

## Opera Omnia, V. 1, Disp. I, Formal Object of Faith

by **Cardinal Joannis de Lugo (Cardinal John of Lugo), 1646**

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### Disputation I, Section XIII, Selection V

#### Latin

**§. V. Infertur ex dictis, quomodo sit de fide hunc esse verum et legitimum Papam.**

**325.** Quæstio hæc licet gravis sit et late soleat ab aliquibus disputari; quia tamen fere tota ejus resolutio pendet ex doctrina proxime tradita, non videtur ad alium locum differenda, sed definienda hic obiter ex dictis. Procedit autem de Pontifice indubitato, et ut tali ab Ecclesia recepto: quamdiu enim dubitatur cum fundamento de validitate electionis, certum est, non esse de fide quod hic homo sit verus Papa. Pro sententia ergo negante, id esse de fide afferuntur a P. Suario *disp. 10, de Fide, sect. 5, n. 2*, Turrecremata, Albertinus, Cajetanus, Bannes, Cano, Vega, Corduba, Castro, et alii. Quia nimirum Deus nunquam revelavit hunc hominem esse verum Papam, neque videtur esse de fide quod sit baptizatus, prout deberet esse, ut sit capax Pontificatus, nec denique de ejus valida electione haberi potest moralis certitudo magis quam de valido baptismo aliorum hominum, vel de consecratione valida hujus hostiæ, quæ id circo diximus §. præcedenti non esse de fide.

#### English

**§. V. It is inferred from what has been said how it is a matter of faith that this is the true and legitimate Pope.**

**325.** Although this question is weighty and is usually discussed extensively by some, since almost its entire resolution depends on the doctrine just presented, it does not seem appropriate to defer it to another place, but rather to define it briefly here from what has been said. The discussion proceeds concerning an undoubted Pontiff, and one received as such by the Church: for as long as there is well-founded doubt about the validity of an election, it is certain that it is not a matter of faith that this man is the true Pope. For the negative position, that this is not a matter of faith, Father Suárez *in disputation 10, On Faith, section 5, number 2*, cites Turrecremata, Albertinus, Cajetan, Bañez, Cano, Vega, Córdoba, Castro, and others. This is because God has never revealed that this particular man is the true Pope, nor does it seem to be a matter of faith that he is baptized, as he ought to be to be capable of the Pontificate, nor finally can moral certainty be had about his valid election any more than about the valid baptism of other men, or about the valid consecration of this host, which for that reason we said in the preceding section is not a matter of faith.

**326.** Contrariam sententiam docent nostri Doctores recentiores communiter. Suarez *disp. 5, de Fide, sect. 8, n. 12*, et latius *dicta disp. 10, sect. 5*; Talmeron, Valentia et Albertinus, ex nostra Societate, in suis Corollariis, quos affert idem Suarez *dicta sect. 8, num. 12*, et latius Hurtado *disp. 37 per totam*: quam ego etiam sententiam veram existimo, et supponi videtur in decreto Martini Quinti, quod factum fuit in Concilio Constantiensi, ubi ab hæreticis, qui reconciliationem peterunt, exigitur, ut inter alia quorum fidem profiteri debent dicant se credere Papam canonice electum, nempe N. qui pro tempore fuerit, ejus nomine expresso, esse successorem Petri et habere supremam potestatem in Ecclesia.

**327.** Ratione etiam, aliis argumentis omissis, quæ afferri solent, probari breviter potest ex supradictis, quia hoc etiam objectum singulare contineri videtur in universalibus propositionibus a Deo revelatis : nam ex Dei revelatione constat, Ecclesiam non posse decipi in credendo universaliter aliquo errore, cum sit *Columna et firmamentum veritatis*, § ad Timoth. 2, in qua Ecclesia universalis infallibilitate non minus contineri videtur quod non possit Ecclesia errare in agnoscenda vera regula visibili suæ fidei, quam in rebus aliis credendis per fidem : plus enim Ecclesiæ noceret error circa ipsam regulam veritatis et fidei, quam circa alia objecta particularia, cum esset error in ipso fidei fundamento, cum ergo regula visibilis, quam Ecclesia in sua fide sequitur et sequi omnino debet, sit ejus visibile caput, nempe summus Pontifex, cujus doctrinam et definitiones amplecti debet, non potest Ecclesia decipi acceptando pro Pontifice et regula fidei eum qui vere non esset Pontifex nec fidei regula, sed Pseudopapa, et homo privatus.

*Ecclesia non potest decipi acceptando pro Pontifice eum qui non est vere Pontifex.*

**328.** Confirmatur primo, quia debemus fide credere omnia definita in Concilio Tridentino, v. g. et in aliis Conciliis

**326.** Our more recent Doctors commonly teach the contrary opinion. Suarez in *disputation 5, on Faith, section 8, number 12*, and more extensively in *the said disputation 10, section 5*; Salmeron, Valencia, and Albertinus, from our Society, in their Corollaries, whom the same Suarez cites in *the said section 8, number 12*, and more extensively Hurtado in *disputation 37 throughout*: which opinion I also consider true, and it seems to be presupposed in the decree of Martin V, which was made in the Council of Constance, where from heretics who seek reconciliation, it is required that among other things whose faith they must profess, they say they believe that the canonically elected Pope, namely N. who is in office at that time, his name being expressly stated, is the successor of Peter and has supreme power in the Church.

**327.** It can also be briefly proven by reason, omitting other arguments that are customarily presented, from what has been said above, because this singular object seems to be contained in the universal propositions revealed by God. For from God's revelation, it is established that the Church cannot be deceived in universally believing any error, since it is the *Column and foundation of truth*, 1 Timothy 2, in which universal infallibility of the Church it seems no less contained that the Church cannot err in recognizing the true visible rule of its faith, than in other matters to be believed through faith. For an error concerning the very rule of truth and faith would harm the Church more than errors concerning other particular objects, since it would be an error in the very foundation of faith. Therefore, since the visible rule which the Church follows in its faith and must absolutely follow is its visible head, namely the Supreme Pontiff, whose teaching and definitions it must embrace, the Church cannot be deceived in accepting as Pontiff and rule of faith one who truly would not be Pontiff nor rule of faith, but a pseudo-pope and a private individual.

*The Church cannot be deceived in accepting as Pontiff one who is not truly the Pontiff.*

**328.** It is confirmed firstly, because we ought to believe by faith all things defined in the Council of Trent, for example, and in other legitimate general

generalibus legitimis : ergo debemus fide credere illud esse legitimum Concilium; sicut quia debemus fide credere omnia contenta in Evangelio Marci, debemus etiam fide credere illud esse verum et canonicum Evangelium; si enim possemus prudenter dubitare vel formidare de legitimitate Concilii; possemus etiam dubitare vel formidare de ejus definitionibus. Cum ergo valor Concilii dependeat ex consensu et approbatione veri summi Pontificis, sine qua non habet auctoritatem infallibilem, consequens est ut eadem fide credi debeat verus Pontifex, a quo Concilium legitimam habet auctoritatem et valorem.

Confirmatur secundo, et explicatur, quia sicut debemus fide credere quæ Pontifex summus ab Ecclesia universali receptus definit et proponit, ita debemus credere absque formidine eum esse verum Pontificem; nam vel possumus prudenter de hoc formidare, vel non possumus : si possumus, ergo non possumus credere fide divina, quæ ipse definit; nam quoties possumus prudenter formidare de auctoritate Pontificis definientis, non possumus ab eis definitione moveri prudenter ad cohibendam omnem formidinem circa rem definitam. Si vero non possumus prudenter formidare circa validitatem Pontificatus; ergo possumus fide divina credere hunc esse verum Pontificem : nam ut vidimus §præcedenti quoties non possumus prudenter formidare an hoc individuum continetur in universali revelata, possumus fide divina credere quod Deus de illo locutus fuerit; cum ergo de fide sit omnes Petri successores esse veros summos Pontifices, et aliunde non possimus prudenter formidare an hic homo legitime electus sit in Petri successorem, consequens est ut fide etiam credere possimus hunc esse verum Pontificem, et de hoc etiam Christum locutum quando summis Pontificibus suam auctoritatem infallibilem assistentiam promisit. Responsiones aliquas his argumentis ab aliquibus allatas et earum impugnationes

Councils: therefore we ought to believe by faith that it is a legitimate Council; just as because we ought to believe by faith all things contained in the Gospel of Mark, we ought also to believe by faith that it is a true and canonical Gospel; for if we could prudently doubt or waver concerning the legitimacy of the Council, we could also doubt or waver concerning its definitions. Since, therefore, the validity of a Council depends on the consent and approval of the true Supreme Pontiff, without which it does not have infallible authority, the consequence is that the true Pontiff, from whom the Council has legitimate authority and validity, ought to be believed by the same faith.

It is confirmed secondly, and explained, because just as we must believe by faith what the Supreme Pontiff, recognized by the universal Church, defines and proposes, so too must we believe without fear that he is the true Pontiff. For either we can prudently have doubts about this, or we cannot: if we can, then we cannot believe with divine faith what he himself defines; for whenever we can prudently doubt the authority of the defining Pontiff, we cannot be prudently moved by his definition to restrain all doubt concerning the defined matter. If, however, we cannot prudently doubt the validity of the Pontificate, then we can believe with divine faith that this is the true Pontiff. For as we saw in the preceding section, whenever we cannot prudently doubt whether this individual is contained in the universal revelation, we can believe with divine faith that God has spoken about him. Since it is a matter of faith that all successors of Peter are true Supreme Pontiffs, and moreover we cannot prudently doubt whether this man has been legitimately elected as the successor of Peter, it follows that we can also believe by faith that he is the true Pontiff, and that Christ spoke of him as well when He promised infallible assistance to the Supreme Pontiffs by His authority. You may see certain responses to these arguments brought forward by some, and the refutations of them, in Hurtado in the place cited.

videre poteris apud Hurtadum loco citato.

Hinc autem ad argumenta primæ sententiæ facile responderi potest, Dicimus enim, revelatum esse a Deo, hunc numero hominem, sanctissimum scilicet dominum nostrum Urbanum Octavum esse summum Pontificem, revelatione universali qua revelavit Ecclesiam non erraturam; ibi enim continetur, non errare in agnoscendo hoc individuo pro vero capite et regula visibili fidei catholicæ, in quo gravius et periculosius erraret, quam circa aliquod objectum fidei particulare, quod non esset fundamentum aliorum, sicut regula visibilis est fundamentum doctrinæ fidei et Ecclesiæ, quæ ideo super Petrum et ejus successores fundata dicitur. Eo autem ipso, quod revelatum sit hunc esse verum Pontificem, revelatur etiam eum esse baptizatum, saltem implicite. Si enim velis baptismum includi tanquam partem in veritate Pontificatus, erit etiam de fide ipse baptismus, quia immediate revelatus erit, licet confuse, tanquam pars in suo toto. Si autem velis baptismum ipsum non includi formaliter in veritate Pontificatus, sed prærequiri essentialiter, tanquam dispositionem necessariam ut Deus conferat potestatem pontificiam huic homini, tunc erit magis implicite revelatus, quia sequitur ex duabus de fide, nempe quod Pontifex debeat esse baptizatus, et quod hic sit verus Pontifex; quare cum §. 2 diximus objectum conclusionis, quæ infertur ex duabus revelatis, posse etiam credi immediate de fide absque discursu ex revelatis, consequenter dicendum est baptismum hujus hominis Pontificis ab Ecclesia acceptari esse de fide. Non tamen probo, quod dixit Hurtado *disp. 11, sect. 2, §. 21*, debere nos de fide credere Christum esse in hostia a Pontifice consecrata, quia constat esse rite consecratam. Hoc tamen non video, in qua relatione universali contineatur etiam implicite, aut cur non posset Pontifex absolvere, ordinare, aut consecrare, sine debita intentione, cum inde nullus error in doctrina aut fide

Hence, one can easily respond to the arguments of the first opinion. We say that it has been revealed by God that this specific man, namely our most holy lord Urban VIII, is the Supreme Pontiff, through the universal revelation by which He revealed that the Church would not err. For it is contained therein that the Church does not err in recognizing this individual as the true head and visible rule of the Catholic faith, wherein the Church would err more gravely and dangerously than concerning any particular object of faith that would not be the foundation of others, just as the visible rule is the foundation of the doctrine of faith and of the Church, which is therefore said to be founded upon Peter and his successors. And by the very fact that it is revealed that this man is the true Pontiff, it is also revealed, at least implicitly, that he is baptized. If indeed you wish to include baptism as a part of the truth of the Pontificate, then the baptism itself will also be a matter of faith, because it will be immediately revealed, although confusedly, as a part within its whole. If, however, you wish that baptism itself is not formally included in the truth of the Pontificate, but is essentially prerequisite, as a necessary disposition for God to confer pontifical power upon this man, then it will be more implicitly revealed, because it follows from two matters of faith, namely that the Pontiff must be baptized, and that this man is the true Pontiff. Therefore, when in § 2 we said that the object of a conclusion which is inferred from two revealed premises can also be believed immediately by faith without reasoning from revealed premises, consequently it must be said that the baptism of this man who is the Pontiff accepted by the Church is a matter of faith. Nevertheless, I do not approve what Hurtado stated in *disp. 11, sect. 2, § 21*, that we must believe as a matter of faith that Christ is present in the host consecrated by the Pontiff, because it is established that it was properly consecrated. However, I do not see in what universal revelation this is contained even implicitly, or why the Pontiff could not absolve, ordain, or consecrate without the proper intention, since no error in doctrine or faith would thereby redound to the Church. Otherwise, it could

redundet in Ecclesiam. Alioquin nec posset contingere, quod ex invaliditate materiæ invalide aliquando consecraret; quod tamen nostro tempore evenisse audivimus, ut cuidam Pontifici solemniter in basilica sancti Petri ipso Apostoli festo celebranti aqua pro vino, errore ministrorum, data fuerit ad consecrandum calicem, quem Pontifex inculpabiliter populo adorandum proposuit: tunc enim nihil definit, aut docet, sed gerit se sicut alii sacerdotes se gerunt in elevatione Eucharistiæ. Denique ad id, quod ultimo loco dicebatur, quod non esset moralis certitudo de valore electionis hujus Pontificis magis quam de baptismo alterius parvuli, vel consecratione alicujus hostiæ in particulari, constat id falsum esse: quia sicut non possumus prudenter formidare de legitimitate hujus Concilii cujus auctoritate credimus dogmata ibi definita, ita non possumus prudenter formidare de vero Pontifice, a quo Concilium ipsum legitimitatem et auctoritatem participat, ad quam formidinem cohibendam conducunt omnia illa quæ faciunt ne possimus prudenter formidare de assistentia Dei erga Ecclesiam suam ne decipiatur: quæ non conducunt, nec concurrunt, ut non possimus formidare de baptismo hujus hostiæ, ut dictum est.

not happen that he might sometimes consecrate invalidly due to invalid matter; yet we have heard that this occurred in our time, when to a certain Pontiff solemnly celebrating in the Basilica of Saint Peter on the feast of the Apostle himself, water instead of wine was given, through an error of the ministers, for the consecration of the chalice, which the Pontiff, without fault, presented to the people for adoration: for in that case he defines nothing, nor does he teach, but conducts himself just as other priests conduct themselves in the elevation of the Eucharist. Finally, regarding what was stated in the last place, that there would be no moral certainty about the validity of the election of this Pontiff any more than about the baptism of some other infant, or the consecration of some particular host, it is evident that this is false: because just as we cannot prudently doubt the legitimacy of this Council by whose authority we believe the dogmas defined therein, so we cannot prudently doubt the true Pontiff, from whom the Council itself receives legitimacy and authority. To restrain such doubt, all those things contribute which prevent us from prudently doubting God's assistance to His Church lest it be deceived: which do not contribute, nor concur, to prevent us from having doubts about the baptism of this infant or the consecration of this host, as has been said.