

Tractatus de Fide, Spe, et Charitate (*Treatise on Faith, Hope, and Charity*)

by Gaspare Hurtado Mondejarensi (Gaspar Hurtado of Mondéjar), 1632

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Disputatio XI, De Regulis Fidei, Difficultas XIII

Latin

DIFFICULTAS XIII.

Vtrum fit de Fide hunc numero Papam, v.g. Vrbanum Octauum, esse verum Papam?

NON Proceedit difficultas de summo Pontifice nondū omnino pacificē suscepto ab Ecclesia; quia adest occasio aliqua prudens suspicandi eius electionem non esse legitimam, quia tunc non est de Fide eum esse verum Papam, sed tantum procedit de summo Pontifice absque suspitione, & controuersia aliqua suscepto ab Ecclesia, vt nunc susceptus est Dominus noster Vrbanus VIII. an scilicet Fide diuina credendum sit eum esse verum Papam?

Turrecrem. lib. 4. sum. §. 2. cap. 9. Albert. de agnoscendis assertionibus, q. 5. Caiet. 2. 2. q. 1. art. 3. in respon: ad 4. Bañ. art. 10. in prioribus comment. dub. 2. ad 2. Can. lib. 6. de locis, cap. vlt. Vega in Trident. cap. 39. Corduba. lib. 1. quæst. 17. Castro lib. 1. contra hæreses, cap. 9 & alij vsque ad viginti septem Doctores docent non esse de Fide hunc numero hominem, seu Papam, v.g. Vrbanum Octauum

English

DIFFICULTY XIII.

Whether it is a matter of Faith that this particular Pope, for example Urban VIII, is the true Pope?

THE difficulty does not proceed concerning a Supreme Pontiff who has not yet been received peacefully by the Church in every respect; because there is present some prudent occasion for suspecting that his election is not legitimate, since in that case it is not a matter of Faith that he is the true Pope. But the difficulty proceeds only concerning a Supreme Pontiff who has been received by the Church without suspicion and without any controversy, as our Lord Urban VIII is now received—namely, whether it should be believed by divine Faith that he is the true Pope?

Turrecremata, book 4, Summa, §. 2, chapter 9; Albertus [Pighius] on *De agnoscendis assertionibus*, question 5; Cajetan 2. 2. question 1, article 3, in response to the 4th [objection]; Báñez, article 10, in his earlier commentary, doubt 2, to the 2nd [point]; Canon, book 6, *De locis*, final chapter; Vega on Trent, chapter 39; Córdoba, book 1, question 17; Castro, book 1, *Against Heresies*, chapter 9, and others up to twenty-seven Doctors teach that it is not

Latin

(quamuis absque controuerſia à tota Ecclesia ſuſceptum) eſſe verum Papam, quia Deus id non reuelauit, & quod Deus non reuelauit non ſit de Fide diuina. Quod confirmari poteſt, quia nullus poteſt eſſe verus Papa, qui non ſit baptizatus, ſed non cõſtat de Fide, quod hic homo, ſeu Papa ſit baptizatus, ergo non eſt de Fide, quod hic homo, ſeu Papa ſit verus Papa.

Quod ego anno Domini 1601. adducto in exemplum Clemente VIII. qui tunc erat Pontifex Maximus, palam, & in luce omnium defendi in Academia Complutenſi in Gymnaſio Theologorum in actu, qui dicitur *Magna*, qui vnus erat ex nouẽ, quos tunc, nunc enim octo tantũ Academia ad Laureã Doctoralẽ conferendã exigebat: verfabar ego tunc in Collegio Maiori, ibiq; *Primarius*, ſic dicitur, Artiũ Regẽs eram. Propositioni prædictæ, vt moris eſt, ſubſcripſerunt D. Gregorius de la Cámara Decanus Complutenſis, Cathedræ Sacræ Scripturæ Regens emeritus, & D. Aluarus de Villegas, Cathedræ Velpertinæ ſacræ Theologiæ Præfectus. Re tamen ad ipſum Clementem delata, Romam ab eo vocati fuimus (non carcerati, vt quidã falſo ſcribit) ad rationẽ dictæ propoſitionis reddendã; iamq; viæ accingebamur, cum obtentũ eſt à Pontifice, vt res in Hiſpania tranſigeretur, datis ad id iudiciis, à quibus re exacte diſcuſſa innoxij prorsus, & indemnes declarati doctrinaq; ipſa ſana planè iudicata. Pẽdẽte interim cauſa, cum peractis omnibus Theologiæ actibus vocandi iam eſſemus ad Laureã Doctoralẽ ordine à Doctoribus aſſinando iuxta cuiuſcuiuſq; merita, ingenium, & Doctrinã, vt moris eſt in Academia Complutenſi, triginta & quinq; Doctoribus mihi ſuffragãtibus, ex duobus & quadraginta, qui tunc ius habebant ſuffragij, primus ego inter omnes designatus fui. Victoria hæc ſummo ſemper in loco mihi reponenda, quippè ex decem viris, qui ardentiffimè de ordine, &

English

a matter of Faith that this particular man, or Pope—for example, Urban VIII (although received without controversy by the whole Church)—is the true Pope, because God has not revealed this, and what God has not revealed is not a matter of divine Faith. This can be confirmed by the fact that no one can be the true Pope who is not baptized, but it is not established as a matter of Faith that this man, or Pope, is baptized; therefore, it is not a matter of Faith that this man, or Pope, is the true Pope.

This I publicly defended in the year of Our Lord 1601, having cited as an example Pope Clement VIII, who was then the Supreme Pontiff, in full view and light of all, in the Academy of Alcalá in the School of Theologians in the academic exercise called the *Magna* — which was one of nine exercises that the Academy then required for conferring the doctoral degree (though now it requires only eight). I was then residing in the Greater College, and there I was the *Primarius* (as it is called) governing the Arts faculty. To the aforementioned proposition, as is customary, there subscribed Doctor Gregorius de la Cámara, Dean of Alcalá and Professor Emeritus of the Chair of Sacred Scripture, and Doctor Alvarus de Villegas, Prefect of the Evening Chair of Sacred Theology. However, when the matter was reported to Clement himself, we were summoned by him to Rome (not imprisoned, as someone falsely writes) to give an account of the said proposition. We were already preparing for the journey when permission was obtained from the Pontiff for the matter to be settled in Spain, with judges appointed for this purpose. After the case was thoroughly examined by them, we were declared entirely innocent and unharmed, and the doctrine itself was judged completely sound. Meanwhile, while the case was pending, after all the theological exercises had been completed and we were now to be called to the doctoral degree with the order to be assigned by the Doctors according to each one's merits, ability, and learning (as is customary in the Academy of Alcalá), I was designated first among all, with thirty-five Doctors voting in my favor out of forty-two who then had the right to vote. This victory must always be placed by

Latin

loco à Doctoribus præscribendo contendebamus: septem Collegæ fuerunt maiores: octo liberaliū Artiū Regētes: & quatuor deinceps Rectores Academiæ. Secundū locū obtinuit D.D. Ioannes de Pereda Primarius Scoti Cathedræ Regens, mox periculo ingeniorum facto, præ alijs Canonicus. Conchenſis dictus: poſtea Eccleſiæ Ouetenſis Epifcopus, & Archiepiſcopatus Toletani Gubernator, ſummus plane in ſacra Theologia vir. Tertius fuit Andreas Merino, Primarius Cathedræ ſancti Thomæ Regens. Quartus, Melchior Boliuar, Academiæ Complutenſis Rector, Veſperarius Sacræ Theologiæ Moderator, & Canonicus Toletanus. Reliqui fuerunt ex præſtantiffimis Academiæ Doctoribus, in quibus ſupra dictus Doctor Aluarus de Villegas, qui vti principalior Cathedræ Theologiæ Regens ſubſcripſit. Hic eſt ille, qui poſtea Canonicatum Toletanum præ Curieli, alyſque doctiſſimis viris, qui cum eo ad id contentione litteraria certarunt magna cum laude tulit, deincepsque Gubernator Archiepiſcopatus vice Sereniſſimi D.D. Ferdinandi Cardinalis Infantis inſtitutus, & ipſi Coadiutor datus; clarior tamen multo ob integritatem, qua dum ei præfuit, ſe geſcit, & altitudine m animi, qua ille ſe eo munere abdicauit, trefq; alios oblatos ſibi Archiepiſcopatus reculauit: cui præter alias virtutes ſingularis quædam caſtitas, imò & pudicitia fuit, adeo vt vel grauiffimè ægrotans, ne ſorores quidem germanas lecto aſſidere permiferit, vti ego ex earum vna accepi.

Soar. verò diſp. 10. ſect. 5. Petr. Hurt. diſput. 37. ſect. 2. & alij Recentiores in ſuis manuſcriptis docent, de Fide eſſe, hunc numero hominem, ſeu Papam, v.g. Vrbanum VIII. eſſe verum Papam, non abſque probabilitate, quia id immediatè, & in ſe ipſo reuelatum eſt à Deo, non reuelatione expreſſa, ſed confuſa ſub hac vniuerſali propoſitione: *Petrus & alij, qui*

English

me in the highest position, eſpecially conſidering that out of ten men who were competing moſt ardently for the order and place to be preſcribed by the Doctors, ſeven were my ſenior colleagues: eight were Regents of the Liberal Arts, and four were ſubſequentially Rectors of the Academy. The ſecond place was obtained by Doctor Johannes de Pereda, *Primarius* Regent of the Scotiſt Chair, ſoon after the examination of abilities was conducted, called Canon of Conca above others, later Biſhop of the Church of Oviedo and Governor of the Archbiſhopric of Toledo — truly an outstanding man in ſacred theology. The third was Andreas Merino, *Primarius* Regent of the Chair of Saint Thomas. The fourth was Melchior Bolivar, Rector of the Academy of Alcalá, Director of Evening Sacred Theology, and Canon of Toledo. The reſt were from among the moſt diſtinguiſhed Doctors of the Academy, among whom was the aforementioned Doctor Alvarus de Villegas, who, as the principal Regent of the Chair of Theology, ſubſcribed. This is the ſame man who later obtained a Canonry of Toledo ahead of Curiel and other moſt learned men who competed with him for it in literary conteſt with great praiſe, and was ſubſequentially appointed Governor of the Archbiſhopric in place of His Moſt Serene Highneſſ Lord Ferdinand Cardinal Infante and given as Coadjutor to him. However, he became much more renowned for the integrity with which he conducted himſelf while he preſided over it, and for the nobility of ſoul with which he reſigned from that office and reſuſed three other archbiſhoprics offered to him. In addition to his other virtues, he poſſeſſed a ſingular chaſtity, indeed purity, to ſuch a degree that even when gravely ill, he did not permit even his own ſiſters to ſit by his bedſide, as I learned from one of them.

Suarez, however, in diſputation 10, ſection 5, and Petrus Hurtado [de Mendoza] in diſputation 37, ſection 2, along with other more recent authors in their manuſcripts, teach that it is a matter of faith that this particular man, or Pope—for example, Urban VIII—is the true Pope. This poſition is not without probability, becauſe this truth is immediately and in itſelf revealed by God, not by

Latin

post ipsum fuerint in Ecclesia Christiana legitime electi, sunt Papæ, seu summi Pontifices, quilibet suo tempore: ergo de Fide est, quod quicumque in particulari, qui fuerit legitime electus ad dignitatem Petri, est verus Papa. Consequentia patet, quia ad Fidem diuinam sufficit pro obiecto formali; seu motiuo reuelatio confusa, vt dicimus disp. 2. difficul't. 4. sed hic numero homo, seu Papa, v. g. Vrbanus VIII. qui nunc præest Ecclesiæ fuit legitime electus, ergo de Fide est hunc numero, seu in particulari hominem, & Papam, v.g. Vrbanum VIII. esse verum Papam: Hæc etiam consequentia patet, quia vt sit de Fide non est necessarium, quod Fide constet, hunc numero hominem, v. g. Vrbanum VIII. fuisse legitime electum, sed sufficit, quod id aliàs Fide humana prudenter constet, vt vere constat, imò prudentissima: de Fide enim est, hunc numero infantem, v. g. Petrum peccatum originale contraxisse, quia id est confusè reuelatum sub hac vniuersali omnem descendentem ex Adam contrahere peccatum originale, dum non gaudeat priuilegio diuino exemptionis, & prudentissimè, & certò moraliter constat hunc infantem, v. g. Petrum descendere ex Adam, & non gaudere priuilegio exemptionis; sicut vt aliquid sit de Fide non est necessarium, quod sit de Fide, quod Deus illud reuelauerit, sed sufficit quòd Fide humana constet Deum illud reuelasse, vt dicimus disput. 3. difficult. 3. & 4. Ex quo cõstat ad rationem aduersariorum: & etiam ad confirmationem, quia non est necessarium, ad id quod sit de Fide, hunc numero hominem, & Papam esse baptizatum, sed sufficit quòd id prudenter constet, vt verè potest.

English

express revelation, but by confused revelation under this universal proposition: *Peter and others who after him have been legitimately elected in the Christian Church are Popes, or Supreme Pontiffs, each in his own time.* Therefore, it is a matter of faith that whoever in particular has been legitimately elected to the dignity of Peter is the true Pope. The consequence is evident, because for the formal object or motive of divine faith, confused revelation suffices, as we say in disputation 2, difficulty 4. But this particular man, or Pope—for example, Urban VIII—who now presides over the Church was legitimately elected; therefore, it is a matter of faith that this particular man, or this Pope in particular—for example, Urban VIII—is the true Pope. This consequence is also evident, because for something to be a matter of faith, it is not necessary that it be established by faith that this particular man—for example, Urban VIII—was legitimately elected; rather, it suffices that this be established by prudent human faith, as it truly is established, indeed most prudently. For it is a matter of faith that this particular infant—for example, Peter—has contracted original sin, because this is confusedly revealed under the universal principle that every descendant of Adam contracts original sin when he does not enjoy a divine privilege of exemption, and it is established most prudently and with moral certainty that this infant—for example, Peter—descends from Adam and does not enjoy the privilege of exemption. Just as for something to be a matter of faith, it is not necessary that it be a matter of faith that God has revealed it, but it suffices that it be established by human faith that God has revealed it, as we say in disputation 3, difficulties 3 and 4. From this, the response to our adversaries' argument is clear, and also to the confirmation, because it is not necessary, for it to be a matter of faith that this particular man and Pope is baptized, but it suffices that this be prudently established, as it truly can be.