

2 Thessalonians 2:4 *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God*

"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 "Extravagantes" o.f Pope John XXII Cum inter, Tit. XIV, Cap. IV. Ad Callem Sexti Decretalium, Paris, 1685.*

"It seems that **Pope** John Paul II now **presides** over the universal Church from **his place upon Christ's cross**." *"Auckland Bishop Says Pope Presides From the Cross" AUCKLAND, New Zealand, SEPT. 20, 2004, Zenit.org*

"For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman, finally **thou art another God on earth.**" Labbe and Cossart's *"History of the Councils."* Vol. XIV, col. 109

"We hold upon this earth **the place of God Almighty**" ...*Pope Leo XIII Encyclical Letter of June 20, 1894*

In an Antwerp edition of the *Extravagantes*, the words, "*Dominum Deum Nostrum Papam*" (**Our Lord God the Pope**) can be found in column 153. In a Paris edition, they are found in column 140.

"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." -*Ferraris Ecclesiastical dictionary*

"**All names which in the Scriptures are applied to Christ**, by virtue of which it is established that He is over the church, **all the same names are applied to the Pope.**" - *On the Authority of the Councils, book 2, chapter 17*

Roman Catholic Canon Law stipulates through Pope Innocent III that the Roman pontiff is "the vicegerent upon earth, **not a mere man, but of a very God;**" and in a gloss on the passage it is explained that this is because he is the vicegerent of Christ, who is "**very God and very man.**" *Decretales Domini Gregorii translatione Episcoporum, (on the transference of Bishops), title 7, chapter 3; Corpus Juris Canonice (2nd Leipzig ed., 1881), col. 99; (Paris, 1612), tom. 2, Devretales, col. 205*

"God separates those whom the Roman Pontiff, who exercises the functions, **not of mere man, but of the true God** (...) dissolves, not by human but rather **by divine authority.**" -*Decretals of Gregory IX», Book 1, Chapter 7.3*

"Hence the Pope is crowned with a triple crown, **as king of heaven and of earth** and of the lower regions (inferorum)." -*Lucius Ferraris, «Prompta Bibliotheca», 1763, Volume VI, 'Papa II', p.26*

"Innocent III has written: "Indeed, it is not top much to say that in view of the sublimity of their offices the priests are so many **gods.**" -*The dignity of the priesthood by Liguori p, 36*

"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.*

"The Pope is not simply the representative of Jesus Christ. On the contrary, **he is Jesus Christ Himself**, under the veil of the flesh, and who by means of a being common to humanity continues His ministry amongst men ... Does the Pope speak? **It is Jesus Christ Who is speaking.** Does he teach? **It is Jesus Christ Who teaches.** Does he confer grace or pronounce an anathema? **It is Jesus Christ Himself** Who is pronouncing the anathema and conferring the grace. Hence consequently, when one speaks of the Pope, it is not necessary to examine, **but to obey**: there must be no limiting the bounds of the command, in order to suit the purpose of the individual whose obedience is demanded: there must be no cavilling at the declared will of the Pope, and so

invest it with quite another than that which he has put upon it: no preconceived opinions must be brought to bear upon it: no rights must be set up against the rights of the Holy Father to teach and command; his decisions are not to be criticized, or his ordinances disputed. Therefore by Divine ordination, all, **no matter how august the person may be** — whether he wear a crown or be invested with the purple, or be clothed in the sacred vestments: **all must be subject to Him Who has had all things put under Him.**" -Evangelical Christendom, January 1, 1895, pg. 15, published in London by J. S. Phillips.

-Father A. Pereira says: "It is quite certain that Popes have never approved 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 in 1580 by Gregory XIII.*"

"In founders and foundresses [of the consecrated orders of nuns and priests, etc.] we see a constant and lively sense of the Church, which they manifest by their full participation in all aspects of the Church's life, and in **their ready obedience to the bishops and especially to the Roman Pontiff**. Against this background of love towards Holy Church, 'the pillar and bulwark of the truth' (1 Tim 3:15), we readily understand the devotion of Saint Francis of Assisi for '**THE LORD POPE**', the daughterly outspokenness of Saint Catherine of Siena towards the one whom she called '**SWEET CHRIST ON EARTH**', the apostolic obedience and the *sentire cum Ecclesia* of Saint Ignatius Loyola, and the joyful profession of faith made by Saint Teresa of Avila: 'I am a daughter of the Church'. We can also understand the deep desire of Saint Theresa of the Child Jesus: 'In the heart of the Church, my mother, I will be love'. These testimonies are representative of the **full ecclesial communion** which the Saints, founders and foundresses, have shared in diverse and often difficult times and circumstances. **They are examples which consecrated persons need constantly to recall** if they are to resist the particularly strong centrifugal and disruptive forces at work today. **A distinctive aspect of ecclesial communion is allegiance of mind and heart to the magisterium of the bishops**, an allegiance which must be lived honestly and clearly testified to before the People of God by all consecrated persons, especially those involved in theological research, teaching, publishing, catechesis and the use of the means of social communication. **Because consecrated persons have a special place in the church, their attitude in this regard is of immense importance for the whole people of God**" (Pope John Paul II, "Apostolic Exhortation on the Consecrated Life and Its Mission in the Church and in the World," to the bishops and clergy, religious orders and congregations, societies of apostolic life, secular institutes, and all the faithful, given in Rome, at Saint Peter's, **March 25, 1996**) (Emphasis added)

"**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".*

"...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.*

"**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.*

Writers on the Canon Law say, "**The Pope and God are the same**, so he has all power in heaven and earth."- *Barclay Cap. XXVII, p. 218. Cities Petrus Bertrandus, Pius V. - Cardinal Cusa supports his statement.*

Pope Nicholas I declared that "the appellation of God had been confirmed by Constantine on the Pope, who, **being God, cannot be judged by man.**" - Labb *IX Dist.*: 96 Can. 7, *Satis evidentur, Decret Gratian Primer Para.*

"The pope is of so great dignity and so exalted that **he is not a mere man** (...) he is as it were **God on earth, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power.**" -Lucius Ferraris, «Prompta Bibliotheca», 1763, Volume VI, 'Papa II', pp.25-29

"The supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires (...) complete submission and obedience of will to the Church and to the Roman Pontiff, **as to God Himself.**" -*Leo VIII, «On the Chief Duties of Christians as Citizens», Encyclical letter, 1890*

"The pope is **the supreme judge** of the law of the land... He is the **vicegerent (replacement) of Christ**, who is not only a Priest forever, but also King of kings and Lord of lords." - *La Civiltà Cattolica, March 18, 1871, quoted in Leonard Woosely Bacaon, An inside view of the Vatican Council (American Tract Society ed.), p.229, n.*

The last line of the 1302 ad Bull Unam Sanctam... Issued by POPE BONIFACE VIII states; we declare, we proclaim, we define that **it is absolutely necessary for salvation** that every human creature be subject to the Roman Pontiff. -*UNAM SANCTAM (Promulgated November 18, 1302)*

"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 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.*

"All the faithful must believe that the Holy Apostolic See and the Roman Pontiff [the Pope] possesses the **primacy over the whole world**, and the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles, and is **true vicar of Christ**, and head of the whole church, and father and teacher of all Christians; and that full power was given to him in blessed Peter to rule, feed, and govern the universal Church by Jesus Christ our Lord."--*First Dogmatic Constitution on the Church of Christ, "Eternal Pastor," published in the fourth session of the Vatican Council, 1870, chap. 3, in Philip Schaff, Creeds of Christendom. vol. 2, p. 262.*

"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 [Roman Catholic] Canonists put it—"The tribunal of God and of the pope is one and the same." -Ignaz von Dollinger, "A Letter Addressed to the Archbishop of Munich" 1871; as quoted in MacDougall, *The Acton Newman Relations (Fordham University Press) pp. 119,120.*

"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 his homily to the Bishops and faithful assisting at his coronation on November 4, 1958).

"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, Allocution for the 25th anniversary of his election, February 20, 1903; *Papal Teachings: The Church*, Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 653).

"Furthermore, in this one Church of Christ no man can be or remain who does not accept, recognize and obey the authority and **supremacy of Peter and his legitimate successors.**" (Pope Pius XI, Encyclical, *Mortalium animos*, January 6, 1928, *The Papal Encyclicals*, Claudia Carlen, I.H.M., McGrath Publishing Co., 1981, pp. 317, 318).

"We define that the Holy Apostolic See (the Vatican) and the Roman Pontiff **hold the primacy over the whole world.**"-A Decree of the Council of Trent, quoted in Philippe Labbe and Gabriel Cossart, "The Most Holy Councils," col. 1167.

"Of what sublime dignity is the office of the Christian priest who is thus privileged to act as the ambassador and the vicegerent of Christ on earth! He continues the essential ministry of Christ; he teaches the faithful with the authority of Christ, he pardons the penitent sinner with the power of Christ, he offers up again the same sacrifice of adoration and atonement which Christ offered on Calvary. No wonder that the name which spiritual writers are especially found of applying to the priest is that of 'alter Christus.' **For the priest is and should be another Christ**" (Faith of Millions, John O'Brien, Ph.D., LL.D., 268-269, "nihil obstat" by Rev. T. E. Dillon-Censor Librorum and "imprimatur" by John Francis Noll, D.D. -Bishop of Fort Wayne).