

THE
JESUITS
Catechism,

According to
St. IGNATIUS LOYOLA,
For the instructing and strengthening of all
those which are weak in that Faith.

WHEREIN
The Impiety of their
PRINCIPLES,

Perniciousness of their
DOCTRINES,
And Iniquity of their Practices are declared.
(A. H.)

Omnia pro tempore, Nihil pro veritate.

Second Edition.

LONDON,
Printed for Robert Harford, at the *Angel* in Cornhill,
near the *Royal Exchange*. 1681.

De Potestate Papæ.

Quod Papa Romanus vult, norma est juris & equi;
Quod Papa nunq; facit, ratum habet Deus adhuc in alto.
Posse Papam quodcumq; Deus, par, equa potestas
Cumq; Deo, Christoq; Papa Commune tribunal:
Est Major Paulo Papa; Major fœdere prisco;
Contra Evangelium statuit Papa, scriptaq; Pauli,
Articulos fidei condens, Oecomenicumq;
Concilium cogens, decretaque sanctareformans.
Si currus plenos animarum ad Tartara tradat
Secum ipse, haud quisquam potis est contendere contra,
Dicere cur facis hoc? stat pro ratione voluntas.

Andrew Mel-
vin delitiz
Poet. Scot. vol.
2. p. 150.

Of the Power of the Pope.

The Papal Fiat of all right is the guide;
What he doth here, in Heaven is ratified;
He acts as God, their Power so equal are,
That God, Christ, Pope, have but one Judgment Chair:
Then Paul or th' old Law, he's more great and true,
He can command 'gainst Paul, and Gospel too,
Can from new Rules of Faith, the old casbeer,
And over General Councils domineer;
If he to Hell millions of Souls should draw,
Yet none must ask him why? his will is Law.

40 Dist. c. si
Papa.

THE

T H E

J E S U I T S

Catechism.

Question.

W

What is the Pope?

Answer. He is the Vicar of Christ, King of Kings, and Lord of Lords, and there is but one and the same Judgment-Seat belonging to God and the Pope,

(a) so that all the world is obliged to stand to his Judgment, and when the Pope sits in his Chair, Christ himself not only as he was man, but as he was God also sits with him, (b) every one is to be obedient (c) to the Pope upon pain of damnation; for God hath delivered over unto him the power and rule of Heaven and (d) Earth, therefore you must believe that all Nations and Kingdoms are under (e) his Jurisdiction.

Q. Is the Pope above Kings?

A: The Canon Law will tell you that the Pope is as far above Kings, as the Sun is greater than the Moon, upon which the old Glossator took upon him to find out the distance; according to his Astronomy he makes him (f) to be above 7744 times greater than any King, and for Kings they are no more (g) to be compared to the Pope, than Lead is to Gold.

A common Priest is as much better than a King, as a man is better than a Beast; nay farther, that as much as God Almighty (h) doth excel a Priest, so much doth a Priest excel a King.

B

All

(a) *Isidor. Mofconius de majestate militat.*

Ecclef. p. 26. 27.

(b) *Baron. Anno 552. Sess. II.*

(c) *Extra. Com. de maj. & obedient. c. unam Sanctam.*

(d) *Dist. 22. c. omnes.*

(e) *Extr. Com. Tit. 1. c. super gent.*

(f) *Gregor. de major. & obed. c. solita.*

(g) *Dist. 96. c. duo sunt.*

(h) *Stanislains Gri. Chor. Chy. mar. fol. 97.*

The Jesuits Catechism.

All Lay-men are no better than Horses, Mules, or Asses, and the Romanist himself hath but the honour to be a tame Ass, while the Heretick is a wild one; nor do the Kings of the Popish persuasion get any more esteem from him than that they are the foremost or leading Asses with fine jangling bells about their necks (s).

(s) *Reges Catholici sunt asini cum tintinnabulo, Gaspar Sciopinus Eccl. c. 147.*

There is but one Supreme Authority in the World, and that is the Pope.

Q. How do you prove that?

(k) *Extr. Com. c. nam San. Ham. Gen. 1.*

A. Because God created Heaven in the beginning, for its not said in the beginnings, in the plural number, (k) therefore he that doth not believe the Pope to be the only Supreme, is an heretical Manichee.

(l) *Platina in Paulo secundo.*

All Right and Power is lodged in his Breast (l).

Q. I pray instruct me something as to the Pope's Power.

A. I shall.

(m) *Triumphus de Ancona de potest. Eccl. Q. 44. Art. 1.*

No Law can be made to bind Christians, (m) but by the Pope's Authority, as of old the Israelites received none but by the intercession of Moses.

(n) *Ravennius Anno 1076. Sess. 31, 32, 33.*

The Gospel would not be Gospel, (n) if the Pope had not approved of it.

(o) *Gregor. de major. & obed. c. Saluta. Jeru. 1. 10.*

He hath power to depose Kings, (o) seeing God told the Prophet Jeremiah, saying, Behold, I have this day set thee over the Nations, and over the Kingdoms, to root out, and to pull and to destroy, and to throw down, to build and to plant.

(p) *D. Guido decis. Q. 589.*

(q) *Falon Main Concil. 145. Sess. 7. & Vol. 3 Conf. 63. f. 14.*

He can take away any man's Right, and give it to another; (p) he can do any thing above all Right, against all Right, and without all Right; (q) he is the Cause of Causes. and can declare square things to be round; therefore if you do not believe the square thing is really round (if the Pope so declare it) you are a Heretick.

(r) *Bellarmin. de Rom. Pontif. lib. 4. c. 5. Sess. Quod autem.*

If the Pope should err, in commanding Vices or prohibiting Vertue, (r) then is the Church obliged to believe that Vices are good, and Vertues are evil, unless she would sin against her Conscience.

Q. Sir your magnifying of the Pope's Power puts me in mind of a Story that Stephanus delivers to us, that there was a Priest at Toures told his Auditors, that if Christ and the Pope were by him, and one commanded one thing, and the other another thing, that

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that he would obey the Pope rather than Jesus Christ, (s) and this agrees somewhat with the Cardinal who told his Confessor, that he had rather adore the Pope than God, because one was visible, and the other not. But I pray Sir, what do you mean by the Church?

A. Nothing but the Pope, whose Almighty Infallibility is not to be called in question (t).

Q. What if the Holy Scriptures command one thing, and the Pope another contrary to it?

A. The Holy Scriptures must be thrown aside, as being doubtful, and like the Lesbian Rule, which may be bended this way or that way, and so may serve for any man's turn; (u) they must not therefore be credited or trusted to, and none is to be Judge but the Pope, who in his determination cannot err, neither of right or matter of fact; and we acknowledge Christ so to be the Head of the Church, that during his presence in Heaven, he hath given the Government thereof, first to Peter, and then to his Successors, and hath bestowed unto the Pope, his Successor, the very self same Infallibility which he himself had; therefore the Pope's Decretory Letters are to be received as they were (w) the words of Saint Peter, and they are to be reckoned and esteemed as authentick as the word of God, (x) or holy Scriptures themselves, and what he thereby commands (y) to be obeyed.

It's Sacrilege to question the Pope's actions, (z) and down right Paganism (a) not to obey him, and he is curst of God, (b) who violates the Pope's Censures, therefore we must be obedient (c) to him upon pain of our Souls.

And Saint Ignatius Loyola layeth it down for a certain and perpetual rule of obedience: If the Church, i.e. the Pope affirm that to be black which our eyes judge to be white, we ought also then to declare that it's black (d).

So that no man is a true Son of the Roman Church, who is not of the same Religion and Opinion with the Pope, and obeys not his Commands, seeing there is no difference between the Judgment of the Pope, and that of God (e).

Q. Can the Pope depose Emperors and Kings, and dispose of their Dominions?

A. He can at his pleasure.

Q. I have read that when Attabalina King of Peru under-

(s) Apol. p. 47
Hered. p. 291.

(t) Jacob Gretser de Sens. Card. Bellar. lib. 3. c. 10. Collat. 1450

(u) Andr. de Val. de Ecclesiast. & Politic. potest. p. 88, 89.

(w) Dist. 19. c. sic amms.

(x) ibidem c. In Canon.

(y) Dist. 19. c. ff. Romanorum.

(z) Dist. 40. c. non nos Gloss. quis enim.

(a) Dist. 81. c. ff. qui sunt.

(b) 25. q. c. general. decret.

(c) Extra. lib. 1 tit. 8. c. unum Sanct.

(d) Ignat. Exercit. Spirit. apud suam reg.

13. which rule was confirmed by the Bull of Paul. 3. Anno 1548.

(e) Sententia Papa & sententia Dei una est sententia: Triump. de Archona. Q. 6. Art. 2.