

Summa Conciliorum Omnium quae a sancto Petro usque ad Gregorium XV. Papam celebrata sunt, juxta Chronologiam Annalium Illustrissimi Cardinalis Baronii praecipue, et aliorum illustrium virorum ecclesiastica historicaque monumenta. Adjunctis in loca praecipua et difficillima quamplurimis Annotationibus. (*Summary of All Councils from Saint Peter to Pope Gregory XV, According to the Chronology of Cardinal Baronius and Other Ecclesiastical Historians, with Many Annotations on Difficult and Important Places*)

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- Last Edit: March 25, 2025.
- Version: 1.0
- Selection pages: 82-84

Latin

ASSERTIO SECUNDA.

De fide est, dicere, hunc numero Papam, e.g. GREGORIUM XV. esse verum successorem Petri, et Christi Vicarium.

PROBATUR haec Assertio, primo, Quia fidei Catholicae Articulus est, Ecclesiam esse unam Catholicam, visibilem: ergo eiusdem fidei articulus esse debet, Caput esse unum, uniceriale, et visibile: at hoc non est nisi hic vel ille Pontifex: quandoquidem Pontifex, qui cogitatione ab hoc vel illo abiungitur, non extra in rerum natura, nec oculis cernitur, nec quidquam

English

SECOND ASSERTION.

It is a matter of faith to declare that this particular Pope, e.g., GREGORY XV, is the true successor of Peter and Vicar of Christ.

THIS IS PROVED, first, Because it is an Article of the Catholic Faith that the Church is one, Catholic, and visible: therefore, it must be an article of the same faith that the Head is one, universal, and visible; but this is none other than this or that Pontiff, since a Pontiff who is conceived of in abstraction from this or that individual does not exist in the nature of things, nor is seen with the

agit vel molitur in Ecclesia a Christo instituta. Ergo fide Catholica cogimur credere, hunc vel illum, qui Christo iubente multitudini praeficitur, verum et legitimum esse Pontificem.

Corroborat epist. ad Cyprianum de confessoribus ad unitatem regressis, ait: *Nos inquit, Cornelium Episcopum sanctissimum Catholicae Ecclesiae electum a Deo omnipotenti, et Christo Domino nostro scimus. Et post pauca: Nec enim ignoramus, unum Deum esse, et unum Christum esse Dominum quem confessi sumus: unum Spiritum sanctum: unum Episcopum in Catholica Ecclesia esse debere.*

SECUNDO, Fide Catholica, nedum humana, credimus veram et legitimam successionem Pontificum in Romana Ecclesia et Cathedra: at ea successio constat ex his vel illis, qui deleti sunt, Pontificibus, et qui Ecclesiam rexerunt: ergo hos singulos credere debemus fide, quae omnem repellit falsi suspicionem, veros ac legitimos fuisse Pontifices.

TERTIO, Oecumenicum Concilium, auctoritatem et Canones fidei ab iis traditos, divina infulaque fide amplectimur: ergo eadem fide auctoritatem huius illustre Romani Pontificis colere debemus, sine quo nec ullum Concilium potest esse legitimum: neque eius legibus ac sanctionibus alligatur Ecclesia, antequam a Romano Pontifice confirmetur. Convocat autem Concilium, et illud confirmat Silvester, Agapetus, Leo, Pius, Gregor, Innocentius, Clemens, Paulus: ergo hos et legitimos esse Pontifices, certa et Catholica fide credi debet.

QUARTO, Si e Cathedra respondens Romanus Pontifex decernat aliquid ad fidem Catholicam pertinens, illi Decreto cunctus Christianus populus fide Catholica assentiri cogitur: ergo illa ipsa fide necessarium est credere, in Pontifice, qui auctor fuit Decreti, legitimam fuisse potestatem decernendi. Qui vero discernit,

eyes, nor does he perform or undertake anything in the Church instituted by Christ. Therefore, by Catholic faith we are compelled to believe that this or that person, who by Christ's command is placed over the multitude, is the true and legitimate Pontiff.

This is corroborated in the epistle to Cyprian concerning the confessors who returned to unity, where it says: *We, they say, know Cornelius, the most holy Bishop of the Catholic Church, to have been elected by God Almighty and Christ our Lord. And shortly after: For we are not ignorant that there is one God, and one Christ the Lord whom we have confessed; one Holy Spirit; one Bishop who must be in the Catholic Church.*

SECONDLY, By Catholic Faith, not merely by human faith, we believe in the true and legitimate succession of Pontiffs in the Roman Church and Chair; but this succession consists of these specific Pontiffs who have passed away and who have governed the Church; therefore, we must believe by a faith that repels all suspicion of falsehood that each of these individuals was a true and legitimate Pontiff.

THIRD, We embrace with divine and inspired faith the Ecumenical Council, its authority, and the Canons of faith handed down by them; therefore, with the same faith we must honor the authority of this illustrious Roman Pontiff, without whom no Council can be legitimate, nor is the Church bound by its laws and decrees before they are confirmed by the Roman Pontiff. Moreover, it is Silvester, Agapetus, Leo, Pius, Gregory, Innocent, Clement, and Paul who convoke the Council and confirm it; therefore, it must be believed with certain and Catholic faith that these are legitimate Pontiffs.

FOURTH, If the Roman Pontiff, responding from the Chair [ex Cathedra], should decree something pertaining to the Catholic faith, the entire Christian people is compelled to assent to that Decree with Catholic faith; therefore, by that same faith, it is necessary to believe that the Pontiff who was the author of the Decree possessed the legitimate power to decree. And the one who discerns is Peter,

est Petrus, Stephanus, Pius, Paulus: ergo hos vera et legitima et pontificia auctoritate pollere, fide Catholica debet esse perceptum.

QUINTO, In cultu sanctorum universam Ecclesiam errare, nefarium est suspicari: ergo cum Romanus Pontifex toti fidelium coetui Sanctum quempiam colendum proponit et praecipit in ea re falli aut fallere ipse non potest. Sed cum quempiam in Sanctorum numerum refert, et a multitudine Christiana adorari imperat, id facit tanquam verus et legitimus Christi Vicarius, sicut de facto fecit sanctissimus Paulus Quintus in canonizatione sancti Caroli Borromaei Archiepiscopi Mediolanensis, cuius Canonizationi ego etiam inter tot millia interfui: ergo eum talem esse, Catholice affirmare debemus.

SEXTO, Qui in Britannia pro tuenda Gregorii XIII. Pontificia auctoritate mortem oppetierunt, Martyrum gloriam perinde sunt adepti, ac si pro fide Catholica sanguinem profudissent: neque sacri illi et fortissimi viri verebantur quo tempore Gregorii XIII. Pontificis auctoritate dimicabant, quin pro fidei causa decertarent.

SEPTIMO, Romanam Cathedram interpretem Religionis, magistram sacrorum ac morum esse incorruptam, fide Catholica reddimus: at nulla est Romana Cathedra, nisi quem hic vel ille Pontifex tenet, quem sibi delegit Ecclesia: non is qui numquam fuit vel futurus est in terris: ergo hunc vel illum verum et legitimum eiusdem Cathedrae Antistitem esse, fide quae errare non potest, credere debemus. Huic septimae rationi magnam auctoritatem tribuunt verba in fidei professione edita a Pio Quarto, *Sanctam Catholicam et Apostolicam Romanam Ecclesiam, omnium Ecclesiarum matrem et magistram agnosco*. At Romanae Ecclesiae moderator et Magister est Linus, Clemens, Paulus: hos ergo verae fidei et doctrinae Magistros Catholica fide debemus agnoscere.

OCTAVO, Christus Ecclesiasticam

Stephen, Pius, Paul; therefore, it must be understood with Catholic faith that these possess true, legitimate, and pontifical authority.

FIFTH, It is impious to suspect that the universal Church could err in the veneration of saints: therefore, when the Roman Pontiff proposes and commands that a certain Saint be venerated by the entire body of the faithful, he cannot be deceived or deceive in this matter. But when he enrolls someone in the number of Saints and commands that person to be venerated by the Christian multitude, he does this as the true and legitimate Vicar of Christ, just as the most holy Paul V did in fact in the canonization of Saint Charles Borromeo, Archbishop of Milan, at whose Canonization I myself was present among so many thousands: therefore, we must affirm as a Catholic truth that he is such [i.e., the true and legitimate Vicar of Christ].

SIXTH, Those who in Britain suffered death for defending the pontifical authority of Gregory XIII attained the glory of Martyrs in the same way as if they had shed their blood for the Catholic faith: nor did those holy and most courageous men fear, during the time when they were fighting for the authority of Pope Gregory XIII, that they were struggling for any cause other than that of the faith.

SEVENTH, By Catholic faith we affirm that the Roman Chair is the interpreter of Religion, the incorrupt teacher of sacred rites and morals; but there is no Roman Chair except that which this or that Pontiff holds, whom the Church has chosen for itself—not one who never existed or will exist on earth. Therefore, we must believe, with faith that cannot err, that this or that individual is the true and legitimate Prelate of the same Chair. Great authority is conferred upon this seventh argument by the words in the profession of faith promulgated by Pius IV: “I acknowledge the Holy Catholic and Apostolic Roman Church as the mother and teacher of all churches.” But the governor and Master of the Roman Church is Linus, Clement, Paul: therefore, by Catholic faith we must acknowledge these as Masters of true faith and doctrine.

EIGHTH, Christ instituted an Ecclesiastical

instituit Monarchiam, quae totam consequendi mundi artem esset aequatura. Ergo cum sine Monarcha Monarchia esse non possit, divinae fidei est credere numquam verum illi defuturum Monarcham: his autem alium fingi non potest, nisi Petri successor, qui legitimo assensu, aut Ecclesiae, aut eorum ad quos spectat, eligitur: ergo hunc scilicet electum Pontificem Romanum, verum et legitimum huius sacrae Monarchiae Caput et Rectorem esse credere cogimur.

NONO, Docet fides Catholica, Christianam Ecclesiam esse veram et legitimam Ecclesiam: ergo eadem docet, Romanum Pontificem hunc vel illum, esse verum et legitimum Christi Vicarium; propterea quod is universitatis Christianorum fons est et proseminator: quandoquidem ab eo creantur Episcopi, ab his Sacerdotes, Sacerdotibus reliqui Christiani; ut qui dubitat de veritate Pontificatus Petri, Clementis, Pauli, eundem de veritate Ecclesiae dubitari necesse sit.

DECIMO, Fidei Catholicae dogma est, Ecclesiasticam hierarchiam esse divinitus constitutam: sic enim in Concilio Tridentino sess. 23. can. 6. *Si quis dixerit, in Ecclesia Catholica non esse hierarchiam divina ordinatione institutam, quae constat ex Episcopis, Presbyteris, ac ministris, anathema sit.* Sed praecipua pars huius hierarchiae est Romanus Pontifex, Caput illius et Rector visibilis: ergo sicut hierarchiam divinam institutam credere esse veram; et eius caput esse verum. Caput autem hoc est hic vel ille Pontifex, quem Ecclesia digito notare possumus. Ergo.

UNDECIMO, Est idem fidei Christianae dogma, Episcopos assumptos a Romano Pontifice esse legitimos et veros Episcopos: ergo Pontificem, cuius auctoritate assumuntur, fide Catholica fatendum est esse legitimum et verum Pontificem. Antecedens huius Enthymematis, est Concilii Tridentini, sess. 23. can. 8. his verbis: *Si quis dixerit, Episcopos qui auctoritate Romani*

Monarchy, which was destined to equal the entire art of conquering the world. Therefore, since a Monarchy cannot exist without a Monarch, it is a matter of divine faith to believe that a true Monarch will never be lacking for it. In this case, another cannot be imagined except the successor of Peter, who is elected by the legitimate consent either of the Church or of those to whom this pertains. Therefore, we are compelled to believe that this elected Roman Pontiff is the true and legitimate Head and Ruler of this sacred Monarchy.

NINTH, The Catholic faith teaches that the Christian Church is the true and legitimate Church: therefore it also teaches that this or that Roman Pontiff is the true and legitimate Vicar of Christ; because he is the source and propagator of the Christian community: since from him Bishops are created, from these Priests, and from Priests the rest of Christians; so that whoever doubts the truth of the Pontificate of Peter, Clement, Paul, must necessarily doubt the truth of the Church itself.

TENTH, It is a dogma of the Catholic faith that the Ecclesiastical hierarchy is divinely constituted: for thus in the Council of Trent, Session 23, Canon 6: *If anyone says that in the Catholic Church there is not a hierarchy instituted by divine ordination, consisting of bishops, priests, and ministers, let him be anathema.* But the chief part of this hierarchy is the Roman Pontiff, its Head and visible Governor: therefore just as we believe the divinely instituted hierarchy to be true, so must we believe its head to be true. And this head is this or that Pontiff, whom we can point to with our finger. Therefore.

ELEVENTH, It is a dogma of the Christian faith that bishops appointed by the Roman Pontiff are legitimate and true bishops; therefore, by Catholic faith, one must confess that the Pontiff, by whose authority they are appointed, is a legitimate and true Pontiff. The antecedent of this enthymeme is from the Council of Trent, session 23, canon 8, in these words: *"If anyone says that bishops who are appointed by the authority of the Roman Pontiff are*

Pontificis assumuntur, non esse legitimos et veros Episcopos, sed figmentum humanum, anathema sit. Ergo Clementem, Pium, Gregorium, Paulum, quorum auctoritate eliguntur Episcopi, veritate fidei Catholicae cogente, dicendum est, esse legitimos et veros Pontifices.

DUODECIMO, Qui factarum sanctionum aut Innocentii III. aut Alexandri III. aut Gregorii IX. aut Bonifacii VIII. aut ceterorum Pontificum, quibus sanctionibus in Ecclesia iudicia exercentur, auctoritatem aut infringeret, aut inficiaretur, poena haereticorum mulctaretur: ergo fide Catholica, eorum a quibus profectae sunt, veram, et legitimam, et Pontificiam fuisse auctoritatem, credere necesse est.

DECIMOTERTIO, Qui Gregorium XV. cui Catholica paret Ecclesia, aut caput Ecclesiae, aut verum Petri successorem, aut Christi Vicarium pernegaret, non in humanam, sed in fidem orthodoxam, et cui non potest subesse falsum, peccaret, et tanquam verus haereticus flammis cremaretur: ergo ad fidem infusam divinitus pertinet, Gregorium XV. ab unoquoque Christiano verum, legitimumque Christi Vicarium praedicari.

Obiectiones contra praefatam Assertionem.

PRIMA, Quod salva fide Catholica quis de unoquoque privato Sacerdote ambigere potest, sit, nec ne, verus et legitimus Sacerdos: cur ergo sine crimine haeresis non erit pariter de hoc Romano Pontifice ambigere?

Respondeo: Quia cum Romani Pontificis potestate implicita sunt multa, quae Catholica fide tenenda sunt: utpote quod in eo potestas resideat convocandi et confirmandi Concilia, fide controversias dirimendi, viros pios et religiosos post obitum in Sanctorum numerum referendi, Episcopos creandi, Reges et Imperatores quando (oportet) Regno atque Imperio privandi, Ecclesiam universam regendi, atque ei salutare leges imponendi: quorum cum nihil cadat in privatum Sacerdotem, qui dubitat eum Sacerdotem esse, culpam

not legitimate and true bishops, but a human invention, let him be anathema.” Therefore, regarding Clement, Pius, Gregory, Paul, by whose authority bishops are chosen, the truth of the Catholic faith compels us to say that they are legitimate and true Pontiffs.

TWELFTH, Whoever would weaken or deny the authority of the decrees made by Innocent III, Alexander III, Gregory IX, Boniface VIII, or other Pontiffs—decrees by which judgments are carried out in the Church—would be punished with the penalty for heretics; therefore, by Catholic faith, it is necessary to believe that the authority from which these decrees proceeded was true, legitimate, and Pontifical.

THIRTEENTH, Whoever would deny that Gregory XV, whom the Catholic Church obeys, is either the head of the Church, or the true successor of Peter, or the Vicar of Christ, would sin not against human authority, but against orthodox faith—which cannot contain falsehood—and would be burned as a true heretic. Therefore, it pertains to divinely infused faith that Gregory XV be proclaimed by every Christian as the true and legitimate Vicar of Christ.

Objections Against the Aforementioned Assertion

FIRST, That while preserving the Catholic faith one can doubt about any individual priest, whether he is or is not a true and legitimate priest: why, therefore, would it not similarly be without the crime of heresy to doubt concerning this Roman Pontiff?

I respond: Because bound up with the power of the Roman Pontiff are many things which must be held by Catholic faith: namely, that in him resides the power of convening and confirming Councils, of resolving controversies of faith, of enrolling pious and religious men after death in the number of Saints, of creating Bishops, of depriving Kings and Emperors of their Kingdom and Empire when necessary, of governing the universal Church, and of imposing salutary laws upon it. Since none of these applies to an individual priest, one who

haeresos non contrahit.

SECUNDA, Fides Catholica nemini necessitatem imponit credendi, Romanum Pontificem baptizatum esse: at sine Baptismo non potest esse verus ac legitimus Christi Vicarius: non ergo cuiquam fides Catholica necessitatem imponit illum credendi esse verum Pontificem.

Respondeo, retorquendo Argumentum: quia enim fide Catholica fateri cogimur, esse verum et legitimum Christi Vicarium in Ecclesia Catholica, ob tam multas alias rationes: necessaria iam consecutio cogit, eum baptizatum esse, et pariter esse Orthodoxum, esse marem, atque id omne esse, sine quo potestas Pontificia consistere nequit. Est enim id proprii sententiae divinae non fallentis Ecclesiam, ut suus Vicarius, quem suo pascendo gregi vult esse praepositum, nulla re careat, quam potestas tanta tanquam gerit, et munus quod exequi debet, necessario exposcit. At exposcit ut sit vir incorruptae fidei, nec Baptismi nec rationis expers: virum igitur illum, et fidelem et baptizatum credi oportet necessario, necessitate inquam consequentiae, et divinae providentiae Ecclesiae suae consulentis.

TERTIA, Cum Romani Pontificis electionem nonnulla commaculent et vitient, in quibus praecipua Simoniae laves, ex Constitutione quae incipit, *Cum tam divino, quam humano iure*, orbi Christiano promulgata anno 1505. die 18. Ianuarii, ubi statuitur, Simoniacam Romani Pontificis electionem esse nullam, nec ullo unquam tempore posse convalescere: quam Constitutionem Pius IV. confirmavit alia sua, cuius initium est: *In eligendis Ecclesiarum Praelatis*: et in Concilio Lateranensi ultimo in sess. 5. fuit lecta Bulla innovationis et confirmationis contra Simoniacam pravitatem in electione Pontificis, per Simoniam facta, eo ipso nulla existat. Et antea Nicolaus II. Papa, habito Concilio Sacerdotali apud

doubts that he is a priest does not incur the fault of heresy.

SECOND, The Catholic Faith imposes on no one the necessity of believing that the Roman Pontiff has been baptized: yet without Baptism he cannot be the true and legitimate Vicar of Christ. Therefore, the Catholic Faith does not impose on anyone the necessity of believing that he is the true Pontiff.

I respond by turning the argument around: because we are compelled by the Catholic Faith to acknowledge that there is a true and legitimate Vicar of Christ in the Catholic Church, for so many other reasons, a necessary conclusion now compels us that he is baptized, and likewise that he is Orthodox, that he is male, and that he possesses everything without which Pontifical power cannot exist. For it is characteristic of the divine judgment, which does not deceive the Church, that His Vicar, whom He wishes to be placed in charge of feeding His flock, lacks nothing that such great power requires as it is exercised, and that the office which he must execute necessarily demands. But it demands that he be a man of uncorrupted faith, lacking neither Baptism nor reason: therefore, that man must necessarily be believed to be faithful and baptized—with a necessity, I say, of consequence and of divine providence that watches over His Church.

THIRD, Since certain things defile and vitiate the election of the Roman Pontiff, among which the sin of Simony is foremost, according to the Constitution which begins, *Cum tam divino, quam humano iure* [Both by divine and human law], promulgated to the Christian world in the year 1505, on January 18th, wherein it is established that a simoniacal election of a Roman Pontiff is null, and can never at any time become valid: this Constitution Pius IV confirmed by another of his own, which begins: *In eligendis Ecclesiarum Praelatis* [In the election of Prelates of Churches]: and in the last Lateran Council in session 5, a Bull was read renewing and confirming that an election of a Pontiff made through the corruption of Simony is by that very fact null and void. And before this,

Lateranum hanc Legem tulit: *Si quis pecunia, aut gratia humana, aut populari, militarive tumultu, sine concordia et canonica electione Cardinalium fuerit in Throno Petri collocatus, is non Apostolicus, sed apostaticus, id est, a Sanctione merito vocetur, liceatque Cardinalibus, Clericis, et laicis Deum colentibus, illum ut praedonem anathematizare, et quovis humano auxilio a Sede Apostolica propellere: atque quovis in loco, si in urbe non liceat, Catholicos huius rei causa congregare.* Ex quibus omnibus consequens est, ut quantum periculi inest Maximorum Pontificum electionibus, tantundem insit dubitationis in eorum qui eliguntur, potestate.

Respondeo, Deum, qui praecipua quadam providentia electioni sui Vicarii praestat, atque eligentium studia ac suffragia moderatur, aut non passurum, ut eiusmodi vitia in electionem incidant: aut si inciderint, ea statim detecturum, ne suis Ecclesiae legitimus sponsus, parens, rectorque desit. Sic ergo factum est satis Obiectionibus, quae contra propositam Assertionem fieri possunt.

Pope Nicholas II, having held a Priestly Council at the Lateran, established this Law: *If anyone should be placed on the Throne of Peter through money, human favor, popular or military tumult, without the harmonious and canonical election of the Cardinals, let him be called not Apostolic, but apostate, that is, deservedly called one who has departed from proper order, and let it be permitted for Cardinals, Clerics, and God-fearing laypeople to excommunicate him as a robber, and to drive him from the Apostolic See by any human assistance; and to gather Catholics for this purpose in any place, if it is not permitted in the city.* From all of which it follows that however much danger exists in the elections of Supreme Pontiffs, just as much doubt exists in the power of those who are elected.

I respond that God, who oversees the election of His Vicar with a special providence and who guides the efforts and votes of the electors, either will not permit such defects to occur in an election, or, if they should occur, He will immediately reveal them, lest the Church be deprived of her legitimate spouse, father, and ruler. Thus I have sufficiently addressed the objections that can be raised against the proposed assertion.