

The Papal System – VII. The Pope Claims to be Lord of Kings and Nations – Part 2. Pope Innocent III Abolishes the Magna Carta



Continued from [The Pope Claims to be Lord of Kings and Nations – Part 1](#)

Innocent the enemy of Magna Carta.

Magna Carta, wrung from King John by his barons at Runnymede, June 18th, 1215, has protected and expanded, if it has not directly given birth, to the liberties of England. It may be safely affirmed, that the document of Runnymede has done more to encourage freedom in all existing nations than any other instrument or effort of our race. The heroes of freedom's battlefields, the sages of all time who meditated about liberty, must yield the palm for far-reaching and ever-expanding results to the bishops and barons of John.

Pope Innocent III. issued a Bull condemning every step taken to secure the Great Charter, and the immortal document itself, in which he says:

“We are not inclined to cloak the audacity of so great a display of malice, tending to contempt of the Apostolic See, and the detriment of regal rights, the disgrace of the English nation, and serious danger to the whole affairs of the Crucified One, which would certainly be realized unless by our authority all things were revoked which had been extorted in such a way from so great a prince, now bearing the sign of a crusader, although he himself were willing to observe these engagements. We, on behalf of Almighty God, Father, Son and Holy Spirit, also by the authority of his apostles, Peter and Paul, and by our own, with the general advice of our brethren, reprobate and utterly condemn an agreement of this kind, prohibiting, under a threatened anathema, said king from presuming to keep it; and the barons, with their accomplices, from demanding that it should be observed. WE COMPLETELY ANNUL AND QUASH BOTH THE CHARTER AND THE BONDS OR SECURITIES WHICH HAVE BEEN GIVEN FOR ITS OBSERVANCE, THAT AT NO TIME THEY MAY HAVE ANY VALIDITY.”

Innocent, in the Bull from which the above is quoted, applies to himself the words of the prophets: “I have appointed thee over peoples and kingdoms, to pluck up and destroy, to build and to plant, cast loose the bonds of wickedness, shake off the oppressor's burden;” and Innocent gives a fair exhibition of his desire to pluck up and destroy liberty, and to fasten the

bonds of wicked oppression upon a nation. There is no ground for surprise when we read in the monkish histories that Innocent was stoutly denounced all over England, and by many viewed as the infamous protector of the meanest tyrannies. **The world will never forget that Pope Innocent III. ANNULLED AND QUASHED MAGNA CARTA.**

Innocent hurls his thunders on the Barons for compelling John to keep Magna Carta.

“Innocent, bishop, etc., to P. bishop of Winchester, the Abbot of Reading, and Master Pandulph, subdeacon of the church of Rome, health and the Apostolic benediction. We are very much astonished and annoyed that, although our well beloved son in Christ, John the illustrious King of England, gave satisfaction beyond what we expected to God and the Church, and especially to our brother the Archbishop of Canterbury and his bishops, some of these showing no due respect, if any, to the business of the holy cross, the mandate of the Apostolic see, and their oath of fealty, have not rendered assistance or shown good will to the said king against the disturbers of the kingdom, which, by right of dominion, belongs to the Church of Rome, as if they were cognizant of, not to say associates in, this wicked conspiracy; for he is not free from the taint of participation who fails to oppose transgressors. How do these aforesaid prelates defend the inheritance of the Church of Rome? How do they protect those bearing the cross? (John pretended an intention to become a crusader.) Yea, how do they oppose themselves to those who endeavor to ruin the service of Christ? These men are undoubtedly worse than the Saracens, since they endeavor to expel from his kingdom, him who, it was rather to be hoped, would afford assistance to the Holy Land. Therefore, that the insolence of such men may not prevail, not only to the danger of the kingdom of England, but also to the ruin of other kingdoms, and above all, to the subversion of all the matters of Christ, we on behalf of the omnipotent God, the Father, and the Son, and the Holy Spirit, and by the authority of the apostles Peter and Paul, and by our own authority, lay the fetters of EXCOMMUNICATION ON ALL THESE DISTURBERS OF THE KING AND KINGDOM OF ENGLAND, as well as on all accomplices and abettors of theirs, and place their possessions under the ecclesiastical interdict: and we most strictly order the archbishop aforesaid and his fellow-bishops, by virtue of their obedience, solemnly to proclaim this our sentence, throughout all England on every Sunday and feastday, amidst the ringing of bells, and with candles burning, until the said barons shall give satisfaction to the king for his losses and for the injuries they have inflicted on him, and shall faithfully return to their duty. We also, on our own behalf, enjoin all the vassals of the said king, in remission of their sins, to give advice and render assistance to the said king in opposing such transgressors.”

Verily Innocent had a poor opinion of the men who obtained Magna Carta, and supported it after securing it. They were “Disturbers of the king and kingdom of England,” only fitted for excommunication—that is, for the tender mercies of the Wicked One here, and the worst pains of the pit hereafter.

Notwithstanding this, the patriots of the world will ever rank the barons of Runnymede among the greatest benefactors of mankind.

If Innocent was infallible, as the late Vatican Council decided, then it follows that Magna Carta, with the whole British Constitution built upon it, is dead in law now, and should that country ever be restored to the popedom, its liberties would only need the application of this law to give them a death-blow.

As the infallibility of the pope rests on the supposed fact that the Holy Spirit guides him, and as that Spirit never changes, it therefore follows, that all GREAT CHARTERS OF FREEDOM ARE OFFENSIVE TO GOD, and that their friends, as the authors of such unholy instruments, have fitted themselves for expulsion out of the earthly church and the heavenly Paradise. The protracted warfare between Innocent and John, and the pope and the barons of England, presents an appalling and irresistible mass of testimony to the offensive doctrine that: "The Bishop of Rome claims to be LORD OF THE NATIONS."

Paul III. excommunicates Henry VIII., and declares his Throne forfeited.

The Bull is very lengthy, and only the more important portions of it are quoted. It can be seen entire in Bower's "History of the Popes:"

"Paul, Bishop, the servant of servants of Christ. For perpetual memory.

"We, though unworthy, being placed over all nations, and in the seat of justice, by the clemency of him so ordering it, who remaineth himself immovable, does in his providence give to all things to move in an admirable order. And we, also, according to the prophecy of Jeremiah, saying: 'Behold, I have set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build and to plant;' having obtained supreme power *over the kings of the whole earth, and over all people.*

"If King Henry, his favorers, adherents, advisers and followers shall not effectually hearken to these exhortations and injunctions, we declare the said King Henry, his favorers and adherents incapable of absolution; and as for his counsellors, followers, and others culpable in the premises, from our apostolical authority, and of our certain knowledge, and out of the plenitude of our apostolical power, by the tenor of these presents, and in virtue of holy obedience, and under the penalty of the greater excommunication de facto incurred, and from which they shall not be absolved, under pretense of any privilege or faculty, though in the form of a confessional one; no, not with any of the most effectual clauses anywise granted by ourselves, or the aforesaid see, and though they should be more than once reiterated. We declare them incapable of being otherwise absolved than by the Roman Pontiff himself, except at the point of death; and even then, if it shall happen that any are absolved who shall afterward recover, he shall fall under the same sentence of excommunication, except upon his recovery he shall

effectually obey these our monitions and commands.

“Moreover, we do by these presents admonish those and every of them, that we do actually intend, that thereby they should incur the crime of rebellion; and as to King Henry, the FORFEITURE ALSO OF HIS KINGDOMS AND AFORESAID DOMINIONS. And as well him as those before admonished, we will have it to be understood that they, and every one of them *de ipso facto*, respectively incur the penalties before, and hereafter written, if they shall not obey the monitions and commands as declared above; and we do also separately command them, and every of them, that King Henry do APPEAR BEFORE US IN PERSON, OR BY HIS LEGAL PROXY, and him sufficiently empowered, within the term of ninety days. But as to his favorers, adherents, advisers, followers, and others anywise culpable as aforesaid, whether secular or ecclesiastical, and even regulars, that they do personally appear before us within sixty days, in order lawfully to excuse or defend themselves with reference to the premises, or else to see and hear sentence pronounced against them, and every of them by name, whom we admonish, as it shall be found expedient, to be proceeded against, as to all and singular acts, even to a definitive, declarative, condemnatory, and privatory sentence, as well as to an excusatory mandate. But if the said King Henry, and others before admonished, shall not appear within the said term respectively prefixed them, and shall sustain with an obdurate mind the foresaid sentence of excommunication for three days, which God forbid, we do aggravate, and successively reaggravate the said censures, and do declare King Henry DEPRIVED OF HIS KINGDOM AND OF HIS DOMINIONS aforesaid; and as well him as those before admonished, and every of them, to have incurred all and singular the other penalties aforesaid, and that they and all that belong to them be eternally exploded by all the faithful. And if, in the mean time, he shall depart this life, out of our aforesaid authority and plenitude of power, we declare and decree, he ought to WANT CHRISTIAN BURIAL. AND WE DO SMITE THEM ALL WITH THE SWORD OF ANATHEMA, MALEDICTION AND ETERNAL DAMNATION.”

No one to obey King Henry on pain of Excommunication.

“And further yet, we do absolve and altogether set free from the said king and his accomplices, favorers, adherents, and advisers and followers aforesaid, however deputed, and from their oath of fealty and their vassalage, and from all subjection towards the king and others aforesaid, all the magistrates, judges, castellanies (the lordship belonging to a castle), wardens and officials whatsoever of King Henry himself, and his kingdom, and all other his dominions, cities, lands, castles, villages, fortresses, forts, towns and any other his places; as also the universities, colleges, feudatories (a person holding land by feudal fee), vassals, subjects, cities, inhabitants; also denizens under actual obedience to the said king, as well secular persons as others, who by reason of any temporality recognize King Henry as their superior, and also ecclesiastical persons. Moreover, commanding them that *under pain of excommunication, they wholly and altogether withdraw themselves from the obedience of the said King Henry, and of all his officials,*

judges and magistrates whatsoever, and that they do not recognize them as their superiors, nor obey their commands."

Henry and his supporters cannot be Witnesses, make Wills, or inherit Property.

"That others, being terrified by their examples, may learn to abstain from such excesses, we will and decree, by the same knowledge and plentitude of power as before, that King Henry and his accomplices, adherents, counsellors, followers, and other criminals, as to the premises, after they have respectively incurred the other penalties aforesaid, that they, and also their descendants, from thenceforward shall be, and are, accounted as persons infamous, and as such shall not be admitted witnesses, nor shall they be capable to make any wills and codicils (a supplement or appendix to a will), or other dispositions, nor to grant anything, even to those who are living, and they a rendered incapable to succeed to any estate, by virtue of any will or testament, or to any person intestate."

No one must have any social Relations or business Transactions with Henry, or his Supporters.

"And we further admonish all and every, the faithful in Christ, under the penalties of excommunication, and other the penalties underwritten, that they avoid all the forementioned criminals, who have been admonished, excommunicated, aggravated, interdicted, deprived, cursed, and damned; and, as much as in them lies, that they cause them to be avoided by all others, and that they have no commerce, conversation, or communion with the same persons, or with the citizens, inhabitants, or dwellers, or with the subjects or vassals of the cities, lordships, lands, castles, counties, villages, fortresses, towns, and places aforesaid, of the said king, in buying, selling or bartering, or in exercising merchandise or any business with them. And that they presume not to carry or hire, or cause to be carried or conveyed, any wine, grain, salt, or any other victuals, arms, cloth, wares, or any other merchandise or commodities, either by sea in their ships, galleys or other vessels, or by land on mules or other beasts belonging to them; as also that they presume not to receive things carried by them publicly, or by stealth, or to afford any manner of assistance, counsel or favor, publicly or privately, either by themselves or others, or indirectly, under any false color to such persons, which, if they presume to do, they likewise shall incur the penalties of the said excommunication, a nullity also of the contracts into which they have entered; and, moreover, the forfeiture of their wares, victuals, and of all their goods, so carried, which shall be free prize to the captors."

The Nation must unite for the Expulsion of Henry and his Supporters by Force of Arms.

"Furthermore, if the premises notwithstanding, King Henry, his accomplices, favorers, adherents, advisers and followers aforesaid, shall persist in their obstinacy, and if remorse of conscience shall not

reduce them to a right mind, but they shall confide in their own power and arms, we require and admonish, under the penalties of the same excommunication, and forfeiture of their goods, which shall be the prey of the captors, as hereafter is approved, all and singular, the dukes and marquises, counts, and all others whatsoever, as well secular as ecclesiastical, and also men of the law, actually obeying King Henry, that, without delay and excuse, they, with force of arms, if need be, expel out of the kingdom and aforesaid dominions, them, and every of them, and their soldiers and stipendiaries, as well horse as foot, and all others whatsoever who shall favor them with arms.".....

All fighting Men in other Nations to attack Henry, and drive him into Obedience to the Pope.

"Moreover, we, in like manner, exhort and require, nevertheless commanding them, in virtue of their holy obedience, as well as the aforesaid as any others, even those that fight for hire, and whatever other persons having under them such as bear arms, either by sea or land, that they take up arms against King Henry, his accomplices, favorers, adherers, counsellors, and followers aforesaid, so long as they shall remain in the foresaid errors, and in rebellion against the Holy See; and that they persecute them, and every one of them, that they MAY FORCE AND COMPEL THEM, AND EVERY ONE OF THEM, TO RETURN TO THE UNITY OF THE CHURCH, AND TO THE OBEDIENCE OF THE HOLY SEE.".....

The Goods of Englishmen, disobeying the Pope, when seized, belong to the Captors; and their Owners, when they fall into the hands of the Pontif's friends, are to be sold into Slavery.

"And we, from the same power, knowledge, and authority, do grant license, leave and liberty, to the same persons, of converting the same goods, merchandises, money, shipping, commodities, and cattle, to their own proper use; decreeing these presents, all those things wholly to pertain and belong to the captors. And the persons deriving their origin from the same kingdom and dominions, or otherwise inhabiting therein, and not obeying our commands aforesaid, wheresoever they shall be taken, THEY SHALL BE THE SLAVES OF THE TAKERS.

"Dated at Rome, at St. Mark, in the year of the incarnation of our Lord, 1535. The third of the Calends of September, in the first year of our pontificate."

This Bull was to be read in all churches on the "Lord's days and other festivals, when the greatest number of the people shall be assembled." And it was to be published with awful solemnity. "The standard of the cross was to be shown, the candles were to be lighted, the bells were to be tolling, and then the candles were to be extinguished and thrown on the ground and trodden under foot."

Surely the pontiff who could deprive Henry of his kingdom, summon him to Rome to defend himself before the pope, order his subjects to expel him from his kingdom, command the warriors of other nations to constrain Henry and his

supporters to obey his holiness, and forbid all men to have anything to do with Henry in conversation, in trade, in advice, in showing him kindness, is, in his own imagination, the master of kings and empires, the lord of the world.

Continued in [The Papal System – VII. The Pope Claims to be Lord of Kings and Nations – Part 3. The Excommunication of Queen Elizabeth](#)

All chapters of The Papal System by William Cathcart

- [I. The Ancient British Church](#)
- [II. The Ancient Irish Church](#)
- [III. The Ancient Scottish Church](#)
- [IV. Councils For Seven Centuries Repudiate Papal Jurisdiction](#)
- [V. Christendom at the Beginning of the Seventh Century](#)
- [VI. Steps to Papal Sovereignty Over The Churches – Part 1](#)
- [VI. Steps to Papal Sovereignty Over The Churches – Part 2](#)
- [VII. The Pope Claims to be Lord of Kings and Nations – Part 1](#)
- [The Pope Claims to be Lord of Kings and Nations – Part 2. Pope Innocent III Abolishes the Magna Carta](#)
- [The Papal System – VII. The Pope Claims to be Lord of Kings and Nations – Part 3. The Excommunication of Queen Elizabeth](#)
- [The Papal System – VIII. The Council of Trent](#)