

VATICAN I

Read what the Church teaches about what happens to non-repentant souls for judging a Pope! At least read a few of the Pope's documents for yourself before judging him.

Anathema = Excommunicated to the highest degree, the road to damnation.

DOGMATIC CONSTITUTION *PASTOR AETERNUS* *
OF THE SUPREME PONTIFF PIUS IX

Bishop Pio, servant of the servants of God, with the approval of the Sacred Council. In perpetual memory.

The eternal Shepherd and Bishop of our souls, to make the salutary work of Redemption perennial, decided to **establish the holy Church**, in which, as in the house of the living God, all the faithful would find themselves united in the bond of **one faith** and charity. For this reason, before being glorified, he prayed to the Father not only for the Apostles, but also for all those who would believe in Him through their word, so that they would all be one, just as the Son himself and the Father are one. So therefore, he sent the Apostles, whom he had chosen from the world, in the same way in which He himself had been sent by the Father: he therefore wanted the Pastors and Doctors to be present in his Church until the end of the ages.

Then, so that the Episcopate itself would be one and undivided and the entire multitude of believers, through the priests closely united among themselves, would be preserved in the unity of faith and communion, placing **Blessed Peter before the other Apostles**, he wanted to find it in him. the timeless principle and the **visible foundation of the dual unity**: on its strength the eternal temple had to be raised, and the greatness of the Church, in the immutability of faith, could have risen up to heaven [St. Leo M., *Serm* . IV al. III, chapter. 2 in diem Natalis sui]. And since the **gates of hell are increasingly furious against its foundation**, willed by God, as if they wanted, if it were possible, to destroy the Church, We consider it necessary, for the protection, safety and growth of the Catholic flock, with the approval of the Sacred Council, propose the doctrine relating to the institution, perpetuity and nature of the sacred Apostolic Primacy, on which the strength and solidity of the whole Church are based, as a truth of faith to be embraced and defended by of all the faithful, according to the ancient and constant belief of the universal Church, and to reject and condemn contrary errors, so dangerous for the flock of the Lord.

Chapter I - Institution of the Apostolic Primacy in Blessed Peter

We therefore proclaim and affirm, on the basis of the testimonies of the Gospel, that the primacy of jurisdiction over the entire Church of God was promised and conferred on the blessed Apostle Peter by Christ the Lord immediately and directly. Only to Simon, in fact, to whom he had already addressed: " *You will be called Cephass* " (Jn

1,42), after he had pronounced his confession: " *You are the Christ, the Son of the living God* ", the Lord addressed these solemn words: " *Blessed are you, Simone Bariona; for it was not flesh and blood that revealed it to you, but my Father who is in heaven: and I say to you that you are Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against of it. To you I will give the keys of the kingdom of heaven: whatever you bind on earth will be bound in heaven, and whatever you loose on earth will also be loosed in heaven* " (Mt 16,16-19).

And to Simon Peter alone, after his resurrection, Jesus conferred the jurisdiction of supreme shepherd and guide over his entire fold with the words: " *Feed my lambs, feed my sheep* " (Jn 21,15-17) . This clear doctrine of the Holy Scriptures, as it has always been interpreted by the Catholic Church, is opposed in no uncertain terms by the evil opinions of those who, distorting the form of government decided by Christ the Lord in his Church, deny that **Christ invested Peter alone** of the true primacy of jurisdiction that places him before the other Apostles, both individually and as a whole, or of those who support a primacy not entrusted directly and immediately to blessed Peter, but to the Church and, through this, to the 'Apostle as minister of the same Church.

If anyone therefore affirms that the blessed Peter the Apostle was not constituted by Christ the Lord, Prince of all the Apostles and visible head of the whole Church militant, or that he did not receive from Our Lord Jesus Christ himself a true primacy of jurisdiction, but of

honor only: let him be anathema.

Chapter II - Perpetuity of the Primacy of Blessed Peter among the Roman Pontiffs

What therefore the Prince of shepherds, and great shepherd of all the sheep, the Lord Jesus Christ, instituted **in the blessed Apostle Peter to make the salvation continuous and the good of the Church perennial**, is necessary, by will of the one who instituted it , which lasts forever in the Church which, founded on stone, will remain steadfast until the end of the centuries. No one can have any doubts, indeed it is known throughout the ages, that the holy and most blessed Peter, Prince and head of the Apostles, pillar of faith and foundation of the Catholic Church, **received the keys of the kingdom from Our Lord Jesus Christ**, Savior and Redeemer of the human race: He, up to the present and always, lives, presides and judges in his successors, the bishops of the Holy Roman See, founded by him and consecrated with his blood [Cf. Ephesini Concilii, *Act* . III]. It follows that whoever succeeds Peter in this Chair, by virtue of the institution of Christ himself, obtains the Primacy of Peter over the whole Church. Therefore what the truth has ordained does not fade, and blessed Peter, persevering in the strength that he received, as an irrefutable stone, never took his hand off the helm of the Church [St. Leo M., *Serm* . III al. II, chapter. 3]. This is therefore the reason why the other Churches, that is, all the faithful from every part of the world, had to refer to the Church of Rome, due to its position of authoritative pre-eminence, so that in this See, from which all rights of the divine communion, were articulated, like members connected to the head, in a single body [S. Iren., *Adv*.

haer. , I, III, c. 3 et Conc. Aquilei. to. 381 inter epp. S. Ambros., ep. XI].

If anyone therefore affirms that it is not by disposition of Christ the Lord himself, that is, by divine right, that **blessed Peter has forever successors in the Primacy over the universal Church, or that the Roman Pontiff is not**

the successor of blessed Peter in the same Primacy:

let it be anathema.

Chapter III - On the Strength and Nature of the Primacy of the Roman Pontiff

Supported therefore by It is evident that the judgment of the Apostolic See, which holds the highest authority, **cannot be called into question by anyone nor subjected to examination by anyone** [Ep. Nicolai I ad Michaellem Imperatorem]. Those who affirm that it is possible to appeal to the Ecumenical Council, as if it were invested with a superior power, against the sentences of the Roman Pontiffs therefore deviate from the straight path of truth.

Therefore, if anyone claims that the Roman Pontiff simply has an inspection or directive task, and not the full and supreme power of jurisdiction over the whole Church, not only with regard to faith and customs, but also with regard to discipline and government of the Church spread throughout the earth; or that he is invested only with the principal role and not with all the fullness of this supreme power; or that this power of his is not ordinary and directed both overall and individual Churches, and over each and every believer and pastor:

let him be anathema.

Chapter IV - Of the Infallible Magisterium of the Roman Pontiff

This Holy See has always believed that the supreme power of magisterium is also contained in the same Apostolic Primacy, possessed by the Roman Pontiff as successor of Blessed Peter, Prince of the Apostles..... It was precisely this apostolic doctrine that all the venerable Fathers embraced and the holy Orthodox Doctors venerated and followed, knowing full well that this See of Saint Peter always remains immune from any error by virtue of the divine promise made by the Lord, our Savior, to the Prince of his disciples: “ *I have prayed for you, so that your faith may not fail, and you, once converted, strengthen your brothers* ”.

This indefectible charism of truth and faith was therefore divinely conferred on Peter and his successors in this Chair, so that they could exercise their exalted office for the salvation of all, so that the entire flock of Christ, diverted from the poisonous pastures of error, be nourished with the food of celestial doctrine and so that, after having eliminated what leads to schism, the whole Church would remain one and, supported on its foundation, resist unshakably against the gates of hell.

Therefore, remaining faithful to the tradition received from the beginnings of the Christian faith, for the glory of God

our Savior, for the exaltation of the Catholic religion and for the salvation of Christian peoples, with the approval of the sacred Council we proclaim and define dogma revealed by God who the Roman Pontiff, when he speaks *ex cathedra* , that is, when he exercises his supreme office as Pastor and Doctor of all Christians, and by virtue of his supreme Apostolic power defines a doctrine regarding faith and morals, binds the whole Church, for the divine assistance promised to him in the person of blessed Peter, he enjoys that infallibility with which the divine Redeemer wanted his Church to be accompanied in defining the doctrine regarding faith and customs: therefore these definitions of the Roman Pontiff are immutable in themselves themselves, and not by the consent of the Church.

If anyone therefore has the presumption to oppose this definition of Ours, **God forbid!: let him be anathema.**

Given in Rome, in the public session solemnly celebrated in the Vatican Basilica, in the 1870 year of the Incarnation of the Lord, 18 July, the twenty-fifth year of Our Pontificate.

Think how many good people in England and Germany have been cut off from the Eucharist and Confession for 500 years because they believed the 95 false accusations, that Council of Trent clarified.