

The Pope is God On This Earth

"Take care that we lose not that salvation, that life and breath which thou hast given us, for thou art our shepherd, thou art our physician, thou art our governor, thou art our husbandman, thou art finally another God on earth." Christopher Marcellus in Oration addressing Pope Julius II, in Fifth Lateran Council, Session IV (1512), Council Edition. Colm. Agrip. 1618, (Sacrorum Conciliorum, J.D. Mansi (ed.), Vol. 32, col. 761), (also quoted in History of the Councils, vol. XIV, col 109, by Labbe and Cossart).

"To believe that our Lord God the Pope has not the power to decree as he is decreed, is to be deemed heretical." The Gloss of Extravagantes of Pope John XXII, Cum. Inter, title 14, chapter 4, "Ad Callem Sexti Decretalium", Column 140, Paris, 1685. (In an Antwerp edition of the Extravagantes, the words, "Dominum Deum Nostrum Papam" ("Our Lord God the Pope") can be found in column 153).

"It is quite certain that Popes have never disapproved or rejected this title 'Lord God the Pope' for the passage in the gloss referred to appears in the edition of the Canon Law published in Rome by Gregory XIII." Statement from Fr. A. Pereira.

"Those whom the Pope of Rome doth separate, it is not a man that separates them but God. For the Pope holdeth place on earth, not simply of a man but of the true God....dissolves, not by human but rather by divine authority....I am in all and above all, so that God Himself and I, the vicar of God, hath both one consistory, and I am able to do almost all that God can do...wherefore, if those things that I do be said not to be done of man, but of God, what do you make of me but God? Again, if prelates of the Church be called of Constantine for gods, I then being above all prelates, seem by this reason to be above all gods." Decretales Domini Gregori ix Translatione Episcoporum, (on the Transference of Bishops), title 7, chapter 3; Corpus Juris Canonice (2nd Leipzig ed., 1881), col. 99; (Paris, 1612), tom. 2, Decretales, col. 205 (while Innocent III was Pope).

"The Pope takes the place of Jesus Christ on earth...by divine right the Pope has supreme and full power in faith, in morals over each and every pastor and his flock. He is the true vicar, the head of the entire church, the father and teacher of all Christians. He is the infallible ruler, the founder of dogmas, the author of and the judge of councils; the universal ruler of truth, the arbiter of the world, the supreme judge of heaven and earth, the judge of all, being judged by no one, God himself on earth." Quoted in the New York Catechism.

"The pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God..."

"The Pope alone is called most holy..."

"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of hell.

"Moreover the superiority and the power of the Roman Pontiff by no means pertains only to heavenly things, but also earthly things, and to things under the earth, and even over the angels, whom he his greater than.

"So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope....

"...the Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power." Lucius Ferraris, in "Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica", Volume V, article on "Papa, Article II", titled "Concerning the extent of Papal dignity, authority, or dominion and infallibility", #1, 5, 13-15, 18, published in Petit-Montrouge (Paris) by J. P. Migne, 1858 edition.

"[Pope] PIUS XI, Pontifex Maximus." Pope Pius XI, *Mortalium Animos* (The Promotion of True Religious Unity), Encyclical promulgated on January 6, 1928.

"The Pope and God are the same, so he has all power in Heaven and earth." Pope Pius V, quoted in Barclay, Chapter XXVII, p. 218, "Cities Petrus Bertanous".

"...We hold upon this earth the place of God Almighty..." Pope Leo XIII, in *Praeclara Gratulationis Publicae* (The Reunion of Christendom), Encyclical promulgated on June 20, 1894.

The Pope is Immortal

"...Our immortal predecessor, Pope Leo XIII..." Pope Pius XI, in *Quas Primas* (On the Feast of Christ the King), Encyclical promulgated on December 11, 1925, #18.

The Pope is Infallible

"The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as Supreme Pastor and teacher of all the faithful--who confirms his brethren in the faith--he proclaims by a definitive act a doctrine pertaining to faith or morals....The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, 'they exercise the supreme Magisterium,' above all in an Ecumenical Council. When the Church through its supreme Magisterium proposes a doctrine 'for belief as being divinely revealed,' and as the teaching of Christ, the definitions 'must be adhered to with the obedience of faith.' This infallibility extends as far as the deposit of divine revelation itself." Catechism of the Catholic Church, #891, 1994 edition.

"The Pope cannot make a mistake." Pope Gregory VII, (quoted by The Benedictine Network in a listing of notable items by the various popes throughout history).

The Pope's Crown Bears This Inscription

Question. "What are the letters supposed to be in the Pope's crown, and what do they signify if anything?"

Answer. "The letters inscribed in the Pope's mitre are these: *Vicarius Filii Dei*, which is the Latin for Vicar of the Son of God. Catholics hold that the Church which is a visible society must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome, was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title 'Vicar of Christ.'

"Enemies of the Papacy denounce this title as a malicious assumption. But the Bible informs us that Christ did not only give His Church authority to teach, but also to rule. Laying claim to the authority to rule in Christ's spiritual kingdom, in Christ's stead, is not a whit more malicious than laying claim to the authority to teach in Christ's name. And this every Christian minister does." Our Sunday Visitor, (Catholic Weekly), April 18, 1915, thirteenth question under "Bureau of Information," p. 3, (on page 2 appears "sanctions for the editor" from Pope Pius X, dated May 17, 1914; from the Apostolic Delegate, John Bonzano, dated April 27, 1913; and from J. H. Alerding, Bishop of Fort Wayne, Ind., dated March 29, 1912).

"Ut sicut Beatus Petrus in terris vicarius Filii Dei fuit constitutus, ita et Pontifices eius successores in terris principatus potestatem amplius, quam terrenae imperialis nostrae seremitatis mansuetudo habere videtur." Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica, by Lucius Ferraris, Volume V, article on "Papa, Article II", titled "Concerning the extent of Papal dignity, authority, or dominion and infallibility", point #20, column 1828, published in Petit-Montrouge (Paris) by J. P. Migne, 1858 edition

(Translated into English it reads: "As the blessed Peter was constituted Vicar of the Son of God on earth, so it is seen that the Pontiffs, his successors, hold from us and our empire the power of a supremacy on the earth greater than the clemency of our earthly imperial serenity.")

"Beatus Petrus in terris Vicarius filii Dei videtur esse constitutus." Decretum Gratiani, prima pars, dist. xcvi, col. 472, (first published at Bologna about 1148, and reprinted in 1555. Translation by Christopher B. Coleman, Ph. D., in "The Treatise of Lorenzo Vallo on the Donation of Constantine," p. 13. New Haven: Yale University Press, 1922).

(Translated into the English this reads: "Blessed Peter is seen to have been constituted vicar of the son of God on the earth.")

"Beatus Petrus in terris Vicarius filii Dei esse videtur constitutus." Corpus Juris Canonici Emendatum et Notis Illustratum Gregorii XIII. Pont. Max., Lvgdvn., MDCXXII, col. 295.

"Beatus Petrus in terris vicarius Filii Dei esse videtur constitutus." Corpus Juris Canonici, Gregorii XIII, Pontif. Max., Auctoritate, Distinctio 96, Column 286, Canon Constantinus 14, Magdeburg, 1747.

The title given to the Pope is "Vicarius Filii Dei." Sacrosancta concilia ad regionem exacta, by Philippe Labbe, SJ., Vol. I, p 1534: Paris, 1671.

"The temporal power in the hands of St. Gregory I was a fatherly and patriarchal rule over nations not as yet reduced to civil order. In the hands of St. Leo III it became a power of creating empires. In the hands of St. Gregory VII it was a scourge to chasten them. In the hands of Alexander III it was a dynasty, ruling supremely, in the name of God, over the powers of the world....So that I may say there never was a time when the temporal power of the Vicar of the Son of God, though assailed as we see it, was more firmly rooted throughout the whole unity of the Catholic Church.

"It was a dignified obedience to bow to the Vicar of the Son of God, and to remit the arbitration of their griefs to one whom all wills consented to obey." The Temporal Power of the Vicar of Jesus Christ, by Henry Edward Cardinal Manning, pp. 231-232, second edition, London: Burns and Lambert, 1862.

The Pope Has All Power in Heaven and Earth and Can Change Divine Laws

"The Pope is of great authority and power, that he is able to modify, declare, or interpret even divine laws. The Pope can modify divine law, since his power is not of man, but of God, and he acts as vicegerent of God upon earth..." Lucius Ferraris, in "Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica", Volume V, article on "Papa, Article II", titled "Concerning the extent of Papal dignity, authority, or dominion and infallibility", #30, published in Petit-Montrouge (Paris) by J. P. Migne, 1858 edition.

"Christ entrusted His office to the chief pontiff;... but all power in heaven and in earth has been given to Christ;... therefore the chief pontiff, who is His vicar, will have this power." Corpus Juris, chap. 1, column 29, translated from a gloss on the words Porro Subesse Romano Pontiff.

"The Pope's authority is unlimited, incalculable; it can strike, as Innocent III says, wherever sin is; it can punish every one; it allows no appeal and is itself Sovereign Caprice; for the Pope carries, according to the expression of Boniface VIII, all rights in

the Shrine of his breast. As he has now become infallible, he can by the use of the little word, 'orbi,' (which means that he turns himself round to the whole Church) make every rule, every doctrine, every demand, into a certain and incontestable article of Faith. No right can stand against him, no personal or corporate liberty; or as the Canonists put it -- 'The tribunal of God and of the pope is one and the same.'" Ignaz von Dollinger, in "A Letter Addressed to the Archbishop of Munich", 1871 (quoted in *The Acton Newman Relations* (Fordham University Press), by MacDougall, p 119-120).

"We may according to the fullness of our power, dispose of the law and dispense above the law. Those whom the Pope of Rome doth separate, it is not a man that separates them but God. For the Pope holdeth place on earth, not simply of a man but of the true God....dissolves, not by human but rather by divine authority....I am in all and above all, so that God Himself and I, the vicar of God, hath both one consistory, and I am able to do almost all that God can do...Wherefore, no marvel, if it be in my power to dispense with all things, yea with the precepts of Christ." *Decretales Domini Gregori ix Translatione Episcoporum*, (on the Transference of Bishops), title 7, chapter 3; *Corpus Juris Canonice* (2nd Leipzig ed., 1881), col. 99; (Paris, 1612), tom. 2, *Decretales*, col. 205 (while Innocent III was Pope).

"Therefore the decision of the Pope and the decision of God constitute one decision....Since, therefore, an appeal is always made from an inferior judge to a superior, just as no one is greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God Himself." Augustinus Triumphus, in *Summa de Potestate Ecclesiastica*, 1483, questio 6. Latin.

The Pope Can Change, Add to, or Take Away From, and His Word is Greater than the Holy Scriptures

"We confess that the Pope has power of changing Scripture and of adding to it, and taking from it, according to his will." Roman Catholic Confessions for Protestants Oath, Article XI, (*Confessio Romano-Catholica in Hungaria Evangelicis publice praescripta te proposita*, editi a Streitwolf), as recorded in Congressional Record of the U.S.A., House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913.

"We confess that whatever new thing the Pope ordains, rather it be in Scriptures or not in Scripture, and whatever he commands is true, divine and salvific; and therefore ought to be held by Lay People in greater esteem than the living God." Roman Catholic Confessions for Protestants Oath, Article IV, (*Confessio Romano-Catholica in Hungaria Evangelicis publice praescripta te proposita*, editi a Streitwolf), as recorded in Congressional Record of the U.S.A., House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913.

All People Must Be Subject to the Authority of the Pope in Order to be in God's True Church

"It is absolutely necessary that the Christian community be subject in all things to the Sovereign Pontiff if it wishes to be a part of the divinely-established society founded by our Redeemer." Pope Pius XII, *Orientalis Ecclesiae*, quoted in "Acta Apostolicae Sedis", 36:129, Rome: Vatican Press, (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

"Where Peter (or his successor) is, there is the Church." St. Ambrose, *Commentary on Twelve of David's Psalms*, XL:30; JUR, vol. 2:1261, (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

"You above all, venerable brothers, have known how this dogma of our religion has been unanimously and unceasingly declared, defended and insisted upon in synods by the Fathers of the Church. Indeed, they have never stopped teaching that 'God is one, Christ is one, the Church established upon Peter by the voice of the Lord is one;' 'the massive foundation of the great Christian state has been divinely built upon, as it were, this rock, this very firm stone;' 'this Chair, which is unique and the first of gifts, has always been designated and considered as the Chair of Peter;' 'shining forth throughout the world it maintains its primacy;' 'it is also the root and matrix whence sacerdotal unity has sprung;' it is not only the head but also the mother and teacher of all the Churches...'the Roman Pontiff, who holds Primacy in the entire world, is the Successor of Blessed Peter the Prince of the Apostles and the true Vicar of Christ, the head of the whole Church, and is the visible Father and Teacher of all Christians.' There are other, almost countless, proofs drawn from the most trustworthy witnesses which clearly and openly testify with great faith, exactitude, respect and obedience that all who want to belong to the true and only Church of Christ must honor and obey this Apostolic See and Roman Pontiff." Pope Pius IX, *Amantissimus* (On The Care Of The Churches), Encyclical promulgated on April 8, 1862, # 3.

"No one is found in the one Church of Christ, and no one perseveres in it, unless he acknowledges and accepts obediently the supreme authority of St. Peter and his legitimate successors." Pope Pius XI, *Mortalium Animos*, PTC:873, (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

"It is an error to believe that a man is in the Church if he abandons the See of Peter, the foundation of the Church." St. Cyprian, *UOC*, CSL, vol. 3, pt. 1, p. 207 (1868), (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

"If, therefore, the Greeks or others say that they are not committed to Peter and to his successors, they necessarily say that they are not of the sheep of Christ, since the Lord says that there is only one fold and one shepherd (Jn.10:16). Whoever, therefore, resists this authority, resists the command of God Himself. " Pope Boniface VIII, Unam Sanctam, DNZ:468, (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

All Who Separate From the Control of the Pope are Without Christ

"Remember and understand well that where Peter is, there is the Church; that those who refuse to associate in communion with the Chair of Peter belong to Antichrist, not to Christ. He who would separate himself from the Roman Pontiff has no further bond with Christ." Pope Leo XIII, Satis Cognitum, quoted in "Acts of Leo XIII: Supreme Pontiff", Rome: Vatican Press, 1896, (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

All People Must Be Subject to the Authority of the Pope in Order to be Saved

"Christ Jesus left you this sweet key of obedience; for He left His Vicar, whom you are all obliged to obey until death. And whoever is outside his obedience is in a state of damnation." St. Catherine of Siena, MCH, reference #374, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

"Although the devil desired to sift all the disciples, the Lord testifies that He Himself asked for Peter alone, and wished that the others be confirmed by him (Lk. 22:32); and to Peter as well was committed the care of "feeding the sheep" (Jn. 21:15); and also to him did the Lord hand over the "keys to the kingdom of Heaven" (Mt. 16:19). If, however, anyone believes contrary to this, let him know he is condemned and anathematized. Consider, therefore, that whoever has not been in the peace and unity of the Church cannot have the Lord. Those not willing to be at agreement in the Church of God cannot abide with God. For the Church of God is established among those known to preside over the Apostolic Sees, and whoever separates himself from these Sees is manifestly in schism." Pope Pelagius II, Quod Ad Dilectionem," DNZ:246; "Dilectionis Vestrae," DNZ:247, (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

"...our Divine Redeemer also governs His Mystical Body in a visible and normal way through His Vicar on earth....After His glorious Ascension into heaven this Church rested not on Him alone, but on Peter too, its visible foundation stone. That Christ and His Vicar constitute one only Head is the solemn teaching of Our predecessor of immortal memory Boniface VIII in the Apostolic Letter Unam Sanctam; and his successors have never ceased to repeat the same.

"They, therefore, walk in the path of dangerous error who believe that they can accept Christ as the Head of the Church, while not adhering loyally to His Vicar on earth. They have taken away the visible head, broken the visible bonds of unity and left the Mystical Body of the Redeemer so obscured and so maimed, that those who are seeking the haven of eternal salvation can neither see it nor find it....

"As the Divine Redeemer sent the Paraclete, the Spirit of Truth, who in His name should govern the Church in an invisible way, so, in the same manner, He commissioned Peter and his successors to be His personal representatives on earth and to assume the visible government of the Christian community." Pope Pius XII, *Mystici Corporis Christi* (On the Mystical Body of Christ), Encyclical promulgated on June 29, 1943, #41-42, 69.

"Those who are obstinate toward the authority of the Roman Pontiff cannot obtain eternal salvation." Pope Pius IX, *Quanto Conficiamur Moerore*, DNZ:1677, (quoted in *Apostolic Digest*, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

"We teach,...We declare that the Roman Church by the Providence of God holds the primacy of ordinary power over all others, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate. Toward it, the pastors and the faithful of whatever rite and dignity, both individually and collectively, are bound by the duty of hierarchical subordination and true obedience, not only in matters which pertain to faith and morals, but also in those which concern the discipline and government of the Church spread throughout the whole world, in such a way that once the unity of communion and the profession of the same Faith has been preserved with the Roman Pontiff, there is one flock of the Church of Christ under one supreme shepherd. This is the teaching of the Catholic truth from which no one can depart without loss of faith and salvation." Pope Pius XII, *Ad Apostolorum Principis* (On Communism And The Church In China), Encyclical Promulgated on June 29, 1958, #46.

"He who does not enter by the door of the fold shall not have salvation. The door of the fold is the Catholic Church and union with the Head who represents Jesus Christ." St. Frances Xavier Cabrini, "Travels", Chicago: 1944, p. 170, (quoted in *Apostolic Digest*, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

"Urged by faith, we are obliged to believe and to maintain that the Church is one, holy, catholic, and also apostolic. We believe in her firmly and we confess with simplicity that outside of her there is neither salvation nor the remission of sins...There had been at the time of the deluge only one ark of Noah, prefiguring the one Church, which ark,

having been finished to a single cubit, had only one pilot and guide, i.e., Noah, and we read that, outside of this ark, all that subsisted on the earth was destroyed....Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff." Pope Boniface VIII, Unam Sanctam, Bull promulgated on November 18, 1302.

"The Saviour Himself is the door of the sheepfold: 'I am the door of the sheep.' Into this fold of Jesus Christ, no man may enter unless he be led by the Sovereign Pontiff; and only if they be united to him can men be saved, for the Roman Pontiff is the Vicar of Christ and His personal representative on earth." Pope John XXIII, in To the Bishops and Faithful Assisting at His Coronation, Homily given on November 4, 1958.

"O glorious St. Peter, obtain for us a sincere loyalty to our Holy Mother the Church; grant that we may ever remain most closely and sincerely united to the Roman Pontiff who is the heir of thy faith and authority: the one, true, visible head of the Catholic Church, that mystical Ark outside which there is no salvation." Pope Benedict XV, RAC:484, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 1: "There is No Salvation Outside the One True Church").

"But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself. This obedience should, however, be perfect...(and) must consequently be accepted without wavering....

"Wherefore it belongs to the Pope to judge authoritatively what things the sacred oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; and also, for the same reason, to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation." Pope Leo XIII, in Sapientiae Christianae (On Christians As Citizens), Encyclical promulgated on January 10, 1890, #22-24.

"To be subject to the Roman Pontiff is absolutely necessary for salvation." St. Thomas Aquinas, Against the Errors of the Greeks, Pt. 2, ch. 36; PTC:484, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

"This is our last lesson to you: receive it, engrave it in your minds, all of you: by God's commandment salvation is to be found nowhere but in the Church; the strong and effective instrument of salvation is none other than the Roman Pontificate." Pope Leo XIII, in Allocution for the 25th Anniversary of His Election, given on February 20, 1903 (quoted in "Papal Teachings: The Church", by the Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 653).

"It is necessary for salvation that all the faithful of Christ be subject to the Roman Pontiff." Fifth Lateran Council, (quoted in Apostolic Digest, by Michael Malone, Book 4:

"The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

"No man...outside the faith of the Church and obedience to the Roman Pontiff can finally be saved." Pope Clement VI, Epistle of September 29, 1351, (quoted in article "Is There Salvation Outside the Church?")

Even if the Pope is in Error or Were Evil, He Still Holds Power Over All Christ's Faithful!

"...whether it be possible for him (the Pope) to err or not, is to be obeyed by all the faithful." St. Robert Bellarmine, De Romano Pontifice, pt. 5, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

"It is error to believe that, if the Pope were a reprobate and an evil man and consequently a member of the devil, he has no power over the faithful." Council of Constance, Condemnation of Errors, against Wycliffe, Session VIII, and Hus: Session XV; DNZ:621, 617, 588, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

"Even if the Pope were Satan incarnate, we ought not to raise up our heads against him, but calmly lie down to rest on his bosom. He who rebels against our Father is condemned to death, for that which we do to him we do to Christ: we honor Christ if we honor the Pope; we dishonor Christ if we dishonor the Pope. I know very well that many defend themselves by boasting: "They are so corrupt, and work all manner of evil!" But God has commanded that, even if the priests, the pastors, and Christ-on-earth were incarnate devils, we be obedient and subject to them, not for their sakes, but for the sake of God, and out of obedience to Him." St. Catherine of Siena, SCS, p. 201-202, p. 222, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

"It is error to believe that, if the Pope were wicked and reprobate, then he is of the devil and is not head of the Church Militant..." Pope Martin V, Inter Cunctas et in Eminentis, DNZ:646, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

The Pope is Christ's Replacement (Vicar or Vicegerent) on Earth

"The pope is the supreme judge of the law of the land....He is the vicegerent of Christ, and is not only a priest forever, but also King of kings and Lord of lords." *La Civiltà Cattolica*, March 18, 1871 (quoted in "An Inside View of the Vatican Council" by Leonard Woosely Bacaon, p 229, American Tract Society edition).

"We the Archbishops and Bishops of Ireland, prostrate at the feet of your Holiness, humbly offer you our warmest congratulations on the occasion of the Golden Jubilee of your ordination to the priesthood...our thoughts go back to that great event fifty years ago by which your Holiness was taken from amongst men and appointed for men in the things that pertain to God, was made a minister of Christ and a dispenser of His mysteries, received power over the real and mystical body of our Saviour and became a mediator between God and man - another Christ." Address of Irish Archbishops and Bishops to Pope Pius XII, in 1949.

"Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Savior Jesus Christ." Papal Coronation Ceremony.

"All the names which are attributed to Christ in Scripture, implying His supremacy over the church, are also attributed to the Pope." Robert Bellarmine, in *Disputationes de Controversiis*, "On the Authority of Councils", book 2, Chapter 17.

"...we promulgate anew the definition of the ecumenical council of Florence, which must be believed by all faithful Christians, namely that the apostolic see and the Roman pontiff hold a world-wide primacy, and that the Roman pontiff is the successor of blessed Peter, the prince of the apostles, true vicar of Christ, head of the whole church and father and teacher of all christian people. To him, in blessed Peter, full power has been given by our lord Jesus Christ to tend, rule and govern the universal church....

"So, then, if anyone says that the Roman pontiff...has only the principal part, but not the absolute fullness, of this supreme power; or that this power of his is not ordinary and immediate both over all and each of the churches and over all and each of the pastors and faithful: let him be anathema." Pope Pius IX, in First Vatican Council, Session 4, First Dogmatic Constitution on the Church of Christ, Chapter 3, #1, 9, July 18, 1870.

"The Pope is not only the representative of Jesus Christ, he is Jesus Christ himself, hidden under the veil of flesh." *Catholic National*, July, 1895.

Supreme Papal Authority Comes From the Law of the Caesars

"...superior papal authority and dominion is derived from the law of the Caesars." Lucius Ferraris, in *Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica*, Volume V, article on "Papa, Article II", titled "Concerning the extent of Papal dignity, authority, or dominion and infallibility", #19, published in Petit-Montrouge (Paris) by J. P. Migne, 1858 edition.

"...the appellation of God had been confirmed by Constantine on the Pope, who being God, cannot be judged by man." Pope Nicholas I, quoted in *History of the Councils*, vol. IX, Dist.: 96, Can 7, "Satis Evidentur Decret Gratian Primer Para", by Labbe and Cossart.