Oratio dicta a Petro M
anime ad reuerendiſſim
cti Georgij Cardinalez

GRecia quondã
omnis diſciplin
nauaſſent ⁊ pro cõi vtili
generante dignum ſubi
is celebrauit vt ⁊ premio
tarent quã in optime de
honeſtatam cernerẽt· pre
no noīe cenſemur recole
thermopilas nõ atheniẽ
lebrãdi ꝓponunt ·ſʒ aut
gentibꝰ ⁊ natiõibus mo
pitauit· ⁊ ad ſummũ bo
tanti myſterij quãuis l
rẽ hanc publice oratiũcu
me tuis que magna ſun
pe Mantuano principe
⁊ bene ſperare iubes oti
ſti·quo abuti certe nõ de
⁊ hoc laboris mei ſub te
elucubratũ accipe nec le
aſſerit immortalitatẽ qu

¶Videntibus illis eleu
Actuũ primo·ca·⁊ in ep
Ria ſunt hic B
mi diſcipliña o
vel marie cõci
ſumma maieſtas anres
genio vt vrbis cicerõis e

Oratio dicta a Petro Marſo in die aſcēſionis de immortalitate
anime ad reuerendiſſimū in xp̄o prēꝫ ⁊ dn̄m·d·Raphaelē·L·ſan
cti Georgij Cardinaleꝫ ac ſanctiſſimi dn̄i nr̄i Pape Camerariū.

GRecia quondā Reuerendiſſime preſul alūna ꝟtutum ⁊
omnis diſcipline fons vberrimus eos qui rei pu·operā
nauaſſent ⁊ pro cōi vtilitate mortē forti aīmo ⁊ a natura nūq̄ꝫ de
generante dignum ſubire duxiſſent ampliſſimis oratorū preconi
is celebrauit vt ⁊ premio ſuo ꝟtus afficeret̄ ⁊ ceteri ad illam exci-
tarent̄ quā in optime de ſua re pu·deq̄ꝫ humano genere meritis
honeſtatam cernerēt·preclaꝝ hoc grecie inſtitutū nobis qui xp̄ia
no noīe cenſemur recolendu eſt qbus nō fortes Lacedemonij ad
thermopilas nō athenieſes in campis marathonijs ⁊ ſalamīe ce
lebrādi ꝓponunt̄·ſꝫ autor ſalutis nr̄e Jhūs xp̄s qui pro oīnibus
gentibꝰ ⁊ natiōibus mortalis effectus mortē in ſempiternū preci-
pitauit· ⁊ ad ſummū bonū ꝟtutis premiū ianuā patefecit. Jtaq̄ꝫ
tanti myſterij quāuis laudator indignus tn̄ vt iuſſis tuis pare
rē hanc publice oratiūculaꝫ habui ⁊ noī tuo ſacraui vt bn̄ficijs in
me tuis que magna ſunt aliq̄ꝫ ꝑ virili pte graciā referre·me op-
pe Mantuano principe orbatū refouēs tuoꝝ numero aſcripſiſti.
⁊ bene ſperare iubes otiū ad bonaꝝ artiū ſtudia recollēda tribui
ſti·quo abuti certe nō debeo· Viue igit̄ felix Reuerēdiſſime p̄ſul
⁊ hoc laboris mei ſub te mōimentū quodcūq̄ꝫ eſt ⁊ tuis auſpicijs
elucubratū accipe nec lectiōe tua ducas indignū qđ anime rōalis
aſſerit immortalitatē qua nil in nobis debet eſſe antiquius.

Jeſus·

Videntibus illis eleuatus eſt·⁊ nubes ſuſcepit eū ab oculis eoꝝ
Actuū primo·ca·⁊ in ep̄la preſentis ſolēnitatis·

Ria ſunt hic Beatiſſime pōtifex·q̄ ingeniū varia ⁊ ſubli
mi diſciplīa ornatū ac ſumma dicēdi vbertate preditū·
vel maxie cōcuterēt· Loci huiꝰ in toto orbe celeberrimi
ſumma maieſtas aures nr̄e caſtigatiſſime qbꝰ nil niſi pfectū in-
genio vt ꝟbis cicerōis eloq̄ntie p̄ncipis vtar ⁊ elaboratū īduſtria

narrari ꝯuenit· ipa deniq꜄ res q̄ ardua eſt ⁊ ꝑdifficilis· ſed viato/
rib⁹ neceſſaria in ꝑmis habet̃ aīe· ſ· ratōnalis īmortalitas ⁊ excel
lētia quidã nãq꜄ nubilo erroris obducti oīpotētis dei munere
abutunt̃ ⁊ ſe degeneres moꝝ prauitate efficiūt quos diuīa gr̃a ef
ficit illuſtres ⁊ ſic iter ꝟtutiſ qđ luxu diffluētibus ꝯſuetudo pec
cãdi vt ſcribit hieronim⁹ aſpeꝝ effecit ⁊ arduū penit⁹ relinq̄ntes
ad beſtias deuoluunt̃ ⁊ lutū de qb⁹ ꝓphã ſic cecinit hō cū in ho
nore eſſet nō intellexit ꝯpatus eſt iumētis inſipiētib⁹ ⁊ ſimilis fa
ctus eſt illis qua ꝓpter nobis cauendū eſt q diuīa reuelatōe in/
ſtruci eterne felicitatiſ ignorantiã cãri nō poſſum⁹· Auctor qppe
ſalutis nr̃e nō ſolū ꝟbis ſ꜄ etiã re vidētib⁹ diſcipl̃is ⁊ mr̃e ſanctiſ
ſime clarꝝ ad celos iter oñdit qđ Micheas diuino ſpū afflat⁹ his
ꝟbis ꝑdixerat. Et aſcēdit pandēs iter añ eos· Quãuis igit̃ onus
hoc imꝑ longe virib⁹ me terreat tñ hūanitate vīa ꝑclarus hui⁹ ſa
cri ꝯſeſſus eruditōe ac celeſti ꝑſidio fret⁹ in hoc clariſſimoꝝ inge
nioꝝ theatro q̄buis nulla pene doctrina nullo deniq꜄ dicēdi lepe
ſubnix⁹ de aīe rōnalis īmortalitate paucis diſſerã a ſacratiſſima
ꝟgine quã gr̃e fontē neceſſitas fideliū nouit oſ̄oeꝫ auſpicat⁹ meã
eiuſq꜄ numē ⁊ opē imploratur⁹ celeſtes nūtij ſalutatōeꝫ vſurpans
pio affectu dicam Aue Maria·

Uidentibus illis eleuatus eſt ⁊c̃.

Eritatē ⁊ arcanū opificis vniuerſi ac rectoris hūani in/
genij q̄buis ꝑſpicaciſſimi puris naturalib⁹ ꝑſpici nō poſ
ſe phōꝝ deliramēta oñderūt quos antiqtas vt numīa q̄daꝫ ſuſpe
xit ⁊ coluit ⁊ de aīa diſputãtes imꝑmis balbucinati ſunt· Nōnul/
li qppe īmortales qdeꝫ aīas eſſe dixerūt nūq꜄ tñ incepiſſe aſſerē/
tes ac numeꝝ quēdaꝫ ipſaꝝ ⁊ in noua corꝑa migratiōeꝫ poſuere·
Itaq꜄ nūc inferas q̄drupedes nūc in volatilia nūc in piſces deie/
cerūt in hoc pherecidis ſyri q prim⁹ phãntiū de aīoꝝ īmortalita/
te diſputauit eiuſq꜄ diſcipuli pythagore vanitas fabulat̃· Cui⁹ de
lyꝝ acumē ſecut⁹ eſt plato ēpedocles aīaꝫ demerſit in ſanguineꝫ·
Ariſtoxen⁹ ne a muſices diſcipl̄ia quã ꝓfitebat̃ diſcederet armo/
niã eſſe aſſeruit· ignē ꝟo zeno ſtoicoꝝ princeps· Aia democriti cō

curſu fortuito athamoꝝ efficiť · hic veritatē in puteū penitus di-
merſam eſſe dixit idcirco mirandū non eſt ſi illa ꝑ tot annos hau
rire nō potuit · Deſipit oīo dicearch⁹ aīaȝ nomē eſſe tm̄ imprudē-
ter affirmās Cicero expoſitis philoſophantiū varijs de aīa ſentē
tijs inquit haꝝ ſnīaꝝ que vera ſit deus aliqs viderit ꝛ alibi qm̄
vtraqȝ ſnīa doctiſſimos habuit auctores qd certi ſit diuinari nō
poteſt · Quidaȝ immortalē eſſe aīaȝ affirmarūt ſed vnicā oīnibus
hoībus illaȝ tribuētes quo nil pōt excogitari abſurdi⁹ · qdaȝ edu
cunt illam de potētia materie vt ceteroꝝ animantiū aīas quam
ſententiā vndiqȝ profanā ſtoliduȝ pecus ꝛ caro inſipida oſcitans
ille epicur⁹ euomuit quē gentilis philoſophie hereticū ꝛ non ho-
minē ſed porcū merito appellabimus Poete animaꝝ excellentiaȝ
platonico illo furore ſuſpicātes immortalitatē illis quideȝ ſed nō
eo modo quo debebant tribuerūt euripides qui poeticā ſectatus
ſchenicus philoſophus cognoīatus eſt animā humanā dixit eſſe
deuȝ · ꝛ Seneca dicēs nil aliud eſt noſtra ratio ꝙ pars diuini ſpi-
ritus in corp⁹ nr̄m īmerſa quā opinionē vt hereticā damnat Au-
guſtinus his verbis · non aliter audiendi ſunt quaȝ heretici qui
animā deū eſſe dicunt · nam ſi ſic eſſet nec in melius nec in peius
labi poſſet. Confutēs eam ꝛ Thomas inquit Idem eſt dei inſpi-
rare ꝙ ſpiritū facere non de ſubſtātia ſua ſed de nihilo Ariſtote-
les philoſophoꝝ facile princeps diuerſa habuit principia ꝛ ſic de
immortalitate anime vel errauit vel ambiguus profecto remāſit
cum vir immenſe ꝙuis ſubtilitatis puris naturalibus ſine gra-
cie ſplendore vteretur Idcirco Auguſtinus qui eminētiſſimo in-
genio celos penetrauit philoſophi inquit neſcientes ad quem fi-
nem hec eſſent referenda inter multa que locuti ſunt veritati fal-
ſa miſcuerūt · In libris philoſophoꝝ inquit Hieronim⁹ non ſem-
per ſed aliquando vaſa dei que ſunt dogmata veritatis repperi-
untur Quamuis anime immortalitatem vt dicebam aliquo mo-
do ꝛ confuſe conceſſerint philoſophi illam tamen puris naturali
bus apriori demōſtrare non potuerunt · Non igitur rationes no
ſtras illoꝝ cōmentitijs argumētationibus cōfirmare debemus ·

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Unde vas electionis ⁊ magiſter eccl'ie Paulus qui nõ in vmbra-
culis phõꝝ ſed in raptu ab iſtis ſenſibꝰ in tercio celo a ſumma ꝟi
tate inſtitutus audiuiſſe arcana ꝟba que non licet hoī loq̄. ſeqꝫ
nõ ab hoīe accepiſſe euāgeliū ſꝫ ꝑ reuelatōez Jeſu xp̄i gloriat̄ hiꝫ
ꝟbis coloſenſes monet videte ne q̄s vos decipiat ꝑ ph̄iaꝫ ⁊ ina-
nē fallaciā ſm̄ traditōez hoīm ſm̄ elementa mūdi ⁊ non ſm̄ xp̄m
q: in ip̄o habitat oīs plenitudo diuinitatis corꝑalr̄. Socrates ꝑ-
fecto ſapiētiſſimus oraculo apollinis iudicatꝰ ⁊ illoꝝ fons q̄ eru-
ditius ph̄ati ſunt Ab eo .n. oēs phõꝝ alicuiꝰ noīs diſciplīe mana
rūt vt ait Hiero. legite platonē Ariſto. theophraſtū xenophontē ⁊ re
liquos q̄ de ſocratis fonte manātes diuerſis cucurrere flumibꝰ.
Socrates inq̄ꝫ ꝟitatē ſe ignorare ꝓfeſſus eſt cū moriturꝰ de aīoꝝ
īmortalitate diſputaret his ꝟbis. vtꝝ ſit meliꝰ dij īmortales ſciūt
hoīeꝫ aūt arbitror ſcire nemīnē. qua ꝓpter inq̄t lactantiꝰ neceſſe
eſt oīs ph̄ie ſectas alienas eſſe a ꝟitate q: hoīes erāt q̄ illas ↄſti
ſtituerāt nec vllū fundamētū aut firmitatē pn̄t hr̄e que nullis di
uinaꝝ vocū fulciunt̄ oraculis. abicite inq̄t leo pontifex eroſa dn̄o
mūdane argumēta ſcīe ꝑ quā nemo ad cognitiōez ꝟitatis potuit
ꝑuenire. abigat̄ ꝓcul terrenaꝝ caligo rōm ⁊ illuīante fidei oculo
mūdane ſapīe fumꝰ abſcedat diuīa eſt .n. auctoritas cui credimꝰ
diuīa eſt doctrīa quā ſeq̄mur. Nos igit̄ q̄ xp̄iane recteq̄ꝫ ph̄āmur
⁊ q̄bꝰ doctrina eſt inſpirata diuinitꝰ aīas rōnales incipe q̄deꝫ ⁊
a ſummo deo creari eodēq̄ꝫ creatōis pūcto in corpꝰ iā ↄpoſitū in-
fundi aſſerimꝰ īmmortaleſq̄ꝫ eſſe nõ ſua eſſentia hoc .n. dei viuē-
tis ꝓpriū eſt oē id q̄ppe qđ eſt p̄ter deū incepit aliq̄n caducūq̄ꝫ eſt
⁊ momētaneū. gr̄a ꝟo ⁊ ordinatōe diuina nõnulle res inter quas
aīe rōnales ↄſnant̄ ⁊ manēt Magnꝰ ille plato ad ꝟitatē interdū
accedēs nr̄aꝫ eēntiā diuīe eēntie ↄpatā eēntiā nõ eſſe aſſeruit. nec
theologie nr̄e vt mūdane ph̄ie inↄueniēs eſt vt aliq̄d īcipiat ⁊ nõ
deſinat Credēdū eſt inq̄t Auguſtinꝰ firmiterq̄ꝫ tenendū q̄ aīe nõ
ſunt ab initio create Et ſcribēs ad hieronimū inq̄t īmortalis eſt
aīa ſm̄ q̄ndaꝫ modū non eīn oīmō ſicut deus de quo dictū eſt q:
ſolꝰ hꝫ īmortalitatē. ſcripſerat hoc ad timotheū ſonora illa tuba

⁊ doctoꝛ gentiũ Paulus his verbis·ſerues mandatũ xp̄i queꝫ ſu/
is tempoꝛibus oſtēdet beatus ⁊ ſolus potēs rex regum ⁊ dn̄s do/
minantiũ qui ſolus hꝫ immoꝛtalitatē ⁊ lucem habitat inacceſſibi
lem Quē locuꝫ exponens Nicolaus de lyra inquit· ſola trinitas
habet ex ſe neceſſe eſſe· Om̄is aũt creatura eo ꝙ eſt de nihilo ver
tibilis eſt in nihilũ quantũ eſt de ſe· Om̄ia inquit Gregoꝛius in
nihilũ tenderent niſi om̄ipotentis dei manu tenerent̄· Habitat
autē lucem inacceſſibilē quoniã nulli creature illius maieſtatis
immenſitas omnino patet· Unde Lactanti⁹ alioquin nihil inter
deum hominēqꝫ differret ſi conſilia ⁊ diſpoſitiões illius maieſta/
tis eterne cogitatio aſſequeret̄ humana· Aſſerimus inquã deuꝫ
glorioſuꝫ non neceſſario ſed contingenter creare animas ⁊ quic/
quid ex nihilo creauit ad extra vt ſi eius om̄ipotentie placuerit
om̄ia que inde tanquã a pꝛima cauſa dependent in nihilũ peni/
nitus redigantur· Anime rationalis perpetuitatē non per aliq̄d
intrinſecum ipſius eſſe dicimus· verũ ex oꝛdinatiõe diuina vt nõ
ſolum in ſuis naturalib⁹ perſeueret ſed pꝛopter meritũ vel deme/
ritũ ita dixerim gloꝛiã ſoꝛtiatur ⁊ penã Unde veritas per os Eze
chielis ſic loquitur· Ecce om̄es anime mee ſunt· anima que pecca
uerit ipa moꝛiet̄· moꝛte ſcꝫ culpe ac demũ gehēne ſi in peccatis p
ſeuerauerit· Philoſophi autē ponentes perfectionē nature animã
cum ſuis virtutib⁹ in coꝛpoꝛe acquiſitis permanere ac eadeꝫ ſtu/
dia exercere dixerunt Quos mãtuanus vates ſecut⁹ eſt ⁊ in hoc
vehementer errarunt· Om̄is quippe anima vel regni vel perditi
onis eſt filia nec eſt dand⁹ ſtatus neuter in puris naturalib⁹ de
dei oꝛdinata potētia Dionyſius ait animas humana ex bonitate
diuina eſſe cõſecutas vt ſint intellectuales ⁊ habeãt ſubſtantialē
vitam indeficientē Talem anime immoꝛtalitatē philoſophi non
nouerũt· quã pꝛofecto nouiſſent ſi puris naturalibus quoꝝ excel
lentia quaſi ſupꝛa hominē pꝛediti erãt perſpici potuiſſet Idcirco
non ab illis pendere ſed illos ad veritatē noſtrã ⁊ catholicũ do/
gma trahere debemus qui nõ ab homĩe ſed ab eo apud quē ſapi/
entia hominis ſtultitia eſt ⁊ ianua moꝛtis definitur atqꝫ materi

am eterni interitus approbatᷣ· Miſteria nullis ante reſerata inge
nijs accepimus· Nos igitᷣ inquit Lactanti⁹ certiorib⁹ ſignis eli/
gere poſſumus veritatē qui non ancipiti ſuſpicatiōe collegimus
ſed diuina traditiōe cognouim⁹ ⁊ nobis diuinatiōe opus iaꝫ nō
eſt vt Cicero dixerat quibus veritatē diuinitas ipſa patefecit Im
mortalē animā inquit Hieronim⁹ ⁊ poſt diſſolutōeꝫ corporis ſub
ſiſtentē pythagoras ſomniauit democrit⁹ non credidit In ꝯſola/
tionē damnatōis ſue ſocrates diſputauit in carcere Nūc autē in/
dus perſa gothus egipti⁹ phāntᷣ beſſoꝝ feritas ⁊ pellitoꝝ turba
populoꝝ qui mortuoꝝ quondā inferiis hoēs imolabant ſtridorē
ſuū i dulce crucis fregerūt melos ⁊ toti⁹ mūdi vna vox xp̄us eſt·
relictis igitᷣ nauis phōꝝ ſylogiſmis ⁊ caligine tandē munere cele
ſti diſcuſſa erroris aliquas rōnes theologie noſtre ꝯſentaneas de
animoꝝ immortalitate in mediū afferam⁹ quas duꝫ breuiter atti
go faciles aures vt ⁊ hacten⁹ feciſtis p̄bere obſecro Oīs forma cor
ruptioni obnoxia de ip̄ius materie potētia educitᷣ. cauſa quippe
corruptiōis materia eſt·animā vero humanā de potētia materie
nō educi phūs teſtatᷣ dicens ipaꝫ foris aduenire ac eſſe diuinā aſ
ſerūt id theologi nr̄i· Unde militantis eccleſie lumē ⁊ aquila vo/
lās ſup vniuerſa ſydera diuus ille Auguſtin⁹ ait nō ex his notis
viſitatiſqꜫ naturis anima facta eſt quas iſtis corpeis ſenſibus tā
gim⁹·nam neqꜫ ex terra neqꜫ ex aqua neqꜫ ex igne neqꜫ ex aere ne
qꜫ ex his oīnibus neqꜫ ex aliquib⁹ hoꝝ coniūctis conſtare animā
puto fides etiā noſtra ſanctiſſima non ab agente vllo naturali ſꝫ
a deo creari ex nihilo aſſerit ⁊ infundi·Ea inſup eſſentia que mē
te que rōne que intellectu p̄dita eſt immortalis haberᷣ atqꜫ perpe
tua Mens quippe oīm ſententiā immortalis eſt ⁊ id oīne qđ men
te qđ ratione preditū eſt deo propinquiſſimū eſſe dicitᷣ Aīa ve/
ro humana ratione mente intellectuqꜫ honeſtata eſt qđ luce cla/
rius patet Unde ſcribitᷣ in pſalmo Minuiſti eū paulomin⁹ ab an
gelis ob anime ſcꝫ intellectiue excellentiā ⁊ Cicero phūs nō igno
bilis ac dicendi mgr̄ inquit·aīal hoc prouidū ſagax multiplex acu
tum memor plenū rōnis ⁊ conſilij quē vocam⁹ hoīeꝫ preclara qua

ꝗ az cōditōe generatū eſſe a deo conſtat ſolū eſt eñ ex tot aīantiū
generibus atq3 naturis particeps ratiōis ⁊ cogitatiōis cum cete
ra ſint oīno expertia· qd eſt autē non dicam in hoīe ſed in oī celo
atq3 terra ratiōe diuini⁹ que cū perfecta eſt noīat̃ rite ſapiētia· id
ꝑterea quo homo vt diuinū qd operat̃ aut in ſeipo diuine ſortis
quid habet deoq3 tandē ſimilis quoad fieri poteſt efficit̃ immor/
tale profecto eſt· Oīa quippe diuina immortalia ſunt at anima
humana ea parte qua cōtemplat̃ ⁊ ſapiā3 opera ſua ſtudio ⁊ indu
ſtria tandē conſequit̃ id eſt quo homo vt diuinū quid opat̃ aut
in ſe diuine ſortis qd habet deoq3 tandē ſimilis quo ad humanis
iuribus dat̃ euadit igitur talis anima nō caduca nō mortalis ſ3
perpetua eſt ⁊ incorruptibilis Jmmortalis eſt aīa inqt Auguſti·
ne a ſui creatoris ſimilitudine diſcrepare videat̃· nō.n.poterat eſ
ſe imago dei ſi vllo mortis termino clauderet̃ ·eternitaſ deniq3 ac
cidentis proprij ſubiecti eternitatē preſupponit Beatitudo aūt eſt
accidens perpetuū ⁊ eternū qḋ patet p illud ſaluatoris ibūt iuſti
in vitam eternā in quib⁹ ſanctiſſimis xbis eternitas ſubiecti ſi/
mul ⁊ accidentis exprimit̃ idcirco anima ſubiectū ipſi⁹ beatitudi
nis perpetua eſt· paꝝ ne tibi veſter homo inqt Bernard⁹ cogita
q̃lem te fecit deus nempe ſm corpus egregiā creaturā ſm animā
magis inſignem ratiōis ꝑticipe3 beatitudinis eterne capacē Jd/
circo religionē ſoli capim⁹ inquit Lactanti⁹ vt ex hoc ſciam⁹ hu
manū ſpm̄ non eſſe mortalē q̄ deū qui eſt immortalis ⁊ deſiderat
⁊ agnoſcit· ⁊ alibi apparet aīmā non interire quia deū qui ſempi/
ternus eſt ⁊ q̄rit ⁊ diligit preterea breuitatis cauſa theologoꝝ pre
claras de animoꝝ immortalitate ſentētias ⁊ Auguſtini imprimis
qui xp̄iani dogmatis magnū eſt columē ⁊ heretice prauitatis fla
gellū ⁊ valida ſecuris habet̃ ⁊ eſt pretereo ſententiā auerrois qui
dicit animā manere poſt mortem ⁊ finem eius proſperitatis eſſe
ſi primo motori iungatur· ꝑtereo Auicennā dicente3 Cum anima
liberabitur a corpore ⁊ ab accidentibus corporis tunc agenti intel
ligentie coniugi poterit in eaq3 pulchritudinem intelligibilem ⁊
perennem delectationem inueniet ⁊ intelligentiam agentem ap/

pellat deum Preterea Galienum ſcribentem ſicut lumen ſolis qđ
eſt incorruptibile ſeperatur ab aere ⁊ omni oculorū intumitu ſi
ne ſui corruptione ſic ⁊ anima ſine ſui corruptione ſeparatur a cor
pore· Preterea Platonem qui in phedome ait animus purgatus
hinc exiens habitabit cum deo ⁊ alibi anima eſt immortalis ⁊ vt
arcuerit paſſiones vel victa fuerit premiabitur vel punietur·poſt
hanc vitam· Et Ciceronem in ſomnio Scipionis dicentem ſic ha
beto omnibus qui patriam ſeruauerint iuuenerint auxierint cer
tum eſſe in celo definitum locum vbi beati euo ſempiterno fruan
tur Preterea ſententiam Didimi ad Alexandrum ſic ſcribentis·
Nos non ſumus huius mundi incole ſed aduene· Nec ita in or/
bem terrarum venimus tanquā in eo conſiſtere libeat Sed tran
ſire properamus enim ad patriam larem nullis delictorum pon/
deribus prepr auati·Preterea deniq; Xenophontem ⁊ alios pene
innumerabiles qui animam eſſe immortalem aſſeruerunt. Faſti
diu; profecto pareret oratio ſi in re manifeſta teſtibus non neceſ/
ſariis vteretur· Eſt enim cōmunis omniu; qui ratione quoquo
modo vti poſſunt de animorū immortalitate conſenſus· Et ego
auctorem ſalutis noſtre Chriſtum propero cuius reſurrectio ⁊ ad
celos triumphalis aſcenſus oīs ambiguitates de anime immor
talitate deq; humani corporis reformatione diſſoluit· Unigeni/
tus ſiquidem dei filius poſteritatis Ade in quem peccauerat du
ram ſortem miſeratus Et lapſu; nouus Adam ⁊ gradus per quē
ad ipm regredi poſſemus factus eſt· Et vt viatoribus ad celeſte;
patriam iter iuſticie panderet. Mediatorem itaq; ſe conſtituens
ex puriſſimo immaculate virginis ſanguine carne; ſumpſit· Ma
triſq; ſimul ⁊ filie quam nouam Heuam merito veneramur ⁊ co/
limus Sacratiſſimū vndiq; thalamū ⁊ ab omni labe peccati etiā
origīalis diuina gracia preſeruatū vt vaſe puriſſimo celeſte illud
manna exciperet̃ habitare ac verus homo fieri naturaq; paſſibil'
dignū duxit vt pro recōcilianda ſuo auctori natura q̄ inutilis ⁊ e/
nitus effecta corruerat eterno pr̄i hoſtiā immaculatā offerret· O
felicē virginis vterū qui verum hoīem portauit ⁊ deū in quo hu/

militas in maieſtate hītauit ⁊ in hūilitate maieſtas. In lucē edi-
tus dei hoīez mediator in ſtabulo vagiuit ⁊ feno crudelē ſeuiſſi-
mi tyrāni pſecutiōez patit̄ ⁊ fugā i. ouē diu errantē ſtudioſe q̄ſiuit
vt illā ꝓ ꝓꝛijs hūeris referret ad gregē Jordanis fluēta ſacrauit vt
nos baptiſmi lauacro regn̄ati ad verā p̄riā redire poſſemus hūa-
na diuinaq; opa viciſſim exercēs mōtez q maiora iuſticie p̄cepta ſi
gnificabat gr̄e legez oīb⁹ gentib⁹ ⁊ natiōib⁹ ꝓmulgandā legifer
nr̄ latur⁹ aſcēdit vt viatores ad ſummū illud bonū volōtatis nr̄e
obiectū ꝑ ꝟtutes moꝝ ⁊ fidē ſpez caritatēq; dirigeret. ſacramentū
eucariſtie imo viaticū nr̄m inſtituit vt vet⁹ fermētū iudaice tra-
ditōis noua ꝯſperſio fieret. ⁊ vt agn⁹ nō in figura ſꝫ in ꝟtute co-
mederet̄. ⁊ vt deniq; ꝑ cibū quo vet⁹ ille pens ceciderat nou⁹ hō
aſcēderet ſacerdotes h⁹q; ſacramēti miſtros effecit ap̄l'os ꝑ quos
vt in ſui memoriā hoc faceret poſteritatē āmonuit tādez redēptio
nis nr̄e miſteriū ſūma caritate celebratur⁹ ſeuientiū in ſe iudeoꝝ
feritatē nō refugit ſꝫ ꝓ nobis dolēs poſt alapas ſputa flagella bla
ſphemias hn̄s ſpineā coronā ⁊ liuore deformis quo ſanati ſumus
crucē victorie ſue tropheū mortis ille triūphator aſcēdit ⁊ ꝓ cruci
figētib⁹ orauit ad p̄rez Cui vt nob̄ documēto eſſꝫ ſpm̄ ſuū in mor
te ꝯmēdauit. In q̄ paſſione ſingulare miraculū celebratū eſt vt. ſ.
aīe gloria nō redūdaret in corp⁹ vt eſſꝫ paſſibile ſubtracta ꝓtecti
one nō ſoluta vniōe. q̄ȝ. n. ſemel aſſumpſit nūq; dimiſit q̄ ꝓpter
inmaris dolorib⁹ deſtituta hūanitas de⁹ de⁹ me⁹ vt q̄d me dere
liq̄ſti exclamauit. O ineſtiabilē caritatis dilectōz O mirā dei oī
potētis miāz qui vt ſuū redimeres filiū tradidiſti. O ineffabilē
redēptoris benignitatē qui ptātis volūtate nō natura deitatis ꝑ
quā nō poteras nō eſſe q̄ȝ fueras hūilitatē nr̄az ſuſcepiſti factus
obediēs p̄ri vſq; ad mortē vt illuc vn̄ vet⁹ adaz ꝯtumax ceciderat
ꝑ obedientiā nou⁹ rediret deniq; vt ꝑ te oīa noua fierēt. O felix
culpa q̄ tlez ac tantū meruit hr̄e redēptorē O ſinogogā infamē ce
cā cui⁹ lumē in tenebras ꝟſuz eſt ⁊ epatū tuū alter accepit de ſola
tio facta q̄ñ cauillatōib⁹ tuis ſcpturaꝝ corticē vt brutū aīal odens
tp̄us viſitatōis tue nō ꝯgnouiſti ⁊ adhuc durā ceruicē erigēs q̄m

tibi aliquãdo in maximis beneficijs veritatis exprobrauit abbre
uitatis ebdomadi qui danielis ceſſante vnctione ſceptroqꝫ abla/
to quod tibi Jacob patriarcha p̃dixerat catulũ illuꝫ leonis de tri
bu Juda qui tropheũ crucis ad predam tartareis legionibus ex/
torquendã aſcendit ⁊ in ſepulchro requieſcentẽ vt vera mors oſtẽ
deretur deus ſuſcitauit· non agnoſcis ſed omiſſa luce pecudibus
effecta hebetior interitum ſectaris ⁊ tenebras nec miſera diſpicis
corde incircũciſa locum circũciſionis tue preputiũ occupaſſe ⁊ dũ
veſana penitus terraꝫ re promiſſionis cũ lactis ⁊ mellis copia ex/
pectas fellis amaritudineꝫ potas demonũ eſca efficeris ac tene/
bras ſortiris eternas Sanguis ille innocens quẽ ſuper te ac filios
tuos efferata ſuſcepiſti ab hominabilẽ te mundo effecit ⁊ oleũ qđ
ad vſum iam nephariũ profana inquiris maximas tibi confuſio/
nes offundit ac tenebras· Monuit te Baruch ꝓpheta monuit ne
alteri gloriaꝫ tuã ⁊ dignitateꝫ genti traderes aliene quod tibi iã
accidiſſe ſtulta non percipis Chriſtus inquit Leo põtifex qui ſe
nouũ ⁊ verum recõciliationis ſacrificiũ offerens patri nõ in tem
plo cui⁹ iam erat finita reuerẽtia nec intra ſepta ciuitatis ob me/
ritũ ſui ſceleris diruẽde ſed foris crucifixus eſt vt veterũ victima
rũ ceſſante miſterio noua hoſtia nouo impõetur altari ⁊ crux xpi
non templi eſſet ara ſed mũdi Anima xpi ſanctiſſima nunq̃ꝫ a di
uinitate ſeparata patribus qui in limbo detinebant̃ oblectamen
tũ allatura deſcendit ⁊ diuina claritas vndiqꝫ refulgẽs illis pre/
buit paradiſuꝫ quẽ in cruce chriſtus latroni promiſerat ⁊ illic non
ad penã ſed conſolationẽ patrũ vſqꝫ ad horã reſurrectiõis immo
rata eſt· Tartareiſqꝫ hoſtib⁹ expugnatis mortẽ vt per Eſaiã pre/
dixerat in ſempiternũ precipitauit aſſerens igit̃ mortis captiuos
corpori qđ angelico miniſterio ſanguinẽ reſumpſerat ope diuini/
tatis vnita eſt ⁊ gloriã tribuit quod tãtis dotibus inſignitũ clau
ſo ſepulchro reſurrexit ⁊ primitie dormientiũ factus eſt xp̃us An
gelus quippe reſurgẽti domino ianuã non aperuit ſed clarꝫ ſuſci
tari prebuit iudiciũ ꝓpter qđ inquit vas electiõis deus exaltauit
illũ glorificato· ſ. corpe ⁊ dedit illi nomen qđ eſt ſuper oĩe nomẽ

vt.ſ.chriſtus homo idiomate cõmũicato dicat̃ deus. Reſurrectio
nẽ ſuã xp̃s non diſtulit ne fides ſue diuinitatis extingueret̃ que
in illo etiã triduo ſolũ remanſit in virgine ⁊ vt ĩmortalitatis ani
me ⁊ corporis reformati documẽta ⁊ ſpem future reſurrectõis pre
bet cuiꝰ ipſe non quantũ ad accidentia ſed ad eſſentiã exemplar
fieri dignũ duxit. Philoſophantiũ igitur de lira acumina Plato
nicus ille miles ⁊ ſomnia pythagorea Tullianaq; iam faceſſant.
veram lucẽ ſequamur que nobis in regione vmbre mortis habitã
tibus diuina miſeratione refulſit. Rex noſter inquit Hieronimꝰ
hodie de inferis triũphator ⁊ laureatus exiuit nec candidatũ offi
ciũ defuit ſed leta cũ principe ſuo omnis beatorũ turba proceſſit.
Poſt reſurrectiõez diſcipulis facta in oculis tranſformatiõe dux
nr̃ vt pegrinꝰ apparẽs figuras interp̃tatꝰ ẽ ⁊ dubitãti thome vt
poſteros ꝯfirmaret latus palpandũ prebuit Apoſtolos creauit epi
ſcopos dicens Ite ⁊ predicate euangeliũ omni creature innuens
epiſcopoꝝ munꝰ ⁊ doctrinã in cuius ſignũ eoꝝ capita viridi gale
ro tegunt̃ tanquã luminaria in mundo Inquid Hieronimus lu
cere debent epiſcopi vt ex ipſoꝝ actuũ lumine incredule mentes
errantiũ ignorantie ſue tenebras deprehendant O immenſaz ſal
uatoris noſtri poteſtatez que in eruditos liberalibus diſciplinis
nõ pitos grãmatica nõ armatos dialectica nõ rethorica inflatus
piſcatores ſic confirmauit vt eorũ retibus ipſos etiã philoſophos
ceperint ⁊ habens clauẽ abyſſi ⁊ cathenã magnaz diaboli attrahẽ
tem manũ ligauit ac imbecillẽ reddidit impellentẽ. In noĩe quip
pe Jeſu omne genu flectit̃ celeſtiũ terreſtriũ ⁊ inferoꝝ dominici
gregis curam apl̃oꝝ principi delegauit ⁊ fideliũ eccleſie prepoſu/
it Quã ſapiẽtie tue qua plurimũ cenſet̃ fulget hec ſedes regendã
Beatiſſime Pontifex Tradidit deus ⁊ claues qbus ianua regni
celeſtis bene merẽtibus reſerat̃ Claris victorijs potiti quondam
Romani principes precedẽtibus captiuoꝝ agminibꝰ ⁊ vario gene
re ferculoꝝ quibus erariũ ditabat̃ in Capitoliũ triũphalibus q̃/
drigis vehebant̃. Quoꝝ victorijs ⁊ põpaꝝ ſpectaculis Mãtua/
nus ille vates exhilaratꝰ applaudẽs ſic intonuit.

Jlle triumphata capitolia ad alta corintho·
Uictor aget currum ceſis inſignis achinis·

Triūphalis auctor ſalutis nr̄e in manu forti hoſtib⁹ deuictis ꝓ/
ſtrata morte ac p̄rib⁹ ſub radiāti crucis vexillo liberatis nō cliuū
capitolinū equis albis·ſ; lucidiſſima nube āgelico miſterio p̄pa/
ta ſuſcept⁹ vt diuinitatē ſuā ⁊ hūanitatē dotib⁹ gl'e qm̄ ſtrennue
militauerat honeſtatā oñderet ad ſedē empyreā vidētib⁹ diſcipu
lis ex mōte oliueti ſpm̄ſcm̄ miſſur⁹ aſcēdit·⁊ hūanitatē q̄ culpa p̄/
mi parētis dep̄ſſa iacebat ſup choros angloꝝ exaltauit·Qui du;
hūana; ꝯditōe; inqt Aug⁹·ſyderib⁹ iportauit credētib⁹ celū pate
re poſſe mōſtrauit ⁊ dū victorē mortis in celeſtia eleuauit victorē
eiuſdē mortis quē ſeq̄mur oñdit· Aſcēſio igit̄ dn̄i catholice fidei
ꝯfirmatio fuit vt ſecuri in poſteꝝ crederem⁹ miraculi ipſi⁹ denū
cui⁹ in p̄nti ꝑcepiſſem⁹ effectū cū igit̄ aīa rōnalis ex gr̄a ordina/
tiōeq; diuia ſit imortalis ⁊ ex rōe vice gl'a; ſortiat̄ ⁊ penā ⁊ oīa no
bis arcana ſint reuelata diuinitatis vt excuſatiōi loc⁹ nō relinq̄t̄·⁊
autor ſalutis nr̄e claꝝ ꝑbens exēplū celeſtis p̄rie ianuā reſerauerit
ꝓ xibus adnitendū eſt nobis vt theſauꝝ nr̄m in vaſis fictilibus
recōditu; prauis morib⁹ ⁊ ipietate diuia gr̄a nō fraudem⁹·ſ; nu
be; mūdane p̄bie cū q̄ nobis ſupni lumis ſplēdorē mūdiq; lucē ſe
q̄ntib⁹ nihil iā eſt diſcutiētes calcata voluptate ac ex hōeſtiſſimo
xtutū ꝯſeſſu tāq; meretricia infami ex pudico matronaꝝ cetu ex
ploſa eſt nāq; maloꝝ eſca vt inqt plato illi⁹·n·illecebris hūane cu
piditates capiunt̄ vt hamo piſces. Sarcinis peccatoꝝ excuſſis q
b⁹ ad atre voraginis gurgitē dep̄mimur·ac fidei clipeo muniti per
quā ſoluamur ſi xp̄iano noīe ceſeri cupim⁹ ſi eterne felicitatis p̄/
miū exoptā⁹ ſi eſſe xp̄i coheredes volum⁹ xp̄i veſtigiis inſiſtā⁹ q
vt iq̄t ap̄ls ꝓ nob̄ paſſ⁹ eſt· ⁊ vt ei⁹ veſtigia ſeq̄mur exēplū reliq̄t
Qui r̄formabit corp⁹ hūilitatis nr̄e ꝯfiguratū ſi merebiūr corpi cla
ritatis ſue vt mēbra capiti cohereāt· caput āt xp̄s ē c⁹ ho' triūpha
lē ad celuſ aſcēſū pio aīo r̄colētes vt·ſ·ſpūs gr̄a; cordib⁹ nr̄is iſūdat
orē⁹ p̄claꝝ il' d̄ i ore ſp hn̄tes·Te g° q̄ſum⁹ tuis famlis ſubueni quos
p̄cioſo ſanguie redēiſti ⁊ cū p̄re ac ſpū ſctō regnas in eternū Amē·