

**D**ecan<sup>o</sup> & facultas Theologie General<sup>is</sup> Schole  
Parisiensis omnibus Christianis cum sincero catholice fidei amore. S.

**P**aul<sup>o</sup> ille vas electiois Evangelicisq; tubicē, & gentium doctor  
Timotheū instituēs, vt curet seipm operariū incōsufibile &  
pbatū exhibere deo, recteq; tractatē vbi vitatis, pphana hortat  
et vaniloq̄a vitare, qm̄ hec multū pficiūt ad impietate. Nam si se  
mel recepta fuerint, mor serper venenū, & obsolecet catholice doc  
trine vigor. Si qdē hereticoꝝ sermo si aios aliquū simpliciu occu  
parit, sp̄ latius diffundet, eosq; fallacib; errorū inuolucris, q̄ sitena  
ci visco inuoluēs, sensim a veritate ad impietate nimia turbabit,  
et p̄inde ac cancer morbo serper, qui vbi corp<sup>is</sup> vnicū attigerit, nō  
desinit paulatim vicinas occupare ptes, donec intulerit exitium.  
Pleraq; huiusce rei exēpla recēdere p̄ facile ē. Nam cū adhuc in ad  
olescentia sua ecclia christi sponsa florere cepisset, surrexere viri  
mēdaces & impij, q̄ a fide excidētes, fidē illi<sup>us</sup> subuertere molu  
rent, q̄les fuerūt, Hermogenes, Philet<sup>us</sup>, Hymeneus, & post illos  
Ebion, Marcion, Apelles, & de Sabelli<sup>o</sup>, Maniche<sup>o</sup>, Ari<sup>o</sup>  
Senescēte p̄ eadē & paulo an̄ tpa nra, Valdo, Wiclef, & Joānes  
Dus. Hac etiā tēpstate, de p̄genie illa viperaz subortū sunt, ph  
dolor filij nequā, q̄ speciosę matris nō hntis maculā neq; rugam  
vniōnis vinculū schismatice discindere conāt, vere siles viperul.  
vt em̄ ille corosis matrū viscerib; nō ex eūt pul<sup>is</sup> q̄ eas extinxerint  
ita hi parentē eccliam exitiali suoz dogmatū pestilentiq; veneno,  
multiplici nouaz inuentionū foetura, dū iurare vident & venerari,  
Cicer iextinguibile<sup>m</sup> pot<sup>er</sup>ū tū q̄tū in se est interimūt, nō serētes cū  
ipi sint, & ancillę filij, & illegitimi, imo diaboli genimina, matris  
ecclie liberos legitimosq; filios, nisi eos suis pestifer<sup>is</sup> doctrimis i  
ficiāt, & venenatis iaculis cōtorqueāt, satagētes spēm matr<sup>is</sup> ac  
decorē temerare & otaminare. Qui<sup>us</sup> tū facies sp̄ est & erit grāz ple  
na, splendidissimūq; ornat<sup>us</sup>. Ipa em̄ veluti regina a dextris spōsi  
sui i vestitu astat deaurato circūdata varietate, legū, ceremoniaz  
rū, sacramētoꝝ, & bonoz hoim̄ ad p̄sentē vitā futurāq; p̄ducentiū  
Dine virulētis suis scriptis & sermonib; illā lacerare nō cessant, &  
p̄ virib; deturpare satagūt. Inter q̄s vn<sup>o</sup> vel p̄cipu<sup>us</sup> exiit q̄daz  
Martin<sup>us</sup> Luther q̄tū ex scriptis cōplurib; et<sup>is</sup> noīe diuulgatis cō  
iectare licet, si inō titulo credēdū est, Ipe em̄ p̄noiatoꝝ heretico  
rū dogmata (instar p̄uicatoris Abiel, q̄ p̄tra Josue impcatorē  
reedificauit Hierico) instaurare studet & noua cōfingere, q̄ cū ad  
sobrietate sapere minime didicerit, plus vn<sup>o</sup> sapere p̄sumit q̄ cete  
ri oēs q̄ in ecclia sunt aut fuerūt. Qm̄ nepe vniuersitatus schol  
fui ausus est p̄ferre iudiciū, p̄scoꝝ q̄q; v<sup>el</sup> scōꝝ doctorū ecclie sen  
tentias p̄tēnit, & vt ad impietate cumulū addat, sacroꝝ sanctoēs  
p̄culioꝝ enervare p̄tendit, q̄ si sc̄z ad fidelium salutē necaria Luthe

ro solide reseruarit. q̄ p̄teritis seculis nesciuit ecclia, z ad hęc vs  
 q̄ p̄ta in tenebris z erroꝝ cecitate sua sponsam ch̄s dimiserit. **Q**  
 impia z inuerecūda arrogātia: vinculis, cēsuris, imo ignibz z flā  
 mis coercedā poti⁹ q̄ rōne quincēdā: Nōne em̄ q̄ ita sentit z scri  
 bit p̄ma fidei p̄ncipia abnegat, z impietate palā pfitef: Nōne ipiū  
 se pdit z infidelē q̄sq̄ orthodoxe fidei, sc̄tis ecclie doctozibz, ac sa  
 cris cōcilij credere redignat: Is nepe cui credet q̄ catholicę ecclie  
 fidē habere detractat: Aut quō catholicis ascribet, q̄ eccliam non  
 audit: cū ex ore v̄itatis dictū sit, **S**ie eccliaz nō audierit sit tibi si  
 cut Ethnic⁹ z publican⁹. Porro ista ē peculiaris hereticoz insa  
 nia, vt scripturas p̄ voto ztorquētes sese eas solos credāt intelli  
 gere, solos se ad veritatem Euāgelij putēt ambulare, solos se z q̄s  
 falsa religione seducūt, salutē pleq̄ arbitrent, nec cuiuscūq̄ docto  
 ris q̄tūuis sc̄ti aut eruditi, s̄z nec ipius ecclie auctoritate suscipere  
 velint p̄tra eā quā semel sibi p̄fixerint scripturaz intelligētiā  
**H**oc p̄probat insan⁹ Montan⁹ cū suis Prisca z Maximilla, sc̄ti  
 spūs aduētū in se p̄pletū ipiissime credēs maḡ q̄ i aplis. Hoc z  
 impi⁹ Maniche⁹, q̄ vanitate Luciferi seduct⁹ vsq̄ adeo delirauit  
 v̄te sp̄m̄sc̄m̄ a Chro missum assereret. Hoc itē Secūdin⁹ eiusdē  
 Manichei discipul⁹, qui Augustinū z catholicos ceteros errare  
 pfidēter asseuerās, q̄si eidē p̄dolēs Augustino scripsit se nō inue  
 nire q̄dnā an̄ eterni iudicis tribunal posit⁹, deserto Manicheo re  
 spōdere valeret. **M**os nepe iste ē hereticoz. At vero dū eccliaz au  
 dire nolūt, nec ferūt suauī christianę disciplinę iugo colla submit  
 tere, illudētibz sibi spiritibz mēdacij z erroris, in manifestos corru  
 unt errores, z p̄fide execrādas pfitentē blasphemias, q̄ Luther  
 ipe seu auctor q̄squis est opusculoz illi⁹ editoz noīe, luce clari⁹ de  
 monstrat, q̄ dū ecclie z sc̄toꝝ patꝝ salutaria respuit documēta, et  
 heresiarcha fact⁹ est z virulēt⁹ veterē heresum innouator. De libe  
 ro nāq̄ arbitrio differēs Manicheos seq̄t, de p̄ritōe z ijs q̄ eā p̄  
 cedūt, Hussitas, Wickuistas p̄o de p̄fessione, De p̄ceptis Be  
 gardos, Catharos de punitōe hereticoz, de inuinitate eccliaſtico  
 rū z Euāgelicis cōsilijs Ualdēsēs z Bohemos. De iuramēto, con  
 sentit hereticis, q̄ se iactitāt de ordine aplōꝝ. De obseruatōe legalū  
 um Ebionitaz heresi p̄pinq̄t, Ceterū de sacramentali absolutōe, sa  
 tisfactōe, p̄paratōe ad Eucharistiā, scripturas nō aduertēs s̄z p̄  
 uertēs, itē de pctis, de poenis pūgatorij, de generalibz cōcilij, non  
 ferēdos disseminat errores. S̄z z de p̄hie p̄claris institutis p̄perā  
 loq̄tignar⁹, sicut de p̄tate eccliaſtica, z de indulgētijs multa. Nec  
 tā pestiferā doctrinā euomuisse p̄tent⁹, libz insup edidit, si titulo  
 credif, cui de captiuitate Babylonica nomē indidit, vsq̄ adeo va  
 rijs respersum erroribz, vt iure cū Alcharano p̄ferri mereat. In eo  
 si q̄dē extinctas hereses z funditus extirpatas, q̄z ne vestigia q̄dē  
 vlla restabāt, sup̄ his p̄fertim q̄ ad sacramēta ecclie spectāt, sus

citare, ac in lucē reuocare totis animi viribus p̄cedit. Scriptoz q̄  
 cuiq; is est ecclē nimirū Christi hostis p̄nciosus et antiq; blasphem  
 iaz istaurator execrādus. Bohemoz, nāq; Abligēsiū, Waldēsiū,  
 Heracleonitaz, Pepucianoz, Erianoz, Lāperianoz, Jouinianū  
 starū, Artotyritarū, ceterozq; id gen̄ monstrorū inianie, p̄ aucto  
 rē in eodē p̄probāf libro, p̄mendant, extollūt. Quare nr̄e p̄fessio  
 nis eē agnoscētes, h̄mōi pullulātib; pestiferis errorib; magisq; ac  
 magis indices excrecētib; toto conatu obuiare. q̄d tandē nob; de  
 h̄mōi doctrina v̄sūm sit, plane ap̄ire volum; et nostrā sup; ea sen  
 tētiā christianiis oib; publicare, ne, q̄d absit, eliminata iā p̄dē taz  
 multiplex impietas q̄tū in nobis ē, vltēr; serpat, et doctrina fallax  
 a patre mendacij exorta fidelē inficiat populū rei.

**S**ollicit; itaq; p̄ nos examiata ac matur; vniuersa doctria Lu  
 theriano ascripta noi, et ad plenū discussa, execrādus illam errorib;  
 scaterere certo dephēdim; et iudicauim;, et fidē potissimū p̄tingētib;  
 et mores. Q̄sq; simplicis populi seductiua sit, oib; doctorib; in  
 iuria, potestati ecclē et ordini Hierarchico ip̄ie derogatiua, ap̄te  
 schismatica, sacre scripture aduersa, et ei; deprauatiua, atq; in sp̄m  
 sc̄m blasphēma, et iō veluti reipublice ch̄riane p̄nciosam cēsem;  
 oīno exterminādā ac palā vltericib; flāmis p̄mitēdā. Auctore h̄o  
 ad publicā abiuratōem modis oib; iuridicis p̄pellēdū

**U**t autē id clar; cūctis inotescat, aliq̄t ex p̄fatis script; excerp  
 tas p̄pones ordine q̄dā digessim;, et nostrā cuiq; adiecim; cōsu  
 rā, patrū nr̄oz morē imitati, q̄ alien; vtiq; nō est ab obseruata per  
 ap̄los lege definiēdi; Proposito nāq; de legalīū obseruatōne dubio  
 q̄d sentiret ip̄i paucis explicuerūt rōnib; (cur ita definiēt) nullis  
 scripto mā datis, quē modū h̄q; recernēdi sacra p̄sueuerūt tenere  
 p̄cilia. Materie h̄o p̄ nos discussē h̄ p̄sertim q̄s in p̄ntiaz edere  
 p̄stitim;, s̄m suas inuicē p̄nexiones sequētī mostrant indice

**I**ndex materiāz ex varijs Lutheri libris excerp  
 taz p̄ Theologie vniuersitatis Parisiē, facultatez, Et p̄mo ex li  
 bro de captiuitate Babylonica.

De sacramentis	De p̄stitutionib; ecclēse
De operū eq̄litate	De votis
	De diuina essentia

**M**aterie ex alijs eiusdē Lutheri libris excerptę.

De p̄ceptōe beate et gl̄iose v̄ginis	De contritōe
De cōfessione	De absolutione
	De satisfactōe
De accedentib; ad Eucharistiā	De certitudie charitat; habitę
De peccatis	De p̄ceptis
	De p̄silijs euāgelicis
De purgatorio	De p̄silijs vniuersalib; ecclēse
De hereticorū pena	De legalīū cessatōe
De immunitate ecclēsticorū	De bello adūsis Tur
	De libero arbitrio
	(cas

De philosophia et Theologia scholastica.