

THE PAPACY
ITS HISTORIC ORIGINS AND PRIMITIVE RELATIONS
WITH THE EASTERN CHURCHES

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Its Historic Origins and Primitive Relations

with the

Eastern Churches

Abbe Vladimir Guettée



Uncut Mountain Press

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Uncut Mountain Press

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Originally published by
Sampson Low, Son, & Co., London, U.K., 1867.

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Abbe Vladimir (Réné-Francois) Guettée, 1816–1892.

The Papacy: Its Historic Origins and Primitive Relations with the Eastern Churches.

Translated from the French, with an introduction by Arthur Cleveland Coxe (Bp. of Western NY), 1818–1896.

Edited by Kevin Kirwan and Joshua Reeves.

ISBN: 978-1-63941-035-4

- I. Eastern Orthodox Church
- II. Orthodox Christian History



THIS TEXT WAS FIRST PUBLISHED
IN GRATEFUL RECOGNITION OF THE HAND OF GOD
IN THE
EVENTS OF THE MEMORABLE YEAR,
A.D. MDCCCLXVII
LAUS DEO. AMEN.



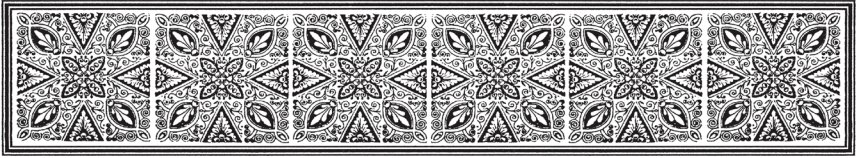
Abbe Vladimir (Réné-Francois) Guettée

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Cathedral at Blois, France. Birthplace of Abbe Guettée.



BIOGRAPHICAL NOTICE

OF THE AUTHOR

(BY THE EDITOR OF THE FIRST EDITION, AMENDED)

THE nature of the questions discussed in the following work would ordinarily lift them above all personal considerations and require that the argument be left to take care of itself in the honest vindication of catholic truth. There attaches to the present treatise, however, an interest quite separate from its merits as an argument, in its identification with the history of a man of whose remarkable career and labors, it is one of the most valuable fruits. It is believed, therefore, that it can scarcely fail to derive additional force from the account which it is proper here to give of the author.

Réné-Francois Guettée was born at Blois, on the banks of the Loire, in the Department of the *Loire et Cher*, on the first of December, 1816, of worthy parentage, but with no other inheritance than a good name and fair opportunities for education. Self-devoted from the beginning to Catholicism, his studies were pursued regularly and entirely in his native city. From a very early age his mind seems to have revolted against the wearisome routine that ruled the system of instruction, under which the seminarist becomes a mere receptacle in quantity and quality of the knowledge judged by Rome to be the needful preparation for the instruments of her despotic rule. Guettée, without comprehending then the evil results of such a system, felt its restraints and insufficiency. His mind, in its

ardent desire for knowledge and its rapid acquisition, worked out of the prescribed limits with an instinctive appropriation of the whole domain of truth, and read and studied in secret. He consecrated to study the time devoted by others to amusement, and thus stored his mind with knowledge both varied and accurate. But such predilections, never viewed with favor by the Vatican, disquieted Guettée's professors and marked him as an *independent* young man, a character always regarded with jealousy and suspicion. All possible obstacles were accordingly thrown in his way and, had not his scrupulous regularity of conduct and unquestionable piety counterbalanced these unfavorable impressions, he might have found difficulty in obtaining orders.

At the age of twenty-one, M. Guettée was admitted to the subdiaconate; at twenty-two he was made deacon, and at twenty-three years he was advanced to the priesthood, receiving his ordination on the twenty-first day of December 1839, at the hands of Mgr. de Sausin, Bishop of Blois. He began at once the faithful exercise of his ministry, first as vicar, then as curé. Mgr. de Sausin was succeeded in the see of Blois by Mgr. Fabre des Essarts, a man of liberal mind and of strong Gallican predilections. He soon perceived in the young curé qualities that inspired him with warm interest in his welfare. M. Guettée's studies, directed by a mind unshackled by prejudice, spurred by an ardent love of truth and insatiable thirst for knowledge, had led him, soon before his ordination to the priesthood, to conceive the idea of writing a *History of the Church of France*. To this work he gave himself with characteristic ardor immediately after his ordination. Having been appointed in 1841 to the curé of a small parish distant about twelve miles from Blois, where the duties left him the larger portion of his time for study, he frequently rose at daybreak and walked to the city for the purpose of studying in the public library, which is very rich in religious literature, and where can be found all the great historical collections and monuments of learning in France.

After devoting six hours to close study, he returned on foot to the solitude of his own chamber, where a large part of the night was consumed in work upon the materials he had gathered. Absorbed

thus between the cares of his ministry and his literary labors, he at length attracted the notice of his bishops who remarked that he never presented himself at the episcopal palace, although coming frequently to the episcopal city. He accordingly sent to him a request to know the subject of his laborious study at the library; and having learned the truth, asked to see the manuscript of the first volume, then nearly completed. This he caused to be carefully examined by his Vicar-General, the most learned the diocese, whose report was of the most flattering character. Mgr. des Essarts thereupon resolved to encourage the young writer and give him every facility for his work. M. Guettée was accordingly transferred to another parish very near the episcopal city, and where the charge of the ministry upon his time was equally light. The episcopal library was placed at his service and the emoluments of his post enabled him to go from time to time to Paris for such researches in the great libraries as became necessary.

Thus M. Guettée passed several years in the successful prosecution of his great work. In 1847 Mgr. Fabre des-Essarts proposed to his own publisher to begin the publication of the *History of the Church of France*. No sooner had the first volume appeared than the author received from a large number of the French bishops letters of the warmest commendation; while on the other hand there was formed against him in his own diocese a hostile party, composed of priests immediately surrounding the bishop, who were rendered jealous by the marks of episcopal favor lavished upon the new writer, and of the directors of the seminaries, who could not forgive one who had shown so little reverence for their narrow prescriptions, and who owed so little to them. The bitterness of this party could only acquire intensity in the steady progress of our author in the path of distinction. In 1849 M. Guettée, with the approbation of the Bishop, resigned his curé, and came to Blois to accept the editorial charge of a political journal which had been offered to him by the authorities of the department.

After the public excitement caused by the proclamation of the Republic in 1848 had somewhat subsided, the sincere democrats of the country, who did not sever the cause of order from that of

liberty, felt the necessity of creating such organs of a true democracy as should enlighten the people upon their duties as well as upon the question of their rights. With this aim was founded *Le Republicain de Loire et Cher*, and some surprise was caused at seeing the editorship of the journal confided to a priest by democrats, who had until then passed for enemies of the clergy and of the Church. The confidence of his friends was fully justified in the influence which M. Guettée obtained for this journal by his earnest defense of the principles to which it was devoted, founding and strengthening them upon the authority of the Gospel and showing them to be in harmony with the principles of revealed religion.

By this service he attached more firmly to him the regard of the Bishop of Blois, who then conceived the design of drawing the Abbé into closer relations with himself by giving him a residence in the episcopal palace; but before this plan could be executed the Bishop was prostrated by the disease that was destined to remove him from life in the following year. M. l'Abbe Garapin, a vicar-general, an intelligent and learned man in the episcopal administration of Blois, who, like the Bishop, felt a strong regard for M. Guettée, informed him secretly of the Bishop's kind intentions but counselled him to decline them and thereby escape the machinations of his enemies in the administration, who would be certain, as soon as the Bishop's approaching death should put the power into their hands, to signalize it by driving him from the palace. M. Guettée followed this friendly advice and resigned the charge of the journal he had edited for eighteen months, because by this change of régime he could no longer edit it with independence. And seeing his friend the Bishop at the point of death, he resolved to quit the diocese of Blois and demand permission to establish himself at Paris, where he might enjoy more facilities for the completion of his *History of the Church of France*. Knowing that the first vicar-general would very joyfully seize the opportunity of ridding the diocese of one for whom he cherished so cordial a dislike, he asked and readily obtained a full letter of credit certifying to his learning and piety.

Thus furnished, M. Guettée arrived in Paris and made no other request of the archiepiscopal administration there than to

be authorized to say mass within the diocese, attaching himself at the same time to an ecclesiastical college as professor. Mgr. Sibour, then Archbishop of Paris, having been apprised of the residence of M. Guettée in the capital, invited him to present himself at the episcopal palace and offered him a chaplaincy with such warmth of manner that he did not feel at liberty to refuse so evident a desire to serve him. By 1851, six volumes of the *History of the Church of France* had already been published, and the author had received for it the approbation of *more than forty* of the French bishops. This success caused great uneasiness to the ultramontane party. M. Guettée, it appeared, while so treating his great subject as to win the high suffrages just referred to, manifested so sincere a love of truth that his work became dangerous to a party with whom this was no recommendation. The design was immediately formed of gaining over the author, and accordingly Mgr. Gousset, Archbishop of Rheims, who was at the head of the ultramontane party, made overtures to him, intimating that honors and ecclesiastical preferment would not be tardy in rewarding his unreserved devotion to the ultramontane doctrines. But this dignitary quickly saw that he had to deal with one who could not be brought to traffic with his convictions, nor be intimidated by threats. From this moment began that war against him which issued in his present entire withdrawal from communion with Rome as schismatical in position and corrupted in doctrine. This alienation, however, was gradual, the fruit of his growing convictions and deeper insight into the principles of the complicated and powerful system with which now he had to grapple. The struggle called for all the resources of this thoroughly balanced and severely disciplined mind, as well as of his extensive learning. He saw at first, far less clearly than did the ultramontane party, the steady divergence of his views from the Papal doctrine. The Gallican tone that pervaded more and more his *History of the Church of France* proceeded not from a deliberate point of view from which he wrote, but was the scrupulous and truthful rendering of history by his honest mind, the impartial and logical use of the materials out of which his history was to be made. To such a mind, therefore, the forced revelation of this

divergence from the doctrines of a party who for that reason solely demanded his retraction and unquestioning submission, could only increase the dissidence, and so it proved. The first seven volumes of the *History*, approved by more than forty bishops, and six of them published under the direction and with the sanction of the Bishop of Blois, were placed in the *Index* of books prohibited by the court of Rome. Mgr. Sibour gave his approbation to the resistance made at once by M. Guettée to this decree. The author was immediately attacked with great violence by the *Univers* and other Jesuit journals, and defended himself with great spirit and ability, all his replies being first submitted to Mgr. Sibour and approved by him. During this struggle, the eighth and ninth volumes of the *History* appeared. Mr. Sibour charged one of his vicars-general, M. l'Abbé Lequeux, with the mission of submitting them to the "Congregation of the Index," with the request that its objections might be made known to the author before they were censured.

The author had furnished M. Lequeux with letters bearing a similar petition. This ecclesiastic had himself suffered by the censure of the Congregation, passed upon his *Manual of Canon Law*, a classic of many years' standing in the seminaries. He had submitted and was on his way to Rome for the purpose of learning the objections of the Congregation and correcting his work. But he obtained no satisfaction either for himself or for M. Guettée, whose two new volumes were placed arbitrarily in the *Index* without a word of explanation as to the grounds of censure. Thus M. Guettée was baffled in his many respectful and patient endeavors to obtain the desired communication with the Congregation at Rome. He resolved, therefore, to pursue his work without concerning himself about censures so tyrannical and unreasonable. But matters were about to change their aspect at the archiepiscopal palace. In the course of the year 1854, the bishops were called to Rome to be present at the promulgation of the new dogma of the Immaculate Conception. Mgr. Sibour was not invited. He had addressed to Rome a paper in which he proved that this dogma, or belief, was not definable, because it was not taught either in Holy Scripture or by Catholic tradition. To punish him for this act he was not

included among the bishops invited. Deeply mortified at this omission, he wrote to the Pope touching on it, and in a manner so submissive that he was at once rewarded with an invitation couched in the most gracious terms. The character of Mgr. Sibour was well understood at Rome as that of a weak and ambitious man, full of vanity and without fixed convictions, who could be won by flatteries and bought with promises. He was, therefore, received with studied politeness and lodged in the Vatican. His namesake and friend, M. Sibour, curé of the church of Thomas Aquinas in Paris, was made Bishop of Tripoli in *partibus*, and his friend, M. L'Abbé Darboy, the present Archbishop of Paris, was appointed *Prothonotaire Apostolique*. For himself he received the promise of a cardinal's hat. In return for these kindnesses he was constrained to sacrifice his Gallican friends among the clergy of Paris, and the promise made to that effect was well kept. M. L'Abbé Lequeux, his vicar-general, found himself dismissed to his old place among the Canons of Notre Dame; M. L'Abbé Laborde was persecuted and finally found no better refuge than the hospital, where he soon after died; M. L'Abbé Prompsault, who had been for nearly thirty years chaplain of the Hospice of les *Quinze Vingts*, was deprived of his position, left without resources, and subsequently died in the hospital not long after. Finally, regardless of all the encouragement he had given to M. L'Abbé Guettée in his resistance to the action of the Congregation of the Index, and of his repeated proofs of regard and confidence, he withdrew his support, deprived him of his place, and reduced him, like the others, to poverty. Here, however, he found a less submissive spirit roused by the injustice and tyranny of this act. M. Guettée printed a letter to Mgr. Sibour which proved a home thrust to this vacillating prelate. It recounted all the facts of his past relations with the Archbishop: his patient endeavors to be at peace with the court of Rome, his offers of every reasonable submission and earnest application directly to the Congregation of the Index, and afterward to Mgr. Sibour himself, to have his obnoxious work examined by a commission; how this was refused when proceeding from himself as an overture of conciliation, but was subsequently suggested by the Archbishop himself in the form of a menace, to induce the Abbé Guettée

to withdraw from Paris voluntarily, and save himself from the threatened censure and disability; that he declined the latter course and opened himself and his work with every facility to the scrutiny of his judges. He set forth the action of the Council of Rochelle in 1853—the same which proposed to censure Bossuet—which attacked the eighth volume of the *History of the Church of France* and did not spare even the Abbé's personal character; that when he had prepared his defense and asked permission of the Archbishop to publish it, lest it should be seized as the pretext for depriving him of his functions, he was answered that before such permission could be accorded he must resign those functions in the diocese of Paris; that he refused to do this, and that by agreement certain copies of his defense were deposited with the Archbishop, and an agreement made that it should not be published that though this defense was not made the occasion of his premeditated removal, the pretext for a measure so determined upon was soon after made out of a petty difference of a personal kind between himself and a *confrère*, without any regard to the importance or the justice of the case; that Mgr. Sibour finally deprived him of the poor office of hospital chaplain, with the evident design of withdrawing from him such means of subsistence as alone prevented his quitting Paris.

This letter, addressed to Mgr. Sibour, protesting against his action and fully exposing the motives that could alone have operated to these persecutions, was printed and a copy sent to the Archbishop before it was published. Under the impression, however, that it had been published, the Archbishop immediately replied by depriving the Abbé of the permission to say mass in Paris, thus completing the disability cast upon him. But upon the Abbé's informing him that the letter had not been published, that it was designed as a defense of himself, not as an attack upon the administration of the diocese, and offering to deposit the edition of the letter at the archiepiscopal palace, to avoid the evils of publicity, Mgr. Sibour next day sent a very kind note to M. Guettée, expressing himself touched by the terms of his response, restoring to him the authority to celebrate mass, accepting the deposit of the copies of his printed letter, and desiring to see him to give him further proof of his satisfaction. At

a personal interview the same evening, Mgr. Sibour promised him shortly new ecclesiastical functions.

It would seem, however, that the Archbishop's eyes were beginning to be opened toward Rome. His submission and absolute conversion had so satisfied that court that it was in no haste to confer the promised cardinal's hat; and Mgr. Sibour, feeling that he had been amused with words, repented of his acts of injustice and was meditating some reparation, of which his gentler disposition toward M. Guettée was a sign, when these better intentions were arrested by the tragic death he so suddenly met at the hand of the assassin Verger, in the church of *St. Etienne du Mont*.

His successor, Cardinal Morlot, was a man of political ideas and aspirations, astute and scheming, who never lost sight of the importance or neglected the means of maintaining the best relations with the powerful. He made every needful concession to the successive governments in France, and at the same time conciliated Rome, feeding its insatiable greed of riches by sending large sums of money for its necessities. Such a man could have no thoughts to bestow upon the trivial work of repairing the wrongs of his predecessor. On the contrary, he was not long in showing himself yet more severe against M. Guettée, and at the close of the year 1855 finally refused to renew his permission to say mass in Paris. From this moment began the war in earnest which ended in the separation of our author from Rome. After having in vain endeavored to procure from the Archbishop in writing the refusal to sanction the continuance of his ministry in the diocese of Paris—a refusal that was prudently communicated to him verbally by the proper official—he published his appeal to the Pope against the decision as a gross violation of canon law, and another to the government, as an abuse of authority and an invasion of his civil-ecclesiastical rights. These appeals, firm in their language and unanswerable in their facts and arguments, were not published with any hope of answer or justice, but for the purpose of exposing clearly the outrageous violation by his adversary of the ancient liberties of the Gallican church, and the arbitrary and despotic character of the whole proceeding. He did not imagine that the

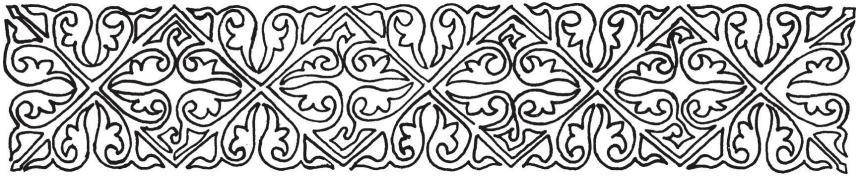
Pope would ever be permitted to hear of his wrongs, or if he were, that he would listen to them at the expense of his own friends and of the principles upon which the power of the Papacy is built. Nor was it to be expected that the State would embroil itself with an individual conflict with Catholicism upon a question of canon law. Thus M. l'Abbé Guettée, innocent of the smallest offence against good morals, and with a character free from all taint, without any ecclesiastical censure resting upon him or any proceedings directed against him, was deprived of the exercise of his ministry with the evident purpose of driving him from Paris, where his enlightened views caused too much inconvenience to the ultramontane party.

It is unnecessary to say that the scheme failed, or to follow the controversy that ensued upon this open rupture. It had the natural result of disclosing more clearly than ever to M. Guettée the principles of the Papal institution and the despotic usurpation of the Papacy. The energy and industry with which he answered the attacks upon him developed his views, defined his objections, and thoroughly awakened the latent protest of his enlightened conscience against the pretensions of Rome. He became finally the watchful and open antagonist of the Papacy, and shortly after found himself the editor of the Review called *l'Observateur Catholique*, which had, and still has, for its object the resistance of Papal usurpations and corruptions in the Church by the principles of primitive truth and a pure catholicity. He has published successively a *History of the Jesuits*, in three volumes; the *Memoirs et Journal de l'Abbé Le Dieu sur la Vie et les Ouvrages de Bossuet*, in four volumes; also a refutation of Renan's *Vie de Jesus*. His latest and most important work is the *Papauté Schismatique*, now presented in English. Six years ago he founded, in conjunction with the Rev. Archpriest Wassilieff, titular head of the Orthodox Church in France, and especially attached to the Russian Church in Paris, *l'Union Chrétienne*, a weekly publication in quarto form, having for its specific object the diffusion of information upon the principles of the primitive Church as those of a true catholicity, calling for unity, and a resistless influence to oppose the invasions of the Papal principle and the corruptions it has introduced into the primitive faith. It is natural that such a consecration of his

labor and such associations should have led M. Guettée into close and increasingly devoted relations with the Eastern Orthodox Church, and especially with the Orthodox Church of Russia. His views ceasing to be Roman and Papal only because more intensely Catholic, he sought a home in the East, where the Papal power could never seat itself, and especially in the Orthodox Russian Church, where its pretensions are held in abhorrence. All that is venerable, pure, and catholic in the faith and form of the Church of Christ, our author believes he has found in the Orthodox Church, and he has therefore attached himself warmly to it, making it the platform for his earnest and pure-minded labors for the restoration of visible unity. He is in turn held in high esteem by the authorities and learned men of the Russian Church, and has recently received from it the high and rare honor of a doctorate in theology. His labors for union are warmly appreciated and encouraged there as they are everywhere by all who understand them. M. Guettée is no enthusiast; he is fully aware of the difficulties and magnitude of the work to which his life is consecrated and looks for no marked progress or flattering results to show themselves in his lifetime, but is content to sow wide and deep the seeds of truth, leaving them to germinate and become fruitful in God's good time. He has a warm and intelligent appreciation of our American Christianity, and looks to its activity in the great endeavor as of the highest importance, believing that her catholic character and free and mobile structure peculiarly mark her as a powerful instrument to promote the interests of the Catholic faith. M. Guettée has in preparation a work of much interest and importance, designed to bring into a single view the harmonies and differences between Orthodox Christianity and heterodoxy. It forms a careful survey of the ground, and is likely to become a valuable help. This new production of M. Guettée will be translated without delay, and published simultaneously in French, Russian, and English.



The "Belgian Tiara"



AUTHOR'S INTRODUCTION

THE Pope is a king, and pretends to be sovereign pontiff of the Christian Church. We do not propose to occupy ourselves with his royalty. To what advantage? It will soon fall. Its ruin is decreed by Providence. Foreign bayonets will no more save it than the sophisms of its defenders. If, as is affirmed, these are necessary to uphold the sovereign pontificate, it is but another reason for desiring its fall—because this pontificate is an usurpation. This we proceed to demonstrate in the present work. To reach this end we shall have recourse neither to questionable arguments nor to declamation. Facts drawn from original sources are summoned as witnesses. We take the Roman episcopate at the origin of Christianity, follow it through centuries, and are able to prove incontestably that for eight centuries the spiritual Papacy, as we understand it in the present day, had no existence; that the bishop of Rome was for three centuries only a *bishop*, with the same rank as the others; that in the fourth century he received a primacy of honor without universal jurisdiction; that this honor has no other foundation than the decrees of the Church; that his *restricted* jurisdiction over certain neighboring churches is supported only upon a custom legalized by Councils.

As for the universal sovereignty, absolute, *of divine right*—in other words, the Papacy—facts and catholic testimony of the first eight centuries condemn instead of sustaining it.

History reveals to us the Papacy, after several fruitless attempts, taking its birth from circumstances and establishing itself in the ninth century, with its double political and ecclesiastical character. Its real founder was Adrian I; Nicholas I chiefly contributed to its development; Gregory VII raised it to its loftiest pitch.

Adrian I was in fact the first Pope. They who before this occupied the see of Rome were only bishops, successors not of St. Peter, as has been declared and repeated to satiety, but of Linus, who was already bishop of Rome when St. Peter arrived in that city, to seal there by his martyrdom the faith he had preached. At the outset, therefore, the defenders of the Papacy commit one of the grossest historical errors in tracing back the Papacy—that is, Papal sovereignty—to the origin of Christianity. This error has led them to a thousand others, impelled, as they have been, to seek proofs for the support of this false theory in the history of the Church and in the writings of the ancient fathers. They have thus wrested facts and distorted testimonies. They have even dared to attack Holy Scripture, and by delusive anti-Catholic interpretation, made it bear *false witness* in favor of their system. It is thus that the Church of Rome was the first to give example of those individual interpretations for which she so bitterly reproaches Protestantism. She was the first to abandon the *Catholic rule* of the interpretation of the sacred books; she has put aside the collective interpretation of which the fathers of the Church have been the faithful echoes, and upon her own authority she has presumed to discover in Scripture that which the Church Catholic has not found there. She has come thus to arrogate for her usurped sovereignty a *divine* foundation. She has drawn from this principle all its consequences: the Pope has become the vicar of Jesus Christ, the necessary center of the Church, the pivot of Christianity, the infallible organ of heaven. These Papal errors were so skillfully disseminated in the western countries that they were there gradually adopted. The protests which they drew forth were indeed continued, but partaking of the spirit of the age they were not sufficiently pointed; even protests that were raised against the abuses of the Papacy admitted as beyond question a divine basis for that institution.

At the present day, these errors have penetrated not only the clergy and religious men; the rationalists—anti-Christians themselves—admit the idea that the Pope is the sovereign chief of the Christian Church, and that his spiritual prerogatives are derived from Jesus Christ. Many Protestants themselves do not conceive of a *Catholic* Church without a Pope, and see this church only in the Roman Church.¹

We ourselves have been misled by the common error, taught as we had been to regard it as a revealed and incontestable verity.

In embarking upon the extensive research we were obliged to make for the preparation of the *History of the Church of France*, it did not enter our thoughts to examine certain questions, which only in an indirect way entered into our subject and upon which we had blindly accepted certain opinions. Hence some expressions too favorable to the Papacy, and some errors of detail, appear in our book. We seize the occasion now offered to give warning of them, in order that our readers may be on their guard against these errors which, however, will find their correction in the present work.

Rome has censured the *History of the Church of France* because it was not sufficiently favorable to her pretensions. We ourselves censure it because *too many* concessions are there made to Roman prejudices which had been imparted to us as truth, and which we had not been at the pains thoroughly to examine. Should Providence ever put it into our power to reprint the *History of the Church of France*, we shall deem it an obligation of conscience to make the correction. This would have been done at the demand of Rome, had Rome condescended to convince us of our error. We shall do it, however, at the requirement of our own conscience, now more enlightened.

No man is infallible; hence, inasmuch as a man dishonors himself by changing his opinions without good reason or pretending such change from motives of interest, in the same degree does he honor

1 The author thus touches two of the greatest advantages which modern writers, unfortunately, concede to the Papists: (1) That of identifying historical Christianity with the medieval Roman system, and (2) that of calling the Trentine Church the Catholic Church.

himself when acknowledging and retracting errors he discovers himself to have committed.

We are therefore disposed to great tolerance toward Roman Catholics who believe in the divine origin of the Papal prerogatives; for we know that this prejudice is communicated to all of them with the first elements of religious instruction, and that everything in the Roman Church tends to strengthen it in their souls. But the more deeply this delusion is rooted in the Roman Church, and generally in all the West, the more are we bound to combat it with vigor.

To this pursuit have we for several years perseveringly devoted ourselves, and, thanks to God, our labors have not been useless. We hope the new work we now send forth will also bear its fruits, and will come to the help of those religious men, daily increasing in number, who, in the presence of the abuses and excesses of every kind committed by the Papacy, can no longer be blinded into respecting it by old delusions.

Accustomed to see in it the divine center of the Church, they can no longer recognize such a center in this hotbed of innovations and of sacrilegious usurpations; they ask, therefore, where is the Church of Jesus Christ? We need only divest the Papacy of the glory it has usurped, that the Church Catholic² may at once appear in her majestic perpetuity, in her *universality*. The Papacy has narrowed it to the point of presuming to comprehend the whole Church in itself. Tear away these glittering pretensions and the Christian society will appear marching with unbroken progress through ages, preserving inviolate the deposit of revelation and protesting against every error, whether emanating from Rome or elsewhere; accepting as her rule only the *Catholic rule* founded upon the Word of God, of which the Councils and the Fathers are the organs.

In this holy society there are neither Greeks nor Barbarians, but *Christians* only, who can say with St. Pacian, “*Christian* is my name; *Catholic* my surname,” because they believe *without exception* in all fullness (*Kath ólon*) the doctrine taught by the Master and preserved

2 The “Church Catholic” is in fact the Orthodox Church.

intact by the Church in all ages and in all places. This great truth is concisely expressed by the well-known words of Vincent of Lerins:

“Quod ubique, quod semper, quod ab omnibus.”

The Pope would, in his own interest, limit the Church to such as acknowledge his sovereignty, that he might then absorb them and say, “*I am the Church.*” Let us break down the barriers he has raised, and we shall at once see the Church in all her beauty—expanding in freedom, unshackled by territorial boundaries, owning as its members all particular churches, bound together by the same faith, communing with one another through pastors alike apostolic, made one in Jesus Christ, the great Pontiff, the sole Head of the Church, and in the Holy Spirit its guide.

Who has broken this admirable unity of the first Christian ages? The Pope.

He has usurped the place of Jesus Christ, and has said to all churches, “It is in me and by me you shall be united; the ministry of your pastors shall proceed from me; from me are you to receive doctrine. I am supreme pastor. It is my right to govern all. I am supreme judge. I may judge all and be myself judged by no one whomsoever. I am the echo of heaven, the infallible voice of God.”³

Shall the harmony of the Church Catholic be destroyed because the Papacy has availed itself of outward circumstances to extend its usurped domination over a certain number of individual churches? Assuredly not. Far from excluding from this concord churches which have resisted her usurpations, it is the Papacy itself that is to be thus excluded. Not only has she broken with churches truly Catholic, but she has violated the traditions of her own Church. She has divided them into two distinct parts, like the Roman episcopate itself. The Roman traditions of the first eight centuries are not the same as those of succeeding ages. The Papacy has, therefore, lost its true perpetuity in the very points wherein it has innovated. Thus a member of the Roman Church who returns to the primitive

3 To similar words, almost the same as those summed up by the author, the present pontiff, Pius IX, lately presumed to add the awful expression, “I am the way, the Truth, and the Life.” – EDITOR.

doctrine of that Church, and who rejects the innovations of the Papacy, reenters at once into the Catholic concord, belongs to the true Church of Jesus Christ, to that Church which has maintained itself in its double character of perpetuity, of universality. Far from us be those deplorable accusations of schism hurled at venerable churches, which have preserved the revealed doctrine in its primitive purity, which have preserved the apostolic ministry! The Papacy calls them schismatical because they have refused to acknowledge its usurpations. It is high time such noisy misapprehensions should cease.

We proceed, then, to demonstrate that it is the Papacy itself which is guilty of schism; that after having provoked division, it has perpetuated and consolidated it by its innovations; in a word, that it has caused its divisions to pass into a state of *schism*.

This proved, we shall be at liberty to conclude that those who are considered by the Papacy as schismatics because of their opposition to her autocracy are in reality the true Catholics, and that it has, in seeking to separate others from it, become itself separated from the Church.

There are those in the West who would present the Papacy as the legitimate development of the Christian idea, as Christianity arrived at its completion. The truth is, that it is the negation of the evangelical idea, of the Christian idea. Can, then, the negation of an idea be considered as its development? There will be some astonishment perhaps in seeing us enter upon such a subject with this degree of candor. We answer that at the epoch in which we live, there is need to speak frankly without mental reserve. We do not understand circumlocution with respect to error. Indulgent, charitable toward men who are deceived, we believe that we obey a true instinct of charity in waging open war with the errors that deceive men. "To speak truth," as wrote the Patriarch Photius to Pope Nicholas, "is the greatest act of charity."

L'Abbe Guettée



Saint Photios the Great (+893)



*“For there must be also heresies among you,
that they which are approved may be made manifest among you.”*
St. Paul, First Epistle to the Corinthians 11:19



THE PAPACY



I.

THE Christian Church is fundamentally divided. Were it desirable to expose the internal feuds which agitate all Christian societies, and the contradictory doctrines of the sects which have revolted against the Mother Church, they would form a sorrowful picture.

Yet conflicts and heresies have their purpose. Indeed, as to doctrines which do not belong to *the deposit* of revelation, and which have not been defined, controversy is permitted and the liberty of the human mind is to be respected. As for heresy, St. Paul tells us that it is *necessary*, in order that the faith of *believers* may be well-rounded and enlightened.

But above all divisions, there is one more serious, and which before all must attract attention because of its importance and of the facts which have provoked it; it is that which exists between the Oriental Catholic Church and the Roman Catholic Church.

Every Christian heart must be saddened in view of this separation, which has subsisted for so many centuries between churches which have alike an apostolic origin; which have, save one word, the same creed; which have the same sacraments, the same priesthood, the same ethics, the same worship. In spite of these elements of union, division has been since the ninth century an

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