

# THEOLOGICAL QUARTERLY.

VOL. XIII.

APRIL, 1909.

No. 2.

## THE INFALLIBLE POPE.

"The historian is seen at his best  
when he does not appear."

The Romanist Klee in his *Dogmatics*, vol. 1, p. 210, called it a Protestant slander that Catholics thought the Pope infallible. (Hase I, p. 277.) The Scotch Catholic Father Keenan in his *Controversial Catechism* says of the Pope's infallibility: "This is a Protestant invention; it is no article of the Catholic faith." Since 1870 this damaging statement has been quietly dropped, and no hint given that the text differs from the author's own editions of 1846 and 1853. (Sidney, p. 86.)

In the "Form of Oath and Declaration," taken in 1793 by all Irish Catholics, occur the words: "I also declare that it is not an article of the Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible." And a Synod of Irish Bishops in 1810 declared this oath and declaration to be "a constituent part of the Roman Catholic religion." (Quirinus, p. 189.) Archbishop Murray, Bishop Doyle, and others in 1824 and 1825 before both houses of Parliament swore, "that it is not an article of the Catholic faith, neither are Catholics bound to believe, that popes are infallible." (B. W.-A., p. 270.)

On July 18, 1870, Pope Pius IX decreed: "We teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when he speaks 'ex cathedra,' that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doc-

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THE PROOF TEXTS OF THE CATECHISM WITH  
A PRACTICAL COMMENTARY.

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THE SECOND ARTICLE.

(Continued.)

John 1, 14: *The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only-Begotten of the Father,) full of grace and truth.*

*The Word was made flesh* (incarnation; two natures, one person),

*and dwelt among us* (during the state of humiliation);  
*and we beheld His glory* (rays of glory in the state of humiliation),

*the glory as of the Only-Begotten of the Father* (eternal generation; equality with God),

*full of grace and truth* (purpose of incarnation).

*Καὶ ὁ λόγος σὰρξ ἐγένετο.* "And the Logos, the Word, became flesh." Who is this Word? "The Word was God," v. 1, Jesus Christ, v. 17. So the sentence is equivalent to: The Son

of God became flesh. *Flesh*, *σάρξ*, by synecdoche—pars pro toto—means *man*, the *human nature*. Hence, *ὁ λόγος σὰρξ ἐγένετο* says: The Son of God became *man*, assumed the *human nature*. Text and context loudly proclaim this mystery, and the parallel passages substantiate this sublime fact beyond a doubt. In 1 John 4, 2; 1 Tim. 3, 16; Hebr. 2, 15 we read: the Son of God *ἐν σαρκὶ ἐληλυθότα*, *is come into the flesh*; *ἐφανερώθη ἐν σαρκί*, *was manifested in flesh*; *σαρκὸς καὶ αἵματος . . . μετέσχεν*, *of flesh and blood He took part*. Four simple words: “The Word became flesh”—and yet they declare the mystery of mysteries, the cardinal fact of Christianity, the incarnation of the eternal Logos. What a contrast: *God* and *man*! The Logos assumed the impersonal human nature into His already existing divine person. This is called the *personal union*. The Son of God became a true and perfect man, uniting our human nature with His divine nature. So in Him there are two natures; but still there is but one Person—one Person who is God as well as man. This union of the two natures in Christ is one of the greatest mysteries of the Christian religion. St. Paul exclaims: “Without controversy great is the mystery of godliness: God was manifest in the flesh,” 1 Tim. 3, 16.

This God-man, says St. John, “*dwelt*,” tabernacled, tented, “*among us*.” The Son of God became a man, like as we are, sin excepted. He dwelt among us, He was in our midst, we ate with Him, we conversed with Him, we went in and out with Him. He was true man. He hungered, Matt. 4, 2; He experienced thirst, John 19, 28; weary of the day’s journey, He sat down on Jacob’s well, John 4, 6; on the storm-tossed ship He slept, Matt. 8, 24; He wept over the death of His friend Lazarus, John 12, 35. In brief: He “was made in the likeness of men, and was found in fashion as a man,” Phil. 2, 7. And yet this man was unlike other men in one respect. He was “holy, harmless, undefiled, separate from sinners, and higher than the heavens.” His opponents, the Jews, He met with the defiant challenge: “Which of you convinceth me of sin?” Christ was a man without sin. Outwardly, to all ap-

pearance, He was but a man; but He was a man withal that possessed divine majesty. During the time that He dwelt visibly among us, says St. John, "*we,*" *i. e.*, St. John and the other disciples of Christ, "*beheld,*" ἐθεασάμεθα, *we discerned,* we saw with wonder and amazement, "*His glory.*" Glory, δόξα, is the aggregate of all divine attributes in which God manifests Himself, such as holiness, love, truth, omniscience, omnipresence, omnipotence. This glory they beheld in Christ. It was *His* glory, not one delegated to Him by the Father. In the state of humiliation Christ was very God. Of this glory, which was His own and communicated by the divine nature to the human, Christ did not make use at all times, but only when it pleased Him. In His words, in His miracles, at the Transfiguration, and in His Passion, rays of this divine glory flashed out from time to time. He *saw* the faith of the paralytic; He *saw* the evil thoughts of the Pharisees; He *saw* Nathanael under the fig tree; "He knew what was in man." At the marriage festival at Cana of Galilee He performed the miracle of changing the water into wine, and, we read, He "*manifested forth His glory;*" He raised the widow's son, and they beheld His glory; He stilled the angry tempest on the Galilean sea, and they beheld His glory; Lazarus was called forth out of the grave by Christ's omnipotent voice, and they beheld His glory; with the words, "It is I," He felled His captors, and manifested forth His glory. With wonder and amazement Christ's disciples saw again and again: This man Jesus is omnipresent, omnipotent, omniscient! This man is God!

Of this glory St. John says it was "*the glory as of the Only-Begotten of the Father.*" The only-begotten Son He was, and therefore of the same essence with the Father, very God of very God, and as such He needs must possess glory, full, unlimited, divine glory. The essence of God and the glory of God are inseparably united with each other. — Kenoticism is rationalism pure and simple. According to this heresy, Christ, when assuming human nature, abandoned certain 'divine at-

tributes, such as omnipresence, omniscience, and omnipotence. He did not only not use them, say the Kenotists, but He did not even possess them. Hofmann, for example, goes so far as to say in one place: "He ceased to be God in order to become man." Thus this mystery concerning the God-man, which the Bible teaches so plainly, but which we cannot fathom, is flatly denied. Deny the omniscience of Christ, or His omnipotence, or His omnipresence, and you deny His divinity. In our text, St. John plainly teaches, though Christ became *man*, He still remained what He was before — *God*.

RESUME. — Christ is the God-man. God He is from all eternity; man He became in time. There are two natures in Him, personally united so as to constitute one person. From this personal union follows the communication of the natures and from this again the communication of attributes. Subsequent passages may lead us to enter upon the latter topics more fully.

Springfield, Ill.

LOUIS WESSEL.

(To be continued.)