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Bibl. Tscham.

1700

1. Sonnabend d. 2. nach Ostern d. 1570
2. Sonntags d. 3. nach Ostern d. 1570
3. Montag d. 4. nach Ostern d. 1570
4. Dienstag d. 5. nach Ostern d. 1570
5. Mittwoch d. 6. nach Ostern d. 1570
6. Donnerstag d. 7. nach Ostern d. 1570
7. Freitag d. 8. nach Ostern d. 1570
8. Samstag d. 9. nach Ostern d. 1570
9. Sonntag d. 10. nach Ostern d. 1570
10. Montag d. 11. nach Ostern d. 1570
11. Dienstag d. 12. nach Ostern d. 1570
12. Mittwoch d. 13. nach Ostern d. 1570
13. Donnerstag d. 14. nach Ostern d. 1570
14. Freitag d. 15. nach Ostern d. 1570
15. Samstag d. 16. nach Ostern d. 1570
16. Sonntag d. 17. nach Ostern d. 1570
17. Montag d. 18. nach Ostern d. 1570
18. Dienstag d. 19. nach Ostern d. 1570
19. Mittwoch d. 20. nach Ostern d. 1570
20. Donnerstag d. 21. nach Ostern d. 1570
21. Freitag d. 22. nach Ostern d. 1570
22. Samstag d. 23. nach Ostern d. 1570
23. Sonntag d. 24. nach Ostern d. 1570
24. Montag d. 25. nach Ostern d. 1570
25. Dienstag d. 26. nach Ostern d. 1570
26. Mittwoch d. 27. nach Ostern d. 1570
27. Donnerstag d. 28. nach Ostern d. 1570
28. Freitag d. 29. nach Ostern d. 1570
29. Samstag d. 30. nach Ostern d. 1570
30. Sonntag d. 1. nach Ostern d. 1571

Sermo de virtute excoicationis

Fratri Martino Luther Augustiniano

a linguis terciis tandē

cuerberatus.

F, MARTINVS LVTHER PIO LECTORI
SALVTEM,

¶ Magna vere grā mihi a dño nro Ihesu Christo collata videtur, vt verba mea solius, tam ingrata & odiosa sint multis, deinde nescio i quot hēses (ceu prothei quidā essent) secūda penē lingua transormētur, Et nisi idem ipi dño nostro Ihesu Christo, Apostolisq; omibus atq; pphetis contigisse scirem, iam dudū desperās, silentiū essem, Nūc vero cū vrgeat officii mei necessitas, eo nitor, q magis obediēdū ē deo, q hominibus, paratissimus officiū & titulū docēdi relinqre, Si ita placet maioribus Ecclē (i. Christo) Sin retinendū est, dent veniam & boni consulant, qui volent, mei studiū erit, omibus virib; sudare, vt Christus, Christum, Christo nūnciet, & audiat, Hec commemoro, pie mi lector, q Sermonē quendā de excommunicatione, feci ad populū Vuittenbergensem, cuius vt ego prope sum oblitus, ita aduersarij miseri, sunt plus q oportet, memores, interpretq; rigidissimi, ne dicam iniquissimi, dabo ita p operā, qū sufficit memoria, vt sensa, si non verba totius sermonis, omia i publicū exponā, vt probē, ea me docuisse, quorū neq; me peniteat tractatorē, neq; pss audito rem, quid aut amici mei paraphrasi, aut pseudophrasi sua fecerint, aut fiant, det dñs, vt aliqñ videant & ipsi, Amen, Vale,

¶ Debitū vobis Sermonē toriesq; pmissum, tandē
aliquā p̄soluo, hoc ē, de Virtute Excommuni-
cationis hodie dicendū est, qđ vt pla-
nissime intelligatis, distinge

precedam.

¶ PRIMVM,

Videndū, quid sit excommunicatio Ecc̄iē, Et quātū vis vo-
cabuli valet, Excommunicatio nihil est aliud q̄ priuatio cō-
munionē, & extra communionē fidelitū positio, Est autē fides
līt̄ communio duplex, Vna interna & spūalis, alia externa &
corp̄alis. Spiritualis est, vna fides, spes, charitas in deū. Corp̄-
poralis est participatio earundē sacramentorū. i. signorū fidei,
spei, charitatis, quē tñ vlt̄ius extenditur vsq; ad communio-
nē ritū, vsus, colloqui, habitationis, aliarūq; corp̄alium cō-
uersationū.

Igitur sicut priore illa spūali communionē, nulla creatura
p̄t animā v̄l communicare, vel excommunicatā reconciliare,
nisi deus solus. Ita non p̄t communionē eandē vlla crea-
tura ei auferre, seu eā excommunicare, nisi solus ip̄e homo, p̄
peccatum p̄prium.

Hęc sn̄ia satis patet, quia fidē, spem, charitatē, nulla creatura
p̄t conferre, vel auferre, iuxta illud Ro: viij, Quis sepabit nos
a charitate dei? Et infra, Certus sum, q̄ neq; mors, neq; vita,
neq; angeli, neq; principatus, neq; virtutes, neq; inst̄tia, neq;
futura, neq; fortitudo, neq; altitudo, neq; p̄fundū, neq; alia
creatura, poterit nos separare a charitate dei, q̄ ē in Christo Ihesu
dño nostro. Et. i. Pe: iij. Et quis est quo vobis noceat, si boni
emulatores fueritis?

¶ SECVNDVM,

Consequēs ergo est, q̄ excommunicatio Ecclesiastica, est dñs
taxat externē priuatio communionis, scz sacramentorū, funeris
sepulture publicę orōnis, deinde aliarū (vt dictū est) corp̄alis
necessitatis ritū & conuersationū, Hęc em̄ sn̄ia nota est, sic &
Paulus. i. Corin: v. scribit, Vt non commisceant, nec cibū su-
māt cū eo, qui nominat̄ inter eos, fornicator, maledicus, ebri-
osus, rapax &c. Et. ij. Tessa: iij. Si quis non obedierit v̄bo n̄ro
per ep̄lam hāc, notate, & nō cōmisceamini cū illo, vt cōfūs-
datur. Sequitur, Et nolite quasi inimicū existimare, sed corri-
p̄te, vt fratrem. Hęc si non de excommunicatione externa
salua interna communionē, dicta sunt, fateor me non intelli-
gere Apostolum Paulum, Et Iohannes ep̄stola secunda,
Si quis venit ad vos, & non affert doctrinam hanc, nolite

Aj

est in domū recipere, nec aue ei dixeritis, Qui em̄ dicit illi aue,
communicatur opibus eius malignis.

¶ TERCIVM.

Excommunicari, non est animā tradi diabolo, neq; priuari bonis Ecclesie, communibusq; orationib⁹ eiusdem, Hoc ex dictis abunde patet, quia manet fide, sp̄s, & charitate, manet ꝑa cōio, & participatio oīm bonorū Ecclesie.

¶ QVARTVM.

Excommunicatio, si iusta est, significat poti⁹, animā esse diabolo traditā, & Ecclesie communione sp̄iali priuatā, quia fertur super eū, qui peccato mortali seipm priuauit communione charitatis, & diabolo se tradidit, Sicut econtra reconciliatio: sacramentū ē & externū signum, interioris reconciliationis & communionis, Ideo verū ē, qd excommunicatio ecclesiastica, non infert, sed p̄supponit aliquem esse in morte & peccato. i. vere excommunicatū sp̄aliter.

¶ QVINTVM.

Excommunicatio, si est tp̄alis & corp̄alis, vtrū ordinē, non contra, sed ꝑ communione interiore, vel repanda, si iuste lata fuit, vel augenda, si iniusta fuerit.

Probatur hoc ꝑ Apostoli. ij. Corin: vlt: Agā scdm pr̄tem quā dedit dñs mihi, non ī destru & ionē, sed ēdificationē, hoc certe intelligo, qd non possit destruere, sed in modo ēdificare ꝑ Ecclesiasticā pr̄tem, Nā & illū fornicariū. i. Corin: v. sic excommunicauit, & Satanę tradidit, vt sp̄s nihilominus saluus fieret, & vt supra dictū est, Non existimādi sunt quasi inimici, Sed corrigendi vt fratres, non vt perdantur, sed vt confundantur, Et vt audatius dicā, Nec Christus, vt homo, hāc habuit pr̄tem sepandi animas, sicut dicit Ioan: vi. Omē quod venit ad me non eijciā foras, Et iterū, Hęc ē volūtas eius, qui misit me patris, vt omē qd dedit mihi, non perdā. Et iterum alibi, Non venit filius hominis perdere, sed saluare animas. Itē ad hoc est apertus qdꝑ textus li: vi. de ien: ex: c. Cū medicinalis, qui valde est notabilis, dicēs, Cū medicinalis sit excommunicatio, non mortalis, disciplinans, non eradicās, dum tñs, in quē lata fuerit, non contēnat, caute p̄uideat Ecclesiasticus iudex, vt in ea ferenda, ostendat se ꝑsequi, qdꝑ corrigentis fuerit & m̄cedentis, Hęc ibi, Cur non dixit, qdꝑ perdetis & occidetis fuerit, sicut quidā desperati timent, imo quidam Officiales tyranni affectant; Igitur Ecclesiastica excommunicatio, ē piū

& maternū Eccl̃iæ flagellū, super corp⁹ & res corporis impolitū,
quo non trudit ad infernū, sed potius reuocat, & vrget ad sa-
lutē eos, qui ad inferna pperant, ideo cū summa exultatione,
& reuerētia simul amplectendū, nedū patientissime ferendū ē.

¶ SEXTVM.

Illud solū & maxime oīm curandū est, ne excommunicatio
cā fidele salutis ministeriū, contēnatur, aut imparientius ferat,
quia non modo ppter prātem Eccl̃iæ, quę per seip̃am semper
est metuenda, Sed etiā ppter piām huius prātis opationem, &
salutis p̃prie p̃motionē, amanda. Sit simile, q̃ mater corri-
piat dilectū filiū, q̃q̃ meritū, q̃q̃ imeritū. Hic constat piū
esse flagellū, & filio salutare, Qz si ipe impatiens maternę hui⁹
discipline, non omiserit phibitū, aut non fecerit fultum, Sed
furens in matrem insurgat, aut contēnat, Ecce tum incurrit in
mandatū dei, vbi p̃cipit parētes honorari, & fiet, vt ex vnica
leuiuscula disciplina, q̃ sine peccato, imo cū merito erat, sibi
confler, detestabilissimā culpā, & sternā p̃enā. Ita & n̄o sæ-
culo fieri (hęc miseriā) videmus, vt officiales trucident, notas
rios & n̄cios cēdāt, mergāt, captiuēt, aliaq̃ detestabilia por-
tentia committāt, qđ non facerent credo, nisi vulgata illa erro-
neaq̃ opinione, crederent sese per excommunicationē, tradi ī
damnationē, ac non potius queri ad salutē, Hinc em̃ scelerib⁹
adijiūt desperationē, nouissimū oīm, horrēdissimūq̃ malo-
rum, Atq̃ hęc causa fuit, vt hūc sermonem meditarer, & nūc
ēderem q̃q̃, Qz q̃ iuste permittat hāc cēdem in officiales deus,
vt qui hāc sn̄iam salutis absconditā cupiūt, quo securiusty-
rannidē suam falso terrore hominū stabiliant, tandem extre-
ma tyrannorum etiā patiantur.

Si vero populus huius prātis & excommunicationis optimā
necessitatē, & saluberrimam vim, ac non contra eos, sed p̃ eis,
valere, doceretur intelligere, minus ip̃i periculorū, & quietiorē
obedientiā in populo haberēt, quā & gloriā & amorē ob-
tinerent.

Igitur, mis fratres in domino, nolite hęc portentia cogitare,
Sint Officiales vel publicani, hui⁹ potestatis, ministri, sint in q̃
boni, mali, qualescūq̃, non nocebit prās ip̃a vobis, sed p̃de-
rit semper, siue sit in vsū vel abusu, t̃m modo recte feratis eam,
aut cū humilitate euadere seu solui q̃rite, Matrē intuemini Ec-
clesiā, Quid ad te, si virgā suā sup te ponat p̃ manū indigni?
Nihil omin⁹ Matris tuę dulcissimę virgā ē: & q̃ dē saluberrima

¶ SEPTIMUM,

Id potius aduerte, & oculos huc verte, vt illd magis, vel factas vel omittas, ppter qd excommunicaris & flagellaris, q̄ quomō virgā non feras, sed hui, oīa hæc puerissima sūt, non qd velit, sed quid faciat dūtaxat virga, consideram⁹, Quis ē enī nūc inter nos, qui tāto timore, timeat deū offendere (p q̄ vtrq̄ solo excommunicamur, si iuste excommunicamur) q̄to studeat excommunicationē vitare vel euadere? Ita fit, vt semp p̄nas, etiā tam pias & bonas, plus timeamus, q̄ horrendissimas culpas. Et ad id, phdolor, coopantur, tā minaces & impioſi huius optime p̄tatis ministri, rabulę forenses.

¶ OCTAVVM,

Excommunicatio, non tm p̄ fidei contumacia, sed pro q̄libet crimine scādaloso debet ferri, patet hoc ex p̄dictis, vbi Paul⁹ i. Corin: v, & ij. Tell: iij, iubet vitari etiā fornicarios &c. q̄q̄ magna sit miseria, & huius potestatis iniuria, q̄ p̄ septima aut octava p̄re floreni, q̄nq̄ excommunicēt, relictis interim horribilib⁹ & scandalosis criminibus impuniis, effūto ad hāctyrannidē colorādam, satis vafro cōmento, q̄ scz, non ppter trasgressionē, sed ppter contumaciā excōmunicēt, q̄n non sit hoc crudele satis, q̄ pauperē p tantillo p̄tio trahunt p̄tātū spaciū, in tantas carnificinas suas. Sed hæc alias.

¶ NONVM,

Id super omīa, & in ijs omībus considerādū est, q̄ p̄as Eccl̄ie cū sit Christi p̄as, licet p̄ nostris peccatis plærūq̄ tradat Pilatis Herodib⁹, Annis & Caiphis, violentisq̄ alijs tyrannis, n̄m tū est, eā summis semper studijs reuereri & colere, exēplo Ch̄i, q̄ sic Annā, Caiphā, Pilatū honorauit. Ideo nec indignissimæ eiusdē abusiones, nos debēt pmouere, quin quicquid ipa fēcerit, hilariter feramus, aut saltē cū reuerentiā declinemus. Nam tēpus n̄m periculosissimū est, ideo prudētissime c̄poriet nos agere, ne ppter personas, p̄tatem pariter vilipēdamus, immo ppter p̄tatem, etiā vilissimas personas honoremus, Sicenim irat⁹ nobis dicit, dabo pueros principes eorum, & effēminatū dominabūtur eis. Isa: iij, Atq̄ id eo facilius efficiemus, quādo cognoscimus, q̄ in anīę p̄fectū vel defectū nihil possunt nisi occasionaliter & exercitiue, & tentatiue (vt ita loquar) agere.

¶ DECIMUM,

Excommunicatio iniusta, nobilissimū meritū est, ideo dulcē ferēda, si excusationi tuę humiliter p̄ſite, locus non n̄ fucrit datus. Hic enī dices illud p̄s. cvij. Maledicent illi, & tu benedicis

tm vide, ne p̄tatem contēnas, vis p̄tatis p̄dest, contēptus vero
rete perdet, Nā si filio (vt dixi) imerito correptus, eo maior gr̄a
maris accedit, postq̄ cognita fuerit eius innocentia patiens,
q̄to magis apud dēū maiorem gratiā consequetur, si patienti
innocētia etiā a matre sua Ecclesia tulerit disciplinā, imo si ad-
uersario iubemur consentire, & benigni esse i via, quāto ma-
gis dulcissime matri Ecclesiæ, etiā si per indignissimos nos fla-
geller, Ip̄a em̄ manet Mater, quia manet Ecclesia, manet autē Ecc-
lesia, quia manet Christus eius sponsus in eternū,

¶ VNDECIMVM.

In excommunicatione iniusta summe cauēdū, ne id deseras,
omittas, facias, dicas, p̄ q̄ excommunicaris, nisi id sine peccato
fieri possit, Nā iusticia & veritas, cū sint de iūiore communis
one Ecclesiæ, non debent omitti p̄pter excommunicationē ex-
teriorē, etiā si ad mortē vsq̄ p̄cederet, quia sic pessime omniū
excommunicaret, si quis excommunicari timeret, debet ergo
hūiliter ferre, & mori iū excommunicatione, Nec timere qd̄
non accipit sacramētū Eucharistię, funeris ritū, sepulturas &c.
Hęc incompabiliter minora sunt, q̄ vt iusticia p̄pter ea p̄dat,
Nā qui etiā iuste excommunicatus, moritur, non ideo dā na-
bitur, nisi forte non contritus, & cū contēptu excommunicatis
onjs moreretur, Contritio & humilitas omnia soluit & placat,
etiā si exhumet, aut in aquas p̄iciatur. Beatus autē & bñdictus,
qui i excommunicatione iniustam ortus fuerit, q̄a p̄ iusticia
quā non deseruit, etiā tanto flagello pcussus, coronabitur in e-
ternū.

¶ DVODECIMVM.

Monēdi tñ sunt Pontifices, & eorū ministri, vt censuras grauas-
sim, & q̄ fieri p̄t, rarissimē erāt, Quia cū censura sit lex quædā,
Ois autē lex sit virtus & occasio peccati, & sine gr̄a dei, lex non
impleat, gr̄am eūā dei (i. legis impletionē) dare ip̄i non p̄nt,
Nihil aliud faciūt, multiplicando leges & censuras, q̄ q̄ multo
plicandoꝝ peccatoꝝ, & offensionū dei causas & efficaces oc-
casiones p̄stant, q̄ iūlibet em̄ nos obedire tenemur eorū p̄ces
p̄dis, niulcomagis iū ip̄i tenentur seruire n̄ris infirmitatibus,

τ ε λ ο σ .

ANNO, M, D, XVIII,

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THE END
M. D. C. C. C.



