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Title: Le catalogue des livres censurez par la faculté de theologie de Paris

Author: Université de Paris. Faculté de théologie

Release date: January 15, 2007 [eBook #20371]

Language: Latin

Credits: Produced by Louise Hope, Carlo Traverso and the Online Distributed Proofreading Team at <http://www.pgdp.net> (This file was produced from images generously made available by the Bibliothèque nationale de France (BnF/Gallica) at <http://gallica.bnf.fr>)

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PAR LA FACULTÉ DE THEOLOGIE DE PARIS ***

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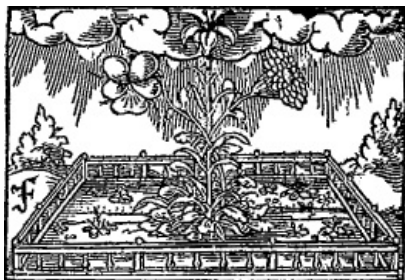
ẽĩũ (e, i, u with "tilde" or nasal mark)
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A ii

• DECANVS ET FACVLTAS
Theologorum Parisiensium,
omnibus in Christo fidelibus. S.



VI corporis humani sanitatem tuendam susceperunt, non satis officio suo factum iri putarunt, ea tantum quæ salubria essent humano corpori, quæ^{que} bonam eius valetudinem, & conseruarent, & auctiorem vegetiorem^{que} redderent pharmaca, suis scriptis demonstrasse, herbas^{que} & plantas, adiectis etiam figuris & formis, quibus ab aliis dignoscerentur, deliniasse: nisi simul & pharmaca iis contraria, herbas^{que} & plantas, quæ sanitati prorsus aduersarentur, suis nominibus designarent, suisque liniamentis & figuris efformatas, velut in tabella quadam, ob oculos nobis proponerent. Quis autem negare potest illos doctissimos medicos, & rerum naturalium sapientissimos perscrutatores, totius naturæ integritati conseruandæ hac via, vel maximè consuluisse? Qui nisi suorum scriptorum monumentis harum rerum cognitionem nobis reliquissent: quis non intelligat, quàm facilè pro germanis, adulterina pharmaca, pro salubribus, exitialia, & pro antidotis, toxica non sine totius generis humani graui incommodo, deligeremus? Quòd si tam diligentes fuerunt veteres illi, & insignes medicarum rerum scriptores, ob solius corporis sanitatē, quam veluti vnicum suorū laborum scopum, præ oculis habebant: quid putandum est, & fecisse hactenus, & facturos in posterū doctissimos illos, & sanctissimos animarum nostrarum medicos, qui haud dubiè tantò sollicitius huic rei neruos omneis intenderunt, quantò magis animam corpori præstare intelligebant? Id nos docuit in primis medicorum omnium summus, Imò ipsissima medicina Deus: qui formatum hominem, & in paradiso collocatum, cæterarum arborum vsu permissio, vt à ligno scientiæ boni & mali abstineret, præmonuit. Docuit hoc ipsum & Christus, qui non tantum animarum saluti cõducibilia, sed quæ etiam essent, veluti mortiferum quoddam poculum fugiēda, aperuit. Quàm verò hoc deindè sollicitè egerint diuino afflato spiritu euangelistæ & apostoli, dilucidius est, quàm explicari possit. Qui suis scriptis & epistolis canonicis nos copiosè docuerunt, quantum discrepent fructus & opera spiritus, ab iis quæ carnis sunt. Quæ omnia propriis designat nominibus, apostolus Paulus, inter illos præcipuus, epistola ad Galatas. Hoc idem maximo studio curarunt doctissimi qui^{que} sacrarum literarum interpretes, diui Cyprianus, Hylarius, Chrysostomus, Ambrosius, & plerique alii. Inter quos, Hieronymus librum edidit, cui titulum fecit. De scriptoribus ecclesiasticis hæreticos vnà cum orthodoxis commemorans, & singulos suis pingens coloribus: vt non eos modò quos imitari, sed & quos fugere oporteat, doceamur: ne in eorum scripta, veluti in scopulum quendam impingamus, & toxico, quod in iis latet, inficiamur. Diuus item Augustinus librū edidit aduersus sue ætatis hæreses: quod & ante eum fecerat Epiphanius episcopus Cypri, inter Græcos Theologos doctissimus: ne fortè lectores incauti, & veluti mellito quodam poculo illecti, impiis doctrinis animum addicerent. Hos imitati sunt ex posterioribus quamplurimi, non minori sanctitate quàm eruditione clari: qui simul cum veteribus, nouas, quæ clàm emergerant, hæreses, indicare curarunt: vt nossent omnes, à quibus præsertim cauendum esset impiis assertionibus & libris, quantum vis gloriosis titulis essent adornati. Qui eò sunt circumspectius fugiendi, quòd venenum nobis propinant præsentium, blandiloquentia quadam, veluti melle illitum: ipso tamen felle: & si quid aliud amari est, lögè amarulentius. Porrò quàm necessariò quàmque vtiliter veteres scriptores idipsum fecerint, docent huius seculi mores. Quòd si vspiàm necessarium est, libros ipsos cum authoribus propriis nominibus designare: in hoc præsertim christianissimo galliarum regno factum oportuit. Cui certè non immeritò eiusque regibus, ad hæc vsque tempora, christianissimi nomen inditum est. Sed ne hoc insigni titulo spoliemur, nobis studiosè & vigilantissimè curandum est. Vt quos iam diu pro

A simili.

A ii
verso

A iii

Censores hæresis.

Hiero.

A iii
verso

August.
Epipha.

De neotenicis
schismati.

Gallia.

A iii

dolor, circunvallant lupi rapaces & famelici, qui non modicam gallicarum ouium multitudinem, locis & ciuitatibus cōpluribus, pestiferis suæ doctrinæ dentibus iam deuorarūt, reliquum gregem hauddubiè voraturi, nisi eorum conatibus diligenter & quàm citissimè eatur obuiam. Qui assidue nullum lapidem nō mouent, nihil nō tentant & moliuntur, vt vniuersos in suas perditissimas sectas pertrahant & detrudent. O fœlicem Hieronymi ætate galliam, quæ eadem attestante, sola mōstris caruit. At verò qui aduersus vnicum galliæ monstrum vigilantium, totis eloquentiæ viribus detonabat, quid dicturum putamus, si iam rediuius, in galliis ageret? Nō esset profectò galliam, ita deformatam, agniturus, in qua mille vigilantios, Iouinianos mille, & innumeros alios nocendi artifices, passim obuios haberet. Quātum ingemisceret, qui galliam tam miseranda facie deformem, à veteri illa, quæ sua tempestate florentissima erat, aspiceret mirum in modum mutatam? Quantis arbitramur eloquentiæ & doctrinæ viribus (si superstes esset) aduersus hæc monstra decertaret, qui contra paucissimos suæ ætatis hæreticos, tanta scripturarū vi, tanta mole & robore conflitit: vt victis non amplius licuerit, ne cristas quidem & cornua erigere? Quanquam viuit haud dubiè Hieronymus, & cum Christo regnat in cœlo, suis^{que} scriptis pro Christi fide & ecclesiæ defensione, aduersus veterum hæresum instauratores indefessè pugnat: nouos istos Iouinianos & Vigilâtios, & si quæ sunt alia monstra, potentissimis scripturarum machinis conterens. Non desunt autem etiam hac tempestate inuicti fidei propugnatores: sed nec vnquam deerunt, quos suscitabit Dominus, in suæ spôsæ defensionē, Danieles quàm plurimi, Hieronymi, & Augustini, qui murum sese pro ecclesia, aduersus impiorū tela, & linguas venenatas obiiciant. Qui^{que} quâlibet flauerint vêtî, descenderit pluuiâ, eruperint flumina, nunquam tamen, Christi adiuti præsidio, sinent Petri nauiculam demergi. Quæ vel inuitis omnibus inferorum portis, quātum vis etiâ allatrent canes cerberei, insaniant furia, imò & ipse totus Acheron frendeat, stabit tamen semper firma & stabilis (Pauli testimonio) columna & firmamentum veritatis. Hâc tamen aduersus, rugit leo ille immanissimus, aduersarius noster diabolus, fremit draco septem capitibus insignis, Christianæ fidei hostis infensissimus, hanc cupiens cum suo grege deuorare. Quod quia suis viribus nunquam poterit, id agere molitur, subornatis sparsisque per orbem satellitibus suis impiissimis hæreticis: qui venenatis iaculis, nimirum libris suis perniciosissimis, totum orbem perambulant, vt quod faciebât pharisæi, proselytos quàm plurimos sectæ suæ adiungant. Qua in re (dolentes referimus) ita in totius Christianismi perniciem profecerunt: vt vix vlla sit regio Christianis ritibus aliquâdo ritè instituta, quàm sui sibilis & susurrus exitialibus, voce vel scripto, non aliqua ex parte contaminarint. Solent enim zizania & herbæ, plantæque noxiæ, maioribus incrementis sese dilatare, quàm salubres & innocuæ. Adeo^{que} iam magno Christianismi malo, excreuere, vt periculum sit, ne breuè, salubres suffocent, suis^{que} tandem illi fraudibus & technis, vniuersum Christianismum perdât: nisi ab incœpto itinere præpediti cohibeantur, & reprimantur. Et hactenus quidem videbatur piis omnibus persuasum, vt serpentis illius præcipui Lutheri, præciso capite totus orbis capacior fieret. Sed, (quod nō sine gemitu dicimus,) post damnatum à summo pontifice, ipsis^{que} principibus, & theologorum scholis, totius penè orbis consensu, Lutherum: suborti sunt statim alii innumeri, tâquàm hydræ capita, Lutherano longè nocentiora, qui sua virulêta dogmata, tanto impetu & incredibili feritate, ita latè effuderunt: vt vniuersum propè orbem Christianum, cum publicis, tum priuatis cōcionibus librisque æditis, & in vulgus sparsis, peruaserint & infecerint. Nec etiam ab ipso galliarum regno hactenus Christianissimo abstinerint. In quo, & manibus ferè omnium haberi, & per omnes circūferri impiorum hæreticorum libros videmus, & dolemus. Qui ingens aliquod in regnum, propè diem illaturi sunt incommodum, nisi relegatis profligatisque quàm citissimè perditissimis sectis, ex omnium manibus fortiter excussi, flammis cōsecentur. Quanquam quod ad gallias nostras attinet, bona nobis spes est, adiutore Christo, abominandas omnes hæreses, è regno Christianissimo, intra paucos dies, ablegandas esse. Non enim defuit hactenus negotio fidei promouendo, hæresum^{que} extirpationi rex noster Franciscus re, & cognomêto Christianissimus. Qui qua est, & fuit semper in Christianum eiúsque sponsam ecclesiam insigni pietate & obseruantia, non destitit vnquam ecclesiæ partes tueri. Neque potuit vel minimùm quippiam, ab ecclesiæ placitis diuelli, quin potius vt pestem Lutheranã, omnium quæ fuerūt vnquam pestilentissimam, è sui regni finibus propellere. Statutis suis & decretis quàm plurimis, modis omnibus in hæreticos animaduertens. Porrò intelligens rex Christianissimus, verè scriptū esse, qualis rector ciuitatis, tales & habitantes in ea. Et illud poëtæ. Regis ad exemplum totus componitur orbis. Quàm mordicè semper retinuerit traditam acceptamque à maioribus orthodoxæ ecclesiæ fidem, non modo interpositis decretis, sed & exemplis professus est per se grauissimis. Quando ante annos aliquot, indictis aduersus Iconomachos (qui cōtumeliam diuæ Virginis imagini irrogant) supplicationibus, argenteam ille, piè religiosèque, non sine totius populi congratulatione, in locum mutilæ detruncatæ que ab impiis, restituit. Deinde annos post aliquot, quàm de sacrosancta Eucharistia, cæterisque

A iii
verso

Hieronymi encomium.

B

De Ecc[les]iæ
hyperaspismis.

1. Tim. 3
Diaboli machinasio.

B
verso

B ii

De Luthero.

Lutheranas
incrementis.

B ii
verso

Francisci 1.
encomium.

B iii

Claudian.

In iconomachos.

Supplicatio parisi.

sacramentis & ecclesiae sanctionibus piè sentiret, quàmque omnis generis hæreticos odisset, abundè testatus est: quum ad placandam Dei in nos iram, publicas fieri decreuit supplicationes. Quibus gestata per vrbem sacrosancta Eucharistia, quàm religiosè aperto capite, ardentem facem manu gerens, vna cum pientissimis filiis interfuerit, norunt multa hominum milia: qui tunc præ gaudio lachrymabundi, Christianissimi regis pientissimam fidem intuebãtur. Neque peractis supplicationibus, prius vrbe discedere cõstituit, quàm sumpto de variis hæreticis, variis in locis supplicio, & fidẽ suam religionem^{que} bonis omnibus imitandam, & formidãdam hæreticis animaduersionem proponeret. Curauit & hanc pestem procul hinc abigendam, Christianissimi regis accensus exemplo, supremus Parisiensis senatus. Qui suis arrestis & decretis, deprehensos huius sectæ viros variis affectis suppliciis. Quos^{que} comperit aduersus augustissimum, & in primis venerandum Eucharistiæ sacramentum impiè sensisse. Necnon reliquis hæresibus pertinaciter adherentes, flammis vltricibus vrẽdos adiudicauit. Quo cæteri à nefandis istis dogmatibus arcerentur. Nos autem vocationis nostræ non immemores, in tanto fidei negotio & discrimine, tantisque infœlicis huius seculi tumultibus, haudquaquàm cessatores egimus. Dicit enim non potest facilè, quantis sudoribus aduersus hæc dogmata inuigilauerimus. Dum nũc ab episcopis, nũc à senatu, nunc à prouinciarum præsidibus super hæreticis propositionibus & libris rogati, vt de ea quæ in nobis est fide rationem redderemus, totos penè dies eam in rem noctesque impendimus. Et hæc omnia quamuis iuxta nobis concessum à Deo munus, diligenter curauerimus, fieri tamen non potuit, quin nouis quotidie suboriẽtibz sectis, nouis etiam hæresum seminariis pullulantibus, nouæ quoque succreuerint hæreses. Quas vt tam impii artifices tuerantur, & hominũ mentibus infigant, mirum est, quàm à decẽnio excreuerit librorũ numerus. Quos vt in manus hominum obtrudant, insignibus titulis & gloriolis præfationibus muniunt. Quo minore negotio incautis lectoribus imponant: dum mellito frõtis pitio illecti, nihil fellis, nihil amarulentia, nihil deni^{que} veneni in eis latere suspicantur. His artibus, his technis, multorum corda seduxerunt. Quam tamen vafriciem diligenter attendere nos præmonitos voluit diuus Paulus, Epistola ad Romanos. Obseruate, inquit, eos, qui dissensiones & offendicula, præter doctrinam quam vos didicistis, faciunt, & declinate ab illis. Huiusmodi enim, Christo domino nostro nõ seruiunt, sed suo ventri: & per dulces sermones & benedictiones, seducunt corda innocentum. Non poterat diuus Paulus, nostræ tempestatis hæreticos aptiùs & magis graphicè depingere, neque latentem sub ouilla pelle, luporum gregem, euidentioribus argumentis, & signis, nobis manifestare, ne sic horum strophis, & fucatis mendaciis contaminaremur. Omnium autem hæreticorum communis est morbus, vt quum maximè in scripturis intelligendis hallucinentur, ipsi tamen miro quodam supercilio, scripturæ, religionis, & dogmatũ scientiam sibi arrogent, interim cæteris, qui sectis suis addicti non sunt, detrahentes. Hinc eo demẽtiã prorumpunt, vt omnium rerum magisterium sibi impudenter assumant: quod^{que} deterius est, cum maximis sint ignorantia tenebris inuoluti, sua non contenti ignorãtia, nihil nõ pertentant, vt & cæteros in hanc errorum caliginem abducant. Quorum in numero sunt nõnulli, qui manifestò & palàm, sua dogmata obtrudere non verentur. Sunt & alii qui supplicij metu, obliquè & secretò, ea auditoribus suis ingerũt. Qua ex re fit, vt peruersorum librorum diuersa genera circumferantur, quibus corda fidelium seducuntur. Sunt autè ex illis libris, quàmplurimi, qui authorum suorum nomina, fronte præferunt: eorũ scilicet hæreticorũ qui iam deplorati, de sua gloriãtur insania. Sunt qui suppresso nomine, vanissimis titulis adornãtur. Sunt & qui neque præli, neque officinae excusoriae, sed neque vici aut ciuitatis nomina expriment. A quorum lectione summoperè cauendũ est piis hominibus. Sunt & alii, qui veris authorum nominibus suppressis, vt facilius lectores ad sui lectionem illiciant, catholicorum sanctorũ^{que} virorũ nomina, pro titulis habent, quemadmodum paulò antè blasphemiarum & hæresum plenus liber prodiit, cui nomen hæretici fecerunt confessio fidei per Natalem Bedam. Nuper quoque ex officina hæreticorum exiit liber impius, cui titulum fecit hæretica prauitas, Proverbia Salomonis. Omittimus, quòd plerisque hæreticis & impiis suis libris, ne præfixum hæretici nomen à lectione fideles auerteret, pro Caluino Alcuinum, se mẽtitus est impius Caluinus. At hoc proprium hæreticis est, vt sua in abditis tantum locis^{que} secretoribus, suæ farinae hominibus inuulgent. Oderunt enim qui malè agunt, lucem. Quæ omnia, manifestissima sunt impietatis & errorum indicia. Nam si christianam saperent pietatem, non intra priuatos tantum parietes, sed super tecta, iuxta Christi præscriptum, & legi & predicari summoperè sua curarent. Veritas enim lucis amica, odit tenebras. Quamobrẽ quis orthodoxus & veritatis lucisque christianæ amator, nõ perspectam habeat, horum librorum farraginem & ingentem cõgeriem, nõ aliundè quàm à principe tenebrarum profectam esse? Qui lucis & veritatis inimicus, non nisi tenebras amet. Verùm quia difficilè est admodum simplicibus viris, & non satis in scriptura exercitatis, adulterinos libros & pestiferos, à salubribus dignoscere: ob id^{que} sæpius obtrudãtur impii pro orthodoxis: multorum præcibus, & quotidianis efflagitationibus obsequentes:

B iii
verso

Fr 1. [Anim]aduersio
in hære[sin].

Parlamẽtum
[par]lisiense.

B iiiii

Hæresis f...nt in
[pro]pagandis libris.

B iiiii
verso

Paulus hodiernos
hæreticos graphicè
depingitur.

Hæreticorum
c[ommuni]s morbi.

C

Hæretico[rum]
uarietas.

Censura de libris
hæretico[rum].

C
verso

Caluini impietas.

C ii

Con...sio.


æquum duximus, & veris christianis (quibus neque fas est, neque tutum, horum lectioni incumbere) apprimò conducibile, libros omneis, qui in manus nostras deuenerunt (Sunt autem permulti qui latent adhuc. Sunt & qui quotidie in lucem recenter prodeunt, quos, quum in manus nostras uenerint, in alterum catalogum redigendos curabimus) suis nominibus designare. Vt compertum habeant & intelligant, siue ecclesiarū præfecti & præsules, siue magnates, & p̄cipes, siue senatores & prouinciarū præsides, à quorū lectione librorū subditam sibi plebem arcere debeant. Sunt autē ex eorū numero quidā planè hæretici, flammis^{que} digni. Sunt & qui suspitione hæreseos uehementer laborāt. Sunt qui offendiculū & scandalum præbeant. Sunt qui blasphemias suboleant. Sunt & quos non expediat reipublicæ christianæ, in lucem & vulgus emitti. Sunt & alij permulti, quos ad plenum discussos, execrandis scatere erroribus deprehendimus, at^{que} tãdem vna (pro more) cõgregati, coeuntibus omnium in vnam sententiam iudicii, in catalogum redegimus. Quem ad christianæ reip. commodum sub correctione sanctæ matris ecclesiæ, & sanctæ sedis apostolicæ, typis excudendum dedimus.

Extrait des registres de la faculté de Theologie de Paris.

C ii
verso

Libro[rum]
schismaticorum
diuers[orum].

C iii

 **Catalogus Li**
BRORVM QVI HACTE
nus à facultate Theologiæ Parisiensi di
ligenter examinati, censurâque digni
visi sunt, ob causas in calce superioris
epistolæ fusius declaratas: secundū or
dinem alphabeticum, iuxta authorum
cognomina.

Catalogus Librorum qui hactenus à Facultate Theologiæ Parisiensi diligenter examinati, censurâque digni visi sunt, ob causas in calce superioris epistolæ fusius declaratas: secundū ordinem alphabeticum, iuxta authorum cognomina.

Quo[rum] lib. sunt
105.

C iii
verso

Primo sub litera A.

Ex libris Andreæ Althameri.



Commētaria germaniæ in P. Cornelii Taciti, equitis Romani libellum, de situ, moribus, & populis Germanorum.

Numeri aucto[rum]. 1.
...
Num. o[per]is

Ex libris Henrici Cornelii Agrippæ.

De vanitate scientiarum, declamatio inuectiua.

C iii

De originali peccato disputabilis opinionis declamatio, ad episcopum cyrenensem.

Epistola ad Michaëlem de arando, episcopum sancti Pauli.

B

Ex libris Ioannis Brentii.

Commentaria in librum iudicum.

Commentaria in Iob, & ecclesiasten.

In duodecim priora capita euangelii, quod inscribitur secundum Lucam.

In duodecim posteriora capita eiusdem, Homiliæ octoginta.

In Ioannem Commentaria.

In acta apostolica Homeliæ. 1²².

In epistolam ad Philemonem, & in historiam Hester commentarioli.

Ex libris Othonis Brunfelsii.

De disciplina & institutione puerorū.

Annotationes in quatuor euangelia, & acta apostolorum.

Liber pandectarum veteris & noui testamenti.

C iii
verso

Ex libris Martini Bucceri.

De vera ecclesiarum in doctrina ceremoniis, & disciplina, reconciliatione, &

compositione.

In sacra quatuor euangelia enarrationes perpetuæ, secundum recognitæ.

In Matthæum enarratio.

In epistolam ad Romanos enarratio.

Ex libris Henrici bulligeri.

In sacrosanctū Iesuchristi Domini nostri euangelium secundum Matthæum commentariorum libri duodecim.

Expositio in epistolam ad Hebræos.

De origine erroris.

C

Ex libris Ioannis Caluini.

Institutio religionis christianæ, nunc verè demum suo titulo correspõdens.

Expositio sexdecim capitum Genesis.

Expositio in epistolam ad Romanos.

D

Ex libris Stephani dolet.

Cato christianus.

Fata regis.

E

Ex libris Desiderii Erasmi Roterodami.

Modus orandi Deum.

Modus confitendi.

Enchiridion militis christiani.

De interdicto esu carniæ.

Encomium moriæ cum cõmentario.

Exomologesis, id est confessio.

Colloquia Erasmi.

Paraphrases in nouum testamentum.

Scholia cum antidotis, in epistolas Hieronymi.

Prologus in Hylarium.

Christiani matrimonii institutio.

Censura Erasmi super tertiam regulam sancti Augustini.

F

Ex libris Iacobi Fabri stapulen.

Commentarii in quatuor euangelia.

Commentarii in epistolas Pauli.

Commentarii in epistolas canonicas.

G

Ex libris Gerardi Iorichii hadamerii.

De missa publica proroganda racemationum libri tres, cum diuersarum hæresum erroribus, & superstitionū omnigenum abusibus tollendis, Tum sacri eius sinceritate orthodoxa conseruanda, ex canonica scriptura patrū^{que} sanctorū sententiis diligenter collecti.

Institutio catholica fidei orthodoxæ, & religionis christianæ.

H

Ex libris Hegendorphini.

Christiana studiosæ iuuentutis institutio.

L

Ex libris Francisci Iamberti.

Liber commentariorum in amos, Abdiam, & Ionam prophetas.

De prophetia, eruditione, & linguis, deque litera & spiritu.

M

Ex libris Martini Lutheri hæresiarchæ.

Vide plura [per]a
apud vi...lium in
Euangelion Martini

D

D
verso

D ii



De captiuitate babylonica.

Simplex & aptissimus modus orandi.

De abroganda missa.

Expositio orationis dominicæ.

Commentaria super Magnificat.

Commentaria in Deuteronomium.

Commentaria in psalmos.

Commentaria in ecclesiasten.

Commentaria in cantica canticorum.

Præfatio in epistolam ad Romanos.

Cõmentaria in epistolam ad Galatas.

De absolute.

Aduersus execrabilem Antichristi bullam.

Quare papæ ac discipulorum eius, libri à Martino Luthero combusti sunt.

Ostendant autem ipsi quare doctoris Martini Lutheri libros combusserint.

Liber continens rationes propter quas Lutherus decretales, cæteros^{que} iuris canonici libros igni publicè tradidit.

Liber continens rationes Lutheri quibus omnes christianos esse sacerdotes molitur suadere.

Liber de vsu & efficacia missæ.

Ad leonem decimũ pontificem maximum resolutiones disputationum de virtute indulgentiarum reuerendi patris ac sacræ Theologiæ doctoris Martini Lutheri Augustiniani Vuitembergensis.

Martini lutheri ad fratris syluestri prieratus.

Dialogorum responsio.

Martini lutheri sermo de pœnitentia.

Sermo de indulgentiis.

Sermo de virtute excõmunicationis.

Decem præcepta Vuitembergensi populo prædicata.

Ex libris Ioannis Mayer ecclesiastæ Bernësis.

In apocalypsin commentarius.

Ex libris Philippi Melächthonis.

Liber commentariorum in epistolam ad Romanos, & in duas ad Corinthios.

Loci cõmunes theologici recens collecti & recogniti.

Aduersus furiosum Parisiensium theologastrorum decretum.

Declamatiunculæ duæ in diui Pauli doctrinam.

Epistola de theologica disputatione lipsica.

Confessio fidei exhibita inuictissimo imperatori Carolo quinto, in comitiis Augustæ.

Apologia confessionis.

Dialecticæ, & Rethoricæ elementa.

Annotationes in librum, qui inscribitur Parœmiæ siue prouerbia Salomonis cum annotationibus.

De corrigendis studiis.

Ex libris Hippophili Melangæi.

Theologiæ compendium.

O

Ex libris Ioannis Oecolampadii.

In Esaiam libri sex.

In prophetam Ezechielem commentarii.

In Daniele commentarii.

Expositio in minores prophetas.

Annotationes piissimæ doctissimæ^{que} in Oseam, Iohelem, Amos, & Abdiã.

In epistolam ad Hebræos explanationes.

P

Ex libris Conradi Pellicani Rubeaquensis.

In sacrosancta quatuor euangelia & acta apostolorum commentarii.

Ex libris Ioannis Bugenhagii Pomerani.

Commentaria in deuteronomium.

In librum psalmorum enarratio.

D iiii
verso

R

Ex libris Urbani rhegii.

Liber consolatorius, ad eos qui persecutionem patiuntur, Cum enarratione psalmi. 123. quem latinū fecit Ioānes hynereus pomeranus.

S

Ex libris Erasmi sarcerii Anuemontani.

Methodus in præcipuos scripturæ locos, ad nuda didactici generis præcepta, ingenti labore in theologorū non exercitatorum vsum cūposita, qui certa ratione sanctam scripturam syncerè tractare possint. Cui adiecta est farrago locorum communium.

Cathechismus per omnes quæstiones & circūstantias, quæ in iustam tractationem incidere possunt.

Lucæ euangelium cum scholiis.

In Marcum scholia.

Commentaria in Ioannem.

E

Ex libris Arsatii schopher.

Enarrationes euangeliorum dominicorum ad dialecticam methodum, & rhetoricam dispositionem accommodatæ, Adiecti sunt Loci theologici, quorum cognitionem ecclesiastes in promptu habere debet: Subiectis etiam aliquot propositionibus non contemnendis. Accessit quo^{que} index locorum memorabiliū in toto opere omnibus piis admodum utilis & necessarius.

Z

Ex libris Vldrici Zuinglii.

Cōplanationis Isaiaë prophetæ fœtura prima, cum apologia, cur quid conuersum sit.

Cōplanationis Hieremiæ prophetæ fœtura prima, cum apologia, Cur quid cōuersum sit.

De vera & falsa religione.

Opus articulorum.

E
verso

CATALOGVS LIBRORVM
quorum incerti sunt authores.

E Pistola apologetica ad syncerioris christianismi sectatores, per frizxain orientalem, & alias inferioris Germaniæ regiones, &c.

Institutio religionis christianæ.

Introductio puerorum.

Litania germanorum, hoc est, supplicatio ad Deū pro germania, habita in celebri quadam ciuitate germaniæ in die cinerum.

Modus orandi.

Modus confitendi.

De vita iuuentutis instituenda, moribus^{que} ac studiis corrigendis.

Vnio dissidentium tripertita.

E ii

CATALOGVS LIBRORVM
gallicorum, Ex certis authoribus
iuxta illorum cognomina.

Ex libris Victoris brodeau.

V Ne epistre du pecheur a Iesuchrist imprimee a Lyon par Dolet.

Ex libris Ioannis Caluini.

Vne epistre a F. Sadolet euesque de Carpantras, Auec laquelle est vne epistre catholique dudict sadolet.

Linstitution de la religion chrestienne, Auec la præface adreesee au Roy Francoys pour confession de la foy.

Institution de la religion chrestienne, de la congnoissance de Dieu.

Petit traicté de la saincte cene de nostre seigneur Iesuchrist.

Catechisme.

Aduertissement tresutile du grāt proffict qui reuiendroit a la chrestienté, sil se faisoit inuentaire de tous les corps saintz & reliques qui sont tāt en Italie, qu'en France, Almaigne, Espagne & autres royaulmes & pais.

A treshault, & trespuissant, & tresillustre prince Frãcoys Roy de France treschrestien, son prince & souuerain seigneur.

Ex libris Stephani Dolet.

Exhortatiõ a la lecture de la saincte escripture.

Brief discours de la republicque francoyse, desirant la lecture des liures de la saincte escripture.

Nouueau testament.

Cantica canticorum en francoys.

Les epistres & euãgiles des cinquante & deux dimenches de lan, auec briefue & tresutile exposition dicelles.

Expositiõ sur la premiere epistre saint Iehan diuisee par sermons.

Ex libris desiderii Erasmi Roterodami.

La maniere de prier.

La maniere de se confesser.

Le cheualier chrestien imprimé par Estienne dolet.

Ex libris Gulielmi farel.

Respõse a lepistre de maistre Pierre Caroli: auec seconde epistre dudict farel.

Epistre enuoyee au Duc de Loraine.

Ex libris Francisci Lamberti.

Declaratiõ de la reigle & estat des cordeliers, Cõposée par vng iadis de leur ordre, & maintenant de Iesuchrist.

Ex libris Petri Martyris verunglii firentini.

Vna sêplice dechiratiõ sopra gli duodecim articuli della fede christiana.

Qui est a dire. vne simple declaration sur les douze articles de la foy chrestienne.

Ex libris Clementis Marot.

Vng sermon du bon & mauuais pasteur.

Ex libris Philippi Melanchthonis.

De lauthorité de leglise, des docteurs dicelle, & de la parolle de Dieu trãslatee de latin en francoys.

De la puissance & authorité de la saincte eglise chrestienne.

Ex libris Hippophili Melangæi.

Sur saint Matthieu.

Ex libris Vldrici Zuinglii.

Briefue & claire exposition de la foy chrestienne annoncée, & escripte au Roy chrestien.

CATALOGVS LIBRORVM
gallicorum ab incertis authoribus.

ABC. pour les enfans, contenant ce qui sensuyt. Loraizon dominicale, &c.
La maniere de soy confesser, pour laquelle specialement a esté condamné.
Familiaire & briefue exposition, sur lapocalypse.
Exposition sur lapocalypse de saint Iehan, extraicte de plusieurs docteurs
tant anciens que modernes, reueue & augmentée de nouveau a Genefue.
Les arrestz & ordonnances de la court celeste.
Exposition chrestienne, cōtenant quatre briefz traictez.
Le premier des dix commendemens.
Le deuxiesme des douze articles de la foy.
Le troisesme de loraizon de nostre seigneur.
Le quatriesme, lexplication des sacrementz.
Larbre de la foy chrestienne.
Les sept assaultz.

E iiii
verso

B

Bible de Genefue. avec lindice.
La bergerie spirituelle enuoyee au roy.

C

Le catalogue du pape & de Moyses.
Chansons spirituelles pleines de consolation.
Chansons chrestiennes, par lesquelles les fidelles pourrōt soulager leur
esprit, & les ignorans, ayans congnoissance des abuz, ausquelz ont esté
detenez par les ministres de satan, venir a Iesuchrist.
Le catechisme de Genefue: Cest assauoir. La forme d'instruire les enfans en
chrestienté.
La forme de prier, & chantz ecclesiastiques, avec la maniere d'administrer les
sacrementz, & consacrer le mariage selon la coustume de leglise anciēne.
De la sainte cene de nostre seigneur Iesus, & de la messe que lon chante
cōmunement.
Confession de Beda, faulsement imposee a feu maistre Noel beda docteur en
theologie.
Consolation chrestienne.
Cymbalum mundi.

F

F
verso

D

Debat de pitié & superstition.
Sermon de la dedicace.
Les epistres & euangiles pour les cinquante deux dimenches de lan,
commenceant au premier dimēche de laduent a lusage de Meaulx, condamnez
lan cinq cens vingt & trois.
La doctrine des bons enfans.
Les commendemens & doctrine du philosophe Aristote, a son disciple roy
Alexandre.
La doctrine nouvelle & ancienne.

E

Vne exhortation, voire vng commendement & parole du seigneur par le
saint esprit: Et en la fin vng petit liure Emanuel a tous coeurs fideles.
Vng brief enseignement tiré hors de la sainte escripture, pour amener la
personne a voluntiers mourir & point craindre la mort.
Exposition sur lepistre aux Rōmains, extraicte des commentaires de Caluin.
Exposition sur les deux epistres aux Thessaloniens.
Exposition sur lepistre catholique de saint Iacques.
Epistre catholicque de saint Iacques apostre, avec vne exposition briefue &
bien faite.
Exposition sur les deux epistres de saïct Pierre, & sur celle de saint Iude.
Epistre enuoyée aux fideles cōuersans entre les chrestiens papisticques.
Epistre demonstrent comment nostre seigneur est la fin de la loy, & la somme
quil fault chercher en lescripture.

F ii

Cest la bonne coustume. Est epistola quæ dirigitur ad pauperem & mendicam ecclesiam Lutheranorum.

F ii
verso

Le liure desesprit Faictes le guet, faictes le guet voire bon guet.

Les saintes euangiles de Iesuchrist, & au commencement vne epistre exhortatoire qui sent la doctrine de Luther.

Exposition sur leuangile saint Matthieu.

Briefue exposition, faicte par maniere dexhortation sur loraison dominicale prinse sur le pater noster, & autres parolles de nostre seigneur Iesuchrist recitees au sixiesme chapitre saint Matthieu.

Auec exposition sur les parolles de Iesuchrist, faictes des amys des richesses d'iniquité.

Exhortation tresutile sur les saintes parolles de nostre seigneur Iesus.

Les saintes euangiles de Iesuchrist, au commencement ya vne epistre Lutherienne.

F

Briefue & claire exposition de la foy chrestienne.

F iii

G

Grandes annalles & tresueritables des gestes & merueilleux faictz du grant Gargantua & Pantagruel roy des Dipsodes.

La grace, paix, & misericorde de Dieu.

H

Sur l'hystoire des dix lepreux, extraicte du dixseptiesme chapitre saint Luc.

Heures de Paris, petites, qui entre autres cõtiennent vne confession lutherienne, sans Calendrier ne vigiles des trespassez.

I

Indice preposé a la bible de Genefue.

De la difference qui est entre les superstitions & dotatiõs des anciens, gẽtilz & payans: Et les erreurs & abuz qui sont entre ceulx qui sappellent chrestiens. Et de la vraye maniere d'honorer Dieu & la vierge Marie.

F iii
verso

La difference de lidolatrie.

Instruction pour les enfans.

Instruction & recreãce des chrestiens.

Institution de la religion chrestienne.

Introduction des bons enfans.

Introduction des enfans, translatée de latin en francoys.

Briefue instruction, faicte par maniere de lettre missiue, pour se confesser en verité.

Linstruction de la religion chrestienne.

Introduction familiale a facilement & en peu de temps aprendre la Grammaire latine: faicte en forme de Dialogue, auquel sont introduictz les personnages. A. B.

Sont les grãdz pardons & indulgẽces.

M

Le liure des marchantz.

F iiiii

La medecine de lame.

La forme des prieres ecclesiastiques, avec la maniere de administrer les sacrementz & celebrer le mariage, & la visitation des malades.

Dung seul mediateur & aduocat entre Dieu & les hõmes nostre seigneur Iesuchrist.

O

La tressacrée oraison que Iesuchrist a baillé a ses apostres.

La tressainte oraison que nostre seigneur a baillé a ses apostres, les enseignant commẽt ilz & tous vrayz chrestiens doibuent prier. Auec vng recueil daucuns passaiges de la sainte escripture, faicte en maniere pour esueiller lentendemẽt des fideles a prier de plus grande affection. Oultre les prieres, desquelles on vse a present en leglise de Genefue.

F iiiii
verso

Les prieres & oraisons de la bible, faictes par les saintz peres, & par les hōmes & femmes illustres, tāt de lancien que du nouveau testament: imprimé par Dolet.

P

Pantagruel & Gargatua.

Paradis du pape Iule.

Les prieres de leglise de Genefue,

Exhortatiō tresutile sur les saintes parolles de nostre seigneur.

Les sept pseaulmes du royal prophete Daud exposez, puis nagueres diuulguez, pour donner a tous maniere de se retirer de peché, & se cōuertir a dieu & le prier deuotement selon la maniere que enseigne le saint esprit par Daud en sept pseaulmes penitentiaux.

Liure merueilleux contenant en brief la fleur & substance de plusieurs traictez tant de propheties & reuelations que anciennes cronicques.

Vng traicté de purgatoire.

G

R

Brief recueil daucuns lieux, fort necessaires pour mettre sa conscience en Dieu.

Recueil de plusieurs passages de la sainte escripture, faisant a la declaration de l'oraison dominicale, des articles de la foy, & des dix commendemens de la loy, avec le recueil des offices des chrestiens.

La remonstrance de la vertu insuperable & fruitz inestimables de la foy chrestienne.

S.

Simulachres & historiees faces contenant la medecine de lame, Avec la forme & maniere de consoler les malades.

Les simulachres de la mort.

Lordre & maniere d'administrer les sacrementz en leglise de Genefue, Assauoir le baptesme, & la cene de nostre seigneur.

Summaire & briefue declaration daucuns lieux fort necessaires pour mettre sa conscience en Dieu.

Supplication & remonstrance sur le fait de la chrestienté, & de la reformation de leglise faite au nom de tous amateurs du regne de Iesuchrist, a l'empereur, & aux autres princes & estatz, tenant maintenant iournée imperiale, a Spire.

G
verso

T

Table qui se commence. Icy est briefuemēt compris, tout ce que les liures de la sainte bible enseignent a tous chrestiens.

Vne autre table qui se commence. Les commandemens de Dieu, baillez par Moyses, exposez par Iesuchrist.

Petit traicté demonstrāt que doibt faire l'homme fidele quant il est entre les papistes.

La triade Rommaine.

G ii

V

La verité cachée deuant cēt ans imprimee, & depuis reueue & augmētee par maniere de dialogue.

La vie de Iesuchrist, & du Pape.

La vie de Iesuchrist, en petit volume.

Censura librorū sequentium & similium.

Q Vamuis in quācunque linguam vertātur sacræ literæ, quæ suapte natura sanctæ sunt, & bonæ:

Quanti tamen sit periculi permittere passim lectionem earum in linguā vulgarem traductarum idiotis & simplicibus, nec eas piè & humiliter legētibus, quales nunc plurimi reperiuntur, satis indicarunt Valdenses, Albigenses, Pauperes de Lugduno, & turelupini, *qui* inde occasione sumpta, in multos errores lapsi, plurimos in eosdem induxerunt. Quare huiusce tempestatis perspecta hominum malicia, periculosa ac perniciosa censetur eiusmodi traductio.

De traditione librorum
sacro[rum] in linguam
uernaculam.

G ii
verso

Les cinq liures de Moyses.

Le nouueau testament, auquel est demonstré Iesuchrist.

Le nouueau testament, Cest a dire la nouuelle alliance de nostre seigneur, & seul saulueur Iesuchrist, trāslaté de grec en francoys.

Les pseaulmes de Dauid translatez de Hebrieu en langue francoyse.

Psalmes mys en rithme.

Psalmes de Dauid translatez.

Le commencement de leuāgile saint Iehan, & quelques lieux de la sainte escripture.

Recueil d'aucuns pseaulmes de Dauid, mis en rithme.

G iii

Fin des liures censurez par la faculté de Theologie de Paris, tant en latin qu'en francoys.

Imprimé à Paris, par Benoist preuost, Imprimeur demourant en la rue fremêteil, Pres le College du Plessis, Faict le xxvi. aoust.

1544



Os itaque præfati decanus & facultas scholæ Parisiensis, omnibus præsentis huiusce catalogi libris longo tempore examinatis ac discussis, quid de iis sentirent orthodoxi ecclesiæ doctores, quid sacra concilia definissent, quiaue in sacris literis caueretur, diligēter annotauimus. Post quorum diligentem discussionem & examen apud Sorbonam per nos sæpius factum, hunc tandem catalogum in nostra generali congregatione apud sanctum Mathurinum per iuramentum super iis specialiter conuocata, ac post missam de Sancto spiritu solenniter è more celebratam, comprobauimus, & ratū habuimus, cōprobamus, & ratum habemus. Acta fuerunt hæc anno domini .M.v.xliiii. Die vero decimatertia mensis Augusti.

De mandato domini decani & sacræ facultatis Theologie Parisiensis. I. Tauuel.

G iii
verso

G iii



Pagination

The original text did not have page numbers. Instead, the first two or three recto (right) pages of each 8-page signature were numbered as A, Aii, Aiii... Page numbers added by the transcriber, including all verso (left) pages, are shown in smaller type. In the original text, folio numbers matched the font of each page's body text, with italicized pages in the form *Aij*, *Aijj*... They have been regularized to **Aiii** form for this e-text.

Sidenotes

Most pages of the book have one or more handwritten notations, generally in the margins. Although not

technically part of the book, they may be of interest for some readers, so they have been included in the e-text. Those that originally appeared in the margins are given as sidenotes with links to an image. Longer handwritten passages, and those from otherwise blank pages, are shown below. Expanded ligatures such as [par] are shown in brackets. *Some transcriptions are extremely conjectural.*

The marginal citation "1 Tim. 3" appears to have been printed in the original book.

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Veri studium et patriæ caritatem.
[Signature:] E. d'...ville

[Above title](#):

M. Martinus Besardus Sui... D. D.
M. Benedicto Franco Salodocix, ...æ anno [domini] 1556

[Final page](#), above illustration:

Catalogus libro[rum] latino[rum] sine ordinẽ alphabeti.
Cata. libro[rum] anonimo[rum] 1.E. ... fol. 3
Cata. lib. Gallico[rum] sine auctores 2. E.
Cat. li. Gal. anonimo[rum] 4. E.

Blank page [after final page](#):

[list of authors' names from Catalog]

Missing Hyphens

In longer passages such as the Latin introduction, about half of all lines ended with a split word. Some words were printed without a connecting hyphen; they have not been individually marked but are listed here:

animarum no/strarum medicos
veluti mor/tiferum quoddam poculum
eiúsque re/gibus, ad hæc
totis eloquen/tiæ viribus
deformatàm, agni/turus, in qua mille
tempestate floren/tissima erat
penè or/bis consensu
Luthe/rano longè nocentiora
euidentioribus argu/mentis,
ipsi ta/men miro quodam supercilio
veris autho/rum nominibus suppressis
ma/gnates, & prícpes
prouin/ciarũ præsidis
visi/tation des malades
d'administrer les sa/crements en leglise

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