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cōtemnis, ip̄m saltē audī in explanatiōe orōnis dñice, Ecclesiā vult ( inquit ) audire Dñs, nō te aut me, aut transugā quēpiā se-  
gregatū ꝑ Phariseū. Quapropter cū Ecclia cōcine ( inquit ) &  
rite beneq; cātabis. Et si forte absōna voce p̄strepis, tū q̄a mul-  
titudinis affōnas cōcentui, ꝑ legitimo cantus tuus tenore cēse-  
bis. At si canere solitaria voce tentabis, nō effugies sannas & ca-  
uillatiōes. Hęc ibi. Nō est ergo, qđ eū nūc quoq; in sua visitati-  
one aliter audias, q̄ vbi cū Ecclia canit & loquitur.

## DE SACRAMENTO POENITENCIAE

## CAPVT

## XXIX

Q̄ bñ docuerit aliquot iā annis p̄nitentiā, ex ipsi<sup>o</sup> sane con-  
fessione nūc dinosci potest, arbor scilicet ex fructibus, Nunquid  
colligit de spinis uvas, aut de tribulis ficus: At nūc in visitatiōe  
sua, Multi, dū audierūt, vt solūmō credant, oīa ip̄s remitti pec-  
cata. Fingunt sibi fidē, & putāt se mūdos esse, Per qđ sūt teme-  
rarij ac securi. Eiusmōi autē carnalis securitas p̄cor ē ( inqt ) om̄i  
errore q̄ aū hoc tēpus vnq; fuit. Audis hęc Illust. Pr: Quis est autē  
nouū & falsū illi<sup>o</sup> dogmatis, q̄ sola fides iustificet, autor primus,  
assertorq; ꝑtinacissim<sup>o</sup> inōne ip̄emet Luther<sup>o</sup>? Cur negauit gra-  
tiā sacramētōꝝ? Cur oīa opa bona etiam oprime facta dixit esse  
p̄ctā? Cur negauit merita sanctorū? Hęc certe sunt verba eius in  
Babylone sua. Nec alia via potest hō cū Deo aut cōuenire, aut  
agere, q̄ ꝑ fidē, opa ille nihil curat, nec eis indiget, Indiget autē,  
vt verax in suis ꝑmissis a nobis habeat. Itē, Tā diues ē hō Chri-  
stianus siue baptizat<sup>o</sup>, vt etiā volēs nō possit ꝑdere salutē suā, quā  
tiscūq; ꝑctis, nisi nolit credere. An vero talia dogmata nō red-  
dāt hoies carnalitē securos, vt opa p̄nitentię negligāt? Sed au-  
di Illust. Pr. ad huc sceleratiora eius Paradoxa, in sceleratissimo  
illo cōtra sacrū Canonē libello. De<sup>o</sup> nō vult ( inqt ) alta mediā,  
nec aliū mediatorē pati, q̄ vnīcū filiū suū, quē pater ob id solū &  
in mūdū misit & sanguinem fūdere iussit, vt nobis fidei thesau-  
rū impetraret. Hęc ē breuiter sūma Euāgelij qđ ꝑdicamus. Qui  
ergo vllū aliū querit modū liberādi a ꝑctis & veniendi ad Deū,  
is iā mēdaciū Deū arguit, vitupauit, blasphemauit, tanq̄ qui filiū  
suū frustra fecerit sanguinē suū fūdere, ac nihil effecerit. Hoc n.  
simpliciter vult habere, hoc & nō aliud, vt nemo ad ipsum veniat  
at nisi innocens sanguis solus. Et qui aliquid aliud proposuerit,  
siue opera sua, siue ordinem aut statū aliquid, is debet Diabolo

additus

In lib. Visita.

In capt. Baby  
lo. c. de Eu-  
char.  
Ibidē. c. de  
Bapt.

De abomina-  
tione sacri  
Canonis