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I want my priests to be happy! (221)

ABOUT the strength and nature, of the primacy of the Roman Pontiff (Refutation of errors)

THE POWER TO SHEPHERD, TO RULE AND GOVERN FOREVER

The pontiffs change, but the divine powers of Peter, transmitted to them, never change.

Simon may die, said one of his greatest successors, but Peter lives forever.

The Ecumenical Council of Florence decreed that the Holy Apostolic See and the Roman Pontiff hold the primacy of the whole world and that the Roman Pontiff himself is the successor of Blessed Peter.

Prince of the apostles, he is the true vicar of Christ, the head of the whole church, the father and doctor of all Christians and that to him, in the person of blessed Peter, was communicated by our Lord Jesus Christ the **full power to shepherd, to govern and to lead the universal Church**; as it is contained in the acts of the ecumenical councils and in the sacred canons. The solemn definition of the Council of Florence is of very serious importance,

1. because it was **accepted by the bishops of the Eastern churches**, it happily concluded the Union with the Roman Church, from which they had been separated for a long time; and
2. because it **contains essentially and in germ what was defined in the Vatican** regarding the nature, the essence, the prerogatives of the primacy of the bishop of Rome.

But such a decree, which so exalts the idea of Peter's successors, was unable to contain all the children of the Church, nor all the shepherds, forgetful that before Peter they too are sheep, in that profound respect which is due to the first seat of the Catholic world: Jansenists, Febbronians, Gallicans and all those who were enemies of the papal greatness, always worked to support the **famous declarations of the Church of France** containing the four Gallican propositions, which as soon as they were published, **met with the most lively censure from the most elected part of the Church**; condemned by the University of Louvain, fought by the theologians of Liège, rejected with disdain by the professors of Douai, reprobated by a Council of Hungary, as absurd to Christian ears and simply detestable, annulled by Innocent XI, Alexander VIII and Innocent XII.

The argument that I come to propose is: *the full, supreme, ordinary and immediate power of jurisdiction of the successor of Peter over all the churches, that is over all the individual pastors and the faithful.*

ORDINARY AUTHORITY OVER ALL CHURCHES

The Apostolic See merely continued Peter's ever practical and living authority over the Church. We therefore teach and declare that the Roman Church possesses the authority of ordinary power, above all others; and that this power of jurisdiction of the Roman Pontiff, a truly episcopal and immediate power towards which the pastors and the faithful of whatever rite and dignity, **each as an individual and as a whole, are constrained by the duty of hierarchy, subordination and true obedience**, not only in matters pertaining to faith and customs, but still in those matters pertaining to the discipline and governance of the Church, spread throughout the world; so that, guarded with the Roman Pontiff, the unity of both communion and whether professing the same faith, **the church of Christ be one flock under one shepherd.**

This is the doctrine of Catholic truth, from which no one can go astray without loss of faith and danger to health. What a consolation for a true Catholic to see the practice of all Christian centuries summed up in these sacred words!

The bishop of Rome is the center, the engine of everything, the pivot around which everything revolves, so that there is none of any importance, who presides, who maintains, watching over from the height of the apostolic chair, **the unity of faith and communion** throughout the universe.

(Now Scalabrini brings various examples of the Authority of Peter since the first Christians)

- **The apostle Saint John** was still alive when a serious schism occurred in the church of the apostle Paul of Corinth. It was not John, but the Bishop of Rome, Clemente, who resolved the matter, by writing - as St. Irenaeus says - **a powerful letter, to restore peace and order** with the authority of the Vicar of Jesus Christ.
- **Peter's successors**, hidden in the catacombs, are the ones who found the churches, sending the bishops, that they deem worthy of the imposition of hands, to govern, to give disciplinary rules for the good order of the assemblies; it is they who issued decrees, published the rites of ceremonies concerning the hierarchy and the august sacrifice of the altar. They are the guides of the Church, beloved by God, (phrase by Ignatius), full of light, worthy of God, ordered to perfection, full of graces, **who regulate the Christian world**, who make the image of the successor of Peter great, to reveal at all times his royal dignity in the Church.

- In fact, the day of **the celebration of Easter** was not common to all churches. Those of proconsular Asia with other neighbors solemnized it on the fourteenth day of the moon of the month of Nissan, whichever day of the week it occurred.

As soon as **Aniceto** wanted to unify that rite, **Polycarp**, and with him all the Asians, recognizing him as the vicar of Jesus Christ, made petitions so that the pope would leave them the use they received from the apostle Saint John; and **Aniceto surrendered to the arguments** of the Holy Bishop of Smyrna, who undertook the journey to Rome, although failing by age, preserved their use for them and peace and concord for the Catholic world. **But when Victor**, who succeeded him in the Roman chair, realized that **such a practice gave rise to the false opinion** that it was necessary for Christians to observe the Jewish laws, **he sent a command to all the churches**, obliging them to receive the rite of the Roman Church.

- The glorious **Pius IX**, in 1854, gathered 250 bishops from various parts of the world to attend the longed-for declaration of the **Dogma of the Immaculate Conception of Mary**; In 1862 he invites 250 of them again and 200 surround his throne for the **Canonization of the Japanese Martyrs**. In 1867, he gathers more than 500 to celebrate the **centenary of St. Peter**. I said to myself: "There is only one voice that is worth so much, the voice of him who had all power over the Kingdom of God and for all ages; **Yes, the pontiffs pass, but their sovereign power remains forever**".
- And neither **the African Church** professed a different belief; led by the martyr **Saint Cyprian**, whose name is sometimes abused by the enemies of papal prerogatives, in a Council of Africa it **condemns and drives away from his seat the bishop Privato**, who appeals to Rome, to which Cyprian also turns, to confirm his sentence. Very unhappy, he attempts **a schism** against his pastor; **Cyprian judges him, deposes him and immediately sends the documents to the high hierarchy, the bishop of Rome, asking for the approval of what he had decided** in a numerous Councils presided over by him, regarding the confessed and repentant "lapsi".
- The bishop of Rome gives prompt warning of the danger of the **Church of Arles**, whose pastor, **Marciano** had joined in innovations, and begs him to remedy it by **removing** the see from that unworthy pastor.
- While the councils continually appeal to the majesty and supreme authority of Peter, who lives, who speaks, who sovereignly governs lambs and sheep in his successors, the bishops of Rome, **they gather and preside over councils, confirm or reject their decisions, sanction** condemnations and acquittals, **depose** bishops, metropolitans, patriarchs, **restore** unjustly condemned people to their dioceses and **separate** the rulers themselves from the communion of the faithful.

(Here then follows numerous examples of bishops deposed by the see of Rome)

COMMUNICATE FREELY WITH BISHOPS AND THE FAITHFUL

Therefore, from the aforesaid supreme power of the Roman Pontiff to govern the universal Church, **it follows that he has the right to communicate freely**, in the exercise of this office of his, with the shepherds and with the flocks of the whole Church, so that they may be directed and taught by him in the way of salvation.

- The Church, in fact, is the fold of Jesus Christ and of this the bishop of Rome is the shepherd who must necessarily, and by God's will, have free communication with the flock, **without which he could neither feed nor govern it.**
- The Church and the Kingdom of Jesus Christ is the bishop of Rome and the monarch who, in order to fulfill his divine mandate, **must command every-one, and direct everything freely, in order to maintain the unity of faith and regime. Every Catholic, wherever he is in the world, belongs to the universal empire of the Pope**, who must therefore be free and independent, not subject to any earthly sovereignty, so that he can treat all powers with equal freedom, and all churches can have recourse to him without being disturbed or impeded in this by national rivalries.
- **The independence, therefore, and the freedom of the supreme pontificate could not subsist subject to any government**, even the most devout one, still less then to those who profess the **total separation of the State from the Church**, the undoing of every institution from the supernatural order, who free society from any regard for divine revelation, from any influence of grace and of the Church and **lean on the pure natural order, scorning the ineffable restoration brought about by Christ to humanity.**

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The Pope is spiritual and universal sovereign, therefore he must be sovereignly independent. It is better that he be free and be able to govern the Church smoothly and **without having to give an account of himself to anyone other than to God**, whose place he takes. It is convenient that he can communicate smoothly with all the churches spread throughout the world and with all the faithful.

In Jesus Christ there is no diversity of peoples, no difference of nations. Truly everything is made one people in his bosom. All are citizens of Rome and **every Catholic is Roman**, immediately subject to the bishop of that metropolis of the world. Anyone, therefore, who opposes the shepherd to communicate with the lambs, with the sheep, with the faithful and with the bishops, **opposes a divine right**, upsets the order of the Church's regime, **subjects a divine right to a human power** and annuls the force of the same primacy. The bishop of Rome is the supreme judge, and the universal judge; the strength of his ministry is the strength of God, and woe to anyone who touches it.

PROBLEMS IN THE CHURCH

- The see of Peter, among so many trials, is also subject to see, sitting above it, a few unworthy individuals, the fruit of slave and turbulent elections, appointed when Rome was dominated by factions, who showed **how fatal the lack of freedom and the prevalence of political interests and hereditary ambitions are to the papacy**, capable not only of dishonoring it, but of ruining it.
- Those few whom critical history with its just rigor calls **bad leaders** and unworthy of the tiara, reduced the see of Peter to touch **the least degree of degradation**, although in the exercise of the **Magisterium and apostolic authority they were blameless**. But by divine vitality, it was rising and rising again to the summit of that majesty and power, which cost suffering and struggles, courageously overcoming the wrath of emperors, anti-popes, princes, factions of the lower and upper clergy, because the seat of Peter is the strength of God and woe to anyone who touches it!
- In our day, **allow a spirited voice**, that fears nothing hopes nothing, with evangelical freedom **to speak the truth to you**. In our days, Germany, Switzerland and other countries attack the see of Peter with the most ferocious violence; other worldly powers use all their wits, strength and power to degrade it. The sects emit infernal screams, affirming without mystery that religion is wounded in the heart, **proclaiming Catholicism defeated**, because the papacy is defeated; pagan politics has substituted the force of law, interest for justice, lies for truth; it has expelled God from the world, Jesus Christ and the Church into the catacombs and has generated, by logical and historical necessity, **the Kingdom of the Commune**, and it pounces with every art to discredit it.
- Precisely, **liberalism**, with its mendacious corruptions, throwing error and corruption into society, **infecting the individual, the family, legislation** with its pestilential breath of doctrines, generating the doubt that scourges so many minds and the **indifferentism**, that poisons so many Catholics, rises up to give foolish advice to the infallible Master of truth. Everything wars against the Papacy, but the Papacy, receiving more abundant blessings from God, manifests his divinity and will prove once again that whoever knocks against the Stone is shattered by it.
- Yes, the headquarters of Peter could be fought over, deprived of its splendor; the august successor of Peter could be betrayed, stripped, imprisoned, wandering, seeking asylum, returning to the catacombs, if necessary; **but the votes, the prayers, the hearts of all Catholics will follow him everywhere**. Then the judgment of the Apostolic See, of which there is no greater authority, by no one can be retracted, nor is it lawful for anyone to judge her judgment.

APPEALING TO THE ECUMENICAL COUNCIL IS WRONG

- Hence those who claim that the judgments of the Roman Pontiffs are lawful to appeal to the Ecumenical Council, as to an authority superior to the Roman Pontiff, stray from the straight path of truth.
- **The Roman Pontiff is superior to the teaching Church** scattered throughout the world: **he is superior to the church itself**, gathered in a Council since, scattered or reunited, it is always the **same church of Christ**, of which he is, by divine institution, the foundation, the head, the teacher, the shepherd, the King.
- Admitting with the Jansenists, with the Febronians, with the Gallicans the appeal from the Supreme Pontiff to the Ecumenical Council, **is as valid as asserting that from the decision of the superior one can appeal to the inferior tribunal**. The supreme pastor knows only God above him. *"The first seat is judged by no one: neither by Augustus, nor by all the clergy, nor by kings, nor by all the Christian people"*. **The Pope is the bishop of the whole Catholic Church, he is the ordinary par excellence of each diocese** and directly and immediately feeds and governs the lambs and sheep, the children and mothers, and the shepherds themselves. Pius IX is our first shepherd, he is the first shepherd of every part of the Lord's flock.

CONCLUSION

*If, therefore, someone will say that the Roman Pontiff has only the office of inspiration or direction and not the full and supreme power of jurisdiction over the universal Church, not only in matters of faith and customs, but also in those which belong to the discipline and governance of the Church scattered throughout the world; or that he has only the main parts, but not all the fullness of this Supreme power; or that this Power of his is not ordinary and immediate, i.e. over all the individual churches, i.e. over all the individual pastors and the faithful: **let him be anathema.***



Of the infallible magisterium of the Roman Pontiff

Our century, thanks to the immense progress of the natural sciences, **works everything with the rapidity of a lightning**. However, **I see that the error is flooding the peoples**, which, disclosed today in the most distant parts, **tomorrow is known everywhere**, propagated by the disbelieving press, which has as its supreme task the de-Christianization of civil society, of the school, the family, of science, art, to tarnish the serenity of Catholic principles. Does error fly on the wings of electricity and steam? **Well, the truth will fly faster on the wings of the Angels** and of God. In such rapidity of things, the Church moves with equal rapidity.

The magisterium of the Ecumenical Council, which gives the truth such a lively splendor and earns it veneration and respect, **is too slow in these times**. This is the deep reason, which moved the fathers of the Vatican Council to raise the head of religion to the most sublime height, not by conferring on him, no, a new prerogative, **but only by validating with law that glorious prerogative, which already existed in fact, by the will of Christ the Redeemer**, by promulgating the dogmatic decree of the “infallible Magisterium of the Roman Pontiff”. **This decree is the greatest work of the Council, it is a truth of the Catholic faith.**

But since modern impiety, wounded in the heart, rose unanimously from the chairs of Universities, in books, in newspapers, in private and public meetings, to confuse minds by overwhelming the meaning of that immortal definition, **I will tell you first what is not the Infallibility Pontifical**, having thus clearly determined what it is, **so that the proofs of the argument so important proceed free from any haze**, which prevents them from shining with their own light, to the glory of that sublime and august chair, which has lasted motionless for 19 centuries.

INFALLIBILITY does not mean IMPECCABILITY

The word infallibility, from the malice and ignorance of the enemies of the Church, **was used to mean I don't know how many strange things**, so that it is used by the good with respectful parsimony. Yet there is nothing simpler than what she expresses. There is an **infallibility of nature**, and it is none other than certainty to the highest degree, which excludes error and deceit in earthly things. There is an **infallibility of grace**, and it is the supremacy of the magisteri-

um, immune from error, so that man may be guided surely in the things of heaven. It is Jesus who, with a SPECIAL ASSISTANCE, makes him infallible.

It is customary to write in the **pages of the unbelievers that infallibility means impeccability, solitary faith of the Head separated from the members, promulgation of new truths without examination, inerrancy in all things.** But nothing, according to the Church, means all of this.

1. **The Pope is infallible but not flawless.** Like Adam's other children, he is clothed in the fragility of human nature, and can still feel weakness himself. Although the supreme heads of the Church who have succeeded Saint Peter for 18 centuries have been distinguished for piety and adorned with the highest virtues, there were very few whose customs were not up to their dignity. Of them we can say what Jesus Christ said of the pontiffs of the old Covenant: They sat on the chair of Moses... *All that, therefore, that they tell you observe it and do it., but do not want to do what they do.*

The great Pius IX humbles himself before a minister of God to receive absolution; he prays to keep his sacred promises; he also confesses, in offering the bloodless sacrifice, that he has sinned in thoughts, words, works, because he knows he is infallible, but not flawless.

2. **The Pope is personally infallible, but his infallibility cannot be personal and separate,** so his faith is separated from the faith of the Church. **The Church is a living body and not a corpse.** Precisely, no earthly power can steal its vital force from it **because it is divine** and reflects in itself **the intimate life of God.** If the head itself could be separated from the members, you would have a dead body and the Church, against the promise of Jesus Christ, would be destroyed. The truth of God, which manifests his vicar, spreads in the episcopal body, in the body of the faithful, is incarnated in their souls, so that the faith of the supreme hierarchy, personally infallible, will always be united, identified as a unified body, which presides and instructs, nor will it ever be possible for it to be personal and separate from the faith of the Church.

The Pope is infallible, but his infallibility does not free him to abide in doctrine, to hold consultations, to support bishops and councils.

Infallibility, gentlemen, is made up of **two very distinct parts: the divine part** which is inspiration, the light which Christ, through the Holy Spirit, radiates upon the successor of Peter; **the human part**, which contains the elements of science, the necessary research around tradition and writing, the most appropriate way to present the truth to peoples.

3. **Infallibility does not come from new revelations,** nor from immediate illustrations, but the **divine element must unite the human element**, which dissects the sacred deposit entrusted to the Church, contained in the books of the Old and New Testament, in the writings of the fathers, in oral teaching, and in the ever-living and constant use of the Churches, in communion with the Church, mother and teacher of Rome.

4. Ecumenical Councils, everyone admits it, are infallible; yet how many preparatory studies, how many profound discussions before coming to the manifestation of the divine Act. St. Peter was infallible, indeed immediately enlightened by the Savior, nevertheless he gathered the **Council of Jerusalem** where the doctrine was examined and there was a long and lively dispute.

CONTEMPORARY EXAMPLE

And here comes **a very bright example** of the definition of the **Immaculate Conception of Mary**. In the church there was discussion for a long time about the noble privilege of the Holy Virgin; the scriptures were deeply studied, which openly reveals such a truth; the opinion of the churches was diligently collected, the doctrine of the Fathers, who unanimously greet the Virgin as spotless, incorrupt, fully unharmed, never touched by sin, rich in every good, never subject to the empire of the serpent, most pure, Immaculate always.

The title of Mother of God was analyzed, which makes her similar to the Divinity itself.

Mother of God was she declared at the Roman Council held by Pope Siricius in the year 390, who, against the audacity of Gioviniano, defined her perpetual virginity.

Mother of God the council of Ephesus called her on her 431 condemning Nestorius who was depriving her the glorious title of Divine Maternity.

Mother of God, the Council of Trent defined her, declaring her in perfect purity even from the slightest venial sin, and this is the truth of the Catholic faith. And in the decree about the original sin, the Church did not want to include, in the number of those affected, the glorious mother of the God-man.

Would Mary *the mother of God* and would her conception, which has such a close relationship with that ineffable dignity, have been **stained by original sin**?

Everything was arranged therefore, for the solemn definition: the study of whole centuries seemed insufficient; but Pius IX studied and had them studied, prayed and called public prayers, consulted the bishops and the traditions of the particular Churches, received and examined the requests of princes, cities and congregations.

The definitions of Peter's infallible successor were and will always be carried out thus.

5. The Pope is infallible, but his infallibility does not extend to the private person. As a mere doctor, he can err in the sciences, in the profane arts, in social questions, in his particular ideas about the discipline and regime of the Church and, according to some theologians, he can **become a formal heretic**, although the learned Bellarmine and the school of the soundest principles are inclined to the contrary opinion.

WHEN HE SPEAKS EX CATHEDRA

But that the Roman Pontiff is infallible when he speaks ex cathedra, that is when, fulfilling the office of pastor and doctor of all Christians by virtue of his supreme apostolic authority, **he defines a doctrine**, regarding faith and customs, to be held by all the Church; such, gentlemen, yes such is the Catholic truth, as old as the Gospel is, as old as the Christian tradition, as old as Catholicism, **which received from the Vatican Council, the seal of a dogmatic definition.**

If the foundation could falter, the Church would also falter with it; if the foundation were missing, the Church likewise with him would fall to ruin; **if the Roman Pontiff were to teach error, he would drag the whole Church along with him**, which by this fact would lose the faith of Christ, her invisible head, **and would cease to be the true church**, her immaculate bride; or the Church would separate from the visible head, and then there would no longer be **the unity of the mystical body**, which receives its vital nourishment from the intimate union between the head and the members, but a lifeless corpse.

THE BISHOPS AND THE FAITHFUL (ARISTOCRATIC AND DEMOCRATIC ELEMENT)

Jesus Christ established his Church in the manner of a monarchy, tempered by the aristocratic and democratic element. He is the eternal and invisible monarch of the Church; there is a mortal visible monarch who is the vicar of him, and he represents the monarchical element perfectly. There are other princes and true shepherds, which together with the priesthood, represent the **aristocratic element**; finally, there is the believing people, seedbed of the principles of the Church, which represents the **democratic element**.

But in the Church, everything is composed in an **admirable unity**, and therefore the second and third elements by divine disposition are subjected, centered, unified in the first who is the monarch, the teacher, the supreme pastor.

CONFIRM THE BROTHERS IN THE FAITH

But there is another, one last bright evangelical proof, which confirms the great privilege of Peter's successors: The Lord said again: "Simon, Simon, behold Satan goes in search of you to sift you, as one does wheat, but I have prayed for you, that your faith may not fail: And you, when you have repented, **strengthen your brothers**".

Peter's faith is called the support, the basis, the foundation of the faith of his brothers. In Peter - writes St. Leo - the strength of all the others is strengthened. And the help of divine grace is ordered in such a way **that the solidity granted to Peter by Christ is conferred by Peter on the other Apostles.** Christ prayed and Peter is the prince of faith; he has supernatural gifts to propagate and maintain belief; Christ prayed and Peter, like the Savior, is the stone of constancy, for firmness of faith. Peter is the salvation of the Church; he is the magisterium of truth.

This is the great concept expressed by the **feast of the Chair of St. Peter**, a feast so ancient that it is lost in the origins of the Church. **The chair expresses the Magisterium**, judgement *ex cathedra*, therefore nothing is meant other than that judgment brought by the Pontiff inasmuch as he is the universal teacher of the Church.

In all times, **this feast celebrates not only the seat of the prince of the apostles, but mainly the primacy of the magisterium**, which spreads throughout the Church. On that day, Peter's successor, sitting on the same chair as the apostle, read and commented, as collected in the homilies of St. Leo the Great, **the great evangelical texts** on which the divine institution and the very noble prerogatives of **Peter's primacy are based**. This tradition of all the churches was nothing but the marvelous echo of **the voice of Peter**, who at the **Council of Jerusalem** proclaimed Pontifical Infallibility, when in the midst of research, which was being done around a question, he stood up and said thus: *"You know, how from the beginning God chose among us, that through little of me the Gentiles should hear, the word of the Gospel and believe"*.

(Many examples of Eastern churches follow)

The primacy of sovereign jurisdiction in the rest of the universal Church demands and is inseparably connected with the sovereign magisterium, as regards doctrine. He who is vested with supreme authority and is unappealable in governing must also be an irreformable judge in teaching, to whom we owe a full and very firm intellectual assent. **Primacy presupposes infallibility**; to deny this is to unnerve the force and nature of that.

The Fourth Council of Constantinople proclaimed this solemn profession: the most important thing is to keep the rule of right faith. Because we cannot forget the sentence of our Lord Jesus Christ, who said: "You are Peter and, on this rock, I will build my church"; **the truth of these words is proven by the reality of the effects**, since the Catholic religion has always been kept without blemish in the Apostolic See and the Holy Doctrine has been professed. Therefore, not wishing in any way to divide ourselves from her faith and doctrine, we hope to be made worthy of belonging to the one communion preached by this Apostolic See, in which the whole and true solidity of the Christian religion is found.

Then with the approval of the **Council of Lyons**, the Greeks professed: that the Holy Roman Church possesses the highest and fullest primacy and principality over the whole Catholic Church. Finally, the **Council of Florence** defines that the Roman Pontiff is the true vicar of Christ, the head of the whole Church, the father and doctor of all Christians, and that to him, in the person of Blessed Peter, was communicated by our Lord Jesus Christ the full power to shepherd, to guide and to govern the universal Church.

This faith was subscribed, on various occasions, by about 2500 bishops, ending the schism of Acacius, reuniting so with ineffable joy the East with the Roman

Church. This profession of faith proposed by Hormisdas, and so decisive for unity, was renewed by Hadrian after 300 years and more to put an end to the schism of Photius and was universally approved in the **Eighth Ecumenical Council**. Such is also the supreme importance of the definitions made in the Second **Council of Lyons** in the year 1274 and in that of **Florence** in the year 1439, to which the Greek Church also intervened, **the representatives of which accepted and signed the decrees reported by the Vatican Council, where the supreme doctrinal power of the Roman Pontiff shines with a very bright light.**

We are at the time of the ecumenical councils and the infallibility of the head of the Church takes on a more visible, more lively, more expressive prominence.

The Council of Nicaea held in the year 327 against Arius, to defend the divinity of Jesus Christ;

The Council of Constantinople I (381) against Macedonius who denied the divinity of the Holy Spirit; *The Council of Ephesus* (431) which condemned Nestorius, who, admitting two persons in Jesus, denied the blessed Virgin the glorious title of mother of God;

The Council of Chalcedon (451) which defined against Eutyches the two natures of Christ, the divine and the human in the unity of person.

The second Council of Constantinople (453), which confirmed the condemnation of Nestorius and Eutyches which prescribed the members known under the name of the “three chapters” and the errors of Origen.

The Council of Constantinople III (680) in which Monothelitism was condemned;

The second council of Nicaea, (787), gathered in defense of the sacred images against the iconoclasts;

The fourth Council of Constantinople (869) against the schism of Photius.

These general councils, all held in the East, were presided over, directed and confirmed by the infallible authority of the seat of Rome.

I am not speaking of the *Western Councils, the 5 of the Lateran, the two of Lyon, the Viennese and the Florentine* who recognized in the bishop of Rome not only the head of the Church, but their primate who gathered them, presided over them, confirmed them.

I am not speaking of the *Council of Constance* which is admitted by few as ecumenical.

I am not speaking of the *Council of Trent*, which venerated more than any other the sovereign legislative, directive and executive power of the successors of Saint Peter.

There are 32 *councils* that claim the title of ecumenical, 18 are approved as such, 8 are annulled and condemned, 6 partly annulled, partly approved by the supreme power of the church. Peter's voice is the voice of Jesus Christ, whose place he holds and kingly power over the scattered and congregated church.

(Many examples follow where the Rome office intervenes to correct, codify and judge)

The sublime privilege of infallibility exalts the head of religion, illustrates him, magnifies him and in him the whole Catholic Church, but **the greatest advantage of this definition is all for us and for and for our brothers. If this is for our salvation,** we must, with the most lively exultation, **give thanks and blessing to God,** raise a canticle of praise to the giver of all good, who in the supreme struggles that are preparing us in the midst of the furious storms, has raised a beacon of light of the infallibility of the Pontiff, so that the Church, having abolished forever any qualification of Gallican or Ultramontaniam, sees all her children **designated by a single name, that of Catholic Christians,** gathered under a single banner, the blessed banner of the infallible successor of Peter.

The Church, in fact, which in the long time has witnessed the very fervent disputes that were made around the privilege of its Head, **never wanted to pronounce the definitive sentence,** although it was a matter of a truth evidently contained in the sacred scriptures, recognized by the immense majority of its sons, affirmed by constant and uninterrupted tradition from the apostles up to us, **patiently waited for the right moment,** which is God's moment, **making the same efforts of the enemies of the truth converge in his favor,** who with the violence with which they wanted to challenge the Pontifical Infallibility, **excited an ardor never seen again in the study and in the desire for a prompt definition.** From being expedient, **they made it necessary.**

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The discussion outside and within the Council was so widely and carefully ventilated as to completely exhaust what could be said for and against and in all possible aspects. More than 110 bishops spoke in the conciliar hall with very learned and profound speeches; they clarified the truth, defended it from every assault, and showed the opportunity for it to be solemnly sanctioned. Countless writings came to light in favor of this truth, petitions and addresses from every part of the Catholic world were sent to the Pope, and by the bishops, **asking for the longed-for definition.** The word of light was needed, which would clarify ideas, which would give peace to the consciences of the good and strengthen so many deluded people who were seduced or about to be so.

Those who protest the Vatican Council, swollen with vain knowledge, **left the Church,** but pride and corruption had already disposed them to take the sad step. They came out of our midst, but they were not of us, writes the apostle. **There was therefore a need for such a definition, the time was right, because the anti-social war that is being fought today is against the very principle of authority.**

In no century was a solemn definition ever so opportune as to be the teaching of the sacred council; since in this same time, in which more than ever the effectiveness of the apostle ministry is needed, there are not a few who oppose his authority.

We deem it absolutely necessary to solemnly affirm the prerogative that the only son of God has deigned to combine with the supreme pastoral office; from all this we welcome the solemn definition as light, guide, support of our life; as the glory, adornment, splendor of our spiritual monarch, father and teacher; as peace, salvation, triumph, crown of the sacred building, governed with supreme royalty, independent authority of jurisdiction and magisterium, by the successor of Peter, the Roman Pontiff, as infallible as the Church itself.

CONCLUSION

*“So we, faithfully adhering to the tradition received from the beginnings of the Christian faith, define the glory of God, our Savior, to be a divinely revealed dogma of faith: that the Roman Pontiff, when he speaks ex cathedra, that is, when fulfilling the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, defines a doctrine concerning faith or customs, to be held by the whole church; with the help of the divine assistance promised to him in the person of Blessed Peter, he is endowed with that **infallibility** with which the divine Redeemer wanted his Church to be provided in defining the doctrine concerning faith or customs; and that, however, such definitions of the Roman Pontiff by themselves, and not by the consent of the Church, are irreformable. And if anyone dares to contradict this definition of ours: let him be anathema”.*

16

Here is the great truth welcomed with supreme jubilation and universal exultation.

The Church can never have a complete and permanent triumph on this earth, because, being the work of God par excellence, **she must always be on earth the target of persecutions, slanders, and assaults of all kinds from the world.** This definition issued by the Vatican Council has provided new weapons to the sons and daughters of the Catholic Church, who, no longer divided into ultramontane Gallicans, but all united in truth, in charity, will be stronger and more united. The truth will bring back even more glorious victories from now on, peoples and governments will not delay in recognizing that the Supreme spiritual authority of the common Father of the faithful is the safeguard of civil authority and liberty and of all rights, which are all of divine; and when they recognize this, true freedom will begin to reign on earth, Europe and the world will have true peace, that peace which can only be established through order, that is, **in the practice of good and in the knowledge of the truth.** And then the saying of a famous man will come true: *“the revolution which began with the proclaiming of human rights will not end until the rights of God are proclaimed”.*



I want my priests to be happy!

(221)

I want my priests to be happy, not with the happiness that the world gives, because it fades quickly., leaving a bitterness on the palate of the soul, **but with the happiness that is the fruit of my presence**, sought, adored, and glorified in the sacrament of my love. **My priests will be happy insofar as they are Eucharistic Priest.**

The happiness of a priest is directly proportionate to his experience of my friendship, my nearness to him in the sacrament of my love, and my readiness to receive him there, to press him against my heart, and to refresh his soul.

The priest who allows **days and weeks to pass without tarrying before my Eucharistic face** will soon find his soul drained of the supernatural happiness that is the fruit of adoration.

Far too many priests become melancholic and bitter because **they keep me at a distance from their hearts**, even when I am sacramentally present and available to them in a Tabernacle, which may be no more than a few steps away.

Priests think that ministry is **the whole of their vocation**, forgetting that I called them first of all, to be with Me, to abide in my presence, and to become **my intimate friends, the closest friends of my Sacred Heart.**

17

For many, the business of religion has driven them out the joy that is an infallible sign of my presence in one's life. I myself am no longer central in the priestly ministry of too many of my chosen ones: they exhaust themselves in **a constant flow of activities and conversations, never taking time to be silent in my presence, and to listen to what my heart longs to speak to their hearts.**

These are the things that must be said. I say them first to you, that you may change your own life, and become for the sake of all your brother priests the priest adorer and reparator that I have chosen you to be.

Make these words known. They will touch many hearts, and I will make them fruitful in the souls of those who will read them with simplicity and with faith.

There is nothing new in the words that I speak to you; their newness is in the way I am expressing my heart's desires and my abiding love for my priest, to you and through you, for the sake of many. Be simple, then; Pass on what I say to you during these times of adoration, and trust me to give growth to the seed thus scattered abroad.

(220)

I yearn to gather my priests about my tabernacles., and to draw each one

of them to my Heart. I will allow each one to rest upon my breast, to listen to my divine heartbeats, and to learn of my everlasting love for him, the love by which I created him, and chose him, and united him forever to Myself, as priest to priest, and as victim to victim.

I am about to **send My Holy Spirit** as a blazing fire of purity over all the priests of my Church. Those who submit to this purifying and sanctifying action will flourish in my Church for the joy of my heart and for the glory of my Father.

(223)

I am light, and I am fire, and those who come to me in the sacrament of my love will become light and fire in me.

Do you not see this happening? Is this not your own experience? Love me, then, and let love compel you to run to me in the sacrament of my love for you.

More good can be done in a single hour of adoration than in 100 days of uninterrupted preaching and apostolic labor, for when you are with Me, **I am working for you.**

Time spent in my presence is not time lost. It is **the multiplication of time** and the **magnification of your limited strength** into an energy that comes from Me, an energy by which I will do great things through you.

All that does not proceed from me is lost. All that does not proceed from Me will be swept away on that day of temptation. All that does not come from Me is of no value in the Kingdom of Heaven.

Seek then not to do much, but to love me above all things. One who loves me will seek my face, and find my heart, and be set ablaze with the love that radiates from my sacramental presence.

I long for priests, adorers who will die to themselves and forsake all things for love of me.

