

1302 UNAM SANCTAM DETAILED

(The actual Papal Bull from the Vatican Website Archive follows)

This same pope issued another bull, “*Ausculda Fili*”, in which he declared that both spiritual¹ and temporal² power were under the pope's jurisdiction, and that kings were subordinate to the power of the Roman pontiff which is a continuation of the 1213 Secret Treaty of Verona and Jesuit Oath. INRI which is “IUSTUM NECAR REGES IMPIUS” that is engraved on their crosses with the dead paleface man nailed to and worn around the necks of Christians as adornments; means to exterminate or annihilate impious or heretical³ Kings, Governments, or Rulers. This diabolical and arbitrary declaration treated all other esoteric and esoteric spirituality of the rest of humanity of earth as unworthy of regard or notice resulting in continued terror, torture, and bloodshed to the present day.

One God, One Faith, One Spiritual Authority
Pope Boniface VIII – 1302

Bull of Pope Boniface VIII promulgated November 18, 1302



Urged by faith, we are obliged to believe and to maintain that **the Church is one, holy, catholic, and also apostolic**⁴. We believe in her firmly and we confess with simplicity **that outside of her there is neither salvation nor the remission of sins**, as the Spouse in the Canticles [Sgs 6:8] proclaims: ‘*One is my dove, my perfect one. She is the only one, the chosen of her who bore her,*’ and she represents one sole mystical body whose Head is Christ and the head of Christ is God [1 Cor 11:3]. In her then is one Lord, one faith, one baptism [Eph 4:5]. There had been at the time of the deluge only one ark of Noah, prefiguring the one Church, which ark, having been finished to a single cubit, had only one pilot and guide,

i.e., Noah, and we read that, outside of this ark, all that subsisted on the earth was destroyed.

We venerate this Church as one, the Lord having said by the mouth of the prophet: ‘*Deliver, O God, my soul from the sword and my only one from the hand of the dog.*’ [Ps 21:20] He has prayed for his soul, that is for himself, heart and body; and this body, that is to say, the Church, He has called one because of the unity of the Spouse, of the faith, of the sacraments, and of the charity of the Church. This is the tunic of the Lord, the seamless tunic, which was not rent but which was cast by lot [Jn 19:23- 24]. Therefore, of the one and only Church there is one body and one head, not two heads like a monster; that is, Christ and the Vicar of Christ, Peter and the successor of Peter, since the Lord speaking to Peter Himself said: ‘*Feed my sheep*’ [Jn 21:17],

1 **spiritual** (adj.) c. 1300, "of or concerning the spirit" (especially in religious aspects), from Old French spirietuel, esperietuel (12c.) or directly from a Medieval Latin ecclesiastical use of Latin spiritualis "of or pertaining to breath, breathing, wind, or air; pertaining to spirit," from spiritus "of breathing, of the spirit" (see spirit (n.)). Meaning "of or concerning the church" is attested from mid-14c. Related: Spiritually. An Old English word for "spiritual" was godcundlic.

2 **temporal** (adj.) late 14c., "worldly, secular;" also "terrestrial, earthly; temporary, lasting only for a time," from Old French temporal "earthly," and directly from Latin temporalis "of time, denoting time; but for a time, temporary," from tempus (genitive temporis) "time, season, moment, proper time or season," from Proto-Italic *tempos- "stretch, measure," which according to de Vaan is from PIE *temp- "stretched," from root *ten- "to stretch," the notion being "stretch of time." Related: Temporally.

3 [**Heretic** (n.): "one who holds a doctrine at variance with established or dominant standards," mid-14c., from Old French eretique (14c., Modern French hérétique), from Church Latin haereticus "of or belonging to a heresy," as a noun, "a heretic," from Greek hairetikos "able to choose" (in the New Testament, "heretical"), verbal adjective of hairein "to take" (see heresy).]

4 **apostle** (n.) Old English apostol "messenger," The current form of the word, predominant since 16c., is influenced by Old French apostle (12c., Modern French apôtre), from the same Late Latin source. Meaning "missionary who brings Christianity to a new region or people" is from early 15c. Figurative sense of "chief advocate of a new principle or system" is from 1810. The New Testament book title Apostles (c. 1400) is short for "The Acts and Epistles of the Apostles." apostolic (adj.) "pertaining to, related to, or descended from the apostles," early 15c., from French apostolique or directly from Church Latin apostolicus, from Greek apostolikos, from apostolos (see apostle). Apostolical also is early 15c.

meaning, my sheep in general, not these, nor those in particular, whence we understand that He entrusted all to him [Peter]. Therefore, if the Greeks or others should say that they are not confided to Peter and to his successors, they must confess not being the sheep of Christ, since Our Lord says in John *'there is one sheepfold and one shepherd.'* **We are informed by the texts of the gospels that in this Church and in its power are two swords; namely, the spiritual and the temporal.** For when the Apostles say: *'Behold, here are two swords'* [Lk 22:38] that is to say, in the Church, since the Apostles were speaking, the Lord did not reply that there were too many, but sufficient. **Certainly the one who denies that the temporal sword is in the power of Peter has not listened well to the word of the Lord commanding: 'Put up thy sword into thy scabbard' [Mt 26:52]. Both, therefore, are in the power of the Church, that is to say, the spiritual and the material sword, but the former is to be administered for the Church but the latter by the Church; the former in the hands of the priest; the latter by the hands of kings and soldiers, but at the will and sufferance [punishment; affliction] of the priest.**

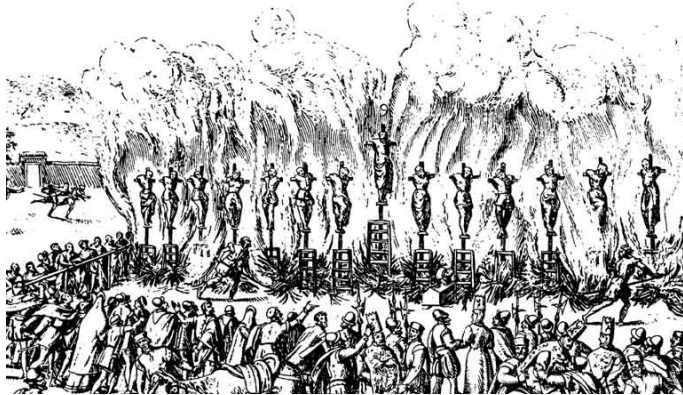


However, one sword ought to be subordinated to the other and temporal authority, subjected to spiritual power. For since the Apostle said: *'There is no power except from God and the things that are, are ordained of God'* [Rom 13:1-2], but they would not be ordained if one sword were not subordinated to the other and if

the inferior one, as it were, were not led upwards by the other.



For, according to the Blessed Dionysius, it is a law of the divinity that the lowest things reach the highest place by intermediaries. Then, according to the order of the universe, all things are not led back to order equally and immediately, but the lowest by the intermediary, and the inferior by the superior. Hence we must recognize the more clearly that spiritual power surpasses in dignity and in nobility any temporal power whatever, as spiritual things surpass the temporal. This we see very clearly also by the payment, benediction, and consecration of the



tithes, but the acceptance of power itself and by the government even of things. For with truth as our witness, it belongs to spiritual power to establish the terrestrial power and to pass judgement if it has not been good. Thus is accomplished the prophecy of Jeremias concerning the Church and the ecclesiastical power: *'Behold to-day I have placed you over nations, and over kingdoms'* and the rest.

Therefore, if the terrestrial power err, it will be judged by the spiritual power; but if a minor spiritual power err, it will be judged by a superior spiritual power; but if the

highest power of all err, it can be judged only by God, and not by man, according to the testimony of the Apostle: *'The spiritual man judgeth of all things and he himself is judged by no man'* [1 Cor 2:15]. This authority, however, (though it has been given to man and is exercised by man), is not human but rather divine, granted to Peter by a divine word and reaffirmed to him (Peter) and his successors by the One Whom Peter confessed, the Lord saying to Peter himself, *'Whatsoever you shall bind on earth, shall be bound also in Heaven'* etc., [Mt 16:19]. Therefore whoever resists this power thus ordained by God, resists the ordinance of God [Rom 13:2], unless he invent like Manicheus two beginnings, which is false and judged by us



heretical, since according to the testimony of Moses, it is not in the beginnings but in the beginning that God created heaven and earth [Gen 1:1]. Furthermore, **we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.**

Select Pope



Search



SEARCH TIPS

SITEMAP

PAPAL ENCYCLICALS ONLINE

Your guide to online Papal and other official documents of the Catholic Church.



[Home](#)

[About this site](#)

[Church Councils](#)

[Document Directory](#)

[Pope Directory](#)

[Contact Us](#)

UNAM SANCTAM

ONE GOD, ONE FAITH, ONE SPIRITUAL AUTHORITY

Pope Boniface VIII - 1302

Bull of Pope Boniface VIII promulgated November 18, 1302

Urged by faith, we are obliged to believe and to maintain that the Church is one, holy, catholic, and also apostolic. We believe in her firmly and we confess with simplicity that outside of her there is neither salvation nor the remission of sins, as the Spouse in the Canticles [Sgs 6:8] proclaims: *'One is my dove, my perfect one. She is the only one, the chosen of her who bore her,'* and she represents one sole mystical body whose Head is Christ and the head of Christ is God [1 Cor 11:3]. In her then is one Lord, one faith, one baptism [Eph 4:5]. There had been at the time of the deluge only one ark of Noah, prefiguring the one Church, which ark, having been finished to a single cubit, had only one pilot and guide, i.e., Noah, and we read that, outside of this ark, all that subsisted on the earth was destroyed.

We venerate this Church as one, the Lord having said by the mouth of the prophet: *'Deliver, O God, my soul from the sword and my only one from the hand of the dog.'* [Ps 21:20] He has prayed for his soul, that is for himself, heart and body; and this body, that is to say, the Church, He has called one because of the unity of the Spouse, of the faith, of the sacraments, and of the charity of the Church. This is the tunic of the Lord, the seamless tunic, which was not rent but which was cast by lot [Jn 19:23-24]. Therefore, of the one and only Church there is one body and one head, not two heads like a monster; that is, Christ and the Vicar of Christ, Peter and the successor of Peter, since the Lord speaking to Peter Himself said: *'Feed my sheep'* [Jn 21:17], meaning, my sheep in general, not these, nor those in particular, whence we understand that He entrusted all to him [Peter]. Therefore, if the Greeks or others should say that they are not confided to Peter and to his successors, they must confess not being the sheep of Christ, since Our Lord says in John *'there is one sheepfold and one shepherd.'* We are informed by the texts of the gospels that in this Church and in its power are two swords; namely, the spiritual and the temporal. For when the Apostles say: *'Behold, here are two swords'* [Lk 22:38] that is to say, in the Church, since the Apostles were speaking, the Lord did not reply that there were too many, but sufficient. Certainly the one who denies that the temporal sword is in the power of Peter has not listened well to the word of the Lord commanding: *'Put up thy sword into thy scabbard'* [Mt 26:52]. Both, therefore, are in the power of the Church, that is to say, the spiritual and the material sword, but the former is to be administered for the Church but the latter by the Church; the former in the hands of the priest; the latter by the hands of kings and soldiers, but at the will and sufferance of the priest.

However, one sword ought to be subordinated to the other and temporal authority, subjected to spiritual power. For since the Apostle said: *'There is no power except from God and the things that are, are ordained of God'* [Rom 13:1-2], but they would not be ordained if one sword were not subordinated to the other and if the inferior one, as it were, were not led upwards by the other.

For, according to the Blessed Dionysius, it is a law of the divinity that the lowest things reach the highest place by intermediaries. Then, according to the order of the universe, all things are not led back to order equally and immediately, but the lowest by the intermediary, and the inferior by the superior. Hence we must recognize the more clearly that spiritual power surpasses in dignity and in nobility any temporal power whatever, as spiritual things surpass the temporal. This we see very clearly also by the payment, benediction, and consecration of the tithes, but the acceptance of power itself and by the government even of things. For with truth as our witness, it belongs to spiritual power to establish the terrestrial power and to pass judgement if it has not been good. Thus is accomplished the prophecy of Jeremias concerning the Church and the ecclesiastical power: *'Behold to-day I have placed you over nations, and over kingdoms'* and the rest. Therefore, if the terrestrial power err, it will be judged by the spiritual power; but if a minor spiritual power err, it will be judged by a superior spiritual power; but if the highest power of all err, it can be judged only by God, and not by man, according to the testimony of the Apostle: *'The spiritual man judgeth of all things and he himself is judged by no man'* [1 Cor 2:15]. This authority, however, (though it has been given to man and is exercised by man), is not human but rather divine, granted to Peter by a divine word and reaffirmed to him (Peter) and his successors by the One Whom Peter confessed, the Lord saying to Peter himself, *'Whatever you shall bind on earth, shall be bound also in Heaven'* etc., [Mt 16:19]. Therefore whoever resists this power thus ordained by God, resists the ordinance of God [Rom 13:2], unless he invent like Manicheus two beginnings, which is false and judged by us heretical, since according to the testimony of Moses, it is not in the beginnings but in the beginning that God created heaven and earth [Gen 1:1]. Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.