the Fathers, and chiefly of the holy Prelates of the Apostolic See, we anathematize all heresies...Condemning particularly, Photius and Gregory of Syracuse, parricides, that is, who have not feared to put out their tongue against their Spiritual father [Pope Nicholas of Rome]. Since, following in all things the Apostolic See, and observing in all things the Apostolic See, and observing in all things its constitutions, we hope that we may be worthy to be in one communion which the Apostolic See sets forth, in which is the complete and true solidity of the Christian religion. But this my profession I have written with my own hand, and delivered to thee, most holy Hadrian [the Pope current] Supreme Pontiff and Universal Pope” (Papal legates asked that every Bishops should sign this profession of faith, Mansi XVI, 27 [Ybarra: “Church Fathers & Papal Infallibility”]).

“Of the wounds and sores of human members, art has produced many physicians; of whom one has treated this disease, and another tha, using in their experience amputation or cure. But of these, which are in the members of our Saviour Christ and God, the Head of us all, and of His spouse the Catholic and Apostolic Church, the Supreme Chief and most powerful Word, Orderer, and Healer, and Master, the God of all, hath produced one singular pre-eminent and most Catholic physician, your fraternal Holiness, and paternal goodness. Wherefore He said to Peter, the great and supreme Apostle, ‘Thou art Peter, and on this rock I will build my Church’, and again, ‘I will give to you the keys of the kingdom, and whatever you shall bind on earth shall be bound in heaven’. For such blessed words He did not, surely, according to a sort of lot, circumscribe and define to the prince of the Apostles alone [to exclusively Peter], but transmitted by him [Peter] to all , who, after him, according to him, were to be made supreme pastors, and most divine and sacred Pontiffs of OLDEN ROME. And, therefore, from of old, and the ancient times, when heresies and contradictions have arisen, many of those who preceded there your Holiness and supreme Paternity, have many times been made the pluckers-up and destroyers of evil tares, and of sick members, plague-struck and incurable: being, that is, successors of the prince of the Apostles, and imitating his zeal in the faith, according to Christ: and now in our times, your Holiness hath worthily exercised the power given to you by Christ.” (Patriach Ignatius of Constantinople, Letter to St. Pope Nicholas the Great, Mansi, XVI, 47).

“That headship of divine power, which the Maker of all things has bestowed on his elect Apostles, he hath, by establishing its solidity on the unshaken faith of Peter, prince of the Apostles, made his see pre-eminent, yea, the First. For, by the word of the Lord it was said to him, ‘Thou art Peter, and on this rock I will build my Church’. Moreover, Peter so entirely ceases not to maintain for his own people the structure of the Universal Church unshaken and rooted in the strength of faith, from the firmness of the Rock, which is Christ, that he hastens to reform by the rule of right faith the madness of the wandering. For, according to the faithful maintenance of the Apostolical tradition, as yourselves know, the holy Fathers have often met, by whom it has both been resolved and observed, that without the consent of the Roman See and the Roman Pontiff no emergent deliberation should be terminated” (St. Pope Nicholas the Great to Emperor Michael, Mansi XVI, 59).

“Because the whole number of believers seeks doctrine, asks for the integrity of the faith, and those who are worthy the deliverance from crimes — from this holy Roman Church, which is the head of all churches, it behoves us, to whom it is entrusted, to be anxious, and the more fervently to be set on watch over the Lord’s flock...” (St. Pope Nicholas the Great to Photius, Mansi XVI, 69).

“Wherefore, because, as your wisdom knows, we are bound by the care of all Christ’s sheep, holding through the abundance of heavenly grace, his place, to whom is especially said by God, ‘Feed My sheep’, and again ‘And thou, when thou are converted, confirm they brethren’ we could not dissimulate or neglect, but that we should visit our sheep dispersed and scattered, and confirm in the faith and good conduct our brethren and neighbors” (St. Pope Nicholas the Great to all Archbishops, Metropolitans, and Bishops subject to Constantinople, Mansi XVI , 101).

“Obey those set over you, and be subject to them, for they watch for your souls, as those that shall give account: thus Paul the great Apostle commands. Therefore, holding the most blessed Pope Nicholas for the organ of the Holy Spirit, as too, most holy Pope Hadrian, his successor, we decree and approve that all things, which by them at different times have been set forth and promulged synodically, as well for the defense of the Church of Constantinople, as for the expulsion of the Photius, be kept and maintained” (Canon 2, Mansi XVI, 160).

“We believe that the saying of the Lord that Christ addressed to his holy apostles and disciples, Whoever receives you receives me, and whoever despises you despises me, was also addressed to all who were likewise made supreme pontiffs and chief pastors in succession to them in the catholic church. Therefore we declare that no secular powers should treat with disrespect any of those who hold the office of

patriarch or seek to move them from their high positions, but rather they should esteem them as worthy of all honour and reverence. This applies in the first place to the most holy pope of old Rome, secondly to the patriarch of Constantinople, and then to the patriarchs of Alexandria, Antioch and Jerusalem. Furthermore, nobody else should compose or edit writings or tracts against the most holy pope of old Rome, on the pretext of making incriminating charges, as Photius did recently and Dioscorus a long time ago. Whoever shows such great arrogance and audacity, after the manner of Photius and Dioscorus, and makes false accusations in writing or speech against the see of Peter, the chief of the apostles, let him receive a punishment equal to theirs.

“If, then, any ruler or secular authority tries to expel the aforesaid pope of the apostolic see, or any of the other patriarchs, let him be anathema. Furthermore, if a universal synod is held and any question or controversy arises about the holy church of Rome, it should make inquiries with proper reverence and respect about the question raised and should find a profitable solution; it must on no account pronounce sentence rashly against the supreme pontiffs of old Rome.” (Canon 21, Mansi XVI, 174).

Pope Hadrian II

“Although we have read of the Roman pontiff having passed judgement on the bishops of all the churches, we have not read of anyone having passed judgement on him. For even though Honorius was anathematized after this death by the easterners, it should be known that he had been accused of heresy, which is the only offence where inferiors have the right to resist the initiatives of their superiors or are free to reject their false opinions, although even in this case no patriarch or other bishop has the right of passing any judgement on him unless the consent of the pontiff of the same first see has authorized it.” (Pope Adrian II speaking at the Roman Synod of A.D. 869-70, from the Acts of Constantinople IV, ed. Leonardi, 238).

Pope John VIII

“Since it has seemed desirable to us to bring peace to the Church of God, we have sent our legates so that they might execute our will, even though, in your charity, you have already anticipated us, in reinstating Photius. We accept this action, which was done not by our own authority, even though we have the power to do it, but in obedience to the apostolic teachings. Since in fact we have received the keys of the kingdom of heaven from the High Priest, Jesus Christ, by the intermediary of the First of the Apostles to

whom the Lord said: 'I will give unto you the keys of the kingdom of heaven; everything which you will bind upon earth will be found to be bound in heaven and everything which you will loose upon earth, will be found to be loosed in heaven'; therefore this apostolic throne [Roman bishop] has the power to bind and loose, and this according to the words of Jeremiah, to uproot and to plant. This is why, by the authority of Peter, the prince of the Apostles, we announce to you in union with the whole Church and through you as intermediary, we announce to our dear confreres and concelebrants, the patriarchs of Alexandria, Antioch and Jerusalem and to the other bishops and priests and to all the Church of Constantinople, that we are in agreement with you, or rather in agreement with God, and that we consent to your request...Accept this man without any hesitation" (Letter to Emperor Basil I, to reinstate Photius upon the death of St. Ignatius of Constantinople. Exercising universal jurisdiction. Mansi 17, 400 [c. A.D. 878]).

Patriarch Photius I of Constantinople

"we may well ask who is the master who has taught you to act in this fashion? – surely, above all, it is Peter, the leaders of the Apostles whom the Lord has placed at the head of all the churches, when he said to him 'Feed My sheep'. Nor is it only Peter, but also the holy synods and constitutions. And besides, it was the holy and orthodox decrees established by the fathers, as is clear from your divine and holy letters." (Letter to John VIII, from Francis Dvornik's *Byzantium and the Roman Primacy*, pg. 107-118).

Anastasius

"... there came into my possession the apology of the Roman pope, John IV, on behalf of Pope Honorius who was attacked by false accusers because he had written about only one will of our Lord Jesus Christ. This apology indeed makes it excusable enough, I believe, although the sixth holy council declared the anathema on him as if he were a heretic. And it pierced with the weapon of reproach him who was placed in the judgment of God alone, since a heretic springs not so much from the deceit of errors as from a wrong choice and an opinion that is argumentatively obstinate. But meanwhile, who is there amongst us who can say whether he dictated the letter from which his accusers took the kindling for his anathema, since such a thing could also have happened by either the scribe's lack of discipline, or from hatred towards the Pope?... nothing other seems to be commanded by the great teachers of the Church than that we give the benefit of the doubt in interpreting those deeds when the spirit in which they were done is not known.... It is rash to judge them, and particularly rash to condemn them... But lest we seem to be

making an accusation against a council so holy and venerable, or to criticise it carelessly, we think it fitting for us to consider them in the way we know our holy fathers considered the great council of Chalcedon. One of them, namely holy Pope Gregory, indicated that this was to be accepted only ‘up to the issuing of the canons’... But look, while our wordy preface is being directed to you, we have retreated far from my work of translating, digressing to show that in the rock of the apostolic see, as far as the faith is concerned, not even through the agency of Honorius has there been found any trace of the serpent, that is, of the virulent sect. Therefore accept the already mentioned apology of Pope John for Honorius. Accept the apology for the same Honorius from the excerpted letter of Maximus the Monk and truly a philosopher and martyr for Christ our God, sent to the priest Marinus.” (Anastasius, the papal librarian (A.D. 810-878), indicates that the 6th Council’s anathema of Pope Honorius was not binding. *Seventh-Century Popes and Martyrs: The Political Hagiography of Anastasius Bibliothecarius* (Turnhout, Belgium: Brespols, 2006), 151-157).

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St. Symeon the New Theologian

“One should not contradict the Latins when they say that the Bishop of Rome is the first. This primacy is not harmful to the Church. Let them only prove his faithfulness to the faith of Peter and to that of the successors of Peter. If it is so, let him enjoy all the privileges of Pontiff. Let the Bishop of Rome be successor of the orthodoxy of Sylvester and Agatho, of Leo, Liberius, Martin and Gregory, then we also will call him Apostolic and the first among the other bishops; then we also will obey him, not only as Peter, but as the Savior Himself.” (Symeon the New Theologian, *Dialogue Against Heresies* 23, PG 155:120 AC; cited in Meyendorff, *The Primacy of Peter* [A.D. 949–1022]).

Pope Saint Leo IX

“Without a doubt, it was for he alone whom the Lord and Savior asserted that he prayed that his faith would not fail, saying, ‘I have prayed for thee, etc.’ [Lk 22:32]. Such a venerable and efficacious prayer obtained that to this point the faith of Peter has not failed, nor can it be believed that it is ever going to fail in his throne.” (Pope Saint Leo IX (1049-54), *Epistle to Peter of Antioch*).

“By the See of the Chief of the Apostles, namely by the Roman Church, through the same Peter, as well as through his successors, have not the comments of all the heretics been disapproved, rejected, and overcome, and the hearts of the brethren in the faith of Peter — which so far neither has failed, nor up to the end will fail — been strengthened?” [In Terra Pax Hominibus; Denz. 351 [September 2, A.D. 1053]].

“... You are said to have condemned publicly in a strange presumption and incredible boldness the Apostolic and Latin Church, neither heard nor refuted, for the reason chiefly that it dared to celebrate the commemoration of the passion of the Lord from the Azymes. Behold your incautious reprehension, behold your evil boasting, when “you put your mouth into heaven. When your tongue passing on to the earth” [Ps. 72:9], by human arguments and conjectures attempts to uproot and overturn the ancient faith....

“... The Holy Church built upon a Rock, that is Christ, and upon Peter or Cephas, the son of John who first was called Simon, because by the gates of Hell, that is, by the disputations of heretics which lead the vain to destruction, it would never be overcome; thus Truth itself promises, through whom are true, whatsoever things are true: “The gates of hell will not prevail against it” [Matt. 16:18]. The same Son declares that He obtained the effect of this promise from the Father by prayers, by saying to Peter: “Simon, behold Satan etc.” [Luke 23:31]. Therefore, will there be anyone so foolish as to dare to regard His prayer as in anyway vain whose being willing is being able? By the See of the chief of the Apostles, namely by the Roman Church, through the same Peter, as well as through his successors, have not the comments of all the heretics been disapproved, rejected, and overcome, and the hearts of the brethren in the faith of Peter which so far neither has failed, nor up to the end will fail, been strengthened?... By passing a preceding judgment on the great See, concerning which it is not permitted any man to pass judgment, you have received anathema from all the Fathers of all the venerable Councils... As the hinge while remaining immovable opens and closes the door, so Peter and his successors have free judgment over all the Church, since no one should remove their status because “the highest See is judged by no one.” (From the epistle “In terra pax hominibus” to Emperor Michael Cerularius and to Leo of Achrida, September 2, 1053 ; Denzinger, H., & Rahner, K. (Eds.). (1954). *The sources of Catholic dogma*. (R. J. Deferrari, Trans.) (p. 142). St. Louis, MO: B. Herder Book Co.).

List of Popes

St. Peter (32-67)

St. Linus (67-76)

St. Anacletus (Cletus) (76-88)

St. Clement I (88-97)

St. Evaristus (97-105)

St. Alexander I (105-115)

St. Sixtus I (115-125) Also called Xystus I

St. Telesphorus (125-136)

St. Hyginus (136-140)

St. Pius I (140-155)

St. Anicetus (155-166)

St. Soter (166-175)

St. Eleutherius (175-189)

St. Victor I (189-199)

St. Zephyrinus (199-217)

St. Callistus I (217-22) Callistus and the following three popes were opposed by St. Hippolytus, antipope (217-236)

St. Urban I (222-30)

St. Pontian (230-35)

St. Anterus (235-36)

St. Fabian (236-50)

St. Cornelius (251-53) Opposed by Novatian, antipope (251)

St. Lucius I (253-54)

St. Stephen I (254-257)

St. Sixtus II (257-258)

St. Dionysius (260-268)

St. Felix I (269-274)

St. Eutychian (275-283)

St. Caius (283-296) Also called Gaius

St. Marcellinus (296-304)

St. Marcellus I (308-309)

St. Eusebius (309 or 310)

St. Miltiades (311-14)

St. Sylvester I (314-35)

St. Marcus (336)

St. Julius I (337-52)

Liberius (352-66) Opposed by Felix II, antipope (355-365)

St. Damasus I (366-84) Opposed by Ursicinus, antipope (366-367)

St. Siricius (384-99)

St. Anastasius I (399-401)

St. Innocent I (401-17)

St. Zosimus (417-18)

St. Boniface I (418-22) Opposed by Eulalius, antipope (418-419)

St. Celestine I (422-32)

St. Sixtus III (432-40)

St. Leo I (the Great) (440-61)

St. Hilarius (461-68)

St. Simplicius (468-83)

St. Felix III (II) (483-92)

St. Gelasius I (492-96)

Anastasius II (496-98)

St. Symmachus (498-514) **Opposed by Laurentius, antipope (498-501)**

St. Hormisdas (514-23)

St. John I (523-26)

St. Felix IV (III) (526-30)

Boniface II (530-32) **Opposed by Dioscorus, antipope (530)**

John II (533-35)

St. Agapetus I (535-36) **Also called Agapitus I**

St. Silverius (536-37)

Vigilius (537-55)

Pelagius I (556-61)

John III (561-74)

Benedict I (575-79)

Pelagius II (579-90)

St. Gregory I (the Great) (590-604)

Sabinian (604-606)

Boniface III (607)

St. Boniface IV (608-15)

St. Deusdedit (Adeodatus I) (615-18)

Boniface V (619-25)

Honorius I (625-38)

Severinus (640)

John IV (640-42)

Theodore I (642-49)

St. Martin I (649-55)

St. Eugene I (655-57)

St. Vitalian (657-72)

Adeodatus (II) (672-76)

Donus (676-78)

St. Agatho (678-81)

St. Leo II (682-83)

St. Benedict II (684-85)

John V (685-86)

Conon (686-87)

St. Sergius I (687-701) **Opposed by Theodore and Paschal, antipopes (687)**

John VI (701-05)

John VII (705-07)

Sisinnius (708)

Constantine (708-15)

St. Gregory II (715-31)

St. Gregory III (731-41)

St. Zachary (741-52) Stephen II followed Zachary, but because he died before being consecrated, modern lists omit him

Stephen II (III) (752-57)

St. Paul I (757-67)

Stephen III (IV) (767-72) Opposed by Constantine II (767) and Philip (768), antipopes (767)

Adrian I (772-95)

St. Leo III (795-816)

Stephen IV (V) (816-17)

St. Paschal I (817-24)

Eugene II (824-27)

Valentine (827)

Gregory IV (827-44)

Sergius II (844-47) Opposed by John, antipope

St. Leo IV (847-55)

Benedict III (855-58) Opposed by Anastasius, antipope (855)

St. Nicholas I (the Great) (858-67)

Adrian II (867-72)

John VIII (872-82)

Marinus I (882-84)

St. Adrian III (884-85)

Stephen V (VI) (885-91)

Formosus (891-96)

Boniface VI (896)

Stephen VI (VII) (896-97)

Romanus (897)

Theodore II (897)

John IX (898-900)

Benedict IV (900-03)

Leo V (903) **Opposed by Christopher, antipope (903-904)**

Sergius III (904-11)

Anastasius III (911-13)

Lando (913-14)

John X (914-28)

Leo VI (928)

Stephen VIII (929-31)

John XI (931-35)

Leo VII (936-39)

Stephen IX (939-42)

Marinus II (942-46)

Agapetus II (946-55)

John XII (955-63)

Leo VIII (963-64)

Benedict V (964)

John XIII (965-72)

Benedict VI (973-74)

Benedict VII (974-83) Benedict and John XIV were opposed by Boniface VII, antipope (974; 984-985)

John XIV (983-84)

John XV (985-96)

Gregory V (996-99) Opposed by John XVI, antipope (997-998)

Sylvester II (999-1003)

John XVII (1003)

John XVIII (1003-09)

Sergius IV (1009-12)

Benedict VIII (1012-24) Opposed by Gregory, antipope (1012)

John XIX (1024-32)

Benedict IX (1032-45) He appears on this list three separate times, because he was twice deposed and restored

Sylvester III (1045) Considered by some to be an antipope

Benedict IX (1045)

Gregory VI (1045-46)

Clement II (1046-47)

Benedict IX (1047-48)

Damasus II (1048)

St. Leo IX (1049-54)

Solemn Declarations by the Church

“We teach and declare that, according to the gospel evidence, a primacy of jurisdiction over the whole church of God was immediately and directly promised to the blessed apostle Peter and conferred on him by Christ the lord.” (Infallible declaration of the First Vatican Council [1869–1870 AD]).

“Wherefore we teach and declare that, by divine ordinance, the Roman church possesses a pre-eminence of ordinary power over every other church, and that this jurisdictional power of the Roman pontiff is both episcopal and immediate. Both clergy and faithful, of whatever rite and dignity, both singly and collectively, are bound to submit to this power by the duty of hierarchical subordination and true obedience, and this not only in matters concerning faith and morals, but also in those which regard the discipline and government of the church throughout the world.” -(Infallible declaration of the First Vatican Council [1869–1870 AD]).