

# Assertiones centum ad mentem doctoris subtilis ac mariani loannis Duns Scotis (*One Hundred Assertions According to the Mind of the Subtle and Marian Doctor John Duns Scotus*)

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## ASSERTIO LXXXII

### Latin

**Est de fide, Innocentium XIII esse verum Summum Pontificem. Ita Catholici.**

Probat. I. Ex Bulla<sup>[^1]</sup> Martini V decernentis, ut haeretici revertentes interrogentur, *utrum credant, quod Papa canonice electus, qui pro tempore fuerit, eius nomine proprio expresso, sit successor Beati Petri, habens supremam auctoritatem in Ecclesia Dei?* Ratio est: quia de fide est, hanc numero Ecclesiam Romanam esse veram Ecclesiam, ergo etiam de fide erit, hunc numero Romanum Papam esse verum summum Pontificem.

II. Quia haec proposito: *Innocentius Decimus Tertius est verus summus Pontifex*, continetur immediate in hac propositione revelata: *Omnis Pontifex a tota Ecclesia pacifice receptus est verus Papa.*

III. Definitiones Innocentii XIII ex cathedra loquentis sunt de fide; atqui non

### English

**It is a matter of faith that Innocent XIII is the true Supreme Pontiff. Thus hold all Catholics.**

This is proven: I. From the Bull<sup>[^1]</sup> of Martin V decreeing that heretics returning to the Church should be asked, “*whether they believe that the canonically elected Pope, whoever he may be at that time, with his proper name explicitly expressed, is the successor of Blessed Peter, having supreme authority in the Church of God?*” The reason is: because it is a matter of faith that this particular Roman Church is the true Church, therefore it will also be a matter of faith that this particular Roman Pope is the true Supreme Pontiff.

II. Because this proposition: “*Innocent the Thirteenth is the true Supreme Pontiff,*” is contained immediately in this revealed proposition: “*Every Pontiff peacefully received by the entire Church is the true Pope.*”

III. The definitions of Innocent XIII speaking ex cathedra are matters of faith; but they would not be

essent de fide, nisi esset de fide Innocentium XIII esse verum Papam: ergo.

Obiicitur I. Non est revelatum Innocentium XIII esse valide baptizatum, canonice electum, etc. Respondeo, distingo, non est revelatum explicite, Conc.; implicite per pacificam Ecclesiae universalis receptionem, Neg.

II. Non est de fide in hac numero consecrata hostia esse Corpus Christi: ergo. Respond. Neg. consequentiam; disparitas est: quia non est certum, an haec hostia sit valide consecrata, secus est de acceptatione Papae.

[^1]: Inter cunctas, artic. 21: Denz. n. 568.

matters of faith unless it were a matter of faith that Innocent XIII is the true Pope: therefore.

Objection I. It is not revealed that Innocent XIII is validly baptized, canonically elected, etc. I respond by making a distinction: it is not explicitly revealed, I concede; it is not implicitly revealed through the peaceful reception by the universal Church, I deny.

II. It is not a matter of faith that in this particular consecrated host is the Body of Christ: therefore. I respond by denying the consequence; the disparity is: because it is not certain whether this host is validly consecrated, but it is otherwise regarding the acceptance of the Pope.

[^1]: Inter cunctas, article 21: Denzinger no. 568.