uidet. Sed vnã facim⁹ queſtionẽ: an quiſ de xp̃iani nomi
nis ꝓfeſſione interogat⁹ taceat: ad pctm̃ illi capitale cõpu
tetur? Qđ aliquo in caſu ſic eſſe venerabiles aſſerit docto
res: vt ſi ex taciturnitate hac dei honoꝛ tolleret̃ ⁊ glia: qꝛ
vl̃ ſe nõ firma opiniõe xp̃ianũ eſſe oſtẽderet: vl̃ ꝙ ip̃a ita
ſit deriſibilis fides ꝙ nemo illã audeat ꝓfiteri: ſcelus hoc
eſſe moꝛtale ↄcludũt: hoꝛtanturq̨ in tli caſu xp̃ianum ſe
omnimode ꝓfitendũ. Sed ſi non p̃ncipalit̃ ſeu ĩmediate
ad religionẽ inſpiciẽtes illi q̃ interogant: ſed ad odia aliꝫ
vl̃ deriſiones: vt q̊s foꝛte noſcerẽt xp̃ianos occiderẽt: vl̃
alia via male tractarẽt: ⁊ q̊s hoꝝ timid⁹ taciturnitate il-
loꝝ man⁹ effugere poſſet: peccatũ nõ eſſe moꝛtale ↄſẽti-
unt. Per quẽ modũ ⁊ intip̃os vt diximus penitẽtes vbi
xp̃i nõ ledat̃ honoꝛ vitaꝫ cũ taciturnitate ducere poſſũt.

De crebra inuocatiõe nomĩs Jeſu chriſti tẽpo-re martyrij Ca. xiiij.

Vt ergo oĩa in vnũ cõpꝛehẽdam⁹ maxia res eſt
martyriũ: ⁊ difficilis: nec alijs cõpetẽs q̃ꝫ his q̃
xp̃i ſpiritu inflãmati ad hoc feruẽter aguntur:
quẽ ſpũs feruoꝛẽ donare cõſueuit dñs diuerſi-
mode electis ſuis: vt aliquib⁹ gratis tribuiſſe videat̃. Si
cut Bonifatio Adriano Clauiculario ⁊ pl̃ib⁹ alijs: q̃ cuꝫ
publicani eſſẽt: ſubita dei grã ad xp̃i teſtimoniũ mirabili
acceſſerũt feruoꝛe. Fuerũt ⁊ alij q̃ diuturnis oꝛatiõib⁹ hꝫ
a chꝛiſto dño impetrar̃ potuerũt. Adeo vt Carpaſius int̃
cetera oꝛaret: ꝙ ſi eũ glia martyrij dignũ iudicaſſet: ex la
pide ſpelũce aqua limpidiſſima emanaret: qđ dño p̃ſtan-
te ſecurus ad certamẽ ꝓperauit: ⁊ palmã martyrij foꝛtit̃
dimicãdo ꝓmeruit. Ideo ait Cypꝛian⁹ libello de habitu
virginũ: Durus ⁊ ardu⁹ limes q̃ tẽdit ad gl̃iam et ꝑ hunc
vite limitẽ martyres ꝑgũt. Vt ergo limitẽ hũc de q̊ Cy-
p̃anus dixit nos facilit̃ penaꝝ tp̃e trãſeam⁹: nihil foꝛtius
repiri q̃it: nihil iocũdi⁹: nihil accõmodati⁹: q̃ꝫ crebꝛa Je-
ſu xp̃i nomĩs inuocatio. Illđ eñ eſt nomẽ mirabile (vt pi⁹

Bonifacius. Adria. Clauicularius.

Bernardꝰ doctor Bernardꝰ ait) nomē ineffabile: nomē inextiabile:
nomē a ſctis abſcōditū: ⁊ in fine ſcłoꝝ nob̄ reuelādū. Nō
dedit cecis viſū: ſurdis auditū: claudis curſū: ſermonem
mutis: vitā mortuis: et obſeſſis corꝑibꝰ virtꝰ huiꝰ nomi-
nis demōes effugauit. Cū ergo datū ſit homibꝰ h̄ nomie
redēptorē nr̄m noiare: nihil maius aut nob̄ ſalubriꝰ in h̄
ſcło dari potuit: q̄ꝫ ꝙ in noīe Jeſu om̄e genu flectat̄: cele-
ſtiū: terreſtriū ⁊ infernoꝝ. Sed q̄le ſit nomē Jeſu apd̄ de
Lactātius um: nob̄ īcognitū eſt. Vn̄ ait Lactā. Primū ſcire nos cō-
uenit nomē eiꝰ ne angeł q̄dē notū eſſe q̄ morant̄ in celo:
ſ̄ ipi ſoli ac deo patri. Nec an̄ id publicabit̄ (vt eſt ſcrīſ lit
teris traditū) q̄ꝫ diſpoſitio dei fuerit īpleta. Et parū infra
ſubdit. Quis nomē eiꝰ qđ ei a prinncipio pr̄ ſūmꝰ impo-
ſuit nullꝰ aliꝰ pret̄ ipſū ſciat: habet tn̄ ⁊ int̄ angelos aliud
vocabulū: et int̄ homīes aliđ. Jeſus q̄ꝑpe int̄ homīes no
minat̄. Nā xp̄s nō ꝓpriū nomē ē: ſ̄ nūcupatio poteſtatis
⁊ regni. Sic em̄ iudei reges ſuos aꝑpellāt. Hucuſq̄ꝫ Lac-
tantius: qui ⁊ pła dechriſti nomīs ſignificatiōe lib. vj. di-
uinaꝝ inſtitutionū declarat. Et q̄ꝛ illū vtroq̄ꝫ nomīe vo-
care nob̄ datū eſt Jeſus ſcilicet ⁊ chriſtꝰ: q̄ iocunditates
martyribꝰ ex iſtoꝝ nominū inuocatiōe ⁊ in tormentis iu-
uamina ꝓuenerūt narrare nō pigebit: dūmodo ⁊ illorū
Euſebius. exemplis nos illa ſꝑ in ore habere diſcamꝰ. Refert Euſe
Ignatius. bius in hiſtorijs eccleſiaſticis: ꝙ Ignatiꝰ int̄ tot ⁊ tāta tor
mēta nūq̄ꝫ ab inuocatione ſacri nomis Jh̄u ceſſabat. Et
cū tortores inq̄rerēt: q̄re totiēs h̄ nomē ſic replicaret: ait:
Hoc nomē cordi meo inſcriptū habeo. Jđo ab eiꝰ nomia
tiōe ceſſare nō valeo: poſt mortē xō eiꝰ illi qui hec audi
erāt volentes curioſius expiri cor eiꝰ ab illiꝰ corꝑe euel-
lerūt: ⁊ illđ diſcindentes ꝑ mediū totū inſcriptū lr̄is au-
reis h̄ nomīe Jeſu inuenerūt. Simile ⁊ aliđ exēplū prius
Hireneus. ſcripſerat Hireneꝰ epūs Lugdunēſis vt refert Euſebius
in dictis hiſtorijs. Qꝛ apd̄ Lugduniū gallie dum in xp̄ia
nos ſeua nimis ꝑſecutio craſſaretur accidit vt delicatiſſi-
Blandina. ma quedā puella Blādina nomine ab infidelibꝰ caperet̄:

qđ toti eccl'ie pauorē incuſſit: timētes ne ſupplicijs cedēs
xp̄m negaret. Erat eñ puella nobilis: tā corꝑe delicata:
⁊ tenera vt nō crederēt eā nr̄i poſſe vl' minima pati torm̄-
menta. Sed tāta v̾tute ad tollerandū a xp̄o firmata eſt:
vt carnificū manꝰ omīno p̄us deficerēt: q̄uis mutuo ſibi
ſuccederēt q̄ Blādina. Nā a p̄ma diei luce vſq; ad veſ-
perā inouātes in ea tormēta: ſe victos ad vltimū ſūt con
feſſi: ſtupētes om̄es quō in ea aīa ſuſtētari potuiſſet: cuiꝰ
in corꝑe ſine ſupplicio nihil penitꝰ remāſiſſet. Sed vt bea
tiſſima puella narrauit: q̊tiēs ſe chriſtianā ꝓclamauit: to-
tiēs in ea vires reꝑate ſūt corꝑis: qđ illa ꝑpēdēs: nūq̄ ab
eiꝰ nomīs inuocatiōe ſeu ꝯfeſſiōe ceſſauit. De alio diaco
no ſimilit̄ idē r̄fert Euſebiꝰ: nomīe ſctō ſimul ⁊ re: q̄ ſupra
q̄ humanā eſt ferre naturā noua tormētoꝝ ⁊ penaꝝ gene
ra ꝑtulit. Sed nll'is vnq̄ tormētis ab eo aliquid extorq̄re
valuerūt: q̄ ſāctiſſimi huiꝰ nomīs ꝯfeſſionē: chriſtianꝰ ſū.
Nō cādētis eris lamīs ⁊ ferri iuxta inguinuꝫ loca appoſi-
tis: nō vllis inſtauratis ignibꝰ: nō vll' (vt vnico v̾bo ꝯclu
dā) penaꝝ generibꝰ aliud audiuerūt q̄ xp̄ianꝰ ſū. Et cum
in mēbris ſingul' vſtꝰ eſſet: vt iā in eo hūana forma cogno
ſci nō poſſet. In carcer̄ ob hāc cauſā fuit recluſus: vt poſt
aliq̊t dies illū iteꝝ ad ſupplicia reuocarent: illo ſcꝫ tp̄e q̊
putrefactas cicatrices inſpicerēt: vt vl' doloribus defice-
ret: vl' cederet: ⁊ alijs timorē icuteret. Cui h̊ mirabile cōti
git: vt cū chriſtū ſꝑ nomīaret: ⁊ illiꝰ ꝯfiteret̄ nomē: ꝑ noua
tormēta in p̄ſtinam nouāq; formā rediret: ita vt reparata
ſupplicia: nō ad penā ſed ad aliā medelā reſurgerent. Et
ſic hec martyribꝰ veniebāt ad gl'iam: ⁊ q̄to maiora ⁊ cru-
deliora ill' inferebāt tormēta: tāto illis p̄mia ꝓ virtute cu
mulabāt. Refert itaq; Lactātiꝰ libro iij. diuinaꝝ inſtitu- Lactātius.
tionū: q; iudices hec exequi mādātes: ꝯtēdūt ſolū vt vin
cāt: ⁊ exq̊ſitos dolores corꝑibꝰ imittūt: ⁊ nihil aliđ deui-
tāt: q̄ vt ne torti moriant̄: quaſi v̾o mors tātūmodo bea-
tos faciat: ac nō etiā tormēta q̄to fuerint grauiora: tanto
maiorē v̾tutis gl'iam pariāt. Illi aūt ꝑtinaci ſtulticia iu-

bent curā tortis diligent̃ adhiberi : vt ad alios cruciatus
mēbra renouētur: ⁊ reparet̃ nouꝰ ſanguis ad penā. Quid
tā piū: tā benificū: tā humanū fieri pōt: nō curaſſent tam
ſollicite q̊s amarēt: quin etiā ſceleratiſſimi homicide con
Domitius. tra pios iura impia cōdiderūt. Domitius de officio pro-
conſ̃ reſcripta pͥncipū nefaria collegit: vt doceret qbꝰ pe
nis affici oporteret eos: qui ſe cultores veri dei cōfitere.
Hec Lactā. Ex quibꝰ edoceri potes q̄lit̃ viri īfideles in
chriſti h̄ eſt veri dei cultores craſſent̃: ⁊ qualit̃ tormētorū
tollerātia ac inuicta patiētia tortores ſuos superēt. Naz
Quintilianꝰ vt ait Quintilianꝰ libro de cauſis cauſa. x. Nlla pena ē ni
ſi inuito: nullū habemꝰ niſi ab impatiētia dolorē: ⁊ vt ali
quid crudele ſit metꝰ facit. Quare de bono patiētie libel
Cyprianus. lū egregiū cōpilauit Cypͣanꝰ aſſerēs nō ꝓficere aliquid
in actibꝰ nr̄is ad cōſūmandū laudē: niſi de patiētia cōſu-
matiōis accipiat firmitatē. Nā vt ipe ait: Patientia eſt q̄
nos deo cōmēdat ⁊ ſuat: ipſa eſt q̄ irā tempat: q̄ linguaz
frenat: q̄ mentē gubernat: pacē cuſtodit: diſciplinā regit:
libidinis impetū frāgit: tumoris violentiā cōpmit: incēdi
um ſimultatis extinguit: coercet ſupbiā diuitū : inopiam
paupum refouet: tuet̃ in virginibꝰ btām integritatē: in vi
duis laborioſam caſtitatē: in cōiūctis ⁊ maritatis indiui-
duam charitatē: facit in ꝓſperis humiles: in aduerſis for
tes: cōtra iniurias ⁊ cōtumelias mites: cōtra tēptationes
pugnat: pſecutiones tolerat : paſſiones ⁊ martiria conſū
mat. Ipſa eſt que fidei noſtre fundamēta firmiter munit:
ipſa eſt que incremēta ſpei ſublimiter prouehit: ipſa om-
nem actū dirigit: ipſa efficit vt perſeueremus filij dei di-
ci: dum patientiam patris imitamur. Hec Cyprianus ſic
pulcherrime vt vidiſti omnia de patientia complexꝰ eſt.
Lactātius. Quam termino conprehendens Lactantius ait: Patien
tia eſt malorum que inferuntur aut accidunt cum equa-
Cicero. nimitate ꝑlatio. Et Mar. Tulliꝰ in rethoricis. Patiētia
inq̄t: ē honeſtatis ſiue vtilitatis cauſa: rer̄ arduar̄ ac dif-
ficilū voluntaria vl̃ diut̃na ꝑpeſſio. Si ergo patiētiā hāc

vere poſſidere cupimus: queramus illã a dño oı̄m virtu=
tũ datore: illã fide ſpe ⁊ charitate impetremus. In tribu=
latiõibus ⁊ penis magna cũ deuotiõe Jeſu xp̄i nomẽ in=
uocemus. Illũ ſi iuſti erimuſ adiutorẽ certe habebimus:
q̃m multe tribulatiões iuſtoꝝ: ⁊ de omibus his liberabit
eos dñs. Et iuxta eſt dñs his q̇ tribulato ſunt corde.

Qui ſunt abiles ad martyriũ Ca. xv.

De his qui ſũt abiles ad martyriũ queſtionem
minime feciſſẽ: niſi ꝙ aliq̇ ſophiſticis argumen
tis ſolos ſcripturaꝝ ſacraꝝ ſciẽtia ꝑditos ad h̉
hodiernis tꝑib⁹ aptos ꝯtẽdũt. Cũ eũtiũ ad ĩfideles ea ſit
maxia cauſa dei honor: ⁊ ꝓximi ad xp̄m vt poſſibil̉ ẽꝯũ=
ſio: ad qð ſcripturaꝝ eruditio neceſſaria videt̃. Quomõ
enĩ inquiũt hi poterit q̇s illos de fide inſtruere: ⁊ ad xp̄i
cultũ ꝯuertere: niſi ſacroꝝ libroꝝ eruditione ſint ꝑditi?
Nec omnes etiã ſacra ſciẽtia eruditos ad h̉ abiles dicũt:
ſed illos ſolũ q̇ ſacro diaconatu aut p̄ſbyterio decorãt̃:
cum hi ſolũ fidẽ p̄dicar̃ poſſint: nec laicis ſit ꝑmiſſũ. Ad=
dunt ad hoc forti⁹: ſolũ p̄dicandi facultatẽ int̃ infideles
habere: quib⁹ a ſede apl̉ica fuerit indultũ: cũ nec doctis
viris xp̄iano ꝑpl̉o p̄dicare ſit ꝑmiſſũ: niſi fide firmoſ fuerit
ꝓbati: ⁊ ſtricto examı̄e ſufficiẽtes ꝯfirmati. Quare ⁊ bea
tus Frãciſcus in regula ſua dixit: ꝙ null⁹ frat̃ audeat po=
pulo p̄dicare: niſi p̄mo fuerit examı̄at⁹ ⁊ approbat⁹: ⁊ of=
ficiũ p̄dicatiõis ſibi ſpecialit̃ cõceſſũ. Sed he ratiões ſo=
phiſtice ſunt: nec rẽ ipſaꝫ diſcrete inſpiciũt. Ideo circa h̉
aliq̃ p̄guſtãda ſunt: vt ex his cognoſcere poſſimuſ q̇ ad h̉
ſãctiſſimũ op⁹ ꝑficiendũ doctrina indigẽt: ⁊ q̇ ſine illa int̃
infideles charitatis feruore ⁊ deſiderio martyrij morari
poſſũt. Quo p̄cognito ⁊ ip̄oꝝ argumẽtoꝝ clara liq̇bit ſo
lutio. Nã diuerſis quiſ reſpectib⁹ martyrij etiã deſiderio
ad infideles tranſire ⁊ inter illos cõmorari pōt. Mittunt̃
nanqꝫ ad illos quidã vt illorũ ſint epiſcopi ⁊ paſtores fi=
ant: ſic vt ad chriſti fidẽ ꝯueniẽtib⁹ predicatiõib⁹ ꝓpoſſe
ꝯuertant ad exẽplũ chriſti q̇ diſcipl̉os ſuos in vniuerſuꝫ