



**CONCILIO||RVM QVATVOR GENE=||ralium. Niceni.
Constantinopolitani. Ephesini. et Calce=||donensis. Que
diuus Gregorius magnus tanq[uam]|| quatuor Euangelia
colit ac veneratur.||**

Merlin, Jacques

Coloniae, 1530

VD16 M 4842

Decreta Bonifacij pape.

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zeris labijs tuis. Attende in illis ne forte cadas & ponas scandalū aīe tuæ, & adducas in hono-
rationē tibi, & reuelet deus abscoſa tua. Pro fide & iuſtitia ac pro ſalutē aīe certa ſemp & pro
adiutorio fratrum viriliter age, vt à dño recipias remunerationē. Scriptū eſt em̄, Fili cōſerua tēpus
& deuita à malo. Pro aīa tua nō cōfundaris dicere verū. Eſt em̄ cōſuſio adducēs pēctm̄, & eſt cō-
fuſio adducēs grām & gloriā, ne accipias faciē aduerſus faciē tuā, nec aduerſus animā tuā men-
daciū. Nō reuerearis proximū tuū in caſu tuo, nec retineas verbū in tpe ſalutis, nō abscondas
ſapiētīā tuam in decore eius, In lingua em̄ agnoſcit ſapiētīa, & ſenſus, & ſciētīa, & doctrīna, in
verbis veritatis, & firmamentū in opibus iuſtitīe, nō cōtradicas veritati vllō mō & de mēda-
cio in eruditōis tūe, Nō cōfundaris cōfiteri pēctā tuā, & ne ſubijcias te homini pro pēctō, noli re-
ſiſtere cōtra faciē potētis, nec coneris cōtra icſū fluminis, pro iuſtitia agonizare pro aīa tua,
& vſq; ad mortē certa pro iuſtitia, & deus expugnabit pro te inimicos tuos, noli tacitus eē in
lingua tua & inutilis, & remiſſus in opibus tuis, noli eē ſicut leo in domo tua, euerēs domesti-
cos tuos, & opprimēs ſubiectos tibi. Nō ſit manus tua porrecta ad accipiēdū & ad dādū colle-
cta. His ſulta ſcripturaz autoritatib; ſemp ſta recta, & à via veritatis ne auertaris, vt grām dei
acquiras, & honoz; hoīm amicitia fruaris, tā oq; tua voluntas facilius ab amore huius ſeculi
exeat, quāto & impellitur dū vocat. Nā nos & pſentes vos uidere cupimus & abſentibus per
epiſtolā ſaltē colloq; deſideramus. Vnde & optamus vt vos beatus Petrus apłoz; princeps ad
ſua limina feliciter perducatur, quatenus in oipotētis gratia perſtrui veſtra pſentia mereamur.
Data, XII. Calend. Nouem. Lampadio & Oreſte, IIII. conſulibus.

Incipiunt decreta Bonifatij pape.

¶ Epłā eiusdē ad Eulaliū Alexandrinū ep̄m, de recōciliatiōe Carthaginēſis ecclēz directā.



Onifacius ep̄s Eulalio coep̄o ſalutē. Olim & ab initio tantā percepim; A
mus à beato Petro apłoz; principe fiducia, vt habeamus autoritatē
vniuerſali ecclēz auxiliante dño ſubuenire, & quicq; nociuum eſt
autoritate aplīca corrigere & emēdare. Ad hoc em̄ diuinaz diſpoſi-
tionis prouiſio gradus & diuerſos cōſtituit eē diſtinctos, vt dū reue-
rentiā minores potioribus exhiberēt, & potiores minoribus dilecti-
onē impēderēt, vna cōcordiā fieret ex diuerſitate cōtēxio, & recte
officioz; gñareſ administratio ſinguloz; neq; vniuerſitas alia pore-
rit rōne ſubſiſtere, niſi hm̄i magnus eā differentiā ordo ſeruaret.
Quia vero creatura in vna eadēq; aqualitate gubernari vel viuere

nō ſt cōleſtiū militariū exēpla nos inſtruūt, qā dū ſint angeli ſint archāgeli, liq; qā nō aq̄les
ſunt, ſed in p̄tate & ordine ſicut noſtris diſfert alter ab altero. Si ergo inter hos q; ſine pēctō ſunt
cōſtat iſta eē diſtinctio, q; hoīm abnuat ſe libēter diſpoſitiōi ſubmittere. Hinc em̄ pax & cha-
ritas mutua ſe vice cōplectunt, & manet firma cōcordia in alterna, & deo placita dilectōe ſyn-
ceritas. Quia igit vñūquodq; ſalubriter tūc cōplet officiū, cū fuerit vnus ad quē poſſit recurri
p̄poſitus, vota noſtra charitatē tuā latere nolumus, ne q; particeps fuit ſolitudinis, gaudiorū
fructus reddat extorris. Et ideo Carthaginēſem ecclēſiā ad cōmunionē noſtrā rediſſe dño p̄-
piciatē tradētibus ſignificamus alloquijs, & mādatoz; q; legatis n̄ſis dedimus ſerīe in oibus fu-
iſſe cōpletā. De qua parte, vt ad dilectōnē tuā plenius p̄fecte gaudiū pueniret libellū Eulaliū
fratris & cōſacerdotis n̄ſi Carthaginēſis ep̄i, & Iuſtini clemētīſſimi principis oriētis ſacrāz li-
teraz; exēplaria pariter credidimus deſtināda, ludicātes nihilominus p̄ oriētis ptes plurimos
ep̄os ſic feciſſe. Super eſt vt à nobis cōpetētibus p̄cibus diuinitas exorata cōcedat, quatenus de ali-
arū q; ecclēz; redintegratiōe gratulemur. Ea vero q; ſignificare curauimus in eoz; ſacerdo-
tū q; fraternitati tuā vicini ſunt curabis p̄ferre notiā, vt & ipſi de effectu tāz; rei gr̄as nobis-
cū cōleſtis miſericōz; b̄n̄ficijs referre nō ceſſent. Aurelius em̄ p̄fecte Carthaginēſis ecclēz; olim
ep̄s, cū collegis ſuis inſtigāte diabolo ſup̄bire t̄pibus p̄deceſſoz; n̄ſoz; Bonifatij atq; Cōleſti-
ni cōtra Romanā ecclēſiā cōepit, ſed vidēs ſe mō p̄ctis Aurelij Eulalij à Romanā ecclēz; cō-
munionē ſegregatū. Humiliās recognouit ſe pacē & cōmunionē Romanā ecclēz; petēs ſub-
ſcribēdo vñā cū collegis ſuis dānauit aplīca autoritate oēs ſcripturas q; aduerſus Romanā ec-
clēz; priuilegia factā quoz; ingenio fuerint. ¶ Exēplar precū eius & Iuſtini p̄dicti principis.

Rima ſalus eſt, rectz; fidei regulā custodire, & à cōſtitutis patrū nullatenus deuiare, &
qā nō ſt dñi n̄ſi Ieſu Chriſti p̄termitti ſnia dicētis, Tu es Petrus & ſup̄ hāc petrā ædi-
ficabo ecclēſiā meā. Et hāc q; dicta ſunt, rez; probant effectibus, qā in ſede aplīca ex-
tra maculā ſemp eſt catholica ſeruata religio. De qua ſpe & fide minime ſeparari cu-
pientes, & patrū ſequētes cōſtituta anathematizamus oēs qui cōtra ſanctā Romanā & apo-
ſtolicā ecclēſiā ſup̄erbido ſuas erigūt cervicē, ſequētes in oibus aplīcā ſe dē & p̄dicantes eius

Decreta Johannis pape.

omnia cōstituta, & p oīa spero vt in vna coione vobiscū, quā sedes ap̄lica p̄dicat, esse merear, in quo est integra & vera Ch̄riane religiōis & p̄fecta soliditas, p̄mittēs seq̄stratos à coione ecclēsiæ catholicæ, .i. nō cōsentiētes sedi ap̄licæ eorū noīa sacra nō recitāda eē mysteria. Qd̄ si in aliq̄ à p̄fessione mea deuiare tētauero, his q̄s dānaui cōplicē mea sn̄ia me eē profiteor, hāc autē p̄fessionē meā manu mea subscripsi, & Bonifacio sc̄to & venerabili papæ vrbis Romæ direxi dānās & antecessores, & successores meos, & oēs q̄ sancte Ro. & ap̄licę ecclēsię priuilegia calfare nitunt. Hinc em̄ sup̄næ mīx documētū p̄docet, qm̄ & mūdani principis causas fidei cum reip. ordinatōe cōiungūt, & ecclēsiæ p̄sules q̄ ad disp̄sationē suā p̄tinet officij memores exequunt. Talibus em̄ indigebat post discordiæ, p̄cellas religio Ch̄riana rectoribus, q̄ cōpressis p̄uida disp̄sationē turbinib⁹, diu peregrinatā pacē depulsa tēpestate reducerēt, vt ī futura post secula ad p̄positi sui exēplā tēdētēs sibi ascribēdū indubitāter ostēderēt quicq̄d dño placitum posteris pro sua imitatioe fecissent. B̄ndicamus dñm fr̄es charissimi n̄ris hoc diebus fuisse concessum & totis orationū, & curarū viribus annitatur, vt q̄ dei ope bñ cōcepta sunt, ipso adiuuāte p oīa cōpleant. Sperādū em̄ est, vt ad cōpagē corporis sui reliqua q̄ adhuc diuisa sunt membra festinēt, & à potioribus minora nō discrepēt. Ad q̄d cū me dilectio tua ch̄riane studio charitatis hortat, debet qd̄ inuitat sequi, & qd̄ amandū suadet amplecti. Similē em̄ iā fidei curā gerētes p̄ religiosam patientiā par etiā p̄miū de boni opis speramus affectu. Neq̄ em̄ difficultatibus est cedēdū. Nō em̄ fatigat asperis fides, nec ad cœlorū ardua p̄ prociue tendit, nec remuneratōe citra laboris exercitiū q̄s mereat, vnde ne faciētes bona deficiamus specialr̄ admone mur, etiā teste Psalmista. Beati q̄ custodiūt iudicium, & faciūt iustitiā in omni tpe, q̄ nō initiū laboris remuneratōe p̄miū cōsequit inuenire, sed terminus. Ergo studiū sollicitudinis assumētes, q̄bus est vna in coione societas & credulitas, quē admodū de vnitate sedis ap̄licæ & Cōstitūtinopolitanæ ecclēsiæ pariter exultamus in dño, ita de reliquis q̄q̄ sicut affectionē admones, redintegratiōe lætemur, & curemus p̄miū, vt fidē integritatēq̄ nostrā imaculatā ab omni cōtagiōe seruemus. Nosti em̄ frater charissime ac sc̄tilis, q̄ ecclēsiastica seruāt vincula cōcordiā q̄ nos ab hæreticorū tueat infidēis, p̄ quā etiā canonū custodiū integritas. His in robore suo omni circūsp̄ctiōe seruatis remedia sperātibus cōseruanti. Habet em̄ ecclēsiasticarū ordo regularū, & ipsius forma iustitiæ, vt medicina rōnabilis benigne & fidelr̄ sperātibus nō neget, nec quisq̄ est ita ab hūanitate discretus, quē nō à rigore districtiōis inclinet cauta simplicitas, Sed vt caute hoc ceterasq̄ q̄relas aut errores alicuius x̄ui valeas expedire dilectissime frater, p̄sonā meā te ī hoc oportet iduere, sciētē in hmōi causis, sicut p̄dictū est, qd̄ cauēdū sit, & ita oīa p̄uidēdū, vt te nō ambigas ratiōne disp̄satiōis huius deo eē reddēdā. Ita tñ vt eos q̄ vobis fuerūt cōione sociati, vel per vos sedi ap̄licæ v̄ra nobis scripta declarent, q̄bus etiā, & quā continētā libelloꝝ obtulerint inferat. Sic q̄q̄ humilitatē debemus tenere in mēte, vt inde ordinis nostri dignitatē seruemus in honore, q̄tenus in nobis, nec humilitas timēda, nec rō sit sup̄ba. Oīpotēs deus charissime sua te p̄tēctiōe custodiat, atq̄ ad cœlestis remuneratōne p̄fīxā multiplici aīarū fructu perducatur. Deus te incolumē custodiat reuerendissime frater. Amen. Data octauo Calend. Octobris, Valentiniano. II. & Oreste. IIII. CC. consulibus.

Incipiunt decreta Johannis pape



C Euerēdisimo fratri Valerio ep̄o Iohānes. Scripta tuę sanctitatis suscipiens plena ea fidei regula q̄ primū polles inueni, & deo gr̄as retuli q̄ aīa & corpore te bñ vigere didici. Sane ea q̄ significasti quosdā dicere, q̄ nō sit filius x̄qualis patri, & q̄ in euāgelio scriptū sit, pater maior me est, scias nō recte intelligere tales fidei regulas, nec rectam fidē penes se habere. Paulus ap̄lus nō secūdū deitatis naturā Christū creatū insinuat, sed secūdū hūanæ naturæ subst̄tiā eundē creatū assermat, ipso Ephesius cōscribēte. Renouamini, inq̄t, sp̄m̄ mētis v̄ræ & induite nouū hoīem q̄ secūdū deū creatus est in iustitia & sanctitate veritatis. Et ad Hebræos, In eo enim in quo passus est ille & tētatus, etiā p̄t his q̄ tentant auxiliari. Vnde sanctæ vocatiōis participes semp̄ cœlestis cōsiderate apostolū & p̄ōficicō confessionis n̄ræ Iesum fidelē existentēq̄ q̄ creauit eū. Et ad Coloss. Nūc autē deponite & vos vniuersa, irā, indignationē, malitiā, blasphemā, turpiatē ex ore vestro nō cedāt. Nolite mētiri inuicē expoliātes vos veterē hominē cū actibus suis, & induētes nouū cū eo q̄ renouat in agnitioe secūdū imaginē eius q̄ creauit eū, nunq̄d is qui vniuersam creaturam visibilia & inuisibilia à propria potestatis virtute p̄creauit ac fecit, seipsum antea vel postmodū, qd̄ dicere nephās est, creauit vel facere potuit. Filius minor est patre in assumpti hoīs forma, x̄qualis vero patri est in deitatis naturæ subst̄tiā, eodē testatē. Ego & pater vnū sumus,