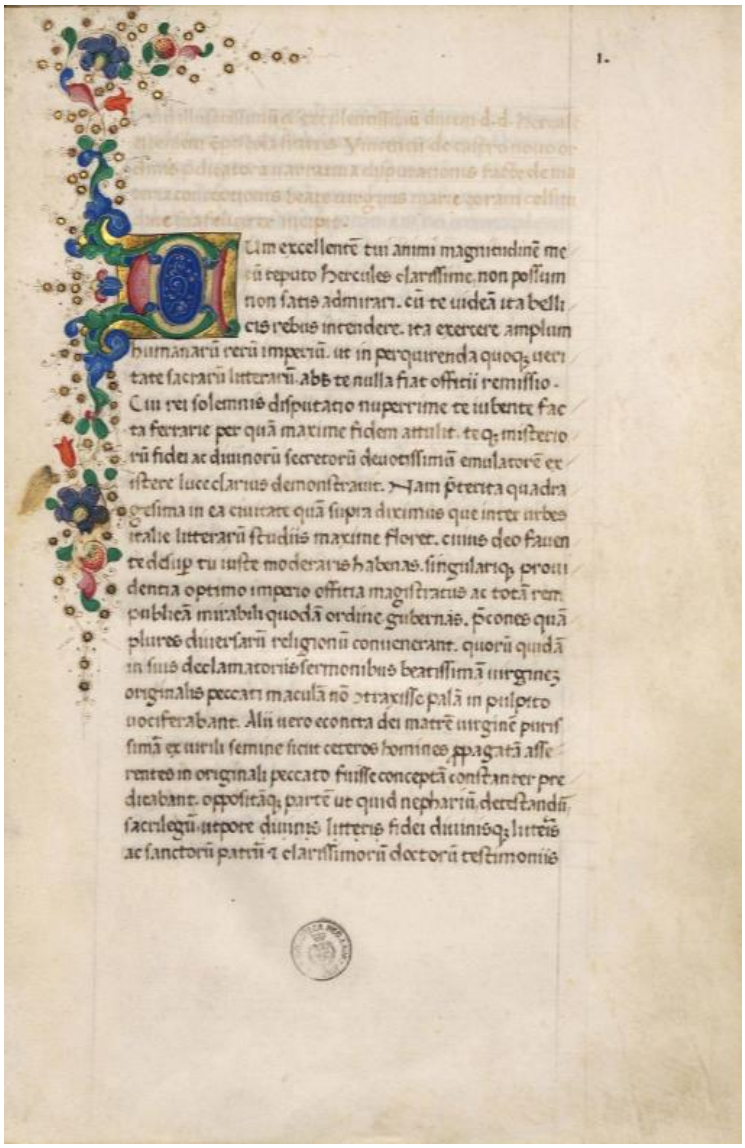


The Antidote to Heresy:

VINCENZO BANDELLO'S *TRACTATUS DE SINGULARI PURITATE ET PRAEROGATIVA CONCEPTIONIS SALVATORIS NOSTRI JESU CHRISTI AND* THE DOMINICAN-FRANCISCAN SCHISM SURROUNDING *LEONARDO'S VIRGIN OF THE ROCKS*

Carl Balowski | November, 2025

A Summary and Analysis of Vincenzo Bandello's *Tractatus de Singulari Puritate* (1481)

Introduction

Warning! You are about to read, under threat of excommunication, the English translation of a Latin treatise that is still banned by the Vatican.

Not only was possession and reading of Vincenzo Bandello's treatise prohibited under threat of excommunication in 1482, but because Pope Sixtus IV issued the ban via two Papal Bulls (*Grave Nimis* I & II)—decrees of the highest solemnity—the censure has never been formally revoked.[1]

To the modern Catholic mind, the Immaculate Conception is an unquestioned pillar of faith, though the term itself is frequently the subject of a fundamental misunderstanding: it is often confused with the supernatural conception and Virgin Birth of Christ. The Virgin Birth affirms that Jesus was conceived in the womb of Mary by the Holy Spirit without a human father. The 'Immaculate Conception,' however, refers strictly to Mary's own conception in the womb of her mother St. Anne—specifically, the doctrine that Mary, in her conception, was 'preserved' free from all stain of original sin from the first instant of her existence. Proclaimed as infallible dogma by Pope Pius IX in *Ineffabilis Deus* (1854), it stands today as a shining jewel in the crown of Marian theology. Yet, to the shocking surprise of many, this doctrine, now celebrated as supreme truth, was for centuries denounced as a dangerous, poisonous heresy by the most powerful theological arm of the Church: the Order of Preachers, the Dominicans. Indeed, it was to counter this spreading spiritual contagion that our author, Vincenzo Bandello, penned the work that follows; he envisioned his treatise not merely as an academic rebuttal, but as a theological **antidote**—a necessary medicine to neutralize the venom of Franciscan heresy before it could fatally infect the body of the Church.

In the mid-late 15th century, at the very moment Leonardo da Vinci was painting the *Virgin of the Rocks*, to assert that Mary was conceived without sin was not an act of piety; it was, in the eyes of the Church's appointed "hounds of the Lord" (*Domini-canes*), an act of treason against Christ. It was a deviation so severe that prominent theologians called not for debate, but for the stake. Jean de Pouilly (Johannes de

[1] See Appendix I

Poliaco), a 14th-century Dominican Doctor of Paris, cited approvingly by Vincenzo Bandello (Chapter 21), put it with chilling clarity:

> *"It seems to me: that it [the Immaculate Conception of Mary] cannot be held by anyone as an opinion, but rather should be reputed as a heresy... But if anyone were of such temerity, that he presumed to assert, against the Testimonies of so many Doctors, that the B. Virgin did not contract original sin: certainly against such a one, proceedings should be taken as against a Heretic, not with arguments, but otherwise, namely with fire."*

This is the volatile, incendiary atmosphere into which Vincenzo Bandello released his *Tractatus de singulari puritate et praerogativa conceptionis Salvatoris nostri Jesu Christi* in 1481. The full English translation of this text, using Gemini 3 Pro, follows this introduction.

Far from being a dry scholastic exercise, this work of Bandello's was a weapon forged in the fires of a theological civil war. It became one of the most infamous, highly influential, and inflammatory books of the 15th century—so provocative that it was immediately banned by Pope Sixtus IV himself, under threat of excommunication for anyone found possessing it.

Bandello—who, under the favor of a subsequent Pope, would eventually rise to become the Master General of the Dominican Order in 1501—authored this treatise in 1481 with the singular aim of crushing the "Franciscan novelty" he saw threatening the ancient faith. His rigorous theological framework against the Immaculate Conception provides the intellectual scaffolding for a counter-narrative that may well unlock the mysteries of two of Leonardo's masterpieces: the *Last Supper* (ca. 1496), which was indisputably painted under Bandello's direct supervision at Santa Maria delle Grazie; and the *Virgin of the Rocks* (ca. 1483), a work commissioned by the Confraternity of the Immaculate Conception—a group sponsored by Pope Sixtus IV and the very nemesis Bandello attacks—immediately after Leonardo departed the company of the theologian, just as he unleashed this incendiary treatise against Pope Sixtus upon the world.[2]

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[2] The first installment of my comprehensive three-part study is currently available and can be located by searching for the title: *Leonardo da Vinci's Virgin of the Rocks, Part 1: Narrative Convergence, Anthropomorphism and the Dominican Doctrine of Prenatal Sanctification in Medici's Florence*. The second installment is nearing completion, with the final part to follow shortly thereafter.

I. The Historical Trap: Rome, 1475

To fully grasp the ferocity of Bandello's text, one must briefly consider the humiliation that birthed it. In late 1475, Pope Sixtus IV—the first Franciscan pontiff, a former Minister General of the Order, and a staunch defender of the Immaculate Conception (then the "Scotist" position)—summoned Bandello to Rome. The pretext was a formal disputation against Francesco Sansone, Sixtus's own successor as Minister General of the Franciscans.

Bandello, an unknown yet staunch Thomist (follower of Thomas Aquinas), and an official at Santa Maria delle Grazie in Milan, had anonymously published an inflammatory *libellus* attacking the Franciscan (Scotist) position. This tract had spread like wildfire through Lombardy, turning Milan into a theological battlefield. The Dominicans, wielding their authority as inquisitors, were using the Immaculate Conception to accuse the simple faithful—who celebrated the Feast of the Conception on December 8th—of heresy. Sixtus IV intended the 1475 disputation as a piece of political theater. By publicly humiliating Bandello and pronouncing the Dominican position "defeated" by the sheer weight of Franciscan logic, Sixtus hoped to establish that, 'having heard the matter', he now possessed the scholarly cover necessary to issue the bull *Cum Praeexcelsa (1476)*. This decree not only papally legitimized the Feast of the Conception on December 8th but also granted its celebrants indulgences equivalent to those of *Corpus Christi*—literally the "Body of Christ." By paralleling these specific indulgences, Sixtus effectively equated Mary's Immaculate Body with that of Christ himself—a move that served not only as a betrayal of Christ, but also as a pointed poke in the eye to the Dominican Order, given that the Office for *Corpus Christi* was written by their own beloved Thomas Aquinas (1264).

Crucially, Sixtus' bull weaponized the threat of excommunication to enforce Dominican silence: any friar who dared accuse an observer of the feast of heresy would himself be cut off from the Church. To the Dominican mind, this was tantamount to treason and tyranny against Christ, for Sixtus not only degraded the dignity of the Savior by promoting this heresy but also forcibly, with the sword of excommunication, silenced any opposition to it.

Bandello walked into Rome a confident scholar and defendant of Christ and left a marked man, silenced but unbroken. Yet Sixtus's subsequent bull did little to quell the controversy; rather, it almost fanned the flames already ignited across the Italian peninsula, particularly in Milan and Ferrara. In Lent 1478, Bandello was summoned to Ferrara by Duke Ercole d'Este—a staunch ally of Florence and Milan, and no friend of Sixtus—for another public disputation between the Scotists and Thomists. In this contest, Bandello was declared victorious. The 1481 *Tractatus*, dedicated to the Duke, is the detailed report of this very disputation, serving as Bandello's revenge. It is a comprehensive restructuring of the arguments he was forbidden to win in Rome, a defiant assertion that despite the "novelties" of a Franciscan Pope, the "Ancient Faith" of the Church remained with the Dominicans.

II. The Scorpion's Sting: The Symbolism of Heresy

From the opening lines of his *Epistola Narrativa*, Bandello establishes a tone of intense theological combat. He does not view the debate over Mary's conception as a mere academic disagreement, but as a battle between orthodoxy and a heresy—a charge he is now forced to cloak under the euphemism of "pernicious error," lest he himself fall under the threat of excommunication wielded by the Franciscan Pope to silence Dominican opposition. However, Bandello cunningly navigates this papal gag order by estimating that he is by no means forbidden from citing the previous Doctors and Saints who *did* use the forbidden words; thus, he fills his pages with citations from authorities like Augustine and Bernard explicitly branding the denial of original sin as "heresy" and "heretical," thereby letting the ancient Fathers level the accusation he is legally barred from speaking himself.

He describes the almost riotous scene in Ferrara, where preachers (implicitly Franciscans) were "shouting in the pulpit" that the Virgin did not contract the stain of Original Sin. To Bandello, this assertion is "nefarious, detestable, and sacrilegious." He employs vivid, almost violent imagery to characterize his opponents. He accuses them of spreading a "deadly virus" into the minds of the faithful. He laments, "O unheard-of crime! O detestable deed! O foolish minds!" regarding those who assert Mary was conceived of the Holy Spirit or was immune from sin.

A striking metaphor Bandello employs is that of the **scorpion**. In medieval ecclesiology and bestiaries, the scorpion was the quintessential symbol of heresy: a creature with a friendly, unassuming face that lures the victim in, only to strike with a deadly, poisonous tail hidden behind its back. For Bandello, the doctrine of the

Immaculate Conception was exactly this: it presented a "friendly face" of piety and devotion to Mary, but hid the "poisonous sting" of denying Christ's universal redemption in its tail.

In his conclusion to the narrative epistle, he writes with a sense of victorious finality:

> *"Therefore, let the scorpion cease at last to rise up with arched sting, and to carp at a holy work with a poisonous tongue."*

This metaphor of poison and disease runs through the entire text, culminating in the Epilogue. Bandello views his treatise not just as an argument, no, but as a medical antidote for a spiritually sick (deceived) populace. He writes:

> *"For I, with God as my witness, wrote these things not from a love of contradicting, or of biting others; but from the love of Truth, and zeal for the faith. For I feared, lest Truth, which is God, should be oppressed by falsity: and lest the Simple, who do not have senses exercised in the Scriptures, be deceived by perverse dogmas. And therefore, to meet the Disease, which had already begun to sprout among the people; I prepared the **Antidote** of the Holy Doctors, and of the Scriptures: which You, Glorious Prince, receive.*

III. The Theological Core: Redemption vs. Preservation

The central thesis of Bandello's treatise is deceptively simple yet theologically rigid: To be truly **Immaculate**—literally *in-macula*, existing without the slightest **stain** or **spot**—is to be free from that fatal blemish on the soul which is sin. To possess this purity in the very moment of conception is a dignity that belongs to Christ alone. This is the "Singular Prerogative" of the Savior. It is precisely this unique sinlessness that qualifies Him as the sole Victim capable of becoming the Universal and Sacrificial Savior.

To assert that Mary was conceived without this stain is to rob Christ of His singular status; for if Mary were also sinless, she too would owe no debt of death, and could in theory serve as a sacrificial offering for the world—thereby rendering Christ's own sacrifice redundant. Moreover, this doctrine destroys Christ's title as the **Universal Savior**. If Mary were sinless, she would have no theoretical need of salvation—what, indeed, would she be saved from? Her sins? I think not. Thus, by asserting her immaculacy, one implies she had no need of a Savior, a claim Bandello regards as

the height of impiety because it makes Christ the Savior of *some*, but not *All*, contradicting the very heart of the Gospel.

1. **Universal Guilt:** Scripture declares that "All have sinned in Adam" (Romans 5). This universal catastrophe admits only one exception: Christ. This singular exemption is confirmed by John the Baptist's declaration at the Jordan: **"Behold the Lamb of God, who takes away the sin of the world"** (John 1:29). Bandello argues that Christ is identified as the *Lamb* precisely because He alone was found innocent amidst a sinful humanity. He is exempt because He was not seminally propagated from Adam (which transmits the infection) but was conceived of the Holy Spirit. Everyone else, including Mary, was propagated by seed and therefore necessarily contracted the debt of sin. To assert otherwise is to deny the universality of the Fall.
2. **The Logic of Redemption:** The term "Redemption" (*Redemptio*) literally means a "buying back." One cannot buy back a slave who was never sold; one cannot liberate a captive who was never in chains. If Mary was merely "preserved" from sin (as Scotus and the Franciscans argued), she was never a captive of the Devil. If she was never a captive, Christ did not "redeem" her—He merely protected her. For Bandello, this semantic game destroys the very reality of Christ's saving act for His own mother.
3. **The "Pelagian" Heresy:** This is the ultimate danger. Pelagius (ca 410 AD) famously promoted the heretical idea that there was no original sin transmitted to Adam's descendants, thereby denying the universal necessity of Christ's redemption. Bandello thunders that the Scotist / Franciscan formulation—that Mary was "preserved" from original sin—is tantamount to reviving this same heresy. Moreover, Bandello and the Dominicans argue that if Mary was untainted by Original Sin, then so must have been her mother Anne to conceive her thus, and likewise all of Anne's ancestors, cascading all the way back to the beginning. This logical regression would ultimately imply that Adam himself must not have effectively committed or transmitted the original sin, thus falsifying the Augustinian doctrine of Original Sin adopted by the Catholic Church. By asserting that Mary was never infected, they effectively claim that she, and indeed all of Adam's descendants, had no original sin and theoretically no need for redemption.

IV. The "Sanctification" Solution: Mary and John the Baptist

If Mary was conceived in sin, how then is she holy? Bandello answers this by distinguishing between **Conception** and **Sanctification**. However, he introduces a crucial dynamic: Mary's total "immaculacy" was not a static state inherent from her origin, but a perfection that was fully realized only when she herself conceived Christ via the Holy Spirit. This movement toward immaculacy *began* at her sanctification in the womb, when original sin was washed away, but it was a trajectory of grace rather than an initial attribute of nature. Therefore, the Dominicans could—though they often chose not to, to avoid confusion—refer to Mary as "Immaculate," but strictly insofar as she stands as the Mother of Jesus or as the supreme symbol and protector of the "redeemed" Church described in **Ephesians 5**, which is made "without spot or wrinkle" by Christ.

Rather than creating a vast gulf between Mary and the other saints, Bandello, following his predecessors, places her firmly alongside the great figures of the Old Covenant, specifically **Jeremiah** and **John the Baptist**. They share a unique and definitive category: those **Sanctified in the Womb**.

Bandello posits a timeline based on the biology of his day (Aristotelian hylomorphism), which held that the rational soul is infused only after the body is formed (delayed hominization):

- **Carnal Conception (Dec 8):** The Feast of the Immaculate Conception. The commixture of seeds by Joachim and Anne resulting in the conception of Mary. This act involved "libido" (concupiscence), which transmits the contagion of Original Sin. The body of Mary formed here was corrupted "flesh of sin."
- **Animation and Sanctification (Feb 25):** On February 25th—supposedly the 80th day of gestation—Mary underwent both Animation (ensoulment) and Sanctification: at the precise moment her soul was infused, it inevitably contracted the stain or disease of Original Sin through its union with infected flesh; yet immediately thereafter on that very same day, God the Father, acting through the Holy Spirit, cleansed her soul of this stain, thereby sanctifying her and initiating the process of her immaculacy, which would be completed when she miraculously conceived Christ in her womb.

In Bandello’s theology, Mary and John the Baptist are essentially of the same kind. Both were conceived in sin, both contracted the stain, and both were miraculously

cleansed in the womb before birth. Yet, a profound Christological distinction marks the agent of their cleansing: Mary was sanctified by God the Father through the Holy Spirit to prepare her as a vessel, for the Word had not yet taken flesh; John, however, was sanctified by God the Son Himself at the Visitation. Since Christ was already conceived and present within Mary's womb, it was the proximity of the Incarnate Word that caused John to leap, signaling his direct sanctification by the Savior. Despite this difference in agency, the distinction in their holiness remains one of degree, not nature.

Because Mary's sanctification followed "very quickly" upon her ensoulment—occurring essentially on the same day—she endured a negligible duration under the stain of sin compared to John the Baptist, who was not sanctified until the sixth month. Consequently, while she is "holier" than John by virtue of being tainted for a shorter time, she remains fundamentally his peer, standing alongside him and the prophet Jeremiah as one of only three members of that privileged class of redeemed humanity cleansed (sanctified) of original sin while within the womb.

This theological solidarity between Mary and John serves as the crucial hermeneutic for interpreting the womb-like grotto of Leonardo's *Virgin of the Rocks*. In this light, the painting transcends mere narrative to become a visual manifesto of Bandello's argument: Mary and John are grouped together on the side of the **Sanctified**—those conceived in the womb with the stain of Original Sin but miraculously cleansed. They gaze in adoration across the picture plane toward the benedicting Christ, who, accompanied by an angel (a being pure by nature), stands apart on the side of the **Immaculate**—the only figures in the composition conceived or created entirely free from the stain of Original Sin. Bandello reinforces this categorical separation frequently in his treatise, distinguishing the intrinsic purity of angels from Mary's redeemed state. He argues that *"All, who were preserved from all sin, were also preserved from all punishment & the guilt of punishment: as is clear concerning the holy Angels: But, the B. Virgin was not preserved from all punishment… Therefore, she was not preserved from sin."* Furthermore, he asserts that *"The Angels… who did not fall from the sight of God, have no need of a Mediator, nor of a Redeemer,"* unlike Mary who required redemption. When Franciscan opponents argued that the Queen of Angels (Mary) should logically share the sinlessness of her subjects, Bandello retorted: *"It is not similar: because Angels were not seminally propagated from another: but created immediately by God. And therefore they could not have Original sin… But the B. Virgin was seminally propagated from Adam. And therefore in her conception she contracted sin."*

V. The Battle for the Calendar: Reinterpreting the Feast

Bandello boldly claims that when the Pope grants indulgences for the Feast of the Conception, he grants them *"by reason of the Person conceived, who was to be sanctified very soon,"* not by reason of the conception itself. He essentially reinterprets—or rather, misinterprets—the words of the Pope, arguing that the Pontiff is using "Conception" merely as a shorthand for "The Sanctification that followed Conception."

This brazen exegetical maneuver caused immense consternation to Sixtus IV and fueled two heated responses aimed directly at Bandello, though published for all 'Orders' of opposition. These decrees stated firmly that if anyone dares to celebrate the feast as Mary's sanctification (and not her physical conception) while citing the Pope's proclamation as proof of it, they are subject to excommunication. Moreover, the Pope escalated the stakes to the highest degree: if anyone is found merely possessing Bandello's book or promoting it, they too are subject to excommunication and damnation.

Crucially, however, Bandello's concept of celebrating this "Spiritual Conception" on December 8th was not a desperate novelty invented solely to dodge a papal bull. Rather, it was a strategic reworking of an idea with deep roots in the "Ancient Faith," tracing back to at least the 12th century—specifically to a sermon attributed to St. Anselm—and famously cemented by St. Thomas Aquinas. In his *Summa Theologiae* (III, q. 27), the Angelic Doctor provided the very blueprint Bandello would use to defy the Franciscans centuries later:

"Although the Church of Rome does not celebrate the Conception of the Blessed Virgin, yet it tolerates the custom of certain churches that do keep that feast, therefore this custom is not to be entirely reprobated. Nevertheless, the celebration of this feast does not permit us to understand that she was holy and without original sin in her conception. But since it is not known when she was sanctified, the feast of her Sanctification, rather than the feast of her Conception, is kept on the day of her conception... and though the parents of the Blessed Virgin were cleansed from original sin after their birth, nevertheless she still contracted original sin, since she was conceived by way of fleshly concupiscence and the intercourse of man and woman."

Bandello's treatise, and differentiation between Mary's spiritual conception and carnal conception is thus a restoration of this high medieval Thomism, weaponized against the "modern" Scotist innovations of the 15th century—a restoration so potent that it required the threat of damnation to suppress.

VI. The Florentine Fortress: The Schism of Councils and the Edict of 1440

This theological distinction between conceptions was not merely academic; in Florence, it was the law. The doctrinal landscape of the city was heavily fortified by the **Council of Florence**, which had convened largely as a Dominican-influenced counter-assembly to the schismatic **Council of Basel**. It was a time of deep fracture in the Church: while the Council of Basel, supporting the Antipope Felix V, was in the very process of approving a dogma in support of the Immaculate Conception, the Council of Florence—heavily sponsored by Cosimo de' Medici in staunch support of the legitimate Pope Eugene IV—stood as a bulwark against it. In many ways, the great schism between Basel and Florence, or between Felix and Eugene, was also a proxy war between Franciscans and Dominicans—between the Immaculists and the Maculists.

It was in the heat of this conflict that the **Edict of 1440** was written. Published while the city was under the firm grip of the Medici and their Dominican allies, this edict legally mandated that December 8th must be celebrated as the **Feast of Mary's Sanctification**, explicitly rejecting the Basel-promoted notion of her Immaculate Conception.

This edict reflected the theological position of the Signoria's patron, **St. Bernard of Clairvaux**—revered for his devotion to Mary yet staunchly opposed to the feast of her conception—as well as the combined religiopolitical influence of the Medici circle. Following the dedication of the Observant Dominican convent of **San Marco** and its esteemed library by Cosimo de' Medici, Florence experienced a notable strengthening of Thomist doctrine. The Medici's involvement in shaping religious thought was strategic and deep; it began with Cosimo's patronage and was cemented by the marriage of his eldest son, Piero, to **Lucrezia Tornabuoni**, a member of a noble family deeply entrenched in the Dominican quarter of Santa Maria Novella. This union bound the Medici political destiny strongly, but not exclusively, to the Dominican theological worldview.

The intellectual lineage at San Marco was formidable. In 1446, **St. Antoninus**, the Dominican Prior of San Marco and a close confidant of the Medici (serving as godfather to Cosimo's grandchildren, including Lorenzo the Magnificent), was appointed Archbishop of Florence. His elevation marked a turning point, embedding rigid Thomist doctrine—and the rejection of the Immaculate Conception—into the very fabric of Florentine society.

Vincenzo Bandello was the heir to this legacy. Recruited by Lorenzo de' Medici (also an enemy of the Franciscan Pope Sixtus IV) to become the Prior of San Marco in April 1481—just months after publishing his *Tractatus*—Bandello stepped into a role previously held by Antoninus and later by Savonarola. His treatise, therefore, is not just a book; it is the voice of the Medici-Dominican resistance.

This specific theological environment and civic antagonism against Pope Sixtus — where December 8th was legally and liturgically the *Feast of Sanctification*—is the air Leonardo da Vinci breathed while working in the Medicean gardens of San Marco immediately before his departure for Milan. The *Virgin of the Rocks*, therefore, must be read as a product of this specific Florentine dogmatic heritage: a visual representation of Mary and John the Baptist as the great figures of Sanctification, distinct from the Immaculate Christ, painted in open defiance of the Franciscan patrons who paid for it.

VII. Exegetical Warfare: "Tota Pulchra" and the Church

Finally, throughout the work, Bandello engages in a detailed exegetical takedown of the Franciscan use of Scripture. One primary example is the Franciscan reliance on the Song of Songs to support the Immaculate Conception, specifically applying verses like "Thou art all fair, my love, and there is no spot in thee" (*Tota pulchra es, amica mea, et macula non est in te*) directly to Mary's conception. Using the methods of church fathers, Bandello counters that the "Literal Sense" of scripture—which he insists is the only sense capable of proving doctrine—does not apply these verses to Mary's biological origins. He argues that "Thou art all fair" refers literally to the Church during the time of Joshua, only after the sinners had been purged from the camp. If applied spiritually to Mary, it refers strictly to her state *after* Sanctification, or to her freedom from *actual* sin rather than *original* sin, for as he writes: "In the B. Virgin… there WAS some spot: although, now there IS not." This interpretation aligns with the Apostle's description of the Church in **Ephesians 5**, where Christ is said to have loved the Church and delivered Himself up for it, that He

might sanctify it and present it to Himself a glorious Church, "not having spot or wrinkle"—a purity achieved through the cleansing of the water in the word of life, implying a prior state that required such cleansing. Furthermore, when the Franciscans cited the "Enclosed Garden" (*Hortus Conclusus*) as proof that Mary was closed to sin, Bandello retorts that this metaphor refers strictly to her perpetual virginity, denoting a womb never opened by man rather than a soul never touched by Adam. Similarly, regarding the verse "He sanctified his Tabernacle" (*Sanctificavit Tabernaculum suum*), Bandello concedes that Mary is indeed the Tabernacle of God, but he crucially asks *when* this sanctification occurred. His answer is definitive: "Not in the conception, which was unclean: but after animation."

Conclusion

Vincenzo Bandello's *Tractatus* stands as a defiant monument to a lost orthodoxy, a rigorous defense of the "Ancient Faith" against what he perceived as the "poisonous novelties" of the Scotist school. It serves as a stark reminder that for the Dominicans of the 15th century, resisting the doctrine of the Immaculate Conception was not an act of disrespect toward the Virgin, but a necessary defense of the singular dignity of Christ. To admit a single exception to the universal need for Redemption was, in their eyes, to unravel the entire logic of Christianity and succumb to a new Pelagianism.

This treatise provides the intellectual bedrock for the Florentine resistance against the Franciscan Pope Sixtus IV, binding the theology of St. Thomas Aquinas to the political machinery of the Medici and the visual language of Leonardo da Vinci. It is the "Antidote" Bandello prepared against the scorpion's sting, arguing that Mary is great not because she was created perfect *outside* the system of salvation, but because she is the supreme masterpiece *of* that system—the "rehabilitated daughter of Adam" who, having been touched by the fire of the Holy Spirit, became the Mother of God.

You are now invited to step into this forbidden intellectual world. What follows is the first full Artificial Intelligence English translation (with Latin transcription) of a text that once carried the weight of excommunication—a window into a fierce theological war where the nature of Mary, the honor of Christ, and the soul of the Church hung in the balance.

Tractatus de singulari puritate & praerogativa conceptionis Salvatoris nostri Iesu Christi

(Treatise on the singular purity and prerogative of the conception of our Savior Jesus Christ)

Editus

per

FR. VINCENTIVM de BANDELIS

Anno Domini

M. CCCC. LXXXI.

Batch 1: The Narrative Epistle (Pages 14–16)

Page 14

Latin Transcription:

[Ad Illustrissimum & Excellentissimum Ducem D. D. HERCVLEM ESTENSEM, Epistola Fratris VINCENTII DE CASTRO NOVO, Ordinis Prædicatorum: narrativa Disputationis, factæ De materia Conceptionis Beatæ Virginis Mariæ, coram Celsitudine sua: feliciter incipit.]

Cùm excellentem tui animi magnitudinem mecum reputo, HERCVLES clarissime: non possum non satis admirari: cùm Te videam ita bellicis rebus intendere, ita exercere amplum humanarum rerum imperium; ut in perquirenda quoque Veritate sacrarum litterarum, abs Te nulla fiat officii remissio. Cui rei solennis Disputatio,

nuperrimè Te jubente facta Ferrariæ, perquàm maximè fidem attulit: Teque mysteriorum fidei ac divinorum secretorum devotissimum æmulatorem existere, luce clarius demonstravit. Nam præteritâ Quadragesimâ in ea Civitate, quam supra diximus, quæ inter Vrbes Italiæ litterarum studiis maximè floret; cujus, DEO favente desuper, Tu justè moderaris habenas; singularique providentiâ, optimo imperio, officia Magistratûs ac totam Rempublicam, mirabili quodam ordine gubernas; Præcones quamplures diversarum Religionum convenerant: quorum quidam in suis declamatoriis sermonibus, *Beatissimam Virginem Originalis peccati maculam non contraxisse*, palam in pulpito vociferabant. Alii verò è contra: *DEI Matrem Virginem purissimam, ex virili semine sicut ceteros homines propagatam*…

English Translation:

[To the Most Illustrious and Most Excellent Duke, Lord Lord Hercules d'Este, the Epistle of Brother Vincent of Castelnuovo, of the Order of Preachers: A narrative of the Disputation regarding the matter of the Conception of the Blessed Virgin Mary, held in the presence of his Highness: begins happily.]

When I consider within myself the excellent magnitude of your spirit, most illustrious Hercules, I cannot admire it enough: seeing that you are so intent upon warlike matters and exercise such a vast command of human affairs, yet there is no relaxation of duty on your part in inquiring also into the Truth of sacred letters.

The solemn Disputation, very recently held at Ferrara by your command, has brought the greatest possible proof to this matter; and it has demonstrated, clearer than light, that you exist as a most devoted emulator of the mysteries of faith and divine secrets. For during the past Lent, in that City I mentioned above—which flourishes among the Cities of Italy in the studies of letters, and whose reins you justly hold with God favoring from above, governing the offices of the Magistrate and the whole Republic with singular providence and excellent command—many Preachers of different Religious Orders had gathered. Some of them (mostly Franciscan), in their declamatory sermons, were openly shouting from the pulpit that *the Most Blessed Virgin did not contract the stain of Original sin.* Others (mostly Dominican), however, on the contrary, were constantly preaching that *the Mother of God, a most pure Virgin, propagated from virile seed just like other men and firmly preached that she was conceived in Original sin:*

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Latin Transcription:

...asserentes, *in Originali peccato fuisse conceptam*, constanter prædicabant: oppositamque partem, ut quid nepharium, detestandum, †sacrilegum; utpote fidei, divinisque litteris ac sanctorum Patrum, & Clarissimorum Doctorum testimoniis apertè repugnans; è Christiana Religione extirpandam, ejiciendam, audaci animo validissimè †comprobabant.

Quod ubi eorum, quos supra memoravi, attigit aures; clamoribus cœperunt Templa complere, ineptissimas voces depromere, vesanâ mente desipiscere: ac veluti delirantes divinam detestando Veritatem, in sanctissimos clarosque Viros desævire. Et quô seminandi erroris sui major se causa †offerret, forum, eaque loca, in quibus advertebant ineruditam vulgi frequentiam, assiduè perlustrabant: Vulgi enim audientiâ contenti peritas doctorum aures aspernabantur: atque usque adeò eorum operâ perniciosus error ille increverat, ut popularium multi venenatis illorum illecti fabulis *Virginem sacram assererent de Spiritu Sancto fuisse conceptam*; minimeque pretioso Christi sanguine redemptam, †inverecundâ fronte latè prædicarent.

O scelus inauditum! O facinus detestandum! O stultas mentes! O pectora cæca! O deliramenta nequitiæ! Vnde, æterne Genitor, funestum hoc virus eorum mentes obrepit; qui castissimæ Matris Ecclesiæ laribus educati, à primis (ut ajunt) unguiculis Veritatem divinarum rerum suxisse debuerant? Quid porrò hac peste perniciosius? Quid tantâ labe execrabilius excogitari poterit? Nephandum sanè est, id alteri attribuisse, quod solùm Redemptori Christo in divinas laudes fides immaculata donatum fuisse profitetur. Verùm, cùm pro nostra consuetudine eorum flagitiosis dogmatibus, pro veritate Christianæ fidei tutanda, illustrium Virorum clarissimas sententias... ...objiceremus; ad consueta Vulgi populariumque confugia se conferebant, clamoribus atque vociferationibus se armantes: in quibus suæ erroneæ opinionis fundamenta jecisse, atque omnem spem & præsidium collocâsse videntur.

English Translation:

and that the opposing party (the Scotists), as something nefarious, is detestable and sacrilege; since it is openly in contradiction with faith, divine letters and the testimony

of the Holy Fathers and the most distinguished Doctors; and they (the Thomists) confirm most forcefully with bold spirit that it (the Scotist error) should be extirpated and ejected from the Christian Religion. When this reached the ears of those whom I have mentioned, they (the Scotists) began to fill the temples with shouts, to utter the most impertinent sounds and to grow deranged with furious minds; and, as if delirious in their detestation of the divine Truth, to savage against most holy and distinguished men. And, in order that a greater cause for disseminating their error present itself, they assiduously ranged through the forum and those places in which they found the unlearned gathering of the common people: for, being content with an audience of common people, they spurned the experienced ears of learned men, and that pernicious error grew through their efforts to such a degree that many of the popular crowd, being enticed by their poisonous tales, asserted that the Holy Virgin was conceived of the Holy Spirit, and preached openly with a shameless expression that she was not redeemed by the precious blood of Christ. What an unheard of crime! What a detestable wickedness! What stupid minds! What blind hearts! What delusions of villainy! From where, eternal Father, did this deathly poison crawl into the minds of those who, having been educated at the hearth of the Church of the most chaste Mother, should have imbibed from their very fingertips (as they say) the Truth of divine matters?

What indeed is more pernicious than this pestilence? What could be thought up that is more execrable than so great a disgrace? It is truly nefarious to attribute to another what immaculate faith professes to have been granted alone to Christ the Redeemer for divine praise.

But when, according to our custom, we opposed their criminal dogmas with the most celebrated opinions of illustrious men, in order to protect the truth of the Christian faith, they retreated to the customary refuges of the common people and popular crowd, arming

themselves with shouting and cries: and in them they seem to have laid the foundations of their erroneous opinion and placed their entire hope and defence.

Page 16

Latin Transcription:

Cùm igitur tot tantique clamores, gloriose PRINCEPS, catholicas tuas pulsarent aures; ut tanto tumultui, & tam præsumptuosæ novitati finem imponeres, id egisti, quod animi probatissimi est, exactissimique ingenii divinarum rerum. Nam in tuo ducali Palatio, Te coram & tuorum Doctorum ac aliorum eruditissimorum Virorum †consessu, quibus semper ornatissimus extas, diversarum Religionum Magistros & Theologos colligi jussisti: collectisque eis, quæ cujusque sententia esset, & quid sancti Doctores de Conceptione B. Virginis sentirent, adduci in medium imperasti.

Ex Prædicatorum Ordine; ego Frater Vincentius de Castro novo, omnium minimus, iis omnibus intereram: cui ab his Patribus, qui tunc Ferrariæ erant, quique me dignitate, doctrinâ, auctoritate longè præcellebant, exercitandi ingenii mei gratiâ, & onus totius Disputationis, & Veritatis defendendæ cura, commissa fuerat. Et cùm primus mihi ad loquendum locus concessus fuisset, innumeras ferè auctoritates S. Scripturæ, & sanctorum Virorum, adduxi; quæ nihil aliud afferebant, nisi *Beatam & sacratissimam Virginem, ex virili semine propagatam, in conceptu suo Originalis peccati maculam contraxisse*: ubi etiam sex horarum spatio, tùm arguendo, tùm respondendo, ex dictis Clarissimorum Virorum atque rationibus, an copiosè & enucleatè probârim; id omnino fidelibus tenendum fore: Tu testis, Tu judex es, Illustriss. PRINCEPS, qui præsens rem hanc disquisitissimè palpare voluisti. Plenè Tu tuis auribus…

English Translation:

Therefore, glorious PRINCE, when so many and such great clamors struck your catholic ears; in order to put an end to such tumult and such presumptuous novelty, you did that which belongs to a most approved spirit and an intellect most exact in divine matters. For in your ducal Palace, in the presence of Yourself and an assembly of your Doctors and other most erudite Men, with whom you are always most adorned, you ordered the Masters and Theologians of the various Religious

Orders to be gathered: and once they were gathered, you commanded that each one's opinion be brought forward into the midst, and what the holy Doctors felt regarding the Conception of the Blessed Virgin.

From the Order of Preachers [Dominicans], I, Brother Vincent of Castelnuovo, the least of all, was present among them all: to whom the burden of the entire Disputation and the care of defending the Truth had been committed by those Fathers who were then at Ferrara—who far excelled me in dignity, doctrine, and authority—for the sake of exercising my talent.

And when the first place to speak was granted to me, I adduced almost innumerable authorities of Sacred Scripture and holy Men; which asserted nothing else than that *the Blessed and most holy Virgin, propagated from virile seed, contracted the stain of Original sin in her conception*: where also for the space of six hours, both by arguing and by responding, from the sayings of Illustrious Men and from reasons, whether I proved it copiously and clearly; that this must be held entirely by the faithful: You are the witness, You are the judge, Illustrious PRINCE, who wished to examine this matter most inquisitively while present. You fully [heard] with your own ears…

Would you like me to continue with the next batch (Pages 17-20), which concludes the narrative of the dispute and moves toward the specific arguments?

Here is the transcription and translation for **Pages 17, 18, 19, and 20**.

This section concludes the narrative of the chaotic disputation, describing the angry reaction of Bandello's opponents, the Duke's intervention to restore order, and Bandello's subsequent lecture to the university scholars to clarify his position.

Batch 2: The Narrative Epistle Continues (Pages 17–20)

Page 17

Latin Transcription:

…ribus hausisti, non me loquentem; sed per me sanctos Viros eruditissimos, uno ore, nemine discrepante, apertè clareque contestantes, *B. Virginem in Originali peccato fuisse conceptam*: Hausisti, inquam, auribus tuis rem sacrosanctæ fidei

consonam, orthodoxis præceptis, institutis sanctis de Maria Virgine: quam prædicabam, post susceptam Originalis peccati maculam (quæ nullatenus in fœtu ante infusionem animæ rationalis reperiri potest) citiſſimè & prope rapidissimè divinâ virtute fuisse mundatam. Testabar, testorque: Eam post ultimam susceptam sanctificationem, tantâ puritate, munditiâ, castimoniâ ac spirituali pulchritudine viguisse; quantâ ne dum humanum ingenium excogitare sublimius, verùm nec purius aliquid amplissimo cœli ambitu contineri potest.

Sed quod id fecisse non erat satis, ad confutandam Adversariorum pertinaciam: ideò eorum rationes, rationumque fundamenta (quæ insuperabilia sibi constituerant) quibus error illorum fulciri videbatur; ita divinâ mihi favente Gratiâ labefactâsse, ita confregisse videor: ut, si quid pensi haberent, seque agnoscerent Homines, non nos tam crebro apud incultum Vulgus privatis clandestinisque colloquiis lacerarent; sed confusionis propriæ conscii, conspectum Hominum, tanquam hostem acerrimum contremiscerent.

Accedit mihi testis *Augustinus Ariminensis*, Vir quidem clarissimus, Secretarius tuus, & permulti alii eruditissimi Viri, qui in eâ disputatione sæpe soliti erant dicere, Me responsionibus meis eorum argumenta ad prima usque principia dissolvisse: quippe, qui non meis viribus, sed solâ [me] Veritate tuebar: *quæ tantam semper potentiam habuit*, ut ait Arpinas Orator, *ut nullis machinis, aut cujusque hominis ingenio, aut arte subverti*... [1]

English Translation:

...[You drank in with your] ears not me speaking, but through me most erudite holy Men, with one mouth, no one disagreeing, openly and clearly testifying that *the Blessed Virgin was conceived in Original sin*. You drank in, I say, with your ears a matter consonant with the sacrosanct faith, with orthodox precepts, and with the holy institutes regarding the Virgin Mary: whom I preached was cleansed by divine power very quickly and almost most rapidly, *after* having contracted the stain of Original sin (which can in no way be found in a fetus before the infusion of the rational soul). I testified, and I testify: that *after* receiving that ultimate sanctification, She flourished with such purity, cleanliness, chastity, and spiritual beauty, that human genius can not only devise nothing more sublime, but truly nothing purer can be contained within the most ample circuit of heaven.

But because doing that was not enough to confute the pertinacity of the Adversaries: I therefore seem—with divine Grace favoring me—to have so shaken and shattered their reasons and the foundations of their reasons (which they had

established for themselves as insuperable) by which their error seemed to be supported: that, if they held anything of weight and recognized themselves as Men, they would not tear us to pieces so frequently in private and clandestine conversations among the uncultured Vulgar crowd; but, conscious of their own confusion, they would tremble at the sight of Men as if at a fierce enemy.

There is added to me as a witness *Agostino of Rimini*, a most illustrious Man, your Secretary, and very many other most erudite Men, who during that disputation were often accustomed to say that I had dissolved their arguments down to their first principles with my responses: indeed, I was protecting myself not by my own strength, but by Truth alone: *which has always had such power*, as the Orator of Arpinum [Cicero] says, *that it can be subverted by no machinations, nor by any man's genius or art*... [2]

Page 18

Latin Transcription:

...verti potuerit: *& licet nullum in causis Patronum aut Defensorem obtineat; tamen per se ipsa defenditur*. Proinde cùm adversarii me tantâ mentis serenitate Veritatem catholicæ fidei, pro cujus amore certabam, Defendentem concernerent: & responsionum nostrarum fundamenta suis tortuosis argumentationibus vel saltem leviter fœdare non †possent: eos illico tanta invasit rabies, quod in me fremere labiis, stridere dentibus, bestiarum more, cœperunt: ità ut spumantes apros pestifero telò percussos, aut certè rapacissimis canibus undique coartatos, hos facile fuisse putares. Nos enim, quod rationibus superare facultas non erat, contumeliis convitiisqu; affectos terrere nitebantur. quæ omnia nobis majoris gloriæ ornamento decorique fuerunt. Nam, utì gloriosè M. Cicero testatur, *Quicquid effrenato fit animo & turbatâ ratione: id confusè, id ineptè fieri oportet*. Atque eo tum quisque se Reum criminis †indicat, quom furiis invectus operatur. quicquid demum illud sit, ac in controversia fuerit, hostem absolvat insontemque reddat, necesse est. ubique enim maturè facto opus est. & quò confugeris, ibi præsidium quæris: si ad clamores, in clamoribus præsidium collocâsti. Quare hi ipsi opinionis suæ (opinionis dixerim, an erroris?) clamores, vociferationes, indoctam Vulgi sententiam, procul dubio, fundamenta jecisse videntur. In hæc namque eis confugium est.

Interea quom multis me vexatum, jactatumque convitiis, minimè tamen trepidantem cerneret æqua animi Tui magnitudo, imò securum constantissimè cum omni humilitate atque modestiâ Veritatem Christianæ fidei defensare: silentium confusis eorum clamoribus imposuit: meque amplexans humanissimè pro virili certamine, & cum laude Prædicatorum Ordinis… [3]

English Translation:

…[can be subverted]: *and although it obtains no Patron or Defender in legal causes; nevertheless it is defended by itself*. Therefore, when the adversaries perceived me Defending the Truth of the Catholic faith—for the love of which I was fighting—with such serenity of mind: and when they could not defile the foundations of our responses with their tortuous argumentations even slightly: immediately such a rage invaded them, that they began to tremble with their lips and gnash their teeth against me, in the manner of beasts: so that you would easily have thought them to be foaming boars struck by a pestiferous dart, or certainly hemmed in on all sides by rapacious dogs. For since they lacked the faculty to overcome us with reasons, they strove to terrify us, assailing us with insults and reproaches. All of which served as an ornament of greater glory and honor for us. For, as M. Cicero gloriously testifies, *Whatever is done with an unbridled spirit and disturbed reason: must necessarily be done confusedly and ineptly*. And at that moment, each one indicates himself Guilty of a crime, when he operates carried away by furies. Whatever that may be, and whatever was in the controversy, it is necessary that it absolves the enemy and renders him innocent. For everywhere there is need for mature action. And wherever you flee for refuge, there you seek protection: if [you flee] to clamors, you have placed your protection in clamors. Wherefore, these men seem beyond doubt to have laid the foundations of their opinion (should I say opinion, or error?) in clamors, vociferations, and the unlearned sentiment of the Crowd. For in these things is their refuge.

Meanwhile, when the equitable magnitude of Your spirit saw me vexed with many things and tossed about by insults, yet not trembling in the least, but rather secure, defending the Truth of the Christian faith most constantly with all humility and modesty: [Your Highness] imposed silence upon their confused clamors: and embracing me most humanely for my manly struggle, and with praise for the Order of Preachers… [4]

Page 19

Latin Transcription:

...sempiterna, & dignis pro Tua Excellentia honoribus, gloriosos nos abscedere permisisti. Quid tamen opus erat, Magnanime PRINCEPS, hæc tam longiori sermone †protrahere? cùm Tu tuique, qui tum prę̨stò erant, hæc omnia me clariùs & videritis, & teneatis.

Porrò, ista me causa impulit, quia verebar magnoperè, ne Veritas cœcâ involveretur caligine, ac rei gestæ series ordoque †absentes lateret: eo maximè, quod Adversarii nostri longâ jam consuetudine id agere soleant, quod ubi se victos confusosque nostris rationibus in disputationis certamine succubuisse viderint; imperito postmodum vulgo prædicantes, Victores se extitisse glorientur. Tales enim habemus obtrectatores, qui dente canino nos rodunt: ut nisi acerbè inflicti veritatis baculo repellantur, latrare non cessant: armantur mendaciis, falsitatibus se muniunt; ut Veritatem perdant, quam persequuntur: hæc, inquam, memoriæ litterarum tradere volui: non, ut meipsum efferendo jactitarem, sed ut contra æmulos nostros; qui, postquam ab ipsa Veritate uno solo pugnante fuêre superati, in totum Prædicatorum Ordinem desæviunt, dum jam quasi ubique nos coram Excellentia Tua ab eis fuisse confusos mendaciter prædicare non verentur; clipeum perpetuæ defensionis opponerem. Cesset ergo arcuato †vulnere jam tandem insurgere scorpius, & sanctum opus venenatâ carpere linguâ.

Glorioso itaque ac felici Disputationis peracto triumpho, perplures ex tuis gravissimi Cives Doctoresque, quorum cordibus Religionis Christianæ securissima Veritas me tradente illucesserat, rogatum †me adeunt, itemque rem ex integro repeterem contendebant. Intellexerant quippe, non potuisse me meam Relationem ita explicatè facere, ut mente conceperam... [5]

English Translation:

...[with praise] eternal, and with honors worthy of Your Excellency, you permitted us to depart glorious. Yet what need was there, Magnanimous PRINCE, to protract these things with such a long speech? Since You and yours, who were then present, both saw and hold these things more clearly than I.

Furthermore, this cause impelled me: because I greatly feared lest the Truth be wrapped in blind darkness, and the series and order of the thing done might remain hidden from those absent: most especially because our Adversaries are accustomed, by now long habit, to do this: that when they have seen themselves conquered and confused by our reasons and succumbing in the struggle of

disputation; afterwards, preaching to the unskilled crowd, they boast that *they* emerged as Victors. For we have such detractors, who gnaw us with a canine tooth: so that unless they are repelled by the staff of truth inflicted harshly, they do not cease to bark: they are armed with lies, they fortify themselves with falsehoods; that they may destroy the Truth which they persecute: these things, I say, I wished to hand down to the memory of letters: not to boast by exalting myself, but to oppose a shield of perpetual defense against our rivals; who, after they were overcome by the Truth itself with only one man fighting [on my side], rage against the whole Order of Preachers, while they do not fear to preach lyingly almost everywhere that *we* were confused by *them* in the presence of Your Excellency. Therefore, let the scorpion cease at last to rise up with arched sting, and to carp at a holy work with a poisonous tongue.

And so, with the glorious and happy triumph of the Disputation accomplished, very many of your most grave Citizens and Doctors, in whose hearts the most secure Truth of the Christian Religion had shone forth through my delivery, came to me to ask, and contended that I should repeat the matter anew from the beginning. For they had understood that I had not been able to make my Relation as explicitly as I had conceived in my mind… [6]

Page 20

Latin Transcription:

…peram, tùm amplitudine rei, tùm multitudine arguentium, quorum omnium argumenta audire cupiebam: unde si ut potuissem mihi res soluta fuisset, non sex horarum, sed neque sex dierum tempus satis fuisset. Horum igitur votis, ut erat justissimum, morem gerens, postridie publica Ferrarię Gymnasia ingressus, unâ Lectione complexus sum, quicquid superiore die propter clamores omiseram: ubi Quæstionem per Conclusiones & †Corollaria decidens, studui diligenter, insanas Adversariorum opiniones & semina falsitatum radicitùs evellere: & Veritatem Catholicæ fidei, quam superiore die viriliter defensaveram, †abundè, fidissimè, clarè aperteque monstrare.

Innumerabiles etiam, ut ita dicam, Doctores sanctos & Viros illustres, humanarum divinarumque litterarum peritissimos, qui hujus nostræ Veritatis egregii & acerrimi extiterunt Defensores, sicut oportebat, nominatim expressi: eorumque sententias, quantum sufficere videbatur, sine ulla ambiguitate digessi. Qui omnes pariter

profitebantur: *Beatam Virginem, ut tunc referebam, in originali peccato fuisse conceptam*. Testis est, quia non mentior, magna Scholarium tuorum caterva: quæ quàm quietè, silenter atque accuratè me legentem audiebat, non tam relatu difficile, quàm visu pulcherrimum erat. Testes quamplures tui integerrimi & gravissimi Cives: Testes utriusque Juris Doctores clarissimi. Testes eruditissimi in Philosophia Præceptores: quibus, ut Athenæ, bonarum artium inventrices, multis retrò annis tua floruit floretque Civitas. Hi omnes, quod vera de B. Virginis conceptione teneam, quod consentanea fidei prædicârim, nisi eis (ut ajunt) fata inviderint, pariter attestari possunt. Non hî lanarii, non tallares, non sutores, non denique artifices: sunt:... [7]

English Translation:

...[as I had conceived], both because of the amplitude of the matter, and the multitude of those arguing, all of whose arguments I desired to hear: whence if the matter had been free to me as I might have wished, not six hours, but not even six days' time would have been enough. Therefore, complying with their wishes, as was most just, on the following day I entered the public Gymnasia [Schools/University] of Ferrara, and embraced in one Lecture whatever I had omitted the previous day because of the clamors: where, deciding the Question through Conclusions and Corollaries, I strove diligently to pluck out by the roots the insane opinions of the Adversaries and the seeds of falsehoods: and to demonstrate abundantly, most faithfully, clearly and openly the Truth of the Catholic faith, which I had manfully defended the previous day.

I also expressly named innumerable, so to speak, holy Doctors and illustrious Men, most skilled in human and divine letters, who stood forth as egregious and fiercest Defenders of this our Truth, as was fitting: and I digested their opinions, as much as seemed sufficient, without any ambiguity. All of whom equally professed: *That the Blessed Virgin, as I was then reporting, was conceived in original sin*. The witness is—for I do not lie—the great troop of your Scholars: and how quietly, silently, and accurately they listened to me reading, was not so difficult to relate as it was most beautiful to see. Witnesses are very many of your most upright and grave Citizens: Witnesses are most famous Doctors of both Laws [Canon and Civil]. Witnesses are most erudite Preceptors in Philosophy: with whom, like Athens, the inventress of good arts, your City has flourished and flourishes for many years back. All these, unless (as they say) the fates begrudge them, can equally attest that I hold true things concerning the conception of the B. Virgin, and that I preached things

consonant with the faith. These are not wool-workers, not tailors, not cobblers, nor finally craftsmen:... [8]

Would you like me to continue with the next batch (Pages 21-24), where he finishes the list of witnesses and begins the formal Treatise with the First Chapter and the Three Conclusions?

Here is the transcription and translation for **Pages 21, 22, 23, and 24**.

This batch concludes the introductory letter (where Bandello explains why he wrote the book) and begins the **Treatise proper**. On Page 24, you will find the **Three Main Conclusions** that form the core of his argument.

Batch 3: Conclusion of the Epistle & Start of the Treatise (Pages 21–24)

Page 21

Latin Transcription:

...sunt: sed graves, sed spectati, sed clari, sed eruditi Viri: qui perspectâ Veritate, tantâ suspensi sunt admiratione, ut non solùm opinionem nostram (nostram dixerim, an fidei?) amplexati sint; verùm etiam divino accensi Spiritu eam prædicare maximam curam gerebant. Nec hoc satis erat eorum incredibili desiderio: sed & religiosâ quadam studiositate me frequenter rogârunt, ut ad perpetuam tantæ rei memoriam, ea quæ à me tùm arguendo tùm respondendo dicta fuerant, in scriptis redigere vellem. Quâ in re ipsis assentire nolui: licet ardenter precibus instarent: ne id fortè arrogantiæ vitio mihi datum esset. Illudque eis sæpe †respondere solitus eram, *Quod mallem aliena patienter legere, quàm mea impudenter ingerere*.

Verùm, ubi ab *Augustino Ariminensi*, Secretario Tuo, ad me relatum est: quod Excellentissima Dominatio Tua hanc editionem habere summopere cupiebat, & me ad hoc munus exsolvendum vehementer hortabatur: votis Tuis, propter eam observantiam, quam diu in Prædicatorum Ordinem habuisti, atque usque in hanc diem custodiri perspicimus, nec potui obsistere, nec debui. Quapropter, ut religiofo Excellentiæ Tuæ desiderio etiam ultra vires morem gererem; ea omnia, quæ in Lectione & Disputatione dicta fuerant, in brevem Tractatulum compendiosè & ordinatè redegi: quem quasi primitias lucubrationum mearum Celsitudini Nominis Tui statui dedicare. Hoc Virtutes tuæ meritaque clarissima, hoc Parentum tuorum

gloria, quam ornas, auges, illustras, peculiari quodam jure sibi poscere videntur. Lætâ igitur fronte, humanissime PRINCEPS, libellum hunc, ex sententiis Virorum illustrium confectum, pro tua consuetudine suscipias: ita repressum, ut legentes fastidio non afficiat;…

English Translation:

…[These witnesses] are: but rather grave, respected, famous, and erudite Men: who, having perceived the Truth, were suspended in such admiration, that they not only embraced our opinion (should I say *our* opinion, or that of the *Faith*?); but indeed, inflamed by the divine Spirit, they took the greatest care to preach it. Nor was this enough for their incredible desire: but with a certain religious zeal they frequently asked me that I might wish to reduce into writing those things which had been said by me both in arguing and in responding, for the perpetual memory of so great a matter. In which matter I did not wish to assent to them: although they insisted ardently with prayers: lest this might perhaps be attributed to me as the vice of arrogance. And I was accustomed often to respond this to them: *That I would prefer to read the works of others patiently, rather than impudently force my own upon others*.

But truly, when it was reported to me by *Agostino of Rimini*, Your Secretary, that Your Most Excellent Lordship desired this edition exceedingly, and was exhorting me vehemently to discharge this duty: I could not resist Your wishes, nor ought I to have, on account of that observance which you have long held toward the Order of Preachers, and which we perceive to be guarded even to this day. Wherefore, that I might comply with the religious desire of Your Excellency even beyond my strength; I have reduced all those things, which were said in the Lecture and Disputation, compendiously and in order into a brief little Treatise: which I have decided to dedicate to the Highness of Your Name as the first-fruits of my lucubrations. Your Virtues and most clear merits seem to demand this by a certain peculiar right, as does the glory of your Parents, which you adorn, increase, and illustrate. Receive therefore with a joyful forehead, most humane PRINCE, according to your custom, this little book, constructed from the sentences of illustrious Men: so compressed, that it may not affect readers with weariness;…

Page 22

Latin Transcription:

…ciat; ita tamen varium, ut & Logicos & Philosophos facilè demulcere possit.

Quod si Tuæ Dignitati placet, DE SINGVLARI PRÆROGATIVA PVRITATIS CONCEPTIONIS SALVTARIS DOMINI NOSTRI JESV CHRISTI, nuncupemus: in quo id inprimis servabimus, ut in eo sacri Doctores, non ego, loquentes, majorem & libello auctoritatem afferant, & Veritatem facilius persuadere possimus. Facile enim est, his adhærere, quos probatos & vitâ & scientiâ noverimus.

Demum his fretus auxiliis, ac Veritate comite, pro cujus amore certandum duximus, hunc, quem tam pompaticè sustentare conantur errorem, ut quid mortale, ut perniciosum, ut falsitate plenum, ut fidei divinisque litteris contrarium: tum divinis oraculis, tum ex eorum codicibus, tum validissimis rationibus (quas Græci Cornutas appellant) demonstrare curabo, præstante Domino nostro IESV CHRISTO: qui hâc singulari sanctæ conceptionis prærogativâ gaudet, per infinita secula seculorum.

AMEN.

Explicit Epistola narrativa Disputationis factæ De Conceptione Beatæ Virginis Mariæ.

English Translation:

…[not affect readers with weariness]; yet varied enough that it may easily soothe both Logicians and Philosophers.

And if it pleases Your Dignity, let us call it **ON THE SINGULAR PREROGATIVE OF THE PURITY OF THE CONCEPTION OF OUR SAVIOR JESUS CHRIST**: in which [work] we will primarily observe this method, that the holy Doctors, not I, speaking within it, may bring greater authority to the booklet, and we may be able to persuade the Truth more easily. For it is easy to adhere to those whom we know to be approved both in life and in knowledge.

Finally, relying on these aids, and with Truth as my companion, for the love of which we have deemed it necessary to fight, I will take care to demonstrate that this error—which they attempt to sustain so pompously—is something mortal, pernicious, full of falsity, and contrary to the faith and divine letters: [proving this] both by divine oracles, and from their [the Doctors'] codices, and by most valid reasons (which the Greeks call *Cornutas* [Horned arguments / Dilemmas]), with our Lord JESUS CHRIST standing foremost: who rejoices in this singular prerogative of a holy conception, for infinite ages of ages. AMEN.

Here ends the Narrative Epistle of the Disputation held regarding the Conception of the Blessed Virgin Mary.

Page 23

Latin Transcription:

Ad Illustrissimum & Excellentissimum Ducem Dominum, Dominum HERCVLEM ESTENSEM, Tractatus de singulari puritate & prærogativa conceptionis Salvatoris nostri JESV CHRISTI, editus per fratrem Vincentium de Bandelis de Castro novo Tertonensis Diœcesis, Ordinis Prædicatorum: continens Disputationem, coram Celsitudine suæ Dominationis factam: feliciter incipit.

PRIMVM CAPITVLVM.

In quo ponitur Auctoris intentio, & totius operis divisio, cum tribus Conclusionibus, & totidem Correlariis.

PECULIAREM hanc dignitatem, PRINCEPS ILLUSTRISSIME, sacri Doctores, Viri excellentissimi, fundatoresque orthodoxæ nostræ Religionis, tantùm CHRISTO Redemptori nostro contribuêre: quod absque peccato solus conceptus sit: solus in conceptu mundus: solus justus, innocens, sanctusque extiterit: Idemque inter mortuos liber solus fuerit. Perinde †nullius culpæ reatu mortem indebitam sustinuisse, simulque affirmant, ipsum sanguinem innocentem fudisse, salvandi humani generis gratiâ: & fideles quosque, qui ei veluti membra capiti conserti sunt, eâ acerbâ tyrannide, quâ prius captivi tenebantur, redemisse: atque æterno Patri eos antea inimicissimos conciliavisse.

Huic autem singulari puritatis excellentiæ detrahere nechandissimè videntur: qui contra sanctorum Patrum clarissimas sententias, Beatissimam Virginem in sui conceptione ab Originali fuisse peccato immunem, conantur astruere.

Ut igitur videre †possimus: Utrumne hæc sancti prærogativa conceptûs, CHRISTO soli conveniat: sicut Catholici asseruêre Doctores: aut, ut placet nescio quibusdam, Præter CHRISTUM, Mariæ…

English Translation:

To the Most Illustrious and Most Excellent Duke, Lord Lord HERCULES OF ESTE, the Treatise on the singular purity and prerogative of the conception of our Savior JESUS CHRIST, edited by brother Vincent Bandello of Castelnuovo of the

Diocese of Tortona, of the Order of Preachers: containing the Disputation held in the presence of the Highness of his Domination: begins happily.

FIRST CHAPTER.

In which is posited the Intention of the Author, and the division of the whole work, with three Conclusions, and as many Corollaries.

THIS PECULIAR dignity, MOST ILLUSTRIOUS PRINCE, the holy Doctors, Men most excellent, and founders of our orthodox Religion, have contributed only to CHRIST our Redeemer: that He alone was conceived without sin: He alone stood forth pure in conception: alone just, innocent, and holy: And He alone was free among the dead [Ps 87:6]. Accordingly, they affirm that He sustained undue death by the guilt of *no* fault, and at the same time that He shed innocent blood for the sake of saving the human race: and that He redeemed all the faithful, who are joined to Him like members to a head, from that bitter tyranny by which they were previously held captive: and reconciled them, previously most hostile, to the eternal Father.

However, they seem most nefariously to detract from this singular excellence of purity: who, against the most clear sentences of the holy Fathers, try to build up [the claim] that *the Most Blessed Virgin was immune from Original sin in her conception*.

Therefore, so that we may be able to see: Whether this prerogative of a holy conception belongs to CHRIST alone: as the Catholic Doctors have asserted: or, as it pleases I-know-not-who, [whether] Besides CHRIST, to Mary…

Page 24

Latin Transcription:

…Mariæ etiam Virgini sit attribuenda? opportunè quidem ac necessariò inquirendum est.

An Beata Virgo in originali fuerit peccato concepta, vel ab eodem singulari sit privilegio præservata?

In cujus ambiguitatis decisione Duo potissimum, in quibus tota libelli istius materies continetur, facienda nobis occurrunt.

In primis quidem, pro Veritate, quam unâ cum Doctoribus sacris tenemus, CONCLUSIONES tres, cum tribus CORRELARIIS proponam: quas divinis testimoniis, rationibusque firmissimis demonstrabo.

Deinde, quô Veritatis via, quam incedimus, docemus, prædicamusque, magis agitata clarescat; Rationes eas, quibus magis hæret, quàm †firmatur contraria opinio, in medium exponam: quas & divinis cùm oraculis, tùm sanctorum Patrum sententiis, apertè clareque dissolvam.

Spero autem in adjutorio Divinæ Gratiæ, quicquid propriâ voluntate afferendo dicam; id †catholicum, id religiosum, id institutis sanctis quàm convenientissimum fore. At si quid forsitan meo ore excideret, divinis scripturis repugnans, nunc prout extunc, itidem revoco, casso, irritumque esse volo: meque in his omnibus sacrosanctæ Romanæ Ecclesiæ subjicio: in cujus documentis atq; determinationibus semper intendo persistere, & pro qua tutanda etiam proprium sanguinem exponere.

Sit igitur pro Veritate, hæc

PRIMA CONCLUSIO:

Beata Virgo Maria fuit, sicut cæteri homines, in originali peccato concepta.

Quam Conclusionem sic intelligo: B. Virgo in primo instanti, quo anima sibi fuit infusa, caruit Justitiâ originali; quæ sibi debebatur, & quam utique habuisset, si Adam non peccâsset.

SECVNDA CONCLUSIO:

Dicere: Beatam Virginem non fuisse conceptam in peccato originali: non est pium.

English Translation:

…[to Mary] the Virgin also it is to be attributed? it must indeed be inquired conveniently and necessarily.

[The Question:] Whether the Blessed Virgin was conceived in original sin, or was preserved from the same by a singular privilege?

In the decision of this ambiguity, Two things chiefly occur for us to do, in which the whole matter of this little book is contained.

First indeed, on behalf of the Truth, which we hold together with the sacred Doctors, I will propose **THREE CONCLUSIONS**, with three **COROLLARIES**: which I will demonstrate by divine testimonies and most firm reasons.

Then, so that the way of Truth, which we walk, teach, and preach, may become clearer by being agitated; I will expose into the midst those Reasons to which the contrary opinion adheres more than it is *strengthened*: which I will dissolve openly and clearly both by divine oracles and by the sentences of the holy Fathers.

Moreover, I hope in the help of Divine Grace, that whatever I shall say by asserting my own will; that it will be catholic, religious, and most convenient to holy institutes. But if anything should perhaps fall from my mouth repugnant to the divine scriptures, now as then, I likewise revoke it, annul it, and wish it to be invalid: and I subject myself in all these things to the sacrosanct Roman Church: in whose documents and determinations I intend always to persist, and to expose even my own blood for protecting her.

Let this be, therefore, for the Truth, the

FIRST CONCLUSION:

The Blessed Virgin Mary was, just like other humans, conceived in original sin.

Which Conclusion I understand thus: The B. Virgin in the first instant in which the soul was infused into her, lacked original Justice; which was owed to her, and which she would certainly have had, if Adam had not sinned.

SECOND CONCLUSION:

To say: That the Blessed Virgin was not conceived in original sin: is not pious.

Would you like to proceed to the next batch (Pages 25-28), which contains the Third Conclusion, the Corollaries, and begins the proofs?

Here is the transcription and translation for **Pages 25, 26, 27, and 28** (corresponding to pages 12–15 of the original treatise).

This section completes the formal Conclusions and begins the **First Part** of the proofs. Here, Bandello lays the theological groundwork by defining **Original Justice** and **Original Sin**, essential concepts for his argument that Mary needed redemption.

Batch 4: The Third Conclusion & Definitions of Original Justice (Pages 25–28)

Page 25 (Original Page 12)

Latin Transcription:

TERTIA CONCLVSIO:

Opinio, quæ afferit: Beatam Virginem originale peccatum in sui conceptione contraxisse: maximè congruit fidei pietati.

PRIMVM CORRELARIVM.

Non est licitum, credere aut pertinaciter asserere: Beatam Virginem non fuisse conceptam in Originali peccato.

SECVNDVM CORRELARIVM.

Non est licitum, prædicare assertivè: quòd B. Virgo fuerit in sui conceptione immunis à peccato originali.

TERTIVM CORRELARIVM.

Periculosum est accedere ad prædicationes illorum, quando actu prædicant: Beatam Virginem non fuisse conceptam in originali peccato.

CAPITVLVM SECVNDVM.

In quo præmittuntur quædam necessaria, ad intelligentiam eorum, quæ secuntur.

ITAQUE in prima Tractatûs parte, hic salvandus est ordo: ut

Prius, Generalia quædam, ad intelligentiam eorum quæ dituri sumus pernecessaria, præmittamus.

Deinde, Ducentorum sexaginta Doctorum testimonia in medium fideliter adducam; quæ ita esse affirmant, sicut nostræ Conclusionis locuntur.

Postremo, Rationes divinis firmatas literis, causam demonstrantes, quapropter ita sit, sicut sancti asseruerunt Doctores, subjiciemus.

PRIMVM igitur, negotio nostro opportunum permaximè esse videtur, antequam Conclusiones præfatæ probentur, id: quod etiam B. Areopagites DIONYSIVS, quarto capitulo de Divinis Nomi-…

English Translation:

THIRD CONCLUSION:

The opinion which asserts: That the Blessed Virgin contracted original sin in her conception: is most congruent with the piety of the faith.

FIRST COROLLARY.

It is not licit to believe or pertinaciously assert: That the Blessed Virgin was not conceived in Original sin.

SECOND COROLLARY.

It is not licit to preach assertively: That the B. Virgin was immune from original sin in her conception.

THIRD COROLLARY.

It is dangerous to attend the sermons of those, when they are actually preaching: That the Blessed Virgin was not conceived in original sin.

SECOND CHAPTER.

In which certain necessary things are premised for the understanding of those things which follow.

THEREFORE, in the first part of the Treatise, this order must be preserved: that

First, we premise certain General matters, very necessary for the understanding of what we are about to say.

Next, I will faithfully bring forward into the midst the testimonies of Two Hundred and Sixty Doctors; who affirm it to be so, just as our Conclusions speak.

Finally, we will subject Reasons [Arguments] confirmed by divine letters, demonstrating the cause why it is so, just as the holy Doctors have asserted.

FIRST, therefore, it seems most opportune to our business, before the aforementioned Conclusions are proved, [to state] that: which also the Blessed Areopagite DIONYSIUS, in the fourth chapter on the Divine Names…

Page 26 (Original Page 13)

Latin Transcription:

...nominibus in hunc modum intonuit: *Non audendum est aliquid dicere aut cogitare, de illa supersubstantiali Deitate: nec de his, quæ ab ejus merâ voluntate dependent: præter ea, quæ fuêre nobis expressa ex divinis eloquiis.* In quam etiam sententiam divinus PAVLVS consentit, sic Corinthios alloquens: *Quæ sunt Hominis nemo novit, nisi spiritus hominis: & quæ sunt Dei, nemo novit, nisi Spiritus Dei.* [1. Cor. 2. 11.]

B. quoque GREGORIVS, ab horum sententiis non discrepans, dicit: *Deum nos in omnibus erudisse, quæ ad fidei veritatem attinent, per ea, quæ ad Patres in sacris Scripturis manifestare dignatus est.*

Verùm, cùm: B. Virginem in originali peccato conceptam fuisse vel ne: ex simplici tantùm Voluntate Dei pendeat: sitq; inter ea, quæ ad fidei veritatem pertinent: ut contra Julianum divinus AVGVSTINVS testatus est: consequens etiam est, Nihil de conceptione B. Virginis afferendum esse, nisi id, quod de ea ex sacris eloquiis ad nos transmissum est.

Hoc idem THOMAS Doctor Angelicus, Quodlib. IV. Qu. IX. art. 3. longè clariùs apertiusque recensuit: ubi sapientissimè docuit, *Disputationem seu discussionem theologicam, quæ ad rei pertinentis ad fidem, dubitationem removendam, An ita sit, vel non ita sit? ordinatur; debere inniti auctoritatibus, quas illi admittunt cum quibus res geritur, & inter quos Disputatio versatur.* Si enim cum Judæis nobis Disputatio fuerit, auctoritates vetustæ Legis oportet adducere: Si cum Manichæis hæreticis, auctoritatibus Testamenti novi uti necesse est. namq; ipsi vetus Testamentum non recipiunt: Si cum †Schismaticis, qui & Novo & Veteri consentiunt, non autem sanctorum Patrum doctrinæ; solùm ex auctoritatibus utriusque Testamenti procedendum est.

Hunc modum tenuit idem divinus auctor, in eo libro, quem ad evellendum errores Græcorum edidit: ubi, Vrbani Papæ hortatu, acutissimè de Processione Spiritûs sancti disputans, omissis rationibus, tantùm per auctoritates, quas Græci suscipiunt, processit.

Hunc modum Aurelius AVGVSTINVS sectatus est, in eo libro, quem contra Julianum hæreticum composuit, negantem; *Christianorum parvulos originale peccatum contrahere*. Vbi ex solis auctoritatibus Sacræ Scripturæ & sanctorum Patrum procedit.

Hunc modum tenuit GREGORIVS X. in Concilio Lugdu-...

English Translation:

…intoned in this manner: *One must not dare to say or think anything concerning that supersubstantial Deity: nor concerning those things which depend on His mere will: except those things which have been expressed to us from the divine oracles.* With which sentence also the divine PAUL agrees, thus addressing the Corinthians: *No one knows the things of a Man, except the spirit of the man: and no one knows the things of God, except the Spirit of God*.

Blessed GREGORY also, not disagreeing from their sentences, says: *That God has instructed us in all things which pertain to the truth of the faith, through those things which He deigned to manifest to the Fathers in the sacred Scriptures*.

But truly, since [the question]—Whether the B. Virgin was conceived in original sin or not—depends only on the simple Will of God: and is among those things which pertain to the truth of the faith: as the divine AUGUSTINE testified against Julian: it is also a consequence that Nothing should be asserted concerning the conception of the B. Virgin, except that which has been transmitted to us regarding her from the sacred oracles.

THOMAS the Angelic Doctor reviewed this same thing far more clearly and openly in Quodlibet IV, Question IX, art. 3: where he most wisely taught, *That a theological Disputation or discussion, which is ordained for removing doubt regarding a matter pertaining to the faith (Whether it be so, or not so?), ought to rely on authorities which those with whom the matter is being conducted, and between whom the Disputation turns, admit.* For if we have a Disputation with Jews, it is necessary to adduce authorities of the Old Law: If with Manichaean heretics, it is necessary to use the authorities of the New Testament, for they do not receive the Old Testament: If with Schismatics, who consent to both the New and the Old, but not to the doctrine of the holy Fathers; one must proceed only from the authorities of both Testaments.

The same divine author [Aquinas] held to this method in that book which he published to pluck out the errors of the Greeks: where, at the exhortation of Pope Urban, disputing most acutely concerning the Procession of the Holy Spirit, omitting reasons [rational arguments], he proceeded only through authorities which the Greeks accept.

Aurelius AUGUSTINE followed this method in that book which he composed against Julian the heretic, who denied *that the little ones of Christians contract original sin*.

Where he proceeds from the sole authorities of Sacred Scripture and the holy Fathers.

GREGORY X held to this method in the Council of Lyon…

Page 27 (Original Page 14)

Latin Transcription:

…nensi: in quo controversiam, inter Latinos & Græcos obortam, per auctoritates Sanctorum determinavit. ut habetur lib. 6. de summa Trinit. & fide catholicâ, Capit. *Fidei*.

Hunc modum servavit CLEMENS V. in Vianensi Concilio: ubi quæstionem, quæ circa effectum Baptismi versabatur, per auctoritates Sanctorum diffinivit. Sicut patet in Clement. de summa Trinit. & fide cath. ubi sic dicitur: *Nos, attendentes generalem efficaciam mortis Christi, quæ per Baptismum applicatur omnibus; opinionem, quæ dicit: tam parvulis quàm adultis conferri in Baptismo informantem Gratiam & Virtutes: tanquam probabiliorem, & Sanctorum dictis, & Doctorum [modernorum Theologiæ], magis consonam & concordem, sancto approbante Concilio, duximus eligendam*.

Hunc modum tenuit B. LEO Papa, in ea epistola, quam ad Leonem Imperatorem destinavit: in qua diffinitionem Chalcedonensis Concilii, non rationibus dialecticis, sed testimoniis sanctorum Patrum, Athanasii, Ambrosii, Augustini, Johannis, Basilii & Theophili roboravit atque firmavit.

Itaque, cùm de conceptione B. Virginis, tua Excellentia instrui cupiat: *Utrum ipsa Virgo sit in Originali peccato concepta, vel non?* sitque ea res, inter pertinentia ad Veritatem fidei, connumeranda: consequens est, ut in hac Disputatione, in qua nobis cum fidelibus est habendum certamen, ex solis auctoritatibus Scripturæ sacræ, Sanctorumque Virorum, procedere debeamus: ne nos terminos, quos Patres nostri posuêre, transgrediamur.

Ex eis autem auctoritatibus talis debet esse processus, ut sensum litteralem sequamur: ex quo solo argumentum efficax †trahi valet. ut *Augustinus* contra Vincentium Donatistam, & *Dionysius* in epistola ad Titum, protestantur.

CAPITVLVM TERTIVM.

In quo ostenditur: Quod primus homo fuit à DEO institutus, cum tribus præclarissimis Donis.

VERùm, ut Excellentia Tua, liberiùs Doctorum sententias, quas allaturi sumus, percipere valeat: Quid originalis Justitia: Quidque sit Originale peccatum: hoc secundo loco, quàm brevissimè atque dilucidè præmonstrandum esse, judicamus.

Est igi-…

English Translation:

…[Council of Lyon]: in which he determined the controversy arisen between the Latins and Greeks through the authorities of the Saints. As is held in lib. 6. *De summa Trinitate & fide catholica*, Chapter *Fidei*.

CLEMENT V preserved this method in the Council of Vienne: where he defined the question which turned on the effect of Baptism, through the authorities of the Saints. As is clear in the Clementines *De summa Trinitate & fide cath.*, where it is said thus: *We, attending to the general efficacy of the death of Christ, which is applied to all through Baptism; have deemed that the opinion which says: that informing Grace and Virtues are conferred in Baptism upon both little ones and adults: as being more probable, and more consonant and concordant with the sayings of the Saints and Doctors [of modern Theology], should be chosen, with the holy Council approving*.

Blessed Pope LEO held to this method in that epistle which he destined to the Emperor Leo: in which he strengthened and confirmed the definition of the Council of Chalcedon, not by dialectical reasons, but by the testimonies of the holy Fathers, Athanasius, Ambrose, Augustine, John [Chrysostom], Basil, and Theophilus.

Therefore, since your Excellency desires to be instructed concerning the conception of the B. Virgin: *Whether the Virgin herself was conceived in Original sin, or not?* and since that matter is to be enumerated among those things pertaining to the Truth of the faith: it is a consequence that in this Disputation, in which we must have a contest with the faithful, we ought to proceed from the sole authorities of Sacred Scripture and of holy Men: lest we transgress the limits which our Fathers have set.

Moreover, from those authorities the process ought to be such that we follow the literal sense: from which alone an efficacious argument can be drawn. As *Augustine* against Vincent the Donatist, and *Dionysius* in the epistle to Titus, protest.

THIRD CHAPTER.

In which it is shown: That the first man was instituted by GOD with three most clear Gifts.

BUT truly, so that Your Excellency may be able to perceive more freely the sentences of the Doctors which we are about to adduce: What original Justice is: and What Original sin is: we judge that this must be pre-demonstrated in this second place, as briefly and lucidly as possible.

It is there-…

Page 28 (Original Page 15)

Latin Transcription:

…tur sciendum: ut firma sanctorum Doctorum doctrina tradit: Hominem in primo statu sic ab Deo immortali institutum fuisse, ut Animæ esset corpus omninò subditum: itemq; ejusdem Animæ inferiores vires, nullâ intercedente repugnantiâ, aut contradictione, Rationi superiori omnibus in rebus promptissimo studio obsequerentur & obedirent: ac demum, Mens ipsa hominis DEO maximo Creatori suo penitus subjecta jaceret.

Ex eo autem, quod in illa Statûs integritate, corpus humanum totaliter subdebatur; nulla homini alteratio poterat accidere, quæ dominio Animæ supra corpus repugnaret. Quô fiebat, ut neque Mors, neque infirmitas ulla hominem vexarent: cùm hujusmodi defectus exinde proveniant, quod non perfectè Anima Corpori dominatur.

Ex eo verò, quod inferiores Animæ vires, Rationis imperio subjectæ, parebant; possidebat homo omnimodam mentis tranquillitatem: quâ Ratio humana nullis inordinatis passionibus turbabatur. Ita enim tam integrè tamq; perfectè sensualitatis habenas Ratio moderabatur: ut in inferiori appetitu sensibili nullus concupiscentiæ motus, vel iræ, invidiæ, timoris, cæterarumque passionum, non imperante Ratione, posset insurgere.

At, quia humana Ratio Conditori suo totaliter subdita erat; dirigebat homo suos omnes actus in Deum, ut in finem ultimum. in quo ejus Justitia & Innocentia consistebat.

Unde ex tali Justitiæ rectitudine, decorus quidam nitor ac spiritualis Pulchritudo in Anima resultabat: quâ Deo conformis existens, ei in amicitia ac dilectione jungebatur.

CAPITVLVM QVARTVM.

In quo ostenditur: Quid sit originalis Justitia, in qua primus Parens fuit creatus.

HÆc autem Corporis humani dispositio, & talis inferiorum virium subjectio, non ex naturalibus hominum principiis ortum sumebat: sed ex superiori quadam Virtute, naturam Corporis †corporearumque virium excedente, causabatur. Hanc utique Virtutem æternus Deus, pro sua amplissima Liberalitate, Animæ rationali gratis contulerat: ut supra conditionem corporis…

English Translation:

…[It is there]fore to be known: as the firm doctrine of the holy Doctors hands down: That Man in the first state was so instituted by the immortal God, that the body was entirely subject to the Soul: and likewise the lower powers of the same Soul, with no repugnance or contradiction interceding, complied with and obeyed the superior Reason in all things with most prompt zeal: and finally, the Mind itself of man lay thoroughly subject to GOD his greatest Creator.

Moreover, from the fact that in that integrity of State, the human body was totally subjected; no alteration could happen to man which would be repugnant to the dominion of the Soul over the body. Whereby it happened that neither Death nor any infirmity vexed man: since defects of this kind proceed from the fact that the Soul does not perfectly dominate the Body.

From the fact indeed, that the lower powers of the Soul, subject to the command of Reason, obeyed; man possessed an omnimodous tranquility of mind: by which human Reason was disturbed by no inordinate passions. For Reason moderated the reins of sensuality so wholly and so perfectly: that in the lower sensible appetite no motion of concupiscence, or anger, envy, fear, and the other passions, could rise up without Reason commanding.

But, because human Reason was totally subject to its Founder; man directed all his acts toward God, as toward the ultimate end. In which his Justice and Innocence consisted.

Whence from such rectitude of Justice, a certain becoming brightness and spiritual Beauty resulted in the Soul: by which, existing conformable to God, it was joined to Him in friendship and love.

FOURTH CHAPTER.

In which it is shown: What original Justice is, in which the first Parent was created.

THIS disposition of the human Body, and such subjection of the lower powers, did not take its origin from the natural principles of men: but was caused by a certain superior Power [Virtue], exceeding the nature of the Body and of corporeal powers. This Power, certainly, the eternal God, for his most ample Liberality, had conferred gratis upon the rational Soul: so that above the condition of the body...

Would you like me to continue with the next batch (Pages 29-32), which defines Original Sin and how it is transmitted? [1]

Here is the transcription and translation for **Pages 29, 30, 31, and 32** (Original Pages 16–19).

In this section, Bandello provides the theological definitions of **Original Justice** and **Original Sin**, explaining exactly *how* sin is transmitted from Adam to his descendants (including Mary) through the nature of propagation.

Batch 5: Definitions of Original Sin & Transmission (Pages 29–32)

Page 29 (Original Page 16)

Latin Transcription:

...corporis ipsum contineret, & inferiores vires sensibiles gubernaret, secundùm quod rationali Animæ congruebat.

Verùm, ut Ratio humana inferioribus plenè dominari posset, oportebat, ipsam immortali Deo in cunctis esse supponitam: à quo, supra naturæ suę conditionem, prædictam Virtutem gratis acceperat.

Hanc autem supernaturalem Virtutem, primo Parenti præstitam, ORIGINALEM JVSTITIAM sancti appellavêre Doctores: quæ nihil aliud esse videtur (ut diffinitione

utamur) quàm, *Rectitudo quædam Rationis & Voluntatis ad DEVM, cum perfecta subjectione Corporis ad Animam, & inferiorum virium ad Rationem*.

Fuit igitur Homo, in illa primi statûs integritate, sic institutus: ut, nisi ejus ratio abduceretur †à Deo, nec Corpus ejus à vita Animæ posset abduci, nec sensibiles vires à Rationis imperio declinare.

CAPITVLVM QVINTVM.

In quo ostenditur: quod Adam propter peccatum Justitiam originalem perdidit, & tribus malis se subjecit.

ET quòd hoc cœleste Donum fuit primo parenti divinitùs collatum, non ut cuidam particulari Personæ; sed ut principium erat totius humanæ naturæ, ab eo naturaliter propagandæ: ideò simul cum Natura tale donum ad posteros traductum fuisset. Acceperat enim primus Parens à Deo hanc Gratiam & potestatem, si se fine peccato servasset, divinis præceptis obtemperando: ut omnes filii, qui ab eo per seminalem propagationem Naturam humanam consequebantur, simul cum Anima rationali Donum Originalis Justitiæ coaccepissent.

Sed, quia Adam inobediens subjicere se divinæ Voluntati noluit: id cœleste munus, quod sibi & omnibus posteris gratis collatum fuerat, propter peccatum ingratitudinis justissimè perdidit; & multis malis gravissimis se implicando subjecit.

Ex subtractione namque talis Doni: Primò, illâ spirituali pulchritudine Voluntas humana privata est, quam prius habebat. in cujus privatione, Deformitas & Macula culpæ consistere dicitur.

Secundo…

English Translation:

…[so that above the condition of the body] it might contain it [the body], and govern the lower sensible powers, according to what was congruent to the rational Soul[1].

But truly, so that human Reason might be able to fully dominate the lower [powers], it was necessary that Reason itself be subject to the immortal God in all things: from whom, above the condition of its nature, it had received the aforesaid Virtue gratis[2].

Moreover, the holy Doctors have called this supernatural Virtue, granted to the first Parent, **ORIGINAL JUSTICE**: which seems to be nothing else (to use a definition) than, *A certain Rectitude of Reason and Will toward GOD, with the perfect subjection of the Body to the Soul, and of the lower powers to Reason*[3].

Therefore Man, in that integrity of the first state, was so instituted: that, unless his reason were led away *from God*, his Body could not be led away from the life of the Soul, nor could his sensible powers decline from the command of Reason[4].

FIFTH CHAPTER.

In which it is shown: that Adam lost original Justice on account of sin, and subjected himself to three evils.

AND because this heavenly Gift was divinely conferred upon the first parent, not as to a certain particular Person; but as he was the principle [beginning] of the whole human nature, to be propagated from him naturally: therefore such a gift would have been transmitted to posterity together with Nature. For the first Parent had received this Grace and power from God—if he had kept himself without sin, by obeying the divine precepts—that all sons, who would obtain human Nature from him through seminal propagation, would have received the Gift of Original Justice together with the rational Soul[5].

But, because Adam, being disobedient, did not wish to subject himself to the divine Will: he most justly lost that heavenly gift, which had been conferred gratis upon him and all posterity, on account of the sin of ingratitude; and by implicating himself, he subjected himself to many most grave evils[6].

For from the subtraction of such a Gift: First, the human Will was deprived of that spiritual beauty which it had before. In which privation, Deformity and the Stain of guilt is said to consist7.

Secondly…

Page 30 (Original Page 17)

Latin Transcription:

Secundo, remotum est frenum & gubernaculum, quo vires inferiores sine ulla contradictione antea Rationi parebant: ex cujus subtractione Rebellio & Concupiscentia, quæ *Fomes peccati* appellatur, subsecuta est. Vnde factum est, ut Homo in appetitu sensibili illicitos & inordinatos motus iræ, odii, concupiscentiæ, cæterarumque passionum, recusantium frena Rationis, scaturire sentiret: adeò ut eam plerumque obnubilarent, & quasi à Bono totaliter retraherent. *Tertio*, ablata est obedientia Corporis ad Animam, quâ ipsum corpus in quadam humorum

tranquillitate ac mirabili †harmoniâ conservabatur: sed eâ fractâ consecutum est, ut infirmitates, morbi & alii Corruptionis defectus Hominem invaderent, & ob hoc moriendi necessitatem [idem] incurreret; quasi non valente Animâ amplius Corpus in perpetuitate continere, Vitam ei diuturnam perseveranter præstando: factusque est Homo *passibilis atq; mortalis*, ut non solùm esset potens pati & mori, sed jam quasi habens necessitatem & debitum patiendi & moriendi.

CAPITVLVM SEXTVM.

In quo ostenditur, quid sit Originale peccatum: & quo pacto in omnes Homines transmittatur.

QVIA autem supra dictum Originalis justitiæ Donum sic humanæ Naturæ, quæ tota in Parente primo extabat, divinitus collatum fuit; ut per ipsum solum transiret ad posteros, ab eo seminaliter propagandos: (submotâ autem Causâ, Effectum quoque removeri, necesse est:) Consequens fuit, ut primo Homine per proprium inobedientiæ vitium privato hoc cœlesti munere, omnes etiam posteri, per rationem seminalem ab ipso generandi, tali etiam Dono privarentur. Quâ de causa omnes infantes, qui ab Adam sunt seminaliter geniti, cum carentia Originalis Justitiæ; quæ eis debebatur, si Adam non peccâsset; concipiuntur.

Et ob hoc, sacri Doctores, omnes Infantes, tali modo conceptos, affirmant, in ipsa infusione Animæ rationalis, *peccatum Originale contrahere*: quod nil aliud esse dicunt, quàm *Carentiam originalis justitiæ, debitæ inesse*. ad quam sequitur habitualis inclinatio appetitûs sensitivi in aliquid, præter imperium Rationis; pro-...

English Translation:

Secondly, the bridle and rudder, by which the lower powers previously obeyed Reason without any contradiction, were removed: from which subtraction followed Rebellion and Concupiscence, which is called the *Kindling-wood [Fomes] of sin*. Whence it happened that Man felt illicit and inordinate motions of anger, hatred, concupiscence, and other passions springing up in the sensible appetite, refusing the reins of Reason: to such an extent that they often beclouded it [Reason], and totally withdrew it, as it were, from the Good[8].

Thirdly, the obedience of the Body to the Soul was taken away, by which the body itself was preserved in a certain tranquility of humors and wonderful *harmony*: but with that broken, it followed that infirmities, diseases, and other defects of Corruption invaded Man, and on account of this he incurred the necessity of dying; as if the Soul were no longer able to contain the Body in perpetuity, by perseveringly

providing it with long-lasting Life: and Man became *passible and mortal*, so that he was not only able to suffer and die, but now [was] as one having the necessity and debt of suffering and dying[9].

SIXTH CHAPTER.

In which it is shown, what Original sin is: and in what manner it is transmitted to all Men.

BECAUSE however the aforementioned Gift of Original justice was divinely conferred upon human Nature (which existed wholly in the first Parent) in such a way that it would pass through him alone to his posterity, to be propagated from him seminally: (and with the Cause removed, the Effect must also be removed:) It was a consequence, that when the first Man was deprived of this heavenly gift through his own vice of disobedience, all posterity also, to be generated from him by seminal reason, were deprived of such a Gift. For which cause all infants, who are seminally generated from Adam, are conceived with the lack of Original Justice; which was owed to them, if Adam had not sinned[10].

And on account of this, the holy Doctors affirm that all Infants, conceived in such a way, contract *Original sin* in the very infusion of the rational Soul: which they say is nothing else than *the Lack of original justice, which ought to be present*. To which follows a habitual inclination of the sensitive appetite toward something, beyond the command of Reason; on account of... [11]

Page 31 (Original Page 18)

Latin Transcription:

...pter inobedientiam Adæ, ex actu generationis per libidinem vel concupiscentiam in prole causatam.

Nec hoc ordini divinæ Justitiæ contrarium est: quasi Deus puniat in filiis, quod primus Parens deliquit. Nam hæc pœna, non est nisi subtractio eorum, quæ supernaturaliter primo homini divinitùs sunt gratis concessa: per ipsum hominem, si stetisset, & non aliter, ad posteros derivanda. Nam, illud Donum originalis justitiæ posteris non debebatur, nisi per primum Parentem in eos transîsset. Et cùm nemo det alteri, quod non habet: non poterat illud Donum per ipsum ad posteros transire; nisi illud per obedientiam sibiipsi conservâsset. Et ideò Adam per inobedientiam tali

dono privato, justum fuit, ut omnes posteri ejus, ab eo seminaliter propagandi, tali Dono privarentur; ad quos non debebat, nec poterat, nisi per ipsum transire.

Sicut si Rex det Feudum militi, transiturum per ipsum ad hæredes: & miles contra Regem peccet tali peccato, quod Feudum mereatur amittere: non poterit postmodum Feudum ad ejus posteros devenire. Vnde justè tunc puniuntur posteri propter culpam Parentis, ex carentia sive privatione feudi, sibi debiti, si Pater non peccâsset: quod gratis Patri collatum fuerat, per ipsum, si non pecâsset, ad filios transiturum. Sic in proposito: Primo Parenti in sua prima institutione divinitus collatum fuerat Donum originalis justitiæ, in quantum erat Principium humanæ naturæ, quæ tota in ipso erat: ut videlicet ab eo per seminalem propagationem derivaretur in posteros. Hoc autem Donum, gratis acceptum, postmodum Homo per liberum arbitrium peccans amisit; eo tenore, & eâ conditione, quâ sibi datum fuerat: scilicet, pro se & pro omni sua posteritate. Et ideò, privatio doni originalis justitiæ debitæ, totam ejus posteritatem consequitur: quæ habet rationem Culpæ, propter voluntatem primi Parentis: qui cùm potuisset talem Justitiam sine omni difficultate semper servare, eam sponte deseruit.

Et quia B. Virgo Maria, & omnes alii homines, excepto CHRISTO, fuerunt in Adam; ut ab ipso naturaliter & seminaliter propagandi: ideò, sicut potuit B. Virgini, & omnibus aliis, excepto CHRISTO, prædictum originalis justitiæ donum servare: ità sponte delinquendo illis Justitiam originalem perdi-…

English Translation:

…the disobedience of Adam, caused in the offspring from the act of generation through lust or concupiscence[12].

Nor is this contrary to the order of divine Justice: as if God were punishing in the sons what the first Parent committed. For this penalty is nothing but the subtraction of those things which were divinely granted gratis and supernaturally to the first man: to be derived to posterity through the man himself, *if he had stood firm*, and not otherwise. For, that Gift of original justice was not owed to posterity, except [as] it would have passed into them through the first Parent. And since no one gives to another what he does not have: that Gift could not pass through him to posterity; unless he had preserved it for himself through obedience. And therefore, Adam having been deprived of such a gift through disobedience, it was just that all his posterity, to be propagated from him seminally, should be deprived of such a Gift; to whom it was not owed, nor could it [pass], except passing through him[13].

Just as if a King gives a Fief [Feudum] to a knight, to pass through him to his heirs: and the knight sins against the King with such a sin that he deserves to lose the Fief: the Fief will not be able afterwards to descend to his posterity. Whence the posterity are then justly punished on account of the Parent's fault, by the lack or privation of the fief, owed to them if the Father had not sinned: [a fief] which had been conferred gratis upon the Father, to pass to the sons through him if he had not sinned. So in the proposition: The Gift of original justice had been divinely conferred upon the First Parent in his first institution, inasmuch as he was the Principle of human nature, which was wholly in him: so that namely it might be derived from him into posterity through seminal propagation. Moreover, Man, sinning through free will, afterwards lost this Gift, accepted gratis; [he lost it] by that tenor and on that condition by which it had been given to him: namely, for himself and for all his posterity. And therefore, the privation of the gift of due original justice follows his whole posterity: which [privation] has the nature [rationem] of Guilt, on account of the will of the first Parent: who, when he could have preserved such Justice always without any difficulty, deserted it of his own accord[14].

And because the B. Virgin Mary, and all other men, EXCEPT CHRIST, were in Adam; as [ones] to be propagated from him naturally and seminally: therefore, just as he could have preserved the aforesaid gift of original justice for the B. Virgin and all others, EXCEPT CHRIST: so by delinquishing of his own accord, he lost original Justice for them[15]...

Page 32 (Original Page 19)

Latin Transcription:

...perdidit. Et ob hoc, cum privatione originalis justitiæ concipiuntur, & *debito Adæ* astricti in utero matris nasci dicuntur.

Ex quibus clarè patet: quid importet hoc, quod dicimus: *B. Virginem fuisse conceptam in peccato originali*. Per quod nihil aliud intelligimus, nisi: quod, quando Anima rationalis ei infusa fuit, caruit Justitiâ originali; quæ sibi debebatur, si Adam non peccâsset: Sed quia sponte ipse deliquit, eam sibi, & B. Virgini, & omnibus aliis, ab ipso seminaliter propagandis, abstulit: sicut sancti asseruêre Doctores.

CAPITVLVM SEPTIMVM.

In quo per novem auctoritates pulchras ostenditur; quod omnia prædicta, sunt de mente Anshelmi.

HÆC autem omnia, quæ suprà dicta sunt, de mente B. ANSHELMI, in libro de *Conceptu virginali*, esse videntur. Vnde Capitulo secundo sic formaliter dicit: *Si Adam non peccâsset, talem Naturam, qualem à DEO acceperat, propagâsset. Ita & post peccatum talem Naturam ad posteros transfundit, qualem per peccatum habuit. Et ideò nascuntur Infantes cum debito satisfaciendi pro primo peccato, quod Adam semper †cavere potuit; & cum debito habendi Originalem justitiam, quam semper servare valuit.* Hæc ille.

Idem in eodem, Capitulo octavo: *Dedit enim Deus primo Parenti hanc gratiam & potestatem: ut, sicut quando illum condidit, simul fecit rationalem & justum; ita etiam, si non peccaret, filii, quos Naturâ operante generaret, simul cùm rationalem haberent Animam, Justi essent. Quare, si Adam non peccâsset, omnes Homines, qui ab ipso naturali propagatione descenderent, simul cum rationalitate & justitiam originalem acciperent. Sed, quoniam Adam subditus esse divinæ Voluntati noluit; Gratiam, quam de se propagandis servare poterat, perdidit: atq; omnes, qui ab ipso operante Naturâ, quam acceperat, propagantur; ejus astricti debito nascuntur.* Hęc ille.

Item Idem, modicum infrà: *Quomodo*, inquit, *Filius Virginis non subjaceat peccato, aut debito Adæ? non est difficile intelligere: siquidem Adam factus est Justus & Liber à peccato, & à Debito & à pœna peccati; potens semper cum facilitate servare acceptam justitiam: sed quoniam hæc Bona, quæ sine omni difficultate sibi semper servare poterat, non servavit; ea sibi ipse abstulit, & horum se contrariis subjecit: factusq; est Servus peccati sive injustitiæ, & debiti, quod reddere nequivit. Et ideò omnibus, qui ab ipso natura-*...

English Translation:

...[he lost original Justice for them]. And on account of this, they are conceived with the privation of original justice, and are said to be born in the mother's womb bound by the *debt of Adam*[16].

From which it is clearly patent: what this imports, which we say: *That the B. Virgin was conceived in original sin*. By which we understand nothing else, except: that, when the rational Soul was infused into her, she lacked original Justice; which was owed to her, if Adam had not sinned: But because he himself delinquished of his

own accord, he took it away from himself, and from the B. Virgin, and from all others to be seminally propagated from him: just as the holy Doctors have asserted[17].

SEVENTH CHAPTER.

In which it is shown through nine beautiful authorities; that all the aforesaid things are from the mind of Anselm.

MOREOVER, all these things which have been said above, seem to be from the mind of B. ANSELM, in the book *On the Virginal Conception*. Whence in the second Chapter he speaks formally thus: If Adam had not sinned, he would have propagated such a Nature as he had received from GOD. So also after sin, he transfuses such a Nature to posterity as he had through sin. And therefore Infants are born with the debt of satisfying for the first sin, which Adam could always have avoided; and with the debt of having Original justice, which he was always able to preserve. Thus he [speaks][18].

The same [Anselm] in the same, Chapter eight: For God gave to the first Parent this grace and power: that, just as when He established him, He made him at once rational and just; so also, if he did not sin, the sons whom he would generate with Nature operating, would be Just at the same time as they had a rational Soul. Wherefore, if Adam had not sinned, all Men who descended from him by natural propagation, would receive original justice together with rationality. But, because Adam did not wish to be subject to the divine Will; he lost the Grace which he could have preserved for those to be propagated from him: and all, who are propagated from him with Nature operating (which he received); are born bound by his debt. Thus he [speaks][19].

Likewise the Same, a little below: *How*, he says, does the Son of the Virgin not lie under sin, or the debt of Adam? it is not difficult to understand: since indeed Adam was made Just and Free from sin, and from Debt and from the punishment of sin; being able always to preserve the accepted justice with facility: but because he did not preserve these Goods, which he could have preserved for himself always without any difficulty; he took them away from himself, and subjected himself to their contraries: and became the Slave of sin or injustice, and of a debt which he could not repay. And therefore to all, who [are] natu[rally propagated] from him… [20]

Would you like me to continue with the next batch (Pages 33-36)? This section will conclude Anselm's arguments and begin the testimony of Peter Lombard and St. Augustine.

Here is the transcription and translation for **Pages 33, 34, 35, and 36** (Original Pages 20–23).

This section concludes the arguments drawn from **St. Anselm**, proving through syllogism that anyone naturally propagated from Adam contracts original sin. It then moves to **Chapter 8**, beginning the massive list of authorities with the testimony of **Peter Lombard** (the "Master of the Sentences").

Batch 6: Anselm's Syllogism & Peter Lombard (Pages 33–36)

Page 33 (Original Page 20)

Latin Transcription:

…liter propagandi erant, quibus & prædicta bona servare poterat, Justitiam originalem amisit, & mala prædicta intulit. Ad illam autem *Personam*, quamvis de se propagatam, prædicta mala transmittere non potuit; in cujus generatione, nec Natura illi data est propagandi, nec ejus Voluntas quicquam operata fuit. *Quamobrem concludere possumus: Quia nulla ratio, nulla veritas, nullus intellectus permittit; Ad Hominem, ex solâ Virgine conceptum, quamvis de massa peccatrice sit assumptus, aliquid de peccato massæ peccatricis debuisse accedere, etiamsi non esset Deus.*

Item Idem, Capitulo vigesimo: *Quamvis*, inquit, *constet: Omnes Homines in Adam fuisse, quando peccavit: solus tamen Filius Virginis, valdè diverso modo ab aliis, in illo fuit. Omnes quippe alii in illo fuerunt, ut per Naturam propagandi, quæ potestati & voluntati ejus subjecta erat, de illo essent: Solus autem ille, nec sic in eo fuit, ut per Naturam, quæ potestati & voluntati ejus subjecta erat, de illo fieret. Nam, etsi usq; ad Virginem Matrem, in parentibus & Voluntas seminaverit, & Natura germinaverit: ut ipsa naturali cursu ad suum Esse ab Adam produceretur; sicut omnes alii: in illa tamen, nec Voluntas creaturæ prolem seminavit, nec Natura germinavit, sed Spiritus sanctus, & Virtus Altissimi, de illa Virum mirabiliter propagavit. Quoniam igitur de Spiritu S. ex Virgine conceptus est: non incongruè, pro originali injustitia, quam omnes filii Adæ habent à suâ origine, Justitiam originalem habuisse, ipse Virginis Filius dicendus est. Quoniam itaq; Adam, in tanta Gratiæ*

celsitudine positus, Bona, quæ sibi & aliis, qui per Naturam ab ipso propagandi erant, servanda acceperat, sponte deseruit: idcircò filii perdiderunt; quia Pater, cùm prædicta Bona servando illis dare poterat, ea non servando abstulit. Si enim Adam nequivisset ad eos, quos naturaliter generaturus erat, Justitiam suam producere: nequaquam posset in eis suam injustitiam transmittere. In hoc enim sunt omnes naturaliter injusti, quod nullam habent, quam omnis Homo debet habere, Justitiam. Propter hoc enim Apostolus, Omnes filios Adæ, excepto Virginis Filio, peccatores & filios iræ, in scriptis suis esse pronunciat. Hæc ille.

Item Idem, in secundo libro, *Cur Deus Homo*: *Quoniam*, inquit, *tota humana Natura erat in primis Parentibus: tota in illis vitiata est, ut peccaret: excepto illo solo Homine, quem Deus sine virili semine, sicut scivit de Virgine facere; sic scivit, eum à peccato Adæ secernere*. Hæc ille.

Ex quibus omnibus habetur formaliter iste Syllogismus:

Omnes Homines, qui naturali cursu ab Adam sunt propagati, habuerunt, quando Anima rationalis fuit eis infusa, carentiam Justitiæ originalis debitæ, quam illis Adam perdidit:

Sed…

English Translation:

…[to all, who] were to be naturally propagated [from him], for whom he could have preserved the aforesaid goods, he lost original Justice, and inflicted the aforesaid evils. But to that *Person* [Christ], although propagated from him, he could not transmit the aforesaid evils; in whose generation neither Nature was given to him for propagating, nor did his Will operate anything. *Wherefore we can conclude: That no reason, no truth, no intellect permits; That to the Man conceived from the Virgin alone—although assumed from a sinful mass—anything of the sin of the sinful mass ought to have adhered, even if He were not God*.

Likewise the Same [Anselm], Chapter twenty: *Although*, he says, *it is established: That all Men were in Adam when he sinned: yet the Son of the Virgin alone was in him in a very different way from others. For indeed all others were in him, so that they might be from him through Nature propagating, which was subject to his power & will: But He alone was not in him in such a way that He would be made from him through Nature, which was subject to his power & will. For, although up to the Virgin Mother, both Will sowed and Nature germinated in the parents: so that she herself [Mary] might be produced from Adam in a natural course to her Being; just like all*

others: yet in her, neither did the Will of a creature sow the offspring, nor did Nature germinate, but the Holy Spirit, and the Power of the Most High, miraculously propagated a Man from her. Since therefore He was conceived of the Holy Spirit from the Virgin: not incongruously is the Son of the Virgin himself said to have had original Justice, instead of the original injustice which all sons of Adam have from their origin. Therefore, because Adam, placed in such a height of Grace, spontaneously deserted the Goods which he had received to preserve for himself and for others who were to be propagated from him by Nature: therefore the sons lost [them]; because the Father, since he could give them the aforesaid Goods by preserving them, took them away by not preserving them. For if Adam had been unable to produce his Justice in those whom he was going to generate naturally: he could by no means transmit his injustice into them. For in this are all naturally unjust, that they have no Justice, which every Man ought to have. For on account of this the Apostle pronounces in his writings that All sons of Adam, except the Son of the Virgin, are sinners and children of wrath. Thus he [speaks].

Likewise the Same, in the second book, *Why God became Man*: *Since*, he says, *the whole human Nature was in the first Parents: the whole was vitiated in them, so that it sinned: except that sole Man, whom God knew how to make from a Virgin without virile seed; just so He knew how to separate him from the sin of Adam.* Thus he [speaks].

From all these things is held formally this Syllogism:

All Men, who are propagated from Adam by a natural course, had, when the rational Soul was infused into them, the lack of due original Justice, which Adam lost for them:

But…

Page 34 (Original Page 21)

Latin Transcription:

…Sed B. Virgo; & omnes alii, excepto Christo, naturali cursu ab Adam sunt propagati:

Ergo, B. Virgo, & omnes alii, excepto Christo, naturali cursu ab Adam sunt propagati. Ergo, B. Virgo, & omnes alii, excepto Christo, in infusione Animæ rationalis

habuerunt carentiam justitiæ originalis debitæ. Carentia autem Originalis justitiæ debitæ, est Originale peccatum: E. &c.

Vnde Anselmus, in libro prædicto, de Conceptu virginali. Cap. XXIII. *Dico*, inquit, *Originale peccatum, in omnibus Infantibus naturaliter conceptis, mox ut habent Animam rationalem, esse æquale: sicut & peccatum Adæ, quod est Causa ut nascantur in illo, ad omnes æqualiter pertinet. Hoc autem peccatum, quod Originale dico, nihil aliud dico, nisi; in ipsis infantibus Justitiæ debitæ nuditatem, quam supra posui, factam per inobedientiam Adæ: per quam omnes sunt Naturâ filii iræ*. Hæc ille.

Et dat Anselmus hoc pulchrum exemplum, Capitulo XXIV. *Si*, inquit, *aliquis Vir & uxor ejus ad magnam quandam dignitatem & possessionem nullo suo merito, sed solâ gratiâ Imperatoris, provecti fuissent: & demum crimen grave inexcusabiliter committunt, & pro eo justè dejiciuntur, & in servitutem rediguntur: quis dicet; Filios, quos post damnationem generant, [eidem] non debere subjacere servituti; sed potius ad Bona, quæ Parentes justè perdiderant, gratis oportere restitui? Tales sunt primi Parentes & filii eorum, quos justè pro culpa sua de beatitudine in miseriam damnati, in eodem generant exilio. De similibus itaq; simile debet esse judicium: sed, de istis, tanto districtius, quanto delictum eorum probari potest esse inexcusabilius*. Hæc ille.

Est etiam sciendum: quòd Peccatum originale non potest esse in Infante, antequam habeat Animam rationalem. Vnde Anselmus in prædicto libro, Capitulo secundo: *Puto, Nullatenus posse asseri: Originale peccatum esse in infante, antequam habeat Animam rationalem. sicut nec, in Adam fuisse Justitiam, antequam esset Homo rationalis. Nam, si Adam & Eva generâssent sine præcedente peccato: non tamen esset in semine Justitia, nec esse posset, priusquam formaretur in viventem Hominem. Si igitur semen hominis non est susceptibile Justitiæ prius quàm fiat Homo: similiter, nec Originale peccatum suscipere poterit, antequam sit in eo Anima rationalis. Sicut enim Justitia non potest esse, nisi in rationali Natura: ita non est ulla Natura debitrix Justitiæ, nisi rationalis. Quare, cùm Injustitia…*

English Translation:

…But the B. Virgin; and all others, except Christ, are propagated from Adam by a natural course:

Therefore, the B. Virgin, and all others, except Christ, are propagated from Adam by a natural course. Therefore, the B. Virgin, and all others, except Christ, in the

infusion of the rational Soul, had the lack of due original justice. Moreover, the Lack of due Original justice, is Original sin: Therefore etc.

Whence Anselm, in the aforesaid book, *On the Virginal Conception*. Cap. XXIII. *I say*, he says, *that Original sin, in all Infants naturally conceived, as soon as they have a rational Soul, is equal: just as the sin of Adam, which is the Cause that they are born in it, pertains to all equally. Moreover, this sin, which I call Original, I say is nothing else, except; in the infants themselves, the nakedness of due Justice, which I posited above, caused by the disobedience of Adam: through which all are by Nature children of wrath*. Thus he [speaks].

And Anselm gives this beautiful example, Chapter XXIV. *If*, he says, *some Man and his wife had been promoted to a certain great dignity and possession by no merit of their own, but by the sole grace of the Emperor: and at length they commit a grave crime inexcusably, and for it are justly cast down, and reduced into servitude: who will say; That the Sons, whom they generate after their damnation, ought not to be subject to [the same] servitude; but rather ought to be restored gratis to the Goods which the Parents had justly lost? Such are the first Parents and their sons, whom—having been justly damned for their fault from beatitude into misery—they generate in the same exile. Therefore concerning similar things there ought to be a similar judgment: but, concerning these, so much the stricter, as their crime can be proved to be more inexcusable.* Thus he [speaks].

It must also be known: that Original Sin cannot be in an Infant, before it has a rational Soul. Whence Anselm in the aforesaid book, Chapter two: *I think, That it can by no means be asserted: That Original sin is in an infant, before it has a rational Soul. Just as neither was Justice in Adam, before he was a rational Man. For, if Adam & Eve had generated without preceding sin: Justice would nevertheless not be in the seed, nor could it be, before it was formed into a living Man. Therefore if the seed of man is not susceptible of Justice before it becomes a Man: similarly, neither will it be able to receive Original sin, before there is a rational Soul in it. For just as Justice cannot exist, except in a rational Nature: so there is no Nature debtor of Justice, except a rational one. Wherefore, since Injustice…*

Page 35 (Original Page 22)

Latin Transcription:

…non possit esse, nisi ubi esse debet Justitia: Originale verò peccatum, injustitia est: Igitur non erit, nisi in Natura rationali. Hæc ille.

Item Capit. VI. *Nam, etsi ex vitiosâ Concupiscentiâ generetur infans: non tamen magis est in semine Culpa, quàm in sputo, vel in sanguine.* Hæc ille.

Ex quibus clarissimè patet: quod, quando dicimus: *Beatam Virginem fuisse in Originali peccato conceptam*: nihil aliud intelligimus, nisi; quod in instanti animationis suæ caruit originali Justitiâ debitâ; quam Adam peccando, sibi & omnibus posteris suis, ab eo naturaliter propagandis, perdidit: quam certè, si non peccâsset, in ipsa infusione Animæ rationalis utique †habuissent. Et quantumcunque Corpus B. Virginis fuisset ante infusionem Animæ dispositum & mundatum: quanquam in illo nulla Culpa esset: sicut nec in sputo: quia tamen per semen, libidinosè decisum, fuit ab Adam naturaliter propagatum; necessarium fuit, ut Anima tali corpori conjuncta Naturam, quæ esset membrum Adæ, constitueret: & ob hoc, carentiam Originalis Justitiæ debitæ contraheret. Et hoc modo; *B. Virginem, in sui conceptione seu animatione, originale contraxisse peccatum*; intellexêre Doctores. Per hoc autem nihil plus ejus dignitati derogantes, quàm si, *Ex libidinoso semine illam fuisse conceptam*, dicerent.

CAPITVLVM OCTAVVM.

In quo, per auctoritates Sanctorum, ostenditur; quod B. Virgo fuit in originali peccato concepta.

INcreata igitur Sapientia, quæ lucem habitat inaccessibilem, ad erudiendum de mysteriis occultis fidelium mentes, clarissimos in Ecclesia sancta protulit divinorum Eloquiorum Tractatores: qui, Beatissimam Virginem sine originali justitia fuisse conceptam; & ob hoc, Originale peccatum contraxisse, prædicaverunt, docuerunt: & in scriptis, in multis suorum Librorum locis, hoc nobis firmiter tenendum reliquerunt. ut SINGVLARIS PRÆROGATIVA PVRITATIS CONCEPTIONIS SALVATORIS DOMINI NOSTRI IESV CHRISTI servaretur: quem SOLVM sine peccato conceptum; SOLVM in conceptione Sanctum, Justum & Innocentem, firmâ fide constantissimè tenuerunt.

Et quia…

English Translation:

…cannot be, except where Justice ought to be: and Original sin is injustice: Therefore it will not be, except in a rational Nature.* Thus he [speaks].

Likewise Chap. VI. *For, although the infant is generated from vicious Concupiscence: nevertheless there is no more Guilt in the seed, than in spittle, or in blood*. Thus he [speaks].

From which it is most clearly patent: that, when we say: *That the Blessed Virgin was conceived in Original sin*: we understand nothing else, except; that in the instant of her animation she lacked the due original Justice; which Adam by sinning lost for himself and for all his posterity to be propagated from him naturally: which certainly, if he had not sinned, they would certainly have had in the very infusion of the rational Soul. And however much the Body of the B. Virgin might have been disposed and cleansed before the infusion of the Soul: although there was no Guilt in it: just as neither in spittle: yet because it was naturally propagated from Adam through seed, decided lustfully; it was necessary, that the Soul conjoined to such a body constituted a Nature which was a member of Adam: and on account of this, contracted the lack of due Original Justice. And in this manner; *That the B. Virgin, in her conception or animation, contracted original sin*; the Doctors have understood. Moreover, by this derogating nothing more from her dignity, than if they said, *That she was conceived from lustful seed*.

EIGHTH CHAPTER.

In which, through the authorities of the Saints, it is shown; that the B. Virgin was conceived in original sin.

Therefore Uncreated Wisdom, which inhabits inaccessible light, to instruct the minds of the faithful concerning hidden mysteries, brought forth in the holy Church most clear Treatisers of the divine Oracles: who preached and taught that the Most Blessed Virgin was conceived without original justice; and on account of this, contracted Original sin: and in their writings, in many places of their Books, they left this to us to be firmly held. So that the SINGULAR PREROGATIVE OF THE PURITY OF THE CONCEPTION OF OUR SAVIOR THE LORD JESUS CHRIST might be preserved: whom they held most constantly with firm faith [to be] ALONE conceived without sin; ALONE Holy, Just, and Innocent in conception.

And because…

Page 36 (Original Page 23)

Latin Transcription:

...Et quia Dominus PETRVS LOMBARDVS, Episcopus Parisiensis, Doctor egregius, maximus divinorum Eloquiorum perscrutator extitit: & veluti apis argumentosa omnium illustrium Doctorum antiquorum sententias atque flores, in unum volumen compendiosè redegit, & ob hoc *Magister Sententiarum* est appellatus: idcirco ejus Testimonium primo loco adducere decrevi. ut ipse nobis referat, Quid de Conceptione B. Virginis sancti Doctores secundùm fidem catholicam tenendum, docuerunt.

Hic igitur in 3. Sententiarum. Dist. 3. Qu. 1. tale, de Christo & Matre ejus, profert testimonium. *Sanè*, inquit, *credi oportet juxta sanctorum attestationis convenientiam: Ipsam carnem Filii DEI, antequam conciperetur, peccato fuisse obnoxiam, in Maria, sicut reliqua Virginis Caro: sed, postmodum Spiritûs Sancti operatione superveniente, ità mundatam fuisse, ut ab omni peccati contagione immunis uniretur DEI Verbo: pœnâ tantùm, non necessitate, sed Voluntate Assumentis, remanente. Mariam quaq; totam Spiritus S. in eam veniens à peccato prorsus mundavit, & à fomite peccati liberavit: vel fomitem ipsum penitus evacuando; vel sic debilitando & extenuando, ut ei postmodum peccandi occasio nullatenus extiterit.* Quod autem ex tunc sacra Virgo ab omni peccato immunis extiterit: AVGVSTINVS evidenter ostendit, in libro de Natura & Gratia inquiens: *Exceptâ sanctâ Virgine Mariâ: de quâ, propter honorem Domini, nullam prorsus, cùm de peccatis agitur, habere volo Quæstionem. Inde enim scimus, quod ei plus Gratiæ sit collatum, ad vincendum ex omni parte peccatum; †quòd illum concipere & parere meruit, quem nullum constat habuisse peccatum.*

Et modicum infrà: *Quamvis*, inquit, *Caro illa Christi, cujus excellentia †singularis verbis explicari non potest, antequam esset Verbo unita, obnoxia fuerit peccato in Maria: & etiam in aliis, à quibus propagatione traducta est: quia tamen sine ulla libidine concepta est, ideò Caro Verbi non fuit in Christo obligata peccato. Assumpsit enim non Carnem peccati, sed similitudinem carnis peccati. Accepit enim Verbum carnem peccatrici similem in pœna, & non in culpa. Catera enim Hominum caro, peccati caro est: SOLA illius, non est Caro peccati: quia non Eum mater Concupiscentia, sed Gratia concepit. Licet ergo eadem sit Caro Christi, quæ & nostra: non tamen ita facta est in utero, sicut nostra. Est enim sanctificata, & nata in utero sine peccato: nec Ipse in illa unquam peccavit. In pœna ergo est similis Carni nostræ, non autem in Qua-...*

English Translation:

...And because Lord PETER LOMBARD, Bishop of Paris, an egregious Doctor, stood forth as the greatest investigator of the divine Oracles: and like an argumentative bee, he reduced compendiously into one volume the sentences and flowers of all the illustrious ancient Doctors, and on account of this was called the *Master of the Sentences*: therefore I have decreed to adduce his Testimony in the first place. So that he himself may report to us, What the holy Doctors taught must be held concerning the Conception of the B. Virgin according to the catholic faith.

He therefore in the 3rd [Book] of Sentences, Dist. 3, Qu. 1, brings forth such testimony concerning Christ and his Mother. *Reasonably*, he says, *it ought to be believed according to the agreement of the attestation of the saints: That the flesh itself of the Son of GOD, before it was conceived, was obnoxious to [subject to] sin, in Mary, just like the rest of the Virgin's Flesh: but, afterwards, with the operation of the Holy Spirit supervening, it was so cleansed, that it was united to the Word of GOD immune from all contagion of sin: with the penalty alone remaining, not by necessity, but by the Will of the Assumer. The Holy Spirit coming into her also cleansed Mary wholly from sin, and liberated her from the fomes [kindling] of sin: either by evacuating the fomes itself entirely; or by so debilitating and extenuating it, that no occasion of sinning existed for her afterwards.* Moreover, that from then on the holy Virgin stood forth immune from all sin: AUGUSTINE evidently shows, in the book *On Nature and Grace* saying: *Except for the holy Virgin Mary: concerning whom, on account of the honor of the Lord, I wish to have absolutely no Question when sin is discussed. For thence we know that more Grace was conferred upon her to conquer sin on every side; because she merited to conceive and bear him, whom it is established had no sin*.

And a little below: *Although*, he says, that Flesh of Christ, whose singular excellence cannot be explained in words, before it was united to the Word, was obnoxious to sin in Mary: and also in others, from whom it was traduced by propagation: yet because it was conceived without any lust, therefore the Flesh of the Word was not obligated to sin in Christ. For He assumed not the Flesh of sin, but the likeness of the flesh of sin. For the Word accepted flesh similar to sinful [flesh] in punishment, and not in guilt. For the rest of the flesh of Men is the flesh of sin: His ALONE is not the Flesh of sin: because mother Concupiscence did not conceive Him, but Grace. Therefore, although the Flesh of Christ is the same as ours: yet it was not made in the womb in the same way as ours. For it was sanctified, and born in the womb without sin: nor did He himself ever sin in it. Therefore in punishment it is similar to our Flesh, but not in Qual[ity]... [1]

Would you like me to continue with the next batch (Pages 37-40)? This will cover Augustine's specific arguments regarding the "Flesh of Sin" vs. the "Likeness of the Flesh of Sin."

Here is the transcription and translation for **Pages 37, 38, 39, and 40** (Original Pages 24–27).

This section focuses heavily on **St. Augustine**, the most authoritative voice in the Western Church on the doctrine of Original Sin. Bandello organizes fourteen specific citations from Augustine to prove that he considered every human being—except Christ—to be "flesh of sin."

Batch 7: St. Augustine's Testimony (Pages 37–40)

Page 37 (Original Page 24)

Latin Transcription:

...in Qualitate peccati: quia pollutionem, quæ ex Concupiscentiæ motu est, omnino non habuit; nec ex carnali delectatione concepta fuit. Hæc ille.

CAPITVLVM NONVM.

In quo ponuntur XIV. auctoritates B. Augustini: afferentes, B. Virginem originale peccatum contraxisse.

QVIA etiam Petrus Lombardus asserit: secundùm attestationes sanctorum Doctorum confiteri oportere, *Beatissimam Virginem aliquando sub peccato fuisse*: opportunum duximus, Doctorum sanctorum illustrium sententias clarissimas in medium adducere: qui, *Eam in Originali peccato fuisse conceptam*, contestati sunt: &, *Solum Christum sine peccato fuisse conceptum*, afferuerunt.

Inprimis namque AVRELIVS AVGVSTINVS †Hipponensis Episcopus, malleus hæreticorum: qui floruit maximè temporibus Archadii & Honorii & Innocentii primi; & quievit tempore Theodosii Junioris, Anno Domini CCCCXL. habens ætatis annos LXXVI. cùm sedisset in Episcopatu annis XL. sic dicit, super Psalmum XXXIV: [part. 2.] *Adam mortuus est propter peccatum: Maria ex Adam mortua est propter peccatum. Caro autem Domini ex Maria mortua est propter delenda peccata.* Hæc ille.

II. Item Idem, libro Hypognosticôn, contra primam blasphemiam Pelagii: *Christus*, inquit Apostolus, *de peccato damnavit peccatum in carne: quia de humana; videlicet Carne peccatrice, Carnem absq; Culpa suscipiens, & hanc innoxiam crucifigens, peccatum, quod nos damnaverat per inobedientiam Adæ, pro nobis patiendo damnavit*. Hæc ille.

III. Item Idem in libro: *Quando, Cur & Quomodo DEVS Homo*. cap. X. *Sciebant*, inquit, *sancti Patres, quòd post primi Parentis lapsum, nemo ex ejus stirpe more naturali propagandus erat; qui se vel alios erigere valeret, nisi ille desursum veniret, qui Virtute Divinitatis de carne peccatrice Humanitatem sine peccato acciperet, cum quâ Homines peccato prostratos erigeret*. Hæc ille.

IV. Item Idem in eodem, cap. VI. Si forte alicui, per hominem purum Redemptionem hominum fieri potuisse, videtur: convenit ut intelligat, quòd de stirpe Adæ nullus naturaliter †prorogari poterat, qui illius delicto non teneretur astrictus: & ided quilibet tanto minus universale chirographum delere posset, quanto universali, vel propriâ culpâ, minimè careret. Hæc ille.

Item…

English Translation:

…in the *Quality* of sin: because He possessed absolutely no pollution, which is from the motion of Concupiscence; nor was He conceived from carnal delectation. Thus he [Peter Lombard] speaks.

NINTH CHAPTER.

In which XIV authorities of B. Augustine are posited: asserting that the B. Virgin contracted original sin.

BECAUSE Peter Lombard also asserts: that according to the attestations of the holy Doctors one must confess *that the Most Blessed Virgin was at some time under sin*: we have deemed it opportune to bring forward into the midst the most clear sentences of the holy illustrious Doctors: who have testified *that She was conceived in Original sin*: and have asserted *that Christ Alone was conceived without sin*.

I. For in the first place AURELIUS AUGUSTINE, Bishop of Hippo, the Hammer of Heretics: who flourished mostly in the times of Arcadius & Honorius & Innocent I; and rested [died] in the time of Theodosius the Younger, A.D. 440, being 76 years of age, having sat in the Episcopate for 40 years. He speaks thus, on Psalm 34 [part 2]:

Adam died on account of sin: Mary [born] from Adam died on account of sin. But the Flesh of the Lord from Mary died on account of deleting sins. Thus he [speaks].

II. Likewise the Same, in the book *Hypognosticon*, against the first blasphemy of Pelagius: *Christ*, says the Apostle, *condemned sin from sin in the flesh: because from human [flesh], namely Sinful Flesh, accepting Flesh without Guilt, and crucifying this innoxious [flesh], he condemned by suffering for us the sin which had condemned us through the disobedience of Adam.* Thus he [speaks].

III. Likewise the Same in the book: *When, Why & How GOD became Man*. ch. 10. *The holy Fathers knew*, he says, *that after the fall of the first Parent, no one was to be propagated from his stock by natural custom, who would be able to raise himself or others up, unless He came from above, who by the Virtue of Divinity would accept Humanity without sin from sinful flesh, with which He might raise up Men prostrate by sin.* Thus he [speaks].

IV. Likewise the Same in the same, ch. 6. If perhaps it seems to anyone that the Redemption of men could have been done through a pure man: it is fitting that he understand, that from the stock of Adam no one could be naturally propagated, who was not held bound by his [Adam's] crime: and therefore anyone would be so much less able to delete the universal handwriting [of debt], as he himself would by no means lack the universal, or his own, guilt. Thus he [speaks].

Likewise…

Page 38 (Original Page 25)

Latin Transcription:

…Item idem, in 2. de Bapt. parv. *Non est*, inquit, *in filiis hominum, nec fuit, nec erit, qui nullo unquam peccato fuerit obstrictus, aut ad Justitiam non ex peccato pervenerit: excepto uno Mediatore, per quem finitis peccatorum inimicitiis reconciliamur Deo. SOLVS ergo ille etiam Homo factus, manens Deus, peccatum nullum unquam habuit, nec sumpsit Carnem peccati, quamvis de materna carne peccati. Quod enim inde suscepit, illud profectò suscipiendo mundavit.* Hæc ille.

Vnde †Hugo de S. Victore, prædictam auctoritatem exponens in libro Sententiarum suarum, sic dicit: *Caro Christi prius fuit in Maria originali obligata peccato: sicut Augustinus ait: sed operatione Spiritûs S. antequam à Dei Verbo assumeretur, fuit à peccato mundata.* Hæc ille.

VI. Item, *Augustinus* in libro [V. cap. 9.] contra Julianum: *Quid est*, inquit, *quod magnis argumentationibus laboras pervenire ad impietatis abruptum: ut, quia Christi caro de Maria nata est, quæ ex Adam sicut cæteri homines fuit propagata; propter hoc nihil distet Caro Christi à carne peccati: & credis, sine ulla distinctione Apostolum dixisse, Christum fuisse missum in similitudine Carnis peccati? Immo potius †instas, ut nulla sit Caro peccati. Sed dic mihi, quæso: quid sit similitudo carnis peccati; si nulla est Caro peccati? Sed hanc Apostolicam sententiam me non intellexisse dixisti: nec tamen eam exposuisti: ut te docente disceremus, Quomodo aliqua res potest esse Similis ei, quod nullo modo est. Quodsi dementis est, hoc dicere: & sine dubio, Caro Christi non est Caro peccati, sed Similitudo Carnis peccati: quid restat, nisi ut intelligamus, Eâ exceptâ omnem reliquam carnem humanam esse carnem peccati? Et hinc apparet: illam Carnis Concupiscentiam, per quam Christus concipi noluit, fecisse in humano genere propagationem peccati: quia Mariæ corpus, quamvis ex tali concupiscentia venerit, non tamen eam trajecit in Corpus, quod non inde concepit. Cæterum, Corpus Christi inde dictum est Venisse in similitudine carnis peccati: quia, Omnis alia hominum caro est Caro peccati. Quisquis hoc negat, & Carnem Christi ita comparat carni cæterorum hominum nascentium; ut †utramque asserat esse æqualis puritatis, detestandus hæreticus invenitur. Peccatum enim originale in omnes homines per Concupiscentiam transit: in illam autem SOLAM Carnem transfire non potuit, quam non ex illa Virgo concepit. Adam enim occultâ †tabe carnalis Concupiscentiæ tabificavit in se omnes de sua stirpe venturos: Carnem autem Christi non tabificavit, quia in ejus conceptu concupiscentia non fuit. Caro itaq; Christi mortalitatem de mortalitate materni corporis traxit: contagium autem originalis peccati ab ipsa non accepit: quia etiam coëuntis concupiscen-*...

English Translation:

...V. Likewise the same, in Book 2 *On the Baptism of Little Ones*. *There is not*, he says, *among the sons of men, nor was there, nor will there be, anyone who was never bound by any sin, or did not arrive at Justice from sin: except the one Mediator, through whom, the enmities of sins being ended, we are reconciled to God. Therefore He ALONE, having been made Man while remaining God, never had any sin, nor did He assume the Flesh of sin [Rom 8:3], although from the maternal flesh of sin. For what He undertook from there, that He surely cleansed by undertaking it.* Thus he [speaks].

Whence Hugh of St. Victor, expounding the aforesaid authority in the book of his Sentences, speaks thus: *The Flesh of Christ was previously in Mary obligated to*

original sin: as Augustine says: but by the operation of the Holy Spirit, before it was assumed by the Word of God, it was cleansed from sin. Thus he [speaks].

VI. Likewise, *Augustine* in book 5, chap. 9 against Julian: *What is it*, he says, *that you labor with great argumentations to arrive at the precipice of impiety: so that, because Christ's flesh was born of Mary, who was propagated from Adam just like other humans; on account of this the Flesh of Christ differs in nothing from the flesh of sin: and you believe that the Apostle said without any distinction that Christ was sent in the* ***likeness of the Flesh of sin*** *[Rom 8:3]? Nay rather you insist that there is* ***no*** *Flesh of sin. But tell me, I beg: what is the 'likeness of flesh of sin'; if there is no 'Flesh of sin'? But you said I did not understand this Apostolic sentence: yet you did not explain it: so that we might learn from your teaching, How any thing can be Similar to that which in no way exists. But if it is [the mark] of a demented man to say this: and without doubt, the Flesh of Christ is not Flesh of sin, but the Likeness of the Flesh of sin: what remains, except that we understand, That* ***with Her excepted****, all remaining human flesh is flesh of sin? And hence it appears: that that Concupiscence of the Flesh, through which Christ did not wish to be conceived, caused the propagation of sin in the human race: because Mary's body, although it came from such concupiscence, yet did not project it [concupiscence] into the Body which she did not conceive from there [concupiscence]. Furthermore, the Body of Christ is said to have Come in the likeness of flesh of sin for this reason: because, All other flesh of men is Flesh of sin. Whoever denies this, and so compares the Flesh of Christ to the flesh of other men being born; that he asserts* ***both*** *to be of equal purity, is found to be a detestable heretic. For original Sin passes into all men through Concupiscence: but into that Flesh ALONE it could not pass, which the Virgin did not conceive from that [concupiscence]. For Adam infected [tabificavit] in himself all those to come from his stock with the hidden plague [tabe] of carnal Concupiscence: but he did not infect the Flesh of Christ, because concupiscence was not in his conception. Therefore the Flesh of Christ drew mortality from the mortality of the maternal body: but it did not accept the contagion of original sin from her: because [it did not find] the concupiscence of one coiting…*

Page 39 (Original Page 26)

Latin Transcription:

…tiam non invenit. Natura enim Hominis Christi naturæ nostræ similis fuit, sed in vitio nostro dissimilis extitit. Ipse enim sine vitio natus est Homo, à quo vitio immunis hominum invenitur nemo. Hæc ille.

Nota: quod Augustinus, per *Carnem peccati* intelligit Hominem, vel Naturam hominis, habentem peccatum: à parte denominans Totum. Vnde in 1. de Bapt. parv. *Similitudo*, inquit, *Carnis peccati est illa, in qua fuit Pœna sine Culpa: Caro verò peccati est, in qua Culpa fuit, & Pœna*. Hæc ille.

VIII. Item in eodem: *Vna est*, inquit, *Caro peccati, in qua omnes ad damnationem nascuntur: & una est Similitudo Carnis peccati, per quam omnes à damnatione liberantur.* Hæc ille.

IX. Item, Idem super Johannem: *Christus*, inquit, *passus est, ut peccati Caro redimeretur. Fugiamus ergo omnes ad Christum, & sub peccato nos esse fateamur: ut ejus sanguine redimamur.* Hæc ille.

Ex quo patet: quod Augustinus in prædicta auctoritate per *Carnem peccati* intellexit Naturam, habentem in se peccatum.

X. Vnde Idem in Sermone XVI. de verbis Evangelii, prædictam auctoritatem exponens, sic dicit: MISIT DEVS FILIVM SVVM, ut ait Apostolus, IN SIMILITVDINE CARNIS PECCATI [Rom. 8. 3.]: *quia videlicet Caro erat, sed peccati caro non erat. Iste autem Pelagius, negans originale peccatum in parvulos traduci, carnem infantium carni Christi cogitur æquare. Non ita est, carissimi. Non enim pro magno commendaretur in Christo Similitudo carnis peccati; nisi, eâ exceptâ, omnis cætera hominum caro, esset caro peccati. Quid est caro peccati, nisi illa, quæ mortem habet & peccatum? Quid enim est Similitudo carnis peccati, nisi illa, quæ mortem habet sine peccato? Si enim peccatum haberet, esset caro peccati: si autem mortem non haberet, non esset Similitudo carnis peccati.* Hæc ille.

Ex quibus manifestè patet, quod cùm Augustinus in prædicta auctoritate asserat, *Omnem Carnem humanam, exceptâ Carne Christi, esse carnem peccati*: etiam nominando B. Virginem: per hoc intelligit, quod omnes homines, præter Christum, habuerunt aliquod peccatum. Intelligit etiam, quod Quicunque asserit, Aliquem hominem fuisse semper sine omni peccato: cogitur concedere, Illum fuisse æqualis puritatis cum Christo. quia puritas intenditur per recessum à contrario. Vnde si duæ carnes vel naturæ æqualiter recedant à peccato, & nullius peccati admixtionem habeant, sunt æqualis…

English Translation:

…[concupiscence]… For the Nature of the Man Christ was similar to our nature, but stood dissimilar in our vice. For He was born a Man without vice, from which vice no one of men is found immune. Thus he [speaks].

Note: that Augustine, by *Flesh of sin*, understands Man, or the Nature of man, having sin: denominating the Whole from the part. Whence in Book 1 *On the Baptism of Little Ones*: *The Likeness of the Flesh of sin*, he says, *is that in which there was Penalty without Guilt: but the Flesh of sin is that in which there was Guilt and Penalty.* Thus he [speaks].

VIII. Likewise in the same: *There is One*, he says, *Flesh of sin, in which all are born to damnation: and there is one Likeness of the Flesh of sin, through which all are liberated from damnation.* Thus he [speaks].

IX. Likewise, the Same on John: *Christ*, he says, *suffered, so that the Flesh of sin might be redeemed. Let us all therefore flee to Christ, and confess that we are under sin: so that we may be redeemed by his blood.* Thus he [speaks].

From which it is clear: that Augustine in the aforesaid authority understood by *Flesh of sin* Nature having sin in itself.

X. Whence the Same in Sermon 16 on the words of the Gospel, expounding the aforesaid authority [Rom 8:3], says thus: GOD SENT HIS SON, as the Apostle says, IN THE LIKENESS OF SINFUL FLESH: *because plainly it was Flesh, but it was not flesh of sin. But that Pelagius, denying that original sin is transmitted to little ones, is forced to equate the flesh of infants to the flesh of Christ. It is not so, dearly beloved. For the Likeness of sinful flesh would not be commended as something great in Christ; unless, with It excepted, all other flesh of men were flesh of sin. What is flesh of sin, except that which has death and sin? For what is the Likeness of flesh of sin, except that which has death without sin? For if it had sin, it would be flesh of sin: but if it did not have death, it would not be the Likeness of flesh of sin.* Thus he [speaks].

From which it is manifestly clear, that since Augustine in the aforesaid authority asserts, *That All human Flesh, with the Flesh of Christ excepted, is flesh of sin*: even by naming the B. Virgin: by this he understands, that all men, except Christ, had some sin. He understands also, that Whoever asserts, That any man was always without any sin: is forced to concede, That he was of equal purity with Christ. Because purity is intended [increased] by the recession from the contrary. Whence if two fleshes or natures recede equally from sin, and have an admixture of no sin, they are of equal…

Page 40 (Original Page 27)

Latin Transcription:

...æqualis puritatis. Et cùm *Augustinus* hoc dicat esse hæreticum: consequens est, ut quicunque dicit, *B. Virginem nullum unquam habuisse peccatum*, sit Hæreticus appellandus.

Item cùm dicat: *Omnes homines, per Concupiscentiam generatos, habuisse originale peccatum*: & asserat, *B. Virginem, per Concupiscentiam fuisse generatam*: consequens esse voluit, quod B. Virgo fuerit in peccato originali concepta. Expositionem autem prædictæ auctoritatis diffusè posui in alio libello, quem Comiti PETRO DE GAMBARA intitulavi, in Ratione undecima tertiæ Viæ.

XI. Item Augustinus in Decimo super Genesim ad litteram: *Quid*, inquit, *incoinquinatius illo utero Virginis: cujus caro, etsi de peccati propagatione venit, non tamen de peccati propagatione concepit: ut ne †idipsum quidem Corpus Christi ea Lex severit; †quæ in membris posita corporis [mortis], repugnat Legi mentis.* [Rom. 7. 23] Hæc ille.

XII. Item, Idem ubi suprà: Proinde Corpus Christi, quamvis ex carne fœminæ assumptum sit, quæ de illa carnis peccati propagatione concepta fuerat: tamen, quia non sic in ea conceptum fuit, quo modo fuerat illa concepta; ideò ipsum non fuit Caro peccati, sed Similitudo carnis peccati. Hęc ille.

Ex quo patet, quod quia caro Virginis de peccati propagatione venit; quod ipsa fuit Caro peccati, id est, habens peccatum: non Actuale: ergo Originale.

XIII. Item ibi suprà: Cùm, inquit, sit in semine & visibilis corpulentia, & invisibilis ratio: utrumq; currit ex Adam usq; in corpus Mariæ: quia & ipsum eodem modo conceptum est, sicut corpus aliorum. Christus autem visibilem carnis corpulentiam de Maria Virgine assumpsit: ratio verò conceptionis non à semine virili, sed longè aliter ac desuper advenit: vulnus autem prævaricationis Adæ per omnem carnem, ab ipso seminali ratione propagatam, transfunditur. Hæc ille.

Ex quo arguitur sic:

Peccatum Adę transfunditur in omnem carnem, ab ipso seminali ratione propagatam: ut dicit secunda pars auctoritatis.

Sed, B. Virgo fuit caro, ab Adam seminali ratione propagata: ut dicit prima pars auctoritatis Augustini.

Igitur in B. †Virginem fuit peccatum Adæ transfusum.

XIV. Hîc etiam Doctor præclarissimus tenet in LVII. locis suæ doctrinæ: *SOLVM CHRISTVM fuisse fine peccato*: &, *Omnes homines,*...

English Translation:

...[of equal] purity. And since *Augustine* says this is heretical: it is a consequence, that whoever says, *That the B. Virgin never had any sin*, is to be called a Heretic.

Likewise, since he says: *All men, generated through Concupiscence, had original sin*: and he asserts, *That the B. Virgin was generated through Concupiscence*: he wished it to be a consequence, that the B. Virgin was conceived in original sin. Moreover, I have placed the Exposition of the aforesaid authority diffusely in another booklet, which I titled for Count PETER GAMBARA, in the eleventh Argument of the third Way.

XI. Likewise Augustine in Book Ten *On Genesis according to the letter*: *What*, he says, *is more unpolluted than that womb of the Virgin: whose flesh, although it came from the propagation of sin, yet did not conceive from the propagation of sin: so that not even that very Body of Christ was sown by that Law; which, placed in the members of the body [of death], fights against the Law of the mind.* Thus he [speaks].

XII. Likewise, the Same where above: Therefore the Body of Christ, although it was assumed from the flesh of a woman, which [flesh] had been conceived from that propagation of the flesh of sin: nevertheless, because It [Christ's body] was not conceived in her in the way She had been conceived; therefore It was not Flesh of sin, but the Likeness of the flesh of sin. Thus he [speaks].

From which it is clear, that because the flesh of the Virgin came from the propagation of sin; that she herself was Flesh of sin, that is, having sin: not Actual: therefore Original.

XIII. Likewise there above: Since, he says, there is in the seed both visible corpulence [bodily mass] and invisible ratio [principle]: both run from Adam all the way into the body of Mary: because it [her body] also was conceived in the same way, just like the body of others. But Christ assumed visible bodily mass from the Virgin Mary: but the ratio [principle/method] of conception did not come from virile

seed, but far otherwise and from above: moreover the wound of Adam's prevarication is transfused through all flesh, propagated from him by seminal reason. Thus he [speaks].

From which it is argued thus:

The Sin of Adam is transfused into all flesh, propagated from him by seminal reason: as the second part of the authority says.

But, the B. Virgin was flesh, propagated from Adam by seminal reason: as the first part of Augustine's authority says.

Therefore into the B. Virgin the sin of Adam was transfused.

XIV. This most famous Doctor also holds in 57 places of his doctrine: *That CHRIST ALONE was without sin*: and, *That All men*...

Would you like me to continue with the next batch (Pages 41-44), which will include the testimonies of St. Ambrose and other early Church Fathers?

Here is the transcription and translation for **Pages 41, 42, 43, and 44** (Original Pages 28–31).

This section covers the testimonies of **St. Ambrose** (the mentor of Augustine), **St. Jerome** (the translator of the Vulgate), and begins the testimony of **Pope St. Gregory the Great**. These are three of the four great Doctors of the Western Church, all cited by Bandello to support the claim that Christ alone was conceived without sin.

Batch 8: St. Ambrose, St. Jerome & St. Gregory (Pages 41–44)

Page 41 (Original Page 28)

Latin Transcription:

...*excepto Christo, aliquod habuisse peccatum.* sicut annotavi in alio libello.

Ex quibus clarè patet, quòd Doctor iste perspicuus tenuit: *Beatam Virginem originale contraxisse peccatum*: cùm asserat, Illam *propter peccatum mortuam fuisse*: CHRISTVMque dicat *de Carne & Matre peccatrice humanam assumpsisse*

Naturam: appellet etiam illam *carnem peccati*, atque *Ab Adam seminaliter descendisse* affirmet.

CAPITVLVM DECIMVM.

In quo ponuntur XV. auctoritates B. Ambrosii Mediolanensis Episcopi.

AMBROSIVS quoque Mediolanensis Episcopus, atque inter alios ecclesiasticos Scriptores Doctor gravissimus: *B. Virginem aliquando fuisse sub peccato*: constanter affirmat. Nam,

I. In libro super Beati immaculati, sic dicit: Nemo hominum sine peccato fuit, nisi SOLVS Dominus IESVS: quem non cognoscentem peccatum, Sacrificium fecit pro nobis Pater. Venit enim Dominus IESVS [&] in Carne, quæ peccato in Matre fuit obnoxia, militiam Virtutis exercuit. Hæc ille.

Floruit temporibus Valentiniani & Valentis & Theodosii Imperatorum, & Damasi Papæ: anno Domini CCCLXV. & quievit sub Archadio Principe, & sub Innocentio Papa.

II. Item, Idem super Epistolam ad Rom. VIII. MISIT, inquit Apostolus, DEVS FILIVM SVVM IN SIMILITVDINE CARNIS PECCATI [Rom. 8. 3.]: *quia cùm eadem sit caro Christi secundùm substantiam, sicut caro nostra: non tamen ita nata est in utero, sicut caro nostra. Est autem sanctificata & nata in utero sine peccato, & etiam Ipse in illa nunquam peccavit. Ideo enim virginalis uterus electus est ad conceptum Dominicum: ut in sanctitate differret Caro Dominica à carne nostra. Propterea ergo similem dixit: quia de eadem substantia carnis venit: sed in eadem qualitate peccati concepta non fuit. Expiata est Caro Domini à Spiritu S. in Virgine: ut in tali Corpore nasceretur quale fuit corpus Adæ ante peccatum.* Hæc ille.

III. Item Idem super Lucam, ut etiam recitat *Augustinus* in primo contra Julianum: *SOLVS*, inquit, *per omnia ex natis de fœmina Sanctus in conceptione Dominus IESVS, qui terrenæ contagia corruptelæ immaculati partûs novitate non sensit, & cœlesti majestate depulit.* Hæc ille.

IV. Item, Idem super Esajam: ut allegatur à B. Augustino in primo contra Julianum; & in primo de Nupt. & Concup. *Omnis*, inquit,...

English Translation:

...[except Christ], *had some sin*. Just as I annotated in another booklet.

From which it is clearly patent, that this perspicuous Doctor held: *That the Blessed Virgin contracted original sin*: since he asserts, *That she died on account of sin*: and he says that CHRIST *assumed human Nature from Sinful Flesh and Mother*: and he even calls her *flesh of sin*, and affirms that *she descended seminally From Adam*.

TENTH CHAPTER.

In which are posited XV authorities of B. Ambrose, Bishop of Milan.

AMBROSE also, Bishop of Milan, and a most grave Doctor among other ecclesiastical Writers: constantly affirms *that the B. Virgin was at some time under sin*. For,

I. In the book on Blessed are the undefiled [Ps 118], he speaks thus: No one of men was without sin, except the LORD JESUS ALONE: whom, knowing no sin, the Father made a Sacrifice for us. For the Lord JESUS came [and] in Flesh, which in His Mother was subject [obnoxious] to sin, He exercised the warfare of Virtue. Thus he [speaks].

He flourished in the times of the Emperors Valentinian & Valens & Theodosius, and Pope Damasus: A.D. 365. and rested under Prince Arcadius, and under Pope Innocent.

II. Likewise, the Same on the Epistle to the Romans, Ch. 8. GOD SENT HIS SON, says the Apostle, IN THE LIKENESS OF SINFUL FLESH: *Because, although the flesh of Christ is the same according to substance, just as our flesh: yet it was not born in the womb in the same way, just as our flesh. For it was sanctified and born in the womb without sin, and He Himself never sinned in it. For therefore was the virginal womb chosen for the Dominical conception: so that the Flesh of the Lord might differ in sanctity from our flesh. Therefore on this account he called it 'similar': because it comes from the same substance of flesh: but it was not conceived in the same quality of sin. The Flesh of the Lord was expiated by the Holy Spirit in the Virgin: so that He might be born in such a Body as was the body of Adam before sin.* Thus he [speaks].

III. Likewise the Same on Luke, as *Augustine* also recites in Book 1 against Julian: *ALONE*, he says, *among all those born of woman [was] the Lord JESUS Holy in conception, who did not feel the contagions of earthly corruption by the novelty of an immaculate birth, and drove them away by heavenly majesty.* Thus he [speaks].

IV. Likewise, the Same on Isaiah: as alleged by B. Augustine in Book 1 against Julian; and in Book 1 on Marriage & Concupiscence. *Every man*, he says,...

Page 42 (Original Page 29)

Latin Transcription:

...inquit, homo mendax: & Nemo sine peccato, nisi unus solus DEVS. Servatum est igitur, ut ex Viro & muliere, per illam corporum mixtionem, nemo conceptus expers sit delicti: qui autem expers est delicti, expers est & hujusmodi conceptionis. Hæc ille.

V. Item, Idem in libro de Archa Noë: ut allegatur ab *Augustino* in 2. cont. Julian. *Per unum*, inquit, *Dominum IESVM salus ventura Nationibus declaratur: qui SOLVS potuit Justus in conceptione esse: cùm omnis generatio hominum erraret, nisi natus ex Virgine, generationis obnoxiæ vinculo minimè teneretur.* Hæc ille.

VI. Item, Idem in eodem: *SOLVS CHRISTVS in conspectu Dei Justus apparuit: de quo non jam cum exceptione dictum est, Non peccavit in labiis; sed Peccatum non fecit [1. Pet. 2. 22]. Omnes enim sub peccato nascimur: cùm ille, qui præ cæteris justus putabatur, dicat: Ecce enim in iniquitatibus conceptus sum, &c. [Psal. 50. 7.]* Hæc ille.

VII. Item, in eodem sic ait Augustinus: *Beatus*, inquit, *Ambrosius: SOLVM CHRISTVM, eô quod natus sit ex Virgine, à vinculis obnoxiæ generationis excepit: cæteris omnibus ex Adam sub peccati obligatione nascentibus.* Hæc ille.

VIII. Item, Ambrosius in libro cont. Novatianos; ut recitat *Augustinus* in 2. cont. Julian. & in 2. de Gratia & peccato originali: *Omnes*, inquit, *homines sub peccato nascimur, & ipse noster ortus in vitio est: dicente David, Ecce enim in iniquitatibus conceptus sum, & in peccatis concepit me Mater mea. CHRISTI autem Caro damnavit peccatum, quod nascendo in se non sensit; quod moriendo in aliis crucifixit: ut in carne nostra esset Justificatio per Gratiam, ubi erat antè colluvio per Culpam.* Hæc ille.

IX. Item, Idem in libro de Sacramento Regenerationis, sive de Philosophia: ut allegatur ab Augustino in 2. contra Julianum: Omnes, inquit, homines, ex concupiscentiæ voluptate concepti, prius subeunt contagium delictorum, quàm vitalis aëris hujus auram spirando percipiant. Hæc ille.

Beata autem Virgo fuit ex Concupiscentia concepta: Igitur &c.

X. Item, Idem in Apologia Prophetiæ David: ut allegatur ab *Augustino* in primo cont. Julianum: *Antequam nascimur*, inquit, *maculamur contagio: quia omnes in iniquitate concipimur, & in delictis generat*...

English Translation:

...is a liar: and No one is without sin, except the one sole GOD. It has been preserved therefore, that from Man and woman, through that mixture of bodies, no one conceived is free from fault: but he who is free from fault, is free also from a conception of this kind. Thus he [speaks].

V. Likewise, the Same in the book *On Noah's Ark*: as alleged by *Augustine* in Book 2 against Julian. *Through one*, he says, *Lord JESUS, salvation is declared about to come to the Nations: who ALONE could be Just in conception: since every generation of men erred, unless He, born of a Virgin, were not held at all by the bond of obnoxious generation*. Thus he [speaks].

VI. Likewise, the Same in the same: *CHRIST ALONE appeared Just in the sight of God: concerning whom it is not said now with an exception, 'He did not sin with his lips'; but 'He did no Sin' [1 Pet 2:22]. For we are all born under sin: since he, who was thought just above the rest [David], says: 'Behold for I was conceived in iniquities, etc.' [Ps 50:7]*. Thus he [speaks].

VII. Likewise, in the same Augustine says thus: *Blessed*, he says, *Ambrose: excepted CHRIST ALONE from the bonds of obnoxious generation, because he was born of a Virgin: with all others from Adam being born under the obligation of sin*. Thus he [speaks].

VIII. Likewise, Ambrose in the book against the Novatians; as *Augustine* recites in Book 2 against Julian & in Book 2 *On Grace & Original Sin*: *We all*, he says, *men are born under sin, and our very origin is in vice: as David says, 'Behold for I was conceived in iniquities, and in sins did my Mother conceive me.' But the Flesh of CHRIST condemned sin, which He did not feel in Himself by being born; which He crucified in others by dying: so that in our flesh there might be Justification through Grace, where there was before impurity through Guilt*. Thus he [speaks].

IX. Likewise, the Same in the book On the Sacrament of Regeneration, or On Philosophy: as alleged by Augustine in Book 2 against Julian: All, he says, men, conceived from the pleasure of concupiscence, undergo the contagion of crimes, before they perceive the aura of this vital air by breathing. Thus he [speaks].

But the Blessed Virgin was conceived from Concupiscence: Therefore etc.

X. Likewise, the Same in the *Apology of the Prophet David*: as alleged by *Augustine* in Book 1 against Julian: *Before we are born*, he says, *we are stained by contagion: because we are all conceived in iniquity, and in faults does…*

Page 43 (Original Page 30)

Latin Transcription:

…unumquemq; mater sua. Concipimur enim in peccatis parentum, & in delictis eorum nascimur. Hæc ille.

XI. Item in eodem: ERRAVI, inquit David, SICVT OVIS QUAE PERIIT [Ps. 118. 176.]: *quia nemo sine peccato est. Negare hoc, sacrilegium est. SOLVS enim DEVS sine peccato est. Confiteri hoc Deo, impunitatis remedium est.* Hæc ille.

XII. Item, Idem in Hexameron: *Sanctus*, inquit, *Dominus IESVS supra omnem creaturam secundùm corporis susceptionem: quia SOLVS sine peccato, solus sine vanitate: omnis autem humana creatura vanitati subjecta est.* Hæc ille.

XIII. Item, Idem super Lucam: ut allegatur à S. Thoma in 3. sent. & in 3. parte: *Spiritus*, inquit, *sanctus superveniens in Virginem, mentem ipsius ab omni vitiorum sorde castificavit.* Hæc ille.

XIV. Item, Idem in Sermone Purificationis: *Talis*, inquit, *erat omnium à primis ducta Genitoribus causa mortalium: ut originali peccato transeunte per posteros, nullus pœnam damnationis evaderet, nisi Verbum Caro fieri dignaretur. Vt autem repararet omnium Vitam, suscepit omnium causam. Et vim veteris †chirographi [cyrographi], quod SOLVS inter omnes non debuit, pro omnibus solvendo evacuavit.* Hæc ille.

XV. Idem tenet super Tobiam, & in multis aliis locis: ut dicit *Augustinus* in primo cont. Julianum.

Ex his perspicuè patet: quod sanctissimus iste Doctor tenuit: *B. Virginem in originali peccato fuisse conceptam*. Aliter enim non servaretur Prærogativa Salvatoris: quem dicit, SOLVM sine peccato fuisse: SOLVM in Conceptione Sanctum, SOLVM Justum in conspectu Dei apparuisse: & SOLVM à vinculis obnoxiæ generationis exceptum; & in Carne, quæ in Matre peccato fuerat obnoxia, militiam exercuisse Virtutis.

CAPITVLVM XI.

In quo ponuntur Quinque auctoritates B. Hieronymi.

BEatus quoque HIERONYMVS, fundamentum eloquentiæ fulgidæ, ac perspicuum doctrinæ flumen, hanc Salvatoris singularem Prærogativam testatur.

I. Vnde in Expositione versûs Psalmi [Psal. 21. 21]: ERVE à FRAMEA DEVS ANIMAM MEAM: sic dicit: Vnica est anima Christi, quæ sola sine peccato fuit. Hæc ille.

Item…

English Translation:

…*his mother generate each one. For we are conceived in the sins of our parents, and we are born in their faults.* Thus he [speaks].

XI. Likewise in the same: I HAVE STRAYED, says David, LIKE A SHEEP THAT IS LOST [Ps 119:176]: *because no one is without sin. To deny this is sacrilege. For GOD ALONE is without sin. To confess this to God is the remedy for impunity.* Thus he [speaks].

XII. Likewise, the Same in the *Hexameron* [Six Days of Creation]: *Holy*, he says, *is the Lord JESUS above every creature according to the susception of the body: because ALONE without sin, alone without vanity: but every human creature is subject to vanity.* Thus he [speaks].

XIII. Likewise, the Same on Luke: as alleged by St. Thomas in 3 Sent. & in 3rd Part: *The Holy Spirit*, he says, *coming upon the Virgin, chastified her mind from all filth of vices.* Thus he [speaks].

XIV. Likewise, the Same in the Sermon on Purification: *Such*, he says, *was the cause of all mortals drawn from the first Parents: that with original sin passing through to posterity, no one would evade the penalty of damnation, unless the Word deigned to become Flesh. Moreover, so that He might repair the Life of all, He undertook the cause of all. And the force of the old handwriting [of debt], which He ALONE among all did not owe, He evacuated by paying for all.* Thus he [speaks].

XV. He holds the same on Tobit, and in many other places: as *Augustine* says in Book 1 against Julian.

From these things it is conspicuously patent: that this most holy Doctor held: *That the B. Virgin was conceived in original sin*. For otherwise the Prerogative of the Savior would not be preserved: whom he says was ALONE without sin: ALONE Holy in Conception, ALONE appeared Just in the sight of God: and ALONE excepted from

the bonds of obnoxious generation; and exercised the warfare of Virtue in Flesh which in His Mother had been obnoxious [subject] to sin.

ELEVENTH CHAPTER.

In which Five authorities of B. Jerome are posited.

BLESSED JEROME also, the foundation of shining eloquence, and a perspicuous river of doctrine, testifies to this singular Prerogative of the Savior.

I. Whence in the Exposition of the verse of the Psalm [Ps 22:20]: DELIVER O GOD MY SOUL FROM THE SWORD: he speaks thus: Unique is the soul of Christ, which alone was without sin. Thus he [speaks].

Likewise…

Page 44 (Original Page 31)

Latin Transcription:

II. Item, Idem in Epist. ad Theophilum, de libero arbitrio: *De CHRISTO*, inquit, *scriptum est quasi proprium: ET PECCATVM NON FECIT. Si autem hoc & mihi vel alteri commune est cum CHRISTO, quid ille habebit proprium?* Hæc ille.

III. Item, Idem in 2. lib. contra Pelagium hæreticum: *Justos*, inquit, *homines posse esse, concedo: Sine autem omni peccato neminem posse esse, affirmo. Etenim, absque omni peccato esse, SOLI CHRISTO competit: omnisq; humana Creatura peccato subjacet, & indiget Dei Misericordiâ.* Hæc ille.

IV. Item, Idem in epist. ad Laurentium Episcopum: *CHRISTVS*, inquit, *TORCVLAR CALCAVIT SOLVS [Esa. 63. 3.]: quod Ipse SOLVS est, qui peccatum non habuit, & per suam Misericordiam peccatum Mundi abstulit.* Hæc ille.

V. Item, Idem ad †Helvidium [Helicidiu]: Peccavimus, inquit, omnes: & Nemo mundus est à peccato, nisi CHRISTVS, qui peccatum nullum habuit.

Idem tenet in Epist. ad Algasiam: & super Cantica: ut inf. dicetur in quinta Ratione. Floruit a. anno Domini CCCLXV. temporibus Joviniani, & Valentiniani & Theodosii Imperatorum, & Liberii & Damasi Papæ. Quievit sub Archadio, habens annos XCIX.

CAPITVLVM XII.

In quo ponuntur Sex auctoritates B. Gregorii.

SANCTVS etiam GREGORIVS Papa, qui duplici Philosophiâ floruit, hanc Salvatoris Prærogativam singularem in pluribus locis suæ sanctissimæ doctrinæ testatur: Nam,

I. In XI. Moralium circa finem, ità dicit: *SOLVS enim CHRISTVS in Carne suâ mundus à peccato extitit: qui huc per carnalem delectationem non venit.* Hæc ille.

II. Item, Idem in IX. Moral. capit. 7. DEI, inquit, Filius per incarnationem Redemptor humani generis factus, SOLVS Justus in hominibus apparuit: & ad pœnam culpæ SOLVS fine culpa pervenit. Hæc ille.

Floruit Anno Domini Iↄ LXXXIX. tempore Mauritii Imperatoris: & quievit LXVI. anno 2. †Phocæ [Foche]: cùm XIV. annis sedisset.

[Catchword:] *Item*

English Translation:

II. Likewise, the Same in the Epistle to Theophilus, on free will: *Concerning CHRIST*, he says, *it is written as if proper [to Him]: HE DID NO SIN. But if this is common also to me or to another with CHRIST, what proper thing will he have?* Thus he [speaks].

III. Likewise, the Same in Book 2 against Pelagius the heretic: *I concede*, he says, *that men can be Just: but I affirm that no one can be Without any sin. For indeed, to be without any sin, belongs to CHRIST ALONE: and every human Creature lies under sin, and needs the Mercy of God.* Thus he [speaks].

IV. Likewise, the Same in the epistle to Laurentius the Bishop: *CHRIST*, he says, *TROD THE WINEPRESS ALONE [Isa 63:3]: because He is the ONLY ONE who had no sin, and through his Mercy took away the sin of the World.* Thus he [speaks].

V. Likewise, the Same to Helvidius: We have all, he says, sinned: and No one is clean from sin, except CHRIST, who had no sin.

He holds the same in the Epistle to Algasia: and on the Canticles: as will be said below in the fifth Argument. He flourished from A.D. 365 in the times of Jovinian, & Valentinian & Theodosius the Emperors, and of Popes Liberius & Damasus. He rested under Arcadius, being 99 years old.

TWELFTH CHAPTER.

In which Six authorities of B. Gregory are posited.

HOLY GREGORY the Pope also, who flourished with double Philosophy, testifies to this singular Prerogative of the Savior in several places of his most holy doctrine: For,

I. In [Book] 11 of the *Morals* near the end, he speaks thus: *For CHRIST ALONE stood forth pure from sin in his Flesh: who did not come here through carnal delectation*. Thus he [speaks].

II. Likewise, the Same in [Book] 9 of the Morals, chap. 7. The Son of GOD, he says, having become the Redeemer of the human race through incarnation, appeared as the ONLY ONE Just among men: and He ALONE arrived at the punishment of guilt without guilt. Thus he [speaks].

He flourished in the Year of the Lord 589 [sic], in the time of the Emperor Maurice: and rested in [606], the 2nd year of Phocas: when he had sat for 14 years.

Would you like to continue to the next batch (Pages 45-48)?

Here is the transcription and translation for **Pages 45, 46, 47, and 48** (Original Pages 32–35).

This section concludes the testimony of **St. Gregory the Great** and moves into **Chapter 13**, which cites nine illustrious Doctors who lived *before* St. Augustine (such as Irenaeus, Cyprian, and John Chrysostom). This is a crucial part of Bandello's argument, aiming to prove that the doctrine of universal original sin (Christ excepted) was not invented by Augustine but held by the earliest Fathers.

Batch 9: Pre-Augustinian Fathers (Pages 45–48)

Page 45 (Original Page 32)

Latin Transcription:

III. Item, Idem in XVIII. libro, Cap. 35. *Nos quippe etsi sancti efficimur, †non tamen Sancti concipimur [nos]: quia Natura corruptibilis conditione constringimur: ut cum Propheta dicamus, Ecce enim in iniquitatibus conceptus sum, & in peccatis concepit me mater mea [Psal. 50. 7.]. Ille autem SOLVS veraciter Sanctus est natus, qui ut ipsam Naturæ corruptibilis †conditionem vinceret, ex commixtione carnalis copulæ non est conceptus.*

IV. Item, Idem in XIV. libro: *Nullus*, inquit, *hominum fuit, qui coram Deo Justus appareret. Ideò Dei Filius pro hominibus se ipsum hominem fecit, & SOLVS coram Deo Justus apparuit*.

V. Item, Idem super Ezechielem, homiliâ VIII. *In SOLO*, inquit, *Redemptore nostro sibi Pater complacuit: quia, in eo SOLO culpam non invénit*. Hæc ille.

VI. Item, in eodem, *Quid*, inquit, *lumborum nomine, nisi Propago mortalitatis exprimitur? De lumbis enim Abrahæ Virgo Maria exiit: in cujus utero Vnigenitus Patris per Spiritum S. incarnari est dignatus*. Hæc ille.

Nota: quod per *Propagationem mortalitatis* intelligit Gregorius Originale peccatum. Vnde in XXV. Moralium, capitulo primo, sic dicit: *Quia de mortalitatis propagine nascimur, Radicis amaritudinem quasi in virgulto retinemus*. Hæc ille. Et Augustinus super Johannem: *CHRISTVS*, inquit, *non est in iniquitate conceptus: quia non de mortalitatis propagine venit*. Hæc ille. Et contra Faustum: *Caro*, inquit, *CHRISTI non erat Caro peccati: quia non de traduce mortalitatis ex Maria per masculum venit*. Hæc ille.

Ex quibus patet: quod ratio, Quare aliquis concipiatur in peccato originali, est: quia, Venit ex propagine mortalitatis. Cùm igitur secundùm Gregorium B. Virgo ex propagine mortalitatis venerit: Ergo, in peccato originali concepta fuit.

Ex quibus patet: quod isti Quatuor Principales Ecclesiæ Doctores, Singularem Prærogativam puritatis conceptionis Salvatoris nostri, in pluribus suæ doctrinæ Libris testificantur: dicentes, SOLVM CHRISTVM in Conceptione Sanctum, & Justum, & Innocentem, ac sine peccato fuisse. Quæ vera non essent, si B. Virgo sine peccato concepta fuisset.

CAPITVLVM XIII.

In quo ponuntur auctoritates Novem Doctorum illustrium: qui præcesserunt Augustinum.

Sancti...

English Translation:

III. Likewise, the Same in Book 18 [of the Morals], Chap. 35. For although we are made holy, yet we are not CONCEIVED Holy: because we are constrained by the condition of a corruptible Nature: so that we say with the Prophet, 'Behold for I was conceived in iniquities, and in sins did my mother conceive me' [Ps 50:7]. But He

ALONE was born truly Holy, who, in order to conquer the very condition of corruptible Nature, was not conceived from the mixture of carnal copulation.

IV. Likewise, the Same in Book 14: *No one*, he says, of men existed, who could appear Just before God. Therefore the Son of God made Himself man for men, and ALONE appeared Just before God.

V. Likewise, the Same on Ezekiel, Homily 8. *In our Redeemer ALONE*, he says, *was the Father well pleased: because in Him ALONE He found no guilt*. Thus he [speaks].

VI. Likewise, in the same, *What*, he says, is expressed by the name of 'loins', if not the Propagation of mortality? For the Virgin Mary came forth from the loins of Abraham: in whose womb the Only-begotten of the Father deigned to become incarnate through the Holy Spirit. Thus he [speaks].

Note: that by *Propagation of mortality* Gregory understands Original sin. Whence in the *Morals* Book 25, chapter one, he says thus: *Because we are born from the propagation of mortality, we retain the bitterness of the Root as if in a twig*. Thus he [speaks]. And Augustine on John: *CHRIST*, he says, *was not conceived in iniquity: because He did not come from the propagation of mortality.* Thus he [speaks]. And against Faustus: *The Flesh*, he says, *of CHRIST was not Flesh of sin: because it did not come from Mary through the transmission [tradux] of mortality via a male*. Thus he [speaks].

From which it is patent: that the reason Why someone is conceived in original sin, is: because, He comes from the propagation of mortality. Since therefore according to Gregory the B. Virgin came from the propagation of mortality: Therefore, she was conceived in original sin.

From which it is clear: that these Four Principal Doctors of the Church [Ambrose, Jerome, Augustine, Gregory], testify to the Singular Prerogative of the purity of the conception of our Savior in many Books of their doctrine: saying, that CHRIST ALONE was Holy, Just, and Innocent, and without sin in Conception. Which things would not be true, if the B. Virgin had been conceived without sin.

THIRTEENTH CHAPTER.

In which the authorities of Nine Illustrious Doctors are posited: who preceded Augustine.

Holy…

Page 46 (Original Page 33)

Latin Transcription:

...Sancti etiam antiqui Doctores illustres hanc veritatem testificati sunt.

I. Sanctus enim †IRENÆUS [Hyren.], Lugdunensis Episcopus, qui non longè à temporibus Apostolorum fuit, in libro contra hæreses, sic dicit: Peccato †Protoplasti [Prothoplasti] astrictum est morti totum genus humanum: & plagâ Serpentis omnes homines sunt vulnerati: sed per crucem Christi, qui SOLVS sine peccato venit in Similitudine carnis peccati, & omnia traxit ad se, & vivificavit mortuos, & ab antiqua plaga Serpentis sanamur in carne peccati. Hæc ille. ut recitat Augustinus in primo cont. Julianum.

Floruit anno Domini CLXXVII. temporibus †Antonini [Antonii] & Commodi.

II. Item CYPRIANVS, Episcopus Carthaginensis, in Epist. de parvulis baptizandis: Omnis, inquit, parvulus, ab Adam carnaliter propagatus, contagium mortis antiquæ primâ nativitate contraxit.

Floruit anno Domini CCLII. tempore Valeriani & Galdieni.

Item, Idem in 3. libro ad †Quirinum [Cirinum]: ut allegatur à B. Hieronymo, in 1. & 3. libro cont. Pelagium, sic dicente: *B. Cyprianus ad Quirinum scribens, Neminem, nisi SOLVM CHRISTVM, esse sine peccato, dixit.* Hæc ille.

III. Idem tenet S. RETHICIVS, Vir illustris, Augustodunensis Episcopus, in libro contra Novatianos: ut dicit Augustinus, in primo & secundo cont. Julianum, dicens: Omnes homines, excepto CHRISTO, antiqui criminis tenentur obnoxii.

Floruit anno CCCXII. sub Constantino.

IV. Idem tenet S. OLYMPIVS, Hispanus Episcopus, Vir illustris, in quodam Sermone: ut recitat Augustinus in 1. & 2. cont. Julianum: †Vitium [Visum], inquit, transgressionis Protoplasti est †adeò [a deo] in germine sparsum, ut omnes, excepto CHRISTO, cum peccato nascamur.

Floruit anno Domini CCCXLII. temporibus Constantii & Constantis.

V. Idem tenet S. GREGORIVS, Episcopus Nyssenus, germanus Basilii: in libro cont. Novatianos: ut recitat Augustinus, in 1. & 2. cont. Julianum. *DEI Verbum*, inquit, *carnem assumens, nos à labe peccati, quod ex gustu primæ transgressionis*

contraximus, purgavit atq; mundavit: quia, sicut in Adam omnes mortui sumus, ita & in Christo omnes vivificamur. [1. Cor. 15. 22.] Veneremur igitur Nativitatem Christi, per quam terrena nativita-…

English Translation:

…Holy illustrious ancient Doctors also testified to this truth.

I. For Saint IRENAEUS, Bishop of Lyon, who was not far from the times of the Apostles, in the book *Against Heresies*, speaks thus: *By the sin of the First-formed [Protoplast/Adam] the whole human race was bound to death: and all men were wounded by the plague of the Serpent: but through the cross of Christ, who ALONE came without sin in the Likeness of the flesh of sin, and drew all things to himself, and vivified the dead, we are also healed from the ancient plague of the Serpent in the flesh of sin.* Thus he [speaks]. As Augustine recites in Book 1 against Julian. He flourished A.D. 177, in the times of Antoninus and Commodus.

II. Likewise CYPRIAN, Bishop of Carthage, in the Epistle concerning the baptizing of little ones: *Every little one*, he says, *propagated carnally from Adam, has contracted the contagion of the ancient death in his first nativity.* He flourished A.D. 252, in the time of Valerian and Gallienus.

Likewise, the Same in Book 3 to Quirinus: as alleged by B. Jerome, in Book 1 & 3 against Pelagius, speaking thus: B. Cyprian writing to Quirinus, said that No one is without sin, except CHRIST ALONE. Thus he [speaks].

III. S. RETHICIUS, an illustrious Man, Bishop of Autun, holds the same in the book against the Novatians: as Augustine says in Book 1 & 2 against Julian, saying: *All men, except CHRIST, are held obnoxious [subject] to the ancient crime.* He flourished in the year 312 under Constantine.

IV. S. OLYMPIUS, a Spanish Bishop, an illustrious Man, holds the same in a certain Sermon: as Augustine recites in Book 1 & 2 against Julian: *The Vice*, he says, *of the transgression of the First-formed was so scattered in the seed, that we are all born with sin, except CHRIST.* He flourished A.D. 342 in the times of Constantius & Constans.

V. S. GREGORY, Bishop of Nyssa, brother of Basil, holds the same: in the book against the Novatians: as Augustine recites in Book 1 & 2 against Julian. *The Word of GOD*, he says, assuming flesh, purged and cleansed us from the stain of sin, which we contracted from the taste of the first transgression: because, as in Adam we all

die, so also in Christ we are all made alive [1 Cor 15:22]. Let us venerate therefore the Nativity of Christ, through which earthly nativ[ity]…

Page 47 (Original Page 34)

Latin Transcription:

…tis vinculis liberamur, & à prima nativitatis macula purgamur: quia, Omnes in iniquitatibus concipimur, & in peccatis genuerunt nos matres nostræ. Hæc ille.

Floruit anno Domini CCCLXV. sub Juliano, & Joviniano, & Valentiniano: & Liberio & Damaso Papa. Quievit sub Theodosio.

VI. Idem tenet Sanctus BASILIVS, Cæfariensis Episcopus, sapientiâ clarissimus, in libro cont. Manichæos: ut recitat Augustinus in 1. & 2. cont. Julianum: Nos, inquit, omnes ægritudinem peccati contraximus: quoniam Eva à ligno prohibito jejunare noluit: & propter hoc Medico indigemus, qui non est opus sanis, sed ægrotantibus.

Floruit anno Domini CCCLXIV. Et quievit circa principium Theodosii, anno CCCLXXXVII.

VII. Idem tenet sanctus IOHANNES Chrysostomus, Episcopus Constantinopolitanus, in Homilia ad Olympiam: ut recitat Augustinus in 1. cont. Julianum: *Quoniam*, inquit, *Adam peccavit illud grave peccatum; omne genus humanum, ab ipso seminaliter propagatum, in commune damnavit: propter quod & eos, qui Immortales esse poterant, fecit esse Mortales.* Et subjungit Augustinus: *Vnde ergo parvuli moriuntur, si obnoxii peccato primi Hominis non sunt?*

Item, Idem super Matthæum: *Quamvis*, inquit, *Christus non esset Peccator: Naturam tamen humanam de Peccatrice suscepit.* Hæc ille.

Item, Idem super Johannem: Admiranda, inquit, est certè Christi singularis excellentia: quia, nullus hominum veraciter dicere potuit, QVIS EX VOBIS ARGVET ME DE PECCATO [Joh. 8. 46.]? nisi SOLVS Ipse, qui peccatum non fecit. Hæc ille.

Floruit anno Domini CCC LXXVI. factus Episcopus: CCC XCVII. sub Archadio, sub quo quievit.

VIII. Idem tenet S. HILARIVS Gallus, Pictaviensis Episcopus, acerrimus fidei contra hæreticos propugnator, in libro de Trinitate: ut recitat B. Augustinus, in 1. cont. Julian. & ad Claudium capitu. 4. *Omnis*, inquit, *Caro, exceptâ illâ, quæ sine peccato*

venit in Similitudine carnis peccati, sub peccati origine, & sub peccati lege nata est. Cujus vox hæc est: Ecce enim in iniquitatibus conceptus sum, & in peccatis concepit me mater mea. Hæc ille.

Item, Idem super Matthæum: *Pro omnibus*, inquit, *Christus venit: sed*…

English Translation:

…is liberated from bonds, and we are purged from the stain of the first nativity: because, We are all conceived in iniquities, and our mothers generated us in sins. Thus he [speaks].

He flourished A.D. 365 under Julian, Jovian, and Valentinian: and under Pope Liberius and Damasus. He rested under Theodosius.

VI. Saint BASIL, Bishop of Caesarea, most famous for wisdom, holds the same, in the book against the Manichaeans: as Augustine recites in Book 1 & 2 against Julian: *We all*, he says, *contracted the sickness of sin: because Eve did not wish to fast from the prohibited tree: and on account of this we need the Physician, who is not needed for the healthy, but for the sick*. He flourished A.D. 364. And rested around the beginning of [the reign of] Theodosius, in the year 387.

VII. Saint JOHN Chrysostom, Bishop of Constantinople, holds the same, in the Homily to Olympia: as Augustine recites in Book 1 against Julian: *Since*, he says, *Adam sinned that grave sin; he condemned in common the whole human race, propagated from him seminally: on account of which he made even those who could have been Immortal, to be Mortal*. And Augustine adds: *Whence therefore do little ones die, if they are not subject [obnoxious] to the sin of the first Man?*

Likewise, the Same on Matthew: *Although*, he says, *Christ was not a Sinner: nevertheless He accepted human Nature from a Sinner [female]*. Thus he [speaks].

Likewise, the Same on John: *Certainly*, he says, *the singular excellence of Christ is to be admired: because, no one of men could truthfully say, WHICH OF YOU WILL CONVICT ME OF SIN [John 8:46]? except He HIMSELF ALONE, who did no sin*. Thus he [speaks]. He flourished A.D. 376. Made Bishop: 397 under Arcadius, under whom he rested.

VIII. S. HILARY the Gaul, Bishop of Poitiers, the fiercest fighter for the faith against heretics, holds the same in the book *On the Trinity*: as B. Augustine recites in Book 1 against Julian, & to Claudius chapter 4. *All Flesh*, he says, with that one excepted which came without sin in the Likeness of sinful flesh, was born under the origin of

sin, and under the law of sin. Whose voice is this: 'Behold for I was conceived in iniquities, and in sins did my mother conceive me.' Thus he [speaks].

Likewise, the Same on Matthew: *Christ*, he says, *came for all: but*…

Page 48 (Original Page 35)

Latin Transcription:

…nit: sed, nemo Justus erat, quando venit: quia omnibus erat ad salutem misericordia necessaria. Hæc ille.

Floruit iste Doctor, anno Domini CCCXLV. sub Constantio, tempore Julii & Liberii Papæ: Quievit autem temporibus Valentiniani & Valentis, circa annum Domini CCCLXXX.

IX. Idem tenet INNOCENTIVS Episcopus, qui floruit anno Domini CCCXCVII. tempore Archadii, & XIV. alii Episcopi, Doctores litteratissimi, qui damnaverunt Pelagium: ut recitat *Augustinus* in primo cont. Julianum.

Postquam igitur *Augustinus* enumeravit, & adduxit singula dicta prædictorum Sanctorum illustrium; statim subjungit in primo & secundo cont. Julianum: *Vna est omnium catholicorum firma fides: qui, Per unum Hominem peccatum intrâsse in Mundum [Rom. 5. 12.], in quo omnes peccaverunt; uno corde credunt, uno ore fatentur: & vestras novitias præsumptiones catholicâ antiquitate subvertunt. Propter quam catholicam veritatem sancti & beatissimi, in divinorum eloquiorum pertractatione clarissimi Sacerdotes, Irenæus, Cyprianus, Rethicius, Olympius, Hilarius, Ambrosius, Gregorius, Innocentius, Johannes, Basilius: (quibus, velis nolis, addo Hieronymum Presbyterum: ut eos obmittam, qui nondum dormierunt) adversus vos proferunt, de omnium hominum peccato originali obnoxia successione, sententiam. Vnde nemo excipitur, nisi SOLVS ille: quem sine Lege peccati Virgo concepit.* Hæc ille.

Ecce quod Doctores isti, vitâ & doctrinâ excellentissimi, Singularem Christi prærogativam protestantes, omnes homines excepto Christo, afferunt, in originali peccato fuisse conceptos.

CAPITVLVM XIV.

In quo ponuntur auctoritates XIII. Doctorum illustrium.

FVerunt & alii Doctores illustres, vitâ & doctrinâ præcipui, ante prænominatos Doctores IV. qui & singularem Christi prærogativam in suis scriptis protestati sunt.

I. Inprimis S. EVSEBIVS, Emissenus Episcopus, Doctor elegantis ingenii, qui sub Constantio Principe floruit: in 2. Sermone Nativitatis Domini, qui sic incipit: *Nostis carissimi*: sic dicit, loquens ad beatam Virginem: *Initiator omnium rerum abs te initiatur: & sanguinem, pro Mundi vita fundendum, de corpore tuo accepit, ac de te as-*...

English Translation:

...*no one was Just, when He came: because mercy was necessary for salvation for all*. Thus he [speaks]. This Doctor flourished A.D. 345 under Constantius, in the time of Pope Julius & Liberius: And rested in the times of Valentinian & Valens, around A.D. 380.

IX. INNOCENT the Bishop [Innocent I], who flourished A.D. 397 in the time of Arcadius, holds the same, and 14 other Bishops, most literate Doctors, who condemned Pelagius: as *Augustine* recites in Book 1 against Julian.

Therefore, after *Augustine* enumerated and adduced the individual sayings of the aforesaid illustrious Saints; he immediately adds in Book 1 & 2 against Julian: There is one firm faith of all Catholics: who believe with one heart and confess with one mouth, that Through one Man sin entered into the World, in whom all have sinned [Rom 5:12]: and they subvert your novice presumptions with catholic antiquity. On account of which catholic truth the holy and most blessed Priests, most clear in the treatment of divine oracles, Irenaeus, Cyprian, Rethicius, Olympius, Hilary, Ambrose, Gregory, Innocent, John, Basil: (to whom, whether you wish it or not, I add Jerome the Presbyter: omitting those who have not yet slept [died]): bring forth a sentence against you concerning the obnoxious [guilty] succession of original sin of all men. From which no one is excepted, except Him ALONE: whom the Virgin conceived without the Law of sin. Thus he [speaks].

Behold that these Doctors, most excellent in life and doctrine, protesting the Singular prerogative of Christ, assert that all men except Christ were conceived in original sin.

FOURTEENTH CHAPTER.

In which the authorities of 13 Illustrious Doctors are posited.

There were also other illustrious Doctors, outstanding in life and doctrine, before the four aforementioned Doctors [Ambrose, Augustine, Jerome, Gregory], who also protested the singular prerogative of Christ in their writings.

I. In the first place S. EUSEBIUS, Bishop of Emesa, a Doctor of elegant genius, who flourished under Prince Constantius: in the 2nd Sermon on the Nativity of the Lord, which begins thus: *You know, dearly beloved*: speaks thus, speaking to the blessed Virgin: *The Initiator of all things is initiated by you: and he accepted from your body the blood to be shed for the life of the World, and as-*...

Would you like to proceed to the next batch (Pages 49-52)?

Here is the transcription and translation for **Pages 49, 50, 51, and 52** (Original Pages 36–39).

This section concludes the list of thirteen illustrious Doctors who predated Augustine (Chapter 14) and begins **Chapter 15**, which cites seven other famous Doctors, starting with the powerful testimony of **Pope St. Leo the Great**.

Batch 9: The Pre-Augustinian Doctors & Leo the Great (Pages 49–52)

Page 49 (Original Page 36)

Latin Transcription:

...sumpsit, unde etiam pro te solvat. A peccati enim originalis nexu nullus immunis extitit: nec etiam ipsa Genitrix Redemptoris. Solus enim Christus, licet de Debitrice nascatur, Legis veteris debito non tenetur. Hæc ille.

Floruit anno Domini CCC XLV.

II. Magnus etiam ATHANASIVS, Alexandrinus Episcopus, sanctitate & doctrinâ mirabilis, super Lucam, Prærogativam Christi protestatus est, dicens: Christus enim singulariter Sanctus erat: & in hoc ab aliis sanctis in sanctitate dissimilis, quia sanctitatem simul cum Natura suscepit. Hæc ille.

Vnde Gregorius hoc dictum exponens in 2. Moralium: In cunctis, inquit, fidelibus Spiritus S. venit: sed in solo Christo singulariter mansit, quòd ejus humanitatem nunquam deseruit. Hæc ille.

Floruit anno Domini CCC XL. sub Constantio.

III. Idem tenet ORIGENES doctrinâ clarissimus: cujus opera, per B. Hieronymum translata, sunt ab Ecclesia probata: super Johannem sic dicit: *Habet Homo CHRISTVS IESVS in humano genere magnam fiduciam, cùm nullus hominum veraciter dicere possit, Quis ex vobis arguet me de peccato [Joh. 8. 46.]? nisi Dominus noster, qui peccatum nullum habuit*.

7. Item super Levitico, homiliâ †VIII. Quæcunq;, inquit, Anima in carne nascitur, iniquitatis & peccati sorde polluitur. Hæc ille.

Item, Idem in eodem [homil. XII.] Magnus, inquit, Sacerdos IESVS, qui solus peccatum non fecit: & ad quem venit Princeps hujus Mundi, & non invenit in eo quicquam [Joh. 14. 30.]. Hæc ille.

Item, Idem modicum infrà: SOLVS, inquit, Dominus IESVS meritò consummatas habet manus: quia Ipse SOLVS peccatum non habuit. Hæc ille.

Item, modicum infrà: Omnis, inquit, qui ingreditur hunc Mundum, ex hoc ipso, quod in vulva matris positus, materiam corporis ab origine paterni feminis sumit, in patre & matre contaminatus dici potest: quia, Nemo mundus à sorde: nec si unius diei fuerit vita ejus [Job 14. 4.]. Omnis ergo homo in patre & matre pollutus est: SOLVS autem Dominus noster Jesus Christus in hac †generatione mundus ingressus est: quia, Ipse SOLVS peccatum nescivit. Hæc ille.

Item, Idem modicum infrà: Solus, inquit, Dominus IESVS, quòd nunquam peccavit, nunquam exivit de sanctis. Hæc ille.

V. Item, super librum Numeri, homiliâ †VI [XI], ponitur in Glossa ordina-…

English Translation:

…[from your body He] assumed [blood], from which He might pay even for you. For no one stood forth immune from the bond of original sin: not even the Mother of the Redeemer herself. For Christ alone, although He is born from a Debtor [mother], is not held by the debt of the old Law. Thus he [speaks].

He flourished A.D. 345.

II. Also the Great ATHANASIUS, Bishop of Alexandria, wonderful in sanctity and doctrine, on Luke, protested the Prerogative of Christ, saying: For Christ was singularly Holy: and in this He is dissimilar from other saints in holiness, because He accepted holiness at the same time as Nature. Thus he [speaks].

Whence Gregory, expounding this saying in [Book] 2 of the Morals: In all the faithful, he says, the Holy Spirit comes: but in Christ alone He remained singularly, because He never deserted His humanity. Thus he [speaks].

He flourished A.D. 340 under Constantius.

III. ORIGEN, most clear in doctrine, holds the same: whose works, translated by B. Jerome, are approved by the Church: on John he speaks thus: *The Man CHRIST JESUS has great confidence in the human race, since no one of men could truthfully say, 'Which of you will convict me of sin [John 8:46]?' except our Lord, who had no sin*.

7. Likewise on Leviticus, Homily 8. Whatever Soul, he says, is born in flesh, is polluted by the filth of iniquity and sin. Thus he [speaks].

Likewise, the Same in the same [Homily 12]. Great, he says, is the Priest JESUS, who alone did no sin: and to whom the Prince of this World came, and found nothing in Him [John 14:30]. Thus he [speaks].

Likewise, the Same a little below: The Lord JESUS ALONE, he says, deservedly has consummated hands: because He ALONE had no sin. Thus he [speaks].

Likewise, a little below: Everyone, he says, who enters this World, from the very fact that he is placed in the mother's womb and takes the matter of the body from the origin of paternal seed, can be said to be contaminated in father and mother: because, No one is clean from filth: not even if his life has been of one day [Job 14:4]. Therefore every man is polluted in father and mother: but our Lord Jesus Christ ALONE entered clean into this generation: because He ALONE knew no sin. Thus he [speaks].

Likewise, the Same a little below: The Lord JESUS Alone, he says, because He never sinned, never went out from the holy places. Thus he [speaks].

V. Likewise, on the book of Numbers, Homily 6 [should be 11], is posited in the Ordinary Gloss…

Page 50 (Original Page 37)

Latin Transcription:

...ordinaria Numeri XI. In cæteris, inquit, Sanctis requievit Spiritus S. sed non sicut in Salvatore nostro: in quo non solùm quievit, sed tanquam quid præcipuum & singulare dicitur, In eo semper mansisse: quod de nullo alio dici potest. De nullo enim alio dictum est, Quia peccatum non fecit [1. Pet. 2. 22]. Quia ergo SOLVS Ipse est, qui peccatum non habuit: ideo in ipso solo mansit, & permansit Spiritus S. Si autem Ipse est, de quo, tanquam quid singulare & eximium hoc dicitur: Quia peccatum non fecit: constat, reliquos omnes aliquando fuisse sub peccato. Tempore autem peccati, in eis Spiritum S. mansisse, convenienter dici non potest. Hæc ille.

Floruit hic Doctor maximè temporibus Aurelii Alexandri, anno Domini CC [X] IV. Et quievit tempore Galli & Volusiani, anno Domini CCLIV.

IV. Idem tenet Doctor illustris, prudens & facundus JOHANNES Cassianus: qui floruit anno Domini CCCCXVII. sub Archadio & Honorio in Collatione penultima, quæ est Abbatis Theone, sic dicens: *Aliud enim est, Esse sanctum: quod de multis dici potest: & aliud est, Esse immaculatum & sine peccato: quod unius Domini nostri IESV CHRISTI convenit Majestati. De quo etiam Apostolus, velut quid præcipuum ac singulare pronunciat, dicens: Qui peccatum non fecit. Satis quidem vilem, atq; indignam ejus præconiis laudem assignâsset, si etiam nos ab omni peccato immunes esse possemus.* Hæc ille.

Item, Idem modicum infrà: *Hac*, inquit, *solâ ab omnibus nobis CHRISTVS exceptione distinguitur, quod nos absq; peccato esse non possumus: †Illum autem constat fuisse sine peccato. Ille enim SOLVS speciosus formâ præ filiis hominum [Psal. 44. 3.], conditionem mortis humanæ cum carnis fragilitate suscipiens, nullius unquam est sordis maculatus attactu.* Hæc ille.

Item, Idem modicum infrà: *Quomodo*, inquit, *illud accipietur, quod eum Apostolus in Similitudine carnis peccati venisse commemorat; si etiam nos, nullâ peccati labe pollutam habere possumus carnem? Nam & hoc de illo, qui SOLVS est absq; peccato, tanquam singulare memoratur: Misit DEVS Filium suum in Similitudine carnis peccati [Rom. 8. 3.]: Quia videlicet veram carnem suscipiens, non ipsum peccatum in ea, sed similitudinem peccati suscepisse credendus. In hoc igitur ille Homo, qui natus est ex Virgine, magnâ à cunctis, qui ex utriusq; sexûs commixtione producuntur, distantiâ segregatur: quia cùm omnes [non similitudinem, sed veritatem peccati in carne gestemus, ille] non veritatem, sed similitudinem peccati in vera carnis assumptione suscepit.* Hæc ille.

English Translation:

...in the Ordinary Gloss on Numbers 11. In other Saints, he says, the Holy Spirit rested, but not as in our Savior: in whom He not only rested, but as something special and singular it is said, That He remained always in Him: which can be said of no other. For of no other is it said, 'Because He did no sin' [1 Pet 2:22]. Therefore, because He is the ONLY ONE who had no sin: therefore in Him alone the Holy Spirit remained and persisted. But if He is the one of whom this is said as something singular and exceptional ('Because He did no sin'): it is established that all the rest were at some time under sin. But it cannot be conveniently said that the Holy Spirit remained in them at the time of sin. Thus he [speaks].

This Doctor flourished mostly in the times of Aurelius Alexander, A.D. 214. And rested in the time of Gallus & Volusianus, A.D. 254.

IV. The illustrious, prudent & eloquent Doctor JOHN Cassian holds the same: who flourished A.D. 417 under Arcadius & Honorius, in the penultimate *Conference*, which is of Abbot Theonas, speaking thus: *For it is one thing to Be holy: which can be said of many: and it is another thing to Be immaculate and without sin: which befits the Majesty of our one Lord JESUS CHRIST. Concerning whom also the Apostle pronounces as if it were something special and singular, saying: 'Who did no sin.' Indeed, he would have assigned a praise vile enough and unworthy of his proclamations, if we also could be immune from all sin*. Thus he [speaks].

Likewise, the Same a little below: *By this exception ALONE*, he says, *is CHRIST distinguished from all of us, that we cannot be without sin: but it is established that He was without sin. For He ALONE is beautiful in form above the sons of men [Ps 45:2]; accepting the condition of human death with the fragility of the flesh, He was never spotted by the touch of any filth*. Thus he [speaks].

Likewise, the Same a little below: *How*, he says, *shall that be accepted, which the Apostle commemorates, that He came in the Likeness of flesh of sin; if we also can have flesh polluted by no stain of sin? For this also is mentioned concerning Him, who ALONE is without sin, as something singular: 'GOD sent his Son in the Likeness of flesh of sin' [Rom 8:3]: Because namely, accepting true flesh, He is to be believed to have accepted not sin itself in it, but the likeness of sin. Therefore in this, that Man who was born of the Virgin is segregated by a great distance from all who are produced from the commixture of both sexes: because, while all [of us bear not the likeness, but the truth of sin in the flesh, He] undertook not the truth, but the likeness of sin in the assumption of true flesh*. Thus he [speaks].

Page 51 (Original Page 38)

Latin Transcription:

V. Idem tenet B. THEOPHILVS, Alexandrinus Episcopus, Doctor illustris: cujus opera sunt per Ecclesiam & Concilia approbata: qui floruit anno Domini CCC LXXXV. sub Valentiniano & Theodosio: super Lucam, capitulo secundo, sic dicens: *Multæ quidem fuerunt sanctæ Mulieres, sed nulla prolem genuit sine peccato. Ideò, ut B. Virgo ab aliis discerneretur, dictum est: Et benedictus fructus ventris tui [Luc. 1. 42.]: quia, ipsa sola Filium benedictum, id est, sine peccato, concepit.* Hæc ille.

VI. Idem tenet Græcus Episcopus, Doctor clarissimus, super Lucam: *SOLVS*, inquit, *CHRISTVS rectè Fructus benedictus dicitur: quia, solus Ipse sine peccato concipitur.*

VII. Idem tenet B. TITVS, Episcopus †Bostrenus [Botrenus], Doctor illustris, super Lucam: *Nullus*, inquit, *Homo sine peccato inventus est, nisi SOLVS CHRISTVS, qui sine peccato venit.* Hæc ille. Floruit sub Joviniano & Valentiniano, anno Domini CCC LXVII.

VIII. Idem tenet B. SEVERVS, Doctor illustris, super Matthæum: Quem, inquit, genuit Maria, hic est, qui salvos facit omnes electos suos à peccatis eorum.

Item, super Lucam: Beata, inquit, Maria fuit ejusdem Naturæ cum secundo Adam: qui SOLVS sine peccato fuit, & peccatum Mundi abstulit. Hæc ille. Floruit anno Domini CCCC XXXIV.

IX. Idem tenet S. ABRAAM Syrus: ut recitatur in Vitis Patrum, in Legenda ejus, quem composuit B. Effrem. Hic in principio suæ †conversationis [f. conversionis], dum exoraret Deum, sic dixit: Tu DEVS, qui solus sine peccato es, ne despicias opus manuum tuarum. Hæc ille.

Item, Idem cùm convenisset multos Paganos, sic oravit: Tu solus sine peccato es, DEVS: qui, Solus cùm sis Sanctus, habitas in Sanctis. Quæso, usq; in finem conserva hunc populum, quem ab Idolis revocâsti. Hæc ille.

Item, Idem cùm vellet neptem suam à prostibulo revocare ad pœnitentiam, sic dixit: Nemo sine peccato, nisi Solus DEVS. Hæc ille. Floruit anno Domini CCC XL.

X. Idem tenet B. THEODORVS Episcopus, Doctor illustris, super Johannem: Adam, inquit, cum omni ejus successione, justè mortuus: quia peccavit: DOMINVS autem injustè mortuus est, quia peccatum non habuit. Sed quia injustè mortem sustinuit:

Adam cum omni ejus successione à peccato liberavit. Hæc ille. Floruit sub Constantio, anno Domini CCC XLVII.

Item…

English Translation:

V. B. THEOPHILUS, Bishop of Alexandria, an illustrious Doctor, holds the same: whose works are approved by the Church and Councils: who flourished A.D. 385 under Valentinian & Theodosius: on Luke, chapter two, speaking thus: *Many indeed were the holy Women, but none bore offspring without sin. Therefore, so that the B. Virgin might be discerned from others, it was said: 'And blessed is the fruit of thy womb' [Luke 1:42]: because she alone conceived a blessed Son, that is, without sin.* Thus he [speaks].

VI. A Greek Bishop, a most clear Doctor, holds the same, on Luke: *CHRIST ALONE*, he says, *is rightly called the blessed Fruit: because He alone is conceived without sin*.

VII. B. TITUS, Bishop of Bostra, an illustrious Doctor, holds the same on Luke: *No Man*, he says, *is found without sin, except CHRIST ALONE, who came without sin*. Thus he [speaks]. He flourished under Jovinian & Valentinian, A.D. 367.

VIII. B. SEVERUS, an illustrious Doctor, holds the same on Matthew: He whom Mary bore, he says, this is he who makes all his elect safe from their sins.

Likewise, on Luke: Blessed Mary, he says, was of the same Nature as the second Adam: who ALONE was without sin, and took away the sin of the World. Thus he [speaks]. He flourished A.D. 434.

IX. S. ABRAHAM the Syrian holds the same: as is recited in the Lives of the Fathers, in his Legend, which B. Ephrem composed. This man in the beginning of his conversation [way of life/conversion], while he prayed to God, spoke thus: You GOD, who alone are without sin, do not despise the work of your hands. Thus he [speaks].

Likewise, when he had convened many Pagans, he prayed thus: You alone are without sin, O GOD: who, since You alone are Holy, dwell in the Saints. I beseech you, preserve unto the end this people, whom you have recalled from Idols. Thus he [speaks].

Likewise, when he wished to recall his niece from a brothel to penitence, he spoke thus: No one is without sin, except GOD Alone. Thus he [speaks]. He flourished A.D. 340.

X. B. THEODORE the Bishop, an illustrious Doctor, holds the same on John: Adam, he says, with all his succession, died justly: because he sinned: but the LORD died unjustly, because He had no sin. But because He sustained death unjustly: He liberated Adam with all his succession from sin. Thus he [speaks]. He flourished under Constantius, A.D. 347.

Likewise...

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Latin Transcription:

...XI. Idem tenet B. EFFREM Syrus, Doctor illustris, in Sermone [de] Passione Domini, sic dicens: Salvator atq; Redemptor noster, qui SOLVS sine peccato fuit, pro omnibus nobis †impiis [impie] passus est: & pro nostris peccatis est crucifixus, qui SOLVS sine peccato fuit. Hæc ille.

Item, Idem: Venite, inquit, omnes filii Ecclesiæ, meditemur Christi passionem: quia precioso ejus sanguine redempti sumus; qui SOLVS sine peccato fuit, & pro nobis peccatoribus traditus est. Hæc ille.

Item in eodem: Adoro, inquit, Te, CHRISTE pie & immaculate: qui SOLVS sine peccato es. Hæc ille. Floruit ann. Dom. CCC LIV.

XII. Idem tenet B. CYRILLVS, Alexandrinus Episcopus, vitâ & doctrinâ clarissimus, super Lucam: Pax, inquit, in terra per CHRISTVM facta est: quia hostilem culpam de medio auferens, nos omnes Patri reconciliavit. Et ideò bene vocatum est Nomen ejus IESVS, id est, Salvator: quia ad totius generis humani salutem incarnatus est.

Item, Idem in eodem: Quando, inquit, venit Salvator, nullus erat justus super terram: sicut docet Apostolus, dicens: Non enim est distinctio: Omnes enim peccaverunt, & egent Gloriâ DEI, id est, CHRISTI [Rom. 3. 33.], qui SOLVS fuit sine peccato. Hæc ille. Floruit sub Theodosio.

XIII. Item B. GREGORIVS, Nazanzenus Episcopus, sapientiâ & sanctitate illustris: qui floruit anno Domini CCC XLVI. *SOLVS*, inquit, *CHRISTVS singulariter Sanctus esse dicitur: quia in eo solo, de semineitate culpæ nihil invenitur.* Hæc ille.

Isti Doctores illustres, qui fuerunt ante Augustinum, testificati sunt singularem prærogativam Conceptionis Christi: afferentes, Ipsum SOLVM fuisse sine peccato, & in Conceptione Sanctum.

CAPITVLVM XV.

In quo ponuntur auctoritates Septem Doctorum clarissimorum.

ALII etiam Doctores sancti, antiquorum Patrum vestigia sequentes, Singularem Prærogativam Conceptionis nostri Salvatoris in libris suis protestati sunt.

I. Beatus enim LEO Papa, Doctor luculentissimus, in Sermone secundo de Nativitate Domini, sic dicit: Sine virili semine editus est CHRISTVS ex Virgine: quam non humanus coitus, sed Spiritus S. Angelo attestante, fœcundavit. Et cùm in omnibus matribus non fiat sine peccati sorde conceptio, hac sola inde purgationem traxit, unde concepit. Hæc ille.

Item...

English Translation:

...XI. B. EPHREM the Syrian, an illustrious Doctor, holds the same, in the Sermon on the Passion of the Lord, speaking thus: Our Savior and Redeemer, who ALONE was without sin, suffered for all of us impious ones: and was crucified for our sins, He who ALONE was without sin. Thus he [speaks].

Likewise, the Same: Come, he says, all sons of the Church, let us meditate on the passion of Christ: because we were redeemed by his precious blood; He who ALONE was without sin, and was handed over for us sinners. Thus he [speaks].

Likewise in the same: I adore, he says, You, O pious and immaculate CHRIST: who ALONE are without sin. Thus he [speaks]. He flourished A.D. 354.

XII. B. CYRIL, Bishop of Alexandria, most clear in life and doctrine, holds the same on Luke: Peace, he says, was made on earth through CHRIST: because taking away hostile guilt from the midst, He reconciled us all to the Father. And therefore His Name was well called JESUS, that is, Savior: because He was incarnate for the salvation of the whole human race.

Likewise, the Same in the same: When, he says, the Savior came, there was no one just upon the earth: as the Apostle teaches, saying: 'For there is no distinction: For all have sinned, and need the Glory of GOD', that is, of CHRIST [Rom 3:23], who ALONE was without sin. Thus he [speaks]. He flourished under Theodosius.

XIII. Likewise B. GREGORY, Bishop of Nazianzus, illustrious for wisdom and sanctity: who flourished A.D. 346. *CHRIST*, he says, *is said to be ALONE singularly Holy: because in Him alone, nothing of the seed-nature of guilt is found*. Thus he [speaks].

These illustrious Doctors, who were before Augustine, testified to the singular prerogative of the Conception of Christ: asserting, that He ALONE was without sin, and Holy in Conception.

FIFTEENTH CHAPTER.

In which the authorities of Seven most clear Doctors are posited.

OTHER holy Doctors also, following the footsteps of the ancient Fathers, have protested the Singular Prerogative of the Conception of our Savior in their books.

I. For Blessed Pope LEO, a most brilliant Doctor, in the second Sermon on the Nativity of the Lord, speaks thus: CHRIST was brought forth from the Virgin without virile seed: whom not human intercourse, but the Holy Spirit fecundated, with the Angel attesting. And since in all mothers conception does not happen without the filth of sin, this one alone drew purification from there, whence she conceived. Thus he [speaks].

Likewise…

Would you like me to continue with the next batch (Pages 53-56)?

Here is the transcription and translation for **Pages 53, 54, 55, and 56** (Original Pages 40–43).

This section continues the list of authorities, introducing key figures from the 5th and 6th centuries like **Fulgentius** and the philosopher **Boethius**, before moving into the early medieval period with **Bede the Venerable** and **Rabanus Maurus**.

Batch 10: Late Antiquity & Early Medieval Doctors (Pages 53–56)

Page 53 (Original Page 40)

Latin Transcription:

...Item, Idem in Serm. IV. Nativit. Terra, inquit, carnis humanæ, quæ in primo fuerat Prævaricatore maledicta, in hoc SOLO Virginis partu fructum edidit benedictum, & à vitio suæ stirpis alienum. Hæc ille.

Item, in XIV. locis suæ doctrinæ dicit: SOLVM CHRISTVM fuisse sine peccato. Sicut adducam inferius, in quinta Ratione. Floruit anno Domini CCCC XLIV.

II. Idem tenet B. FVLGENTIVS, Africanæ Provinciæ Episcopus, Doctor facundiâ clarus, in Libro ad Donatum, de Mysterio Mediatoris: SOLVS, inquit, Mediator noster sine peccato fuit: &, ut omnes fideles à peccato liberaret, mortem sustinuit. Hæc ille.

Idem dicit in Epistola ad Theodorum Senatorem, quasi de verbo ad verbum.

Item in epistola cont. Faustum, Defensorem Pelagii. Floruit anno Domini CCCC LXVI. tempore Zenonis Imperatoris.

III. Idem tenet B. PROSPER, Episcopus Regiensis, sanctitate & doctrinâ præclarus, in 2. lib. de Vita contemplat. Cap. XXI. *Quia*, inquit, *Adam illud grave peccatum commisit, totum humanum genus damnavit. Ille enim in omnibus posteris Culpam transmisit & Pœnam: CHRISTVS autem SOLVS, sine peccato conceptus, culpam nostram suscipere non potuit; sed, de susceptione pœnæ nostræ, Culpam nostram abolevit & pœnam. Ille enim mortuus est †ex peccato non suo, sed nostro: Unusquisq; autem nostrum, non alieno, sed suo moritur peccato.* Hæc ille. Floruit anno Domini CCCC LVI. temporibus Leonis Imperatoris, & Leonis Papæ.

IV. Idem tenet B. REMIGIVS, ArchiEpiscopus Remensis, [vitâ] & doctrinâ clarissimus: qui eodem tempore floruit in Gallia, quo Fulgentius in Africa: videlicet, anno Domini CCCC LXV. Hic super Psalmum [Psal. 21. 2.]: DEVS, DEVS, RESPICE IN ME: sic dicit: Beata Virgo Maria fuit ab omni macula peccati mundata: ita ut ex ea conciperetur sine peccato Homo CHRISTVS IESVS. Sicut enim peccatum originale ad nos venit statim in ipsa conceptione: ita & in principio conceptionis, Divinitas Verbi est unita Homini illi, per †quem Mundus ab omni peccato †redemptus est. Hæc ille. Multa etiam alia pulchra dicit in eodem loco.

Idem tenet super Esajam, cap. 2. & super Epistolas Pauli, ad Rom. 8. & 2. ad Cor. ** & ad Hebr. 7.

English Translation:

…Likewise, the Same [Leo] in Sermon 4 on the Nativity. The Earth, he says, of human flesh, which had been cursed in the first Prevaricator, in this ONE birth of the Virgin brought forth a blessed fruit, alien to the vice of its stock. Thus he [speaks].

Likewise, in 14 places of his doctrine he says: That CHRIST ALONE was without sin. As I will adduce below, in the fifth Argument. He flourished A.D. 444.

II. B. FULGENTIUS [of Ruspe], Bishop of the African Province, a Doctor clear in eloquence, holds the same in the Book to Donatus, on the Mystery of the Mediator: Our Mediator ALONE, he says, was without sin: and, that He might liberate all the faithful from sin, He sustained death. Thus he [speaks].

He says the same in the Epistle to Theodore the Senator, almost word for word.

Likewise in the epistle against Faustus, the Defender of Pelagius. He flourished A.D. 466 in the time of Emperor Zeno.

III. B. PROSPER [of Aquitaine], Bishop of Riez, famous for sanctity and doctrine, holds the same in Book 2 *On the Contemplative Life*, Chap. 21. *Because*, he says, *Adam committed that grave sin, he condemned the whole human race. For he transmitted Guilt and Punishment to all posterity: but CHRIST ALONE, conceived without sin, could not undertake our guilt; but, by the undertaking of our punishment, He abolished our Guilt and punishment. For He died from sin not his own, but ours: but every one of us dies not from another's sin, but from his own*. Thus he [speaks]. He flourished A.D. 456 in the times of Emperor Leo, and Pope Leo.

IV. B. REMIGIUS [St. Remy], Archbishop of Reims, most clear in [life] and doctrine: who flourished in Gaul at the same time as Fulgentius in Africa: namely A.D. 465. This man, on the Psalm [Ps 22:1]: O GOD, MY GOD, LOOK UPON ME: speaks thus: The Blessed Virgin Mary was cleansed from every stain of sin: so that from her the Man CHRIST JESUS might be conceived without sin. For just as original sin comes to us immediately in the conception itself: so also in the beginning of [His] conception1, the Divinity of the Word was united to that Man, through whom the World was redeemed from every sin. Thus he [speaks]. He says many other beautiful things in the same place.

He holds the same on Isaiah, ch. 2, and on the Epistles of Paul, to Rom. 8 & 2 Cor. … & to Heb. 7.

Page 54 (Original Page 41)

Latin Transcription:

V. Idem tenet B. MAXIMVS, Episcopus: qui floruit anno Domini CCCC XV. Vir sanctitate & doctrinâ clarissimus: in quodam Sermone Assumptionis B. Virginis, sic dicit: B. Virgo gloriosa fuit in utero matris sanctificata, & ab omni contagione originalis culpæ, antequam nasceretur, per Spiritum sanctum †mundata. Hæc ille.

Idem tenet in quodam Sermone Quadragesimæ.

VI. Idem tenet S. SEVERINVS, dictus Boëthius, Consularis Vir clarissimus, & omnium artium liberalium eruditione conspicuus: qui floruit anno Domini CCCC XCIV. sub Symmacho Papa: in libro de duabus Naturis & una Persona CHRISTI, in eâ parte, quâ reprobat hæresim Eutychetis, sic dicens: *Dicat Eutyches, Quo Homine [indutus] CHRISTVS Naturam assumpserit? utrum ne eo, qui deciderat prævaricatione peccati, an alio? Si dixerit: quod advenerit indutus eo, qui per prævaricationem deciderat: dicat, Quem præter Mariam? Nam, Si non ex semine Abrahæ atq; David & postremo Mariæ, Caro illa, quâ natus est, fuit assumpta; ostendat, Ex cujus hominis sit carne derivatus: quoniam, post primum Hominem, caro omnis humana ex humana carne deducitur. Quod si non eo Homine CHRISTVS IESVS indutus est, qui pro peccati pœna sustinuit mortem: illud eveniet, Ex nullius semine talem potuisse nasci, qui fuerit sine originalis pœna peccati. Ex quo sequitur, Quod ex nullo homine Christi est assumpta Caro.* Hæc ille.

Item Idem in eodem, circa finem, sic dicit, *Potest*, inquit, *ab his, qui Corpus Christi ex Maria assumptum esse non credunt, alia quæstio inferri. Ajunt enim: Si ex Homine assumptum est Corpus Christi: Homo verò omnis, ex primâ prævaricatione, non solùm peccato & morte tenebatur, verùm etiam affectibus peccatorum erat implicitus: eaq; illi fuit pœna peccati, ut cùm morte teneretur obstrictus, Reus etiam esset voluntate peccandi: Cur in Christo neque peccatum fuit, neque voluntas ulla peccandi? Habet enim advertendam dubitationem hæc quæstio. Si enim ex carne humana Christi Corpus assumptum est, dubitari potest; Quænam caro hæc esse videatur, quæ assumpta est. Eum quippe salvavit, ex quo carnem assumpsit. Si quis verò dicat, Illum talem Hominem assumpsisse, qualis Adam fuit ante peccatum; integram videtur humanam assumpsisse Naturam. Sed, hoc non videtur fieri potuisse: quia in Adam potuit esse peccandi voluntas: in Christo autem Voluntas nulla creditur fuisse peccandi. Præterea, Si tale Corpus assumpsit, quale Adæ ante peccatum †fuit; non debuit esse mortale: quoniam Adam si non peccâsset, mortem nullâ ratione sensisset. †Cùm igitur Christus non peccaverit, Cur…*

English Translation:

V. B. MAXIMUS [of Turin], Bishop, holds the same: who flourished A.D. 415. A Man most clear in sanctity and doctrine: in a certain Sermon on the Assumption of the B. Virgin, he speaks thus: The glorious B. Virgin was sanctified in her mother's womb, and cleansed by the Holy Spirit from all contagion of original guilt, before she was born. Thus he [speaks].

He holds the same in a certain Lenten Sermon.

VI. S. SEVERINUS, called BOETHIUS, holds the same: a most illustrious Consular Man, and conspicuous for erudition in all liberal arts: who flourished A.D. 494 under Pope Symmachus: in the book *On the Two Natures and One Person of Christ*, in that part where he reproves the heresy of Eutyches, saying thus: *Let Eutyches say, With what Man [clothed] did CHRIST assume Nature? whether with him who had fallen by the prevarication of sin, or another? If he says: that He arrived clothed with him who had fallen by prevarication: let him say, Whom except Mary? For, If that Flesh in which He was born was not assumed from the seed of Abraham and David and finally Mary; let him show, From which man's flesh He is derived: since, after the first Man, all human flesh is deduced from human flesh. But if CHRIST JESUS is not clothed with that Man who sustained death for the punishment of sin: it will follow, That from no one's seed could such a one be born who was without the punishment of original sin. From which it follows, That the Flesh of Christ is assumed from no man*. Thus he [speaks].

Likewise the Same in the same, around the end, speaks thus: *Another question*, he says, *can be inferred by those who do not believe the Body of Christ was assumed from Mary. For they say: If the Body of Christ is assumed from Man: but every Man, from the first prevarication, was not only held by sin and death, but was even implicated in sinful affections: and that was the penalty of sin for him, that while he was held bound by death, he was also Guilty by the will to sin: Why was there in Christ neither sin, nor any will to sin? For this question has a doubt to be noticed. For if the Body of Christ is assumed from human flesh, it can be doubted; What flesh this seems to be, which was assumed. For indeed He saved him, from whom He assumed flesh. But if anyone says, That He assumed such a Man as Adam was before sin; He seems to have assumed an integral human Nature. But, this does not seem possible to have happened: because in Adam there could be a will to sin: but in Christ no Will to sin is believed to have existed. Furthermore, If He assumed such a Body as Adam's was before sin; it ought not to have been mortal: since Adam, if he had not sinned, would have felt death by no means. Since therefore Christ did not sin, Why...*

Page 55 (Original Page 42)

Latin Transcription:

...quærendum est, Cur senserit mortem? Quod si talem statum suscepit Hominis, qualis fuit status Adæ post peccatum; videtur, Christo non defuisse necessitatem, ut delictis subjiceretur. Respondendum est: Tres intelligi posse Hominum status. Vnus quidem, ante Adæ delictum, in quo peccatum non erat, sed voluntas poterat esse peccandi. Alter est Status Gloriæ, in quo mutari potuisset, si in Dei præceptis manere voluisset: in quo quidem nec peccatum esset, nec peccandi voluntas esse potuisset. Tertius est Status post Adæ delictum: in quo Mors [illum] necessariò subsecuta est, & peccatum, & peccandi voluntas. CHRISTVS autem, de Statu post Adæ peccatum, mortale Corpus assumpsit sine peccato, ut mortem à genere humano fugaret. De Statu verò Gloriæ hoc accepit, ut in eo voluntas nulla posset esse peccandi. De Statu verò medio hoc accepit, ut in eo peccatum non esset, & ut manducaret & biberet. Hæc ille.

Ex quibus patet, quod Maria fuit ex iis, qui per prævaricationem Adæ ceciderant: & qui sine peccato originali nasci non poterant: & quod peccato & morti tenebatur obnoxia, sicut cæteri omnes, post Adæ peccatum. Vide Glossam, quomodo hæc optimè declarat.

VII. Idem tenet B. CASSIODORVS, Senator & postea Monachus, scientiâ & sanctitate præclarus: super Psal. DOMINE PROBASTI ME. [Psal. 138.] *Et vide*, inquit, *si via iniquitatis in me est. Istud nullus alter potest de se dicere, nisi ille, qui & illud ait: Ecce enim venit Princeps Mundi hujus, & in me nihil invenit. [Joh. 14. 30.] SOLVS enim CHRISTVS absq; peccato esse dignoscitur, qui etiam tulisse peccata hominum comprobatur.* Hæc ille. Iste Doctor floruit tempore Boëthii, anno videlicet Domini

I ↄ XX. temporibus Justini & Justiniani Imperatorum, & Theodorici Regis.

CAPITVLVM XVI.

In quo ponuntur auctoritates Quinque Doctorum clarissimorum.

PRÆTER hos etiam extiterunt in Ecclesia plurimi Doctores Catholici, sanctitate pleni, & eruditione præclari: qui singularem Prærogativam puritatis conceptionis nostri Salvatoris protestantes, Ipsum SOLVM fine peccato fuisse, & SOLVM in sui conceptione Sanctum fuisse, affirmaverunt.

I. B. BEDA, venerabilis Presbyter & Monachus, qui doctrinâ & sanctitate claruit in Anglia, anno Domini I ↄ CXCVIII. in quadam...

English Translation:

...must it be asked, Why He felt death? But if He undertook such a state of Man as was the state of Adam after sin; it seems that necessity was not lacking to Christ, that He be subject to faults. It must be answered: That three states of Men can be understood. One indeed, before Adam's crime, in which there was no sin, but the will could be to sin. Another is the State of Glory, into which he could have changed, if he had wished to remain in God's precepts: in which indeed there would be neither sin, nor could there be a will to sin. The Third is the State after Adam's crime: in which Death necessarily followed [him], and sin, and the will to sin. But CHRIST, from the State after Adam's sin, assumed a mortal Body without sin, so that He might chase death away from the human race. From the State of Glory He accepted this, that no will to sin could be in Him. From the middle State indeed He accepted this, that sin was not in Him, and that He might eat and drink. Thus he [speaks].

From which things it is clear, that Mary was of those who had fallen by the prevarication of Adam: and who could not be born without original sin: and that she was held subject to sin and death, like all others, after Adam's sin. See the Gloss, how it declares these things excellently.

VII. B. CASSIODORUS, Senator and afterwards Monk, famous for knowledge and sanctity, holds the same: on the Psalm LORD YOU HAVE PROBED ME [Ps 139]. *And see*, he says, *if the way of iniquity is in me. No other person can say this of himself, except He who also says this: 'Behold the Prince of this World comes, and in me he finds nothing' [John 14:30]. For CHRIST ALONE is recognized to be without sin, who is also proven to have borne the sins of men*. Thus he [speaks]. This Doctor flourished in the time of Boethius, namely A.D. 520, in the times of Emperors Justin & Justinian, and King Theodoric.

SIXTEENTH CHAPTER.

In which the authorities of Five most clear Doctors are posited.

BESIDES these there also existed in the Church many Catholic Doctors, full of sanctity, and famous for erudition: who, protesting the singular Prerogative of the purity of the conception of our Savior, affirmed that He ALONE was without sin, and ALONE was Holy in his conception.

I. B. BEDE, venerable Presbyter and Monk, who shone with doctrine and sanctity in England, A.D. 698. in a certain…

Page 56 (Original Page 43)

Latin Transcription:

…quadam Homil. super Johannem sic dicit: *Et bene Præcursor, ut cognovit Christum, eum Agnum vocavit: quia SOLVM illum, præ cæteris mortalibus singulariter innocentem, ab omni peccato mundum cognovit.*

Item in homil. octav. Epiphaniæ: ECCE, inquit, AGNVS DEI [Joh. 1. 36.]. *quasi dicat, Ecce Agnus innocens, & ab omni peccato immunis: utpote qui de carne peccatrice nullam traxit maculam culpæ.* Hæc ille.

Item, Idem super Lucam, primo capitulo: *DEI namq; Filius Carnem atq; Animam, nullo peccati pondere gravatam, suscepit: & tanquam Sponsus de utero virginali processit. Ideoq; dictum est ei, Quod ex Te nascetur Sanctum, &c. Ad distinctionem quippe nostræ sanctitatis IESVS singulariter Sanctus nasciturus afferitur. Nos, inquit, etsi sancti efficimur, non tamen sancti concipimur; quòd ipsa Naturæ corruptibilis conditione constringimur, ut cum Propheta gementes singuli dicamus: Ecce enim in iniquitatibus conceptus sum &c. [Psal. 50. 7.] Ille ergo SOLVS veraciter Sanctus natus est, qui ex commixtione carnalis copulæ conceptus non est.* Hæc ille.

Item, Idem in eodem: exponens illud, HIC EST FILIVS MEVS, IN QUO MIHI COMPLACVI [Matth. 3. 17.], sic dicit: *Omnis, qui pœnitendo corrigit aliqua quæ fecit, eo ipso, quo pœnitet, se sibimet displicuisse indicat, qui emendat quod fecit. Et quia Omnipotens Pater, sicut intelligi ab omnibus poterat, humano modo locutus est, de peccatoribus dicens: Pœnitet me fecisse hominem [Gen. 6. 7.]: quia sibimet displicuit in peccatoribus, quos creavit. In SOLO autem sibi unigenito Domino nostro complacuit: quia hunc inter homines hominem creâsse non pœnituit, in quo solo peccatum nullum invenit.* Hæc ille.

Item, Idem in homilia super *Missus est*. & ponitur in Glossa ordinaria: *Spiritus*, inquit, *Sanctus superveniens in Virginem, mentem ejus ab omni vitiorum sorde castificavit, & ab omni æstu carnalis concupiscentiæ Cor ejus temperavit atq; mundavit.* Hæc ille.

II. Idem tenet S. THEODORVS, Theotonicus: qui floruit anno Domini cI ↄ CIII. in libro, quem metricè composuit de historiis veteris & novi Testamenti: sic dicens, loquendo de Christo:

Visitat infirmos homines Homo Justus iniquos.

Par habitu nobis humanæ conditionis:

Dispar Justitia: qui SOLVS erat sine culpa.

Hæc ille. Et in multis locis dicit eandem sententiam.

III. Idem tenet B. RABANVS, Abbas Fuldensis; qui doctrina…

English Translation:

…certain Homily on John, speaks thus: *And rightly did the Precursor [John the Baptist], when he knew Christ, call him the Lamb: because he knew Him ALONE, singularly innocent above other mortals, clean from all sin*.

Likewise in Homily 8 on the Epiphany: BEHOLD, he says, THE LAMB OF GOD [John 1:36]. *as if he says, Behold the Lamb innocent, and immune from all sin: as one who drew no stain of guilt from sinful flesh*. Thus he [speaks].

Likewise, the Same on Luke, chapter 1: *For the Son of GOD undertook Flesh and a Soul burdened by no weight of sin: and proceeded like a Bridegroom from the virginal womb. And therefore it was said to her, 'That Holy thing which shall be born of You', etc. Indeed, to distinguish from our holiness, JESUS is asserted to be born singularly Holy. We, he says, although we are made holy, yet we are not CONCEIVED holy; because we are constrained by the very condition of corruptible Nature, so that groaning we each say with the Prophet: 'Behold for I was conceived in iniquities etc.' [Ps 50:7]. Therefore He ALONE was born truly Holy, who was not conceived from the commixture of carnal copulation*. Thus he [speaks].

Likewise, the Same in the same: expounding that [text], THIS IS MY SON, IN WHOM I AM WELL PLEASED [Matt 3:17], speaks thus: *Everyone who corrects by repenting things he has done, by the very fact that he repents, indicates that he has displeased himself, since he amends what he did. And because the Omnipotent Father, as could be understood by all, spoke in a human manner, saying of sinners: 'It repents me that I made man' [Gen 6:7]: because He displeased Himself in the sinners whom He created. But in His only-begotten, our Lord, ALONE was He well pleased:*

because He did not repent having created this Man among men, in whom alone He found no sin. Thus he [speaks].

Likewise, the Same in the homily on *Missus est* [Luke 1:26]: and it is posited in the Ordinary Gloss: *The Holy Spirit*, he says, *coming upon the Virgin, chastified her mind from all filth of vices, and tempered and cleansed her Heart from all heat of carnal concupiscence.* Thus he [speaks].

II. S. THEODORE the Teuton holds the same: who flourished A.D. 1103. in the book which he composed metrically on the histories of the Old & New Testament: saying thus, speaking of Christ:

The Just Man visits infirm men, the wicked ones.

Equal to us in the habit of human condition:

Disparate in Justice: who ALONE was without guilt.

Thus he [speaks]. And in many places he says the same sentence.

III. B. RABANUS [Maurus], Abbot of Fulda, holds the same; who [flourished] in doctrine…

Would you like me to continue with the next batch (Pages 57-60)?

Here is the transcription and translation for **Pages 57, 58, 59, and 60** (Original Pages 44–47).

This section moves into the high medieval period. It features **Isidore of Seville** and **St. Anselm of Canterbury** (whom Bandello cites extensively to refute the idea that Anselm supported the Immaculate Conception), and begins the testimony of **St. Bernard of Clairvaux**, whose letter to the Canons of Lyon was the central text used by Dominicans to oppose the new feast.

Batch 10: Isidore, Anselm & Bernard (Pages 57–60)

Page 57 (Original Page 44)

Latin Transcription:

...& sanctitate floruit anno Domini I ↄ CCC XXIV. super Matthæum: HIC EST, inquit, FILIVS MEVS, IN QUO MIHI BENE COMPLACVI [Matth. 3. 17.]. *In primo homine mihi displicui: sed [in] hoc solo mihi complacui, quia Illum SOLVM fine peccato reperi.*

IV. Idem tenet B. CÆSARIVS, Arelatensis Episcopus, in quodam Sermone sic dicens: *Illud scire & intelligere debemus, quod ante adventum Salvatoris nostri Diabolus regnabat in Mundum: & omnes populi, peccatores & justi, exeuntes de corpore in infernum descendebant, propter originale peccatum, quod omnes de Adam trahimus. Sed quia vidit DEVS, quod totus Mundus perierat, misertus est generi humano, & Misit Filium suum, natum ex Muliere, factum sub Lege [Gal. 4. 4.], ut eos qui sub lege erant redimeret, & immaculato sanguine suo nos à peccato liberaret.*

Floruit anno Domini I ↄ CC XXIV.

V. Idem tenet B. ISIDORVS, Episcopus Hispalensis: qui floruit in Hispania in sanctitate & scientia, ante præfatos Doctores: videlicet anno Domini I ↄ CXIV. in primo libro Sententiarum suarum, capitulo 12. & 14. ubi sic dicit: *Ex primo enim homine est in omnes ejus filios culpa propagata. Sicut enim ex prima prævaricatione per illum Mors, ita & peccatum in omnes homines originaliter transit.* Et post pauca: *CHRISTVS*, inquit, *in forma Servi, Dominus est omnium hominum, propter suæ conceptionis excellentiam: quia etsi suscepit carnem, non tamen ex carnis libidinosâ contagione. Dum enim jaceremus omnes sub reatu culpæ, venit Medicus: & vulnus nostrum patefecit atq; curavit.* Hæc ille.

Item, Idem ubi suprà: *CHRISTVS*, inquit, *peccatum, quod pœna dignum est, non assumpsit: sed pœnam peccati nostri in se suscepit: ut, per indebitam pœnam suam, ablueret debitam culpam nostram: & per hoc Diabolus amitteret, quos Reos tenebat, dum unum occideret, qui nihil in se peccati haberet. Nam, si innoxius Christus non occideretur: homo, per prævaricationem Diabolo additus, non absolveretur.* Hæc ille.

Item, Idem in quodam Sermone Nativitatis Domini: *Quia*, inquit, *primus Parens cecidit, & in omnem posteritatem suam peccati radicem transfudit: ideò DEI Filius assumpsit humanam Naturam, sine peccato: suscipiens quod non erat, ut liberaret quod fecerat.* Hæc ille.

CAPITVLVM XVII.

In quo ponuntur auctoritates Quinque Doctorum sanctorum.

POst hos claruerunt alii Doctores, scientiâ & sanctitate insignes: qui B. Virginem in originali peccato fuisse conceptam, protestati sunt.

I. Beatus enim ANSHELMVS, Archiepiscopus Cantuariensis: qui floruit anno Domini cIↃ LXVII. in libro, Cur Deus Homo: sic dicit lib. 2. capit. 16. Nam, licet ipsa CHRISTI conceptio munda sit, & absq; carnalis dilectionis peccato: Virgo tamen ipsa, unde assumptus est, in iniquitatibus concepta est, & in peccatis concepit eam mater ejus: & cum originali peccato nata est. Hæc ille. 1

English Translation:

...and flourished in sanctity A.D. 1324 [sic]. On Matthew: THIS IS MY SON, IN WHOM I AM WELL PLEASED [Matt 3:17]. *In the first man I was displeased: but in this one alone I was well pleased, because I found Him ALONE without sin.* [2]

IV. B. CAESARIUS, Bishop of Arles, holds the same, speaking thus in a certain Sermon: We ought to know and understand this, that before the advent of our Savior the Devil reigned in the World: and all peoples, sinners and just alike, going out of the body descended into hell, on account of original sin, which we all draw from Adam. But because GOD saw that the whole World had perished, He had mercy on the human race, and Sent his Son, born of a Woman, made under the Law [Gal 4:4], that He might redeem those who were under the law, and liberate us from sin by his immaculate blood. He flourished A.D. 1224 [sic]. [3]

V. B. ISIDORE, Bishop of Seville, holds the same: who flourished in Spain in sanctity and knowledge before the aforementioned Doctors: namely A.D. 1114 [sic]. In the first book of his Sentences, chapter 12 & 14, where he speaks thus: *For from the first man guilt was propagated into all his sons. For just as Death passed through him from the first prevarication, so also sin passes originally into all men.* And a little after: *CHRIST*, he says, in the form of a Servant, is the Lord of all men, on account of the excellence of his conception: because although He accepted flesh, yet not from the lustful contagion of the flesh. For while we all lay under the guilt of fault, the Physician came: and revealed and cured our wound. Thus he [speaks]. [4]

Likewise, the Same where above: *CHRIST*, he says, did not assume sin, which is worthy of punishment: but He accepted the punishment of our sin in Himself: so that, through his undue punishment, He might wash away our due guilt: and through this the Devil might lose those whom he held Guilty, while he killed the One who had no sin in Himself. For, if the innoxious Christ were not killed: man, addicted to the Devil through prevarication, would not be absolved. Thus he [speaks]. [5]

Likewise, the Same in a certain Sermon on the Nativity of the Lord: *Because*, he says, *the first Parent fell, and transfused the root of sin into all his posterity: therefore the Son of GOD assumed human Nature, without sin: undertaking what He was not, that He might liberate what He had made*. Thus he [speaks]. [6]

SEVENTEENTH CHAPTER.

In which the authorities of Five holy Doctors are posited.

After these, other Doctors shone forth, distinguished in knowledge and sanctity: who protested that the B. Virgin was conceived in original sin.

I. For Blessed ANSELM, Archbishop of Canterbury: who flourished A.D. 1067. In the book, *Why God Became Man*: speaks thus in book 2, chap. 16. *For, although the conception of CHRIST itself is clean, and without the sin of carnal delectation: yet the Virgin herself, from whom He was assumed, was conceived in iniquities, and in sins did her mother conceive her: and she was born with original sin*. Thus he [speaks]. [7]

Page 58 (Original Page 45)

Latin Transcription:

Item, in eodem: *Virgo*, inquit, *illa, de qua homo ille sumptus est, de illis est, qui ante nativitatem †ejus [suam] per eum mundati sunt à peccatis: & in ipsa ejus munditia de illa assumptus est*. Hæc ille.

Item, Idem in suis Meditationibus, loquens ad Deum: *Animam*, inquit, *gloriosæ Virginis Mariæ in macula culpæ originis creâsti: sed consequenter eam à primaria labe purgâsti, & amictu munditiæ decorâsti, & in sanctitatis puritate postea confirmâsti*. Hæc ille.

Idem Anselmus, in 2. lib. *Cur Deus Homo*: capitulo 16. *Omnes*, inquit, *homines ex Adam propagati peccaverunt: excepto CHRISTO: qui SOLVS innocens fuit, & nos omnes à peccato redemit*. Hæc ille.

Item in eod. capitulo 17. *Peccatum*, inquit, *originale à primis Parentibus in omnes homines, præter CHRISTVM, transfunditur*.

Item idem de conceptu virginali, capit. 2. *SOLVS Filius Virginis sine peccato natus est in utero matris*.

Item in eodem, capit. 19. *Nullus*, inquit, *ab Adam naturaliter nasci potest sine peccato, ad quod sequitur damnatio: quia omnes filios Adæ, excepto Virginis Filio, peccatores & filios iræ Apostolus in suis scriptis pronuntiat*.

Item, in eodem, capit. 13. *Licet*, inquit, *CHRISTVS carnem de massa peccatrice assumpserit: nihil tamen de peccato massæ peccatricis accepit.* Hæc ille. Et capit. 16. dicit idem.

Item, Idem capit. 14. *Quamvis*, inquit, *Johannes Baptista, & alii, qui de sterilibus parentibus, & in quibus præ senectute Natura generandi jam erat emortua, per miraculum sint concepti: quia tamen per naturalem propagationem, datam Adæ, sunt seminaliter generati: nequaquam possunt aut debent CHRISTO in conceptionis miraculo assimilari: ut ab originalis peccati vinculo absoluti possint ostendi*.

Item, Idem cap. 17. *Decebat, ut illius Hominis conceptio de Matre purissimâ fieret, nempe, decens erat, ut ea puritate niteret, quâ major sub Deo nequit intelligi. Qualiter autem Virgo per fidem, ante Christi conceptionem, mundata sit, dixi; ubi aliam rationem de eo, de quo hic agitur, reddidi*. Hæc ille.

Hic floruit tempore Regis Gulielmi in Anglia, à quo & pro Ecclesia multas tribulationes passus est. Ex quo patet: quod illa Epistola, in qua narrantur Miracula de festo Conceptionis, non fuit istius Anselmi: cùm fuerit diu post Gulielmum Regem conscripta, & malitiosè huic Doctori asscripta. Similiter etiam Liber, *de exordio humanæ salutis*, non [est] ejus: licet ei falsè ascribatur.

II. Idem tenet B. BERNHARDVS, Abbas, moribus & sapientia clarissimus: qui floruit cI ↄ . C. XL. & obiit cI ↄ . C. LIV. in Epistola ad Lugdunenses: ubi sic dicit: Si igitur B. Virgo ante conceptum minimè sanctificari potuit, quoniam non erat: sed nec in ipso quidem conceptu, propter peccatum quod inerat: restat, ut post conceptum in utero jam existens sanctificationem accepisse credatur; quæ excluso peccato sanctam fecerit nativitatem, non autem conceptionem. Quamobrem, etsi quibusdam, vel paucis filiorum hominum datum sit, cum sanctitate nasci: nulli tamen donatum est, cum sanctitate concipi: ut uni fanè sancti servaretur Prærogativa conceptûs, qui omnes sanctificaret: solusq; absq; peccato †veniens purgationem faceret peccatorum. SOLVS itaq; Dominus est de Spiritu S. conceptus, qui solus †est in conceptione Sanctus: quo excepto, de cæteris universos ex Adam natos peccatum respicit. Quod unus humiliter confitens dicit: Ecce enim in iniquitatibus conceptus sum &c. [Psal. 50. 7.] Cùm hæc ita se habeant, Quænam erit ratio festivæ conceptionis? Quo pacto, inquam, aut sanctus afferetur

conceptus, qui de Spiritu S. non est? ne dicam, qui de peccato est: aut festus habebitur, qui minimè sanctus est? Libenter Virgo regia hoc honore carebit: quo vel peccatum honorari, vel falsa induci videtur sanctitas. Hæc ille. [8]

English Translation:

Likewise, in the same: *That Virgin*, he says, *from whom that man was taken, is among those who were cleansed from sins by Him before His [read: her] nativity: and in her very cleanliness He was assumed from her.* Thus he [speaks]. [9]

Likewise, the Same in his *Meditations*, speaking to God: *You created the Soul*, he says, *of the glorious Virgin Mary in the stain of the guilt of origin: but consequently you purged her from the primary stain, and decorated her with the cloak of cleanliness, and afterwards confirmed her in the purity of sanctity.* Thus he [speaks]. [10]

The same Anselm, in Book 2 *Why God Became Man*: chapter 16. *All men*, he says, *propagated from Adam have sinned: except CHRIST: who ALONE was innocent, and redeemed us all from sin.* Thus he [speaks]. [11]

Likewise in the same chapter 17. *Original sin*, he says, *is transfused from the first Parents into all men, besides CHRIST.* [12]

Likewise the same in *On the Virginal Conception*, chap. 2. *The Son of the Virgin ALONE was born without sin in the mother's womb.* [13]

Likewise in the same, chap. 19. [14]*No one*, he says, *can be born naturally from Adam without sin, to which damnation follows: because the Apostle pronounces in his writings that all sons of Adam, except the Son of the Virgi*[15]*n, are sinners and children of wrath.* [16]

Likewise, in the same, chap. 13. *Although*, he says, *CHRIST assumed flesh from a sinful mass: yet He accepted nothing of the sin of the sinful mass.* Thus he [speaks]. And chap. 16 says the same. [17]

Likewise, the Same chap. 14. *Although*, he says, *John the Baptist, and others, who were conceived by a miracle from sterile parents, and in whom the Nature of generating was already dead from old age: yet because they were seminally generated through natural propagation, given to Adam: they can by no means or ought to be assimilated to CHRIST in the miracle of conception: so that they can be shown absolved from the bond of original sin.* [18]

Likewise, the Same chap. 17. It was fitting that the conception of that Man should be from a most pure Mother, namely, it was fitting that she shine with that purity, greater than which cannot be understood under God. But how the Virgin was cleansed by faith before the conception of Christ, I have said; where I rendered another reason concerning this very thing which is treated here. Thus he [speaks]. [19]

This man flourished in the time of King William in England, from whom he also suffered many tribulations for the Church. From which it is clear: that that Epistle, in which Miracles concerning the feast of the Conception are narrated, was not of this Anselm: since it was written long after King William, and maliciously ascribed to this Doctor. Similarly also the Book, *On the beginning of human salvation*, is not his: although it is falsely ascribed to him. [20]

II. B. BERNARD, Abbot, most clear in morals and wisdom, holds the same: who flourished A.D. 1140 & died 1154. In the Epistle to the [Canons of] Lyons: where he speaks thus: If therefore the B. Virgin could by no means be sanctified before conception, because she did not exist: but nor indeed in the conception itself, on account of the sin which was present: it remains, that she be believed to have accepted sanctification after conception when already existing in the womb; which, with sin excluded, made her nativity holy, but not her conception. Wherefore, although it has been given to some, or a few of the sons of men, to be born with sanctity: yet to none has it been granted to be conceived with sanctity: so that the Prerogative of a holy conception might be kept for One only, who would sanctify all: and who alone coming without sin would make a purgation of sins. Therefore the Lord ALONE is conceived of the Holy Spirit, who alone is Holy *in* conception: with whom excepted, sin regards all the rest born from Adam. Which one man humbly confessing says: 'Behold for I was conceived in iniquities etc.' [Ps 50:7]. Since these things are so, What reason will there be for a festive conception? By what agreement, I say, shall a conception be asserted as holy, which is not of the Holy Spirit? not to say, which is of sin: or shall it be held as festive, which is by no means holy? The royal Virgin will gladly lack this honor: by which either Sin is honored, or a false sanctity seems to be induced. Thus he [speaks]. [21]

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Latin Transcription:

Item in sermone Assumptionis: *Beatam*, inquit, *Mariam omnimodis constat, ab originali peccato, solâ DEI gratia, priusquam nasceretur, fuisse mundatam.* Hæc ille.

Item, Idem in alio sermone Assumptionis: *Beata*, inquit, *Virgo hac singulari Prærogativâ in concipiendo refulget: quod Filium non in iniquitate, quemadmodum cæteræ omnes, sed superveniente Spiritu S. sola de Sanctificatione concepit.* Hæc ille.

Item, Idem in sermonis Johannis Baptistæ, qui incipit: *Hodie, dilectissimi, illuxit dies*. Sic dicit: *Quicunq; de massa prævaricatrice Mundum ingredimur, pestem originalis peccati nobiscum trahimus. SOLVS ille, qui peccatum non fecit, excipitur; quem virginalis alvus ignorante viro terris effudit.* Hæc ille.

Item in eodem: *Cùm omnes homines, præter Christum, in iniquitatibus concepti sint: neminem mortalium †intra materna viscera legimus sanctificatum, præter Jeremiam & Johannem Baptistam, quanquam de singulari Virgine nulla sit ambiguitas: quoniam & ipsa maternis circumsepta visceribus sublimiori sanctificationis Gratiâ mundata sit, ut non solum à peccatis abluta & repleta Spiritu Sancto; sed & de Spiritu S. postea Filium concepisse credatur. Vides ergo, quàm SINGULARI PRAEROGATIVA, & remotiori Privilegio, Speciosus Formâ præ filiis hominum [Psal. 44. 3.], in conceptione ab aliis discretus sit. Illi etenim in peccatis & de peccatis concepti sunt: Hic de Spiritu S. & in Spiritu S. concipitur.* Hæc ille.

III. Idem tenet S. SEVERIANVS, Episcopus, in homilia super Evangelio Dominicæ post festum Trinitatis, sic dicens: *Omnes homines ab Adam usq; ad CHRISTVM, propter peccatum, quod nascentes traxerunt, Debitores fuerunt; SOLVS autem CHRISTVS fine peccato venit, ut omnes à peccati debito liberaret.* Hæc ille.

IV. Idem tenet B. †HERARDVS [Gerardus], Episcopus & Martyr, in quodam sermone Nativitatis B. Virginis, sic dicens: *O felix puella, quæ concepta in peccato, purificatur ab omni peccato, & postea Filium concipit sine peccato.*

V. Idem tenet B. HILDEPHONSVS, Episcopus Toletanus: qui floruit anno Domini I ↄ c. XL. in Libro de Virginitate B. Mariæ: ubi vult probare, *Quod B. Virgo fuit, antequam nasceretur, à peccato originali, in quo fuit concepta, mundata. Sancta*, inquit, *Virgo, nisi in utero matris sanctificata fuisset, minimè ejus nativitas colenda esset. Nunc autem, quod auctoritate totius Ecclesiæ celebratur, constat, illam S. Nativitatem ab omni originali peccato immunem esse. Nullis ergo, postquam nata est, B. Virgo delictis subjacuit; nec originale peccatum, jam in utero sanctificata, nascendo*

contraxit, i. secum traxit. Hæc ille. Licet Adversarii allegent eam pro se, quæ tamen est contra eos.

CAPITVLVM XVIII.

In quo ponuntur auctoritates Vndecim summorum Pontificum.

MVLTI etiam summi Pontifices, sapientiâ & sanctitate clarissimi, eandem protestantur veritatem.

I. Beatus…

English Translation:

Likewise in the sermon on the Assumption: *It is established by all means*, he says, *that Blessed Mary was cleansed from original sin by the sole grace of GOD, before she was born*. Thus he [speaks]. [22]

Likewise, the Same in another sermon on the Assumption: *The Blessed Virgin*, he says, *shines with this singular Prerogative in conceiving: that she conceived a Son not in iniquity, just as all other [women], but with the Holy Spirit supervening, alone from Sanctification*. Thus he [speaks]. [23]

Likewise, the Same in the sermon on John the Baptist, which begins: *Today, dearly beloved, the day has dawned*. He speaks thus: Whoever of us enters the World from the prevaricating mass, we drag the plague of original sin with us. He ALONE, who did no sin, is excepted; whom the virginal womb poured out onto the lands without a man knowing. Thus he [speaks]. [24]

Likewise in the same: Since all men, except Christ, are conceived in iniquities: we read of no mortal sanctified *within* the maternal viscera, except Jeremiah and John the Baptist, although concerning the singular Virgin there is no ambiguity: since she also, enclosed in maternal viscera, was cleansed by a more sublime Grace of sanctification, so that she is believed not only to be washed from sins and filled with the Holy Spirit; but also to have conceived a Son afterwards of the Holy Spirit. You see therefore, by how SINGULAR A PREROGATIVE, and by how remote a Privilege, the One Beautiful in Form above the sons of men [Ps 45:2] is separated from others in conception. For they are conceived in sins and from sins: He is conceived of the Holy Spirit and in the Holy Spirit. Thus he [speaks]. [25]

III. S. SEVERIANUS, Bishop, holds the same, in the homily on the Gospel of the Sunday after the feast of the Trinity, speaking thus: *All men from Adam up to CHRIST,*

on account of the sin which they drew by being born, were Debtors; but CHRIST ALONE came without sin, so that He might liberate all from the debt of sin. Thus he [speaks]. [26]

IV. B. HERARDUS [Gerardus], Bishop & Martyr, holds the same, in a certain sermon on the Nativity of the B. Virgin, speaking thus: *O happy girl, who conceived in sin, is purified from all sin, and afterwards conceives a Son without sin*. [27]

V. B. ILDEPHONSUS, Bishop of Toledo, holds the same: who flourished A.D. 640 [sic] in the Book *On the Virginity of B. Mary*: where he wishes to prove, *That the B. Virgin was cleansed from original sin, in which she was conceived, before she was born*. *The Holy Virgin*, he says, *unless she had been sanctified in the mother's womb, her nativity would by no means be to be cultivated [celebrated]. But now, because it is celebrated by the authority of the whole Church, it is established that that Holy Nativity is immune from all original sin. Therefore the B. Virgin lay under no faults after she was born; nor did she contract, i.e., drag with her, original sin by being born, having already been sanctified in the womb.* Thus he [speaks]. Although the Adversaries allege this [passage] for themselves, which is nevertheless against them. [28]

EIGHTEENTH CHAPTER.

In which the authorities of Eleven Supreme Pontiffs are posited.

MANY Supreme Pontiffs also, most clear in wisdom and sanctity, protest the same truth.

I. Blessed…

Page 60 (Original Page 47)

Latin Transcription:

…Beatus enim INNOCENTIVS Primus, qui floruit temporibus Augustini, & in Concilio Numidiæ celebrato condemnavit Pelagium & Cœlestium, negantes originale peccatum, in epistola sic dicit: Omnes homines ab Adam carnaliter generati trahunt originale peccatum: à quo nisi per Christi Gratiam purgentur atq; liberentur, damnationem consecuntur æternam. Non enim Imago DEI in parvulis tam gravi supplicio puniretur, ut vita privarentur, nisi à Parentibus originale peccatum

traherent. Nemo enim excipitur, nisi ille, quem sine Lege peccati Virgo concepit. Hæc ille: ut Augustinus dicit in primo & secundo cont. Julianum.

Floruit anno Domini CCC XCVII.

II. Item, idem tenet B. ZOSIMVS, Papa: qui successit Innocentio, & damnavit etiam Pelagium: in quadam Epistola, directa ad quoddam Concilium in Africa celebratum. Sic habet: ut recitat *Augustinus*, in Epist. ad Optatum, *De origine Animæ*: *Sumus*, inquit, *Christi sanguine liberati. Nullus enim, nisi qui peccati Servus est, Liber efficitur: nec Redemptus dici potest, nisi qui verè per peccatum fuit ante captivus. Sicut scriptum est: Si Filius vos liberaverit, verè Liberi eritis. [Joh. 8. 36.] Per Ipsum renascimur spiritualiter: per Ipsum crucifigimur Mundo: Ipsius morte †mortis [mortuis], ab Adam omnibus nobis introductæ, atq; transmissæ, universæ animæ illud propagine contractum Chirographum rumpitur: nec ullus omnino natorum est, qui antequam per Christi Gratiam liberetur, peccato non teneatur obnoxius.* Hæc ille.

Subjungit statim Augustinus: In his verbis Apostolicæ sedis, tam antiqua atq; fundata, certa & clara est, catholica fides, ut nephas sit, de illa dubitare Christiano. Solâ igitur CHRISTI morte, non unius aut aliquarum, sed universæ Animæ, illud propagine contractum mortis chirographum rumpendum est. Mediatoris tamen Animam nullum ex Adam traxisse peccatum, dubitare fas non est.

Floruit anno Domini CCCC XIV.

III. Idem tenet BONIFACIVS Primus, in Concilio Milevitano ejus auctoritate celebrato, cui interfuit Augustinus, & quidam Anselmus Ecclesiæ Legatus: ut habetur de Consecr. Dist. 4. C. *Placuit*. ubi sic dicitur: *Placuit omnibus Episcopis, qui fuerunt in hac S. Synodo, constituere ea, quæ in præsenti Concilio definita sunt. Primum est: ut, quicunq; dixerit, Primum hominem Adam ità mortalem creatum, ut sive peccaret, sive non peccaret, moreretur: hoc est, de corpore exiret, non merito peccati, sed necessitate Naturæ: anathema sit. Mortem enim dicimus Pœnam fuisse peccati. Placuit etiam: ut, quicunq; dicit, Parvulos nihil ab Adam trahere…*

English Translation:

…For Blessed INNOCENT the First, who flourished in the times of Augustine, and in the Council celebrated in Numidia condemned Pelagius & Cœlestius (who denied original sin), speaks thus in an epistle: All men carnally generated from Adam draw original sin: from which, unless they are purged and liberated through the Grace of Christ, they obtain eternal damnation. For the Image of GOD in little ones would not

be punished with such a grave punishment that they be deprived of life [eternal], unless they drew original sin from Parents. For no one is excepted, except Him, whom the Virgin conceived without the Law of sin. Thus he [speaks]: as Augustine says in Book 1 & 2 against Julian. 29

He flourished A.D. 397.

II. Likewise, B. ZOSIMUS, Pope, holds the same: who succeeded Innocent, and also condemned Pelagius: in a certain Epistle, directed to a certain Council celebrated in Africa. He has it thus: as *Augustine* recites, in the Epistle to Optatus, *On the origin of the Soul*: *We are*, he says, liberated by the blood of Christ. For no one is made Free, except he who is a Slave of sin: nor can he be called Redeemed, unless he was truly captive through sin beforehand. Just as it is written: 'If the Son shall liberate you, you shall be truly Free.' [John 8:36]. Through Him we are reborn spiritually: through Him we are crucified to the World: by His death the handwriting of death [Col 2:14], introduced and transmitted to all of us from Adam, is broken for every soul contracted by propagation: nor is there any one of those born at all, who is not held obnoxious [subject] to sin before he is liberated through the Grace of Christ. Thus he [speaks]. [30]

Augustine immediately subjoins: In these words of the Apostolic see, the catholic faith is so ancient and founded, so certain and clear, that it is a sin for a Christian to doubt concerning it. Therefore by the death of CHRIST alone, the handwriting of death contracted by propagation must be broken, not for one or some, but for the universal Soul. Yet it is not lawful to doubt that the Soul of the Mediator drew no sin from Adam. 31

He flourished A.D. 414.

III. BONIFACE the First holds the same, in the Council of Milevis celebrated by his authority, in which Augustine was present, and a certain Anselm the Legate of the Church: as is held in *De Consecratione* Dist. 4. C. *Placuit*. where it is said thus: It pleased all Bishops, who were in this Holy Synod, to establish those things which were defined in the present Council. The first is: that whoever shall say, That the First man Adam was created mortal in such a way, that whether he sinned or did not sin, he would die: that is, would go out of the body, not by the merit of sin, but by the necessity of Nature: let him be anathema. For we say that Death was the Penalty of sin. It pleased also: that whoever says, That little ones draw nothing from Adam... [32]

Would you like me to continue with the next batch (Pages 61-64)? This will conclude the papal authorities and introduce the Canon Lawyers.

Here is the transcription and translation for **Pages 61, 62, 63, and 64** (Original Pages 49–52).

This section concludes the testimony of the Popes (Chapter 18), citing decrees from **Innocent III**, **Honorius III**, and the Council of Florence under **Eugenius IV**. It then opens **Chapter 19**, which marshals the authority of the "Canonists" (experts in Canon Law) to show that the legal glosses of the Church also uphold the doctrine that Mary contracted original sin.

Batch 10: Papal Decrees & The Canonists (Pages 61–64)

Page 61 (Original Page 49)

Latin Transcription:

...trahere originalis peccati: anathema sit. Quoniam non aliter intelligendum est, quod ait Apostolus: Per unum hominem peccatum intravit in Mundum, & per peccatum mors: & ita in omnes pertransiit, in quo omnes peccaverunt [Rom. 5. 12.]: nisi quemadmodum Ecclesia ubiq; diffusa semper intellexit. Per hanc enim Regulam fidei, etiam parvuli, qui nihil peccatorum in semetipsis adhuc committere potuerunt, ideò in remissionem peccatorum baptizantur; ut in eis Regeneratione mundetur, quod carnali generatione traxerunt. Quisquis enim ex concupiscentia generatur, regenerari spiritualiter habet opus: ut non solùm ad Regnum Dei perducatur, sed ut etiam a peccati damnatione mundetur ac liberetur. Hæc ille. Floruit tempore Theodosii Junioris, videlicet CCCC XII.

IV. Idem tenet B. INNOCENTIVS, Papa secundus: qui fuit tempore B. Bernardi: in Sermone Assumptionis Virginis, sic dicens: *Eva quidem fuit fine culpa producta; sed filios produxit in culpa: Virgo autem gloriosa, fuit quidem in culpa producta; sed Filium fine culpa produxit.* Hæc ille. Floruit anno Domini cI ↄ . C. XXXIV.

V. Idem tenet B. INNOCENTIVS, Papa tertius: qui fuit tempore B. Dominici: in Sermone Purificationis B. Virginis, sic dicens: *Spiritus enim Sanctus prius quidem in Virginem venerat, quando in utero Matris Animam ejus ab originali peccato mundavit: sed postea supervenit in eam, ut carnem ejus à fomite peccati liberaret, quatinus esset sine ruga prorsus & macula.* Hæc ille. Et nota: quod iste fuit vitâ &

sapientiâ clarissimus: Composuit enim multas Decretales, & multa Opera edidit. Floruit anno Domini cIↃ . CC. IV.

VI. Idem tenet B. HONORIVS Tertius, qui confirmavit Ordinem Prædicatorum, & postea Minorum: in Sermone Purificationis, exponens illud Psalmi: SANCTIFICAVIT TABERNACVLVM SVVM, &c. [Psal. 45. 5.] *Hoc*, inquit, *Tabernaculum, i. B. Virginem Altissimus sanctificavit, quòd eam in utero matris ab originali peccato mundavit. Hanc enim habuit B. Virgo Prærogativam: quod non solum fuit à peccato mundata, sed etiam fuit postmodum in Conceptione Filii à fomite peccati liberata, ita quod postea peccare non potuit. Et propter hoc subjungitur: DEVS IN MEDIO EIVS, NON COMMOVEBITVR [Ibid. v. 6.]. In sola enim B. Virgine post Conceptionem Filii, habuit Deus hospitium quietis, quòd ex tunc nullum in ea peccatum invenit, nec fomitem peccati. In aliis verò Sanctis invenit hospitium commotionis: quòd in eis saltem invenit fomitem peccati, à quo in hac vita non fuerunt totaliter liberati.* Hæc ille.

English Translation:

…[*Anathema* to him who says that little ones do not] *contract original sin. For what the Apostle says: 'Through one man sin entered into the World, and through sin death: and so it passed through to all, in whom all have sinned' [Rom 5:12]: is not to be understood otherwise than as the Church diffused everywhere has always understood it. For by this Rule of faith, even little ones, who could not yet have committed any of sins in themselves, are therefore baptized unto the remission of sins; so that what they drew from carnal generation might be cleansed in them by Regeneration. For whoever is generated from concupiscence, has need to be regenerated spiritually: so that he may not only be led to the Kingdom of God, but also be cleansed and liberated from the damnation of sin.* Thus he [speaks]. He flourished in the time of Theodosius the Younger, namely A.D. 412.

IV. B. INNOCENT the Second, Pope, holds the same: who was in the time of St. Bernard: in the Sermon on the Assumption of the Virgin, speaking thus: *Eve indeed was produced without guilt; but she produced sons in guilt: The glorious Virgin, however, was indeed produced in guilt; but she produced a Son without guilt.* Thus he [speaks]. He flourished A.D. 1134.

V. B. INNOCENT the Third, Pope, holds the same: who was in the time of St. Dominic: in the Sermon on the Purification of the B. Virgin, speaking thus: *For the Holy Spirit had indeed come into the Virgin previously, when He cleansed her Soul from original sin in her Mother's womb: but afterwards He came upon her, to liberate*

her flesh from the fomes [kindling] of sin, so that she might be utterly without wrinkle and stain. Thus he [speaks]. And note: that this man was most clear in life and wisdom: For he composed many Decretals, and edited many Works. He flourished A.D. 1204.

VI. B. HONORIUS the Third, who confirmed the Order of Preachers, and afterwards of Minors [Franciscans], holds the same: in the Sermon on the Purification, expounding that Psalm: THE MOST HIGH HATH SANCTIFIED HIS TABERNACLE [Ps 46:4]. *This Tabernacle*, he says, *that is, the B. Virgin, the Most High sanctified, because He cleansed her from original sin in her mother's womb. For the B. Virgin had this Prerogative: that she was not only cleansed from sin, but was also afterwards liberated from the fomes of sin in the Conception of the Son, so that afterwards she could not sin. And on account of this it is subjoined: GOD IS IN THE MIDST OF HER, SHE SHALL NOT BE MOVED [v. 5]. For in the B. Virgin ALONE, after the Conception of the Son, God had a hospice of quiet, because from then on He found no sin in her, nor the fomes of sin. But in other Saints He found a hospice of commotion: because in them He found at least the fomes of sin, from which they were not totally liberated in this life.* Thus he [speaks].

Page 62 (Original Page 50)

Latin Transcription:

VII. Item, Idem in Sermone Assumptionis: A macula, inquit, peccati originalis, quod Anima contrahit in unione ad carnem seminaliter propagatam, quidam ex speciali Privilegio in uteris matrum fuerunt mundati ante Nativitatem: ut Jeremias, & Johannes Baptista, & B. Virgo: licet de ipsa non habeatur expressum. Hæc ille.

Idem dicit, in Sermone Johannis Baptistæ, & Dominica de Passione. Floruit anno Domini cIↃ . CC. XVI.

VIII. Idem tenet CLEMENS Quintus, in Concilio Vianensi: ut habetur in Clement. *De summa Trinit. & fide cathol.* cap. *Fidei*. ubi dicit: *quod DEI Verbum pro omnium operanda salute, in humanitate assumpta non solum cruci affigi, sed etiam mori voluit.* Hæc ille. Ergo pro salute B. Virginis mori voluit. Et per consequens, B. Virgo habuit aliquod peccatum. Floruit anno Domini cIↃ . CC. XC.

IX. Idem tenet B. INNOCENTIVS, Papa Quintus, in 3. Sentent. Dist. 3. Qu. pr. Ar. pr. sic dicens: B. Virgo fuit in utero matris sanctificata, non ante animationem; quod tunc Gratiæ capax non erat: nec etiam in ipsa animatione, quod tunc originale peccatum non contraxisset, & sic non eguisset universali CHRISTI Redemptione: quod non est dicendum. Sed, piè credendum est, quòd citò post animationem, vel ipsâ die, vel hora, non tamen ipso momento, à peccato fuerit per Gratiam mundata & sanctificata. Hæc ille.

Item, ad 2. argumentum: Puritas, inquit, B. Virginis fuit sub CHRISTO DEO. Si autem peccatum originale non contraxisset; fuisset æqualis puritatis cum CHRISTO: quod non est dicendum. Hæc ille.

Item, Idem ubi suprà, Qu. 2. ar. pr. Cùm, inquit, B. Virgo sit media inter Sanctum Sanctorum, & omnes alios Sanctos; decuit, ut haberet medium gradum Sanctificationis. Cum ergo CHRISTVS fuerit semper liber ab omni peccato: & reperiantur aliqui Sancti, qui semper fuerunt liberi à peccato mortali; non autem à peccato veniali & originali: decuit, ut Virgo habuerit quidem originale peccatum, sed nunquam peccatum Actuale commiserit. Hæc ille. Floruit anno Domini cIↃ. CC. LX.

X. Idem tenet B. CLEMENS, Papa VI. Vir eruditissimus: in Serm. ERVNT SIGNA IN SOLE, &c. ubi sic dicit: *Videtur mihi, Quod de Conceptione B. Virginis non debeat fieri Festum: primò, Auctoritate Bernhardi, qui in Epist. ad Lugdunens. graviter reprehendit eos, qui hoc Festum celebrabant. 2. quia Festi celebratio, non est nisi in reverentia Sanctitatis ejus, de quo celebratur. Conceptio autem Virginis non fuit sancta: quia...*

English Translation:

VII. Likewise, the Same in the Sermon on the Assumption: From the stain, he says, of original sin, which the Soul contracts in union to flesh seminally propagated, certain ones were cleansed in their mothers' wombs before Nativity by a special Privilege: such as Jeremiah, and John the Baptist, and the B. Virgin: although regarding her it is not held expressly [in Scripture]. Thus he [speaks].

He says the same in the Sermon on John the Baptist, and on Passion Sunday. He flourished A.D. 1216.

VIII. CLEMENT the Fifth holds the same, in the Council of Vienne: as is held in the Clementines *De summa Trinitate & fide catholica*, chap. *Fidei*. Where he says: *that*

the Word of GOD, for working the salvation of all, willed not only to be affixed to the cross in the assumed humanity, but also to die. Thus he [speaks]. Therefore He willed to die for the salvation of the B. Virgin. And as a consequence, the B. Virgin had some sin. He flourished A.D. 1290.

IX. B. INNOCENT, Pope the Fifth [Peter of Tarentaise], holds the same, in 3 Sent. Dist. 3, Q. 1, Art. 1, speaking thus: The B. Virgin was sanctified in the mother's womb, not before animation; because then she was not capable of Grace: nor even in the animation itself, because then she would not have contracted original sin, and thus would not have needed the universal Redemption of CHRIST: which must not be said. But, it is piously to be believed, that quickly after animation, either on the very day, or hour, yet not in the very moment, she was cleansed and sanctified from sin by Grace. Thus he [speaks].

Likewise, to the 2nd argument: The Purity, he says, of the B. Virgin was under CHRIST GOD. But if she had not contracted original sin; she would have been of equal purity with CHRIST: which must not be said. Thus he [speaks].

Likewise, the Same where above, Q. 2, art. 1. Since, he says, the B. Virgin is intermediate between the Holy of Holies [Christ], and all other Saints; it was fitting that she have a middle degree of Sanctification. Since therefore CHRIST was always free from all sin: and some Saints are found who were always free from mortal sin, but not from venial and original sin: it was fitting that the Virgin indeed had original sin, but never committed Actual sin. Thus he [speaks]. He flourished A.D. 1260.

X. B. CLEMENT, Pope the Sixth, a most erudite Man, holds the same: in the Sermon THERE SHALL BE SIGNS IN THE SUN, etc. where he speaks thus: *It seems to me, That a Feast ought not to be made of the Conception of the B. Virgin: First, by the Authority of Bernard, who in the Epistle to the [Canons of] Lyons gravely reprehends those who were celebrating this Feast. 2. because the celebration of a Feast is only in reverence of the Sanctity of him concerning whom it is celebrated. But the Conception of the Virgin was not holy: because…*

Page 63 (Original Page 51)

Latin Transcription:

…quia FVIT IN ORIGINALI PECCATO CONCEPTA: ut patet per multas auctoritates Sanctorum. Ideò non est sub festivitate celebranda. Dico enim, hoc unum verum

esse & clarum: quod B. Virgo contraxit in sui conceptione originale peccatum. Causa autem & ratio est: quia fuit ex libidine per concubitum viri & mulieris concepta. Et ideò peccatum originale in sui conceptione contraxit: quod non habuit Filius, qui non ex virili semine, sed mystico spiramine conceptus est. Et ideo, Non habere peccatum, est SOLIVS CHRISTI SINGULARE PRIVILEGIVM. B. igitur Virgo fuit sub peccato originali, per modicam morulam, & statim postea fuit sanctificata. Hæc ille. Floruit anno Domini cI ↄ . CCC. XXXIV.

XI. Idem tenet BONIFACIVS III. [f. IX.] in Privilegio Visitationis B. Virginis: ubi sic dicit: *Benignitas Creatoris, humanam Creaturam collapsam fore primi Parentis lapsu, considerans: ut eam à mortis nexibus liberaret, voluit Verbum suum carnem nostræ mortalitatis assumere: ut tandem mortem nostram moriendo destrueret: & damnationis sententiam simul & maculam, quam per reatum primi hominis universa generis humani posteritas incurrisse noscebatur, clementi Bonitate aboleret. Quapropter de stirpe David elegit Virginem: in cujus utero, mystico spiramine Verbum ipsum Carnem susciperet, locumq; ad sui conceptionem elegit in Nazareth: in quo sumpsimus nostræ Redemptionis exordia. Ibiq; primus dies nostræ Sanctificationis illuxit, qui nobis de salute spem intulit.* Hæc ille. Floruit anno Domini cI ↄ . CCC. LXXXIII.

XII. Idem tenet Dominus EVGENIVS, Papa IV. in Concilio Florentiæ celebrato: in quo sedatum est Schisma, quod annis Octingentis duraverat: quo videlicet tres generales Nationes ab Ecclesia Romana præcisæ fuerant, pluribus erroribus involutæ: videlicet Græcorum, †Armeniorum & Jacobinorum: quibus sigillatim per sacrum Concilium data sunt certa Decreta, quæ de necessitate salutis credere tenerentur.

Inter Decreta autem, quæ Jacobinis, qui sub Patriarcha Alexandrino degunt, per ipsum Papam, sacro approbante Concilio tradita sunt, istud tale habetur, sub hac forma: Firmiter credit, profitetur & docet SS. Romana Ecclesia: Neminem unquam ex Viro fæminaq; conceptum à Diaboli dominatu fuisse liberatum, nisi per fidem Mediatoris DEI & Hominum, IESV CHRISTI Domini nostri: qui sine peccato conceptus, natus & mortuus, humani Generis peccata delendo, SOLVS suâ morte †prostravit [pro stravit]; & Regni cœlestis introitum, quem primus homo peccato proprio…

English Translation:

…because SHE WAS CONCEIVED IN ORIGINAL SIN: as is evident by many authorities of the Saints. Therefore it is not to be celebrated with festivity. For I say that this one thing is true and clear: that the B. Virgin contracted original sin in her conception. The cause and reason is: because she was conceived from lust through the intercourse of man and woman. And therefore she contracted original sin in her conception: which the Son did not have, who was conceived not from virile seed, but by the mystic breath. And therefore, To have no sin, is the SINGULAR PRIVILEGE OF CHRIST ALONE. Therefore the B. Virgin was under original sin, for a small delay [modicam morulam], and immediately afterwards was sanctified. Thus he [speaks]. He flourished A.D. 1334.

XI. BONIFACE III [read: IX] holds the same in the *Privilege of the Visitation* of the B. Virgin [Bull *Superni benignitas*, 1389]: where he speaks thus: *The Benignity of the Creator, considering that the human Creature had collapsed by the fall of the first Parent: so that He might liberate it from the bonds of death, willed his Word to assume the flesh of our mortality: so that finally by dying He might destroy our death: and by clement Goodness abolish the sentence of damnation together with the stain, which the universal posterity of the human race was known to have incurred through the guilt of the first man. Wherefore He chose a Virgin from the stock of David: in whose womb, by the mystic breath, the Word himself might undertake Flesh, and he chose the place for his conception in Nazareth: in which we assumed the beginnings of our Redemption. And there the first day of our Sanctification dawned, which brought us hope of salvation.* Thus he [speaks]. He flourished A.D. 1383 [Note: Boniface IX reigned 1389-1404].

XII. Lord EUGENIUS, Pope the Fourth, holds the same in the Council celebrated at Florence: in which the Schism was settled which had lasted for Eight Hundred years: by which namely three general Nations had been cut off from the Roman Church, involved in many errors: namely of the Greeks, Armenians, and Jacobites: to whom certain Decrees were given individually through the sacred Council, which they were held to believe of necessity for salvation.

Among the Decrees, however, which were handed down to the Jacobites (who live under the Patriarch of Alexandria) by the Pope himself, with the sacred Council approving, such a one is held, under this form: The Most Holy Roman Church firmly believes, professes and teaches: That no one conceived from Man and woman was ever liberated from the domination of the Devil, except through faith in the Mediator of GOD and Men, JESUS CHRIST our Lord: who being conceived, born and dead without sin, by deleting the sins of the human Race, ALONE overthrew [the enemy]

by his own death; and [opened] the entrance to the heavenly Kingdom, which the first man by his own sin…

Page 64 (Original Page 52)

Latin Transcription:

…cum omni suâ successione perdiderat, referavit. Hæc ille.

Floruit anno Domini cI ↄ . CCCC. [X] XXIV.

CAPITVLVM XIX.

In quo ponuntur auctoritates Doctorum XXII. in Jure peritissimorum, qui afferunt: B. Virginem in originali peccato fuisse conceptam.

NOn solum Doctores sancti & summi Pontifices tenuerunt: B. Virginem in originali peccato fuisse conceptam: verùm etiam & CANONISTÆ, Doctores peritissimi, eandem Veritatem sunt protestati. Inprimis

I. Dom. JOHANNES THEOTONICVS, antiquus Glossator Decreti, super C. *Pronuntiandum*, de consec. dist. 3. sic dicit: *De Festo Conceptionis B. Virginis nihil hic dicitur; quod celebrandum non est: quòd in originali peccato concepta est, sicut & ceteri Sancti, excepta Persona CHRISTI*.

II. Idem tenet BARTHOLOMÆVS BRIXIENSIS, super eodem Capitulo, sic dicens: *Festum Conceptionis B. Virginis celebrandum non est: quia fuit in Originali peccato concepta*. Hæc ille.

III. Idem tenet Dom. HVGO, Episcopus Ferrariens. super C. *Firmissimè*. De consec. dist. 4. sic dicens: *Duæ sunt Nativitates: videlicet, In utero, & Extra uterum. In utero nasci, est, Animam corpori infundi: Et, Nasci ex utero, est in lucem prodire. B. igitur Maria, & Johannes Baptista & Jeremias, fuerunt cum originali peccato nati in utero. Vnde B. Mariæ Conceptio non debet celebrari: quia in peccato concepta est. Sed postmodum fuit sibi dimissum peccatum originale, & sanctificata fuit in utero: unde Nativitas ejus celebratur.* Hæc ille.

IV. Idem tenet Dominus LAVRENTIVS, antiquus Glossator, super C. *Per Baptismum*. De consec. Dist. 4. *Nativitas*, inquit, *B. Virginis in utero non celebratur: quia in peccato Originali concepta fuit: sed bene Nativitas ejus ex utero colitur.* Hæc ille. Idem dicit super Capitulo *Pronunciandum*. De consec. Dist. tertia.

V. Idem tenet Dom. BERNARDVS Papiensis, super C. *Pronuntiandum*, sic dicens: *Conceptio B. Virginis non est celebranda: quòd in peccato originali concepta fuit, sicut cæteri: exceptâ unica Persona CHRISTI.*

Idem…

English Translation:

…had lost together with all his succession, He unlocked. Thus he [speaks].

He flourished A.D. 1424.

NINETEENTH CHAPTER.

In which the authorities of 22 Doctors most skilled in Law are posited, who assert: That the B. Virgin was conceived in original sin.

NOT only did the holy Doctors and Supreme Pontiffs hold: That the B. Virgin was conceived in original sin: but also the CANONISTS, most skilled Doctors, protested the same Truth. In the first place

I. Master JOHANNES TEUTONICUS [John the German], the ancient Glossator of the Decretum, on Cap. *Pronuntiandum*, De consecratione dist. 3. speaks thus: *Nothing is said here concerning the Feast of the Conception of the B. Virgin; because it is not to be celebrated: because she was conceived in original sin, just like the other Saints, with the Person of CHRIST excepted.*

II. BARTHOLOMEW OF BRESCIA holds the same, on the same Chapter, speaking thus: *The Feast of the Conception of the B. Virgin is not to be celebrated: because she was conceived in Original sin.* Thus he [speaks].

III. Master HUGH [Huguccio], Bishop of Ferrara, holds the same on Cap. *Firmissimè*. De consecratione dist. 4. speaking thus: *There are two Nativities: namely, In the womb, and Outside the womb. To be born in the womb, is for the Soul to be infused into the body: And, To be born from the womb, is to come forth into the light. Therefore Blessed Mary, and John the Baptist and Jeremiah, were born in the womb with original sin. Whence the Conception of B. Mary ought not to be celebrated: because she was conceived in sin. But afterwards original sin was dismissed for her, and she was sanctified in the womb: whence her Nativity is celebrated.* Thus he [speaks].

IV. Master LAWRENCE [Laurentius Hispanus], the ancient Glossator, holds the same on Cap. *Per Baptismum*. De consec. Dist. 4. *The Nativity*, he says, *of the B. Virgin in*

the womb is not celebrated: because she was conceived in Original sin: but her Nativity from the womb is well cultivated. Thus he [speaks]. He says the same on Chapter *Pronunciandum*. De consec. Dist. 3.

V. Master BERNARD of Pavia holds the same, on Cap. *Pronuntiandum*, speaking thus: *The Conception of the B. Virgin is not to be celebrated: because she was conceived in original sin, just like the others: with the unique Person of CHRIST excepted*.

The same...

Would you like to conclude with the remaining Canonists and move to the next chapter (Pages 65-68)?

Here is the transcription and translation for **Pages 61, 62, 63, and 64** (Original Pages 53–57).

This section is particularly significant because it marshals the authority of the **Canon Lawyers (Canonists)**. In the medieval church, Canon Law was as authoritative as Theology. Bandello lists the most famous legal commentators—including **St. Raymond of Peñafort**, **Hostiensis**, and **Giovanni d'Andrea**—to show that the legal glosses of the Church affirm Mary was conceived in sin.

It concludes with a strong testimony from **Cardinal Juan de Torquemada**, who rejects the Council of Basel's definition of the Immaculate Conception, labeling that council as schismatic.

Batch 11: The Canonists & Torquemada (Pages 61–64)

Page 61 (Original Page 53)

Latin Transcription:

VI. Idem tenet Dom. Magister RAIMVNDVS, Compilator Decretalium, Pœnitentiarius Domini Gregorii IX. in primo suæ Summæ lib. Tit. *De Feriis*. sic dicens: *Non enim hic fit mentio de Festo Conceptionis B. Virginis: quia non debet celebrari: eô quod in peccato concepta fuit, sicut cæteri homines, exceptâ unica Personâ CHRISTI: quæ non ex virili semine, sed mystico spiramine, concepta est*. Hæc ille.

VII. Idem tenet Dominus HOSTIENSIS Cardinalis: in Summa sua, titulo *de Pe. & Re.* §. *Quis debet confiteri*. ubi sic dicit: *Sine peccato originali nullus conceptus est de semine viri & mulieris: quamvis aliqui in utero matris sanctificati legantur: ut Jeremias, Johannes Baptista, & gloriosa Virgo Maria*. Hæc ille.

VIII. Idem tenet Dom. GVLIELMVS DVRANDVS, in 2. parte *Speculi*, Tit. *De Feriis*, sic dicens: *Omnes festivitates Virginis gloriosæ sunt celebrandæ. Non dico De Festo Conceptionis: quod celebrandum non est, quòd concepta fuit in peccato Originali: licet in multis locis ex devotione celebretur: nec talem devotionem improbo.* Hæc ille.

IX. Idem tenet Dom. IOHANNES, Compilator Summæ Canonicæ: quæ incipit, *Qui justè judicat*, super C. *Firmissimè*. sic dicens: *B. Virgo nata est in utero matris cum peccato originali: quod tamen credimus ei postmodum fuisse dimissum. Vnde ejus Conceptio non celebratur generaliter, sed Nativitas.* Hæc ille.

X. Idem dicit AVCTOR SPECVLI, quod dicitur *Summa Summarum*. Tit. *de Feriis*. Qu. 8. sic dicens: *Festum Conceptionis B. Virginis non est celebrandum, sicut in multis Regionibus fit, ut dicit Glof. Decreti, De Confec. Dist. 3. C. pr. Et hoc ideò, quia in peccato concepta fuit.* Hæc ille. Et nota, quod iste non fuit Gulielmus: sed alius, cujus nomen ignoratur.

XI. Idem tenet AVCTOR OPERIS Solennissimi, super toto Decreto: quod incipit, *Ad decorem Sponsæ*. sic dicens super C. *Pronuntiandum*. *FESTVM CONCEPTIONIS non est celebrandum: quia fuit concepta in peccato originali.* Et super C. *Firmissimè*. *Beata*, inquit, *Virgo, & Johannes Baptista, fuerunt cum peccato originali nati in utero. Vnde B. Mariæ Conceptio non debet celebrari: sed, quòd fuit in utero sanctificata, ejus †Nativitas celebratur.* Hæc ille.

English Translation:

VI. Lord Master RAYMOND [of Peñafort] holds the same, the Compiler of the Decretals, Penitentiary of Lord Gregory IX, in the first book of his *Summa*, Tit. *On Holidays*, speaking thus: *For no mention is made here of the Feast of the Conception of the B. Virgin: because it ought not to be celebrated: for the reason that she was conceived in sin, just like other men, with the single Person of CHRIST excepted: who was conceived not from virile seed, but by the mystic breath.* Thus he [speaks].

VII. Lord HOSTIENSIS, Cardinal [Henry of Segusio], holds the same: in his *Summa*, title *On Penance & Remission*, § *Who ought to confess*. Where he speaks thus: *No*

one is conceived without original sin from the seed of man and woman: although some are read to have been sanctified in the mother's womb: such as Jeremiah, John the Baptist, and the glorious Virgin Mary. Thus he [speaks].

VIII. Lord WILLIAM DURANDUS [The Speculator] holds the same, in Part 2 of the *Speculum*, Tit. *On Holidays*, speaking thus: *All festivities of the glorious Virgin are to be celebrated. I do not say [this] Of the Feast of the Conception: which is not to be celebrated, because she was conceived in Original sin: although in many places it is celebrated out of devotion: nor do I disapprove of such devotion*. Thus he [speaks].

IX. Lord JOHN, Compiler of the *Summa Canonica* which begins *Qui justè judicat*, on Cap. *Firmissimè*, holds the same, speaking thus: *The B. Virgin was born in the mother's womb with original sin: which, however, we believe was afterwards dismissed for her. Whence her Conception is not celebrated generally, but her Nativity.* Thus he [speaks].

X. The AUTHOR OF THE MIRROR, which is called *Summa Summarum*, says the same. Tit. *On Holidays*, Q. 8. speaking thus: *The Feast of the Conception of the B. Virgin is not to be celebrated, as is done in many Regions, as the Gloss of the Decretum says, De Consec. Dist. 3. Cap. 1. And this is because she was conceived in sin*. Thus he [speaks]. And note, that this was not William: but another, whose name is unknown.

XI. The AUTHOR OF THE MOST SOLEMN WORK on the whole Decretum, which begins *Ad decorem Sponsæ*, holds the same, speaking thus on Cap. *Pronuntiandum*. *THE FEAST OF THE CONCEPTION is not to be celebrated: because she was conceived in original sin.* And on Cap. *Firmissimè*. *The Blessed Virgin*, he says, *and John the Baptist, were born in the womb with original sin. Whence the Conception of B. Mary ought not to be celebrated: but, because she was sanctified in the womb, her Nativity is celebrated.* Thus he [speaks].

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Latin Transcription:

XII. Idem tenet Dom. GVIDO, Archidiaconus Bononiensis, in Rosario suo. super C. *Firmissimè*. De Consec. Dist. 4. *Duæ*, inquit, *sunt Nativitates: Vna videlicet, in utero, quando Anima infunditur: Alia, ex utero, quando prodit in lucem. B. autem Virgo Maria, & Joannes Bapt. & Jeremias, fuerunt cum originali peccato nati in utero. Et*

hoc vult dicere littera in principio Capituli, cùm dicit, Omnem hominem cum peccato originali nasci. Vnde Conceptio B. Virginis Mariæ non debet celebrari: sed, Nativitas ejus ex utero bene colitur, & Joannis Baptistæ: quia fuerunt sanctificati in utero, & eis dimissum [fuit] Originale peccatum. Hæc ille.

XIII. Idem tenet Dom. IOANNES ANDREA, Doctor Bononiensis clarissimus, in 2. parte Novellæ. Tit. *De Feriis*. super C. *Conquestus*, sic dicens: *Quatuor sunt Festivitates Virginis Mariæ: videl. Annunciatio, in Vere: Assumptio, in æstate: Nativitas, in Autumnon: & Purificatio, in Hyeme. Festum autem passivæ Conceptionis ejus, hic non includitur, licet in multis locis celebretur, ex devotione non improbanda: ut dicitur in Spe. eod. Tit. Tu tamen dicas: Conceptionem illam, quæ fuit ex humano Semine, non esse venerandam. Et hoc est tenendum: quia fuit concepta in peccato originali, ut not. De Consec. Dist. 3. C. p. Post conceptionem verò fuit immediatè sanctificata: & ab hoc colit Ecclesia ejus Nativitatem.* Hæc ille.

Floruit anno Domini cI ↄ . CC. XCVIII.

XIV. Idem tenet Dom. IOANNES de CALDERINIS, Doctor Bononiensis. super capitulo *Conquestus*. Extra De Feriis. *Conceptio*, inquit, *B. Virginis non est celebranda: quia fuit in Originali peccato concepta. Sicut dicit B. Bernardus ad Lugdunenses, illos reprehendens, quia prædictum Festum celebrabant.* Hæc ille.

XV. Idem tenet Dom. GALVANEVS, Doctor Bononiensis, super C. *Conquestus*. Extra De Feriis. *Festum*, inquit, *Conceptionis B. Virginis non est celebrandum. Et hoc ideo, quia fuit in originali peccato concepta*. Hæc ille.

XVI. Idem tenet Dom. PETRVS de BRACO, Doctor solennissimus, in Repertorio suo. Litterâ, *Conceptio*. *Festum*, inquit, *Conceptionis B. Mariæ, non debet celebrari: ut not. De Consec. dist. 3. C. p. & dist. 4. Cap. Per Baptismum. Et ratio est: quia ipsa concepta fuit in peccato originali, ut not. Guido de Confec. dist. 4. Cap. Firmissimè.* Hæc ille.

XVII. Idem tenet Dom. PETRVS MEDIOLANENSIS, in Apparatu suo, super C. *Firmissimè*. De Consec. Dist. 4. *Beatæ*, inquit, *Mariæ Conceptio non debet celebrari: quia fuit in originali peccato concepta: licet postea fuerit sanctificata*. Hæc ille.

XVIII. Idem tenet Dom. GVLIELMVS, Metensis Episcopus, in Apparatu super Summam Raimundi, Tit. *De Feriis*. *Festum*, inquit, *Conceptionis*...

English Translation:

XII. Lord GUIDO [de Baysio], Archdeacon of Bologna, holds the same in his *Rosarium*. on Cap. *Firmissimè*, De Consec. Dist. 4. *There are*, he says, *two Nativities: One namely in the womb, when the Soul is infused: Another, from the womb, when one comes forth into the light. But the B. Virgin Mary, and John the Baptist and Jeremiah, were born in the womb with original sin. And this is what the letter at the beginning of the Chapter means to say, when it says, 'Every man is born with original sin.' Whence the Conception of the B. Virgin Mary ought not to be celebrated: but her Nativity from the womb is well cultivated, and John the Baptist's: because they were sanctified in the womb, and Original sin was dismissed for them.* Thus he [speaks].

XIII. Lord GIOVANNI D'ANDREA, most clear Doctor of Bologna, holds the same, in Part 2 of the *Novella*, Tit. *On Holidays*, on Cap. *Conquestus*, speaking thus: *There are four Festivities of the Virgin Mary: namely, Annunciation in Spring, Assumption in Summer, Nativity in Autumn, and Purification in Winter. But the Feast of her passive Conception is not included here, although it is celebrated in many places, out of a devotion not to be disapproved: as is said in the Speculum, same Title. Nevertheless, You should say: That that Conception, which was from human Seed, is not to be venerated. And this must be held: because she was conceived in original sin, as noted in De Consec. Dist. 3. Cap. 1. But after conception she was immediately sanctified: and for this reason the Church cultivates her Nativity.* Thus he [speaks]. He flourished A.D. 1298.

XIV. Lord JOHN OF CALDERINIS, Doctor of Bologna, holds the same, on chapter *Conquestus*. Extra, *On Holidays*. *The Conception*, he says, *of the B. Virgin is not to be celebrated: because she was conceived in Original sin. Just as B. Bernard says to the [Canons of] Lyons, reprehending them because they were celebrating the aforesaid Feast.* Thus he [speaks].

XV. Lord GALVANUS, Doctor of Bologna, holds the same, on Cap. *Conquestus*. Extra, *On Holidays*. *The Feast*, he says, *of the Conception of the B. Virgin is not to be celebrated. And this is because she was conceived in original sin.* Thus he [speaks].

XVI. Lord PETER DE BRACO, a most solemn Doctor, holds the same in his *Repertorium*, under Letter *Conceptio*. *The Feast*, he says, *of the Conception of B. Mary ought not to be celebrated: as noted in De Consec. dist. 3. C. 1. & dist. 4. Cap. Per Baptismum. And the reason is: because she was conceived in original sin, as Guido notes in De Consec. dist. 4. Cap. Firmissimè.* Thus he [speaks].

XVII. Lord PETER OF MILAN holds the same, in his Apparatus on Cap. *Firmissimè*, De Consec. Dist. 4. *The Conception*, he says, *of Blessed Mary ought not to be celebrated: because she was conceived in original sin: although she was afterwards sanctified*. Thus he [speaks].

XVIII. Lord WILLIAM, Bishop of Metz, holds the same, in the Apparatus on the *Summa* of Raymond, Tit. *On Holidays*. *The Feast*, he says, *of the Conception*...

Page 63 (Original Page 55)

Latin Transcription:

...*non debet celebrari: quia fuit concepta in peccato originali. Quidam tamen dicunt, Quod festum illud Conceptionis potius est de Sanctificatione ejus in utero, quam de ejus carnali conceptione.* Hæc ille.

XIX. Idem tenet Dom. IOANNES Theotonicus, Doctor præcipuus Ordinis Prædicatorum, in *Summa Confessorum* lib. 3. t. 32. cap. 12. *Festum*, inquit, *Conceptionis B. Virginis non debet celebrari: quia fuit concepta in peccato originali*. Hæc ille.

XX. Idem tenet, ejusdem Ordinis Dominus BARTHOLOMÆVS de PISIS, in Summa sua. Cap. *De Feriis*. *Licet*, inquit, *Ecclesia Romana †toleret consuetudinem aliquarum Ecclesiarum, Festum Conceptionis B. Virginis celebrantium: non tamen propter hoc datur intelligi, quòd in sua Conceptione fuerit sancta: sed quòd ignoretur, quo tempore fuerit sanctificata; ideò celebratur in die Conceptionis potius Festum sanctificationis ejus, quàm Conceptionis.* Hæc ille.

XXI. Idem tenet Dom. IOHANNES de TVRRE-CREMATA, Hispanus, Cardinalis S. Sixti, qui fuit à Papa Pio institutus *Protector totius fidei*. Hic in opere gloriosissimo, quod edidit super Decretum de Consec. dist. 4. Cap. *Firmissimè*, sic dicit: *B. Virgo Maria fuit concepta in peccato originali, tum quod per seminalem propagationem ab Adam descendit; tum quod indiguit Redemptione facta per Christum; tùm quòd Augustinus, Eusebius, Leo, & Gregorius Papa, & Anselmus, & Bernardus, hoc expressè dicunt: tùm etiam, quòd quamplurimi & ferè omnes Doctores excellentissimi, tam in Theologia, quàm in Jure, quos nos collegimus usq; ad numerum centenarium, hoc tenent: quorum sententias & loca annotavimus in Lib. quem fecimus De Veritate Conceptionis, in Minoribus constituti Basileæ, dum ibi sacrum celebraretur Concilium, pro facienda Relatione pro parte affirmativa, nobis*

per Patres Concilii commissâ: quam Relationem licet nos obtulerimus, faciendam in publica Congregatione, sicut de hoc habitum fuit publicum Instrumentum; eam tamen facere non potuimus: quòd, quibusdam Schismaticis, discordiæ Patre Diabolo promovente, intentantibus in eodem Concilio plurima scandala, Dominis Præsidentibus sanctæ memoriæ Papæ EVGENII recedentibus, oportuit etiam & nos recedere, tùm Superiorum meorum mandato, tùm ne præsentia nostra videretur favere †Consiliis impiorum. Hæc ille.

Et nota, quòd Abbas Siculus, qui tunc erat Episcopus Panormitanus, fuit principalis in hoc Schismate, & maximus perturbator pacis & unitatis Ecclesiæ, stipendiatus à Rege Aragonum: cui Ex-...

English Translation:

...*ought not to be celebrated: because she was conceived in original sin*. *Nevertheless, some say, That that feast of the Conception is rather regarding her Sanctification in the womb, than regarding her carnal conception*. Thus he [speaks].

XIX. Lord JOHN THE TEUTON [John of Freiburg], a special Doctor of the Order of Preachers, holds the same in the *Summa of Confessors* book 3, tit. 32, chap. 12. *The Feast*, he says, *of the Conception of the B. Virgin ought not to be celebrated: because she was conceived in original sin*. Thus he [speaks].

XX. Lord BARTHOLOMEW OF PISA, of the same Order [Dominican], holds the same, in his *Summa*. Cap. *On Holidays*. *Although*, he says, *the Roman Church tolerates the custom of some Churches celebrating the Feast of the Conception of the B. Virgin: yet it is not given to understand on account of this, that she was holy in her Conception: but because it is ignored [unknown] at what time she was sanctified; therefore on the day of Conception is celebrated the Feast of her sanctification rather than of her Conception*. Thus he [speaks].

XXI. Lord JUAN DE TORQUEMADA, Spaniard, Cardinal of San Sisto, who was instituted by Pope Pius as *Protector of the whole faith*, holds the same. This man, in the most glorious work which he edited on the Decretum, De Consec. dist. 4. Cap. *Firmissimè*, speaks thus: *The B. Virgin Mary was conceived in original sin, both because she descended from Adam by seminal propagation; and because she needed the Redemption made by Christ; and because Augustine, Eusebius, Leo, and Pope Gregory, and Anselm, and Bernard, expressly say this: and also because very many and almost all most excellent Doctors, both in Theology and in Law, whom we have collected up to the number of one hundred, hold this: whose*

sentences and places we annotated in the Book which we made 'On the Truth of the Conception', while constituted in Minor orders at Basel, while the sacred Council was being celebrated there, for making a Relation [Report] for the affirmative part [that she was conceived in sin], committed to us by the Fathers of the Council: which Relation although we offered to make in the public Congregation, as a public Instrument was had concerning this; yet we could not make it: because, with certain Schismatics—with the Devil the Father of discord promoting it—intenting very many scandals in the same Council, and with the Lords Presidents of Pope EUGENIUS of holy memory receding, it behooved us also to recede, both by the mandate of my Superiors, and lest our presence should seem to favor the Counsels of the impious. Thus he [speaks].

And note, that the Sicilian Abbot [Panormitanus], who was then Bishop of Palermo, was the principal in this Schism, and the greatest disturber of the peace and unity of the Church, stipended by the King of Aragon: to whom Eu-…

Page 64 (Original Page 57)

Latin Transcription:

…genius prohibuerat, ne terras Regni Apuliæ invaderet. Et quòd Fratres nostri illi †Conciliabulo adhærere noluerunt: hac de causa †Conciliabulum illud cum FELICE Antipapa suo determinavit, B. Virginem non esse conceptam in peccato originali. Sed quia prædicta Congregatio, quæ ibi remansit postquam Præsidentes Domini Papæ EVGENII recesserunt, tanquam schismatica, sacrilega & hæretica fuit cum Synodo suâ condemnata, & excommunicata per eundem Dominum EVGENIVM: ideò nihil, per eos factum, habet aliquid auctoritatis: utpote per homines adeò aversos, & hostes Ecclesiæ sanctæ Dei, & fabricatores mendaciorum: sicut dicit idem Dominus Johannes de Sede 3. c. c. Et ideò Abbati non est credendum in hac parte: quòd fuit Schismaticus, & Ecclesiæ sanctæ Dei inimicus: qui pro mercede suæ iniquitatis Pileum ab Infelice recepit.

XXII. Idem †tenet Dominus LAVRENTIVS CALCANEVS, Brixiensis, utriusque Juris Doctor clarissimus: in quodam libello, quem de laudibus B. Virginis composuit: sic dicens, *B. Maria contraxit Originale peccatum de facto, nec ab eo fuit præservata: & hanc sententiam tenent Doctores Sancti, & omnes Theologi, & Juristæ clarissimi*. Hæc ille.

CAPITVLVM XX.

In quo ponuntur auctoritates XX. Doctorum, celeberrimorum Theologorum antiquorum.

FLORVERVNT etiam alii Doctores: qui, quamvis canonizati non sint, fuerunt tamen vitâ sanctissimi & eruditione clarissimi: qui hanc Veritatem tenuerunt, & in scriptis reliquerunt.

I. Beatus enim JOHANNES DAMASCENVS Presbyter, Doctor illustris, qui Sapientiâ & Miraculis floruit anno Domini I ↄ [c]c. XL. in 3. Lib. Sententiarum suarum, sic dicit: Spiritus S. supervenit in Virginem, purgans ipsam, & potentiam Verbi Dei susceptivam †tribuens simul & generativam. Hæc ille.

Vnde Magister Sententiarum, allegans prædictam auctoritatem, statim subjungit: Ex his perspicuum fit, quod ante diximus: Totam Virginem, Spiritu S. Conceptionem Filii præveniente, ab omni peccati labe fuisse castificatam. Hæc ille. Alii dicunt, quod floruit anno Domini CCCC XXIV.

II. Idem IOH. Damascenus, in Sermone Assumptionis, qui in-…

English Translation:

…[to whom] *Eugenius had prohibited, lest he invade the lands of the Kingdom of Apulia. And because our Brothers [Dominicans] did not wish to adhere to that Conventicle: for this cause that Conventicle, with its Antipope FELIX [Amadeus of Savoy], determined that the B. Virgin was not conceived in original sin. But because the aforesaid Congregation, which remained there after the Presidents of the Lord Pope EUGENIUS receded, was condemned as schismatic, sacrilegious, and heretical with its Synod, and excommunicated by the same Lord EUGENIUS: therefore nothing done by them has any authority: as being by men so averse, and enemies of the holy Church of God, and fabricators of lies: just as the same Lord John [Turrecremata] says… And therefore the Abbot [Panormitanus] is not to be believed in this part: because he was a Schismatic, and an enemy of the holy Church of God: who received the [Cardinal's] Hat from the Unhappy One [Infelix/Felix] as the reward of his iniquity.*

XXII. Lord LORENZO CALCANEO of Brescia, a most clear Doctor of both Laws, holds the same: in a certain booklet which he composed on the praises of the B. Virgin: speaking thus, *B. Mary contracted Original sin in fact, nor was she preserved from it: and the Holy Doctors, and all Theologians, and most clear Jurists hold this sentence.* Thus he [speaks].

TWENTIETH CHAPTER.

In which the authorities of 20 most celebrated ancient Theologian Doctors are posited.

OTHER Doctors also flourished: who, although they were not canonized, were nevertheless most holy in life and most clear in erudition: who held this Truth, and left it in writings.

I. For Blessed JOHN OF DAMASCUS, Presbyter, an illustrious Doctor, who flourished in Wisdom and Miracles A.D. 740 [sic]. In Book 3 of his Sentences [Orthodox Faith], speaks thus: The Holy Spirit came upon the Virgin, purging her, and attributing at the same time a power susceptive and generative of the Word of God. Thus he [speaks].

Whence the Master of the Sentences [Lombard], alleging the aforesaid authority, immediately subjoins: From these things it becomes perspicuous, what we said before: That the Whole Virgin, with the Holy Spirit preventing [anticipating] the Conception of the Son, was chastified from all stain of sin. Thus he [speaks]. Others say, that he flourished A.D. 424.

II. The same JOHN of Damascus, in the Sermon on the Assumption, which be[gins]...

Would you like me to continue with the next batch (Pages 65-68)?

Here is the transcription and translation for **Pages 65, 66, 67, and 68** (Original Pages 57–60).

This section continues the list of ancient and medieval theologians (Chapter 20). It includes the testimony of **Sedulius**, **Alcuin of York** (Charlemagne's teacher), **Hugh of St. Victor**, and **Peter Damian**.

Notably, on Page 66, Bandello cites a "Bernhardus Bishop of Worms," but the Errata at the end of the book (see Page 317 of the PDF) corrects this to **Burchardus** (Burchard of Worms), a famous canonist.

Batch 12: Sedulius, Alcuin, Hugh & Richard of St. Victor (Pages 65–68)

Page 65 (Original Page 57)

Latin Transcription:

…cipit: *Justorum memoriæ* &c. sic dicit: *Hanc Virginem Mariam Pater prædestinavit: Virtus sanctificativa Spiritûs Sancti obumbravit, purgavit & sanctificavit: Tu autem DEI Patris Verbum, Corpus & Animam sine peccato ex ea assumpsisti: & toti humano generi Redemptionem conferens, factus Mediator DEI & Hominum, inimicitiam dissoluisti, erroneum revocâsti, obcæcatum illuminasti, peccatisq; oppressum consortem tuæ gloriæ reddidisti.* Hæc ille.

II. Idem tenet Venerabilis SEDVLIVS Presbyter, Doctor illustris: qui floruit anno Domini CCCC XXX. Hic in suo Poëmate Evangeliorum [Op. Pasch. l. 2], de B. Virgine loquens, sic dicit:

Vt quoniam & Natura prior vitiata jacebat

Subditione necis, CHRISTO nascente renata.

Hæc ille. Et in eodem lib. in multis locis dicit: Quòd Adam peccato suo totum genus infecit humanum, ab ipso seminaliter propagatum: & quòd solus CHRISTVS fuit sine peccato.

III. Idem tenet B. ANDREAS, Episcopus Hierosolymitanus: qui floruit anno Domini I ↄ C. LXXVIII. in quodam Sermone Nativitatis B. Virginis, sic dicens: *DEI namq; Filius, ut humanam Naturam propitius reformaret, carnem assumpsit ex Virgine, eam purgans per Spiritum S. à pulvere peccati, in quo prius conculcabatur.* Hæc ille.

IV. Idem tenet B. PETRVS Tripolitanus: qui, ut Cassiodorus dicit, in primo lib. De institutione Divinarum Scripturarum, ex Dictis opusculorum B. Augustini, Epistolas Pauli egregiè glossavit: & floruit anno Domini CCCC. XCVIII. in multis locis idem tenuit. Vnde

Super Epist. ad Rom. Cap. V. sic dicit: Quadam Justitia DEI, in potestatem Diaboli est traditum Genus humanum, peccato primi Hominis in omnes, utriusq; sexûs commixtione nascentes, originaliter transeunte: & Parentum primorum Debito universos posteros obligante. Sed, quòd occidit eum, in quo SOLO nullum peccatum invenit, & qui SOLVS à mortis debito Liber fuit; justum est, ut Debitores, quos tenebat, liberi dimittantur: & per peccatorum remissionem de illius potestate eruantur. Hæc ille. Et sunt verba Augustini, in XIII. de Trinitate.

Item, Idem ubi suprà: ADAM &c. *ADAM*, inquit, *post peccatum exul effectus, stirpem quoq; suam, quam peccando in se tanquam in Radice vitiaverat, pœna Mortis &*

damnationis obstrinxit: ut quicquid prolis ex illo, & simul damnata Conjuge, per carnalem Concupiscentiam nasceretur, trahe-…

English Translation:

…[begins]: *The memory of the Just* etc. he speaks thus: *The Father predestined this Virgin Mary: The sanctifying Power of the Holy Spirit overshadowed, purged and sanctified her: But You, O Word of GOD the Father, assumed a Body and Soul without sin from her: and conferring Redemption on the whole human race, having become the Mediator of GOD and Men, you dissolved the enmity, recalled the erring, illuminated the blinded, and rendered him who was oppressed by sins a consort of your glory.* Thus he [speaks].

II. The Venerable Presbyter SEDULIUS, an illustrious Doctor, holds the same: who flourished A.D. 430. Here in his Paschal Poem [Bk 2], speaking of the B. Virgin, he says thus:

That since the former Nature lay vitiated

By subjection to death, it was reborn when CHRIST was born.

Thus he [speaks]. And in the same book in many places he says: That Adam infected the whole human race, propagated from him seminally, with his sin: and that CHRIST alone was without sin.

III. B. ANDREW [of Crete], Bishop of Jerusalem [citation says 1178, likely error for 7th/8th century], holds the same: in a certain Sermon on the Nativity of the B. Virgin, speaking thus: *For the Son of GOD, that He might propitiously reform human Nature, assumed flesh from the Virgin, purging her through the Holy Spirit from the dust of sin, in which she was previously trodden down.* Thus he [speaks].

IV. B. PETER of Tripoli holds the same: who, as Cassiodorus says in Book 1 On the Institution of Divine Scriptures, glossed the Epistles of Paul egregiously from the Sayings of the works of B. Augustine: and flourished A.D. 498. He held the same in many places. Whence

On the Epistle to the Romans, Chap. 5, he speaks thus: By a certain Justice of GOD, the human Race was handed over into the power of the Devil, with the sin of the first Man passing originally into all who are born from the commixture of both sexes: and with the Debt of the first Parents obligating all posterity. But, because [the Devil] killed Him, in whom ALONE he found no sin, and who ALONE was Free from the debt of death; it is just, that the Debtors, whom he held, be dismissed free: and be

rescued from his power through the remission of sins. Thus he [speaks]. And these are the words of Augustine, in Book 13 On the Trinity.

Likewise, the Same where above: ADAM etc. *Adam*, he says, *having been made an exile after sin, bound also his stock—which by sinning he had vitiated in himself as in a Root—with the penalty of Death and damnation: so that whatever offspring was born from him, and his simultaneously damned Wife, through carnal Concupiscence, would draw…*

Page 66 (Original Page 58)

Latin Transcription:

…ret Originale peccatum. Sed, quod præter hoc vinculum carnalis Concupiscentiæ natus est CHRISTVS ex Virgine: ideo non est ipse in iniquitate conceptus, nec in delictis eum Mater ejus in utero aluit. Solus enim ille Infans innocens esse potuit, qui de opere Adam conceptus non fuit. Hæc ille. Et sunt verba Augustini in Encheirid. & super Psal.

Item, Idem super eodem Cap. *Illud*, inquit, *ubi maximè fides Christiana consistit, est ut teneamus; quod Per unum Hominem peccatum intravit in Mundum: & ita in omnes pertransiit, in quo omnes peccaverunt [Rom. 5. 12.]: & si quæ alia Testimonia declarant, Neminem nasci ex Adam, nisi vinculo delicti & Damnationis †obstrictum [structum]: neminemq; inde liberari, nisi per CHRISTVM, qui SOLVS sine peccato venit: tam inconcussè tenere debemus; ut sciamus, Eum, qui hoc negaverit, nullo modo ad CHRISTI fidem pertinere.* Hæc ille. Et sunt verba Augustini ad Optatum, De Origine Animæ.

Item, Idem ubi suprà Cap. VIII. MISIT, inquit, DEVS FILIVM SVVM IN SIMILITVDINE CARNIS PECCATI, *non, In carne peccati. Cætera ergo omnis hominum caro est caro peccati. SOLA Illius non est Caro peccati, quem mater, non Concupiscentia, sed Gratia, concepit.* Et sunt verba Augustini in lib. cont. Julianum.

Item, Idem ubi suprà: *Omnes*, inquit, *Cives illius Civitatis Sijon, qui inde peregrinantur, captivi fuerunt, & venundati sub peccato: nati de propagine Adæ, qui implevit terras captivitatis Sijon. Sanguis autem innocens CHRISTI datus est pro nobis, ut redimeremur à captivitate. Quemcunq; Sanguinem Diabolus fudit persequendo justos, justorum quidem sanguinem fudit: tamen, quod omnes erant de propagine peccati venientes, non fuit sanguis ille innocens. Vnum autem SOLVM*

Sanguinem innocentem fudit; ejus videlicet, qui non justificatus, sed Justus natus est: quo fuso, perdidit omnes, quos tenebat. Omnes enim, pro quibus datus est, innocens ille Sanguis †redemit a captivitate [redempti sunt].

Item, Idem super Epist. 2. ad Corinth. cap. 5. *Omnes*, inquit, *mortui sunt in peccatis, nemine prorsus excepto, vel originalibus, vel etiam voluntate additis: & pro omnibus mortuis unus mortuus est Vivus, i. nullum habens omninò peccatum.* Hæc ille.

V. Idem tenet Dominus BERNHARDVS [BVRCHARDVS in Errata], Episcopus Guormatiensis, in Summa sua lib. 20. cap. XI. sic dicens: *In prævaricatione Adæ omnes homines naturaliter innocentiam perdidisse: & neminem de profundo illius ruinæ posse consurgere, nisi eum Gratia miserantis Redemptoris erexerit: beatæ memoriæ INNOCENTIVS Papa, in epistola ad Carthaginense Concilium apertè pronunciat.* Hæc ille.

VI. Idem tenet Doctor clarissimus B. ALCVINVS, qui fuit Magister Caroli Magni, qui primus inter Reges Francorum imperavit Romanis. Hic in glorioso & profundissimo libro Sententiarum suarum, in 2. lib. cap. 18. sic dicit: *Quamvis Caro CHRISTI traducta sit ex carne Virginis, quæ per Originale peccatum corrupta erat: non tamen CHRISTVS habuit originale peccatum: quia ejus conceptus non fuit celebratus carnali concupiscentia, sed virtute Spiritûs Sancti. Non enim dicitur Peccatum originale, quoniam à carne peccato corruptâ caro trahitur †corrupta [sic]: sic enim CHRISTVS habuisset originale peccatum: sed ideò dicitur aliquis originale peccatum trahere, quia ejus propagatio libidinosè fit.* Hæc ille. Floruit anno Domini I ↄ CC. LXXIV.

English Translation:

…Original sin. But, because CHRIST was born from the Virgin apart from this bond of carnal Concupiscence: therefore He himself was not conceived in iniquity, nor did His Mother nourish Him in faults in the womb. For He alone could be an innocent Infant, who was not conceived from the work of Adam. Thus he [speaks]. And these are the words of Augustine in the Enchiridion and on the Psalms.

Likewise, the Same on the same Chapter. *That*, he says, *in which the Christian faith consists most of all, is that we hold; That Through one Man sin entered into the World: and so passed through to all, in whom all have sinned: and whatever other Testimonies declare, That no one is born from Adam, unless bound by the bond of crime and Damnation: and that no one is liberated thence, except through CHRIST, who ALONE came without sin: we ought to hold so unshakably; that we know, That*

he who denies this, pertains in no way to the faith of CHRIST. Thus he [speaks]. And these are the words of Augustine to Optatus, On the Origin of the Soul.

Likewise, the Same where above Chap. 8. GOD SENT, he says, HIS SON IN THE LIKENESS OF SINFUL FLESH, *not, In flesh of sin. Therefore all other flesh of men is flesh of sin. His ALONE is not Flesh of sin, whom mother Grace, not Concupiscence, conceived.* And these are the words of Augustine in the book against Julian.

Likewise, the Same where above: *All*, he says, *Citizens of that City Sion, who are on pilgrimage from there, were captives, and sold under sin: born from the propagation of Adam, who filled the lands of the captivity of Sion. But the innocent blood of CHRIST was given for us, that we might be redeemed from captivity. Whatever Blood the Devil shed by persecuting the just, he indeed shed the blood of the just: nevertheless, because they all were coming from the propagation of sin, that blood was not innocent. But he shed One SOLE innocent Blood; namely His, who was not justified, but born Just: which having been shed, he [the devil] lost all whom he held. For that innocent Blood redeemed all, for whom it was given, from captivity.*

Likewise, the Same on the 2nd Epistle to the Corinthians, chap. 5. *All*, he says, *are dead in sins, with no one at all excepted, either original [sins], or even those added by will: and for all the dead One Living one died, that is, having absolutely no sin.* Thus he [speaks].

V. Lord BURCHARD [of Worms], Bishop of Worms, holds the same in his *Summa* [Decretum], book 20, chap. 11, speaking thus: *That in the prevarication of Adam all men naturally lost innocence: and that no one can rise from the depth of that ruin, unless the Grace of the pitying Redeemer erects him: INNOCENT the Pope of blessed memory openly pronounces in the epistle to the Council of Carthage.* Thus he [speaks].

VI. The most clear Doctor B. ALCUIN holds the same, who was the Master of Charlemagne, who first among the Kings of the Franks ruled the Romans. He, in the glorious and most profound book of his Sentences, in book 2, chap. 18, speaks thus: *Although the Flesh of CHRIST was traduced from the flesh of the Virgin, which was corrupt through Original sin: yet CHRIST did not have original sin: because his conception was not celebrated by carnal concupiscence, but by the power of the Holy Spirit. For it is not called Original Sin because corrupt flesh is drawn from flesh corrupt by sin: for thus CHRIST would have had original sin: but therefore is someone said to draw original sin, because his propagation happens lustfully.* Thus he [speaks]. He flourished A.D. 774 [sic].

Page 67 (Original Page 59)

Latin Transcription:

Item, Idem in 4. Cap. 1. sic dicit: *Licet Caro, quam CHRISTVS traxit ex Virgine, obnoxia fuerit peccato in Virgine, & in cæteris, in quibus per carnalem concupiscentiam fuit traducta: non tamen fuit decimatus CHRISTVS in Abraam, sicut Levi: quia alio modo fuit ibi caro Levi, quo non fuit Caro CHRISTI. Nam, caro Levi per carnalem concupiscentiam ab Abraam descendit: sed Caro CHRISTI non eâ Lege, sed Spiritûs S. operatione descendit.* Hæc ille.

Item in eodem, Cap. 8. *Si*, inquit, *quæratur: An Caro Christi fuerit obnoxia peccato? potest concedi, hoc sensu: id est, Caro, quæ nunc est CHRISTI, fuit obnoxia peccato antequam esset Caro Christi: Non autem in hoc sensu; id est, Caro in Christo fuit obnoxia peccato: quia antequam à Dei Filio assumeretur, fuit mundata: nec tantùm Caro, quam assumpsit CHRISTVS, in ipsa Christi conceptione fuit mundata; sed etiam reliqua Caro Virginis: in qua tunc omninò extinctus est fomes peccati, ut postea non potuerit peccare.* Hæc ille.

VII. Idem tenet HVGO de S. VICTORE, in 2. parte de Sacramentis, Cap. 4. sic dicens: Catholica veritatis diffinitio asserit, Filium Dei, qui pro peccatoribus & de peccatoribus natus est, de carne obnoxia peccato Carnem assumpsisse liberam à peccato: ideò liberam, quod liberatam: non, quòd sub illo nunquam fuerit, sed quòd sub illo esse aliquando cessavit. quando enim assumpta est, tunc à fomite peccati mundata est.

Et modicum infrà: Factum est enim, ut Caro illa, quam CHRISTVS assumpsit, à peccato, sub quo ab origine suâ erat, per Gratiam mundaretur: & sic mundata, à Dei Filio, libera à peccato, assumeretur. Hæc ille.

Item, Idem super Magnificat, sic dicit, in Persona Virginis: Totis enim præcordiis exulto, quòd videam de me assumi, quod credo †per [pro] me debere offerri.

Floruit anno Domini cI ↄ . C. XV. Et obiit cI ↄ . C. XL. & nulli fuit sui temporis secundus.

VIII. Idem tenet Dominus & B. PETRVS DAMIANVS, Ecclesiæ Sanctæ Cardinalis, Doctor devotus & eloquentissimus: qui floruit anno Domini cI ↄ . LXVII. in Sermone Nativitatis B. Virginis, sic dicens: *Peccavit primus Homo, Diabolo suadente: & tota*

humani Generis arbor venenata est in radice. Cecidit infelix Pater per gulam, & universa ejus progenies rea facta est per Naturam. Factus est itaq; Adam fermentum, & universam corrupit multitudinem filiorum: quòd dum ille pestifero Serpentis veneno vitiatur, tota in illo humani Generis massa corrumpitur. Ne igitur creatura, quam ad suam Imaginem condiderat, tota periret; necesse erat, ut talis Sacerdos inveniretur, qui dum in aliis peccatorum sordes ablueret, Ipse in se abluendum aliquid non sentiret: & dum alieni Reatûs contagia tergeret, in semetipso Lepræ maculam non haberet. Sed hujusmodi Homo in humano Genere inveniri non poterat, quòd unusquisq; cum Propheta hunc versiculum veraciter decantabat: Ecce enim in iniquitatibus conceptus sum, &c. [Psal. 50. 7.] Et sicut per Apostolum dicitur: Omnes peccaverunt, & egent Gloriâ DEI [Rom. 3. 23.]. Cùm ergo hujusmodi Homo in humano Genere inveniri non posset, ne in peccato suo periret homo, Creator hominum, de beatissima Virgine carnem sumens, sine peccato factus est Homo: sine peccato conceptus est in Virginis utero, & sine peccato conversatus est in Mundo. Oportebat autem, ut Sa-...

English Translation:

Likewise, the Same in [Book] 4, Chap. 1, speaks thus: *Although the Flesh, which CHRIST drew from the Virgin, was obnoxious to sin in the Virgin, and in others, in whom it was traduced through carnal concupiscence: yet CHRIST was not tithed in Abraham, like Levi: because the flesh of Levi was there in a different way, in which the Flesh of CHRIST was not. For the flesh of Levi descended from Abraham through carnal concupiscence: but the Flesh of CHRIST descended not by that Law, but by the operation of the Holy Spirit.* Thus he [speaks].

Likewise in the same, Chap. 8. *If*, he says, *it is asked: Whether the Flesh of Christ was obnoxious to sin? it can be conceded, in this sense: that is, the Flesh, which is now CHRIST'S, was obnoxious to sin before it was the Flesh of Christ: But not in this sense; that is, [that] the Flesh in Christ was obnoxious to sin: because before it was assumed by the Son of God, it was cleansed: nor was only the Flesh which CHRIST assumed cleansed in Christ's very conception; but also the remaining Flesh of the Virgin: in whom then the fomes of sin was altogether extinguished, so that afterwards she could not sin.* Thus he [speaks].

VII. HUGH of St. VICTOR holds the same, in Part 2 of On the Sacraments, Chap. 4, speaking thus: The definition of Catholic truth asserts, that the Son of God, who was born for sinners and from sinners, assumed Flesh free from sin from flesh obnoxious to sin: free therefore, because liberated: not, that it was never under it [sin], but that

it ceased to be under it at some time. For when it was assumed, then it was cleansed from the fomes of sin.

And a little below: For it was done, that that Flesh, which CHRIST assumed, should be cleansed by Grace from sin, under which it was from its origin: and thus cleansed, be assumed by the Son of God, free from sin. Thus he [speaks].

Likewise, the Same on the Magnificat, speaks thus, in the Person of the Virgin: For I exult with all my heart, that I see assumed from me, that which I believe ought to be offered for me.

He flourished A.D. 1115. And died 1140. And was second to none of his time.

VIII. The Lord & B. PETER DAMIAN, Cardinal of the Holy Church, a devout & most eloquent Doctor, holds the same: who flourished A.D. 1067. In the Sermon on the Nativity of the B. Virgin, speaking thus: *The first Man sinned, with the Devil persuading: and the whole tree of the human Race was poisoned in the root. The unhappy Father fell through gluttony, and his universal progeny was made guilty through Nature. And so Adam became the leaven, and corrupted the universal multitude of sons: because while he is vitiated by the pestiferous poison of the Serpent, the whole mass of the human Race is corrupted in him. Therefore, lest the creature, whom He had established to His own Image, should perish wholly; it was necessary that such a Priest be found, who while he washed away the filth of sins in others, did not feel anything to be washed away in himself: and while he wiped away the contagions of another's Guilt, did not have the spot of Leprosy in himself. But a Man of this kind could not be found in the human Race, because everyone truthfully chanted this versicle with the Prophet: 'Behold for I was conceived in iniquities, etc.' [Ps 50:7]. And as is said by the Apostle: 'All have sinned, and need the Glory of GOD' [Rom 3:23]. Since therefore a Man of this kind could not be found in the human Race, lest man perish in his sin, the Creator of men, taking flesh from the most blessed Virgin, was made Man without sin: was conceived without sin in the Virgin's womb, and conversed in the World without sin. But it was necessary, that the Priest...*

Page 68 (Original Page 60)

Latin Transcription:

...cerdos jam factus, & nullum in se peccatum habens; rationalem hostiam, quæ sine peccato esset, inveniret, ut rationalem creaturam justificare posset. Quid ergo Sacerdos noster faceret? Omnis quippe terrena creatura, si rationalis erat, peccati virus de primi Parentis radice contraxerat: si irrationalis, rationalem justificare non poterat. Quid igitur fecerit Sacerdos noster, diligenter considerate. Quia enim in rebus creatis inveniri non poterat pretium Redemptionis, Redemptor noster semetipsum obtulit pro nobis Hostiam Patri in odorem suavitatis [Eph. 5. 2.]: sicq; Ipse factus est Sacerdos & Sacrificium, Ipse Redemptor & Pretium. Hæc ille.

IX. Idem tenet Dominus RICARDVS de S. VICTORE, in Tractatu devotissimo, quem fecit super illud Isajæ, ECCE VIRGO CONCIPIET, ET PARIET FILIVM [Isa. 7. 14.]. sic dicens: *Tanta enim hujus Emanuelis conceptio valuit, ut Concupiscentiæ fomitem totiusq; corruptionis radicem, de Matre deleret Puer. Itaq; iste, qui factus est nobis Emanuel, in ipso ingressu mortalis vitæ butyrum & mel comedit, quòd ab ipsa hora conceptionis suæ plenitudinem Sanctitatis concepit. Sed constat profecto, quod nisi B. Virgo ad plenum purgata fuisset, fructum tam sublimem facere non potuisset. Quod diximus dicamus apertius: nisi ab omni vitiorum contagione purgata fuisset, Dei Filium non generâsset. Et hoc est, quod fuit prophetatum: quod ante quam puer sciat reprobare malum, & eligere bonum, derelinquetur terra, quam tu detestaris à facie duorum Regum [Isa. 7. 16.]: ac si apertius dicat, Antequam Emanuel concipiatur, Terra conditionis nostræ in Matre ejus à gemina omnium peccatorum radice liberabitur. Illud enim remansit in Virgine, quod erat ad pœnam: illud recessit, quod erat ad culpam. Vitiositas recessit, pœnalitas remansit. Quam mirum, quam stupendum! quod Matrem suam, quæ per Spiritum S. ab omni vitio ad plenum purgata fuit, Fons ipse pietatis, Filius ejus, sub jugo captivitatis nostræ laborare permisit. In ipsa enim B. Virgine ab omni vitiorum impugnatione, superveniente Spiritu S. Terra conditionis nostræ plenam pacem obtinuit, & ab omnium peccatorum radice derelicta fuit. Emanuel autem Filius ejus nihil unquam in se habuit, quod purgari oportuerit: quòd ab hora Conceptionis suæ, omnem sanctitatis plenitudinem accipiendo in omni bono confirmatus & consummatus fuit.* Hæc ille. Et in toto ferè illo Tractatu, videl. 7. & 8. & 9. & 10. Cap. loquitur clarè de hac materia.

Floruit anno Domini cIↃ. C. XXXIV.

X. Idem tenet Doctor eximius, scientiâ & religione clarus, Dominus HAYMO, in secundo Libro super Apoc. *CHRISTVS*, inquit, *singulariter Sanctus dicitur, quia peccatum non fecit. Quamvis enim multi alii Sancti sint, comparatione tamen illius, qui sine peccato est, omnes homines injusti sunt. Licet enim sint Sancti: tamen, quia puri homines sunt, peccato carere non possunt. CHRISTVS singulariter Sanctus*

est: quia, Peccatum non habuit, nec ullum unquam mendacium ab ore suo protulit. Hæc ille.

Item, Idem in primo libro: *Quia*, inquit, *peccavit Adam, filios genuit mortales & peccatores: CHRISTVS autem veniens in carnem, peccatum non habuit: dilexit nos, &, ut à peccatis nos mundaret, mortem sustinuit. Dilexit autem nos, pulcher fœdos, pius impios, sine peccato peccatores: & lavit nos à peccatis nostris in sanguine suo.* Hæc ille.

Item, Idem in eodem: *Angelus*, inquit, *ille, qui Personam CHRISTI gerebat, idcirco non Filius Hominis, sed Similis Filio Hominis [Apoc. 1. 13.] appellatur: quia, etsi carnem nostram accepit, non tamen peccatum habuit, sed apparuit in similitudine carnis peccati. Proprium enim Hominis est, non…*

English Translation:

…now made Priest, and having no sin in himself; should find a rational victim, which was without sin, that he might justify the rational creature. What then should our Priest do? For every earthly creature, if it was rational, had contracted the virus of sin from the root of the first Parent: if irrational, it could not justify the rational. Consider diligently, therefore, what our Priest did. For because the price of Redemption could not be found in created things, our Redeemer offered Himself for us as a Victim to the Father in an odor of sweetness [Eph 5:2]: and thus He Himself became the Priest and the Sacrifice, Himself the Redeemer and the Price. Thus he [speaks].

IX. Lord RICHARD of St. VICTOR holds the same, in the most devout Treatise which he made on that of Isaiah, BEHOLD A VIRGIN SHALL CONCEIVE, AND BEAR A SON [Isa 7:14]. speaking thus: *For so much did the conception of this Emmanuel avail, that the Boy destroyed the fomes of Concupiscence and the root of all corruption from the Mother. And so that One, who was made Emmanuel for us, in the very entrance of mortal life ate butter and honey, because from the very hour of his conception he conceived the fullness of Sanctity. But it is certainly established, that unless the B. Virgin had been fully purged, she could not have produced such sublime fruit. Let us say more openly what we said: unless she had been purged from all contagion of vices, she would not have generated the Son of God. And this is what was prophesied: that before the child knows to refuse evil, and choose good, the land which you detest shall be forsaken by the face of her two Kings [Isa 7:16]: as if he said more openly, Before Emmanuel is conceived, the Land of our condition in his Mother will be liberated from the twin root of all sins. For that remained in the Virgin which was for punishment: that receded which was for guilt. Viciousness*

receded, penalty remained. How wonderful, how stupendous! that the very Fount of piety, her Son, permitted his Mother, who was fully purged from all vice by the Holy Spirit, to labor under the yoke of our captivity. For in the B. Virgin herself, with the Holy Spirit supervening, the Earth of our condition obtained full peace from all impugnation of vices, and was forsaken by the root of all sins. But Emmanuel her Son never had anything in Himself which needed to be purged: because from the hour of his Conception, accepting all fullness of sanctity, He was confirmed and consummated in every good. Thus he [speaks]. And in almost that entire Treatise, namely Chap 7 & 8 & 9 & 10, he speaks clearly of this matter. He flourished A.D. 1134.

X. The distinguished Doctor, clear in science and religion, Lord HAYMO [of Halberstadt], holds the same in Book 2 on the Apocalypse. *CHRIST*, he says, *is called singularly Holy, because He did no sin. For although there are many other Saints, yet in comparison to Him, who is without sin, all men are unjust. For although they are Saints: yet, because they are pure men, they cannot lack sin. CHRIST is singularly Holy: because He had no Sin, nor did He ever bring forth any lie from his mouth*. Thus he [speaks].

Likewise, the Same in book 1: *Because*, he says, *Adam sinned, he generated sons mortal and sinners: but CHRIST coming in the flesh, had no sin: He loved us, and, to cleanse us from sins, He sustained death. He loved us, the beautiful [loved] the foul, the pious [loved] the impious, the one without sin [loved] the sinners: and washed us from our sins in his blood.* Thus he [speaks].

Likewise, the Same in the same: *That Angel*, he says, *who bore the Person of CHRIST, is therefore not called the Son of Man, but Like to the Son of Man [Rev 1:13]: because, although He accepted our flesh, yet He did not have sin, but appeared in the likeness of flesh of sin. For it is proper to Man, not…*

Would you like me to continue with the next batch (Pages 69-72)? This will conclude the testimony of Haymo and introduce the "Seven Clarissimi Doctors."

Here is the transcription and translation for **Pages 69, 70, 71, and 72** (Original Pages 61–64).

This section moves into the High Middle Ages, citing **Zachary of Chrysopolis**, the famous **Robert Grosseteste** (Bishop of Lincoln), and the **Schoolmen** of Paris, including **Gilbert de la Porrée** and **Peter Comestor**. It also cites **Maurice de Sully**,

the Bishop of Paris who notably prohibited the Feast of the Conception in his diocese because he believed it contradicted the faith.

Batch 13: The Scholastics & Liturgists (Pages 69–72)

Page 69 (Original Page 61)

Latin Transcription:

…carere peccato. Vnde, quia CHRISTVS peccatum non habuit, ideò per Prophetam dicitur, Ego sum vermis & non homo [Psal. 21. 7.]. Hæc ille.

Item, Idem in libro 2. *Tota*, inquit, *Ecclesia cantat: Sola tua Victoria, CHRISTE, digna judicatur, cujus in singulari passione de mortis principe à maledicto Legis sumus redempti. Vnde sancti clamant: Redemisti nos Deo, qui captivi tenebamur Diabolo [Apoc. 5. 9.].*

XI. Idem tenet Dominus ZACHARIAS †Chrysopolitanus [Grisop.] Episcopus: qui de Concordia Evangelistarum opus insigne edidit, & ex sententiis sanctorum Doctorum subtiliter exposuit. Hic exponens illud Lucæ primo: SPIRITVS S. SVPERVENIET IN TE: sic dicit. *Nos quippe etsi sancti efficimur, non tamen sancti nascimur: dicente Propheta, In iniquitatibus conceptus sum [Psal. 50. 7.]. JESVS verò SOLVS veraciter sanctus natus est, quòd ex commixtione carnalis copulæ conceptus non est.*

Item, Idem in eodem: *Quia*, inquit, *Pater Omnipotens humano modo locutus, ait: Pœnitet, me fecisse hominem [Gen. 6. 7.]: videtur, sibi displicuisse in peccatoribus: In SOLO autem CHRISTO sibi complacuit: quia eum Hominem creâsse non pœnituit, in quo solo nullum peccatum invenit.* Hæc ille.

XII. Idem tenet Dominus LINCOLNIENSIS Episcopus, super Psal. circa principium, sic dicens: *Plus*, inquit, *cæteris B. Virgo resplenduit in hac vita rectitudine, à qua post conceptionem Jesu Christi nec per veniale peccatum declinavit. Postquam enim tenebras peccati originalis abjecit, sic arma lucis induta est, ut nullâ parte peccati venialis nube sit obscurata. Christus enim nunquam retrocessit, quia peccatum nullum habuit. B. quoq; Virgo, post conceptionem Christi, nec ipsa veniali peccato aliquando retrocessit; cùm cæteri Sancti, tum fervorem charitatis remittendo, tùm venialiter peccando, quandoq; recedant.* Hæc ille.

Item super Boëthio, de duabus Naturis & una Persona Christi. *CHRISTVS ex Maria Carnem assumpsit, quæ ex prima primi Parentis prævaricatione peccatrix fuit.*

XIII. Idem tenet Dominus GILBERTVS PORRETTANVS, Pictavorum Episcopus, literarum scientiâ eruditus: qui claruit [A.D.] cIↃ . C. XLVII. super Boëthio de duabus Naturis &c. sic dicens: Nullus unquam per concupiscentiam genitus, sine originali peccato esse potuit: quia verò CHRISTVS ex Virgine sine Concupiscentia genitus est; ideo nec originali reatu, nec patiendi necessitate tenebatur. Hæc ille.

Item…

English Translation:

…to lack sin. Whence, because CHRIST had no sin, therefore it is said through the Prophet: 'I am a worm and not a man' [Ps 22:6]. Thus he [speaks].

Likewise, the Same in Book 2. *The whole Church*, he says, *sings: 'Your Victory ALONE, O CHRIST, is judged worthy, in whose singular passion we were redeemed from the curse of the Law from the prince of death.' Whence the saints cry out: 'You have redeemed us to God [Rev 5:9], who were held captive by the Devil.'*

XI. Lord ZACHARIAS of Chrysopolis [Zachary of Besançon], Bishop, holds the same: who edited a famous work on the Harmony of the Evangelists, and expounded it subtly from the sentences of the holy Doctors. Expounding that of Luke 1: THE HOLY SPIRIT SHALL COME UPON THEE: he speaks thus. *For although we are made holy, yet we are not born holy: as the Prophet says, 'I was conceived in iniquities' [Ps 50:7]. But JESUS ALONE was born truly holy, because He was not conceived from the commixture of carnal copulation.*

Likewise, the Same in the same: *Because*, he says, *the Omnipotent Father speaking in a human manner, says: 'It repents me that I made man' [Gen 6:7]: He seems to have been displeased with Himself regarding sinners: But in CHRIST ALONE He was well pleased: because He did not repent having created that Man, in whom alone He found no sin.* Thus he [speaks].

XII. Lord LINCOLNIENSIS [Robert Grosseteste], Bishop [of Lincoln], holds the same, on the Psalms around the beginning, speaking thus: *The B. Virgin*, he says, *resplended in this life with rectitude more than the rest, from which [rectitude] she did not decline even by venial sin after the conception of Jesus Christ. For after she cast off the darkness of original sin, she so put on the armor of light, that she was obscured by no cloud of the part of venial sin. For Christ never retroceded, because He had no sin. The B. Virgin also, after the conception of Christ, did not retrocede at*

any time even by venial sin; whereas other Saints sometimes recede, both by remitting the fervor of charity, and by sinning venially. Thus he [speaks].

Likewise on Boethius, *On the two Natures and one Person of Christ*. *CHRIST assumed Flesh from Mary, which was sinful from the first prevarication of the first Parent*.

XIII. Lord GILBERT DE LA PORRÉE, Bishop of Poitiers, erudite in the science of letters, holds the same: who shone A.D. 1147. On Boethius On the two Natures, etc., speaking thus: No one ever generated through concupiscence could be without original sin: but because CHRIST was generated from the Virgin without Concupiscence; therefore He was held neither by original guilt, nor by the necessity of suffering. Thus he [speaks].

Likewise…

Page 70 (Original Page 62)

Latin Transcription:

…*Item in eodem: Corpus*, inquit, *Christi ex Maria sumptum est: quæ, sicut cæteri omnes, ex primorum Parentum prævaricatione, peccato & morti subjacebat.* Hæc ille. Floruit anno Domini cIↃ. C. XXXIV.

XIV. Idem tenet B. MAVRITIVS, Parisiensis Episcopus, sanctitate & literarum eruditione clarissimus: qui floruit Anno Domini cIↃ. C. LXXV. Hic prohibuit cum tota Vniversitate sua, *Ne Festum Conceptionis B. Virginis fieret Parisiis: & hoc ideò, quia fuit concepta in peccato originali*: sicut dicit Gulielmus Altissiodorensis.

Idem tenet Dominus PETRVS LOMBARDVS, Episcopus Parisiensis: qui floruit [A. D.] cIↃ. C. XLVIII. quem allegavi in principio.

XV. Idem tenet Dom. PETRVS COMESTOR, Doctor clarissimus & Magister Historiarum: qui floruit An. Dom. cIↃ. C. XLV. in quodam Sermone B. Virginis, qui incipit: *Primo tempore alleviata fuit terra Zabulon*, in quo sic dicit: *Fuit enim B. Virgo cum culpa & pœna concepta: & ideò ejus Conceptio non est celebranda: sed quod fuit in utero sanctificata, & ab originali peccato mundata; ideò ejus Nativitas est celebranda. Superveniente autem in ea Gratia Spiritus Sancti, sic ab omni peccato fuit mundata, ut credamus, fomitem peccati fuisse in illa penitus extinctum. Quia*

tamen in ea remansit pœna culpæ: propter hoc dicitur alleviata, & non exonerata. Tunc enim aliquid exoneratur, cum ex toto pondus subtrahitur: sed alleviatur, cùm una pars subtrahitur, & altera relinquitur. Hæc ille.

XVI. Idem tenet Dom. SICARDVS, Episcopus Cremonensis, religione & doctrinâ præclarus, in Summa sua de Divinis officiis, quam appellavit †nutrale [f. Mitrale]. Lib. 8. cap. de Nativitate Virginis, sic dicens: *Conceptionem B. Virginis quidam aliquando celebraverunt, & fortè adhuc celebrant, ob revelationem, quam dicunt fuisse cuidam Abbati in naufragio factam: sed non est authentica. ideò talis festivitas videtur prohibenda, quia fuit in Originali peccato concepta.* Hæc ille.

XVII. Idem tenet IOHANNES BELETH, Doctor antiquus, in Summa suâ de Divinis officiis, Rubrica de Assumptione B. Virginis, sic dicens: *Festum Conceptionis B. Virginis quidam aliquando celebraverunt: & fortè adhuc celebrant: sed non est authentica illa festivitas: imò videtur, & est prohibenda. Et hoc ideo: quia B. Virgo fuit in originali peccato concepta, sicut alii.* Hæc ille.

XVIII. Idem tenet Dominus ROBERTVS, Mediolanensis Episcopus, Do-...

English Translation:

...Likewise in the same: *The Body of Christ*, he says, *was taken from Mary: who, just like all others, lay subject to sin and death from the prevarication of the first Parents.* Thus he [speaks]. He flourished A.D. 1134.

XIV. B. MAURICE [de Sully], Bishop of Paris, most clear in sanctity and the erudition of letters, holds the same: who flourished A.D. 1175. This man, with his whole University, prohibited *That the Feast of the Conception of the B. Virgin be done in Paris: and this for the reason, that she was conceived in original sin*: as William of Auxerre says.

Lord PETER LOMBARD, Bishop of Paris, holds the same: who flourished A.D. 1148. whom I alleged in the beginning.

XV. Lord PETER COMESTOR, a most clear Doctor & Master of Histories: who flourished A.D. 1145. In a certain Sermon on the B. Virgin, which begins: *At the first time the land of Zabulon was lightened* [Isa 9:1], in which he speaks thus: *For the B. Virgin was conceived with guilt and punishment: and therefore her Conception is not to be celebrated: but because she was sanctified in the womb, and cleansed from original sin; therefore her Nativity is to be celebrated. Moreover, with the Grace of the Holy Spirit supervening in her, she was so cleansed from all sin, that we believe*

the fomes of sin was entirely extinguished in her. Nevertheless, because the penalty of guilt remained in her: on account of this she is said to be 'lightened' [alleviata], and not 'unburdened' [exonerata]. For a thing is unburdened, when the weight is withdrawn entirely: but it is lightened, when one part is withdrawn, and the other is left. Thus he [speaks].

XVI. Lord SICARD, Bishop of Cremona, famous in religion and doctrine, holds the same in his Summa on the Divine Offices, which he called the *Mitrale*. Book 8, chap. on the Nativity of the Virgin, speaking thus: *Some have sometimes celebrated the Conception of the B. Virgin, and perhaps still celebrate it, on account of a revelation, which they say was made to a certain Abbot in a shipwreck: but it is not authentic. Therefore such a festivity seems to be prohibited, because she was conceived in Original sin*. Thus he [speaks].

XVII. JOHN BELETH, an ancient Doctor, holds the same in his Summa on the Divine Offices, Rubric on the Assumption of the B. Virgin, speaking thus: *Some have sometimes celebrated the Feast of the Conception of the B. Virgin: and perhaps still celebrate it: but that festivity is not authentic: nay rather it seems, and is, to be prohibited. And this for the reason: that the B. Virgin was conceived in original sin, just like others*. Thus he [speaks].

XVIII. Lord ROBERT, Bishop of Milan, holds the same, a Doc[tor]…

Page 71 (Original Page 63)

Latin Transcription:

…pus, Doctor clarissimus, in secundo libro Summæ suæ, sic dicens: *B. Virgo Maria, & Johannes Baptista, fuerunt in originali peccato concepti: sed postea fuerunt per Gratiam sanctificati.* Hæc ille.

XIX. Idem tenet Dom. PICTANVS, in Summa sua, sic dicens: *Dicimus, ut ait Gregorius; Omnes homines, ab Adam per libidinosam propagationem derivatos, originale contraxisse peccatum. Filius autem Virginis, qui non per libidinosam propagationem fuit conceptus, immunis ab Originali peccato extitit. Spiritus autem S. superveniens in Virginem, eam à fomite peccati mundavit.* Hæc ille.

XX. Idem tenet Dom. GVLIELMVS, S. Miniatensis Ecclesiæ Episcopus, Doctor in Jure, & in Sacra doctrina peritissimus, in Rationali Divinorum Officiorum, in VII. parte. Capitulo De Purificatione B. Virginis, sic dicens: Quidam faciunt festum de

Conceptione B. Virginis, dicentes: quòd sicut celebratur de morte Sanctorum, non propter mortem, sed quod recepti sunt in æternis Nuptiis: sic & de Conceptione Virginis celebrari potest: non quòd sit concepta, quia in peccato concepta est, sed quod concepta est Domini Mater. Afferentes, hoc fuisse revelatum cuidam Abbati, in naufragio constituto: quod tamen authenticum non est. Vnde prædictum Festum non est approbandum: quia concepta fuit in peccato originali. Veruntamen, licet in peccato originali concepta fuerit: illud peccatum fuit ei dimissum, quando fuit in utero sanctificata. Sic Jeremias & Joannes Baptista: & ideò meritò ejus Nativitas & Jo. Baptistæ, ab Ecclesia celebratur. Hæc ille.

Et nota: quod quidam dicunt, Hunc fuisse Auctorem Speculi: qui post compositionem illius Operis, jam senior effectus, edidit hoc Opus gloriosum.

CAPITVLVM XXI.

In quo ponuntur Auctoritates Doctorum XXVII. Theologorum antiquorum & clarissimorum.

MVLTI etiam alii Doctores antiqui, in Theologia famosi, [qui] in Ecclesia libros ediderunt, protestati sunt: Propter Prærogativam Salvatoris B. Virginem in originali peccato fuisse conceptam.

I. Dominus GVLIELMVS, Altisiodorensis Episcopus, in tertio libro Summæ suæ, sic dicit: *Quia B. Virgo Maria fuit in lumbis Abrahæ, secundum rationem seminalem, & ab eo descendit per actum Concupiscen-*...

English Translation:

...tor most clear, in the second book of his *Summa*, speaking thus: *The B. Virgin Mary, and John the Baptist, were conceived in original sin: but afterwards they were sanctified by Grace.* Thus he [speaks].

XIX. Lord PICTANUS [possibly Prepositinus or a typo for another canonist], in his *Summa*, holds the same, speaking thus: *We say, as Gregory says; That all men, derived from Adam through lustful propagation, contracted original sin. But the Son of the Virgin, who was not conceived through lustful propagation, stood forth immune from Original sin. But the Holy Spirit coming upon the Virgin, cleansed her from the fomes of sin.* Thus he [speaks].

XX. Lord WILLIAM [Durandus], Bishop of the Church of Mende [Sancti Miniati is actually San Miniato, but Durandus was Bishop of Mende; the text might be confusing him with someone else or using a variant title], a Doctor in Law, and most

skilled in Sacred doctrine, holds the same in the Rationale of Divine Offices, in Part 7. Chapter On the Purification of the B. Virgin, speaking thus: Some make a feast of the Conception of the B. Virgin, saying: that just as it is celebrated concerning the death of the Saints, not on account of death, but because they were received into the eternal Nuptials: so also it can be celebrated concerning the Conception of the Virgin: not because she was conceived, because she was conceived in sin, but because the Mother of the Lord was conceived. Asserting, that this was revealed to a certain Abbot, constituted in a shipwreck: which however is not authentic. Whence the aforesaid Feast is not to be approved: because she was conceived in original sin. Nevertheless, although she was conceived in original sin: that sin was dismissed for her, when she was sanctified in the womb. Thus Jeremiah & John the Baptist: and therefore her Nativity & John the Baptist's, is deservedly celebrated by the Church. Thus he [speaks].

And note: that some say, This was the Author of the Speculum: who after the composition of that Work, having become older, edited this glorious Work.

TWENTY-FIRST CHAPTER.

In which the Authorities of 27 ancient and most clear Theologian Doctors are posited.

MANY other ancient Doctors also, famous in Theology, [who] edited books in the Church, protested: That on account of the Prerogative of the Savior, the B. Virgin was conceived in original sin.

I. Lord WILLIAM, Bishop of Auxerre [William of Auxerre, though he was Archdeacon, not Bishop], in the third book of his *Summa*, speaks thus: *Because the B. Virgin Mary was in the loins of Abraham, according to seminal reason, and descended from him through the act of Concupisc-…*

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Latin Transcription:

…tiæ; contraxit in sui conceptione peccatum Originale. Et propter hoc, Mauritius Episcopus Parisiensis prohibuit, ne Festum Conceptionis ipsius Parisiis celebraretur. Hæc ille.

II. Idem tenet Dominus PRÆPOSITIVVS, Doctor Parisiensis antiquus: in Summa sua, Capitulo De Sanctificatione Virginis, sic dicens: *B. Virgo contraxit in sui conceptione Originale peccatum: à quo fuit in utero Matris per Sanctificationem mundata*. Hæc ille.

III. Idem tenet Dominus GVLIELMVS, antiquus Cancellarius Parisiens. in Summa sua, sic dicens: *CHRISTVS enim ab initio suæ conceptionis assumpsit corruptibilitatem pœnæ sine culpa. B. autem Virgo contraxit corruptibilitatem culpæ & pœnæ: sed, post Sanctificationis gratiam, remansit in ea tantum corruptibilitas pœnæ*. Hæc ille.

IV. Idem tenet Magister STEPHANVS, antiquus Postillator, Doctor Parisiensis, super Epist. ad Rom. & ad Hebr. sic dicens: *Vnio Animæ ad corpus, post peccatum Adæ, fieri non potuit sine peccato originali, nisi in solo Christo: per Gratiam tamen Sanctificationis, fuit à B. Virgine in utero matris culpa deleta, & postea corruptio fomitis totaliter extirpata*.

V. Idem tenet DN. ARMACHANVS, Episcopus Hyberniæ, in tertio Sententiarum, Dist. 3. sic dicens: *B. Virgo post animationem fuit à peccato originali, per primam Sanctificationem, in utero matris mundata: sed, in Conceptione Filii, fuit fomes peccati ab ea totaliter extirpatus*. Hæc ille.

VI. Idem tenet Magister †RICHARDVS RADVLPHI [Riccard.] de Hybernia, Cancellarius Vniversitatis Oxoniensis: in 2. Sent. Qu. 7. art. 2. sic dicens: *B. Virgo fuit concepta in peccato originali, & ab eo ante nativitatem liberata: ut tenent Sancti. Nec hoc derogat ejus dignitati, quod †pariformiter derogaret ejus dignitati quod fuerit concepta cum libidine Parentum: quod nullus dicit*.

VII. Idem tenet Magister GARICVS Parisiensis, super Ecclesiast. Capitulo VII. sic dicens: *B. Virgo, & omnes alii, excepto Christo, fuerunt in originali peccato concepti. ideò dicitur, Vnum ex millibus elegi. i. Christum: De mulieribus autem nullam: quia nulla sine peccato fuit*.

VIII. Idem tenet Magister ADAM ANGLICVS, Doctor Parisiensis, in 3. Sent. dist. 3. sic dicens: *Si credendum est dictis Sanctorum, tenendum est, B. Virginem fuisse conceptam in peccato originali. Et nullus Sanctorum invenitur dixisse contrarium*. Hæc ille.

IX. Idem tenet Magister ODO GALLICVS, Doctor antiquus, in sermone B. Virginis, sic dicens: *Triplex Nativitas ab Ecclesia cele-*...

English Translation:

...scence; she contracted Original sin in her conception. And on account of this, Maurice Bishop of Paris prohibited the Feast of her Conception from being celebrated in Paris. Thus he [speaks].

II. Lord PREPOSITINUS [of Cremona], an ancient Doctor of Paris, holds the same: in his *Summa*, Chapter On the Sanctification of the Virgin, speaking thus: *The B. Virgin contracted Original sin in her conception: from which she was cleansed in her Mother's womb through Sanctification.* Thus he [speaks].

III. Lord WILLIAM, ancient Chancellor of Paris, holds the same, in his *Summa*, speaking thus: *For CHRIST from the beginning of his conception assumed the corruptibility of punishment without guilt. But the B. Virgin contracted the corruptibility of guilt and punishment: but, after the grace of Sanctification, only the corruptibility of punishment remained in her.* Thus he [speaks].

IV. Master STEPHEN [Langton?], ancient Commentator, Doctor of Paris, holds the same, on the Epistles to Rom. & to Heb. speaking thus: *The Union of the Soul to the body, after the sin of Adam, could not happen without original sin, except in Christ alone: yet through the Grace of Sanctification, guilt was deleted from the B. Virgin in the mother's womb, and afterwards the corruption of the fomes was totally extirpated.*

V. LORD ARMACHANUS [Richard FitzRalph], Bishop of Ireland [Archbishop of Armagh], holds the same, in the third [Book] of Sentences, Dist. 3. speaking thus: *The B. Virgin after animation was cleansed from original sin, by the first Sanctification, in the mother's womb: but, in the Conception of the Son, the fomes of sin was totally extirpated from her.* Thus he [speaks].

VI. Master RICHARD FITZRALPH of Ireland, Chancellor of the University of Oxford, holds the same: in 2 Sent. Q. 7. art. 2. speaking thus: *The B. Virgin was conceived in original sin, and liberated from it before nativity: as the Saints hold. Nor does this derogate from her dignity, any more than it would derogate from her dignity that she was conceived with the lust of her Parents: which no one denies.*

VII. Master GARICUS [perhaps Gorranus or another?] of Paris, holds the same, on Ecclesiastes Chapter 7. speaking thus: *The B. Virgin, and all others, except Christ, were conceived in original sin. therefore it is said, 'One out of a thousand have I chosen' [Eccl 7:29], i.e. Christ: 'But of women none': because none was without sin.*

VIII. Master ADAM THE ENGLISHMAN [Adam Wodeham or Adam of Marsh?], Doctor of Paris, holds the same, in 3 Sent. dist. 3. speaking thus: *If one must believe the sayings of the Saints, it must be held that the B. Virgin was conceived in original sin. And no one of the Saints is found to have said the contrary.* Thus he [speaks].

IX. Master ODO THE FRENCHMAN, an ancient Doctor, holds the same, in a sermon on the B. Virgin, speaking thus: *A triple Nativity is celebrated by the Church…*

Would you like me to continue with the next batch (Pages 73-76)? This will conclude the list of Theologians and move into the testimonies of the **Cistercian Order**.

Here is the transcription and translation for **Pages 73, 74, 75, and 76** (Original Pages 65–68).

This section concludes the list of general theologians and introduces the testimonies of the **Cistercian Order** (Chapter 22) and begins the massive list of **Dominican** authorities (Chapter 23), starting with **St. Thomas Aquinas** himself.

Batch 14: The Cistercians & St. Thomas Aquinas (Pages 73–76)

Page 73 (Original Page 65)

Latin Transcription:

…bratur: videlicet, Joannis Baptistæ, B. Virginis & Salvatoris nostri. Conceptio autem B. Virginis, nec alterius sancti, nisi SOLIVS SALVATORIS celebratur: quoniam B. Virgo in conceptione culpam & pœnam traxit: veruntamen fuit in utero matris sanctificata: sed, quando, ignoratur. Quòd verò postea potuerit venialiter peccare, credimus: sed, Vtrum peccaverit? nescimus. Sed in Conceptione Salvatoris ità eam Spiritus S. obumbravit, ut postea peccare non posset. Hæc ille.

X. Idem tenet Magister GOTIFREDVS, Doctor Parisiensis, in Quodlibeto VIII. quæstione 8. sic dicens: *B. Virgo non fuit sanctificata in eodem instanti, in quo contraxit originale peccatum, nec in †medietate [immediate] sequente illud instans: sed, ut communis opinio tenet, habuit originale peccatum per aliquod tempus modicum. Et Gratia superveniente, in ultimo instanti illius temporis fuit sanctificata.* Hæc ille.

XI. Idem tenet Auctor Libri, qui dicitur ELVCIDARIVS Scripturæ, in 1. lib. Peccatum, inquit, Adæ omne Genus humanum in mortem præcipitavit. CHRISTVS autem SOLVS fine peccato mortem subiit, & omnibus prædestinatis cælum aperuit.

Item modicum infrà: Quamvis, inquit, Christus de massa peccatrice carnem assumpsit: sine peccato tamen conceptus est: quòd fine concupiscentia eum Virgo concepit. Hæc ille.

XII. Idem tenet Magister HENRICVS de GANDAVO, Doctor Parisiensis, in XV. Quodlibeto, Qu. 13. sic dicens: *B. Virgo Maria, loquendo de conceptione perfecta, quæ dicitur Nativitas in utero, contraxit in primo instanti, quo fuit sic concepta, originale peccatum: licet rationabiliter teneri potest, quòd non nisi per instans in originali peccato steterit*.

XIII. Idem tenet Magister IOANNES GALLICVS, Doctor Parisiensis, in 3. lib. Summæ suæ, sic dicens: *Caro Christi in B. Virgine fuit obnoxia & obligata peccato: sed antequam uniretur Verbo ab omni contagione peccati purgata fuit*. Hæc ille.

XIV. Idem tenet Magister IOANNES de POLIACO, Doctor Parisiensis, in 3. Quodlibeto. Qu. 3. sic dicens: Videtur mihi: quòd non possit ab aliquo pro opinione teneri, sed potius pro hæresi reputari, quòd B. Virgo non contraxerit originale peccatum, vel quod fuerit ab originali peccato præservata: quia hoc est contra S. Scripturam, & contra dicta Sanctorum Doctorum, Augustini, Anselmi, Bernardi, & aliorum. Quod si aliquis tantæ temeritatis esset, qui præsumeret, contra Testimonia tantorum Doctorum asserere, B. Virginem non contraxisse originale peccatum: certè contra talem, tanquam contra Hæreticum, non cum argumentis, sed aliter, videlicet cum igne, esset procedendum. Hæc ille.

Idem…

English Translation:

…[is cele]brated: namely, of John the Baptist, of the B. Virgin, and of our Savior. But the Conception of the B. Virgin is not celebrated, nor of any other saint, except of the SAVIOR ALONE: because the B. Virgin drew guilt and punishment in conception: nevertheless she was sanctified in the mother's womb: but, when, is unknown. But we believe that she could have sinned venially afterwards: but, Whether she did sin? we do not know. But in the Conception of the Savior the Holy Spirit so overshadowed her, that afterwards she could not sin.* Thus he [speaks].

X. Master GODFREY [of Fontaines], Doctor of Paris, holds the same in Quodlibet 8, question 8, speaking thus: *The B. Virgin was not sanctified in the same instant in which she contracted original sin, nor immediately following that instant: but, as the common opinion holds, she had original sin for some small time. And with Grace supervening, she was sanctified in the last instant of that time.* Thus he [speaks].

XI. The Author of the Book which is called the ELUCIDARIUM of Scripture holds the same, in book 1. The sin of Adam, he says, precipitated the whole human Race into death. But CHRIST ALONE underwent death without sin, and opened heaven to all the predestined.

Likewise a little below: Although, he says, Christ assumed flesh from a sinful mass: yet He was conceived without sin: because the Virgin conceived him without concupiscence. Thus he [speaks].

XII. Master HENRY OF GHENT, Doctor of Paris, holds the same, in Quodlibet 15, Q. 13, speaking thus: *The B. Virgin Mary, speaking of perfect conception, which is called Nativity in the womb, contracted original sin in the first instant in which she was thus conceived: although it can be reasonably held, that she stood in original sin only for an instant.*

XIII. Master JOHN THE FRENCHMAN [Jean de Paris/Quidort?], Doctor of Paris, holds the same, in book 3 of his *Summa*, speaking thus: *The Flesh of Christ in the B. Virgin was obnoxious and obligated to sin: but before it was united to the Word it was purged from all contagion of sin.* Thus he [speaks].

XIV. Master JEAN DE POUILLY, Doctor of Paris, holds the same, in Quodlibet 3, Q. 3, speaking thus: It seems to me: that it cannot be held by anyone as an opinion, but rather should be reputed as a heresy, that the B. Virgin did not contract original sin, or that she was preserved from original sin: because this is against S. Scripture, and against the sayings of the Holy Doctors, Augustine, Anselm, Bernard, and others. But if anyone were of such temerity, that he presumed to assert, against the Testimonies of so many Doctors, that the B. Virgin did not contract original sin: certainly against such a one, proceedings should be taken as against a Heretic, not with arguments, but otherwise, namely with fire. Thus he [speaks].

The same…

Page 74 (Original Page 66)

Latin Transcription:

...XV. Idem tenet Magister JOHANNES de ALBA VILLA, Doctor Parisiensis, in Sermone Purificationis B. Virginis, sic dicens: *B. Virgo fuit ab originali peccato in utero matris per Sanctificationem mundata*.

XVI. Idem tenet Magister JOANNES de VILLA †ABBATIS [Abbatis], in sermone Assumptionis B. Virginis: sic dicens, *B. Virgo post sui animationem fuit per Gratiam Sanctificationis ab originali peccato mundata*.

XVII. Idem tenet Magister PAVLVS Episcopus BVRGENSIS, in Dialogo suo, quem appellavit, *Scrutinium Scripturarum*.

XVIII. Idem tenet Dominus ALANVS, in expositione Symboli Athanasii.

XIX. Idem tenet Dominus POLIDOPHORUS, in quarta parte Summæ suæ.

XX. Idem tenet Dominus ABEL: in Distinctionibus suis, in Capitulo de B. Maria: & in Capitulo, de Sanctificatione.

XXI. Idem tenet Magister GILBERTVS, in Postilla super Proverbia Salomonis, capitulo XXV. Hic fuit Doctor Parisiensis.

XXII. Idem [tenet] Magister PETRVS CAPVANVS, in Summa de Trinitate: in materia, de incarnatione Verbi.

XXIII. Idem tenet Dom. RICHARDVS ANGLICVS, Episcopus Cantuariensis: in 2. Sent. dist. XXXI. Qu. 1. & in 3. dist. 3. in exposit. literæ.

XXIV. Idem tenet Magister MICHAEL de FVRNO, Doctor Parisiensis, in sermone Annunciationis & Assumptionis B. Virginis.

XXV. Idem tenet Dominus DOMINICVS de DOMINICIS, Episcopus Brixiensis, super Magnificat: & in aliis Tractatibus suis.

XXVI. Idem tenet Dominus LOTHARIVS, in primo libro *De miseria conditionis humanæ*.

XXVII. Idem tenet Dominus PHISIOLOGVS, in libro suo, quem metricè composuit, De Christo Salvatore nostro.

CAPITVLVM XXII.

In quo ponuntur auctoritates XIV. Doctorum clarissimorum Ordinis Cistertiensis.

POST hos Doctores Presbyteros, Seculares adducendi sunt: Doctores clarissimi diversarum Religionum: qui hanc veritatem protestati sunt.

Et primo incipiemus ab Ordine Cistertiensium, qui Viris peritissimis floruit.

I. Inprimis Dominus ANIBALDVS, Doctor Parisiensis, in 2. Sent. dist. 3. sic dicit: *B. Maria non fuit sanctificata, ante infusionem Animæ: nec [in] instanti infusionis, quia tunc originale peccatum contraxit: aliter enim non fuisset redempta: sed piè creditur, quòd citissimè post infusionem Animæ Sanctificata fuerit*.

II. Idem tenet Dominus JOANNES MONACHVS, Doctor Parisiensis, in 3. Sent. dist. 3. sic dicens: *B. Virgo fuit in originali peccato concepta: sed per sanctificationem fuit ab eo, antequam nasceretur, mundata*.

III. Idem tenet Dominus ODDO Abbas, in quadam homilia super Evangelio, *Stabat juxta crucem*, sic dicens: *B. enim Virgo, ex quo à peccato originali contracto, fuit in utero matris per sanctificationem mundata, ab omni deinceps peccato immunis remansit: ut dicit Augustinus Doctor egregius*. Floruit anno Domini I ↄ CCCC. XXIII. [sic, probably older]

IV. Idem tenet Magister IOANNES de CERVO, in 3. Sent. dist. 3. sic dicens: *B. Virgo fuit in originali peccato concepta, & ab eodem, antequam nasceretur, per sanctificationem mundata*. Hæc ille.

V. Idem tenet Magister NICOLAVS GALLICVS, in Postilla super Lucam cap. 1. sic dicens: *Spiritus S. superveniens in Virginem, eam à fomite peccati liberavit, quam prius in utero matris ab originali peccato mundaverat*. Hæc ille.

VI. Idem tenet Magister GVIDO de ARBONA, in Sermone Nativitatis B. Virginis, sic dicens: *Licet B. Virgo fuerit in originali peccato concepta: fuit tamen ab eodem in utero matris ante nativitatem purgata*.

VII. Idem tenet Magister NICHOLAVS de ACHORA, in Sermone Nativitatis B. Virginis, sic dicens: *B. Virgo licet originale peccatum habuerit, nunquam tamen actualiter peccavit*. Hæc ille.

VIII. Idem tenet Magister PETRVS de PARMA, in sermone Nativitatis B. Virginis, & in Sermone De passione Domini.

IX. Idem tenet Magister MARINVS, in Sermone Nativitatis B. Virginis: *Omnes*, inquit, *mulieres dum concipiunt, non sine peccato concipiunt. Sola autem B. Virgo Filium sine peccato concepit*. Hæc ille.

X. Idem tenet D. RADVLPHVS, ejusdem Ordinis, in lib. De Vita Christi, sic dicens: *B. Virgo fuit in originali peccato concepta: à quo singulari quodam privilegio fuit in utero matris purgata. Vnde dicit Augu-*...

English Translation:

...XV. Master JOHN OF ABBEVILLE [Halgrin], Doctor of Paris, holds the same, in the Sermon on the Purification of the B. Virgin, speaking thus: *The B. Virgin was cleansed from original sin in the mother's womb through Sanctification*.

XVI. Master JOHN OF VILLA ABBATIS [Jean d'Abbeville?], in the sermon on the Assumption of the B. Virgin: speaking thus, *The B. Virgin after her animation was cleansed from original sin through the Grace of Sanctification*.

XVII. Master PAUL Bishop of BURGOS [Paul of Burgos/Santa Maria], holds the same, in his Dialogue which he called, *The Scrutiny of the Scriptures*.

XVIII. Lord ALANUS [of Lille] holds the same, in the exposition of the Symbol of Athanasius.

XIX. Lord POLYDORUS [or Polidophorus?] holds the same, in the fourth part of his Summa.

XX. Lord ABEL holds the same: in his Distinctions, in the Chapter on B. Mary: and in the Chapter on Sanctification.

XXI. Master GILBERT holds the same, in the Postilla on the Proverbs of Solomon, chapter 25. He was a Doctor of Paris.

XXII. Master PETER OF CAPUA [Cardinal] holds the same, in the Summa on the Trinity: in the matter concerning the incarnation of the Word.

XXIII. Lord RICHARD THE ENGLISHMAN, Archbishop of Canterbury [Richard of Dover? or Fishacre?], holds the same: in 2 Sent. dist. 31. Q. 1. & in 3 [Sent]. dist. 3. in the exposition of the text.

XXIV. Master MICHAEL OF FURNO [François de Meyronnes? No, likely Michael of Bologna or similar], Doctor of Paris, holds the same, in the sermon on the Annunciation & Assumption of the B. Virgin.

XXV. Lord DOMENICO DE' DOMENICHI, Bishop of Brescia, holds the same on the *Magnificat*: and in his other Treatises.

XXVI. Lord LOTHARIO [Pope Innocent III before his election], in the first book *On the misery of the human condition*, holds the same.

XXVII. Lord PHYSIOLOGUS holds the same, in his book which he composed metrically, *On Christ our Savior*.

TWENTY-SECOND CHAPTER.

In which the authorities of 14 most clear Doctors of the Cistercian Order are posited.

AFTER these Presbyter Doctors, Seculars, the most clear Doctors of the various Religious Orders are to be adduced: who protested this truth.

And first we will begin from the Cistercian Order, which flourished with most skilled Men.

I. First Lord HANNIBALDUS [Hannibal de Hannibaldis, though he was a Dominican cardinal, often confused], Doctor of Paris, in 2 Sent. dist. 3. speaks thus: *B. Mary was not sanctified before the infusion of the Soul: nor [in] the instant of infusion, because then she contracted original sin: for otherwise she would not have been redeemed: but it is piously believed, that she was Sanctified very quickly after the infusion of the Soul*.

II. Lord JEAN LE MOINE [Johannes Monachus], Doctor of Paris, holds the same in 3 Sent. dist. 3. speaking thus: *The B. Virgin was conceived in original sin: but she was cleansed from it through sanctification before she was born*.

III. Lord ABBOT ODO holds the same, in a certain homily on the Gospel *Stabat juxta crucem* [John 19:25], speaking thus: *For from the time the B. Virgin was cleansed in the mother's womb through sanctification from original sin contracted, she remained immune from all sin thereafter: as Augustine the egregious Doctor says*. He flourished A.D. 1423 [sic].

IV. Master JOHN OF CERVO holds the same, in 3 Sent. dist. 3. speaking thus: *The B. Virgin was conceived in original sin, and was cleansed from the same through sanctification before she was born*. Thus he [speaks].

V. Master NICHOLAS THE FRENCHMAN holds the same, in the Postilla on Luke ch. 1. speaking thus: *The Holy Spirit coming upon the Virgin, liberated her from the fomes of sin, whom He had previously cleansed from original sin in the mother's womb*. Thus he [speaks].

VI. Master GUIDO OF ARBONA holds the same, in the Sermon on the Nativity of the B. Virgin, speaking thus: *Although the B. Virgin was conceived in original sin: yet she was purged from the same in the mother's womb before nativity.*

VII. Master NICHOLAS OF ACHORA holds the same, in the Sermon on the Nativity of the B. Virgin, speaking thus: *Although the B. Virgin had original sin, yet she never sinned actually.* Thus he [speaks].

VIII. Master PETER OF PARMA holds the same, in the sermon on the Nativity of the B. Virgin, and in the Sermon On the passion of the Lord.

IX. Master MARINUS holds the same, in the Sermon on the Nativity of the B. Virgin: *All women*, he says, *while they conceive, do not conceive without sin. But the B. Virgin ALONE conceived a Son without sin.* Thus he [speaks].

X. Lord RALPH, of the same Order, holds the same, in the book *On the Life of Christ*, speaking thus: *The B. Virgin was conceived in original sin: from which she was purged in the mother's womb by a certain singular privilege. Whence Augu-*...

Page 75 (Original Page 67)

Latin Transcription:

...*stinus, quod ante Conceptionem Filii sanctificata fuit, & à peccato mundata.*

XI. Idem tenet D. SOCCVS, ejusdem Ordinis, in Sermone Nativitatis B. Virginis. sic dicens: *B. Virgo ut supremam puritatem consequeretur, ter fuit depurata: primò, in utero post animationem, à peccato originali. 2. in Conceptione Filii Dei, à fomite peccati. 3. in Assumptione à miseriâ temporali.*

XII. Idem tenet DN. IACOBVS ANGLICVS, ejusdem Ordinis, super Cantica sic dicens: *B. Virgo fuit in utero matris à macula peccati originalis per sanctificationem mundata: & ideò fuit pulchra ut Luna in ejus nativitate: fuit autem in Conceptione Filii à fomite peccati liberata, ideò fuit electa ut Sol in ejus annunciatione.*

XIII. Idem tenet DN. IOHANNES, ejusdem Ordinis, in lib. De laudibus B. Virg. sic dicens: *B. Virgo fuit ab originali peccato in utero matris purgata, ut tota munda nasceretur. Præcepit enim tunc Pater Spiritui S. illud Proverb. XXV. Aufer rubiginem, videl. Originalis peccati, de argento, id est, de Virgine jam concepta: & egredietur ex utero Vas purissimum.*

XIV. Idem tenet DN. ODO de CASTRO RODVLPHI, Episcopus Tusculanus, in 5. Serm. Nativitatis Domini, sic dicens: *B. Virgo fuit ante sui nativitatem à peccato originali per Gratiam in utero matris mundata: ut ex ea conciperetur Deus & Homo sine peccato.* Idem dicit in Serm. 3. Dominicæ Adventûs.

CAPITVLVM XXIII.

In quo ponuntur dicta LXXII. Doctorum clarissimorum sacri Ordinis Prædicatorum.

SEQVVNTVR Doctores clarissimi de Ordine Prædicatorum: qui eandem veritatem sunt protestati.

I. In primis S. THOMAS de Aquino, Lumen totius Ecclesiæ: cujus doctrina est per Vrbanum Papam, & Innocentium, & Vniversitatem Parisiensem, approbata: in 3. Sententiar. Dist. 3. art. 1. sic dicit: Virgo B. fuit in originali peccato concepta. Propter quod scribit B. Bernardus, Conceptionem ipsius non esse celebrandam. Et artic. 2. B. Virgo per primam Sanctificationem, ut communiter ab omnibus tenetur, ab originali...

English Translation:

...stine [says], that she was sanctified before the Conception of the Son, and cleansed from sin.

XI. Lord SOCCUS [Conrad of Brundelsheim], of the same Order, holds the same, in the Sermon on the Nativity of the B. Virgin, speaking thus: *So that the B. Virgin might attain supreme purity, she was purified three times: first, in the womb after animation, from original sin. 2. in the Conception of the Son of God, from the fomes of sin. 3. in the Assumption from temporal misery.*

XII. Lord JAMES THE ENGLISHMAN, of the same Order, holds the same, on the Canticles speaking thus: *The B. Virgin was cleansed from the stain of original sin in the mother's womb through sanctification: and therefore she was beautiful as the Moon [Cant 6:9] in her nativity: but in the Conception of the Son she was liberated from the fomes of sin, therefore she was elect as the Sun in her annunciation.*

XIII. Lord JOHN, of the same Order, holds the same in the book *On the praises of the B. Virgin* speaking thus: *The B. Virgin was purged from original sin in the mother's womb, so that she might be born wholly clean. For the Father then commanded the Holy Spirit that [saying] of Proverbs 25: Take away the rust, namely of Original sin, from the silver, that is, from the Virgin already conceived: and a most pure Vessel shall come forth from the womb.*

XIV. Lord ODO OF CHÂTEAUROUX, Bishop of Tusculum, holds the same, in the 5th Sermon on the Nativity of the Lord, speaking thus: *The B. Virgin was cleansed from original sin by Grace in the mother's womb before her nativity: so that God & Man might be conceived from her without sin.* He says the same in Sermon 3 of the Sunday of Advent.

TWENTY-THIRD CHAPTER.

In which the sayings of 72 most clear Doctors of the sacred Order of Preachers are posited.

THERE FOLLOW the most clear Doctors of the Order of Preachers: who protested the same truth.

I. In the first place S. THOMAS Aquinas, the Light of the whole Church: whose doctrine is approved by Pope Urban, and Innocent, and the University of Paris: in 3 Sentences Dist. 3. art. 1. speaks thus: The B. Virgin was conceived in original sin. On account of which B. Bernard writes, that her Conception is not to be celebrated. And art. 2. The B. Virgin through the first Sanctification, as is commonly held by all, was cleansed from original…

Page 76 (Original Page 68)

Latin Transcription:

…fuit mundata peccato, fomite essentialiter remanente, sed ligato: qui post, per secundam Sanctificationem, fuit totaliter sublatus. Hæc ille. Idem dicit in solutionibus argumentorum.

Item in 3. parte, Qu. 27. art. 2. *Sanctificatio*, inquit, *B. Virginis non potest intelligi ante animationem: nec [in] instanti animationis, sed post animationem: aliter enim non incurrisset maculam peccati originalis: & per consequens, non indiguisset Redemptione & salvatione, factâ per Christum: quod est inconveniens.* Hæc ille. Et in Responsione ad quartum, sic dicit: *B. Virgo Maria, quòd fuit concepta ex commixtione Parentum, originale peccatum contraxit.* Hæc ille, ibi: & art. 3. & 5.

Item, in Compendio Theologiæ: *Oportuit*, inquit, *quod B. Virgo cum peccato originali conciperetur: quod ex utriusq; sexûs commixtione concepta fuit. Similiter, quòd si sine peccato fuisset concepta; non indigeret per Christum redimi: quod derogat*

dignitati ejus: ab eo tamen quodam speciali modo purgata fuit, [&] ab omni peccato actuali fuit semper immunis. Hæc ille.

Item in Quodlibeto VI. Qu. 4. art. 1. *Beata*, inquit, *Virgo fuit concepta cum peccato originali: quia fuit in Adam secundùm rationem seminalem, & generata fuit ex commixtione sexuum, sicut ceteri. Et includitur in universali, de qua dicit Apostolus: IN QVO OMNES PECCAVERVNT [Rom. 5. 12.]. A qua universitate SOLVS CHRISTVS excipitur, qui in Adam non fuit secundùm seminalem rationem*.

Idem, super Salutatione Angelica: *Beata*, inquit, *Virgo fuit in peccato originali concepta, sed non nata: quòd ab eo fuit in utero matris mundata. CHRISTVS in hoc excessit B. Virginem, quòd fuit fine peccato conceptus*. Hæc ille. Floruit anno Domini cIↃ . CC. XLIV. sub Innocentio IV. & moritur [anno Domini] cIↃ . CC. LXVI. sub Gregorio X.

II. Idem tenet S. VINCENTIVS Valentinus, in Sermone de Conceptione Virginis, sic dicens, *B. Virgo Maria fuit in originali peccato concepta; sed eadem die & hora, statim post animationem, fuit per sanctificationem à peccato contracto mundata. Et ideò Festum hoc debet referri ad Sanctificationem, & non ad Conceptionem.* Hæc ille. Idem dicit in Serm. S. Annæ & Nativitatis B. Virginis.

III. Idem tenet S. CATHARINA de SENIS: quæ, ut narrat B. Antoninus Archiepiscopus in 1. parte Summæ, Tit. De peccato originali. dixit, in quodam suo libello, Sibi fuisse revelatum, B. Virginem in originali peccato fuisse conceptam: sed postea ab eodem fuisse mundatam. Hæc ille.

Idem…

English Translation:

…*sin, with the fomes [kindling of sin] remaining essentially, but bound: which afterwards, through the second Sanctification, was totally removed*. Thus he [speaks]. He says the same in the solutions of the arguments.

Likewise in the *Summa Theologiae* Part 3, Q. 27, art. 2. *The Sanctification*, he says, *of the B. Virgin cannot be understood before animation: nor [in] the instant of animation, but after animation: for otherwise she would not have incurred the stain of original sin: and as a consequence, she would not have needed the Redemption and salvation made by Christ: which is unfitting*. Thus he [speaks]. And in the Response to the fourth [objection], he speaks thus: *The B. Virgin Mary, because she*

was conceived from the commixture of Parents, contracted original sin. Thus he [speaks], there: and in art. 3 & 5.

Likewise, in the *Compendium of Theology*: *It was necessary*, he says, *that the B. Virgin be conceived with original sin: because she was conceived from the commixture of both sexes. Similarly, because if she had been conceived without sin; she would not need to be redeemed by Christ: which derogates from his dignity: yet she was purged from it in a certain special way, [and] was always immune from every actual sin*. Thus he [speaks].

Likewise in Quodlibet 6, Q. 4, art. 1. *The Blessed*, he says, *Virgin was conceived with original sin: because she was in Adam according to seminal reason, and was generated from the commixture of sexes, just like the rest. And she is included in the universal [statement], concerning which the Apostle says: IN WHOM ALL HAVE SINNED [Rom 5:12]. From which universality CHRIST ALONE is excepted, who was not in Adam according to seminal reason*.

The Same, on the *Angelic Salutation* [Hail Mary]: *The Blessed*, he says, *Virgin was conceived in original sin, but not born [in it]: because she was cleansed from it in the mother's womb. CHRIST exceeded the B. Virgin in this, that He was conceived without sin*. Thus he [speaks]. He flourished A.D. 1244 under Innocent IV, and died A.D. 1266 under Gregory X.

II. S. VINCENT FERRER of Valencia holds the same, in the Sermon on the Conception of the Virgin, speaking thus: *The B. Virgin Mary was conceived in original sin; but on the same day and hour, immediately after animation, she was cleansed from the contracted sin through sanctification. And therefore this Feast ought to be referred to the Sanctification, and not to the Conception.* Thus he [speaks]. He says the same in the Sermons of St. Anne & the Nativity of the B. Virgin.

III. S. CATHERINE OF SIENA holds the same: who, as B. Antoninus the Archbishop narrates in Part 1 of his Summa, Tit. On original sin, said, in a certain booklet of hers, That it had been revealed to Her, that the B. Virgin was conceived in original sin: but afterwards was cleansed from the same. Thus he [speaks].

The same…

Would you like me to continue with the next batch (Pages 77-80)? This will continue the list of Dominican authorities, including **Albert the Great** and **Cardinal Hugh of Saint-Cher**.

Here is the transcription and translation for **Pages 77, 78, 79, and 80** (Original Pages 71–74).

This section continues the catalog of **Dominican** authorities. It includes heavyweights like **Albert the Great**, **Durandus**, **Vincent of Beauvais**, and **Jacobus de Voragine** (author of the *Golden Legend*). Bandello is demonstrating that the greatest minds of his Order were unanimous on this issue.

Batch 15: The Dominican School (Pages 77–80)

Page 77 (Original Page 71)

Latin Transcription:

...IV. Idem tenet Beatus & Dominus ALBERTVS MAGNVS, Episcopus Ratisbonensis, in 3. Sent. dist. 3. sic dicens: *Dicimus, B. Virginem contraxisse originale peccatum: nec fuisse sanctificatam ante conceptionem, nec in conceptione, sed post conceptionem. Dicere autem oppositum, est hæresis, condemneta à B. Bernardo, & ab omnibus Magistris Parisiis.* Hæc ille. Floruit anno Domini cI ↄ . CC. XXXII. sub Cœlestino IV.

V. Idem tenet Dominus †HVGO de S. THEODORICO [Vgo], Cardinalis Tituli S. Sabinæ: in Postilla sua super Ecclesiasten VII. cap. sic dicens: *B. Virgo Maria contraxit in sui conceptione originale peccatum: propter quod ejus conceptio non celebratur. Si qui tamen celebrant, dicunt, Habere respectum ad sanctificationem subsecutam ipsam Conceptionem: quia in utero matris à peccato sanctificata fuit.* Hæc ille.

VI. Idem tenet Dominus ANIBALDVS ROMANVS, Cardinalis, in 3. Sentent. dist. 3. sic dicens: *B. Virgo Maria fuit concepta in peccato originali, ideò non fuit sanctificata ante infusionem Animæ, nec [in] instanti infusionis, sed post infusionem.* Hæc ille.

VII. Idem tenet Dominus PETRVS de TARANTASIA: qui fuit postea Papa INNOCENTIVS Quintus: sicut dictum fuit suprà.

VIII. Idem tenet Dominus ROBERTVS ANGLICVS, Cardinalis Hostiensis, in 2. Sentent. dist. 31. Qu. 1. art. 1. & in 3. Sent. dist. 3. in expositione literæ, sic dicens: *B. Virgo fuit in originali peccato concepta, sicut ceteri, qui ex coitu concipiuntur: sed, fuit postea in utero matris Sanctificata*. Hæc ille.

IX. Idem tenet GVALTERVS ANGLICVS, Cardinalis Tituli S. Sabinæ, in 2. parte Summæ suæ, in Tractatu de peccato originali, sic dicens: *B. Virgo fuit in originali peccato concepta: sed post animationem citissimè fuit per Sanctificationem mundata*. Hæc ille.

X. Idem tenet Dominus & B. IOANNES DOMINICI de Florentia, Cardinalis S. Xisti: super Magnificat, sic dicens: Dicere, B. Virginem non fuisse conceptam in peccato originali, est, omnes antiquos Doctores negare; & permaximè Augustinum, qui expressè dicit: B. Virginem fuisse in peccato originali conceptam, in X. super Genesin ad Literam.

Item, Idem in Tractatu de Conceptione: qui incipit, Resecandæ sunt putridæ carnes. ubi sic dicit: B. Virgo fuit concepta in peccato originali: ut dicunt Sancti, & omnes Doctores. Dicere autem oppositum est hæreticum: tùm, quia est, sequi hæresin damnatam Pelagii: tùm, quòd est, fidei veritati contradicere: tùm, quòd est, S. Scripturam depravare: tùm quòd est, Ab...

English Translation:

...IV. The Blessed and Lord ALBERT THE GREAT, Bishop of Regensburg, holds the same, in 3 *Sentences* dist. 3. speaking thus: *We say, that the B. Virgin contracted original sin: and was not sanctified before conception, nor in conception, but after conception. Moreover, to say the opposite, is a heresy, condemned by B. Bernard, and by all the Masters at Paris*. Thus he [speaks]. He flourished A.D. 1232 under Celestine IV.

V. Lord HUGH OF ST. CHER [Hugo de Sancto Caro], Cardinal of the Title of St. Sabina, holds the same: in his Postilla on Ecclesiastes ch. 7. speaking thus: *The B. Virgin Mary contracted original sin in her conception: on account of which her conception is not celebrated. If however some celebrate it, they say they Have respect to the sanctification following the Conception itself: because she was sanctified from sin in the mother's womb*. Thus he [speaks].

VI. Lord ANNIBALDO THE ROMAN [Annibaldo di Annibaldi], Cardinal, holds the same, in 3 *Sentences* dist. 3. speaking thus: *The B. Virgin Mary was conceived in*

original sin, therefore she was not sanctified before the infusion of the Soul, nor [in] the instant of infusion, but after infusion. Thus he [speaks].

VII. Lord PETER OF TARENTAISE holds the same: who was afterwards Pope INNOCENT the Fifth: as was said above.

VIII. Lord ROBERT THE ENGLISHMAN [Robert Kilwardby], Cardinal of Ostia [or Hostiensis? Kilwardby was Cardinal Bishop of Porto], holds the same, in 2 *Sentences* dist. 31. Q. 1. art. 1. & in 3 *Sentences* dist. 3. in the exposition of the text, speaking thus: *The B. Virgin was conceived in original sin, just like others who are conceived from intercourse: but she was afterwards Sanctified in the mother's womb.* Thus he [speaks].

IX. WALTER THE ENGLISHMAN [Walter of Winterburn], Cardinal of the Title of St. Sabina, holds the same, in the 2nd part of his *Summa*, in the Treatise on original sin, speaking thus: *The B. Virgin was conceived in original sin: but after animation she was very quickly cleansed through Sanctification.* Thus he [speaks].

X. The Lord & B. GIOVANNI DOMINICI of Florence, Cardinal of San Sisto, holds the same: on the Magnificat, speaking thus: To say that the B. Virgin was not conceived in original sin, is to deny all the ancient Doctors; and most especially Augustine, who expressly says: That the B. Virgin was conceived in original sin, in Book 10 On Genesis according to the Letter.

Likewise, the Same in the Treatise on the Conception: which begins, Rotten flesh must be cut away. where he speaks thus: The B. Virgin was conceived in original sin: as the Saints and all Doctors say. But to say the opposite is heretical: both because it is to follow the condemned heresy of Pelagius: and because it is to contradict the truth of the faith: and because it is to deprave S. Scripture: and because it is To...

Page 78 (Original Page 72)

Latin Transcription:

...est, Ab auctoritate Ecclesiæ & Conciliorum se dividere: tùm, quòd est, Negare, eam per passionem Christi fuisse redemptam: tùm, quia est dicere, Eam esse æqualis puritatis cum Christo: tùm quia est dicere, Eam non fuisse mortuam. Hæc ille.

XI. Idem tenet Dominus IOANNES de TVRRE-CREMATA, Cardinalis S. Xisti: quem suprà inter Canonistas allegavi.

XII. Idem tenet Dominus PETRVS de PALVDE, Patriarcha Hierosolymitanus, in 3. Sent. dist. 3. *Beata*, inquit, *Virgo non fuit sanctificata ante Conceptionem: nec in ipsa Conceptione, quando fuit sibi infusa Anima: quia tunc contraxit originale peccatum: sed, post infusionem Animæ, & ante Nativitatem*. Hæc ille.

XIII. Idem tenet Dom. DVRANDVS de S. PORTIANO, Episcopus Meldensis, in 3. Sent. dist. 3. sic dicens: *Quamvis B. Virgo potuerit à peccato præservari: non tamen fuit decens, ut à peccato præservaretur: quia singularis Conceptio CHRISTI, debuit hoc singulari privilegio dotari; ut ipsa SOLA esset sine peccato. quod non habuisset, si B. Virgo peccatum non contraxisset. Confirmatur hoc per illud †Johannis tertio: Quod natum est ex carne, caro est: & quod natum est ex Spiritu, Spiritus est. Quòd autem de facto non fuerit præservata: patet per Apostolum, ad Rom. 5. qui dicit: OMNES IN ADAM peccasse: & neminem excipit, nisi CHRISTVM. Similiter Augustinus, Anselmus & Bernardus expressè dicunt: Illam fuisse conceptam in peccato Originali*. Hæc ille.

XIV. Idem tenet DN. IACOBVS de VERAGINE, Archiepiscopus Januensis: in primo Sermone Assumptionis B. Virginis, sic dicens: *CHRISTVS fuit sine originali peccato conceptus & natus: cæteri Sancti cum originali peccato concipiuntur & nascuntur. Virgo autem Maria medium tenuit: quia fuit cum originali peccato concepta, & sine originali peccato nata*. Hæc ille. Idem dicit in 2. & 3. Serm. de Nativitate B. Mariæ Virg. & in suo Mariali.

XV. Idem tenet Dom. IACOBVS de LAVSANA, Episcopus Lausanensis, & Doctor Parisiensis, super Ecclesiast. Capitulo VII. sic dicens: *INTER OMNES VIROS, inquit Scriptura, VNVM SOLVM inveniri omninò mundum ab omni peccato: scilicet CHRISTVM: SED INTER MULIERES, NULLAM: quòd B. Virgo fuit infecta originali peccato.* Hæc ille. Idem dicit in 3. Sent. & in Serm. Purificationis.

Idem tenet Dom. IOHANNES †LIGTIMBER [Lichtemberg], Episcopus Ratispo-…

English Translation:

…divide oneself From the authority of the Church & Councils: and because it is to Deny that she was redeemed by the passion of Christ: and because it is to say, That she is of equal purity with Christ: and because it is to say, That she did not die. Thus he [speaks].

XI. Lord JUAN DE TORQUEMADA, Cardinal of San Sisto, holds the same: whom I alleged above among the Canonists.

XII. Lord PETER OF PALUDE, Patriarch of Jerusalem, holds the same in 3 *Sentences* dist. 3. *The Blessed Virgin*, he says, *was not sanctified before Conception: nor in Conception itself, when the Soul was infused into her: because then she contracted original sin: but, after the infusion of the Soul, and before Nativity.* Thus he [speaks].

XIII. Lord DURANDUS OF ST. POURÇAIN, Bishop of Meaux, holds the same in 3 *Sentences* dist. 3. speaking thus: *Although the B. Virgin could have been preserved from sin: yet it was not fitting that she be preserved from sin: because the singular Conception of CHRIST ought to have been endowed with this singular privilege; that it ALONE should be without sin. Which it would not have had, if the B. Virgin had not contracted sin. This is confirmed by that of John 3: 'That which is born of the flesh, is flesh: and that which is born of the Spirit, is Spirit.' But that in fact she was not preserved: is evident through the Apostle, at Rom. 5. who says: THAT ALL SINNED IN ADAM: and he excepts no one, except CHRIST. Similarly Augustine, Anselm and Bernard expressly say: That she was conceived in Original sin.* Thus he [speaks].

XIV. Lord JACOBUS DE VORAGINE, Archbishop of Genoa [Januensis], holds the same: in the first Sermon on the Assumption of the B. Virgin, speaking thus: *CHRIST was conceived and born without original sin: other Saints are conceived and born with original sin. But the Virgin Mary held the middle: because she was conceived with original sin, and born without original sin.* Thus he [speaks]. He says the same in the 2nd & 3rd Sermon on the Nativity of the B. Virgin Mary & in his *Mariale*.

XV. Lord JAMES OF LAUSANNE, Bishop of Lausanne, & Doctor of Paris, holds the same on Ecclesiastes Chapter 7. speaking thus: *Scripture says, THAT AMONG ALL MEN, ONE ALONE is found wholly clean from all sin: namely CHRIST: BUT AMONG WOMEN, NONE: because the B. Virgin was infected with original sin.* Thus he [speaks]. He says the same in 3 *Sentences* & in the Sermon on the Purification.

Lord JOHN OF LICHTENBERG, Bishop of Ratisbon [Regensburg], holds the same...

Page 79 (Original Page 73)

Latin Transcription:

…*nensis*: in Serm. Nativitatis B. Virginis, sic dicens: *Nativitas B. Virginis non habuit admixtionem tenebræ peccati originalis: quòd fuit ab ipso per Gratiam Sanctificationis mundata*. Hæc ille.

XVI. Idem tenet Dominus IOANNES, Episcopus BOSINENSIS: in 3. Sent. dist. 3. sic dicens: *Beata Virgo fuit in originali peccato concepta: Sed ab eo, antequam nasceretur, fuit mundata*. Hæc ille.

XVII. Idem tenet Dom. ANGELVS de BONONIA, Episcopus Florentinus: in 3. Sent. dist. 3. sic dicens: *B. Virgo, non solùm in primo instanti suæ conceptionis, fuit sub originali peccato; sed etiam secundùm aliquod tempus, licet illud fuerit brevissimum: ut plures Sancti testantur. Cùm enim CHRISTVS sit Caput Ecclesiæ, omnibus hominibus convenit redimi per ipsum. Si autem B. Virgo non habuisset originale peccatum, non fuisset redempta per Christum, quod est erroneum*. Hæc ille.

XVIII. Idem tenet Dom. MARTINVS POLONVS, Episcopus, & Domini IOANNIS XXII. Pœnitentiarius: in Serm. Nativitatis B. Virginis, sic dicens: *B. Virgo fuit ab originali peccato, antequam nasceretur, in utero matris, per sanctificationem mundata*. Hæc ille.

XIX. Idem tenet Magister MONETA, in 3. lib. Summæ suæ, sic dicens: *SOLVS enim Christus, in quantum Homo, semper fuit ab omni peccato immunis. Et ideò per gratiam Vnionis fuit semper Filius etiam adoptivus DEI. Alii verò Sancti ideò dicuntur Filii Dei, Gratia Adoptionis: quia, cùm prius essent Non-filii DEI, sed omnes filii iræ, facti sunt per Gratiam filii Dei*. Hæc ille.

XX. Idem tenet B. PAGANVS de BERGOMO, Doctor clarissimus: in Sermone Nativitatis B. Virginis, sic dicens: *B. Virgo significatur per auroram, quantum ad dignitatem Nativitatis, Iob. 3. Expectet Lucem, & non videat: nec ortum surgentis Auroræ. Originale enim peccatum, Lucem, i. Christum, non vidit, nec in conceptu, nec in ortu. Aurora verò, i. B. Virginis, etsi conceptum viderit, non tamen vidit ejus ortum: quia, licet B. Virgo in originali peccato concepta fuerit, non tamen est cum peccato nata*. Hæc ille.

XXI. Idem tenet VINCENTIVS Historialis, Doctor Parisiensis, & Episcopus [Bellovacensis]: in quodam Tractatu glorioso de Laudibus B. Virginis, in Titulo de Sanctificatione, sic dicens: *B. Virgo post sui animationem fuit sanctificata, & à peccato originali mundata, ut purissima nasceretur.* Hæc ille.

XXII. Idem tenet Dom. THOMAS de LECHINO, Patriarcha…

English Translation:

…in the Sermon on the Nativity of the B. Virgin, speaking thus: *The Nativity of the B. Virgin had no admixture of the darkness of original sin: because she was cleansed from it through the Grace of Sanctification*. Thus he [speaks].

XVI. Lord JOHN, Bishop of BOSNIA [possibly a suffragan or titular?], holds the same: in 3 *Sentences* dist. 3. speaking thus: *The Blessed Virgin was conceived in original sin: But she was cleansed from it before she was born*. Thus he [speaks].

XVII. Lord ANGELO OF BOLOGNA [Angelo Acciaioli?], Bishop of Florence, holds the same: in 3 *Sentences* dist. 3. speaking thus: *The B. Virgin, not only in the first instant of her conception, was under original sin; but also for some time, although it was very short: as many Saints testify. For since CHRIST is the Head of the Church, it is fitting for all men to be redeemed by Him. But if the B. Virgin had not had original sin, she would not have been redeemed by Christ, which is erroneous*. Thus he [speaks].

XVIII. Lord MARTIN THE POLE [Martinus Polonus / Martin of Troppau], Bishop, and Penitentiary of Lord JOHN XXII, holds the same: in the Sermon on the Nativity of the B. Virgin, speaking thus: *The B. Virgin was cleansed from original sin in the mother's womb through sanctification before she was born*. Thus he [speaks].

XIX. Master MONETA [of Cremona] holds the same, in book 3 of his *Summa*, speaking thus: *For Christ ALONE, inasmuch as He is Man, was always immune from all sin. And therefore through the grace of Union He was always the Son, even [not] adoptive, of GOD. But other Saints are called Sons of God by the Grace of Adoption: because, whereas previously they were Not-sons of GOD, but all children of wrath, they were made sons of God through Grace*. Thus he [speaks].

XX. B. PAGANUS OF BERGAMO, a most clear Doctor, holds the same: in the Sermon on the Nativity of the B. Virgin, speaking thus: *The B. Virgin is signified by the dawn, as to the dignity of Nativity, Job 3. 'Let it expect Light, and not see it: nor the rising of the surging Dawn.' For original sin did not see the Light, i.e. Christ, neither in conception, nor in birth. But the Aurora, i.e. of the B. Virgin, although it saw conception, yet did not see its rising [birth]: because, although the B. Virgin was conceived in original sin, yet she was not born with sin*. Thus he [speaks].

XXI. VINCENT THE HISTORIAN [Vincent of Beauvais], Doctor of Paris, and Bishop [Note: Vincent was not a bishop, likely a confusion with another Vincent], holds the same: in a certain glorious Treatise on the Praises of the B. Virgin, in the Title on

Sanctification, speaking thus: *The B. Virgin was sanctified after her animation, and cleansed from original sin, so that she might be born most pure.* Thus he [speaks].

XXII. Lord THOMAS OF LENTINI, Patriarch…

Page 80 (Original Page 74)

Latin Transcription:

…*Hierosolymit.* in Serm. Assumptionis B. Virginis, sic dicens: *B. Virgo, postquam fuit in utero Matris à peccato originali mundata, semper ab omni actuali peccato illibata permansit*.

XXIII. Idem tenet Dom. GVLIELMVS PARALDI, Doctor Parisiensis, Episcopus Lugdunensis: in Serm. Purificationis & Nativitatis B. Virginis, sic dicens: *B. Virgo fuit, antequam nasceretur, à peccato originali, adhuc in ventre matris existens, purgata*. Hæc ille.

XXIV. Idem tenet Dom. HERVEVS, Doctor Parisiensis clarissimus, & Generalis Magister Ordinis Prædicatorum: in suo Quodlibeto IV. Quæst. ult. sic dicens: *Decuit, ut B. Virgo in originali peccato conciperetur: tùm, quòd ad honorem Christi pertinet, ut tota Natura humana, quæ descendit seminaliter ab Adam, indiguerit Redemptione factâ per ipsum: tum, quia ad dignitatem Christi pertinet, quòd ipse SOLVS sit mortuus, Liber & Non debitor mortis. De facto etiam contraxit originale peccatum: tum, quia seminaliter descendit ab Adam, per concubitum Parentum: tùm, quia hoc consonat sacræ Scripturæ, & Dictis Sanctorum.* Hæc ille.

XXV. Idem tenet Dom. JACOBVS de PERVSIO, Episcopus Perusinus, in Sermone Annunciationis, sic dicens: *Spiritus S. veniens in Mariam in utero matris suæ, non solùm eam mundavit à peccato originali, quantum ad maculam; sed eam etiam in bono quodammodo confirmavit, ligando fomitem peccati.* Hæc ille. Dicit etiam idem in Serm. Nativitatis B. Virginis.

XXVI. Idem tenet Magister BOMBOLOGNINVS Bononiensis, Doctor Parisiensis: qui fuit tempore S. Thomæ, in 3. Sent. dist. 3. Qu. 1. art. 2. sic dicens: *B. Virgo non fuit sanctificata ante animationem, nec in instanti animationis; sed, post animationem: quia si non contraxisset originale peccatum, non indiguisset universali Satisfactione & Redemptione Christi. Quod est contra Apostolum, dicentem: quod omnes indigent Gloriâ Dei [Rom. 3. 23.]. Non enim decuit, †honorem [hominem] SOLI*

CHRISTO debitum, alicui puræ creaturæ communicare. Esse autem sine omni peccato, est honor SOLI CHRISTO debitus. Hæc ille.

XXVII. Idem tenet Magister IOH. de BVBLIA, Bononiensis, Doctor Paris. in Quodlibeto XIV. Qu. 1. art. 4. sic dicens: B. Virgo, & omnes alii, præter Christum, concepti sunt in peccato originali: quòd omnes, præter ipsum, per virtutem seminalem, ex concubitu viri & mulieris sunt generati. Et hoc expressè dicit August. in X. super Genesin ad literam. Hæc ille.

Idem in Quodlibeto XIX. Qu. 1. art. 2. sic dicit: B. Virgo contraxit...

English Translation:

...*of Jerusalem*, in the Sermon on the Assumption of the B. Virgin, speaking thus: *The B. Virgin, after she was cleansed from original sin in the Mother's womb, remained always untouched by every actual sin*.

XXIII. Lord WILLIAM PERAULT, Doctor of Paris, Bishop of Lyon [Suffragan], holds the same: in the Sermons on the Purification & Nativity of the B. Virgin, speaking thus: *The B. Virgin, while still existing in the mother's belly, was purged from original sin before she was born*. Thus he [speaks].

XXIV. Lord HERVAEUS [Natalis], most clear Doctor of Paris, and Master General of the Order of Preachers: in his Quodlibet 4, last Question, speaking thus: *It was fitting that the B. Virgin be conceived in original sin: both because it pertains to the honor of Christ, that the whole human Nature, which descends seminally from Adam, should need the Redemption made by Him: and because it pertains to the dignity of Christ, that He ALONE died Free and Not a debtor of death. In fact also she contracted original sin: both because she descended seminally from Adam, through the intercourse of Parents: and because this is consonant with sacred Scripture, and the Sayings of the Saints.* Thus he [speaks].

XXV. Lord JAMES OF PERUGIA, Bishop of Perugia, holds the same in the Sermon on the Annunciation, speaking thus: *The Holy Spirit coming into Mary in her mother's womb, not only cleansed her from original sin, as to the stain; but also confirmed her in good in a certain way, by binding the fomes of sin*. Thus he [speaks]. He also says the same in the Sermon on the Nativity of the B. Virgin.

XXVI. Master BOMBOLOGNUS of Bologna, Doctor of Paris, holds the same: who was in the time of St. Thomas, in 3 *Sentences* dist. 3. Q. 1. art. 2. speaking thus: *The B. Virgin was not sanctified before animation, nor in the instant of animation; but, after*

animation: because if she had not contracted original sin, she would not have needed the universal Satisfaction & Redemption of Christ. Which is against the Apostle, saying: that 'all need the Glory of God' [Rom 3:23]. For it was not fitting to communicate the honor due to CHRIST ALONE, to any pure creature. But to be without any sin, is an honor due to CHRIST ALONE. Thus he [speaks].

XXVII. Master JOHN OF BOBBIO [or Bublia], of Bologna, Doctor of Paris, holds the same in Quodlibet 14. Q. 1. art. 4. speaking thus: The B. Virgin, and all others, besides Christ, were conceived in original sin: because all, besides Him, were generated through seminal virtue, from the intercourse of man and woman. And Augustine expressly says this in Book 10 On Genesis according to the letter. Thus he [speaks].

The Same in Quodlibet 19. Q. 1. art. 2. speaks thus: The B. Virgin contracted…

Would you like me to continue with the next batch (Pages 81-84)? This will finish the Dominican list and move into the **Franciscan** authorities (Chapter 24), including **St. Bonaventure** and **Alexander of Hales**.

Here is the transcription and translation for **Pages 81, 82, 83, and 84** (Original Pages 75–78).

This section concludes the massive list of **72 Dominican Doctors** (Chapter 23) and begins **Chapter 24**, which is strategically very important for Bandello. Here, he cites **Franciscan** authorities—including **St. Anthony of Padua** and **St. Bonaventure** (the Seraphic Doctor)—to show that even the greatest lights of the Franciscan Order (who were the main opponents of the Dominicans in this debate) originally taught that Mary was conceived in sin.

Batch 16: Conclusion of Dominicans & Start of Franciscans (Pages 81–84)

Page 81 (Original Page 75)

Latin Transcription:

…contraxit originale peccatum, quia Natura humana in ipsa fuit traducta per virtutem seminalem, à Parentibus decisam. Et hoc expressè dicit Gregorius, Augustinus, & Anselmus. Hæc ille.

XXVIII. Idem tenet Magister ROMANVS, in 3. Sent. dist. 3. sic dicens: *B. Virgo per primam Sanctificationem fuit, in utero matris, à peccato originali mundata: in secunda verò sanctificatione fuit à fomite peccati liberata*. Hæc ille.

XXIX. Idem tenet Magister LEONARDVS STATII de Florentia, Generalis totius Ordinis, in Sermone Annunciationis, sic dicens: *B. Virgo Maria, post instans suæ conceptionis, quam citò fieri potuit, fuit à macula originalis peccati mundata: & postea à fomite peccati totaliter liberata*. Hæc ille.

XXX. Idem tenet Magister IOANNES de NEAPOLI, Doctor Parisiensis, in quodlibeto primo, Quæst. XII. sic dicens: *B. Virgo fuit concepta in peccato originali, tum quia descendit seminaliter ab Adam: tùm quia Scriptura neminem excipit, nisi IESVM CHRISTVM: tùm, quia Augustinus, Gregorius, Leo Papa, Anselmus & Bernardus hoc expressè ad litteram dicunt*. Hæc ille.

XXXI. Idem tenet Magister ROBERTVS HOLCOTH, Anglicus, Doctor Parisiensis: super lib. Sapientiæ Cap. XIV. Lectione CLX. sic dicens: *B. Virgo sic sanctificata fuit in utero matris, quòd emundata fuit à peccato originali, & in ea fomes fuit sic ligatus, quòd nunquam eam in aliquod actuale peccatum impegit: in 2. vero Sanctificatione, quando concepit Filium Dei, fuit fomes peccati totaliter sublatus, & in bonum confirmata, ut de cætero non posset peccare*. Hæc ille.

XXXII. Idem tenet Magister DVRANDELLVS, Doctor Parisiensis, in 3. Sent. dist. 3. sic dicens: *B. Virgo habuit peccatum originale: tum, quia fuit redempta; Redemptio autem præsupponit obligationem culpæ: sicut Sanatio præsupponit infirmitatem: tùm etiam, quia Augustinus dicit, quòd de facto fuit culpa obligata*. Hæc ille.

XXXIII. Idem tenet Dom. ANTONIVS, Archiepiscopus Florentinus: in prima parte Summæ, Tit. De peccato originali, sic dicens: *Si volumus attendere ad Dicta S. Scripturæ & Sanctorum Doctorum, manifestè patet; B. Virginem in originali peccato fuisse conceptam. Et sic ejus Conceptio non est celebranda, nisi in ordine ad Sanctificationem subsecutam*. Idem dicit in 3. parte, in Titulo *De statu Comprehensorum*: & in 4. parte,…

English Translation:

…contracted original sin, because human Nature was traduced in her through seminal virtue, decided from Parents. And Gregory, Augustine, and Anselm say this expressly. Thus he [speaks].

XXVIII. Master ROMANUS [of Rome] holds the same, in 3 *Sentences* dist. 3. speaking thus: *The B. Virgin was cleansed from original sin in the mother's womb through the first Sanctification: but in the second sanctification she was liberated from the fomes of sin*. Thus he [speaks].

XXIX. Master LEONARDO DATI of Florence, General of the whole Order, holds the same, in the Sermon on the Annunciation, speaking thus: *The B. Virgin Mary, after the instant of her conception, as soon as it could be done, was cleansed from the stain of original sin: and afterwards totally liberated from the fomes of sin*. Thus he [speaks].

XXX. Master JOHN OF NAPLES, Doctor of Paris, holds the same, in Quodlibet 1, Quest. 12. speaking thus: *The B. Virgin was conceived in original sin, both because she descended seminally from Adam: and because Scripture excepts no one, except JESUS CHRIST: and because Augustine, Gregory, Pope Leo, Anselm & Bernard say this expressly to the letter*. Thus he [speaks].

XXXI. Master ROBERT HOLCOT, Englishman, Doctor of Paris, holds the same: on the Book of Wisdom Chap. 14, Lecture 160. speaking thus: *The B. Virgin was so sanctified in the mother's womb, that she was cleansed from original sin, and the fomes was so bound in her, that it never drove her into any actual sin: but in the 2nd Sanctification, when she conceived the Son of God, the fomes of sin was totally removed, and she was confirmed in good, so that for the rest she could not sin*. Thus he [speaks].

XXXII. Master DURANDELLUS [Durandus of St. Pourçain, or a follower], Doctor of Paris, holds the same in 3 *Sentences* dist. 3. speaking thus: *The B. Virgin had original sin: both because she was redeemed; for Redemption presupposes the obligation of guilt: just as Healing presupposes infirmity: and also, because Augustine says, that in fact she was obligated to guilt*. Thus he [speaks].

XXXIII. Lord ANTONINUS [St. Antoninus], Archbishop of Florence, holds the same: in the first part of his *Summa*, Tit. *On original sin*, speaking thus: *If we wish to attend to the Sayings of S. Scripture and the Holy Doctors, it is manifestly patent; that the B. Virgin was conceived in original sin. And thus her Conception is not to be celebrated, except in order to the Sanctification that followed*. He says the same in Part 3, in the Title *On the state of the Comprehensors*: and in Part 4,...

Page 82 (Original Page 76)

Latin Transcription:

...in Tit. De Dono pietatis: & in 1. parte Chronicæ, Tit. 1. cap. 14. & Tit. 5. Capitulo 1.

XXXIV. Idem tenet Dominus VLRICVS ARGENTINVS, magnus Theologus & Canonista, in 5. libro Summæ, capitulo 5. & 7.

XXXV. Idem tenet Magister THOMASINVS, Doctor Parisiensis, in tertio Sententiarum, Distinctione tertia.

XXXVI. Idem tenet Magister HVGO de ARGENTINA, Doctor Parisiensis, in suo Compendio Theologiæ.

XXXVII. Idem tenet Magister NICHOLAVS TRAVETH, Doctor Parisiensis, in quodlibeto tertio, Quæstione quarta.

XXXVIII. Idem tenet Magister BERNARDVS de CLARO-MONTE, Doctor Paris. in Quodlibeto XV. Quæst. decimâ tertiâ.

XXXIX. Idem tenet Magister THOMAS ANGLICVS, in Postilla super Psalterium: Psalmo Decimo-septimo.

XL. Idem tenet Magister JOANNES STERLINGATII, Doctor Parisiens. in tertio Sententiarum, Distinctione tertia.

XLI. Idem tenet Magister THOMAS de SVETONIA, Doctor Parisiensis, in Compendio Theologiæ, libro IV. Capitulo tertio.

XLII. Idem tenet B. ALBERTVS de BRIXIA, Doctor Parisiensis, in Summa sua, Libro 3. Tractatu 4. Capitulo 6.

XLIII. Idem tenet Magister NICHOLAVS GORRAN, Doctor Parisiensis, super Lucam, Cap. 1.

XLIV. Idem tenet Magister GVLIELMVS de ALCONO, Doctor Parisiensis, super Ecclesiastem capitulo septimo.

XLV. Idem tenet Magister PETRVS de POLONIA, in Postilla super Lucam, Cap. primo.

XLVI. Idem tenet Magister IOANNES PARISIENSIS, in tertio Sententiarum, Dist. 3.

XLVII. Idem tenet Magister IOANNES BALBVS, Januensis: in suo Catholicon, in Littera *Virtus*.

XLVIII. Idem tenet Magister IACOBVS de BENEVENTO, in Sermone Nativitatis B. Virginis.

XLIX. Idem tenet Magister ALDEBRANDINVS de TVSCANELLA, in Sermone Vigiliæ Nativitatis Domini, & in Dominica infra Octavas, & in Sermone Nativitatis B. Virginis.

L. Idem…

English Translation:

…*in Tit. On the Gift of Piety: and in Part 1 of the Chronicle, Tit. 1. chap. 14. & Tit. 5. Chapter 1*.

XXXIV. Lord ULRICH OF STRASBOURG, a great Theologian & Canonist, holds the same, in book 5 of his *Summa*, chapter 5 & 7.

XXXV. Master THOMASINUS, Doctor of Paris, holds the same in the third [Book] of Sentences, Distinction three.

XXXVI. Master HUGH OF STRASBOURG [Ripelin], Doctor of Paris, holds the same in his *Compendium of Theology*.

XXXVII. Master NICHOLAS TREVET, Doctor of Paris, holds the same in Quodlibet 3, Question 4.

XXXVIII. Master BERNARD OF CLERMONT [de Trilia?], Doctor of Paris, holds the same in Quodlibet 15, Question 13.

XXXIX. Master THOMAS THE ENGLISHMAN [Jorz?], holds the same in the Postilla on the Psalter: Psalm 17.

XL. Master JOHN STERLING [curious name, possibly Serling?], Doctor of Paris, holds the same in the third [Book] of Sentences, Distinction three.

XLI. Master THOMAS OF SUTTON, Doctor of Paris, holds the same in the *Compendium of Theology*, book 4, Chapter 3.

XLII. B. ALBERT OF BRESCIA, Doctor of Paris, holds the same in his *Summa*, Book 3, Treatise 4, Chapter 6.

XLIII. Master NICHOLAS OF GORRAN, Doctor of Paris, holds the same on Luke, Chap. 1.

XLIV. Master WILLIAM OF ALNWICK [or Alton? text says Alcono], Doctor of Paris, holds the same on Ecclesiastes chapter 7.

XLV. Master PETER OF POLAND, holds the same in the Postilla on Luke, Chap. 1.

XLVI. Master JOHN OF PARIS [Quidort], holds the same in the third [Book] of Sentences, Dist. 3.

XLVII. Master JOHN BALBUS of Genoa [Januensis], holds the same: in his *Catholicon*, under Letter *Virtus*.

XLVIII. Master JAMES OF BENEVENTO, holds the same in the Sermon on the Nativity of the B. Virgin.

XLIX. Master ALDEBRANDINUS OF TUSCANELLA, holds the same in the Sermon of the Vigil of the Nativity of the Lord, & in the Sunday within the Octave, & in the Sermon on the Nativity of the B. Virgin.

L. The Same...

Page 83 (Original Page 77)

Latin Transcription:

...L. Idem tenet Magister CONSTANTINVS de MONTE-BVDELLO, in Sermone Nativitatis B. Virginis.

LI. Idem tenet Magister GVLIELMVS de ROMA, Doctor Parisiensis, in Sermone Nativitatis Domini.

LII. Idem tenet Magister BARTOLOMÆVS de BONONIA, in Postilla super Lucam.

LIII. Idem tenet Magister IOANNES de VERDIACO, in Postilla super Cantica.

LIV. Idem tenet Magister IOANNES de FRANCFORTE, super Job Capitulo XIV. & in Sermone de Sanctificatione B. Virginis.

LV. Idem tenet Magister PETRVS CALO, Clugiensis, in suo Legendario, Capitulo de Sanctificatione, & Conceptione B. Virginis.

LVI. Idem tenet Magister GVIDO GALLICVS, Doctor Parisiensis, in Sermone Annunciationis B. Virginis.

LVII. Idem tenet Magister NICHOLAVS de ESCVLO, in Serm. Nativit. Domini.

LVIII. Idem tenet Magister BONIFACIVS de CREMONA, in Sermone Purificationis, Annunciationis & Nativitatis B. Virginis.

LIX. Idem tenet Dominus ANTONIVS de AZARO, Parmensis: in Sermone de passione Domini.

LX. Idem tenet Magister IOANNES de Sancto GEMINIANO, in Sermone Annunciationis & Nativitatis B. Virginis.

LXI. Idem tenet Magister PETRVS GALDINI, in Serm. Circumcisionis Domini, & in Serm. Assumptionis.

LXII. Idem tenet Magister PETRVS IEREMIÆ, Siculus: in multis Sermonibus.

LXIII. Idem tenet Magister LEONARDVS de VTINO, in Sermone Nativitatis B. Mariæ Virginis.

LXIV. Idem tenet Magister IOH. de GALLICIS, in Serm. 1. & 2. Adventûs.

LXV. Idem tenet Magister ANTONIVS de BONONIA, in Serm. Nativit. Domini.

LXVI. Idem tenet Magister PETRUS de la SCALA, Veronensis: in Serm. Nativitatis, & in multis Sermonibus.

LXVII. Idem…

English Translation:

L. Master CONSTANTINE OF MONTEBUDELLO holds the same, in the Sermon on the Nativity of the B. Virgin.

LI. Master WILLIAM OF ROME, Doctor of Paris, holds the same, in the Sermon on the Nativity of the Lord.

LII. Master BARTHOLOMEW OF BOLOGNA holds the same, in the Postilla on Luke.

LIII. Master JOHN OF VERDIACO holds the same, in the Postilla on the Canticles.

LIV. Master JOHN OF FRANKFURT holds the same, on Job Chapter 14 & in the Sermon on the Sanctification of the B. Virgin.

LV. Master PETER CALO of Chioggia, holds the same, in his *Legendarium*, Chapter on the Sanctification and Conception of the B. Virgin.

LVI. Master GUIDO THE FRENCHMAN, Doctor of Paris, holds the same, in the Sermon on the Annunciation of the B. Virgin.

LVII. Master NICHOLAS OF ASCOLI holds the same, in the Sermon on the Nativity of the Lord.

LVIII. Master BONIFACE OF CREMONA holds the same, in the Sermon on the Purification, Annunciation & Nativity of the B. Virgin.

LIX. Lord ANTHONY OF AZARO, of Parma: holds the same in the Sermon on the passion of the Lord.

LX. Master JOHN OF SAN GEMINIANO holds the same, in the Sermon on the Annunciation & Nativity of the B. Virgin.

LXI. Master PETER GALDINI holds the same, in the Sermon on the Circumcision of the Lord, & in the Sermon on the Assumption.

LXII. Master PETER JEREMIAH [Pietro Geremia], Sicilian: holds the same in many Sermons.

LXIII. Master LEONARD OF UDINE holds the same, in the Sermon on the Nativity of the B. Virgin Mary.

LXIV. Master JOHN OF GALLICIS [Giovanni da San Geminiano? or Giovanni Galli?], holds the same in Serm. 1 & 2 of Advent.

LXV. Master ANTHONY OF BOLOGNA holds the same, in the Sermon on the Nativity of the Lord.

LXVI. Master PETER OF LA SCALA, Veronese: holds the same in the Sermon on the Nativity, & in many Sermons.

LXVII. The Same…

Page 84 (Original Page 78)

Latin Transcription:

…LXVII. Idem tenet Magister IOHANNES de MONTE-NIGRO, in Tractatu glorioso, quem fecit de Conceptione.

LXVIII. Idem tenet Magister IACOBVS ÆGIDII DE BARCHINONA, Magister sacri Palatii: in Tractatu, quem de Conceptione B. Mariæ composuit.

LXIX. Idem tenet Magister IOANNES BRITII, in Tractatu, quem composuit de Conceptione B. Mariæ Virginis.

LXX. Idem tenet Magister RAYNERIVS de PISIS, in 2. part. Summæ suæ.

LXXI. Idem tenet Magister RAPHAEL de PORNASIO, Januensis, in Tractatu de Conceptione.

LXXII. Idem tenet doctissimus Pater, Frater DOMINICVS de CATHALONIA, in Tractatu de Conceptione B. Mariæ Virginis.

Isti sunt LXXII. Testes clarissimi de Ordine Prædicatorum: præfigurati per LXXII. Discipulos Domini: qui hanc Veritatem in Scripturis reliquerunt: videlicet, quòd B. Virgo Maria fuit concepta in peccato originali.

CAPITVLVM XXIV.

In quo ponuntur Dicta XXXII. Doctorum, Sacri Ordinis Minorum.

SACER etiam ORDO MINORVM multos insignes & clarissimos Doctores protulit, qui firmiter asseruerunt: *B. Virginem Mariam in originali peccato fuisse conceptam*.

I. Inprimis idem tenet S. ANTONIVS de PADVA, in quodam Sermone Nativitatis B. Virginis, sic dicens: *B. Virgo fuit in utero matris à peccato per Gratiam sanctificata: & fine peccato nata*. Hæc ille.

II. Idem tenet Dominus & B. BONAVENTURA, Cardinalis, Doctor singularissimus, in 3. Sent. dist. 3. Qu. 1. art. 2. sic dicens: *Si B. Virgo non fuisset concepta in peccato originali, tunc caruisset merito mortis: & sic, vel injustè mortua fuisset, vel dispensativè pro salute humani Generis. Primum facit ad contumeliam Dei: Secundum, derogat CHRISTO. Item, Si peccatum non habuisset, tunc si ante CHRISTI Passionem mortua fuisset, Regnum cælorum fuisset consecuta: Hoc autem est inconveniens. Igitur &c. Item; Si peccatum non habuisset, Christi morte redempta non fuisset: quod est impium & nepharium dicere. Et ideò est dicendum: Quòd B. Virgo fuit…*

English Translation:

…LXVII. Master JOHN OF MONTENEGRO holds the same, in the glorious Treatise which he made on the Conception.

LXVIII. Master JAUME GIL OF BARCELONA, Master of the Sacred Palace: holds the same in the Treatise which he composed on the Conception of B. Mary.

LXIX. Master JOHN BRITI [Britius?] holds the same, in the Treatise which he composed on the Conception of the B. Virgin Mary.

LXX. Master RAINERIUS OF PISA holds the same, in Part 2 of his *Summa*.

LXXI. Master RAPHAEL DE PORNASIO of Genoa, holds the same, in the Treatise on the Conception.

LXXII. The most learned Father, Brother DOMINIC OF CATALONIA, holds the same, in the Treatise on the Conception of the B. Virgin Mary.

These are the 72 most clear Witnesses from the Order of Preachers: prefigured by the 72 Disciples of the Lord: who left this Truth in their writings: namely, that the B. Virgin Mary was conceived in original sin.

TWENTY-FOURTH CHAPTER.

In which the Sayings of 32 Doctors of the Sacred Order of Minors [Franciscans] are posited.

THE SACRED ORDER OF MINORS also brought forth many distinguished and most clear Doctors, who firmly asserted: *That the B. Virgin Mary was conceived in original sin*.

I. In the first place S. ANTHONY OF PADUA holds the same, in a certain Sermon on the Nativity of the B. Virgin, speaking thus: *The B. Virgin was sanctified from sin by Grace in the mother's womb: and was born without sin*. Thus he [speaks].

II. The Lord & B. BONAVENTURE, Cardinal, a most singular Doctor, holds the same, in 3 *Sentences* dist. 3. Q. 1. art. 2. speaking thus: *If the B. Virgin had not been conceived in original sin, then she would have lacked the merit of death: and thus, either she would have died unjustly, or dispensatively for the salvation of the human Race. The first works to the contumely of God: The second derogates from CHRIST. Likewise, If she had not had sin, then if she had died before the Passion of CHRIST, she would have obtained the Kingdom of heaven: But this is unfitting. Therefore etc. Likewise; If she had not had sin, she would not have been redeemed by the death of Christ: which is impious and nefarious to say. And therefore it must be said: That the B. Virgin was…*

Would you like me to continue with the next batch (Pages 85-88)? This will conclude the Franciscan testimonies, including **Alexander of Hales** and **William of Ockham**, who also admit she contracted sin.

Here is the transcription and translation for **Pages 85, 86, 87, and 88** (Original Pages 79–82).

This section is strategically critical for Bandello. He is citing the "heavy artillery" of the **Franciscan Order** (Alexander of Hales, Bonaventure, Richard of Middleton, William of Ockham) to prove that the very order championing the Immaculate Conception originally taught the opposite.

Batch 17: The Franciscan School Continued (Pages 85–88)

Page 85 (Original Page 79)

Latin Transcription:

...fuit concepta in peccato originali: &, quòd ejus Sanctificatio subsecuta est originalis peccati contractionem. Hic autem dicendi modus est communior, rationabilior, & securior. Communior, inquam: quia ferè omnes id tenent: cùm id appareat ex multiplici ejus pœnalitate & morte; quam non est dicere, Eam passam fuisse injustè, nec propter aliorum Redemptionem, sed propter peccati contractionem. Rationabilior etiam est: quòd Esse Naturæ, præcedit Esse Gratiæ, vel tempore, vel natura. Et propterea dicit Augustinus: quòd prius est nasci, quàm renasci: Sicut prius est Esse, quàm Bene-esse. Igitur, prius est, Animam uniri carni, quàm Gratiam ei infundi. Si ergo caro illa infecta fuit; ex sui infectione nata erat inficere Animam, quæ ei uniebatur, culpâ originali. Et ita necesse est ponere, quòd antè fuerit in ea originalis peccati infectio, quam Gratiæ infusio vel Sanctificatio. Securior etiam est: quia magis consonat fidei pietati, & Sanctorum auctoritati. Sanctorum auctoritati magis concordat; pro eo, quòd Sancti communiter, cùm de hac materia loquuntur, SOLVM CHRISTVM excipiunt ab illa generalitate, quâ dicitur: OMNES IN ADAM PECCAVERUNT [Rom. 5. 12.]. Nullus autem invenitur dixisse, de iis, quos vidimus & audivimus auribus nostris: B. Virginem fuisse ab originali peccato immunem in sui conceptione. Pietati fidei etiam magis concordat; pro eo, quòd Etsi Mater habenda sit in reverentia: & magna erga eam sit habenda devotio: multo tamen major est habenda ad Filium, à quo est ei omnis honor & gloria. Et ideò quòd hoc spectat ad excellentem dignitatem CHRISTI: quòd Ipse SOLVS est omnium SALVATOR & Redemptor: & quod omnibus aperuit januam Paradisi: & quòd Ipse pro omnibus mortuus est: nullatenus ab hac generalitate Virgo Maria est excludenda: Ne, dum Matris excellentia ampliatur, Filii Gloria minuatur: & sic Mater provocetur; quæ vult, magis Filium suum extolli & honorari, quam se-ipsam: utpote Creatorem, quam Creaturam. Huic ergo positioni adhærentes, propter honorem Domini nostri IESV CHRISTI, qui in nullo præjudicat honori Matris, cùm Filius incomparabiliter Matrem antecellat: teneamus secundùm quod communis opinio tenet, Virginis

Sanctificationem fuisse post originalis peccati contractionem. Vnde Rationes hoc probantes concedendæ sunt, quòd verum concludunt. Hæc ille. Idem dicit art. primo. Floruit anno Domini [cI ↄ] CCL.

III. Idem tenet ALEXANDER de ALES, Doctor clarissimus & irrefragabilis: in 3. parte Summæ, circa materiam de Sanctificatione Virginis, art. 1. sic dicens: *Quia enim omnis homo, qui carnali generatione generatur, de necessitate contrahit in sui conceptione Originale peccatum; ne-*...

English Translation:

...was conceived in original sin: and, that her Sanctification followed the contraction of original sin. Moreover, this way of speaking is more common, more reasonable, and safer. More common, I say: because almost everyone holds it: since it appears from her multiple penalties and death; which one cannot say She suffered unjustly, nor for the Redemption of others, but on account of the contraction of sin. It is also More reasonable: because the Being of Nature precedes the Being of Grace, either in time or in nature. And therefore Augustine says: that it is prior to be born, than to be reborn: Just as To Be is prior to Well-being. Therefore, it is prior for the Soul to be united to the flesh, than for Grace to be infused into it. If therefore that flesh was infected; from its infection it was born to infect the Soul, which was united to it, with original guilt. And so it is necessary to posit, that the infection of original sin was in her before the infusion of Grace or Sanctification. It is also Safer: because it is more consonant with the piety of faith, and the authority of the Saints. It accords more with the authority of the Saints; because the Saints commonly, when they speak of this matter, except CHRIST ALONE from that generality, by which it is said: ALL SINNED IN ADAM [Rom 5:12]. But no one is found to have said, of those whom we have seen and heard with our ears: That the B. Virgin was immune from original sin in her conception. It also accords more with the piety of faith; because Although the Mother is to be held in reverence: and great devotion is to be had toward her: yet much greater [devotion] is to be had toward the Son, from whom is all her honor and glory. And therefore because this pertains to the excellent dignity of CHRIST: that He ALONE is the SAVIOR & Redeemer of all: and that He opened the gate of Paradise to all: and that He died for all: the Virgin Mary is by no means to be excluded from this generality: Lest, while the Mother's excellence is amplified, the Son's Glory be diminished: and thus the Mother be provoked; who wishes her Son to be extolled and honored more than herself: namely the Creator, [more] than the Creature. Adhering therefore to this position, on account of the honor of our Lord JESUS

CHRIST, which in nothing prejudices the honor of the Mother, since the Son incomparably excels the Mother: let us hold according to what the common opinion holds, that the Virgin's Sanctification was after the contraction of original sin. Whence the Arguments proving this are to be conceded, because they conclude what is true. Thus he [speaks]. He says the same in Art. 1. He flourished A.D. 1250.

III. ALEXANDER OF HALES, the most clear & Irrefragable Doctor, holds the same: in Part 3 of the *Summa*, around the matter of the Sanctification of the Virgin, art. 1. speaking thus: *For because every man, who is generated by carnal generation, of necessity contracts Original sin in his conception; it was ne-*...

Page 86 (Original Page 80)

Latin Transcription:

...cesse fuit, ut B. Virgo, à Parentibus generata carnaliter, originale peccatum in Sui conceptione contraheret. Hæc ille.

Item, in art. 2. *Beata*, inquit, *Virgo, in primo instanti suæ conceptionis sanctificari non potuit: primò, quòd Bernardus dicit; quòd in ipso conceptu sanctificari non potuit, propter peccatum, quod inerat: Restat ergo, ut post conceptionem Sanctificationem accepisse credatur; quæ excluso peccato sanctam fecit Nativitatem, non autem Conceptionem. Secundò, quia dicit idem Bernardus: quòd, quamvis paucis datum sit cum sanctitate nasci; nulli tamen, nisi SOLI CHRISTO, datum est, cum Sanctitate concipi. Ergo, Virgo non fuit sancta in conceptione. Tertiò, quòd dixit Bernardus: quòd SOLVS CHRISTVS fuit de Spiritu S. conceptus: ideò SOLVS Ipse fuit in conceptione Sanctus. Quo excepto, necesse est, ut omnes confiteantur illud, quod David humiliter confitetur, dicens: Ecce enim [in] iniquitatibus conceptus sum [Psal. 50. 7.]. Et per consequens, oportet dicere, quòd B. Virgo peccatum in sui conceptione habuerit. Quartò, Quòd si B. Virgo non fuisset in peccato concepta, non habuisset Reatum peccati. Sed, si non habuisset Reatum peccati, non indiguisset Redemptione facta per Christum: quòd Redemptio talis est solùm propter peccatum, quod non est secundum fidem catholicam tenendum. Quintò, quòd Augustinus & Leo Papa dicunt: quòd sicut Christus pro omnibus liberandis venit: ità neminem à Reatu peccati liberum reperit: & per consequens sequitur, quòd B. Virgo peccatum in sui conceptione habuerit: & ideo dicendum est, quòd Beata Virgo in sui conceptione sanctificari non potuit, quod tunc peccatum originale contraxit.* Hæc ille.

Idem, in eodem libro, Quæst. sequenti, art. 1. sic dicit: *B. Virgo per primam Sanctificationem fuit mundata ab omni culpa: per secundam verò Sanctificationem fuit mundata à sordibus vitiorum, id est, ab illis difficultatibus, quas habebat ad tendendum in bonum, quæ peccatum consecuntur.* Hæc ille.

Item, Idem in sequenti articulo: *B. Virgo per primam Sanctificationem fuit totaliter à culpa originali mundata, sed fomes peccati remansit ligatus. Sed, per secundam Sanctificationem, fomes fuit totaliter ablatus*.

Idem in sequenti articulo: Duo, inquit, erant, quæ prohibebant visionem Dei: videlicet, Culpa originalis & Reatus Naturæ, à peccato causatus. Per primam Sanctificationem, fuit remotum peccatum originale & Reatus personalis, remanente adhuc Reatu Naturæ. Et ideò, si ante Christi passionem mortua fuisset, non evolasset in cælum, sed descendisset ad locum Sanctorum Patrum, propter Reatum Naturæ. Hæc ille.

Idem…

English Translation:

…*cessary, that the B. Virgin, generated carnally from Parents, should contract original sin in Her conception*. Thus he [speaks].

Likewise, in art. 2. *The Blessed Virgin*, he says, *could not be sanctified in the first instant of her conception: first, because Bernard says; that she could not be sanctified in the conception itself, on account of the sin which was present: It remains therefore, that she be believed to have accepted Sanctification after conception; which, excluding sin, made her Nativity holy, but not her Conception. Secondly, because the same Bernard says: that, although it has been given to a few to be born with sanctity; yet to no one, except CHRIST ALONE, has it been given to be conceived with Sanctity. Therefore, the Virgin was not holy in conception. Thirdly, because Bernard said: that CHRIST ALONE was conceived of the Holy Spirit: therefore He ALONE was Holy in conception. With whom excepted, it is necessary that all confess that which David humbly confesses, saying: 'Behold for I was conceived in iniquities' [Ps 50:7]. And as a consequence, one must say, that the B. Virgin had sin in her conception. Fourthly, Because if the B. Virgin had not been conceived in sin, she would not have had the Guilt of sin. But, if she had not had the Guilt of sin, she would not have needed the Redemption made by Christ: because such Redemption is only on account of sin, which [proposition] is not to be held according to the catholic faith. Fifthly, because Augustine & Pope Leo say: that just*

as Christ came to liberate all: so He found no one free from the Guilt of sin: and as a consequence it follows, that the B. Virgin had sin in her conception: and therefore it must be said, that the Blessed Virgin could not be sanctified in her conception, because then she contracted original sin. Thus he [speaks].

The Same, in the same book, following Question, art. 1. speaks thus: *The B. Virgin through the first Sanctification was cleansed from all guilt: but through the second Sanctification she was cleansed from the filth of vices, that is, from those difficulties which she had in tending toward the good, which follow sin.* Thus he [speaks].

Likewise, the Same in the following article: *The B. Virgin through the first Sanctification was totally cleansed from original guilt, but the fomes of sin remained bound. But, through the second Sanctification, the fomes was totally taken away.*

The Same in the following article: There were two things, he says, which prohibited the vision of God: namely, Original guilt & the Guilt of Nature, caused by sin. Through the first Sanctification, original sin and personal Guilt were removed, with the Guilt of Nature still remaining. And therefore, if she had died before the passion of Christ, she would not have flown into heaven, but would have descended to the place of the Holy Fathers [Limbo], on account of the Guilt of Nature. Thus he [speaks].

The Same…

Page 87 (Original Page 81)

Latin Transcription:

…Idem dicit in 3. Sentent. in multis articulis: & super Psalmum, DEVS noster Refugium. & in Mariali suo.

Floruit anno Domini cI ↄ . CC. XL.

IV. Idem tenet RICHARDVS de MEDIA-VILLA, Doctor Parisiensis, ejusdem Ordinis: in 3. Sent. dist. 3. sic dicens: *Anima B. Virginis, ex sui unione ad carnem, peccatum originale contraxit. Sicut dicit Augustinus in X. super Genesim, & Anselmus in lib. Cur DEVS Homo.* Hæc ille. Idem dicit in IV. Sent. dist. 43.

V. Idem tenet GVLIELMVS †OCCAM [Ocham.], Doctor Parisiensis, ejusdem Ordinis Minorum, in 2. Sent. dist. 30. art. 1. ad Sextum. sic dicens: *Concedo, quod B. Virgo Maria fuit concepta in peccato originali. sicut satis patet per auctoritates Augustini &*

Anselmi allegatas: Verisimile tamen est, quòd modico tempore, & quasi per instans, fuerit in peccato, & postea sanctificata.

VI. Idem tenet Dn. REGINALDVS, Archi-Episcopus Rothomagensis, Doctor Parisiensis, Ordinis Minorum: in 3. Sent. dist. 3. sic dicens: *Sicut impuritas derogaret Virgini, si non fuisset in utero Matris Sanctificata: ita, si Virgo Maria sine originali peccato concepta fuisset, derogaret Christo; cujus Privilegium est, ut SOLVS Ipse sit sine peccato conceptus. Et ideò non est hic honor Virgini attribuendus: quia in veritate non est honor, nec decentia*. Hæc ille.

VII. Idem tenet Dom. ALVARVS Hispanus, Episcopus Sylvenensis, Ordinis Minorum, Doctor clarissimus in Jure & Theologia: in libro suo, quem intitulavit, *De planctu Ecclesiæ*. lib. 2. art. 52. sic dicens: *De Matre Christi beatissimâ tenent Sancti, & maximè Augustinus [licet B. Bernardus:] quòd nunquam peccavit actualiter: tamen in originali peccato concepta fuerit sicut cæteri homines, qui ex commixtione seminum concepti sunt. quòd ab illa sententia David: Ecce in iniquitatibus conceptus sum [Psal. 50. 7.], nullus excipitur, nisi Christus, qui non de semine humano, sed de Spiritu S. conceptus est. Ad hoc facit, quod habetur De Consecr. dist. 4. C. Firmissimè. & in Glos. super Cap. 1. de Consecr. dist. 3. & in Glos. super c. 2. & super Capitulo, Per Baptismum. de Consecr. dist. 4. & facit optimè 27. quæst. secunda, Omne. Et hanc sententiam tenent omnes antiqui Theologi: videl. Alexander, Thomas, Bonaventura & Ricardus. Licet quidam novi Theologi, à sensu communi Ecclesiæ recedentes, contrarium †tenere [teneant]; indevoti reverà Dominæ nostræ, [tamen] ejus Devoti per hoc apparere nitantur, [eam…*

English Translation:

…says the same in 3 Sentences in many articles: & on the Psalm 'GOD is our Refuge' [Ps 45]. & in his Mariale.

He flourished A.D. 1240.

IV. RICHARD OF MIDDLETON [Mediavilla], Doctor of Paris, of the same Order, holds the same: in 3 *Sentences* dist. 3. speaking thus: *The Soul of the B. Virgin, from its union to the flesh, contracted original sin. Just as Augustine says in Book 10 On Genesis, & Anselm in the book Why GOD Became Man*. Thus he [speaks]. He says the same in 4 *Sentences* dist. 43.

V. WILLIAM OF OCKHAM, Doctor of Paris, of the same Order of Minors, holds the same, in 2 *Sentences* dist. 30. art. 1. to the Sixth [objection]. speaking thus: *I concede, that the B. Virgin Mary was conceived in original sin. As is sufficiently*

patent through the authorities of Augustine & Anselm alleged: It is probable however, that she was in sin for a small time, and as if for an instant, and afterwards sanctified.

VI. Lord REGINALD, Archbishop of Rouen, Doctor of Paris, of the Order of Minors: in 3 *Sentences* dist. 3. speaking thus: *Just as impurity would derogate from the Virgin, if she had not been Sanctified in the Mother's womb: so, if the Virgin Mary had been conceived without original sin, it would derogate from Christ; whose Privilege it is, that He HIMSELF ALONE be conceived without sin. And therefore this honor is not to be attributed to the Virgin: because in truth it is not an honor, nor decency.* Thus he [speaks].

VII. Lord ALVARO PELAYO [Alvarus Pelagius], Spaniard, Bishop of Silves, of the Order of Minors, a most clear Doctor in Law & Theology: in his book, which he titled, *On the Lament of the Church*. book 2. art. 52. speaking thus: *Concerning the most blessed Mother of Christ, the Saints hold, and especially Augustine [and B. Bernard]: that she never sinned actually: yet she was conceived in original sin just like other men, who are conceived from the commixture of seeds. Because from that sentence of David: 'Behold I was conceived in iniquities' [Ps 50:7], no one is excepted, except Christ, who was conceived not of human seed, but of the Holy Spirit. This is supported by what is held in De Consecr. dist. 4. C. Firmissimè. & in the Gloss on Cap. 1. de Consecr. dist. 3. & in the Gloss on c. 2. & on Chapter Per Baptismum. de Consecr. dist. 4. & it makes excellently for Question 27, part 2, 'Omne'. And all the ancient Theologians hold this sentence: namely Alexander, Thomas, Bonaventure & Richard. Although certain new Theologians, receding from the common sense of the Church, [hold] the contrary; undevout in reality to our Lady, [yet] they strive to appear Devout to her by this, [comparing her…]*

Page 88 (Original Page 82)

Latin Transcription:

…quodammodo sic Deo & suo Filio comparantes.] Quorum nova opinio & fantastica sit penitus à fidelibus cancellata. Hæc ille.

VIII. Idem tenet Dom. IOHANNES RICARDI, Episcopus Draconensis, Ordinis Minorum: in Compendio suæ Theologiæ lib. 4. sic dicens: *Prima Sanctificatio Virginis Mariæ fuit in utero matris: quæ habuit tres effectus: videl. Culpæ originalis jam contractæ expiationem, & Gratiæ infusionem, & fomitis tantam restrictionem, ut*

non posset in aliquod peccatum actuale dejici. Et propter hoc celebratur Festum Nativitatis ejus, non autem Conceptionis: nisi ratione Sanctificationis, in aliquibus partibus. Hæc ille.

IX. Idem tenet Dom. †BERTRANDVS [Bertrandus] de TVRRE, Cardinalis, Ordinis Minorum: in Sermone Nativitatis B. Virginis, sic dicens: *Triplex fuit Conceptio Virginis: prima fuit in seminum commixtione: & hæc nec culpam, nec gratiam habuit. Secunda fuit in ipsius Animæ in corpore organizato infusione: & hæc fuit cum originalis culpæ contractione. Tertia fuit [in] infusione Gratiæ, per ipsius Sanctificationem & peccati originalis emundationem. Prima, nec Secunda conceptio, debet celebrari: Tertia verò, quia sancta fuit, celebrari potest*. Hæc ille.

X. Idem tenet Magister ÆGIDIVS ZAMORENSIS, Hispanus, Ordinis Minorum: in Summa sua, Cap. de Maria. sic dicens: *B. Virgo Maria fuit in originali peccato concepta: sed postea fuit ab eodem, per Gratiam Sanctificationis, ante nativitatem, mundata. Et hæc est sententia Sanctorum, & Doctorum communior atq; securior.* Hæc ille.

XI. Idem tenet Magister IOANNES de RVPELLA, Ordinis Minorum: in Sermone Nativit. Virginis sic dicens: *B. Maria in sui conceptione habuit amaritudinem originalis Corruptionis: sed adhuc in utero matris ejus existens, dulcorata est per Gratiam Sanctificationis, ut nasceretur in dulcedine Sanctitatis*. Hæc ille.

XII. Idem tenet Magister ROBERTVS CONTIO, Doctor Parisiensis, Ordinis Minorum: in 3. Sent. dist. 3. Qu. 9. sic dicens: *B. Virgo, secundum mentem sanctorum Doctorum, contraxit in sui conceptione originale peccatum: sed postea fuit per Sanctificationem ab eodem mundata*. Hæc ille.

XIII. Idem tenet B. LVCAS, Ordinis Minorum, qui Paduæ sepultus claruit multis miraculis: in Sermone de Baptismo Christi, & in Serm. de Nativit. Virginis, sic dicens: *Quia B. Virgo fuit in utero matris per Sancti-*...

English Translation:

...*[comparing her] in a certain way thus to God & her Son.] Whose new and fantastic opinion should be entirely cancelled by the faithful.* Thus he [speaks].

VIII. Lord JOHN RICHARD [Jean Rigaud?], Bishop of Dragonara [Draconensis], of the Order of Minors: in the *Compendium of his Theology* book 4. speaking thus: *The First Sanctification of the Virgin Mary was in the mother's womb: which had three effects: namely, the expiation of Original Guilt already contracted, & the infusion of Grace, &*

such a restriction of the fomes [of sin], that she could not be cast down into any actual sin. And on account of this the Feast of her Nativity is celebrated, but not of the Conception: except by reason of Sanctification, in some parts. Thus he [speaks].

IX. Lord BERTRAND DE LA TOUR, Cardinal, of the Order of Minors: in the Sermon on the Nativity of the B. Virgin, speaking thus: *The Conception of the Virgin was triple: the first was in the commixture of seeds: and this had neither guilt nor grace. The Second was in the infusion of the Soul itself into the organized body: and this was with the contraction of original guilt. The Third was [in] the infusion of Grace, through her Sanctification and the cleansing of original sin. Neither the First, nor the Second conception, ought to be celebrated: But the Third, because it was holy, can be celebrated.* Thus he [speaks].

X. Master GIL OF ZAMORA [Aegidius], Spaniard, of the Order of Minors: in his *Summa*, Chap. on Mary. speaking thus: *The B. Virgin Mary was conceived in original sin: but afterwards she was cleansed from the same, through the Grace of Sanctification, before nativity. And this is the more common and safer sentence of the Saints and Doctors.* Thus he [speaks].

XI. Master JOHN OF LA ROCHELLE, of the Order of Minors: in the Sermon on the Nativity of the Virgin speaking thus: *B. Mary in her conception had the bitterness of original Corruption: but while still existing in her mother's womb, she was sweetened by the Grace of Sanctification, so that she might be born in the sweetness of Sanctity.* Thus he [speaks].

XII. Master ROBERT [de] CONCY, Doctor of Paris, of the Order of Minors: in 3 *Sentences* dist. 3. Q. 9. speaking thus: *The B. Virgin, according to the mind of the holy Doctors, contracted original sin in her conception: but afterwards she was cleansed from the same through Sanctification.* Thus he [speaks].

XIII. B. LUKE [Belludi], of the Order of Minors, who buried at Padua shone with many miracles: in the Sermon on the Baptism of Christ, & in the Serm. on the Nativity of the Virgin, speaking thus: *Because the B. Virgin was [cleansed] in the mother's womb through Sancti-*...

Would you like me to continue with the next batch (Pages 89-92)? This will conclude the Franciscan witnesses (including the famous Scotus passage where Bandello argues even Duns Scotus admitted she contracted sin in one sense) and move to the final list of Rationes (Arguments) from Scripture.

Here is the transcription and translation for **Pages 89, 90, 91, and 92** (Original Pages 83–86).

This section concludes the testimony of the **Franciscan Doctors** (including a controversial reading of Duns Scotus) and introduces the **Augustinian Hermits**, featuring **Giles of Rome** and **Gregory of Rimini**, who strongly support the Dominican position.

Batch 18: Franciscan Conclusion & Augustinian Hermits (Pages 89–92)

Page 89 (Original Page 83)

Latin Transcription:

...ficationem ab originali peccato mundata: ideo Nativitas ipsius fuit tota gratiosa: & per consequens, solenniter est celebranda. Hæc ille.

XIV. Idem tenet Magister IACOBVS de CASA, Ordinis Minorum: in suo libello de Conceptu Virginali, sic dicens: *B. Virgo fuit in originali peccato concepta: sed postea copiosius cæteris fuit in utero sanctificata.* Hæc ille.

XV. Idem tenet Magister CORRADVS de SAXONIA, in libro devotissimo super Salutatione Angelicâ, sic dicens: *CHRISTVS enim non fuit in peccato conceptus, nec natus: B. autem Virgo fuit quidem in peccato originali concepta; sed, sine peccato nata. Quod est contra illos, qui eam non solùm sine peccato natam, sed etiam sine peccato conceptam fuisse, asserunt. Cujus contrarium dicit Bernardus.* Hæc ille.

XVI. Idem tenet Magister BARTHOLOMÆVS de PISIS, ejusdem Ordinis Minorum: in Sermone, *Facta sunt Encænia*, sic dicens: *B. Virgo Maria fuit in utero matris sanctificata: per †quod fuit peccatum [quam] ab ea remotum, & fomes ligatus: & data fuit ei facultas evitandi tam peccatum veniale, quàm mortale: ut dicit Alexander.* Hæc ille.

XVII. Idem tenet Magister THOMAS de ALES, Doctor Parisiensis, Ordinis Minorum: in libro De vita B. Virginis. Cap. XII. sic dicens: *B. Virgo Maria in peccato originali concepta fuit: ut dicit Augustinus in X. super Genesim: sed ante nativitatem per Sanctificationem mundata fuit, ut dicit Anselmus & Bernardus.* Hæc ille.

XVIII. Idem tenet Magister †VBERTINVS [Ubert.] de CASALI, Ordinis Minorum: in prima parte libri, quem appellavit *Arborem crucifixi*. sic dicens: *Licet in authentica*

non inveniatur historia, non tamen dubitat Ecclesia, Virginem Mariam post animationem in utero matris à peccato fuisse Sanctificatam: & antè fuisse sanctam, quam natam: ut dicit Bernardus.

XIX. Idem tenet Magister NICHOLAVS de LYRA, Doctor Parisiensis, Ordinis Minorum: super Luc. I. exponens illud: SPIRITVS S. SVPERVENIET IN TE. *Quia prius venerat in ipsam, adhuc in utero matris existentem, eam à peccato originali purgando: ut communiter dicitur. Sed, in Conceptione Filii Dei, super-venit Spiritus S. id est, iterum venit, ad conferendum ei Gratiæ plenitudinem*. Hæc ille.

XX. Idem tenet Magister IACOBVS PICTAVIENSIS, Ordinis Minorum, in Serm. Annunciationis, sic dicens: *Sine dubio B. Maria Virgo a culpa originalis habuit: sed postea statim per Gratiam purgata fuit*. Hæc ille. Et in Serm. Nativit. ejus: *Licet*, inquit, *Maria inter spinas*...

English Translation:

...*fication was cleansed from original sin: therefore her Nativity was wholly gracious: and as a consequence, is to be solemnly celebrated*. Thus he [speaks].

XIV. Master JAMES OF CASA, of the Order of Minors, holds the same: in his booklet on the Virginal Conception, speaking thus: *The B. Virgin was conceived in original sin: but afterwards she was sanctified in the womb more copiously than the rest*. Thus he [speaks].

XV. Master CONRAD OF SAXONY holds the same, in the most devout book on the Angelic Salutation, speaking thus: *For CHRIST was neither conceived nor born in sin: but the B. Virgin was indeed conceived in original sin; but born without sin. Which is against those, who assert that she was not only born without sin, but also conceived without sin. The contrary of which Bernard says*. Thus he [speaks].

XVI. Master BARTHOLOMEW OF PISA, of the same Order of Minors, holds the same: in the Sermon, *The Dedications were made*, speaking thus: *The B. Virgin Mary was sanctified in the mother's womb: through which sin was removed from her, and the fomes [kindling of sin] bound: and the faculty of avoiding both venial and mortal sin was given to her: as Alexander says*. Thus he [speaks].

XVII. Master THOMAS OF HALES, Doctor of Paris, of the Order of Minors, holds the same: in the book *On the life of the B. Virgin*. Chap. 12. speaking thus: *The B. Virgin Mary was conceived in original sin: as Augustine says in Book 10 On Genesis: but*

before nativity she was cleansed by Sanctification, as Anselm & Bernard say. Thus he [speaks].

XVIII. Master UBERTINO OF CASALE, of the Order of Minors, holds the same: in the first part of the book, which he called *The Tree of the Crucified*. speaking thus: *Although the history is not found in the authentic [scriptures], yet the Church does not doubt that the Virgin Mary was Sanctified from sin in the mother's womb after animation: and that she was holy before she was born: as Bernard says.*

XIX. Master NICHOLAS OF LYRA, Doctor of Paris, of the Order of Minors, holds the same: on Luke 1. expounding that: THE HOLY SPIRIT SHALL COME UPON THEE [Luke 1:35]. *Because He had come into her before, while she was still existing in the mother's womb, by purging her from original sin: as is commonly said. But, in the Conception of the Son of God, the Holy Spirit 'super-vened', that is, came again, to confer the fullness of Grace upon her.* Thus he [speaks].

XX. Master JAMES OF POITIERS, of the Order of Minors, holds the same in the Serm. on the Annunciation, speaking thus: *Without doubt the B. Virgin Mary had [something] of original guilt: but afterwards was immediately purged by Grace.* Thus he [speaks]. And in the Serm. of her Nativity: *Although*, he says, *Mary [was conceived] among the thorns...*

Page 90 (Original Page 84)

Latin Transcription:

...vitiorum fuerit concepta: fuit tamen à peccati macula in utero matris depurata. Hæc ille.

XXI. Idem videtur tenere IOANNES SCOTVS, Doctor subtilis appellatus: in 3. Sent. dist. 3. Qu. 1. ubi quæritur: *Vtrum B. Virgo fuerit concepta in peccato originali?* Et deductis argumentis pro utraq; parte, tandem in Corpore Quæstionis sic dicit: *Ad Quæstionem dico: Quòd Deus potuit facere, ut B. Virgo nunquam fuerit in peccato originali. Potuit etiam fecisse, ut ipsa tantùm in uno instanti fuisset in peccato. Potuit etiam facere, quòd per tempus aliquod esset in peccato, & in ultimo instanti illius temporis purgaretur.* Et declaratâ suo modo possibilitate istorum trium, subjungit: *Quod autem horum trium, quæ ostensa sunt esse possibilia, sit factum circa Mariam, Deus novit. Si autem auctoritati Scripturæ non repugnat videtur probabile, quod excellentius est, attribuere Mariæ.* Hæc ille. Cùm igitur Primum horum

repugnet Scripturæ & auctoritatibus Sanctorum: igitur Primum non est Virgini attribuendum, secundùm Scotum: sed, Secundum, vel Tertium.

XXII. Idem tenet Frater IACOBONVS, Devotissimus Ordinis Minorum utriusque Juris Doctor: qui, in una laude ad B. Virginem, vulgariter dicit:

Vergine, più che femina, sancta Maria beata!

Piu che femina dico: ogn' huom nascé inimico

Per la scriptura speco: nanti ei sancta che nata,

Stando nel ventre chiusa: poi l'anima te fu infusa.

Potentia virtuosa si t' hà sanctificata:

La divina unctione si te sanctificone:

D' ogni contagione romagnisti illibata:

Lo original peccato che Adam ha seminato

Ogn' um cum quello è nato Tu n'ei da quel mundata.

Hæc ille.

XXIII. Idem tenet Magister IOANNES GENESIVS de Parma, in suo Rosario cap. 5.

XXIV. Idem tenet IOANNES de ERPHORDIA, ejusdem Ordinis Minorum, in Summa sua, Capitulo *De Conceptione*, & Capit. *De peccato Originali*.

Idem…

English Translation:

…*of vices: yet she was purified from the stain of sin in the mother's womb.* Thus he [speaks].

XXI. JOHN SCOTUS [Duns Scotus], called the Subtle Doctor, seems to hold the same: in 3 *Sentences* dist. 3. Q. 1. where it is asked: *Whether the B. Virgin was conceived in original sin?* And arguments having been deduced for both parts, finally in the Body of the Question he speaks thus: *To the Question I say: That God could have brought it about, that the B. Virgin was never in original sin. He could also have brought it about, that she was in sin only for one instant. He could also have brought it about, that she was in sin for some time, and was purged in the last instant of that time.* And having declared in his own way the possibility of these three, he subjoins:

But which of these three, which have been shown to be possible, was done concerning Mary, God knows. But if it does not repugn the authority of Scripture, it seems probable to attribute to Mary that which is more excellent. Thus he [speaks]. Since therefore the First of these [never in sin] is repugnant to Scripture and the authorities of the Saints [according to Bandello]: therefore the First is not to be attributed to the Virgin, according to Scotus: but the Second, or the Third.

XXII. Brother JACOPONE [da Todi], a most Devout Doctor of both Laws of the Order of Minors, holds the same: who, in a praise [Lauda] to the B. Virgin, says in the vernacular [Italian]:

Virgin, more than woman, holy blessed Mary!

More than woman I say: every man was born an enemy

Through the mirror of scripture: you were holy before born,

Staying closed in the belly: then the soul was infused in you.

Virtuous power so sanctified you:

The divine unction so sanctified you:

From every contagion you remained untouched:

The original sin that Adam sowed

Everyone is born with that, You were cleansed from that.

Thus he [speaks].

XXIII. Master JOHN GENESIUS of Parma holds the same, in his *Rosarium* chap. 5.

XXIV. JOHN OF ERFURT, of the same Order of Minors, holds the same, in his *Summa*, Chapter *On the Conception*, & Chap. *On Original sin*.

The Same…

Page 91 (Original Page 85)

Latin Transcription:

…XXV. Idem tenet Magister NICHOLAVS de HAVQVEVILLA: in Sermone Assumptionis B. Mariæ Virginis, & Nativitatis.

XXVI. Idem tenet Magister FRANCISCVS de AST, ejusdem Ordinis Minorum, in Serm. tertiæ Dominicæ post Trinitatem.

XXVII. Idem tenet Magister BVIDVS, Ordinis Minorum, in Sermone Cœnæ Domini, quæ fuit in die Annunciationis illo anno.

XXVIII. Idem tenet Magister GERALDVS de ODONIS, in libro De Figuris, in Capitulo De Stella.

XXIX. Idem tenet Magister IOHANNES GALLICVS, ejusd. Ordinis Minorum, in Sermone Nativitatis & Annunciationis B. Virginis.

XXX. Idem tenet Magister LANDVLPHVS, Ordinis Minorum: in Postilla super Evangelia totius anni: super illud Lucæ 1. *Exurgens Maria*. & super illud Matth. 1: *Inventa est in utero habens*.

XXXI. Idem tenet Magister PHILIPPVS de MONTE-CALLERIO, Ordinis Minorum: in Postilla super Evangelia totius anni: super illud Lucæ 1. *AVE GRATIA PLENA*. Et: *Spiritus S. superveniet in te*.

XXXII. Idem tenet Magister ARNALDVS, Episcopus Salernitanus: in lib. Distinctionum suarum. & in Cap. *De Archa*.

CAPITVLVM XXV.

In quo ponuntur Dicta †XVI. Doctorum in Theologia peritissimorum, Sacri Ordinis Heremitarum.

TESTANTVR etiam hanc Veritatem Clarissimi Doctores sacri Ordinis Heremitarum S. Augustini.

I. Inprimis Dominus ÆGIDIVS de ROMA, Episcopus Bituricensis, in VI. Quodlibeto, sic dicens: B. Virgo Maria fuit concepta in peccato originali: quod Augustinus, in lib. de Bapt. parvul. vult: quòd SOLVS CHRISTVS peccatum originale non contrahit: quia non ex carnali libidine, nec ex amplexu maritali, ejus Caro concepta fuit.

Vnde concludit: Quòd SOLVS CHRISTVS fuit sine peccato: & quòd nullum ejus membrum fuit sine peccato. Dicere ergo, B. Virginem non fuisse conceptam in peccato originali, est, contradicere S. Scripturæ & Dictis Sanctorum: & est, dicere, quòd non fuerit concepta ex libidine, nec ex concubitu Parentum: quia omnes sic concepti contrahunt Originale peccatum.

L 3 [Signature]

English Translation:

…XXV. Master NICHOLAS OF HAUQUEVILLE holds the same: in the Sermon on the Assumption of the B. Virgin Mary, & of the Nativity.

XXVI. Master FRANCIS OF ASTI, of the same Order of Minors, holds the same, in the Sermon of the third Sunday after Trinity.

XXVII. Master BUIDUS [possibly Guido?], of the Order of Minors, holds the same, in the Sermon on the Lord's Supper, which was on the day of the Annunciation in that year.

XXVIII. Master GERALD ODONIS [Guiral Ot], holds the same, in the book *On Figures*, in the Chapter *On the Star*.

XXIX. Master JOHN THE FRENCHMAN, of the same Order of Minors, holds the same, in the Sermon on the Nativity & Annunciation of the B. Virgin.

XXX. Master LANDULPH [Caracciolo], of the Order of Minors, holds the same: in the Postilla on the Gospels of the whole year: on that of Luke 1, *Mary rising up*. and on that of Matt 1: *She was found having in her womb.*

XXXI. Master PHILIP OF MONCALIERI, of the Order of Minors: holds the same in the Postilla on the Gospels of the whole year: on that of Luke 1. *HAIL FULL OF GRACE*. And: *The Holy Spirit shall come upon thee.*

XXXII. Master ARNOLD [Royard?], Bishop of Salerno: holds the same in the book of his Distinctions, & in Cap. *On the Ark*.

TWENTY-FIFTH CHAPTER.

In which the Sayings of 16 Doctors most skilled in Theology, of the Sacred Order of Hermits, are posited.

The Most Clear Doctors of the sacred Order of Hermits of St. Augustine also TESTIFY to this Truth.

I. In the first place Lord GILES OF ROME [Aegidius Romanus], Bishop of Bourges, in Quodlibet 6, speaking thus: The B. Virgin Mary was conceived in original sin: which Augustine means in the book On the Baptism of Little Ones: that CHRIST ALONE does not contract original sin: because his Flesh was conceived not from carnal lust, nor from marital embrace.

Whence he concludes: That CHRIST ALONE was without sin: and that no member of his was without sin. Therefore, to say that the B. Virgin was not conceived in original sin, is to contradict S. Scripture & the Sayings of the Saints: and it is to say, that she was not conceived from lust, nor from the intercourse of Parents: because all thus conceived contract Original sin.

Page 92 (Original Page 86)

Latin Transcription:

...Est etiam, Dicere: quod ipsa non fuerit Membrum Christi: cum Augustinus afferat, Nullum Membrum Christi fuisse sine peccato. Et ideò dicendum est, Quòd B. Virgo fuit concepta in peccato originali, & quòd in eo stetit per aliquod tempus breve, & quasi imperceptibile: & postea fuit per Gratiam sanctificata. Commendemus itaq; B. Virginem, sed non sîc, quòd negemus ipsam esse membrum CHRISTI. Non enim derogat dignitati ejus, quòd fuerit in peccato originali concepta: imò ad magnum & singulare excellentiæ ejus Privilegium pertinet, quòd ipsa SOLA fuit, quæ Prolem sine peccato concepit. Quod si ipsa sine peccato concepta fuisset; hoc Privilegium non sibi soli conveniret, sed B. Annæ matri ejus. Hæc ille.

II. Idem tenet GREGORIVS de ARIMINO, ejusdem Ordinis, Doctor subtilissimus: in 2. Sent. dist. 3. qu. 2. sic dicens: *Quia magis †consonum est S. Scripturæ, & Dictis Sanctorum, dico: B. Virginem fuisse conceptam in peccato originali. Primò, Quia S. Scriptura, ubicunq; de hac materia loquitur, sine omni exceptione OMNES, naturali modo ex Adam descendentes, sub peccato originali concipi asserit. Ex quo sequitur: quòd, Aliquem excipere, secundùm omnes Expositores Scripturæ, sit, S. Scripturæ contradicere. Secundò: quòd Augustinus dicit, in Lib. De perfectione Justitiæ: quod omnibus hominibus, excepto Christo, fuit necessaria Remissio peccatorum. & qui dicit oppositum, est Contrarius Scripturæ, ubi Apostolus ait: Omnes in Adam peccasse. Tertiò: quia dicit Ambrosius super Lucam: quòd SOLVS CHRISTVS inter natos de fœmina fuit in conceptione Sanctus. Quartò: Quia dicit Ambrosius super Isajam: quòd ideò SOLVS CHRISTVS fuit sine peccato conceptus, quòd ex carnali commixtione non fuit generatus: nemo autem, qui ex tali commixtione conceptus est, expers fuit delicti. Quintò: quòd dicit Augustinus: in primo de Nupt. & Concup. quod omnes homines, qui ex concubitu generantur, trahunt originale peccatum: & quòd SOLVS CHRISTVS, qui non ex concubitu conceptus est, non fuit Caro peccati. Sextò: quia Augustinus in quinto cont. Julianum dicit: quòd sola Christi Caro fuit sine peccato: omnes autem alii, præter*

ipsum, habuerunt peccatum. Et quisquis hoc negat, detestandus Hæreticus invenitur. Septimò: quòd Augustinus expressè in X. super Genesim ad lit. dicit: B. Virginem habuisse peccatum. Octavò: quòd Augustinus De fide ad Petrum, in duobus locis dicit: quòd omnes homines, qui per concubitum, vel ex commixtione Viri & Mulieris generantur; contrahunt in sui conceptione Originale peccatum. Nonò: quòd Augustinus in Sexto cont. Julianum, ex verbis Apostoli 2. ad Corinth. 5. probat diffusè:

English Translation:

…It is also To say: that she was not a Member of Christ: since Augustine asserts, That no Member of Christ was without sin. And therefore it must be said, That the B. Virgin was conceived in original sin, and that she stood in it for some short and almost imperceptible time: and afterwards was sanctified by Grace. Let us commend the B. Virgin therefore, but not so, that we deny her to be a member of CHRIST. For it does not derogate from her dignity, that she was conceived in original sin: nay rather it pertains to the great and singular Privilege of her excellence, that She ALONE was the one who conceived Offspring without sin. But if she herself had been conceived without sin; this Privilege would not belong to her alone, but to B. Anne her mother. Thus he [speaks].

II. GREGORY OF RIMINI, of the same Order, the Subtle Doctor [Note: usually Scotus is Subtle, Gregory is Authentic], holds the same: in 2 *Sentences* dist. 3. q. 2. speaking thus: *Because it is more consonant with S. Scripture, and the Sayings of the Saints, I say: That the B. Virgin was conceived in original sin. First, Because S. Scripture, wherever it speaks of this matter, asserts without any exception that ALL descending from Adam in a natural way, are conceived under original sin. From which it follows: that, To except Anyone, according to all Expositors of Scripture, is to contradict S. Scripture. Second: because Augustine says, in the Book On the Perfection of Justice: that Remission of sins was necessary for all men, except Christ. And he who says the opposite, is Contrary to Scripture, where the Apostle says: That all sinned in Adam. Third: because Ambrose says on Luke: that CHRIST ALONE among those born of woman was Holy in conception. Fourth: Because Ambrose says on Isaiah: that therefore CHRIST ALONE was conceived without sin, because He was not generated from carnal commixture: but no one, who is conceived from such commixture, is free from fault. Fifth: because Augustine says: in book 1 On Marriage & Concupiscence, that all men, who are generated from intercourse, draw original sin: and that CHRIST ALONE, who was not conceived from intercourse, was not Flesh of sin. Sixth: because Augustine in book 5 against Julian*

says: that Christ's Flesh alone was without sin: but all others, besides Him, had sin. And whoever denies this, is found to be a detestable Heretic. Seventh: because Augustine expressly in Book 10 On Genesis according to the letter says: That the B. Virgin had sin. Eighth: because Augustine in On the Faith to Peter, says in two places: that all men, who are generated through intercourse, or from the commixture of Man & Woman; contract Original sin in their conception. Ninth: because Augustine in Book 6 against Julian, from the words of the Apostle 2 Cor 5, proves diffusely:

Would you like me to continue with the next batch (Pages 93-96)? This will conclude the Augustinian and Carmelite authorities and move to the "Reason from Redemption."

Here is the transcription and translation for **Pages 93, 94, 95, and 96** (Original Pages 87–90).

This section concludes the testimony of the **Augustinian Hermits** and the **Carmelites** (including the famous Guido Terrena). It sums up the "260 Doctors" cited so far and transitions to the proofs from **Sacred Scripture**.

Batch 19: Augustinians, Carmelites & Scripture (Pages 93–96)

Page 93 (Original Page 87)

Latin Transcription:

…fusè: quòd OMNES, pro quibus mortuus est Christus, habuerunt aliquando in seipsis peccatum. Sed mortuus est pro B. Virgine: [eo] quod pro omnibus mortuus est: Ergo habuit aliquando peccatum. Decimò: Quod omnes, qui redempti sunt per Christum, habuerunt aliquando peccatum. Vndecimò: quòd Anselmus dicit, in libro Cur Deus Homo? quòd B. Virgo in peccato originali concepta est. Duodecimò: quia Magister Sententiarum dicit: quòd, secundùm sententias Sanctorum, oportet credere, B. Virginem fuisse à peccato mundatam. Hæc ille.

III. Idem tenet Dom. BERNARDVS CLIVERI, ejusdem Ordinis, Doctor Parisiensis, & Episcopus †Darcucensis [Dacensis?]: in VI. Quodlibeto, Qu. penult. sic dicens: *B. Virgo Maria contraxit in sui conceptione Originale peccatum: sed, ab eodem fuit, post infusionem Animæ ante nativitatem, per Sanctificationem mundata.* Hæc ille.

IV. Idem tenet Magister IOANNES CLIVOTH, de Saxonia: in 3. Sent. dist. 3. sic dicens: *B. Virgo, secundum auctoritates Sanctorum, fuit concepta in peccato originali. Vnde dicit Augustinus super Psal. quòd Maria, ex Adam nata, mortua est propter peccatum. Creditur tamen, quòd ab eodem, ante nativitatem ex utero, fuerit mundata*.

V. Idem tenet Magister IOANNES STRINGARII, ejusdem Ordinis Heremitarum: in 3. Sent. dist. 3. sic dicens: *B. Virgo non fuit sanctificata ante infusionem Animæ: nec [in] instanti infusionis, quòd tunc peccatum originale contraxit: sed fuit, post Animæ infusionem ante nativitatem sanctificata: per †quod Originale peccatum fuit ablatum, & fomes peccati ligatus*. Hæc ille.

VI. Idem tenet Magister IOANNES THEOTONICVS, ejusdem Ordinis: in Serm. Nativit. B. Virginis, qui incipit: *Lauda & Lætare filia Sijon*. sic dicens: *Tenendum est, quòd B. Virgo fuit in originali peccato concepta: & quòd sub hujusmodi culpâ stetit per aliquod tempus: licet credibile sit, quòd illud fuerit breve, & quasi imperceptibile*.

VII. Idem tenet ejusdem Ordinis Magister IORDANIS THEOTONICVS, in 2. Serm. de Conceptione Virginis, sic dicens: B. Virgo per brevissimum tempus, secundùm communem opinionem Doctorum, fuit sub peccato originali: ideò intentio celebrantium Festum Conceptionis non debet referri ad conceptionem seminis; quòd illa fuit fœda: nec ad conceptionem Hominis, quando Anima ejus fuit Corpori infusa; quod tunc Originale peccatum contraxit: secundum sanctos Doctores: sed debet referri ad Conceptionem Gratiæ, quæ fuit sibi infusa post animationem.

Idem…

English Translation:

…[proves dif]fusely: *that ALL, for whom Christ died, had sin in themselves at some time. But He died for the B. Virgin: because He died for all: Therefore she had sin at some time. Tenth: That all who were redeemed by Christ, had sin at some time. Eleventh: That Anselm says, in the book 'Why God Became Man?', that the B. Virgin was conceived in original sin. Twelfth: Because the Master of the Sentences says: that, according to the sentences of the Saints, one must believe that the B. Virgin was cleansed from sin*. Thus he [speaks].

III. Lord BERNARD OF CLIVIO [Oliver?], of the same Order, Doctor of Paris, and Bishop [of Dacia/Denmark?], holds the same: in Quodlibet 6, penultimate Question, speaking thus: *The B. Virgin Mary contracted Original sin in her conception: but,*

after the infusion of the Soul before nativity, she was cleansed from it through Sanctification. Thus he [speaks].

IV. Master JOHN KLIVOT of Saxony holds the same: in 3 *Sentences* dist. 3. speaking thus: *The B. Virgin, according to the authorities of the Saints, was conceived in original sin. Whence Augustine says on the Psalms that Mary, born of Adam, died on account of sin. Nevertheless it is believed, that she was cleansed from it before nativity from the womb*.

V. Master JOHN STRINGARIUS, of the same Order of Hermits, holds the same: in 3 *Sentences* dist. 3. speaking thus: *The B. Virgin was not sanctified before the infusion of the Soul: nor [in] the instant of infusion, because then she contracted original sin: but she was sanctified after the infusion of the Soul before nativity: through which Original sin was taken away, and the fomes of sin bound*. Thus he [speaks].

VI. Master JOHN THE TEUTON [of Newsberg?], of the same Order, holds the same: in the Sermon on the Nativity of the B. Virgin, which begins: *Praise and Rejoice O daughter of Zion*. speaking thus: *It must be held, that the B. Virgin was conceived in original sin: and that she stood under such guilt for some time: although it is credible, that it was brief, and as if imperceptible.*

VII. Master JORDAN OF QUEDLINBURG [The Teuton], of the same Order, holds the same, in the 2nd Sermon on the Conception of the Virgin, speaking thus: The B. Virgin was under original sin for a very short time, according to the common opinion of Doctors: therefore the intention of those celebrating the Feast of the Conception ought not to be referred to the conception of the seed; because that was foul: nor to the conception of the Man [Human], when her Soul was infused into the Body; because then she contracted Original sin: according to the holy Doctors: but it ought to be referred to the Conception of Grace, which was infused into her after animation.

The same…

Page 94 (Original Page 88)

Latin Transcription:

…VIII. Idem tenet ejusdem Ordinis Magister AVG. de ANCONA, in Postilla super Lucam: ubi probat per multas Rationes, quòd B. Virgo fuit concepta in peccato originali. Idem etiam dicit super Epistolas Pauli in multis locis.

IX. Idem tenet Magister VGOLINVS de Vrbe veteri: in 2. Sentent. dist. XXX. qu. 3.

X. Idem tenet Magister GERALDVS de STENIS, Doctor clarissimus ejusdem Ordinis, in quodam Quodlibeto.

XI. Idem tenet Magister IOANNES GALLICVS, ejusdem Ordinis, in Serm. Annunciationis.

XII. Idem tenet Magister HENRICVS de VRIMARIA, ejusdem Ordinis, in Serm. Nativitatis B. Virginis.

XIII. Idem tenet Magister ALBERTVS de PADVA, in Serm. tertiæ Feriæ, post Dominicam De Passione.

XIV. Idem tenet IACOBVS de VITERBIO, in Quodlibetis.

XV. Idem tenet Magister FACINVS de AST, in 3. Sent. dist. 3.

XVI. Idem tenet Magister HENRICVS de HVRI, ejusdem Ordinis Heremitarum, in Sermone Nativitatis Virginis.

Multi etiam Doctores clarissimi ejusdem Ordinis hanc nostram Veritatem testantur: quos causâ brevitatis omitto.

CAPITVLVM XXVI.

In quo ponuntur Dicta Duorum Doctorum clarissimorum Ordinis Carmelitarum.

RESTAT, ut adducantur Testimonia clarissimorum Doctorum Ordinis CARMELITARVM.

I. Inprimis Dominus GVIDO, Episcopus Majoricensis, & postea Episcopus †Aluanensis [Elne?]: in 3. Quodlib. Qu. XIII. sic dicit: Sequendo Rationes & Auctoritates sanctorum Doctorum & Canonum: Salvâ puritate †V. [Virginis] teneo: quòd B. Virgo fuit concepta in peccato originali. Et, si aliter dicerem, timerem; ne me Augustinus tanquam Hæreticum devitandum diceret.

II. Idem tenet, ejusdem Ordinis Carmelitarum clarissimus Doctor, Magister PAVLVS de PERVSIO, in 3. Sent. dist. 3. sic dicens: *B. Virgo fuit in originali peccato concepta: tum primò, quòd fuit à peccato purgata & mundata, ut dicit Magister Sententiarum. 2. quod fuit per co-…*

English Translation:

...VIII. Master AUGUSTINE OF ANCONA [Augustinus Triumphus], of the same Order, holds the same in the Postilla on Luke: where he proves by many Arguments, that the B. Virgin was conceived in original sin. He also says the same on the Epistles of Paul in many places.

IX. Master UGOLINO OF ORVIETO holds the same: in 2 *Sentences* dist. 30. q. 3.

X. Master GERARD OF SIENA, a most clear Doctor of the same Order, holds the same in a certain Quodlibet.

XI. Master JOHN THE FRENCHMAN, of the same Order, holds the same in the Sermon on the Annunciation.

XII. Master HENRY OF FRIMARIA, of the same Order, holds the same in the Sermon on the Nativity of the B. Virgin.

XIII. Master ALBERT OF PADUA holds the same, in the Sermon of Tuesday after Passion Sunday.

XIV. JAMES OF VITERBO holds the same, in his Quodlibets.

XV. Master FACINUS OF ASTI holds the same, in 3 *Sentences* dist. 3.

XVI. Master HENRY OF OYTA [Huri?], of the same Order of Hermits, holds the same in the Sermon on the Nativity of the Virgin.

Many other most clear Doctors of the same Order also testify to this our Truth: whom I omit for the sake of brevity.

TWENTY-SIXTH CHAPTER.

In which the Sayings of Two most clear Doctors of the Carmelite Order are posited.

IT REMAINS to adduce the Testimonies of the most clear Doctors of the CARMELITE Order.

I. In the first place Lord GUIDO [Terrena], Bishop of Majorca, and afterwards Bishop of Elne: in Quodlibet 3. Q. 13. speaks thus: Following the Reasons and Authorities of the holy Doctors and Canons: Saving the purity of the Virgin, I hold: that the B. Virgin was conceived in original sin. And, if I were to say otherwise, I would fear; lest Augustine should say I must be avoided as a Heretic.

II. The most clear Doctor of the same Carmelite Order, Master PAUL OF PERUGIA, holds the same, in 3 *Sentences* dist. 3. speaking thus: *The B. Virgin was conceived*

in original sin: both first, because she was purged and cleansed from sin, as the Master of the Sentences says. 2. because she was [conceived] through in-…

Page 95 (Original Page 89)

Latin Transcription:

…per coitum Viri & Mulieris ex concupiscentia generata: ex quâ Proles de necessitate contrahit Originale peccatum: ut dicit Augustinus, in lib. de Fide ad Petrum. 3. quia, SOLVS CHRISTVS fuit in sui conceptione immunis ab originali peccato: ut dicit Bernardus, August. Hieronymus. 4. quòd B. Virgo traxit ab Adam pœnam & meritum pœnæ; sicut omnes alii, excepto Christo: ut dicit Augustinus super Psal. 5. quia, dicere: B. Virginem sine peccato fuisse conceptam: est, ejus honori detrahere, ut dicit Bernardus. 6. quòd, si ante Christi passionem mortua fuisset, non evolasset ad cælum. Ergo habebat Reatum alicujus peccati: & per consequens, habuit aliquod peccatum. 7. quòd mortua fuit, & habuit Debitum & necessitatem moriendi, quæ sunt pœna peccati. 8. quod omnes homines, excepto Christo, peccaverunt: vel in se ipsis, vel in Adam: ut dicit August. de Nat. & Grat. 9. quod dicit Augustinus in lib. de Nupt. & Concup. & cont. Julianum: quòd si Christus ex concubitu Mariæ & Joseph generatus fuisset, habuisset originale peccatum. Sed, B. Virgo fuit per concubitum concepta: Igitur &c. 10. quia B. Virgo fuit redempta per passionem Christi. Talis autem Redemptio præsupponit peccatum. Igitur &c. 11. quia B. Virgo, quando Christus venit in Mundum habuit Reatum peccati: ut dicit Leo Papa. Igitur &c. 12. quòd B. Virgo in iniquitatibus concepta est, & in peccatis concepit eam mater ejus: ut dicit Anselmus. Conceptio tamen Virginis potest dupliciter considerari: Vno modo, in ordine ad contractionem Originalis peccati: & sic non est celebranda. Et hoc modo intelligit Bernardus, & Glos. Decreti De consecr. Dist. 3. Cap. 1. Alio modo potest considerari in ordine ad futuram Sanctificationem, & Christi incarnationem: & sic potest celebrari. Sicut Medicina, in quantum amara, est odibilis & vituperabilis: sed, in quantum est inductiva Sanitatis, est diligibilis & laudabilis. Et Ecclesia, non ut lapidea, sed ut consecrata, & Deo dicata, veneratur. Et Prælatus, ut Peccator, est vituperandus: Sed, ut habens Jurisdictionem, & super cathedram Moysi sedens, est honorandus. Hæc ille.

Patet igitur, Gloriose PRINCEPS, Veritas primæ Conclusionis, quam ex Dictis atque Sententiis DVCENTORVM SEXAGINTA Doctorum illustrium probandam Primo Loco promiseram. Ex auctoritatibus quippe jam allegatis, quas ferè omnes in proprio fonte vidi, perspicuum est: Doctores sanctos & approbatos, Pontifices Summos,

Canonistas, peritissimos Theologos, Seculares clarissimos, eruditissimos Monachos, ac postremò omnium Quatuor Ordinum Mendicantium Doctores principa-...

English Translation:

...tercourse of Man & Woman generated from concupiscence: from which the Offspring of necessity contracts Original sin: as Augustine says, in the book 'On the Faith to Peter'. 3. because, CHRIST ALONE was immune from original sin in his conception: as Bernard, Augustine, Jerome say. 4. because the B. Virgin drew punishment and the merit of punishment from Adam; just like all others, except Christ: as Augustine says on the Psalms. 5. because, to say: That the B. Virgin was conceived without sin: is to detract from her honor, as Bernard says. 6. because, if she had died before the passion of Christ, she would not have flown to heaven. Therefore she had the Guilt of some sin: and as a consequence, she had some sin. 7. because she died, and had the Debt and necessity of dying, which are the penalty of sin. 8. because all men, except Christ, sinned: either in themselves, or in Adam: as Augustine says in 'On Nature & Grace'. 9. because Augustine says in the book 'On Marriage & Concupiscence' & against Julian: that if Christ had been generated from the intercourse of Mary & Joseph, He would have had original sin. But, the B. Virgin was conceived through intercourse: Therefore etc. 10. because the B. Virgin was redeemed by the passion of Christ. But such Redemption presupposes sin. Therefore etc. 11. because the B. Virgin, when Christ came into the World, had the Guilt of sin: as Pope Leo says. Therefore etc. 12. because the B. Virgin was conceived in iniquities, and in sins did her mother conceive her: as Anselm says. Nevertheless the Conception of the Virgin can be considered in two ways: One way, in order to the contraction of Original sin: and thus it is not to be celebrated. And Bernard understands it in this way, & the Gloss of the Decretum De Consecr. Dist. 3. Cap. 1. Another way it can be considered in order to future Sanctification, and the incarnation of Christ: and thus it can be celebrated. Just as Medicine, inasmuch as it is bitter, is hateful and blameworthy: but, inasmuch as it is inductive of Health, is lovable and laudable. And the Church is venerated, not as stony [made of stones], but as consecrated and dedicated to God. And a Prelate, as a Sinner, is to be blamed: But, as having Jurisdiction, and sitting upon the chair of Moses, is to be honored. Thus he [speaks].

Therefore, Glorious PRINCE, the Truth of the first Conclusion is patent, which I had promised in the First Place to prove from the Sayings and Sentences of TWO HUNDRED AND SIXTY illustrious Doctors. For from the authorities already alleged,

almost all of which I have seen in their proper source, it is perspicuous: That the holy and approved Doctors, Supreme Pontiffs, Canonists, most skilled Theologians, most clear Seculars, most erudite Monks, and finally the principal Doctors of all Four Mendicant Orders…

Page 96 (Original Page 90)

Latin Transcription:

…pales & excellentissimos, tenuisse atque prædicasse: B. Virginem in originali peccato fuisse conceptam; sed, antequam ex utero nasceretur, per Sanctificationis Gratiam gloriosè, atque excellentissimè, citissimè fuisse mundatam.

Potest etiam idem elici, ex multis

AVCTORITATIBVS SACRÆ SCRIPTURÆ.

Inprimis Apostolus Paulus, ad Rom. 3. [v. 22-24] sic dicit: *Non enim est distinctio: Omnes enim peccaverunt, & egent Gloria Dei: Justificati gratis per Gratiam Ipsius, & per Redemptionem, quæ est in Christo Jesu.*

Augustinus in Hypognosticôn: *Apostolus, dicendo OMNES, neminem excepit: sed totum declaravit Genus humanum. PECCAVERVNT enim OMNES, cùm ex uno Peccatore omnes nascuntur Peccatores.*

Item, ad Rom. 5. [v. 12] *Per unum hominem peccatum intravit in Mundum: & per peccatum Mors: & ita in omnes pertransiit: in quo omnes peccaverunt.*

August. de. Nat. & Grat. *Et antiquos, & recentiores, & nos, & posteriores nostros, sententia ista complectitur.*

Item ad Rom. 5. [v. 18] *Sicut per unius hominis delictum in omnes homines ad condemnationem: ita per unius Justitiam in omnes ad Iustificationem.*

August. in Encheirid. *Per hoc satis indicat, Neminem nasci ex Adam, nisi vinculo damnationis detentum.* Hæc ille.

Item 2. ad Corinth. 5. [v. 14-15] *Charitas Christi urget nos, existimantes hoc: Quoniam, Si unus pro omnibus mortuus est: ergo omnes mortui sunt, & pro omnibus mortuus est Christus.*

Augustinus cont. Julianum: *Omnes enim in peccato spiritualiter mortui sunt, pro quibus mortuus est Christus. Pro solis enim peccatoribus Christus mortuus est.*

Item…

English Translation:

…held and preached: That the B. Virgin was conceived in original sin; but, before she was born from the womb, she was cleansed gloriously, and most excellently, and very quickly through the Grace of Sanctification.

The same can also be elicited, from many

AUTHORITIES OF SACRED SCRIPTURE.

In the first place the Apostle Paul, at Rom. 3. speaks thus: *For there is no distinction: For all have sinned, and need the Glory of God: Being justified freely by His Grace, and through the Redemption, which is in Christ Jesus.*

Augustine in *Hypognosticon*: *The Apostle, by saying ALL, excepted no one: but declared the whole human Race. For ALL SINNED, since from one Sinner all are born Sinners.*

Likewise, at Rom. 5. *Through one man sin entered into the World: and through sin Death: and so it passed through to all: in whom all have sinned.*

Augustine in *On Nature & Grace*: *This sentence embraces both the ancients, and the more recent, and us, and our posterities.*

Likewise at Rom. 5. *As through the offense of one man [judgment came] upon all men to condemnation: so through the Justice of one [man] upon all to Justification.*

Augustine in the *Enchiridion*: *By this he indicates sufficiently, That no one is born from Adam, unless detained by the bond of damnation.* Thus he [speaks].

Likewise 2 Corinthians 5. *The Charity of Christ urges us, judging this: That, If one died for all: therefore all are dead, and Christ died for all.*

Augustine against Julian: *For all are spiritually dead in sin, for whom Christ died. For Christ died only for sinners.*

Likewise…

Would you like me to continue with the next batch (Pages 97-100)? This will conclude the Scripture proofs and present the **First Reason** (The Argument from Redemption), which is the theological core of the Dominican position.

Here is the transcription and translation for **Pages 97, 98, 99, and 100** (Original Pages 91–94).

This section concludes the proofs from Scripture and begins the **"Rationes" (Theological Arguments)**.

Chapter 27 presents the **First Reason**, which is the most famous and powerful argument used by the Dominicans (and later addressed by Duns Scotus): the **Argument from Redemption**. Bandello argues that if Mary was redeemed by Christ (which the Church affirms), she *must* have had sin from which to be redeemed, otherwise "Redemption" is a meaningless term.

Batch 20: Scripture Proofs & The Argument from Redemption (Pages 97–100)

Page 97 (Original Page 91)

Latin Transcription:

Item ad Galat. 3. Conclusit Scriptura Omnia sub peccato: ut promissio ex Fide IESV CHRISTI daretur credentibus. [Gal. 3. 22.]

Hieronymus: Nullus Homo extitit fine peccato: sed conclusit Deus omnes homines sub peccato: ut omnibus misereatur: excepto eo solo, qui peccatum non fecit.

Item 1. ad Timoth. 2: Vnus est Mediator Dei & Hominum, CHRISTVS IESVS: qui dedit semet ipsum Redemptionem pro omnibus. [1. Tim. 2. 5-6.]

August. de Bapt. parv. Non enim aliter potest intelligi Redemptio, nisi in redemptis fiat peccatorum remissio.

Item 1. ad Tim. 1. CHRISTVS venit in hunc Mundum, Peccatores salvos facere. [1. Tim. 1. 15.]

Et Matth. 9: Non est opus Sanis Medicus, sed malè habentibus. [Matth. 9. 12.]

Et Luc. 19: Venit Filius Hominis, quærere & salvum facere quod perierat. [Luc. 19. 10.]

Augustinus: Qui dicit, Ego non sum, vel non fui Peccator; ingratus est Salvatori. Nullus hominum fuit, nec est, nec erit, in illa quæ fluit ab Adam massâ mortali, non ægrotus originali peccato. Nemo nobis insinuet doctrinas alienas & falsas. Hoc Ecclesia semper tenuit: hoc à Majorum fide percepit: hoc usq; in finem perseveranter custodit: quoniam, Non est opus Sanis Medicus, sed ægrotantibus.

Item in 3. de Bapt. parv. Non est, inquit, opus Sanis Medicus, sed malè habentibus: hoc est, Quòd non est necessarius Christus eis, qui non habent peccatum; sed eis, qui salvandi sunt à peccato. Hæc ille.

Item IOB tertio: Obscurentur Stellæ in caligine noctis: expectet Lucem, & non videat: nec ortum surgentis Auroræ. [Job 3. 9.]

Gloffa: STELLÆ, i. omnes Sancti, splendentes virtutibus, concepti sunt in nocte peccati originalis: & nati cum illo: vel saltem cum fomite soluto. SOLVS CHRISTVS, nec conceptus…

English Translation:

1 Likewise to Galatians 3: The Scripture hath concluded All things under sin: that the promise, by the Faith of JESUS CHRIST, might be given to them that believe. [Gal 3:22]

Jerome: No Man stood forth without sin: but God concluded all men under sin, that He might have mercy on all: except Him alone, who did no sin.

2 Likewise 1 Timothy 2: There is one Mediator of God and Men, CHRIST JESUS: who gave himself a Redemption for all. [1 Tim 2:5-6]

Augustine On the Baptism of Little Ones: For Redemption cannot be understood otherwise, unless there be a remission of sins in the redeemed.

3 Likewise 1 Timothy 1: CHRIST came into this World to save Sinners. [1 Tim 1:15]

And Matthew 9: They that are Whole need not a Physician, but they that are sick. [Matt 9:12]

And Luke 19: The Son of Man is come to seek and to save that which was lost. [Luke 19:10]

4 Augustine: He who says, 'I am not, or was not, a Sinner', is ungrateful to the Savior. No one of men was, nor is, nor shall be, in that mortal mass which flowed from Adam, not sick with original sin. Let no one insinuate to us doctrines alien and false.

This the Church has always held: this she received from the faith of the Ancestors: this she guards perseveringly until the end: because, 'The Whole need not a Physician, but the sick'.

5 Likewise in Book 3 On the Baptism of Little Ones. The Whole, he says, need not a Physician, but the sick: that is, That Christ is not necessary for those who have no sin; but for those who are to be saved from sin. Thus he [speaks].

6 Likewise JOB 3: Let the Stars be darkened in the mist of night: let it expect Light, and not see it: nor the rising of the surging Aurora. [Job 3:9]

7 Gloss: STARS, i.e., all the Saints, shining with virtues, were conceived in the night of original sin: and born with it: or at least with the fomes [of sin] loosed. CHRIST ALONE, was neither conceived…

Page 98 (Original Page 92)

Latin Transcription:

…est in peccato: nec conceptus est cum illo. B. autem Virgo, quæ dicitur AVRORA, concepta fuit in originali peccato: sed nata ex utero sine illo.

Item Salomon. Ecclesiast. 7: Virum de mille reperii unum: Mulierem autem ex omnibus non inveni. Hæc ille.

Gloffa: Nulla Mulier fuit absque peccato.

Item Proverb. 25: Aufer rubiginem de argento: & egredietur vas purissimum.

Gloffa: Aufer originale peccatum à B. Virgine, & nascetur sine peccato.

Item David: Omnes simul inutiles facti sunt: non est, qui faciat Bonum: non est usque ad Vnum. Hæc ille.

Gloffa: SOLVS CHRISTVS fuit sine peccato.

Item Isaja [63. 3.] Torcular calcavi solus: & de Gentibus non est Vir mecum. Hæc ille.

Gloffa Hieronymi: Christus, inquit, torcular calcavit solus: quòd ipse solus est, qui peccatum non habuit: & per suam Misericordiam peccatum Mundi abstulit. Hæc ille.

Expliciunt Auctoritates: incipiunt Rationes.

CAPITVLVM XXVII.

In quo ponitur, PRIMA RATIO: sumpta ex parte Redemptionis: quâ probatur, Quòd B. Virgo fuit concepta in originali peccato.

Et continet LXXXV. Auctoritates, & X. Rationes, partiales.

POST igitur tot illustrium Doctorum clarissimas contestationes, Gloriose PRINCEPS: superest, ut RATIONES efficacissimas in medium adducamus: quæ, *Beatissimam Virginem in originali peccato fuisse conceptam*, secundùm fidei veritatem clarè aperteque demonstrant.

PRIMA ergo RATIO talis est:

Omnes homines, qui per Christum redempti sunt, habuerunt in seipsis aliquod peccatum: sive, fuerunt sub aliquo Reatu vel servitute peccati:

Sed B. Virgo gloriosa, fuit per Christum redempta:

Ergo: B. Virgo fuit aliquando sub peccato.

Consequentia patet: & Minor probatur. 1. quòd Apostolus dicit...

English Translation:

...in sin: nor conceived with it. But the B. Virgin, who is called AURORA, was conceived in original sin: but born from the womb without it.

8 Likewise Solomon, Ecclesiastes 7: One man among a thousand I have found: but a Woman among them all I have not found. [Eccl 7:29] Thus he [speaks].

9 Gloss: No Woman was without sin.

10 Likewise Proverbs 25: Take away the rust from the silver, and there shall come forth a most pure vessel. [Prov 25:4]

11 Gloss: Take away original sin from the B. Virgin, and she shall be born without sin.

12 Likewise David: They are all gone aside, they are become unprofitable together: there is none that doeth good, no not one. [Ps 13:3] Thus he [speaks].

13 Gloss: CHRIST ALONE was without sin.

14 Likewise Isaiah [63:3] I have trodden the winepress alone: and of the Gentiles there is not a Man with me. Thus he [speaks].

15 Gloss of Jerome: Christ, he says, trod the winepress alone: because He alone is the one who had no sin: and through his Mercy took away the sin of the World. Thus he [speaks].

Here end the Authorities: Here begin the Arguments [Reasons].

TWENTY-SEVENTH CHAPTER.

In which the FIRST ARGUMENT is posited: taken from the part of Redemption: by which it is proved, That the B. Virgin was conceived in original sin.

And it contains 85 Authorities, and 10 partial Arguments.

THEREFORE, after the most clear contestations of so many illustrious Doctors, Glorious PRINCE: it remains that we adduce into the midst the most efficacious ARGUMENTS: which demonstrate clearly and openly, according to the truth of the faith, that *the Most Blessed Virgin was conceived in original sin*.

THEREFORE THE FIRST ARGUMENT is such:

All men, who were redeemed by Christ, had in themselves some sin: or, were under some Guilt or servitude of sin:

But the glorious B. Virgin, was redeemed by Christ:

Therefore: The B. Virgin was at some time under sin.

The Consequence is patent [obvious]: and the Minor [premise] is proved. 1. Because the Apostle says…

Page 99 (Original Page 93)

Latin Transcription:

…ad Timoth. 2: *Vnus est Mediator Dei & Hominum, Christus IESVS: qui dedit semetipsum Redemptionem pro omnibus.* Tùm quòd Ecclesia cantat, *IESV Redemptor omnium.* Tùm, quòd ipsa Virgo in Cantico appellat eum Salvatorem, dicens: *Et exultavit Spiritus meus in Deo Salutari meo.* Et B. Augustinus in Sermone Assumptionis, *Hæc*, inquit, *Virgo mirabili & †inæstimabili [inextim.] modo suum & omnium peperit Redemptorem.* Et B. Leo Papa in Sermone Nativitatis: *Beata*, inquit, *Virgo Maria unum Emanuel gignere meruit, qui eam & totum Genus humanum redimere venit.* Hæc ille. Et B. Bernardus, in Sermone Adventûs: *Beata*, inquit, *Virgo*

Maria, non de ardore libidinis Christum concepit: nec originali peccato, sicut aliæ matres faciunt, ipsum deturpavit: sed intacta & incorrupta, immunem ab omni peccato, omnium & suum edidit Redemptorem. Et S. Thomas in Prima Secundæ, & in 3. parte dicit: quòd *Dicere, B. Virginem, vel aliquem alium hominem non fuisse CHRISTI passione redemptum, non est secundum fidem catholicam, sed est Hæresis Pelagiana.* Et Alexander in 3. parte Summæ dicit: quòd *secundum fidem catholicam non est dicendum, quòd B. Virgo Maria non fuerit Christi sanguine redempta.* Et Dominus Bonaventura dicit, in 3. Sent. dist. 3. quòd *Dicere: B. Virginem non fuisse Christi morte redemptam, est impium & nepharium.* Et August. in 3. cont. Julianum: *Quisquis*, inquit, *Christum non omnium Hominum Redemptorem & Liberatorem asserit, Pelagianus & Cœlestianus existit.* ERGO, Qui dicit, Christum non esse Redemptorem B. Virginis, Pelagianus existit. Item August. & ponitur in Glof. 1. Tim. 2. *Christus*, inquit, *dedit semetipsum redemptionem pro omnibus hominibus, neminem excipiendo.* Hæc ille.

Major verò probatur: quòd ad Eph. 1. dicit Apostolus de Christo: quòd *in illo habemus Redemptionem per Sanguinem ejus in Remissionem peccatorum.* Vbi dicit Glossa Ambrosii: *In Christo quippe habemus Redemptionem, quòd sub peccato venundati, à captivitate Diaboli sumus...*

English Translation:

[16]...to Timothy 2: *There is one Mediator of God & Men, Christ JESUS: who gave himself a Redemption for all.* [1 Tim 2:5]. [17]Then [because] the Church sings, *JESUS Redeemer of all*. [18]Then, because the Virgin herself in the Canticle calls him Savior, saying: *And my Spirit hath rejoiced in God my Savior.* [Luke 1:47]. [19]And B. Augustine in the Sermon on the Assumption, *This Virgin*, he says, *in a wonderful and inestimable way bore her own and everyone's Redeemer.* [20]And B. Leo the Pope in the Sermon on the Nativity: *The Blessed Virgin Mary*, he says, *merited to beget one Emmanuel, who came to redeem her and the whole human Race.* Thus he [speaks]. [21]And B. Bernard, in the Sermon on Advent: *The Blessed Virgin Mary*, he says, *did not conceive Christ from the ardor of lust: nor did she defile him with original sin, as other mothers do: but intact and incorrupt, she brought forth the Redeemer of all and of herself, immune from all sin.* [22]And S. Thomas in the *Prima Secundæ* [Part 1-2], and in Part 3 says: that *To say, that the B. Virgin, or any other man was not redeemed by the passion of CHRIST, is not according to the catholic faith, but is the Pelagian Heresy.* [23]And Alexander [of Hales] in Part 3 of the *Summa* says: that *according to the catholic faith it must not be said, that the B. Virgin Mary was not redeemed by the blood of Christ.* [24] And Lord Bonaventure says, in 3 *Sentences* dist.

3. that *To say: That the B. Virgin was not redeemed by the death of Christ, is impious and nefarious.* [25]And Augustine in Book 3 against Julian: *Whoever*, he says, *asserts that Christ is not the Redeemer and Liberator of all Men, exists as a Pelagian and Cœlestian.* THEREFORE, He who says that Christ is not the Redeemer of the B. Virgin, exists as a Pelagian. [26] Likewise Augustine, and it is posited in the Gloss 1 Tim. 2. *Christ*, he says, *gave himself a redemption for all men, excepting no one.* Thus he [speaks].

[27] But the **Major premise** [that Redemption implies Sin] is proved: because at Eph. 1. the Apostle says of Christ: that *in him we have Redemption through his Blood, in the Remission of sins.* [Eph 1:7]. Where the Gloss of Ambrose says: *For in Christ we have Redemption, because sold under sin, we are [liberated] from the captivity of the Devil…*

Page 100 (Original Page 94)

Latin Transcription:

…liberati, per Sanguinem ejus, qui nostræ Redemptionis est pretium, in Remissionem peccatorum. Hæc ille. Item, Glossa Ambrosii ad Gal. 4: *Misit*, inquit, *Deus Filium suum, factum sub Lege: ut eos, qui sub Lege erant, redimeret: id est, à perditione & à peccato liberaret.* Item August. super Psal. 33. *Christus*, inquit, *dicitur, redemisse Animas Servorum suorum: quod per ipsum facta est Remissio peccatorum.* Hæc ille. Item August. de Perfectione justitiæ: *Si*, inquit, *potuisset homo fine peccato esse, non mitteret Deus Filium suum fine peccato, ut redimeret homines à peccatis. Sicut ergo non est opus sanis Medicus: sed malè habentibus: ità non est opus liberis Redemptor, sed servis.* Hæc ille. Item, Idem in XIII. de Trinitate: *Habemus*, inquit, *Redemptionem in Christo per Remissionem peccatorum: in quâ tanquam pretium, Sanguis ejus datus est: ut à nexibus, quibus captivi tenebamur, salvaremur.* Item, B. Gregorius in XIII. Moralium, cap. 21: *Dei*, inquit, *Filius ut nos de captivitate redimeret, inter nos incarnatus apparuit, & suâ nos passione à perpetuâ morte liberavit.* Item, Idem in XVIII. cap. 32: *Nullus*, inquit, *Angelorum, Redemptor humani Generis mittendus fuit: sed per semetipsam Dei Sapientia venit, & totum humanum Genus à culpa redemit.* Item, Magister in 3. Sent. dist. 19. & omnes ferè Doctores in eodem loco scribentes, dicunt: *Redemptionem, factam per Christum, præsupponere in redemptis servitutem peccati, & Reatûs pœnæ.* Vnde dicunt: *quòd Christus in tantum nos redemit, in quantum de potestate Diaboli nos eripuit: & à Reatu peccati & pœnæ, cui omnes obligati eramus, nos*

liberavit. Item Remigius super Psal. CXXXIX. sic dicit: *Tam copiosa quippe Dominici sanguinis Redemptio extitit, ut totius Mundi peccata redimeret, & veluti quodam diluvio salutari orbem terrarum à suis sordibus expiaret: ET IPSE*, inquit, *REDIMET ISRAEL EX OMNIBVS INIQVITATIBUS EIVS [Psal. 129. 8.]: id est, Mortis suæ pretio fideles de peccati morte suscitabit, & de Diaboli redimet potestate*.

Ex quibus patet: quòd Omnes redempti per Christum, fuerunt aliquando in seipsis sub peccato.

Exceptio.

Sed ad hanc Rationem dicunt: Quòd Duplex est Redemptio: una Sublevativa: & hæc præsupponit peccatum. Et alia, Præservativa: & talis non præsupponit peccatum, sed bene potentiam ad peccatum. B. autem Virgo est redempta secundo modo, non autem primo modo.

Refellitur.

Sed, contra istam fugam probabo: 1. quòd B. Virgo est redempta Redemptione sublevativa. 2. quòd omnes, qui redempti sunt per Christum, fuerunt aliquando sub peccato: & per conse-...*

English Translation:

...liberated, through his Blood, which is the price of our Redemption, in the Remission of sins. Thus he [speaks]. [28]Likewise, the Gloss of Ambrose on Gal 4: *God sent*, he says, *his Son, made under the Law: that He might redeem those who were under the Law: that is, liberate them from perdition & from sin*. [29]Likewise Augustine on Psalm 33. *Christ*, he says, *is said to have redeemed the Souls of his Servants: because through Him the Remission of sins was made.* Thus he [speaks]. [30] Likewise Augustine in *On the Perfection of Justice*: *If*, he says, man could have been without sin, God would not have sent his Son without sin, to redeem men from sins. Therefore, just as the Whole need not a Physician: but the sick: so the Free need not a Redeemer, but slaves. Thus he [speaks]. [31]Likewise, the Same in Book 13 *On the Trinity*: *We have*, he says, *Redemption in Christ through the Remission of sins: in which his Blood was given as a price: so that we might be saved from the bonds by which we were held captive.* [32] Likewise, B. Gregory in *Morals* Book 13, chap. 21: *The Son of God*, he says, *appeared incarnate among us so that He might redeem us from captivity, and by his passion liberated us from perpetual death*. [33] Likewise, the Same in Book 18, chap. 32: *None of the Angels*, he says, *was to be sent as Redeemer of the human Race: but the Wisdom of God came by Himself, and redeemed the whole*

human Race from guilt. [34] Likewise, the Master [Lombard] in 3 *Sentences* dist. 19, and almost all Doctors writing in the same place, say: *That Redemption, made through Christ, presupposes in the redeemed the servitude of sin, and of the Guilt of punishment*. Whence they say: *that Christ redeemed us inasmuch as He snatched us from the power of the Devil: and liberated us from the Guilt of sin and punishment, to which we were all obligated*. [35] Likewise Remigius on Psalm 139 speaks thus: *Indeed the Redemption of the Lord's blood stood forth so copious, that it redeemed the sins of the whole World, and expiated the orb of lands from its filth as if by a certain salutary deluge: AND HE*, he says, *SHALL REDEEM ISRAEL FROM ALL HIS INIQUITIES [Ps 130:8]: that is, by the price of his Death he will raise the faithful from the death of sin, and redeem them from the power of the Devil*.

From which things it is patent: that All redeemed by Christ, were at some time in themselves under sin.

Exception [Objection].

But to this Argument they say: That Redemption is Twofold: one Uplifting [Sublevativa]: and this presupposes sin. And another, Preservative [Præservativa]: and such does not presuppose sin, but well [presupposes] the potential for sin. But the B. Virgin was redeemed in the second way, not in the first way.

Refutation.

But, against this evasion I will prove: 1. that the B. Virgin was redeemed by Uplifting Redemption. 2. that all, who are redeemed by Christ, were at some time under sin: and as a conse-...*

Would you like me to continue with the next batch? (Pages 101-104)? This section will rigorously dismantle the concept of "Preservative Redemption" using logical arguments.

Here is the transcription and translation for **Pages 101, 102, 103, and 104** (Original Pages 95–98).

In this section, Bandello rigorously dismantles the Franciscan distinction between "Redemption" and "Preservation." He argues philosophically and theologically that for someone to be a "Member of Christ" or to have the "Gate of Heaven" opened to them by Christ's death, they must have first been under the debt of sin. This includes the famous argument that if Mary had no sin, she could have entered

Heaven *before* Christ died—which contradicts the doctrine that Christ opened the gates of Heaven.

Batch 21: Dismantling "Preservative Redemption" (Pages 101–104)

Page 101 (Original Page 95)

Latin Transcription:

...quens, sunt redempti Redemptione sublevativa. Et tunc stabit Primum argumentum.

Quantum ad Primum, arguitur sic:

Omnes homines, qui fuerunt Membra illius Corporis, cujus CHRISTVS est Caput: redempti sunt, Redemptione sublevativa, quæ præsupponit captivitatem peccati.

Sed B. Virgo fuit & est Membrum illius Corporis, cujus Christus est Caput:

Ergo B. Virgo fuit redempta per Christum Redemptione sublevativa.

Consequentia patet cum Minori: tùm, quòd dicit Apostolus ad Eph. 1. quòd Deus dedit Christum Caput, super omnem Ecclesiam: quæ est Corpus illius. [Eph. 1. 22-23.] Vbi dicunt Doctores: quòd tota Ecclesia est unum Corpus mysticum, cujus Christus est Caput, & omnes fideles sunt Membra: Sed B. Virgo fuit fidelis: Igitur fuit membrum Christi. tùm etiam quod Augustinus dicit in lib. de Prædest. Sanctorum: Omnes, qui ab æterno sunt prædestinati, membra sunt illius Corporis, cujus Christus est Caput: Sed B. Virgo fuit ab æterno prædestinata: Igitur &c. tùm etiam, quòd dicit Augustinus, super Joh. quòd cùm Deus diligat omnes Creaturas rationales, plus tamen diligit illas, quæ sunt membra Vnigeniti sui. Hæc ille. Cùm ergo B. Virginem maximè dilexerit: Igitur fuit Membrum Vnigeniti sui.

Major verò probatur, per Augustinum in 1. de Bapt. parv. sic dicentem: Sunt enim multa Sacrarum Scripturarum efficacissima Testimonia, quæ sufficienter declarant, Dominum IESVM non aliam ob causam in carne venisse, ac forma servi acceptâ factum obedientem usq; ad mortem: nisi ut hac dispensatione Gratiæ suos omnes, quibus tanquam membris in suo corpore constitutis ipse est Caput, ad capescendum Regnum cælorum vivificaret, liberaret, redimeret ac illuminaret; qui prius fuissent in peccatorum morte, in languoribus, in captivitate, in tenebris constituti: & sic fieret Mediator Dei & Hominum, per quem post inimicitias impietatis

nostræ, Gratiæ pace finitas, reconciliaremur Deo in æternam vitam, ab æterna morte recepti.

Item in eodem: Sana, inquit, fides & sana doctrina neminem eorum, qui tanquam membra Christo incorporati sunt, putavit exceptum à Gratia remissionis peccatorum. Hæc ille. Qui autem non sunt excepti à Gratia remissionis peccatorum, redempti sunt Redemptione sublevativa, & non præservativa.

Præterea,...

English Translation:

...quence [consequently], they are redeemed by Uplifting [Sublevativa] Redemption. And then the First Argument will stand.

As to the First point, it is argued thus:

All men, who were Members of that Body of which CHRIST is the Head: were redeemed by Uplifting Redemption, which presupposes the captivity of sin.

But the B. Virgin was & is a Member of that Body of which Christ is the Head:

Therefore the B. Virgin was redeemed by Christ by Uplifting Redemption.

The Consequence is patent along with the Minor [premise]: both because the Apostle says in Eph 1, that God gave Christ as Head over all the Church: which is his Body. Where the Doctors say: that the whole Church is one mystical Body, of which Christ is the Head, & all the faithful are Members: But the B. Virgin was faithful: Therefore she was a member of Christ. Then also because Augustine says in the book 'On the Predestination of the Saints': All who are predestined from eternity, are members of that Body of which Christ is the Head: But the B. Virgin was predestined from eternity: Therefore etc. Then also, because Augustine says, on John: that although God loves all rational Creatures, yet He loves more those who are members of his Only-begotten. Thus he [speaks]. Since therefore He loved the B. Virgin most of all: Therefore she was a Member of his Only-begotten.

But the Major [premise] is proved by Augustine in Book 1 'On the Baptism of Little Ones' speaking thus: For there are many most efficacious Testimonies of Sacred Scriptures, which sufficiently declare, that the Lord JESUS came in the flesh for no other cause, and having accepted the form of a servant became obedient unto death: except that by this dispensation of Grace He might vivify, liberate, redeem and illuminate all His own, to whom He is Head as to members constituted in His

body, to seize the Kingdom of heaven; [those] who had previously been constituted in the death of sins, in sicknesses, in captivity, in darkness: and thus He might become the Mediator of God & Men, through whom, after the enmities of our impiety were ended by the peace of Grace, we might be reconciled to God into eternal life, having been recovered from eternal death.

Likewise in the same: Sound faith, he says, and sound doctrine has thought no one of those who are incorporated into Christ as members, to be excepted from the Grace of the remission of sins. Thus he [speaks]. But those who are not excepted from the Grace of the remission of sins, are redeemed by Uplifting Redemption, and not Preservative.

Furthermore,...

Page 102 (Original Page 96)

Latin Transcription:

...Præterea, Omnes homines, qui prædestinati sunt ad vitam æternam, sunt per mortem Christi redempti, redemptione quæ præsupponit peccatum:

Sed B. Virgo fuit prædestinata ad vitam æternam: Igitur &c.

Consequentia patet, cum Minori. Major autem est Augustini: & habetur in Glossa ad Eph. 1. ubi sic dicit: Omnes homines, qui prædestinati sunt ad vitam æternam, per mortem Christi redempti sunt à peccato, quod inimicitias inter †omnes [homines] & Angelos fecerat.

Præterea: Omnes fideles, pretio mortis Christi, sunt de morte peccati suscitati, & de potestate Diaboli redempti: ut dicit B. Remigius super Psal. CXXXIX. Sed B. Virgo fuit fidelis: Igitur.

Præterea: Omnes illi, pro quibus Christus mortuus est, redempti sunt redemptione sublevativa, quæ præsupponit peccatum:

Sed, pro B. Virgine Christus mortuus est: Igitur.

Consequentia patet cum Majori: quòd Christus non est mortuus, nisi pro peccatoribus: ut dicit August. in 6. cont. Julianum. Minor verò probatur, per B. Remigium, super epist. 2. ad Corinth. 5. sic dicentem: Omnes enim homines, qui Christi adventum præcesserunt & secuti sunt, spiritualiter mortui sunt: quòd nullus

extra peccatum Adæ fuit, nisi Christus: qui venit fine peccato, & mortuus est pro omnibus prædestinatis ad Vitam: ut Prosper & Iohannes Chrysostomus, & alii Doctores dicunt. Hæc ille.

Item August. super Psal. LXX. Filius, inquit, Dei, propter peccatores ex Virgine Maria factus est Caro. Maria enim Virgo ex illo primo captivo venit, & Caro Domini de massa captivitatis assumpta est. Suscepit enim ex te, Virgo Maria, Dei Filius, quod offerret pro te. Hæc ille.

Item Idem, in Serm. de Amore Dei & Seculi: Christus enim ad hoc Sanguinem accepit, ut pro omnibus redimendis illum effunderet. Dedit enim pro omnibus Sanguinem, ut illos à secunda morte redimeret. Hæc ille.

Præterea: Præservans, in quantum præservans, præcedit præservatum, in quantum præservatum:

Sed Christus in quantum Redemptor, non præcessit Virginem:

Ergo non præservavit eam.

Consequentia patet cum Majori: quòd Causa naturaliter est prior suo Effectu. Minor verò probatur: quia dicunt omnes Doctores, quòd Esse Redemptorem, immediatè est proprium Christi, in quantum est Homo: ut inferius dicetur.

Præterea: Omnes illi, qui per meritum alicujus redimuntur, redempti sunt redemptione, quæ sequitur meritum illius: Sed, Omnes, qui redempti sunt per Christum, redempti sunt per me-...

English Translation:

...Furthermore, All men, who are predestined to eternal life, are redeemed by the death of Christ, by a redemption which presupposes sin:

But the B. Virgin was predestined to eternal life: Therefore etc.

The Consequence is patent, with the Minor. But the Major is Augustine's: and it is held in the Gloss on Eph 1. where he speaks thus: All men, who are predestined to eternal life, are redeemed by the death of Christ from sin, which had made enmities between men and Angels.

Furthermore: All the faithful, by the price of Christ's death, are raised from the death of sin, and redeemed from the power of the Devil: as B. Remigius says on Psalm 139. But the B. Virgin was faithful: Therefore.

Furthermore: All those, for whom Christ died, were redeemed by Uplifting redemption, which presupposes sin:

But, Christ died for the B. Virgin: Therefore.

The Consequence is patent with the Major: that Christ did not die, except for sinners: as Augustine says in Book 6 against Julian. But the Minor is proved, through B. Remigius, on the 2nd Epistle to the Corinthians ch. 5. speaking thus: For all men, who preceded and followed the advent of Christ, are spiritually dead: because no one was outside the sin of Adam, except Christ: who came without sin, and died for all those predestined to Life: as Prosper & John Chrysostom, and other Doctors say. Thus he [speaks].

Likewise Augustine on Psalm 70. The Son of God, he says, was made Flesh from the Virgin Mary on account of sinners. For the Virgin Mary came from that first captive [Adam], and the Flesh of the Lord was assumed from the mass of captivity. For the Son of God undertook from you, Virgin Mary, that which He might offer for you. Thus he [speaks].

Likewise the Same, in the Sermon on the Love of God & the World: For Christ accepted Blood for this, that He might shed it for redeeming all. For He gave Blood for all, that He might redeem them from the second death. Thus he [speaks].

Furthermore: A Preserver, insofar as he is preserving, precedes the preserved, insofar as it is preserved:

But Christ insofar as He is Redeemer, did not precede the Virgin:

Therefore He did not preserve her.

The Consequence is patent with the Major: that a Cause is naturally prior to its Effect. But the Minor is proved: because all Doctors say, that To Be Redeemer, is immediately proper to Christ, insofar as He is Man: as will be said below.

Furthermore: All those, who are redeemed through the merit of another, are redeemed by a redemption which follows the merit of that one: But, All, who are redeemed by Christ, are redeemed by the me-...

Page 103 (Original Page 97)

Latin Transcription:

...ritum ipsius Christi: Ergo, Omnes, qui redempti sunt per Christum, redempti sunt redemptione, quæ secuta est meritum Christi: Sed, Conceptio B. Virginis non est secuta meritum Christi: quia Christus non meruit, nisi secundum humanam Naturam. Igitur &c.

Præterea: Omnes illi, qui, si ante Christi passionem mortui fuissent, non intrâssent Paradisum, redempti sunt per Christum redemptione sublevativa, quæ præsupponit peccatum:

Sed, si B. Virgo ante Christi passionem mortua fuisset, non intrâsset Paradisum:

quòd, ut dicitur ad Hebr. 9. Christus per proprium Sanguinem introivit semel in Sancta, æternâ redemptione inventa: & ad Hebr. 10. dicitur: quòd habemus introitum Sanctorum per Sanguinem Christi, qui initiavit nobis viam novam. Et August. in 3. lib. sui †Manualis [Monialis] cap. 20. Sanguis, inquit, Christi referavit nobis januam vitæ æternæ. Ante enim Passionem Christi, omnes Sanctorum animæ in inferno tenebantur: post verò Passionem ejus ascendunt in Gloria: quod chirographum illud à Domino per Passionem suam jam deletum est, & nos liberati sumus de servili perditione. Hæc ille.

Item, Idem in Serm. de Passione Domini: CHRISTVS, inquit, ad infernum descendens, omnes Justos, qui propter originale peccatum astricti tenebantur absolvit, & Regni cœlestis aditum omnibus referavit.

Et Innocentius III. ut habetur Extra. de Bapt. parvul. Regnum, inquit, cœlorum usq; ad mortem Christi fuit omnibus obseratum: cujus januam Sanguis Christi fidelibus suis misericorditer aperuit.

Et hoc est, quod cantat Ecclesia:

O salutaris Hostia,

Per quam fracta sunt Tartara:

Redempta plebs captivata:

Reddita vitæ præmia.

Confurgit Christus tumulo:

Victor redit de Barathro,

Tyrannum trudens vinculo,

Et referans Paradisum.

Et hoc significatum fuit Numeri XXXV. ubi dicitur, quòd Homicida remanebit in Civitate refugii, donec Sacerdos Magnus, qui oleo sancto unctus est, moriatur: quo mortuo, poterit in domum suam redire. Hæc ille.

Major verò probatur: quòd, ut dicit S. Thomas in 3. parte, Qu. 9. art. 5. Prohibebantur homines ab ingressu Regni cælestis, solùm propter peccatum. quod, ut dicitur Isajæ XXXV. Via illa sancta vocatur, & non transibit per eam pollutus. Et Dominus Bonaventura in 3. Sent. dist. 20. dicit: quòd Si Christus fuisset pura Creatura, tunc moriens cum Gratia introisset cœlum: quia, Cælum nunquam fuerat sibi clausum: ex quo…

English Translation:

…rit [merit] of Christ himself: Therefore, All, who are redeemed by Christ, are redeemed by a redemption which followed the merit of Christ: But, the Conception of the B. Virgin did not follow the merit of Christ: because Christ did not merit, except according to human Nature. Therefore etc.

Furthermore: All those, who, if they had died before the passion of Christ, would not have entered Paradise, are redeemed by Christ by uplifting redemption, which presupposes sin:

But, if the B. Virgin had died before the passion of Christ, she would not have entered Paradise:

Because, as is said in Hebrews 9: Christ entered once into the Holies by his own Blood, having obtained eternal redemption: & in Hebrews 10 it is said: that we have entrance to the Holy places through the Blood of Christ, who initiated a new way for us. And Augustine in Book 3 of his Manual, chap. 20: The Blood, he says, of Christ unlocked for us the gate of eternal life. For before the Passion of Christ, all the souls of the Saints were held in hell: but after His Passion they ascend into Glory: because that handwriting [of debt] has now been deleted by the Lord through his Passion, and we have been liberated from servile perdition. Thus he [speaks].

*Likewise, the Same in the Sermon on the Passion of the Lord: *CHRIST*, he says, *descending into hell, absolved all the Just, who were held bound on account of original sin, and unlocked the entrance of the heavenly Kingdom for all.*

*And Innocent III, as is held in Extra. On the Baptism of Little Ones. The Kingdom of heaven, he says, was locked to all until the death of Christ: whose gate the Blood of Christ mercifully opened to his faithful.

And this is what the Church sings:

O saving Victim,

Through whom Hell was broken:

The captive people redeemed:

The rewards of life restored.

Christ rises from the tomb:

Returns Victor from the Pit,

Thrusting the Tyrant into chains,

And unlocking Paradise.

And this was signified in Numbers 35 [v. 25, 28], where it is said, that the Manslayer shall remain in the City of refuge, until the Great Priest, who is anointed with holy oil, dies: and upon his death, he will be able to return into his own house. Thus he [speaks].

But the Major [premise] is proved: because, as St. Thomas says in Part 3, Q. 9, art. 5 [read: Q. 49, a. 5]: Men were prohibited from entering the heavenly Kingdom, only on account of sin. Because, as is said in Isaiah 35 [v. 8]: It shall be called the holy Way, and the polluted shall not pass through it. And Lord Bonaventure says in 3 Sentences dist. 20: that If Christ had been a pure Creature, then dying with Grace he would have entered heaven: because, Heaven had never been closed to him: from the fact that…

Page 104 (Original Page 98)

Latin Transcription:

…non habuit peccati originalis Reatum. Alii verò, qui Reatum peccati habeant, post mortem non fuissent in cælum introducti: & sic remansisset janua eis clausa. Hæc ille.

Si ergo B. Virgo fuisset ab omni peccato præservata, si ante Christi passionem fuisset mortua, regnum cœleste introîsset. Et hoc est, quod dicit Gregorius in XII. Moralium: quòd, inquit, ante Adventum Christi omnis Homo, quamvis mundæ probatæq; vitæ fuerit, post mortem ad inferni claustra, propter originalis culpæ reatum, descendebat; dubium non est: quod ad Paradisi requiem Homo redire non potuisset, nisi veniret ille, qui suæ Passionis mysterio nobis Paradisi iter aperiret. Hæc ille.

Item, Idem libro IV. Prius, inquit, quàm Redemptor noster morte suâ humani Generis pœnam solveret; omnes etiam justos, post egressum Carnis, inferni claustra tenebant, eosq; ab ingressu Regni cælestis Reatus originalis culpæ prohibebat. Vnde & Redemptor noster, pro nostra culpæ debito occumbens, inferna penetravit: & suos, qui ei inhæserant, ad cælestia regna deduxit. Hæc ille.

Item August. & habetur in Glossâ ad Rom. 3. Totalis, inquit, clausura januæ Regni cælestis est originale peccatum, quod omnes ab Adam seminaliter propagati contrahunt. Hæc ille.

Item August. in lib. de Nat. & Grat. Si quis, inquit, in aliqua gente reperiatur sine peccato, etiam si sibi latuerit fides Sanguinis Jesu Christi, de præmio, hoc est, de vita æterna debet esse securus. Non enim injustus est Deus, qui justos fraudet mercede suâ. Sed, quia Natura humana non reperitur sine peccato: ideò redimi ab ira Dei justissimâ non potest, nisi per fidem & sacramentum Sanguinis Iesu Christi. Omnes enim peccaverunt [Rom. 3. 23.], vel in Adam, vel in Se ipsis: & egent Gloria Dei. Hæc ille.

Ex quibus patet: quòd omnibus illis, qui præservati sunt ab omni peccato, nunquam fuit janua clausa Paradisi: & per consequens, Si ante Christi passionem mortui fuissent, Regnum cælorum introîssent.

Præterea; Omnis, qui præservatur ab aliquo malo vel peccato, oportet, quòd prius in aliquo instanti sit fine illo malo vel peccato; & per aliquam actionem præservantis, præservetur ab illo malo, quod posset habere prius illud instans: Sed, B. Virgo, ante instans suæ animationis, non erat; & sic non potuit præservari: quòd pro tunc in fœtu non plus potuit esse peccatum vel Gratia, quàm in sputo: ut dicit Anselmus. In instanti verò animationis de necessitate habuit peccatum originale, vel non habuit: Si ha-…

English Translation:

…he did not have the Guilt of original sin. But others, who have the Guilt of sin, would not have been introduced into heaven after death: and thus the gate would have remained closed to them. Thus he [speaks].

Therefore, if the B. Virgin had been preserved from all sin, if she had died before the passion of Christ, she would have entered the heavenly kingdom. And this is what Gregory says in Book 12 of the Morals: That, he says, before the Advent of Christ every Man, although he was of clean and approved life, descended after death to the enclosures of hell, on account of the guilt of original fault; there is no doubt: that Man could not have returned to the rest of Paradise, unless He came, who by the mystery of his Passion might open the way of Paradise to us. Thus he [speaks].

Likewise, the Same in Book 4. Before, he says, our Redeemer paid the penalty of the human Race by his death; the enclosures of hell held even all the just after the egress of the Flesh, and the Guilt of original fault prohibited them from the entrance of the heavenly Kingdom. Whence also our Redeemer, dying for the debt of our guilt, penetrated hell: and led his own, who had cleaved to him, to the heavenly kingdoms. Thus he [speaks].

Likewise Augustine & it is held in the Gloss on Rom 3. The total closure, he says, of the gate of the heavenly Kingdom is original sin, which all propagated seminally from Adam contract. Thus he [speaks].

Likewise Augustine in the book On Nature & Grace. If anyone, he says, were found in any nation without sin, even if the faith of the Blood of Jesus Christ were hidden from him, he ought to be secure concerning the reward, that is, eternal life. For God is not unjust, to defraud the just of their wage. But, because human Nature is not found without sin: therefore it cannot be redeemed from the most just wrath of God, except through the faith and sacrament of the Blood of Jesus Christ. For all have sinned [Rom 3:23], either in Adam, or in Themselves: and need the Glory of God. Thus he [speaks].

From which it is clear: that for all those, who are preserved from all sin, the gate of Paradise was never closed: and as a consequence, If they had died before the passion of Christ, they would have entered the Kingdom of heaven.

Furthermore; Everyone who is preserved from some evil or sin, must first be in some instant without that evil or sin; and through some action of the preserver, be preserved from that evil, which he could have [had] after that instant: But, the B. Virgin, before the instant of her animation, did not exist; and thus could not be

preserved: because then there could be no more sin or Grace in the fetus, than in spittle: as Anselm says. But in the instant of animation she of necessity had original sin, or did not have it: If she ha[d]...

Would you like me to continue with the next batch (Pages 105-108)?

Here is the transcription and translation for **Pages 105, 106, 107, and 108** (Original Pages 99–102).

This section continues the rigorous logical dismantling of the "Preservative Redemption" theory. Bandello argues that for preservation to occur, the subject must exist *before* the evil arrives. Since Mary did not exist as a rational person before the instant of animation (when the soul meets the body), she could not be "preserved" beforehand. If she had sin in that first instant, she wasn't preserved; if she didn't, she didn't need redemption. He then returns to St. Augustine's arguments against the Pelagians to reinforce that "Redemption" implies a prior state of captivity.

Batch 22: The Logic of Preservation & The Definition of Redemption (Pages 105–108)

Page 105 (Original Page 99)

Latin Transcription:

...buit illud, non fuit ab eo præservata: Si tunc non habuit, cùm impossibile esset, illud amplius habere de cætero; sequitur, quòd non fuerit ab illo præservata: quia nullus dicitur præservari ab eo, quod impossibile est habere.

Consequentia patet cum Minori. Major etiam patet: quia, præservatio importat quandam antecessionem, respectu effectûs præservationis. Vnde oportet, in quolibet præservato priùs intelligere Esse, ut possit actum Præservantis suscipere, quàm effectum præservationis habere. Aliter enim possemus dicere, quòd Christus fuit redemptus redemptione præservativa: quòd, nisi conceptus fuisset de Spiritu S. originale peccatum contraxisset, ut dicit Augustinus. Igitur &c.

Præterea: Quicunque est præservatus ab omni peccato; fuit in conceptione, & semper, Sanctus & Iustus:

Sed, B. Virgo, non fuit in conceptione sancta, nec justa, ut dicunt Sancti, & inferius dicetur. Igitur &c.

Præterea: Omnes, qui fuerunt ab omni peccato præservati, fuerunt etiam ab omni pœna & reatu pœnæ præservati: ut patet de sanctis Angelis:

Sed, B. Virgo non fuit præservata ab omni pœna: nec ab omni reatu pœnæ: Igitur, non fuit à peccato præservata.

Quantum ad secundum; est sciendum: quòd Pelagiani, qui negabant, Originale peccatum in parvulos traduci: & Iulianus, qui dicebat, Pueros Christianorum non contrahere Originale peccatum: concedebant tamen, Illos per Christum fuisse redemptos: in quantum conferebatur eis Gratia merito passionis Christi præservans eos à peccato. Contra quos Augustinus arguit, ostendens: quòd Redemptio facta per Christum, quocunque modo accipiatur, præsupponit captivitatem in eo, qui redimitur. Vnde in epist. ad Optatum, de origine Animæ, adducens verba B. Zozimi Papæ, qui condemnavit Pelagium, sic dicit: Nullus enim, nisi qui peccati Servus est, liber efficitur: nec Redemptus dici potest, nisi qui verè per peccatum fuit antè captivus. Sicut scriptum est: Si vos Filius liberaverit, verè liberi eritis [Joh. 8. 36.]. Per Ipsum enim renascimur spiritualiter: Ipsius morte †mortis [mortuis], ab Adam omnibus nobis introductæ atque transmissæ, universæ animæ illud propagatione contractum chirographum rumpitur; quo quilibet omnino natorum, antequam per Christi Gratiam redimatur, tenetur obnoxius.

Item August. supra Iohan. Serm. XLI. Fugiamus, inquit, omnes ad Chri-…

English Translation:

…d [it in that instant], she was not preserved from it: If she did not have it then, since it would be impossible for her to have it any more for the rest [of time]; it follows, that she was not preserved from it: because no one is said to be preserved from that which it is impossible to have.

The Consequence is patent along with the Minor. The Major is also patent: because, preservation imports a certain antecedence, with respect to the effect of preservation. Whence it is necessary, in anyone preserved, to understand Being [Esse] first, so that he may be able to receive the act of the Preserver, before having the effect of preservation. For otherwise we could say, that Christ was redeemed by preservative redemption: because, unless He had been conceived of the Holy Spirit, He would have contracted original sin, as Augustine says. Therefore etc.

Furthermore: Whoever is preserved from all sin; was Holy and Just in conception, and always:

But, the B. Virgin, was not holy in conception, nor just, as the Saints say, and as will be said below. Therefore etc.

Furthermore: All, who were preserved from all sin, were also preserved from all punishment & the guilt of punishment: as is clear concerning the holy Angels:

But, the B. Virgin was not preserved from all punishment: nor from all guilt of punishment: Therefore, she was not preserved from sin.

As to the second point; it must be known: that the Pelagians, who denied that Original sin is transmitted to little ones: and Julian, who said that the Children of Christians do not contract Original sin: conceded nevertheless, That they were redeemed by Christ: inasmuch as Grace was conferred upon them by the merit of Christ's passion preserving them from sin. Against whom Augustine argues, showing: that Redemption made through Christ, in whatever way it be accepted, presupposes captivity in him who is redeemed. Whence in the epistle to Optatus, on the origin of the Soul, adducing the words of B. Pope Zosimus, who condemned Pelagius, he speaks thus: For no one is made free, unless he is a Slave of sin: nor can he be called Redeemed, unless he was truly captive through sin beforehand. Just as it is written: 'If the Son shall liberate you, you shall be truly free' [John 8:36]. For through Him we are reborn spiritually: By His death the handwriting of death, introduced and transmitted to all of us from Adam, is broken for the universal soul contracted by propagation; by which [handwriting] everyone born at all, before he is redeemed through the Grace of Christ, is held obnoxious [liable].

Likewise August. on John Sermon 41. Let us all flee, he says, to Chri-...

Page 106 (Original Page 100)

Latin Transcription:

...stum, & sub peccato venundatos nos esse fateamur, ut ejus Sanguine redimamur. Nam, nos omnes Servi & egeni eramus: sed ab hac Servitute ille nos liberavit, qui SOLVS illam servitutem non habuit: Ille, inquam, ab hac servitute nos liberavit, qui solus in hac carne fine peccato venit. Omnes enim alii traxerunt ab Adam, quod solvatur per Christum. O miserabilis peccati Servitus! à qua SOLVS ille liberare nos potuit, qui Solus venit fine peccato & factus est Sacrificium pro peccato.

Item, Idem in 1. de Bapt. parv. Non, inquit, alio modo posset intelligi Redemptio, nisi in redemptis fieret peccatorum remissio. Hæc ille.

Item in eodem: Quis audeat dicere, Non esse Christum infantium Salvatorem nec Redemptorem? Vnde enim eos salvos faciet, si nulla in eis est originalis ægritudo peccati? Vnde eos redimet, si non sunt per originem venundati sub peccato. Negant certè, Infantes redimi; qui, eos sub peccato esse, nolunt fateri. Nam, unde redimuntur, si nullâ peccati servitute astricti tenentur? Hæc ille.

Item, Idem in 3. cont. Julian. Natura, inquit, humana, in tantas collapsa miserias, Liberatorem, Salvatorem, Mundatorem, Redemptorem, Christum habet necessarium: non, Julianum; non Pelagium, laudatorem. Ceterum rogo te, quomodo potest intelligi ista Redemptio, nisi à malo redimente illo, qui redemit Israël ex omnibus iniquitatibus ejus [Psal. 129. 8.]? Vbi enim Redemptio sonat, intelligitur & pretium: Et quid est hoc, nisi pretiosus Sanguis Agni immaculati Iesu Christi [1. Pet. 1. 19.]? De hoc autem pretio, quare sit fusum, quid interrogemus alium? Redemptor ipse respondeat: dicat ipse Mercator: Hic est sanguis meus, qui pro omnibus electis effundetur in remissionem peccatorum [Matth. 26. 28.].

Item, August. super Psal. LXX. Propter, inquit, primum Hominem, à quo omnes moriuntur, captivi facti sumus: propter Secundum, redempti sumus. Nam, & ipsa Redemptio clamat captivitatem nostram. Vnde enim redempti sumus, si non antè captivi fuimus? Quis enim redimitur, nisi à captivitate? Præcessit quippe iniquitas: unde in Adam captivati in primordio sumus: sed, Charitas Christi secuta est; per quam ab omni contagione & captivitate sumus liberati, & à Dæmonis potestate erepti.

Ex quibus patet: quòd Augustinus, disputans contra illos Hæreticos, qui negabant, Pueros contrahere originale peccatum, & illos per Christum non fuisse à peccato sublevatos; assumit argumentum ex Redemptionis nomine: dicens, quòd Omnes, qui redempti sunt per Christum, fuerunt aliquando sub peccato, à quo sunt per ipsum sublevati. Vnde, si præservati possent dici per Christum redempti, argumentum Augustini nihil concluderet, præcipuè cont. Julianum: qui…

English Translation:

…st, and confess that we were sold under sin, that we may be redeemed by his Blood. For, we were all Slaves and destitute: but He liberated us from this Servitude, who ALONE did not have that servitude: He, I say, liberated us from this servitude, who alone came in this flesh without sin. For all others drew from Adam, what is

paid for by Christ. O miserable Servitude of sin! from which He ALONE could liberate us, who Alone came without sin & was made a Sacrifice for sin.

*Likewise, the Same in Book 1 *On the Baptism of Little Ones*. *Redemption*, he says, *could not be understood in any other way, unless there were a remission of sins in the redeemed*. Thus he [speaks].

Likewise in the same: Who would dare to say, That Christ is not the Savior nor Redeemer of infants? For whence shall he make them safe [save them], if there is no original sickness of sin in them? Whence shall he redeem them, if they are not sold under sin by origin? They certainly deny that Infants are redeemed; who do not wish to confess that they are under sin. For, whence are they redeemed, if they are held bound by no servitude of sin? Thus he [speaks].

Likewise, the Same in Book 3 against Julian. Human nature, he says, collapsed into such great miseries, holds Christ necessary as Liberator, Savior, Cleanser, Redeemer: not Julian; not Pelagius, as praiser. But I ask you, how can this Redemption be understood, except by redeeming from evil by him, who redeemed Israel from all his iniquities [Ps 130:8]? For where Redemption sounds, a price is also understood: And what is this, but the precious Blood of the immaculate Lamb Jesus Christ [1 Pet 1:19]? But concerning this price, why it was shed, why should we ask another? Let the Redeemer himself answer: let the Merchant himself speak: This is my blood, which shall be shed for all the elect unto the remission of sins [Matt 26:28].

Likewise, Augustine on Psalm 70. On account of the first Man, he says, from whom all die, we were made captives: on account of the Second, we were redeemed. For, Redemption itself cries out our captivity. For whence were we redeemed, if we were not captives before? For who is redeemed, except from captivity? Indeed iniquity preceded: whence we were taken captive in Adam in the beginning: but the Charity of Christ followed; through which we were liberated from all contagion & captivity, and snatched from the power of the Demon.

From which things it is patent: that Augustine, disputing against those Heretics who denied that Children contract original sin, and that they were not uplifted from sin by Christ; assumes an argument from the name of Redemption: saying, that All, who are redeemed by Christ, were at some time under sin, from which they were uplifted by him. Whence, if the preserved could be said to be redeemed by Christ, Augustine's argument would conclude nothing, especially against Julian: who…

Page 107 (Original Page 101)

Latin Transcription:

...dicebat; Isaac & Joh. Baptistam, & pueros Christianorum, fuisse à peccato præservatos. Et ideò bene dicit August. in Serm. 2. de verbis Apost. Ex prima enim transgressione primi Hominis, universum Genus humanum captivatum sub obligatione peccati, victor Diabolus possidebat. Si enim sub captivitate non teneremur, jam Redemptore non indigeremus. Venit enim ad captivos redimendos, nihil in se captivitatis, hoc est iniquitatis habens, sed in carne mortali pretium nostræ iniquitatis portans.

Item, Idem in expositione Epist. ad Galat. Angeli, inquit, qui non lapsi sunt à conspectu Dei, Mediatore opus non habent, nec Redemptore, per quem reconcilientur Deo. Hæc ille.

Item, Idem in Encheirid. Cùm, inquit, factus erat Adam Homo rectus, nec Mediatore, nec Redemptore opus erat. Cùm verò totum Genus humanum peccata separaverunt à Deo; per unum Mediatorem, qui SOLVS fine peccato natus est & mortuus, reconciliari nos oportebat Deo.

Item Augustinus, & ponitur in 3. Sent. dist. 18. Meruit, inquit, nobis Christus per mortis ac passionis tolerantiam aditum Paradisi, & Redemptionem à peccato, & à pœna, & diabolo. Redemptionem enim à peccato, & Filiorum gloriæ Adoptionem, per ejus mortem adepti sumus. Hæc ille.

Ex quibus patet: quod Redemptio facta per Christum, præsupponit peccatum, & meritum, & passionem Christi.

Item August. in lib. de Trinit. & ponitur in 3. Sent. dist. 19. Morte quippe suâ, uno verissimo Sacrificio, culpas nostras, unde nos Diabolus ad luenda supplicia detinebat, Christus extinxit. Et ideo in Sanguine ejus, qui solvit que non rapuit, redempti sumus à peccato, & per hoc à Diabolo. Fuso enim Sanguine fine culpa, omnium culparum chirographa deleta sunt: quibus qui in eum credunt, Debitores Diabolo antè tenebantur.

Item, Magister Sentent. ubi suprà: Causam, inquit, & Modum nostræ redemptionis Augustinus insinuans ait: Nihil invenit Diabolus in Christo: qui non habens mortis causam de peccato, mortem ex obedientia gustavit, per quam nos à Diaboli servitute redemit. Et modicum inf. Ideò, inquit, Dei Filius Hominem passibilem

sumpsit, in quo & mortem gustavit, per quam cælum nobis aperuit, & à servitute Diaboli, id est, à peccato & à pœna redemit.

Item August. & ponitur in Gloss. ad Hebr. 2. Mors, inquit, Christi ad sanandam nostram miseriam convenientissima, ac valde necessaria fuit: Aliter enim, nisi Christus moreretur, Homo non redimeretur, & non-redemptus periret. Hæc ille.

Item August. in Serm. 3. de verb. Apost. Propter, inquit, captivitatem, qua propter peccatum totum Mundum Diabolus possidebat, DEI Filius Redemptor advénit: & in pretium nostrum, sanguinem suum fundens, vincula nostræ ca-...

English Translation:

...said; That Isaac & John the Baptist, & the children of Christians, were preserved from sin. And therefore Augustine says well in Sermon 2 on the words of the Apostle. For from the first transgression of the first Man, the victor Devil possessed the universal human Race captivated under the obligation of sin. For if we were not held under captivity, we would not now need a Redeemer. For He came to redeem captives, having nothing of captivity, that is of iniquity, in Himself, but bearing the price of our iniquity in mortal flesh.

Likewise, the Same in the exposition of the Epistle to the Galatians. The Angels, he says, who did not fall from the sight of God, have no need of a Mediator, nor of a Redeemer, through whom they might be reconciled to God. Thus he [speaks].

Likewise, the Same in the Enchiridion. When, he says, Adam was made a righteous Man, there was need of neither Mediator nor Redeemer. But when sins separated the whole human Race from God; it behooved us to be reconciled to God through one Mediator, who ALONE was born and died without sin.

Likewise Augustine, and it is posited in 3 Sentences dist. 18. Christ, he says, merited for us, through the tolerance of death and passion, the entrance of Paradise, and Redemption from sin, and from punishment, and the devil. For we obtained Redemption from sin, and the Adoption of the Sons of glory, through his death. Thus he [speaks].

From which things it is clear: that Redemption made through Christ, presupposes sin, and merit, and the passion of Christ.

Likewise Augustine in the book On the Trinity & it is posited in 3 Sentences dist. 19. For indeed by his Death, the one most true Sacrifice, Christ extinguished our faults, whence the Devil detained us for paying punishments. And therefore in His Blood,

who paid what he did not steal [Ps 69:4], we were redeemed from sin, and through this from the Devil. For with blood without guilt having been shed, the handwritings of all faults were deleted: by which those who believe in him, were previously held Debtors to the Devil.

Likewise, the Master of Sentences where above: Augustine, insinuating the Cause & Manner of our redemption, says: The Devil found nothing in Christ: who, having no cause of death from sin, tasted death from obedience, through which He redeemed us from the servitude of the Devil. And a little below. Therefore, he says, the Son of God assumed passible Man, in whom He also tasted death, through which He opened heaven to us, and redeemed us from the servitude of the Devil, that is, from sin & from punishment.

Likewise Augustine & it is posited in the Gloss on Heb 2. The Death of Christ, he says, was most convenient, and very necessary for healing our misery: For otherwise, unless Christ died, Man would not be redeemed, and not-redeemed he would perish. Thus he [speaks].

Likewise Augustine in Sermon 3 on the words of the Apostle. On account of the captivity, by which, on account of sin, the Devil possessed the whole World, the Son of GOD arrived as Redeemer: and pouring out his blood as our price, He deleted the bonds of our ca-…

Page 108 (Original Page 102)

Latin Transcription:

…ptivitatis delevit. Hæc ille.

Item, Idem super Psal. CXLVI. Misit, inquit, Deus ad captivitatem nostram Filium suum Redemptorem: qui secum pretium captivorum detulit, & suo nos Sanguine à captivitate redemit. Hæc ille.

Item, Idem: & habetur in Gloss. ad Hebr. 2. CHRISTVS, inquit, per mortem suam nos redemit, & à servitute Diaboli, sub qua propter originale peccatum captivi tenebamur, eripuit. Hæc ille.

Item, Idem ubi suprà, & ponitur etiam in 3. Sent. dist. 19: Redemptor quippe noster ad hoc Sanguinem suum innocentem fudit, ut peccata nostra deleret. Vnde ergo Diabolus nos tenebat, deletum est Sanguine Redemptoris. Non enim nos tenebat,

nisi vinculis peccatorum nostrorum. Venit ille, & alligavit fortem, per mortem suam nos à peccatis redimens, & Adoptionem filiorum largiens. Hæc ille.

Item, Idem ubi suprà: CHRISTVS, inquit, per mortem suam liberavit obnoxios servituti. O bone Mercator, gratias Tibi agimus, quòd redemisti nos sanguine tuo! Fecisti enim nos, & redemisti nos. Redimere quis potest servum suum: creare autem non potest. Christus autem creavit servos suos, ut essent: & eos redemit per mortem, ne semper captivi essent.

Ex quibus patet, quòd nullus ante mortem Christi fuit per eum redemptus: & quòd omnes, qui sunt per Christum redempti, fuerunt aliquando sub peccato.

Et ex hoc patet: Falsum esse, quod dicunt quidam: B. Virginem per Mortem Christi prævisam, vel promissam fuisse redemptam. Tùm, Quòd sicut Filius Dei promisit Patri exponere Sanguinem pro redemptione B. Virginis: ità etiam promisit, pro redemptione omnium fidelium: Et tamen illi non dicuntur fuisse à peccato præservati, nec ante mortem Christi redempti. Tùm etiam, quòd dicit August. Quòd illi solùm sunt redempti, quibus CHRISTVS per Passionem meruit: Sed, clarum est, quòd ante incarnationem Christus non meruit: Igitur &c. Tùm etiam, quòd dicit: Quòd si Christus non fuisset mortuus, nullus homo esset redemptus.

Item B. Ambrosius super Epist. ad Hebr. 9: Tantum, inquit, erat peccatum nostrum, ut aliter redimi non possemus, nisi Dei Filius pro nobis moreretur Debitoribus mortis. Hæc ille: & habetur in 3. [sent.] dist. 18.

Item B. Remigius super Epist. ad Hebr. 9: CHRISTVS, inquit, per proprium Sanguinem introivit semel in Sancta, æternâ redemptione inventa. Ejus enim sanguine omnes homines redempti sunt à servitute, quâ propter peccatum primi Parentis captivi tenebamur. Tantum enim erat peccatum nostrum, ut aliter redimi non possemus & salvari, nisi Vnigenitus…

English Translation:

…ptivity. Thus he [speaks].

Likewise, the Same on Psalm 146. God, he says, sent his Son the Redeemer to our captivity: who brought with him the price of the captives, and redeemed us from captivity by his Blood. Thus he [speaks].

Likewise, the Same: and it is held in the Gloss on Heb 2. CHRIST, he says, redeemed us through his death, and snatched us from the servitude of the Devil, under which we were held captives on account of original sin. Thus he [speaks].

Likewise, the Same where above, and it is also posited in 3 Sentences dist. 19: For indeed our Redeemer shed his innocent Blood for this, that He might delete our sins. Therefore that by which the Devil held us, was deleted by the Blood of the Redeemer. For he did not hold us, except by the bonds of our sins. He came, and bound the strong man, redeeming us from sins through his death, and granting the Adoption of sons. Thus he [speaks].

Likewise, the Same where above: CHRIST, he says, through his death liberated those subject [obnoxious] to servitude. O good Merchant, we give thanks to You, that you redeemed us by your blood! For You made us, and You redeemed us. Someone can redeem his slave: but he cannot create him. But Christ created his slaves, that they might be: and redeemed them through death, lest they be captives forever.

From which it is clear, that no one was redeemed by Christ before his death: and that all, who are redeemed by Christ, were at some time under sin.

And from this it is clear: That it is False, what some say: That the B. Virgin was redeemed by the foreseen, or promised, Death of Christ. Both, Because just as the Son of God promised the Father to expose his Blood for the redemption of the B. Virgin: so also he promised [it] for the redemption of all the faithful: And yet they are not said to have been preserved from sin, nor redeemed before the death of Christ. Then also, because Augustine says: That they only are redeemed, for whom CHRIST merited through the Passion: But, it is clear, that before the incarnation Christ did not merit: Therefore etc. Then also, because he says: That if Christ had not died, no man would have been redeemed.

Likewise B. Ambrose on the Epistle to Heb. 9: So great, he says, was our sin, that we could not be redeemed otherwise, unless the Son of God died for us Debtors of death. Thus he [speaks]: & it is held in 3 [Sentences] dist. 18.

Likewise B. Remigius on the Epistle to Heb. 9: CHRIST, he says, entered once into the Holies by his own Blood, having found eternal redemption. For by his blood all men were redeemed from the servitude, by which we were held captives on account of the sin of the first Parent. For so great was our sin, that we could not otherwise be redeemed & saved, unless the Only-begotten…

This covers pages 105-108.

The treatise continues to hammer on the necessity of Redemption implying a prior fall. Bandello is meticulous in citing Augustine and the Glossa Ordinaria to back this up.

Would you like to proceed with the next batch (Pages 109-112)? This will conclude the arguments on Redemption and introduce the philological arguments about the definition of "Redimere" (To buy back).

Here is the transcription and translation for **Pages 109, 110, 111, and 112** (Original Pages 103–106).

In this section, Bandello delves into the philological and theological definitions of "Redemption," "Reconciliation," and "Mediation." He argues that all three terms logically imply a prior state of sin, separation, or enmity. He cites **Isidore of Seville** and dictionary definitions (Papias, Brito) to prove that you cannot "buy back" (redeem) something that was never lost.

Batch 23: Definitions of Redemption, Reconciliation & Mediation (Pages 109–112)

Page 109 (Original Page 103)

Latin Transcription:

...Dei Filius pro nobis moreretur. Morte enim suâ factus est nobis Redemptor: ut per suam mortem indebitam, illam, quæ nobis debebatur, auferret. Item, Idem ubi suprà: Nemo enim sine sanguinis Christi effusione redimitur, qui pro nobis effusus est in remissionem peccatorum. Hæc ille.

Item, Idem ubi suprà: CHRISTVS, inquit, tantùm semel mori voluit: quòd unâ ejus morte omnium hominum redemptio facta est. Vnâ enim oblatione omnes nos redemit.

Ex quibus patet: quòd Redemptio omnium hominum est facta una sola Morte & oblatione Christi: Et per consequens, Vno tantùm modo facta est.

Item B. Gregorius, volens ostendere, quòd redemptio, facta per Christum, præsupponit captivitatem peccati; sic dicit in 4. Moralium: Quo enim nunc Homo redemptus ascendit; illuc profecto, si non peccâsset, sine redemptione pertingeret. Consideret ergo Vir Sanctus, quòd si non peccâsset, ad cælum non redemptus ascenderet. Hæc ille. Item in 18. lib. cap. 28. Sunt, inquit, non-nulli, qui se sanos, &

absq; peccato semper fuisse exultant: & tamen redemptos se esse gloriantur: quorum profecto assertio sibimet ipsis contraria invenitur: quia dum & Innocentes se afferunt, & Redemptos; ex hoc in seipsis nomen Redemptionis evacuant. Omnis namq; qui redimitur, ab aliqua captivitate liberatur. Vnde ergo quilibet istorum est redemptus, si prius non fuit sub culpa captivus? Liquet ergo, quòd multum desipiscat, quisquis hoc sapit. Item in XXVIII. Lib. Cap. 15: Incarnationis, inquit, mysterium electi Angeli mirati sunt, qui tamen eodem mysterio redempti non sunt. Item, Idem Lib. XVII. Cap. ult. Certè, inquit, ut nos à peccato redimeret, mori Dominus in hunc Mundum venit, & defectum nostræ carnis in suo corpore, pœnasq; toleravit. Item, in eodem: Dei, inquit, Filius per incarnationem Redemptor humani Generis factus, Justus in hominibus SOLVS apparuit, & ad pœnam culpæ SOLVS sine culpa pervenit. Item B. Bernardus in Epist. quam scribit ad Innocentium Papam cont. quendam hæreticum: Omnes, inquit, Doctores nostri post Apostolos in hoc convenerunt, quod hac necessitate Dei Filius incarnatus est; ut homo, qui aliter redimi non poterat, per mortem innocentis, jure à Diaboli jugo liberaretur. Non potest quis cum redemptis gratias agere, qui captivus non fuit: non enim quærit redimi, qui se captivum non cognoscit. Sive ergo Reconciliatio, sive Redemptio, Liberatio est de vinculis Diaboli, à quo captivi tenebamur. Et in Serm. 22. super Cantic. dicit: Quòd DEI Filius ante incarnationem, hominum Redemptor non erat: sed per incarnationem factus…

English Translation:

…Son of God died for us. For by his Death He was made our Redeemer: that through his undue death, He might take away that which was due to us. Likewise, the Same where above: For no one is redeemed without the shedding of Christ's blood, which was shed for us unto the remission of sins. Thus he [speaks].

Likewise, the Same where above: CHRIST, he says, willed to die only once: because the redemption of all men was made by his one death. For by one oblation He redeemed us all.

From which things it is patent: that the Redemption of all men was made by the one sole Death & oblation of Christ: And as a consequence, it was made in One way only.

Likewise B. Gregory, wishing to show that the redemption made through Christ presupposes the captivity of sin; speaks thus in [Book] 4 of the Morals: For to where Man now ascends redeemed; there indeed, if he had not sinned, he would have attained without redemption. Let the Holy Man consider therefore, that if he had not

sinned, he would ascend to heaven not-redeemed. Thus he [speaks]. *Likewise in Book 18. chap. 28. There are, he says, some, who exult that they are healthy, and were always without sin: and yet they glory that they are redeemed: whose assertion is certainly found contrary to itself: because while they assert themselves both Innocent and Redeemed; by this they evacuate the name of Redemption in themselves. For everyone who is redeemed, is liberated from some captivity. Whence therefore is any one of them redeemed, if he was not first captive under guilt? It is clear therefore, that he is very foolish, whoever thinks this. Likewise in Book 28. Chap. 15: The elect Angels, he says, admired the mystery of the Incarnation, who nevertheless were not redeemed by the same mystery. Likewise, the Same Book 17. Last Chap. Certainly, he says, the Lord came to die in this World to redeem us from sin, and tolerated the defect of our flesh and punishments in his own body. Likewise, in the same: The Son of God, he says, having become the Redeemer of the human Race through incarnation, appeared ALONE Just among men, and arrived at the punishment of guilt ALONE without guilt. Likewise B. Bernard in the Epistle which he writes to Pope Innocent against a certain heretic [Abelard]: All our Doctors, he says, after the Apostles have agreed in this, that the Son of God became incarnate by this necessity; that man, who could not be redeemed otherwise, might be liberated justly from the yoke of the Devil by the death of the Innocent one. One cannot give thanks with the redeemed, who was not a captive: for he does not seek to be redeemed, who does not know himself a captive. Therefore, whether Reconciliation, or Redemption, it is a Liberation from the bonds of the Devil, by whom we were held captive. And in Sermon 22 on the Canticles he says: That the Son of GOD was not the Redeemer of men before the incarnation: but through the incarnation became…*

Page 110 (Original Page 104)

Latin Transcription:

…est hominum Redemptor, in quantum per Sanguinem suum homines solvit à vinculis, & à captivitate eripit. Item Isidorus, exponens significatum Redemptionis, sic dicit: Qui redimit, id propriè redimit, quod suum fuit, & suum esse defiit. Hæc ille. Ex quo arguitur sic: Quicunque desiit esse Dei, habuit aliquod peccatum: quòd nullus alienatur à Deo, nisi per peccatum: Sed, Omnes, qui redempti sunt per Christum, desierant esse Dei: Ergo, Omnes redempti per Christum, habuerunt aliquod peccatum.

Item Papias: REDIMERE, propriè est id, quod suum fuerat, sibi restituere. Et Brito: Redimere, est rem, quæ sua erat, iterum emere vel recuperare. Hæc ille. Quibuscunque ergo convenit redimi, eis convenit recuperari & restitui. Sed, hæc non conveniunt, nisi his, qui sunt alienati à Redemptore: Ergo, &c.

Item B. Ambros. & habetur in Gloss. ad Rom. 3. super illud: Justificati gratis per Redemptionem, quæ est in Christo IESV. Rectè, inquit, Christus dicitur nos redemisse. Ipsius enim antè fueramus per Naturam, sed ab eo alienati eramus per culpam. Hęc ille. Ex quo arguitur sic: Quicunq; fuerunt alienati à Deo, habuerunt aliquod peccatum: Sed, O[mnes] redempti per Christum, fuerunt alienati à Deo: Igitur &c.

Item Dom. Albertus & Alexander de Ales, & Bonaventura in 3. Sent. dist. 19. sic dicunt: REDIMERE, est rem, quæ sua fuerat, & sua esse defiit, jure belli vel justo pretio recuperare: Et quia CHRISTVS bellando hostem humani Generis superavit, & pretium pro Satisfactione offensæ exposuit, †rectè Genus humanum redemisse dicitur. Et hoc idem dicit S. Thomas.

Ex quibus generaliter possumus sic arguere: Quibuscunq; competit Nomen Redemptionis, oportet quòd competat significatum ejus: Sed, ejus significatum, in sua maxima communitate includit alienationem: Ergo, Omnes, quibus competit Redemptio, facta per Christum, illis competit alienatio: quæ non est, nisi per Peccatum. Igitur &c: Sicut enim Resuscitatio præsupponit Mortem, & propter hoc resuscitari non potest, qui mortuus non fuerit: ità Redemptio præsupponit captivitatem: & propter hoc redimi non potest, qui Servus vel Captivus non fuerit.

Vnde Remigius super Epist. 1. ad Corinth. cap. VI: Ille, inquit, qui redimitur, captivus prius tenebatur, & Servus est illius, à quo redimitur. Sic Genus humanum captivum tenebatur à Diabolo, sed Sanguine Christi redemptum est à captivitate, & factus est Servus illius. Hæc ille.

Præter-…

English Translation:

…the Redeemer of men, inasmuch as He looses men from bonds through his Blood, and snatches them from captivity. Likewise Isidore [of Seville], expounding the meaning of Redemption, speaks thus: He who redeems, properly redeems that, which was his, and ceased to be his. Thus he [speaks]. From which it is argued thus: Whoever ceased to be God's, had some sin: because no one is alienated from God,

except through sin: But, All who are redeemed by Christ, had ceased to be God's: Therefore, All redeemed by Christ, had some sin.

Likewise Papias [the Grammarian]: TO REDEEM, is properly to restore to oneself that which had been his. And Brito: To redeem, is to buy again or recover a thing which was his. Thus he [speaks]. Therefore to whomever it applies to be redeemed, it applies to them to be recovered & restored. But these do not apply, except to those who are alienated from the Redeemer: Therefore, etc.

Likewise B. Ambrose & it is held in the Gloss on Rom 3. on that: 'Justified freely by the Redemption, which is in Christ JESUS.' Rightly, he says, is Christ said to have redeemed us. For we were His before by Nature, but we were alienated from him by guilt. Thus he [speaks]. From which it is argued thus: Whoever were alienated from God, had some sin: But, All redeemed by Christ, were alienated from God: Therefore etc.

Likewise Lord Albert & Alexander of Hales, & Bonaventure in 3 Sentences dist. 19. speak thus: TO REDEEM, is to recover by right of war or just price a thing which had been his, and ceased to be his: And because CHRIST overcame the enemy of the human Race by warring, and exposed the price for the Satisfaction of the offense, He is rightly said to have redeemed the human Race. And St. Thomas says this same thing.

From which things we can argue generally thus: To whomever the Name of Redemption applies, its significate must apply: But, its significate, in its greatest community includes alienation: Therefore, [To] All, to whom Redemption made by Christ applies, alienation applies: which is not, except through Sin. Therefore etc: For just as Resuscitation presupposes Death, and on account of this he cannot be resuscitated who has not died: so Redemption presupposes captivity: and on account of this he cannot be redeemed, who was not a Slave or Captive.

Whence Remigius on the 1st Epistle to the Corinthians chap. 6: He, he says, who is redeemed, was previously held captive, and is the Slave of him from whom he is redeemed. Thus the human Race was held captive by the Devil, but was redeemed from captivity by the Blood of Christ, and was made His Slave. Thus he [speaks].

Further-...

Page 111 (Original Page 105)

Latin Transcription:

...Præterea: Omnes, qui reconciliati sunt Deo per Christum, habuerunt aliquod peccatum; propter quod habebant aliquam inimicitiam cum Deo: Sed, Omnes, qui redempti sunt per Christum, sunt etiam per Ipsum reconciliati: Igitur &c: Consequentia patet cum Minori.

Major verò probatur: Nam August. ut habetur in Gloss. ad Gal. 3: CHRISTVS, inquit, Omnes fideles Patri reconciliavit, dum sanati sunt ab impietate. Hæc ille. Et ponitur etiam in 3. Sent. dist. 19. Cùm ergo B. Virgo fuerit de numero fidelium, Ergo &c:

Item, Idem: & habetur in 3. [Sent.] dist. 19: Reconciliati, inquit, sumus Deo per mortem Christi, qui offendicula & peccata abstulit, propter quæ inimici ei eramus: sicut Justitiæ inimica sunt Peccata. Hæc ille. Item August. ubi suprà: CHRISTVS enim nos Trinitati reconciliavit per mortem, per quam etiam nos redemit à servitute Diaboli.

Item, ubi suprà: CHRISTVS, inquit, pretium nostræ Reconciliationis in Ara crucis obtulit Deo, pro omnibus, quantum ad sufficientiam: sed, pro Electis tantùm & prædestinatis, quantum ad efficientiam. Hæc ille.

Item August. super Joh. in Serm. XLI: Per Christum enim reconciliamur Deo. Nemo autem reconciliatur, nisi ex inimicitiis: Inimicos autem nos Dei, non Natura, sed peccata fecerunt.

Item super. Doctores & alii, in 3. [Sent.] dist. 19. dicunt: quòd Christus in tantùm nos dicitur Reconciliasse Deo, in quantum per Passionem suam removit peccatum, & satis fecit pro offensa, per quod homines erant inimici Dei. Item Isidorus: Illi propriè sunt Reconciliati, qui ex inimicis amici sunt effecti.

Item August. in 2. de Bapt. parv. Christus, inquit, nos reconciliavit Deo per Remissionem peccatorum: Hanc autem suæ Reconciliationis medelam eis hominibus exhibuit, quos per certissimam præscientiam & futuram beneficentiam secum regnaturos in vitam prædestinavit æternam. Sed, B. Virginem in vitam prædestinavit æternam. Igitur &c: Item Bernardus in Epist. ad Innocentium Papam 2: Fidelis, inquit, Sermo & omni acceptione dignus: quoniam, cùm adhuc peccatores essemus, reconciliati sumus Deo per mortem Filii ejus. Vbi enim Reconciliatio est, †tibi [ibi] etiam peccatorum remissio. Nam, Si dicente Scriptura [Isa. 59. 2.] Peccata nostra separant inter nos & Deum; non est Reconciliatio, nisi fiat peccatorum Remissio. Hæc ille.

Præterea: Omnes illi homines, quorum Christus fuit Mediator, habuerunt aliquod peccatum, per quod fuerunt separati à Deo:

English Translation:

…more: All, who were reconciled to God through Christ, had some sin; on account of which they had some enmity with God: But, All, who are redeemed by Christ, are also reconciled through Him: Therefore etc: The Consequence is patent with the Minor.

But the Major is proved: For Augustine, as is held in the Gloss on Gal 3: CHRIST, he says, reconciled All the faithful to the Father, while they were healed from impiety. Thus he [speaks]. And it is also posited in 3 Sentences dist. 19. Since therefore the B. Virgin was of the number of the faithful, Therefore etc:

Likewise, the Same: and it is held in 3 [Sentences] dist. 19: We were reconciled, he says, to God through the death of Christ, who took away the offenses and sins, on account of which we were enemies to him: just as Sins are inimical to Justice. Thus he [speaks]. Likewise Augustine where above: For CHRIST reconciled us to the Trinity through death, through which He also redeemed us from the servitude of the Devil.

Likewise, where above: CHRIST, he says, offered the price of our Reconciliation to God on the Altar of the cross, for all, as to sufficiency: but, for the Elect only & predestined, as to efficiency. Thus he [speaks].

Likewise Augustine on John in Sermon 41: For through Christ we are reconciled to God. But no one is reconciled, except from enmities: But not Nature, but sins made us Enemies of God.

Likewise the above Doctors and others, in 3 [Sentences] dist. 19, say: that Christ is said to have Reconciled us to God insofar as through his Passion He removed sin, and satisfied for the offense, through which men were enemies of God. Likewise Isidore: They are properly Reconciled, who are made friends from enemies.

Likewise Augustine in Book 2 On the Baptism of Little Ones. Christ, he says, reconciled us to God through the Remission of sins: Moreover He exhibited this remedy of his Reconciliation to those men, whom through most certain foreknowledge and future beneficence He predestined to reign with him unto eternal life. But, He predestined the B. Virgin to eternal life. Therefore etc: Likewise Bernard in the Epistle to Pope Innocent 2: Faithful, he says, is the Word and worthy of all

acceptance: that, when we were yet sinners, we were reconciled to God through the death of his Son. For where Reconciliation is, there also is the remission of sins. For, If as Scripture says 'Our sins separate between us and God' [Isa 59:2]; there is no Reconciliation, unless a Remission of sins is made. Thus he [speaks].

Furthermore: All those men, of whom Christ was Mediator, had some sin, through which they were separated from God:

Page 112 (Original Page 106)

Latin Transcription:

...Sed, omnium illorum hominum, quorum Christus fuit Redemptor, eorum etiam fuit Mediator: Ergo, Omnes illi homines, quorum Christus fuit Redemptor, habuerunt aliquod peccatum.

Consequentia patet cum Minori: quia, Vnus est Mediator, qui dedit semetipsum Redemptionem pro omnibus. Major verò probatur: Nam, August. in 1. de Bapt. parv. Vniversa, inquit, tenet Ecclesia, Omnem hominem separari à Deo, qui per Mediatorem Christum reconciliatur Deo: nec separari quenquam, nisi peccatis intercedentibus, posse. Non ergo Reconciliari homines Deo possunt, nisi peccatorum remissione per unam victimam verissimi Sacerdotis. Hæc ille.

Item, Idem in lib. de Consensu Evangelist. CHRISTVS, inquit, dicitur Mediator Dei & Hominum, in quantum nos Deo reconciliavit per remissionem peccatorum.

Item August. in X. Confess. & in IX. de Civ. Dei: & habetur in 3. Sent. dist. 19. & in Glof. 1. ad Tim. 2: Verus, inquit, Mediator Christus [Secundum hominis naturam] inter mortales peccatores & inter immortalem justum apparuit, mortalis cum hominibus, Justus cum Deo. Ipse enim ad nos veniens, prius in se humana associavit divinis, per utriusq; Naturæ conjunctionem in una Persona: deinde omnes fideles per mortem reconciliavit Deo, per remissionem peccatorum. Hæc ille.

Item, Idem in epist. ad Gal. Inter infirmos peccatores & Deum, factus est Mediator Homo Christus Jesus, non iniquus, sed infirmus. Hæc ille.

Item super Joh. Serm. 41: Non enim reconciliamur Deo, nisi sublato peccato, quod inter nos & Deum separat. Est enim Medium separans, & est Medium reconcilians. Medium separans, est peccatum. Mediator reconcilians est Dominus Iesus: qui ut

tolleretur medium separans, quod est peccatum, venit ad nos, & factus est Sacrificium pro peccato. Hæc ille.

Item B. Ambrosius, & habetur in Glof. 1. ad Tim. 2: Vnus, inquit, est Mediator CHRISTVS IESVS: qui pro omnibus hominibus factus est Homo, ad componendum pacem inter immortalem justum & mortales peccatores. Hæc ille.

Vnde omnes Doctores in 3. Sent. dicunt: quòd Esse Mediatorem convenit Christo secundùm humanam Naturam, & non secundùm Divinam, & ideò ante incarnationem non erat Mediator: & per consequens, B. Virgo non fuit per Mediatorem Christum præservata à peccato in sui conceptione: quia tunc Christus non erat Mediator.

Ex quibus patet: quòd omnes redempti per Christum, unâ generali redemptione sunt redempti, quæ captivitatem peccati præsupponit. Vnde S. Thomas in 4. Sent. dist. 43. art. 1. ad 3. Er-...

English Translation:

...But, of all those men, of whom Christ was Redeemer, He was also Mediator: Therefore, All those men, of whom Christ was Redeemer, had some sin.

*The Consequence is patent with the Minor: because, There is One Mediator, who gave himself a Redemption for all. But the Major is proved: For, Augustine in Book 1 *On the Baptism of Little Ones*. *The Universal Church*, he says, *holds, That every man is separated from God, who is reconciled to God through the Mediator Christ: nor can anyone be separated, except by intervening sins. Therefore men cannot be Reconciled to God, except by the remission of sins through the one victim of the most true Priest.* Thus he [speaks].

*Likewise, the Same in the book *On the Harmony of the Evangelists*. *CHRIST*, he says, *is called the Mediator of God & Men, inasmuch as He reconciled us to God through the remission of sins.*

*Likewise Augustine in *Confessions* Bk 10 & in *City of God* Bk 9: and it is held in 3 *Sentences* dist. 19. & in the Gloss on 1 Tim 2: *Christ the True Mediator*, he says, *appeared [According to the nature of man] between mortal sinners and the immortal Just one: mortal with men, Just with God. For coming to us, He first associated human things to divine in Himself, through the conjunction of both Natures in one Person: then He reconciled all the faithful to God through death, through the remission of sins.* Thus he [speaks].

Likewise, the Same in the epistle to Galatians. Between infirm sinners & God, the Man Christ Jesus was made Mediator, not unjust, but infirm. Thus he [speaks].

Likewise on John Sermon 41: For we are not reconciled to God, unless sin is taken away, which separates between us & God. For there is a Separating Medium, and there is a Reconciling Medium. The Separating Medium, is sin. The Reconciling Mediator is the Lord Jesus: who, so that the separating medium, which is sin, might be taken away, came to us, and was made a Sacrifice for sin. Thus he [speaks].

*Likewise B. Ambrose, and it is held in the Gloss on 1 Tim 2: *There is One*, he says, *Mediator CHRIST JESUS: who was made Man for all men, to compose peace between the immortal just one and mortal sinners.* Thus he [speaks].

Whence all Doctors in 3 Sentences say: that To Be a Mediator belongs to Christ according to human Nature, and not according to Divine, and therefore before the incarnation He was not Mediator: and as a consequence, the B. Virgin was not preserved from sin in her conception through the Mediator Christ: because then Christ was not Mediator.

From which things it is clear: that all who are redeemed by Christ, are redeemed by one general redemption, which presupposes the captivity of sin. Whence S. Thomas in 4 Sentences dist. 43. art. 1. ad 3. Er-...

This concludes the "First Reason" (from Redemption).

The text now moves into the Second Reason, which argues from the "Nature of Propagation" (pages 110+ in the book, 113+ here).

Would you like to proceed with the next batch (Pages 113-116)? This will cover the argument that being born via "libido" or "concupiscence" necessarily transmits original sin.

Here is the transcription and translation for **Pages 113, 114, 115, and 116** (Original Pages 107–110).

This section introduces the **Second Reason** (Chapter 28), which is the Argument from **Concupiscence** (or "Libido"). Bandello argues, following St. Augustine, that any conception resulting from the carnal union of man and woman involves "libido" (sexual desire/concupiscence), which is the vehicle that transmits Original Sin.

Since Mary was conceived via the natural union of Joachim and Anne, she necessarily contracted sin.

He also addresses a common objection regarding the *definition* of "Conception" (is it the mixing of seeds or the infusion of the soul?), arguing that sin enters at the moment of **animation** (when the soul enters the body).

Batch 22: The Argument from Concupiscence (Pages 113–116)

Page 113 (Original Page 107)

Latin Transcription:

...*roneum est*, inquit, *dicere, quòd aliquis homo præter Christum sine peccato originali concipiatur: quòd talis non indigeret Redemptione, quæ est facta per Christum: & sic CHRISTVS non esset omnium hominum Redemptor. Nec potest dici: quòd talis, sine peccato conceptus, Christi Redemptione indiguerit; quòd præstitum fuit ei, ut sine peccato conciperetur: hoc, inquam, non valet: quòd illa Gratia esset facta non sibi, sed Parentibus: ut videl. in eis vitium Naturæ sanaretur: quo manente, prolem sine originali peccato generare non potuisset. Vel fuisset talis Gratia facta Naturæ, quæ sanata est in Parentibus; & non Personæ conceptæ. Oportet autem ponere, quod omnis homo personaliter, & non solum ratione Naturæ, Christi redemptione indigeat, alioquin non esset Christus omnium hominum Redemptor. Liberari enim à malo, vel à debito absolvi non potest; nisi, qui debitum incurrit. Et ideò non possent omnes homines in seipsis personaliter fructum Dominicæ Redemptionis percipere, nisi omnes Debitores & malo subjecti nascerentur. Vnde Dimissio debitorum non potest intelligi in aliquo, si sine debito, vel immunis à malo concipiatur: sed, oportet, quòd sit cum debito conceptus sive natus, & postea per Christi Gratiam liberatus: Et propter hoc, non potest fine errore poni, quòd aliquis sine peccato concipiatur.* Hæc ille.

CAPITVLVM XXVIII.

In quo ponitur SECVNDA RATIO: sumpta ex parte Concupiscentiæ libidinosæ: & continet XX. Auctoritates.

SECVNDA RATIO est talis:

Omnes homines, ex Viro & Muliere per libidinem & concupiscentiam generati, fuerunt cum carentia Justitiæ originalis, quæ eis debebatur, si Adam non peccasset: sive, in originali peccato sunt concepti: quod idem significat:

Sed B. Virgo, fuit ex Viro & Muliere per libidinem & concupiscentiam generata:

Ergo, B. Virgo fuit, cum carentiâ justitiæ originalis, sive in originali peccato, concepta.

Hanc Rationem tangit Augustinus, in X. super Genes. ad litt. sic dicens: Cùm sit in semine &c: sicut fuit superiùs allegatum Cap. IX. in ult. auctoritate August.

Eandem Rationem tangit in 5. cont. Julian. sic dicens: Quid est, quod magnis argumentationibus &c: sicut suprà eod. Cap. in 6. auctorit. August. fuit allegatum.

Eandem Rationem tangit B. Ambrosius: sicut suprà Cap. X. in 2. & 4. auctoritate fuit allegatum.

Eandem Rationem tangit B. Gregorius: sicut suprà Cap. XII. in 1. & 3. & 6. auctoritate fuit allegatum.

Eandem Rationem tangit Anselmus, in lib. de Conceptu virginali. Sicut suprà Cap. VII. & XVII. fuit allegatum.

Consequentia igitur patet, cum Minori: per August. in V. cont. Julianum, & in X. super Gen. ad lit. Sicut suprà Cap. IX. in 6. & 10. & 11. & 12. auctoritatibus fuit allegatum. & per Bernardum: sicut Cap. XVII. fuit allegatum. Item per Gregorium, in 2. homil. super Ezech. sic dicentem: *Per membrum, quod circumciditur, Virgo Maria descendit, quæ Dominum sine virilis carnis admixtione concepit.* Hæc ille. Idem dicit homil. 8. sicut suprà fuit allegatum cap. XII.

Major verò probatur per August. in 1. de Nupt. & Concup. *Ex hac*, inquit, *carnis concupiscentia quæcunq; nascitur Proles, originali est obligata peccato: nisi in illo renascatur, quem sine ista concupiscentia Virgo concepit. Propterea, quando in carne nasci est dignatus, SOLVS sine peccato est natus.*

Item, Idem in 2. de Nupt. & Concup. *Dicimus enim: Omnes, qui de commixtione maris & fœminæ nascuntur, trahere originale peccatum: eosq;, de parentibus qualibuscunq; nascantur, non negamus, adhuc sub Dia-...*

English Translation:

…*It is erroneous*, he says, *to say, that any man except Christ is conceived without original sin: because such a one would not need the Redemption which was made through Christ: and thus CHRIST would not be the Redeemer of all men. Nor can it be said: that such a one, conceived without sin, needed Christ's Redemption; because it was granted to him that he be conceived without sin: this, I say, is not valid: because that Grace would have been given not to him, but to the Parents: namely, that the vice of Nature might be healed in them: which remaining, they could not generate offspring without original sin. Or such Grace would have been given to Nature, which was healed in the Parents; and not to the Person conceived. But it is necessary to posit, that every man personally, and not only by reason of Nature, needs Christ's redemption, otherwise Christ would not be the Redeemer of all men. For one cannot be liberated from evil, or absolved from a debt; unless he incurs the debt. And therefore all men could not perceive in themselves personally the fruit of the Lord's Redemption, unless all were born Debtors and subject to evil. Whence the Dismissal of debts cannot be understood in anyone, if he is conceived without debt, or immune from evil: but, it is necessary, that he be conceived or born with the debt, and afterwards liberated through the Grace of Christ: And on account of this, it cannot be posited without error, that anyone is conceived without sin*. Thus he [speaks]. [St. Thomas, *In 4 Sent.* d. 43, q. 1, a. 4]

TWENTY-EIGHTH CHAPTER.

In which the SECOND REASON is posited: taken from the part of Lustful Concupiscence: and it contains 20 Authorities.

THE SECOND REASON is such:

All men, generated from Man & Woman through lust [libido] and concupiscence, were with the lack of original Justice, which was owed to them if Adam had not sinned: or, are conceived in original sin: which signifies the same thing:

But the B. Virgin, was generated from Man & Woman through lust and concupiscence:

Therefore, the B. Virgin was conceived with the lack of original justice, or in original sin.

Augustine touches this Reason in Book 10 On Genesis according to the letter, speaking thus: Since there is in the seed etc.: just as was alleged above Chapter 9 in the last authority of Augustine.

He touches the same Reason in Book 5 Against Julian, speaking thus: What is it, that with great argumentations etc.: just as was alleged above in the same Chapter in the 6th authority of Augustine.

B. Ambrose touches the same Reason: just as was alleged above Chapter 10 in the 2nd & 4th authority.

B. Gregory touches the same Reason: just as was alleged above Chapter 12 in the 1st & 3rd & 6th authority.

Anselm touches the same Reason, in the book On the Virginal Conception. Just as was alleged above Chapter 7 & 17.

Therefore the Consequence is patent, along with the Minor: through Augustine in Book 5 *Against Julian*, & in Book 10 *On Genesis*. Just as was alleged above Chapter 9 in authorities 6, 10, 11 & 12. And through Bernard: as was alleged in Chapter 17. Likewise through Gregory, in Homily 2 on Ezekiel, speaking thus: *The Virgin Mary descended through the member which is circumcised, who conceived the Lord without the admixture of virile flesh*. Thus he [speaks]. He says the same in Homily 8, as was alleged above chapter 12.

But the Major [premise] is proved by Augustine in Book 1 *On Marriage & Concupiscence*. *From this carnal concupiscence*, he says, *whatever Offspring is born, is obligated to original sin: unless he be reborn in Him, whom the Virgin conceived without that concupiscence. Therefore, when He deigned to be born in flesh, He ALONE was born without sin*.

Likewise, the Same in Book 2 *On Marriage & Concupiscence*. *For we say: That all, who are born from the commixture of male & female, draw original sin: and we do not deny that they, from whatever parents they are born, are still under the Devi-…*

Page 114 (Original Page 108)

Latin Transcription:

…sub Diabolo esse; nisi renascantur in Christo: qui SOLVS de eadem utriusq; sexûs commixtione conceptus non fuit. Hæc ille.

Item in eodem: *Dico*, inquit, *Homines ideò expertes non esse delicti, quòd de illa commixtione seminum sunt nati; quæ sine pudenda libidine non potest etiam id, quod honestum est, operari. Dixit B. Ambrosius Episcopus: Ideò Christum expertem*

esse delicti, quòd conceptus ejus, sexûs utriusque commixtionis est expers. Nullum autem hominum, dixit, esse [sine] delicto, qui de illa commixtione conceptus est: Qui autem expers est delicti, expers est & hujusmodi conceptionis.

Item, Idem in 4. cont. Julian. *Ego*, inquit, *B. Ambrosii expressam tibi opposui sententiam, quâ dixit: Christum non aliter expertem potuisse esse delicti, nisi expers fuisset illius conceptionis, quam commixtio Viri & mulieris operatur.*

Item, Idem, in 5. cont. Julian. *Peccatum*, inquit, *Protoplasti in omnes homines per concupiscentiam transit: in illam autem SOLAM carnem transire non potuit, quam non per Concupiscentiam Virgo concepit.* Hæc ille.

Item in 6. cont. Julian. *Paterni enim delicti chirographo nascuntur obnoxii omnes carnaliter de carne nati, ejus solo sanguine ab hoc debito liberandi; qui in carne quidem, & de carne, non carnaliter, sed spiritualiter est natus. Natus est enim de Spiritu: ne in Illo esset peccatum. Natus est autem ex Virgine, ut esset in eo Similitudo carnis peccati.*

Item, Idem in 2. lib. sui Manualis: Quia, inquit, Homo fine peccato esse non poterat, si ex seminum commixtione descenderet: idcircò Dei Filius, ut inquinatos à peccato mundaret, sine commixtione seminum factus est Homo, assumens ex Virgine Naturam, & non culpam.

Eadem verba ponit Gregorius, in XVII. Moralium, cap. 16. Et Anselmus, in lib. de Conceptu Virgin.

Item August. in lib. de Fide ad Petrum: *Dum*, inquit, *sibi invicem Vir mulierq; miscentur: ut filios generent, non est sine libidine Parentum concubitus: & ob hoc filiorum, ex eorum carne nascentium, non potest esse sine peccato conceptus: ubi peccatum in parvulos, non propago, sed libido transmittit.*

Item, in eod. & habetur de consecr. dist. 4. cap. [Firmissimè.] *Firmissimè tene, & nullatenus dubites: Omnem hominem, qui per concubitum Viri & mulieris concipitur, cum peccato originali nasci, impietati subditum, mortiq; subjectum: & ob hoc Naturâ nasci filium iræ, de qua dicit Apostolus: Eramus & nos Naturâ filii iræ, sicut & cæteri [Eph. 2. 3.].* Hæc ille. Et fuit hæc auctoritas confirmata in Concilio Milevitano.

Item in 1. de Nupt. & Concup. *Omne*, inquit, *Nuptiarum bonum impletum est in Christi Parentibus. Solus ibi nuptialis concubitus non fuit: quia in carne peccati fieri non poterat sine illa carnis concupiscentia,...*

English Translation:

…l [Devil]; unless they are reborn in Christ: who ALONE was not conceived from the same commixture of both sexes. Thus he [speaks].

Likewise in the same: *I say*, he says, *that Men are therefore not free of crime, because they are born from that commixture of seeds; which cannot operate even that which is honest without shameful lust. B. Ambrose the Bishop said: That Christ was therefore free of crime, because his conception was free of the commixture of both sexes. But he said that No one of men is [without] crime, who is conceived from that commixture: But he who is free of crime, is free also of a conception of this kind.*

Likewise, the Same in Book 4 against Julian. *I*, he says, *opposed to you the express sentence of B. Ambrose, by which he said: That Christ could not have been free of crime otherwise, unless he had been free of that conception which the commixture of Man and woman operates.*

Likewise, the Same in Book 5 against Julian. *The Sin*, he says, *of the First-formed passes into all men through concupiscence: but into that flesh ALONE it could not pass, which the Virgin conceived not through Concupiscence.* Thus he [speaks].

Likewise in Book 6 against Julian. *For all born carnally of the flesh are born obnoxious [subject] to the handwriting of the Paternal crime, to be liberated from this debt only by the blood of Him; who was born indeed in the flesh, and from the flesh, but not carnally, but spiritually. For He was born of the Spirit: lest there should be sin in Him. But He was born of a Virgin, that there might be in Him the Likeness of the flesh of sin.*

Likewise, the Same in Book 2 of his Manual. Because, he says, Man could not be without sin, if he descended from the commixture of seeds: therefore the Son of God, that He might cleanse those stained by sin, was made Man without the commixture of seeds, assuming Nature from the Virgin, and not guilt.

Gregory posits the same words in Morals Book 17, chap. 16. And Anselm, in the book On the Virginal Conception.

Likewise August. in the book *On the Faith to Peter*: *While*, he says, *Man and woman mix with each other to generate sons, the intercourse of Parents is not without lust: and on account of this the conception of sons, born from their flesh, cannot be without sin: where not propagation, but lust transmits sin to the little ones.*

Likewise, in the same, and it is held in *De consecratione* dist. 4. cap. *Firmissimè*. *Hold most firmly, and doubt by no means: That every man, who is conceived through the intercourse of Man and woman, is born with original sin, subject to impiety, and subject to death: and on account of this is born by Nature a child of wrath, of which the Apostle says: 'We also were by Nature children of wrath, even as the rest' [Eph 2:3].* Thus he [speaks]. And this authority was confirmed in the Council of Milevis.

Likewise in Book 1 *On Marriage & Concupiscence*. *Every good*, he says, *of Marriage was fulfilled in the Parents of Christ. The nuptial intercourse alone was not there: because in the flesh of sin it could not happen without that carnal concupiscence,…*

Page 115 (Original Page 109)

Latin Transcription:

…quæ accidit ex peccato: sine qua concipi voluit, qui futurus erat sine peccato; ut hinc etiam doceret, Omnem carnem, quæ ex concubitu nascitur, carnem esse peccati: quandoquidem SOLA illa, quæ non inde nata est, non fuit Caro peccati. Hæc ille.

Item in 2. de Bapt. parv. *Sicut generatione carnis originale peccatum trahunt omnes, qui ab Adam carnaliter generantur: ita & generatio Spiritûs per unum Iesum ad justificationem Vitæ ducit omnes, qui in eo regenerantur. Quocirca sicut homo, qui non vixit, mori non potest: & qui mortuus non fuit, resurgere non potest: ita, qui natus non fuit, renasci non potest. Ex quo conficitur: neminem in suo Parente renasci potuisse, non natum. Oportet †enim [autem] prius nascatur, & postmodum renascatur.* Hæc ille.

Item in XIII. de Trinit. *Christus conceptus est ex Virgine sine carnali concupiscentia, per quam seminantur & concipiuntur cæteri omnes, qui contrahunt originale peccatum.*

Item Cyprianus, in epist. de parv. bapt. *Omnis*, inquit, *parvulus carnaliter natus contagium mortis primâ nativitate contraxit.* Hæc ille.

Exceptio.

Sed ad istam Rationem, & ad alleg. Auctoritates, expressè dicentes: B. Virginem in originali peccato fuisse conceptam: Patres nostri Minores sic respondent. CONCEPTIO potest capi quatuor modis: Vno modo, pro Seminis susceptione:

Secundo modo, pro Seminum commixtione: Tertio modo, pro Corporis formatione: Quarto modo, pro ipsius Corporis jam formati & organizati Animatione. Dicunt ergò; quòd, accipiendo Conceptionem 1. 2. 3. modo, B. Virgo fuit concepta in originali peccato: Et sic intelliguntur Auctoritates Sanctorum. Si verò accipiatur Conceptio 4. modo, sic B. Virgo non fuit in peccato concepta.

Refellitur.

Sed, contra hanc fugam arguitur primò sic:

Sola Creatura rationalis potest esse Subjectum culpæ & Gratiæ:

Sed ante conceptionem, 4. modo sumptam, proles, illis tribus modis concepta, non est Creatura rationalis: quia non habet Animam intellectivam:

Ergo, ante conceptionem, 4. modo sumptam, non potest habere peccatum.

Vt etiam dicunt omnes Doctores, & specialiter Anselmus: ut in principio dictum est.

Præterea: Antequam infundatur Anima rationalis, non est conceptus Homo, sed Embryo. Vnde si quis interficeret fœtum ante infusionem Animæ rationalis, non esset Homicida. ut ait August. & habetur 32. qu. 2. cap. *Quod verò non formatum*. Et idem dicunt…

English Translation:

…which happens from sin: without which He willed to be conceived, who was to be without sin; so that hence He might teach, That all flesh, which is born from intercourse, is flesh of sin: since indeed that ALONE, which was not born from there, was not Flesh of sin. Thus he [speaks].

Likewise in Book 2 *On the Baptism of Little Ones*. *Just as by the generation of the flesh all draw original sin, who are generated carnally from Adam: so also the generation of the Spirit through the one Jesus leads to the justification of Life all who are regenerated in him. Wherefore just as a man, who has not lived, cannot die: and he who has not died, cannot rise again: so, he who has not been born, cannot be reborn. From which it is concluded: that no one could be reborn in his Parent, not having been born. For it is necessary that he first be born, and afterwards be reborn.* Thus he [speaks].

Likewise in Book 13 *On the Trinity*. *Christ was conceived from the Virgin without carnal concupiscence, through which all others are sown and conceived, who contract original sin.*

Likewise Cyprian, in the epistle on the baptism of little ones. *Every little one*, he says, *born carnally contracted the contagion of death in the first nativity.* Thus he [speaks].

Exception [Objection].

But to this Reason, and to the alleged Authorities, expressly saying: That the B. Virgin was conceived in original sin: our Fathers the Minors [Franciscans] respond thus. CONCEPTION can be taken in four ways: 1. For the susception of Seed: 2. For the commixture of Seeds: 3. For the formation of the Body: 4. For the Animation of the Body itself already formed and organized. They say therefore; that, accepting Conception in the 1st, 2nd, 3rd mode, the B. Virgin was conceived in original sin: And thus the Authorities of the Saints are understood. But if Conception is accepted in the 4th mode, thus the B. Virgin was not conceived in sin.

Refutation.

But, against this evasion it is argued first thus:

Only a rational Creature can be the Subject of guilt and Grace:

But before conception, taken in the 4th mode, the offspring, conceived in those three modes, is not a rational Creature: because it does not have an intellective Soul:

Therefore, before conception, taken in the 4th mode, it cannot have sin.

As also all Doctors say, and specially Anselm: as was said in the beginning.

Furthermore: Before the rational Soul is infused, it is not a conceived Man, but an Embryo. Whence if anyone were to kill a fetus before the infusion of the rational Soul, he would not be a Homicide. as Augustine says & it is held in 32. qu. 2. cap. *Quod verò non formatum*. And the same is said by...

Page 116 (Original Page 110)

Latin Transcription:

...Doctores, in 4. [Sent.] Dist. 31. Sed, ante conceptionem 4. modo, non est infusa Anima rationalis. Igitur, ante talem conceptionem non est conceptus Homo. Cùm ergo sancti Doctores dicant: Omnes homines, & B. Virginem, ex concupiscentia

generatos, fuisse conceptos in originali peccato: oportet, quòd intelligant de Conceptione 4. modo: quæ dicitur Prima nativitas hominis.

Præterea: Sancti Doctores dicunt: B. Virginem, & Omnes homines, excepto Christo, fuisse in Originali peccato conceptos: ut contradicant Pelagio & Juliano. Sed, illi hæretici dicebant: quòd pueri non contrahunt originale peccatum in conceptione 4. modo: Ergo, Sancti Doctores intelligunt, B. Virginem, & omnes homines, excepto Christo, contraxisse originale peccatum, 4. modo.

Præterea: Sancti Doctores dicunt: Solam Animam Christi fuisse sine peccato: & Animam B. Virginis, & aliorum, habuisse peccatum: Sed, ante conceptionem 4. modo, non fuit Anima B. Virginis: Ergo, non intelligunt, quòd ante conceptionem 4. modo; sed in ipsa conceptione, 4. modo sumptâ, B. Virgo contraxit Originale peccatum.

Præterea: Ambrosius super Epist. ad Rom. 8. sic dicit: Caro Christi non ità nata est in utero, sicut nostra: quia fuit in utero sine peccato nata. Ideò enim virginalis uterus electus est ad conceptum Dominicum, ut differret in Sanctitate Caro Dominica à carne nostra. Hæc ille.

Ex quo patet: Quòd, cùm Conceptio Christi differat in sanctitate à conceptione nostra: quia fuit sine peccato: sequitur, quòd Conceptio omnium aliorum, quarto modo sumpta, fuerit cum originali peccato.

CAPITVLVM XXIX.

In quo ponitur TERTIA RATIO, sumpta ex parte Pœnalitatis.

TERTIA RATIO est talis:

Omnes homines, præter Christum, qui post Adæ peccatum mortui sunt, habuerunt aliquod peccatum:

P [Signature]

English Translation:

…Doctors, in 4 [Sentences] Dist. 31. But, before conception in the 4th mode, the rational Soul is not infused. Therefore, before such a conception, a Man is not conceived. Since therefore the holy Doctors say: That All men, and the B. Virgin, generated from concupiscence, were conceived in original sin: it is necessary, that they understand [this] of Conception in the 4th mode: which is called the First nativity of man.

Furthermore: The Holy Doctors say: That the B. Virgin, and All men, except Christ, were conceived in Original sin: so that they might contradict Pelagius and Julian. But, those heretics used to say: that children do not contract original sin in conception in the 4th mode: Therefore, the Holy Doctors understand, that the B. Virgin, and all men, except Christ, contracted original sin, in the 4th mode.

Furthermore: The Holy Doctors say: That the Soul of Christ Alone was without sin: and that the Soul of the B. Virgin, and of others, had sin: But, before conception in the 4th mode, the Soul of the B. Virgin was not [existing]: Therefore, they do not understand, that [she contracted sin] before conception in the 4th mode; but that in conception itself, taken in the 4th mode, the B. Virgin contracted Original sin.

Furthermore: Ambrose on the Epistle to Rom. 8. speaks thus: The Flesh of Christ was not born in the womb thus, as ours: because it was born in the womb without sin. For therefore was the virginal womb chosen for the Dominical conception, so that the Dominical Flesh might differ in Sanctity from our flesh. Thus he [speaks].

From which it is clear: That, since the Conception of Christ differs in sanctity from our conception: because it was without sin: it follows, that the Conception of all others, taken in the fourth mode, was with original sin.

TWENTY-NINTH CHAPTER.

In which the THIRD REASON is posited, taken from the part of Penalty.

THE THIRD REASON is such:

All men, besides Christ, who died after the sin of Adam, had some sin:

This covers pages 113-116.

The text has moved from the argument of Concupiscence to the argument of Penalty (Death). Bandello argues that since death is the punishment for sin, and Mary died (a point universally held at the time), she must have had sin.

Would you like to proceed with the next batch (Pages 117-120)? This will cover the argument from death and the Fourth Reason (Universal Redemption again). [Note: The page count is nearing the end of the First Part.]

Here is the transcription and translation for **Pages 117, 118, 119, and 120** (Original Pages 111–114).

This section contains the **Third Reason** (Argument from Penalty/Death) and begins the **Fourth Reason** (Argument from the Universality of Christ's Death).

Bandello argues here that death is the specific penalty for Original Sin. Since the Virgin Mary died (a point universally accepted in the 15th century), she must have contracted the debt of sin; otherwise, God would be unjust to punish an innocent person with death (unless that person was Christ, who died voluntarily as the Redeemer).

Batch 23: The Argument from Death & The Universality of Redemption (Pages 117–120)

Page 117 (Original Page 111)

Latin Transcription:

...Sed, B. Virgo est homo, non Christus: quæ mortua est post Adæ peccatum: Ergo.

Consequentia patet cum Minori, per omnes Doctores, & per Ecclesiam: quæ facit FESTVM ASSUMPTIONIS: in cujus Oratione cantat: Quòd Dei Genitrix mortem subiit temporalem.

Major verò probatur: quòd fuit determinatum in Concilio Milevitano: quòd Mors est pœna peccati: & qui dicit oppositum, est Hæreticus. ut habetur De Confecr. Dist. 4. ubi dicitur: Placuit, quòd si quis dixerit: Mortem non esse pœnam peccati: anathema sit.

*Item August. in lib. Hypognost. Mors enim propter peccatum introivit in Orbem terrarum. Omnibus quippe hominibus, tam justis quam injustis, propter peccatum Adæ, quod primâ nativitate traxerunt, Mors temporalis ista debetur. *Nos enim peccato morimur victi: Christus autem innocens mori voluit, ut moriendo mortem nostram captivaret.*

Item in eod. [lib. 5.] Dic ergo quærenti mihi: Si peccatum parvulus nullum carnaliter natus attraxit; cur tam brevi dierum sorte mortis astringitur? Non enim me fingente, sed Apostolo prædicante dictum est: Propter peccatum Mors, & Stipendia peccati Mors [Rom. 6. 23.]. Sed, secundùm errorem vestrum iniquus est Deus, ut mori parvulum patiatur, non habentem peccatum, per quod possit vitâ privari. Hæc ille.

Hanc Rationem idem confirmat, super Psal. 34. sic dicens: Adam mortuus est, propter peccatum: Maria ex Adam mortua est, propter peccatum: Caro autem Domini ex Maria, mortua est propter delenda peccata. Hæc ille.

Item in 6. cont. Julian. Vos, inquit, negantes; Originale peccatum in pueros traduci; profecto cogimini dicere, Deum esse invalidum vel injustum: sub cujus potestate, imago ejus in parvulis, tantis malis affligitur.

Item in 2. de Bapt. parv. Nostrum, inquit, corpus mortuum est propter peccatum: Solum autem Christi corpus, mortuum est fine peccato: ut, fuso sanguine fine culpa, omnium culparum chirographa delerentur.

Item, in eod. Teneamus, inquit, indeclinabilem fidei Confessionem. SOLVS Vnus est, qui fine peccato natus est, in similitudine Carnis peccati: SOLVS fine peccato mortuus est, propter nostra peccata. Hæc ille.

Item, in eodem: Nulla, inquit, pœna alicui debetur, nisi propter peccatum: excepto illo, qui in flagella paratus est absq; peccato. Hæc ille.

Item, Idem in lib. de perf. justit. Qui negat, inquit, in omnem ho-...

English Translation:

...But, the B. Virgin is a human, not Christ: who died after the sin of Adam: Therefore [she had some sin].

The Consequence is patent along with the Minor [premise], by all Doctors, and by the Church: which keeps the FEAST OF THE ASSUMPTION: in the Prayer of which she sings: That the Mother of God underwent temporal death.

But the Major [premise] is proved: because it was determined in the Council of Milevis: that Death is the penalty of sin: and he who says the opposite, is a Heretic. As is held in De Consecratione Dist. 4. where it is said: It pleased [the Council], that if anyone should say: That death is not the penalty of sin: let him be anathema.

*Likewise Augustine in the book Hypognosticon. For death entered into the World on account of sin. For indeed, this temporal Death is owed to all men, both just and unjust, on account of the sin of Adam, which they drew in their first nativity. *For we die conquered by sin: but Christ willed to die innocent, that by dying He might take our death captive.*

Likewise in the same [Book 5]. Tell me therefore who asks: If a little one born carnally attracted no sin; why is he bound by the lot of death in so short a time? For not by my

invention, but by the Apostle's preaching it is said: 'On account of sin Death', and 'The Wages of sin is Death' [Rom 6:23]. But, according to your error God is unjust, that He should suffer a little one to die, not having sin, through which he could be deprived of life. Thus he [speaks].

The same [Augustine] confirms this Reason on Psalm 34, speaking thus: Adam died on account of sin: Mary [born] from Adam died on account of sin: But the Flesh of the Lord from Mary died on account of deleting sins. Thus he [speaks].

Likewise in Book 6 against Julian. You, he says, denying; That Original sin is transmitted to children; are surely forced to say, That God is weak or unjust: under whose power, His image in little ones is afflicted with such great evils.

Likewise in Book 2 On the Baptism of Little Ones. Our body, he says, is dead on account of sin: But the body of Christ Alone, died without sin: so that, with blood shed without guilt, the handwritings of all faults might be deleted.

Likewise, in the same. Let us hold, he says, the undeclinable Confession of faith. There is ONE ALONE, who was born without sin, in the likeness of Flesh of sin: [and] died ALONE without sin, on account of our sins. Thus he [speaks].

Likewise, in the same: No penalty, he says, is owed to anyone, except on account of sin: except Him, who was ready for the scourges without sin. Thus he [speaks].

Likewise, the Same in the book On the Perfection of Justice. He who denies, he says, that into every ma[n]...

Page 118 (Original Page 112)

Latin Transcription:

...minem peccatum introîsse, negare utiq; debet, in illos mortem pertransiisse. Mors enim intrare non potuit, nisi intrante Peccato. Quia verò in omnes homines mors pertransit, necesse est, in omnes pertransisse peccatum. Et quia Originale peccatum, cum quo parvulus nascitur, oculis carnis videre non possumus: Omnes autem ex Adam carnaliter natos, etiam si jam in Christo renati sint, videmus mortis legibus astringi: †per hoc, quod videmus, id, quod non videmus, cogimur confiteri [hoc quod per]. Facilius enim fieri potuit, ut transeunte peccato pœna minimè sequeretur: quàm ut, nullo comitante peccato, partem sumat pœnæ, qui nihil habuit culpæ.

Item, Idem ad Sabinum Comitem: Christus, inquit, mortuus est pro peccato, non suo, sed alieno: cæteri verò omnes, non alieno, sed suo moriuntur peccato. Hæc ille.

Item Gregorius in IX. lib. Moral. CHRISTVS, inquit, inter homines SOLVS Justus apparuit, & ad pœnam culpæ SOLVS sine culpa pervenit. Hæc ille.

Ex quibus patet: quod ille, †qui est sine culpa, non debet affligi pœnâ, ut etiam habetur Cap. 2. De constitutionibus. & Cessante causa debet cessare Effectus, ex illa Causa proveniens. Cùm ergo Mors sit pœna peccati, non debet infligi nisi pro peccato; vel suo, sicut in nobis; vel alieno, sicut in Christo, qui satisfecit pro peccatis nostris.

CAPITVLVM XXX.

In quo ponitur QVARTA RATIO: sumpta ex parte Mortis Christi.

QVARTA RATIO, quam puto efficacissimam, est talis:

Omnes homines, pro quibus Christus est mortuus, habuerunt de facto aliquod peccatum:

Sed, pro B. Virgine Christus est mortuus:

Ergo, B. Virgo de facto habuit aliquod peccatum. Sed non habuit Actuale: Ergo, Originale.

Consequentia patet cum Minori: tùm, quia Apostolus 2. ad Cor 5. dicit, quòd CHRISTVS pro omnibus mortuus est. tùm quod Hugo de S. Victore super Magnificat. loquens in persona Virginis, sic dicit: *Video namq;, de me assumi, quod credo pro me debere offerri.* tùm etiam, quod August. in Serm. Assumptionis, loquens ad Virginem, sic dicit: *Lacta Maria Creatorem tuum: præbe lambenti mamillam: ut Ipse pro te præbeat percutienti se maxillam.* tùm etiam, quia Dom. Bonaventura, in 1. parte *Stimuli amoris*, cap. 4. sic dicit: *B. Virgo sciebat, quòd Filius ejus patiebatur pro se, sicut pro aliis redimendis.*

Major…

English Translation:

…sin entered, ought certainly to deny, that death passed through to them. For Death could not enter, unless Sin entered. But because death passes through to all men, it is necessary, that sin passed through to all. And because we cannot see with the

eyes of the flesh Original sin, with which the little one is born: But we see all those carnally born from Adam, even if they are already reborn in Christ, to be bound by the laws of death: through this, which we see, we are forced to confess that, which we do not see. For it could have happened more easily, that with sin passing away the penalty would by no means follow: than that, with no accompanying sin, one who had nothing of guilt should take part in the penalty.

Likewise, the Same to Count Sabinus: Christ, he says, died for sin, not his own, but another's: but all others die not for another's, but for their own sin. Thus he [speaks].

Likewise Gregory in Book 9 of the Morals. CHRIST, he says, appeared ALONE Just among men, and arrived at the punishment of guilt ALONE without guilt. Thus he [speaks].

From which things it is clear: that he, who is without guilt, ought not to be afflicted by punishment, as is also held in Chap. 2. On Constitutions. And 'With the cause ceasing, the Effect coming from that Cause ought to cease.' Since therefore Death is the penalty of sin, it ought not to be inflicted except for sin; either one's own, as in us; or another's, as in Christ, who satisfied for our sins.

THIRTIETH CHAPTER.

In which the FOURTH REASON is posited: taken from the part of the Death of Christ.

THE FOURTH REASON, which I think is most efficacious, is such:

All men, for whom Christ died, had in fact some sin:

But, Christ died for the B. Virgin:

Therefore, the B. Virgin in fact had some sin. But she did not have Actual [sin]: Therefore, Original.

The Consequence is patent along with the Minor [premise]: both because the Apostle says in 2 Cor 5, that CHRIST died for all. Then because Hugh of St. Victor on the *Magnificat*, speaking in the person of the Virgin, speaks thus: *For I see that there is assumed from me, what I believe ought to be offered for me.* Then also, because Augustine in the Sermon on the Assumption, speaking to the Virgin, speaks thus: *Suckle, O Mary, your Creator: offer your breast to the one suckling: that He himself may offer his cheek to the striker for you.* Then also, because Lord Bonaventure, in Part 1 of *The Goad of Love*, chap. 4. speaks thus: *The B. Virgin knew, that her Son was suffering for her, just as for others to be redeemed.*

But the Major…

Page 119 (Original Page 113)

Latin Transcription:

…Major verò probatur, per August. in 6. cont. Julianum, negantem; Pueros Christianorum contrahere Originale peccatum. ubi sic dicit: Totus iste apostolicæ epistolæ locus, si te ab hac tua pravitate non corrigit, nimis obduruisti. Commendat enim Deus suam caritatem in nobis, quòd cum adhuc inimici essemus, Christus pro nobis mortuus est. [Rom. 5. 8.] Hoc tu dictum; Parvulis exceptis, vis putari. ubi sic abs te quæram: Si non sunt parvuli inter peccatores habendi, quomodo pro eis mortuus est Christus, qui pro peccatoribus est mortuus? Respondebis: Non pro solis peccatoribus Christum esse mortuum: quamvis Et pro peccatoribus sit mortuus. Sed, nusquam Legis in divinis Auctoribus: Mortuum esse Christum, etiam pro eis, qui nullum habuerunt peccatum. Sed attende, quàm validis testimoniis urgearis. Tu dicis: Etiam pro [non] peccatoribus Christum esse mortuum. Ego verò dico: Non nisi pro peccatoribus mortuum. ita ut respondere cogaris: Si nullo peccato parvuli obstricti sunt, non esse Christum pro parvulis mortuum. Dicit enim Apostolus ad Corinth. [2. Cor. 5. 15] Quoniam unus pro omnibus mortuus est: Ergo, Omnes mortui sunt: & pro omnibus mortuus est CHRISTVS. Nullo modo hic negare permitteris, non nisi pro iis, qui mortui sunt, mortuum fuisse IESVM. Quos ergo hoc loco intelligis mortuos? Nunquid eos, qui de corpore exierunt? Quis ita desipiat, ut hoc sapiat? Eo modo itaq; intelligimus mortuos omnes, pro quibus mortuus est Christus: quomodo alibi dicit, Et vos, cùm essetis mortui in delictis, vivificati estis cum illo [Col. 2. 13.]. ac per hoc, quod dicit: Vnus quidem pro omnibus mortuus est: ergo omnes mortui sunt: ostendit, Fieri non potuisse, ut moreretur Christus, nisi pro mortuis, id est, pro Peccatoribus. Ex hoc enim probavit: Omnes mortuos esse, quòd pro omnibus mortuus est unus. Consequens ergo esse voluit, ut Omnes intelligantur mortui, si pro omnibus mortuus est. Quia ergo non in corpore; restat, ut, in peccato mortuos esse omnes, pro quibus mortuus est Christus, nemo neget, nemo dubitet; nisi, qui se negat, aut dubitat esse †Christianum [Christum]. Quapropter, Si nullum trahunt peccatum parvuli, non sunt mortui. Si non sunt mortui, non est mortuus pro eis Christus: qui non est mortuus, nisi pro mortuis. Tu verò jam in primo libro contra me clamans dixisti: Christum etiam pro parvulis mortuum: ergo nullo modo negare permitteris, Parvulos trahere originale peccatum. Redi ergo mecum ad illud, quod ad Romanos cœperam dicere: Commendat, inquit, Deus caritatem suam in nobis;

quoniam cùm adhuc inimici essemus, Christus pro nobis mortuus est. Et modicum infrà: Originale, inquit, peccatum, quod in Parente Regeneratione dimittitur, transit in prolem, & manet in ea, quousq; & ipsa…

English Translation:

…But the Major is proved by Augustine in Book 6 against Julian, [who was] denying that the Children of Christians contract Original sin. Where he speaks thus: 'If this whole passage of the apostolic epistle does not correct you from this your depravity, you have hardened too much. For God commends his charity in us, that when we were yet enemies, Christ died for us. [Rom 5:8]. You wish this saying to be thought: With little ones excepted. Where I ask you thus: If little ones are not to be held among sinners, how did Christ die for them, He who died for sinners? You will answer: That Christ did not die for sinners only: although He died Also for sinners. But, nowhere do you Read in the divine Authors: That Christ died even for those who had no sin. But attend, by how valid testimonies you are urged. You say: That Christ died even for [non] sinners. But I say: He died not except for sinners. So that you are forced to answer: If little ones are bound by no sin, Christ did not die for little ones. For the Apostle says to the Corinthians [2 Cor 5:15]: Because one died for all: Therefore, All are dead: and CHRIST died for all. In no way are you permitted to deny here, that JESUS died only for those who are dead. Therefore whom do you understand as 'dead' in this place? Is it those who have gone out of the body? Who is so foolish, that he thinks this? Therefore we understand all those, for whom Christ died, to be dead in that manner: as he says elsewhere, "And you, when you were dead in offenses, have been made alive with him" [Col 2:13]. And through this, that he says: "One indeed died for all: therefore all are dead": he shows, That it could not happen that Christ died, except for the dead, that is, for Sinners. For from this he proved: That all are dead, because one died for all. Therefore he wished it to be a consequence, that All be understood as dead, if He died for all. Because therefore [they are] not [dead] in the body; it remains, that no one denies, no one doubts, that all for whom Christ died are dead in sin; unless he denies, or doubts himself to be a Christian. Wherefore, If little ones draw no sin, they are not dead. If they are not dead, Christ did not die for them: who did not die, except for the dead. But you, crying out against me already in the first book, said: That Christ died even for little ones: therefore you are permitted in no way to deny, That little ones draw original sin. Return therefore with me to that which I had begun to say to the Romans: God commends, he says, his charity in us; because when we were yet enemies, Christ

died for us. And a little below: Original sin, he says, which is dismissed in the Parent by Regeneration, passes into the offspring, and remains in it, until it too…

Page 120 (Original Page 114)

Latin Transcription:

…ipsa regeneretur. Cum enim dictum sit, Vnus pro omnibus mortuus est: Ergo omnes mortui sunt: quo corde, quo ore, quâ fronte, Parvulos mortuos negatis, pro quibus Christum mortuum non negatis? Si enim pro eis mortuus est: ergo & ipsi cum omnibus peccato mortui sunt. Verba hæc sunt Apostolica, sed arma sunt nostra: quibus si repugnare nolis, intelligis, quòd sine dubitatione credendum est, Nulli Christi mortem esse necessariam, nisi ei, qui in peccato mortuus est. Hæc ille. Et modicum infrà: Per unum, inquit, hominem peccatum intrâsse in Mundum: & ita in in omnes homines pertransisse, in quo omnes peccaverunt: non existimemus, fas nobis esse, aliter accipere, nisi; ut, Omnes mortuos esse, credamus, pro quibus mortuus est Christus. Ad omnes enim ætates pertinere non dubitamus, quod Apostolus ait Beneficium DEI, qui eruit nos de potestate tenebrarum, & transtulit in Regnum Filii caritatis suæ [Coloss. 1. 13.]. Explica, inquis [Iuliane], Quomodo peccatum Personæ illi possit ascribi, quæ nec voluit peccare, nec potuit? Sed, si vos sententiam rectam in vestrum tortum sensum torquere nolletis, audiretis Apostolum, hoc breviter explicantem: qui cum dicit, Vnum fuisse in quo omnes peccaverunt, in illo uno omnes mortuos esse dixit, ut Vnus alius pro omnibus moreretur. Vnus enim pro omnibus mortuus est: Ergo omnes mortui sunt, pro quibus mortuus est Christus. Nega igitur, Christum pro parvulis mortuum, ut eos excipias de numero mortuorum, hoc est, de contagio peccatorum. Et modicum infra: Propter hoc vinculum, quod connectitur ex primo Adam, nec solvi potest, nisi in secundo Adam: propter hoc, inquam, vinculum mortis mortui reperiuntur Infantes: non istâ morte notissimâ, quæ à corpore Animam separat: sed eâ morte, quâ tenebantur omnes, pro quibus mortuus est Christus. Scimus enim, ait Apostolus, quod à nobis sæpissimè repetendum est, Quoniam si unus pro omnibus mortuus est: ergo omnes mortui sunt, & pro omnibus mortuus est Christus. quod aperties ita dicitur: Illi sunt à mortis vinculo liberati, pro quibus mortuus est, inter mortuos liber. Vel multo aperties: Illi sunt liberati à peccato, pro quibus mortuus est ille, qui nunquam fuit in peccato. Hæc sunt stabilimenta fidei Christianæ. Qui ea subvertere nititur, stantibus illis ille subvertetur. Hæc ille.

Ex hac deductione Augustini; quæ est efficacissima inter omnes Rationes, quas facit cont. Julianum; quam in toto illo 6. lib. prosequitur, clarissimè concluditur: quòd B. Virgo fuit in originali peccato concepta. Aliter enim argumentum Augustini nihil concluderet. Assumit enim has Propositiones: CHRISTVS…

English Translation:

…is regenerated. For since it was said, One died for all: Therefore all are dead: with what heart, what mouth, what forehead, do you deny that Little ones are dead, for whom you do not deny Christ died? For if He died for them: therefore they also are dead in sin with all the rest. These words are Apostolic, but the weapons are ours: which if you do not wish to resist, you understand, that it must be believed without doubt, That Christ's death is necessary for no one, except him who is dead in sin. Thus he [speaks]. And a little below: That by one man, he says, sin entered into the World: and so passed through to all men, in whom all have sinned: let us not think it is lawful for us to accept it otherwise, than; that we believe All to be dead, for whom Christ died. For we do not doubt that what the Apostle calls the Benefit of GOD, who snatched us from the power of darkness, and transferred us into the Kingdom of the Son of his love [Col 1:13], pertains to all ages. 'Explain,' you say [Julian], 'How can sin be ascribed to that Person [infant], who neither wished to sin, nor could?' But, if you did not wish to twist the right sentence into your twisted sense, you would hear the Apostle, explaining this briefly: who when he says, That there was One in whom all sinned, said that in that one all were dead, so that One other might die for all. For One died for all: Therefore all are dead, for whom Christ died. Deny therefore, that Christ died for little ones, so that you may except them from the number of the dead, that is, from the contagion of sins. And a little below: On account of this bond, which is connected from the first Adam, and cannot be loosed except in the second Adam: on account of this bond of death, I say, Infants are found dead: not by that most known death, which separates the Soul from the body: but by that death, by which all were held, for whom Christ died. For we know, says the Apostle, what must be repeated by us very often, Since if one died for all: therefore all are dead, and Christ died for all. Which is said more openly thus: They are liberated from the bond of death, for whom the One Free among the dead died. Or much more openly: They are liberated from sin, for whom He died, who was never in sin. These are the stabiliments [foundations] of the Christian faith. He who strives to subvert them, will himself be subverted while they stand. Thus he [speaks].

From this deduction of Augustine; which is the most efficacious among all Reasons which he makes against Julian; which he prosecutes in that whole 6th book, it is

concluded most clearly: that the B. Virgin was conceived in original sin. For otherwise the argument of Augustine would conclude nothing. For he assumes these Propositions: CHRIST...

Would you like me to continue with the next batch (Pages 121-124)? This will conclude the argument from Redemption and introduce the **Fifth Reason** (The Argument from the Prerogative of Sanctity).

Here is the transcription and translation for **Pages 121, 122, 123, and 124** (Original Pages 115–118).

This section concludes the arguments drawn from **St. Augustine's** theology of Redemption and introduces the **Fifth Reason** (Chapter 31), which focuses on the **Unique Prerogative of Christ**. Bandello argues that "Holiness in Conception" is a specific title reserved for Christ alone, distinguishing Him from all other saints (including Mary), who are sanctified *after* conception.

Batch 24: Christ's Unique Holiness in Conception (Pages 121–124)

Page 121 (Original Page 115)

Latin Transcription:

...mortuus est solùm pro peccatoribus: Et, Omnes, pro quibus mortuus est Christus, habuerunt aliquod peccatum. Has autem Propositiones, dicit, adeò esse veras; ut nullus possit eas negare, vel de illis dubitare; nisi ille, qui negat, vel dubitat, se esse Christianum. Deinde subjungit: Si parvuli non habuerunt aliquod peccatum; Christus non est pro eis mortuus: Et quòd Mors Christi non est necessaria, nisi his, qui habuerunt aliquod peccatum. Et quòd, qui excipit aliquem à contagio peccatorum, negat, Pro illo Christum fuisse mortuum: Et quòd illi, pro quibus mortuus est Christus, sunt à peccati vinculo liberati. Et has Propositiones, dicit, esse stabilimenta fidei Christianæ. Cùm ergo pro B. Virgine Christus sit mortuus: de necessitate sequitur, quòd originale peccatum habuerit.

Item August. in XX. de Civ. Dei Cap. 6: Habent, inquit, Animæ mortem suam, in impietate atq; peccatis. De quâ morte ait Apostolus: Si unus pro omnibus mortuus est: ergo omnes mortui sunt. Omnes itaq; mortui sunt in peccatis, nemine prorsus excepto, five originalibus, five etiam voluntate additis: & pro omnibus mortuus est

unus, nullum habens omnino peccatum: ut, qui per Remissionem peccatorum vivunt, jam non sibi vivant, sed ei, qui pro omnibus mortuus est. Hæc ille.

Item, Idem in 2. de nupt. & Concup. Quomodo, inquit, parvuli Rei non sunt, pro quibus mortuus est Christus? Habent ergo parvuli eorum peccata originalia, si pro illis traditus est Christus. Habent, Cur †eos salvos [Jesos] faciat: quòd venit in hunc Mundum, peccatores salvos facere [1. Tim. 1. 15.]. Habent, quòd in eis remittatur: quia Sanguinem se fudisse testatur in Remissionem peccatorum.

Item in 3. cont. Iulian. Quia, inquit, pro parvulis Christus mortuus est, ideò ad ipsos Sanguis ille pertinet, qui in Remissionem fusus est peccatorum: à quo illos alienos facitis, dum eos Originale peccatum trahere negatis. Hæc ille.

Ex quibus patet: quòd Sanguis Christi non est effusus, nisi pro his, qui habuerunt peccatum.

CAPITVLVM XXXI.

In quo ponitur [QVINTA] RATIO: sumpta ex Prærogativa Christi.

QVINTA RATIO est talis:

Solus CHRISTVS fuit in sui conceptione Sanctus: & Solus CHRISTVS, & fola Anima ejus, fuit sine peccato: Et Soli CHRISTO...

English Translation:

...died only for sinners: And, All, for whom Christ died, had some sin. Moreover, he says that these Propositions are so true; that no one can deny them, or doubt concerning them; unless he who denies, or doubts, that he is a Christian. Then he subjoins: If little ones did not have some sin; Christ did not die for them: And that the Death of Christ is not necessary, except for those, who had some sin. And that, he who excepts anyone from the contagion of sins, denies, That Christ died for him: And that those, for whom Christ died, were liberated from the bond of sin. And he says these Propositions are the stabiliments of the Christian faith. Since therefore Christ died for the B. Virgin: it follows of necessity, that she had original sin.

Likewise Augustine in Book 20 of the City of God Chap. 6: Souls, he says, have their own death, in impiety and sins. Concerning which death the Apostle says: 'If one died for all: therefore all are dead.' Therefore all are dead in sins, with no one at all excepted, either original [sins], or even those added by will: and for all the dead One

died, having absolutely no sin: that, those who live through the Remission of sins, should no longer live for themselves, but for him, who died for all. Thus he [speaks].

Likewise, the Same in Book 2 On Marriage & Concupiscence. How, he says, are little ones not Guilty, for whom Christ died? Therefore little ones have their original sins, if Christ was handed over for them. They have [a reason], Why He should make them safe: because He came into this World, to make sinners safe [save sinners] [1 Tim 1:15]. They have, what might be remitted in them: because He testifies that He shed his Blood unto the Remission of sins.

Likewise in Book 3 against Julian. Because, he says, Christ died for little ones, therefore that Blood pertains to them, which was shed unto the Remission of sins: from which you make them aliens, while you deny that they draw Original sin. Thus he [speaks].

From which things it is patent: that the Blood of Christ was not shed, except for those, who had sin.

THIRTY-FIRST CHAPTER.

In which the FIFTH REASON is posited: taken from the Prerogative of Christ.

THE FIFTH REASON is such:

CHRIST ALONE was Holy in his conception: & CHRIST ALONE, & his Soul alone, was without sin: And to CHRIST ALONE…

Page 122 (Original Page 116)

Latin Transcription:

…non fuit opus renasci: Et, Omnes homines, excepto Christo, habuerunt aliquod peccatum.

Ergo, B. Virgo, quæ fuit homo, non Christus; non fuit in sui Conceptione sancta: nec fuit sine peccato: & ei fuit opus renasci. Et per consequens, Habuit originale peccatum.

Antecedens probatur 1: quantum ad primam partem. Nam, Augustinus in lib. qui dicitur Speculum, cap. 12. sic dicit: Caro namq; Christi, Sanctificatione divinæ Gratiæ, per Donum Spiritûs S. ità formata est, & in unitate Filii Dei absq; ulla peccati originalis sorde assumpta; ut ex ipsa Conceptione sanctificata nullum posset

deinceps recipere peccatum. Nam cæteri homines ad hoc sanctificantur, ut peccatis careant, quæ prius habebant: Solus enim Homo ille Dominicus ad hoc sanctificatus est, ut peccatum in se nullum reciperet. Hæc ille.

Item Gregorius in XVIII. Moral. cap. 39: Nullus Sanctorum, quantumlibet Virtutibus plenus existat, potest ullo modo æquari ei; de quo, ad distinctionem nostræ sanctitatis, dictum est: Quod ex te nascetur Sanctum [Luc. 1. 35.]. Nos quippe etsi Sancti efficimur, non tamen Sancti nascimur, id est, concipimur: quia Natura corruptibilis conditione constringimur: ut cum Propheta dicamus: Ecce enim in iniquitatibus conceptus sum: & in peccatis concepit me mater mea. Hæc ille. Ille ergo SOLVS veraciter Sanctus est natus, qui ex commixtione carnalis copulæ non est conceptus: Non ergo adæquabitur ei Topazion de Æthiopia [Job 28. 19.]. ac si patenter dicat: Alii Sancti, quòd ex peccati nigredine ad Gratiam veniunt; æquari Deo-Homini in puritate non possunt.

Item Ambrosius super Lucam: SOLVS, inquit, per omnia ex natis de fœmina Sanctus, Dominus IESVS: qui terrenæ contagia corruptelæ immaculati partûs novitate non sensit. Idem dicit ad Rom. 8.

Item Bernardus ad Lugdunenses: Quamvis, inquit, paucis Filiorum hominum datum sit, cum sanctitate nasci: nulli tamen donatum est, cum sanctitate concipi: ut uni fanè sancti servaretur Prærogativa conceptûs, qui omnes sanctificaret, Solusq; absq; peccato veniens purgationem faceret peccatorum. SOLVS itaq; Dominus IESVS de Spiritu Sancto conceptus, qui SOLVS & in Conceptione Sanctus: quô excepto cæteros omnes respicit, quod unus ait: Ecce enim in iniquitatibus conceptus sum, & in peccatis &c.

Et in Serm. Assumptionis: Beata, inquit, Maria HAC SINGULARI PRAEROGATIVA in concipiendo gaudet: quia non in originali peccato Filium, quemadmodum cæteræ omnes; sed, superveniente Spiritu S. sola de Sanctificatione concepit. Hoc idem dicit Leo Papa, Theophilus & Richardus de S. Victore: ut supr. allegatum est.

Idem dicunt Alexander de Ales, Bonaventura, Richardus, Albertus, & S. Thomas, & alii antiqui Theologi, in 1. Sentent. dist. 16. & in 3. dist. 3. Vbi ponunt: quòd Christus secundum humanitatem aliter sanctificatus est, quàm alii homines: quòd Ipse de Non-Sancto negativè factus est Sanctus: alii verò de Non-Sancto privativè †Sancti [facti] sunt.

Ex quibus patet Veritas primæ partis Antecedentis: videl. Quòd SOLVS CHRISTVS fuit in conceptione Sanctus. Ex quâ sequuntur formaliter istæ duæ Propositiones:

[1.] Omnis Homo, qui fuit in conceptione Sanctus, est Christus. quòd ab Exclusiva ad Vniversalem affirmativam de terminis transpositis est bona Consequentia. Et [2.]...

English Translation:

...was it not needed to be reborn: And, All men, except Christ, had some sin.

Therefore, the B. Virgin, who was a human, not Christ; was not holy in her Conception: nor was she without sin: and she needed to be reborn. And as a consequence, She had original sin.

The Antecedent is proved 1: as to the first part. For, Augustine in the book which is called the Mirror, chap. 12, speaks thus: For the Flesh of Christ, by the Sanctification of divine Grace, through the Gift of the Holy Spirit was so formed, and assumed in the unity of the Son of God without any filth of original sin; that having been sanctified from the very Conception it could receive no sin thereafter. For other men are sanctified for this, that they may lack the sins which they had before: For that Dominical Man ALONE was sanctified for this, that He might receive no sin in himself. Thus he [speaks].

Likewise Gregory in Book 18 of the Morals, chap. 39: No one of the Saints, however full of Virtues he may exist, can in any way be equated to Him; concerning whom, to distinguish from our holiness, it was said: 'That Holy thing which shall be born of you' [Luke 1:35]. For although we are made Holy, yet we are not born Holy, that is, conceived [holy]: because we are constrained by the condition of a corruptible Nature: so that we say with the Prophet: 'Behold for I was conceived in iniquities: and in sins did my mother conceive me.' Thus he [speaks]. Therefore He ALONE was born truly Holy, who was not conceived from the commixture of carnal copulation: Therefore the Topaz of Ethiopia shall not be equal to him [Job 28:19]. As if he says openly: Other Saints, because they come from the blackness of sin to Grace; cannot be equated to the God-Man in purity.

Likewise Ambrose on Luke: The Lord JESUS, he says, [is] ALONE Holy among all those born of woman: who did not feel the contagions of earthly corruption by the novelty of an immaculate birth. He says the same on Rom 8.

Likewise Bernard to the [Canons of] Lyons: Although, he says, it has been given to a few of the Sons of men to be born with sanctity: yet to none has it been granted to be conceived with sanctity: so that the Prerogative of a holy conception might be kept for One only, who would sanctify all, and who Alone coming without sin would make

a purgation of sins. Therefore the Lord JESUS ALONE is conceived of the Holy Spirit, who ALONE is also Holy in Conception: with whom excepted, what one man says regards all the rest born from Adam: 'Behold for I was conceived in iniquities, and in sins etc.'

And in the Sermon on the Assumption: The Blessed, he says, Mary rejoices IN THIS SINGULAR PREROGATIVE in conceiving: because she conceived a Son not in original sin, just as all other [women]; but, with the Holy Spirit supervening, alone from Sanctification. Pope Leo, Theophilus & Richard of St. Victor say this same thing: as was alleged above.

Alexander of Hales, Bonaventure, Richard [of Middleton], Albert, & St. Thomas, and other ancient Theologians say the same, in 1 Sentences dist. 16. & in 3 [Sent.] dist. 3. Where they posit: that Christ according to humanity was sanctified differently than other men: because He was made Holy from Not-Holy negatively: but others [were made] Holy from Not-Holy privatively.

From which things the Truth of the first part of the Antecedent is patent: namely, That CHRIST ALONE was Holy in conception. From which follow formally these two Propositions: [1.] Every Man, who was Holy in conception, is Christ. Because from an Exclusive [proposition] to a Universal affirmative with transposed terms is a good Consequence. And [2.]...

Page 123 (Original Page 117)

Latin Transcription:

...ista: †Nullus [Nihil] Homo, nisi Christus, fuit in Conceptione Sanctus: Sed B. Virgo non est Christus: sed est homo, non Christus: Ergo non fuit in conceptione sancta. Ex quo sequitur: quòd habuerit in conceptione peccatum. Quòd post peccatum Adæ inter sanctitatem & peccatum non datur medium, in hominibus conceptis.

Exceptio.

Sed ad hanc Rationem dicunt: quòd Major est vera de eo, qui est Sanctus per Naturam; non autem de eo, qui est sanctus per Gratiam. Solus enim Christus fuit Sanctus per Naturam: & sic intelligunt Sancti: B. autem Virgo fuit Sancta per Gratiam.

Refellitur.

Sed contrà: Ille qui est sanctificatus per Gratiam creatam in Anima sua, non est sanctus per Naturam, sed per Gratiam: Sed Christus secundum humanitatem fuit sanctificatus per Gratiam creatam in Anima ejus: ut dicunt August. & alii Doctores, in 3. Sent. dist. 3. Ergo non fuit Sanctus per Naturam, sed per Gratiam. Præterea, Sanctitas per Naturam nulli creaturæ convenit, sed foli Deo: sed, Humanitas Christi & Anima ejus, secundùm quam competit sibi Sanctificatio, est creatura: Igitur &c.

Instantia.

Sed dicunt: Quòd Gratia, secundùm quam Anima Christi fuit sanctificata, convenit Animæ ejus naturaliter: & ideò fuit sancta per Naturam.

Solvitur.

Sed contrà: Naturale dicitur dupliciter: uno modo, quod causatur à principiis Naturæ: sicut Naturale est Igni, ferri sursum. Alio modo dicitur Naturale, quod est à principio nativitatis simul cum Natura. Sicut omnes homines, excepto Christo, sunt Naturâ filii iræ: ut ait Apostolus [Eph. 2. 3.]. Gratia autem non causatur à principiis Naturæ humanæ, sed solùm à Natura divina: ut dicunt Doctores, in 3. Sent. dist. 3. Ergo, Gratia non est naturalis Animæ vel Humanitati Christi, primo modo.

Præterea: Quod est Supernaturale alicui, non est sibi Naturale: Sed, Gratia est Donum supernaturale Creaturæ: Ergo, Gratia non est Naturalis alicui Creaturæ.

Si verò dicatur Naturale 2. modo, sic Gratia fuit Naturalis Homini Christo: quòd fuit in eo à principio conceptionis, & nunquam eum deseruit. Et hoc modo quicunque à principio suæ conceptionis est Sanctus per Gratiam, est Sanctus naturaliter. Si ergo B. Virgo fuisset sancta per Gratiam in sui conceptione, tunc fuisset Sancta naturaliter: & per Consequens, hoc non conveniret soli Christo.

Exceptio.

Alii dicunt: Quod solus Christus fuit Sanctus de jure & de facto: B. autem Virgo, de facto, sed non de jure.

Refellitur.

Sed contrà: Quicunque habet Gratiam in primo instanti suæ conceptionis, est sanctus de jure & de facto: quia, justum est, ut qui habet Gratiam, sit pro tunc sanctus: & etiam de facto est Sanctus: quòd Gratia causat Sanctitatem. Sed, ut dicis, B. Virgo habuit Gratiam in primo instanti suæ conceptionis: Ergo tunc fuit Sancta de jure & de facto.

Et, si dicatur: quòd Major intelligitur de eo, qui habet Gratiam de jure: Christus autem habuit Gratiam de jure; non autem B. Virgo.

Solvitur.

Sed contrà: Nam, Habere Gratiam de jure dupliciter potest in-…

English Translation:

…this one: No Man, except Christ, was Holy in Conception: But the B. Virgin is not Christ: but is a human, not Christ: Therefore she was not holy in conception. From which it follows: that she had sin in conception. Because after the sin of Adam there is no medium given between sanctity and sin, in conceived men.

Exception [Objection].

But to this Reason they say: that the Major [premise] is true of him, who is Holy by Nature; but not of him, who is holy by Grace. For Christ alone was Holy by Nature: and thus the Saints understand it: But the B. Virgin was Holy by Grace.

Refutation.

But on the contrary: He who is sanctified by created Grace in his Soul, is not holy by Nature, but by Grace: But Christ according to humanity was sanctified by created Grace in his Soul: as Augustine & other Doctors say, in 3 Sentences dist. 3. Therefore He was not Holy by Nature, but by Grace. Furthermore, Sanctity by Nature belongs to no creature, but to God alone: but, the Humanity of Christ & his Soul, according to which Sanctification applies to him, is a creature: Therefore etc.

Instance.

But they say: That the Grace, according to which the Soul of Christ was sanctified, belongs to his Soul naturally: and therefore He was holy by Nature.

Solution.

But on the contrary: Natural is said in two ways: in one way, that which is caused by the principles of Nature: just as it is Natural for Fire to be borne upwards. In another way Natural is said, that which is from the beginning of nativity simultaneously with Nature. Just as all men, except Christ, are by Nature children of wrath: as the Apostle says [Eph 2:3]. But Grace is not caused by the principles of human Nature, but only by the divine Nature: as the Doctors say, in 3 Sentences dist. 3. Therefore, Grace is not natural to the Soul or Humanity of Christ, in the first way.

Furthermore: That which is Supernatural to someone, is not Natural to him: But, Grace is a supernatural Gift to the Creature: Therefore, Grace is not Natural to any Creature.

But if Natural is said in the 2nd way, thus Grace was Natural to the Man Christ: because it was in Him from the beginning of conception, and never deserted Him. And in this way whoever is Holy by Grace from the beginning of his conception, is Holy naturally. If therefore the B. Virgin had been holy by Grace in her conception, then she would have been Holy naturally: and as a Consequence, this would not belong to Christ alone.

Exception.

Others say: That Christ alone was Holy de jure [by right] & de facto [in fact]: But the B. Virgin, de facto, but not de jure.

Refutation.

But on the contrary: Whoever has Grace in the first instant of his conception, is holy de jure & de facto: because, it is just, that he who has Grace, should be holy for that time: and he is also Holy de facto: because Grace causes Sanctity. But, as you say, the B. Virgin had Grace in the first instant of her conception: Therefore then she was Holy de jure & de facto.

And, if it is said: that the Major is understood of him, who has Grace de jure [by right]: But Christ had Grace de jure; but not the B. Virgin.

Solution.

But on the contrary: For, To Have Grace de jure can be un[derstood] in two ways:...

Page 124 (Original Page 118)

Latin Transcription:

...telligi: uno modo, secundùm quod Jus importat retributionem pro meritis: Et hoc modo nulla Creatura habet Gratiam de jure, sed ex sola Dei misericordia. alio modo, secundùm quod Jus sive Justitia importat condecentiam divinæ Bonitatis: & hoc modo omnes, qui habent Gratiam, habent eam de jure: quòd habent illam à Deo, qui non agit nisi illud, quod condecet suam Bonitatem. Ex quibus patet: quòd si solus

Christus fuit in sui conceptione Sanctus: de necessitate sequitur, quòd B. Virgo non fuerit in sui conceptione Sancta.

Quod verò Solus CHRISTVS, & sola Anima ejus, fuerit fine peccato: quæ est 2. pars Antecedentis, patet. Nam, August. in 1. de Bapt. parv. Solus, inquit, Christus fine peccato natus est, quem fine virili complexu Virgo concepit. Item super Ioann. Christus, inquit, Solus fuit fine peccato, solus fine macula; non, cujus maculæ abstersæ sint, sed cujus maculæ nulla fuit. Et 2. de Nupt. & Concup. Omnes, inquit, sub peccato nascimur: & per Vnum, qui solus fine peccato fuit, liberamur. Et in Encheirid. Cùm humanum Genus peccata longè separassent à Deo, per unum Mediatorem, qui solus fine peccato esset, oportuit nos reconciliari Deo. Et super Ioann. Solus Christus de peccato nos liberare potuit, qui Solus fine peccato venit. Et super Psal. Solus esse innocens infans potuit, qui de Adam ex libidine natus non fuit. Et super Psal. CXL: Christus verè Agnus immaculatus dicitur: quia in eo solo peccatum nullum inventum fuit. Idem tenet in XLIV. aliis locis: sicut allegavi in alio libello, quem intitulavi Comiti PETRO de GAMBARA, Civi Brixiensi, in XIII. Ratione 2. Viæ.

Item Ambrosius in lib. de Archa Noë: Solus Christus potuit esse justus & fine peccato, cùm omnis Generatio hominum oberraret, nisi Natus ex Virgine Generationis obnoxiæ minimè teneretur. Et super Beati immaculati: Solus Christus est, in quo peccatum nullum fuit. Idem tenet in sex aliis locis: sicut suprà dictum est.

Item Hieronymus super Cantica: Solus Dominus IESVS peccatum nullum habuit: qui & solus inter mortuos liber fuit. Item Gregorius in XI. Moralium: Solus Christus in carne sua mundus à peccato extitit: qui per carnalem delectationem huc non venit. Et lib. IX: Solus Christus inter omnes Justus apparuit: & ad pœnam solus fine culpa pervenit. Item Leo Papa ad Flavianum: Captivitas nostra aliter solvi non poterat, nisi causam nostram ille susciperet, qui verus Homo esset, & solus peccati contagium non haberet. Ideo Dei Filius sumpsit ex Matre Naturam, non culpam. Et infrà: Fides catholica in eo solo acquirit salutem, in quo solo se homo invenit innocentem. Et in Serm. 5. Nativit. Solus Christus inter homines innocens est natus, qui solus fine concupiscentia est conceptus. Et in 8. de Passione: In solo, inquit, Christo Natura hominis fuit fine culpa. Et in Serm. 10. Solus, inquit, Filius B. Virginis natus est absq; delicto, non extraneus ab hominum Genere, sed alienus ab omnium crimine. Et idem tenet in XII. aliis locis: sicut notavi in alio Libro. Idem tenet Origenes, Ioannes Cassianus, & alii Doctores. Sicut suprà allegatum est.

Quod autem: Sola Anima Christi fuerit sine peccato: patet per…

English Translation:

…derstood: in one way, according as Right [Jus] imports retribution for merits: And in this way no Creature has Grace de jure, but from the sole mercy of God. In another way, according as Right or Justice imports the condecency [fitness] of divine Goodness: and in this way all, who have Grace, have it de jure: because they have it from God, who does not act except that which befits his Goodness. From which it is clear: that if Christ alone was Holy in his conception: it follows of necessity, that the B. Virgin was not Holy in her conception.

But that CHRIST ALONE, and his Soul alone, was without sin: which is the 2nd part of the Antecedent, is patent. For, Augustine in Book 1 On the Baptism of Little Ones. Christ, he says, was born ALONE without sin, whom the Virgin conceived without virile embrace. Likewise on John. Christ, he says, ALONE was without sin, alone without stain; not, whose stains were wiped away, but in whom there were no stains. And in Book 2 On Marriage & Concupiscence. We are all, he says, born under sin: and we are liberated by the One, who alone was without sin. And in the Enchiridion. Since sins had separated the human Race far from God, it behooved us to be reconciled to God through one Mediator, who alone was without sin. And on John. Christ Alone could liberate us from sin, who Alone came without sin. And on the Psalms. He alone could be an innocent infant, who was not born from Adam out of lust. And on Psalm 140: Christ is truly called the immaculate Lamb: because in him alone no sin was found. He holds the same in 44 other places: as I alleged in another booklet, which I titled for Count PETER GAMBARA, Citizen of Brescia, in the 13th Reason of the 2nd Way.

Likewise Ambrose in the book On Noah's Ark: Christ ALONE could be just and without sin, while every Generation of men went astray, unless He who was Born of a Virgin were not held at all by obnoxious Generation. And on Blessed are the undefiled: It is Christ ALONE, in whom there was no sin. He holds the same in six other places: as was said above.

Likewise Jerome on the Canticles: The Lord JESUS ALONE had no sin: who also was alone Free among the dead. Likewise Gregory in Book 11 of the Morals: Christ ALONE stood forth clean from sin in his flesh: who did not come here through carnal delectation. And Book 9: Christ ALONE appeared Just among men: and arrived at punishment ALONE without guilt. Likewise Pope Leo to Flavian: Our Captivity could not be loosed otherwise, unless He undertook our cause, who was true Man, and

ALONE did not have the contagion of sin. Therefore the Son of God assumed Nature from his Mother, not guilt. And below: The Catholic faith acquires salvation in Him alone, in whom alone man finds himself innocent. And in Sermon 5 on the Nativity. Christ ALONE was born innocent among men, who alone was conceived without concupiscence. And in 8 on the Passion: In Christ alone, he says, was the Nature of man without fault. And in Sermon 10. The Son of the B. Virgin, he says, ALONE was born without crime, not extraneous from the Race of men, but alien from the crime of all. And he holds the same in 12 other places: as I noted in another Book. Origen, John Cassian, and other Doctors hold the same. As was alleged above.

But that: The Soul of Christ ALONE was without sin: is patent through…

This concludes the text on Page 124.

The argument continues, establishing that only Christ's soul was created and infused without any stain.

Would you like me to continue with the next batch? (This will move into the final arguments and the Conclusion of the treatise).

Here is the transcription and translation for **Pages 125, 126, 127, and 128** (Original Pages 119–122).

This section continues the **Fifth Reason** (Chapter 31), focusing on the theological distinction between Christ (who was holy by nature/union) and all other humans (who are made holy by grace). Bandello argues that if Mary had been conceived without sin, she would not have needed to be "reborn" or "regenerated," which contradicts the doctrine that Christ is the only one who did not need regeneration.

Batch 25: The Necessity of Rebirth (Pages 125–128)

Page 125 (Original Page 119)

Latin Transcription:

…B. Hieronymum super Psal. sic dicentem: Vnica est Anima Christi, quæ sola sine peccato fuit. Et August. ad Optat. de Orig. Animæ: Omnis Anima, exceptâ Mediatoris, aliquo peccato infecta fuit.

Ex isto autem Antecedente sequitur: quòd omnis, qui fuit semper fine peccato, sit Christus: &, quòd †Nullus [Nihil] Homo, non Christus, fuit semper fine peccato. Sed, B. Virgo est homo, non Christus: E. non fuit semper fine peccato.

Exceptio.

Sed ad hoc dicunt: quòd Solus Christus, & Sola Anima Christi fuit semper fine peccato, per Naturam: Anima verò Virginis fuit semper fine peccato, per Gratiam.

Refellitur.

Sed contrà: Omnis, qui fuit semper fine peccato per Gratiam, fuit semper, & in conceptione, Sanctus: Sed, B. Virgo non fuit in conceptione sancta: ut probatum est: Ergo, non fuit semper fine peccato, per Gratiam.

Præterea: Omnis, qui fuit semper fine peccato, per Gratiam; non indiget Redemptione, nec Reconciliatione: ut suprà probatum est. Sed, B. Virgo indiguit Redemptione: Igitur &c.

Præterea: Omnis Natura intellectualis, cui convenit, Esse semper fine peccato per Naturam, habet Voluntatem suam naturaliter confirmatam in bonum: Sed, Anima Christi, non habet Voluntatem naturaliter confirmatam in bonum: Ergo Animæ Christi non convenit, Esse semper fine peccato per Naturam. Consequentia patet cum Majori. Minor verò probatur: quòd Nulla creatura habet naturaliter Voluntatem suam confirmatam in bonum: Sed, Anima Christi †est [non est] creatura: Ergo, non habet Voluntatem suam naturaliter confirmatam in bonum. Consequentia patet cum Minori. Major verò probatur: quòd Illud, quod est proprium superioris Naturæ, non potest convenire naturaliter inferiori Naturæ: nisi †transmutetur [transmit tatur] in superiorem Naturam. Sicut Calor Ignis non potest convenire naturaliter Aquæ: Sed, Habere Voluntatem naturaliter confirmatam in bonum, est proprium Divinæ Naturæ: quæ est omninò immutabilis, ut probat S. Doctor, de Verit. Qu. 24. art. 7. Igitur &c:

Præterea: Omne illud, cui convenit Esse semper fine peccato per naturam, si in suis puris †naturalibus accipiatur, secluso ab eo omni naturali-iter [sic],...

English Translation:

...B. Jerome on the Psalm speaking thus: Unique is the Soul of Christ, which alone was without sin. And Augustine to Optatus On the Origin of the Soul: Every Soul, with that of the Mediator excepted, was infected by some sin.

From this Antecedent it follows: that everyone, who was always without sin, is Christ: and, that No Man, not Christ, was always without sin. But, the B. Virgin is a man [human], not Christ: Therefore she was not always without sin.

Exception [Objection].

But to this they say: that Christ Alone, and the Soul of Christ Alone was always without sin, by Nature: but the Soul of the Virgin was always without sin, by Grace.

Refutation.

But on the contrary: Everyone, who was always without sin by Grace, was always, and in conception, Holy: But, the B. Virgin was not holy in conception: as has been proved: Therefore, she was not always without sin, by Grace.

Furthermore: Everyone, who was always without sin, by Grace; does not need Redemption, nor Reconciliation: as was proved above. But, the B. Virgin needed Redemption: Therefore etc.

Furthermore: Every intellectual Nature, to which it belongs To Be always without sin by Nature, has its Will naturally confirmed in good: But, the Soul of Christ, does not have a Will naturally confirmed in good: Therefore it does not belong to the Soul of Christ, To Be always without sin by Nature. The Consequence is patent with the Major. But the Minor is proved: because No creature has its Will naturally confirmed in good: But, the Soul of Christ is a creature: Therefore, it does not have its Will naturally confirmed in good. The Consequence is patent with the Minor. But the Major is proved: because That, which is proper to a superior Nature, cannot belong naturally to an inferior Nature: unless it be transmuted into the superior Nature. Just as the Heat of Fire cannot belong naturally to Water: But, To have a Will naturally confirmed in good, is proper to the Divine Nature: which is entirely immutable, as the Holy Doctor [Aquinas] proves, De Veritate Q. 24. art. 7. Therefore etc:

Furthermore: Everything, to which it belongs To Be always without sin by nature, if it be accepted in its pure naturals, with every supernatural gift secluded from it,...

Page 126 (Original Page 120)

Latin Transcription:

...dono gratuito & supernaturali; non poterit peccare, nec sibi peccatum convenire: Sed, Anima Christi, si in suis puris naturalibus acciperetur, & per impossibile Gratia

Vnionis & habitualis ab ea separaretur, posset peccare: Ergo Animæ Christi non convenit, Semper esse fine peccato, per Naturam; sed, per Gratiam. Consequentia patet cum Majori. Minor verò probatur. Nam, ut dicit suprad. Doctor in 1. part. Qu. 63. art. 1: Quælibet creatura rationalis, si in sola Natura consideretur, potest peccare: & cuicunque convenit, ut peccare non possit, hoc habet ex Dono Gratiæ, & non ex conditione Naturæ: Sed, Anima Christi, est creatura rationalis: Ergo, si in solis naturalibus accipiatur, poterit peccare. Hoc ergo, quod est, Non posse peccare, non convenit sibi ex conditione Naturæ: sed ex Dono Gratiæ Vnionis, & Gratiæ habitualis.

Præterea: Omnis Natura intellectualis, quæ in puris naturalibus accepta non potest peccare, habet Voluntatem suam naturaliter confirmatam in bonum: Sed, Anima Christi non habet Voluntatem suam naturaliter confirmatam in bonum: Igitur &c.

Præterea: Omnis Voluntas, quæ non est regula sui actus, sed superiori gubernatur, potest secundùm conditionem Naturæ suæ peccare, si in puris naturalibus consideretur: ut dicit S. Doct. ubi suprà: & in 3. cont. Gent. cap. 109. & De Malo Qu. 16. art. 2. Sed, Sola Voluntas divina est Regula sui actus; quòd non ad superiorem finem ordinatur: Omnis autem Voluntas creaturæ, si debeat esse recta, oportet quòd reguletur à Voluntate divina: Igitur, sola Voluntas divina per Naturam peccare non potest: Quælibet autem Voluntas creaturæ peccare potest, si in puris naturalibus accipiatur. Et ideò bene dicit Damascenus: quòd Omnis creatura vertibilis est, aut secundùm Substantiam, aut secundum Electionem, si sola Naturæ conditio consideretur. Et Hieronymus, in Tract. de filio prodigo, dicit: Solus Deus est, in quem peccatum cadere non potest: cætera verò cùm sint liberi arbitrii, in utramq; partem flecti possunt: videlicet, solâ conditione Naturæ consideratâ, ut exponitur in 2. Sent. dist. 7.

Si verò dicatur: quòd Anima Christi fuit semper fine peccato per Naturam: quia simul cum Natura accipit hoc, quod est Carere peccato: & hoc inseparabiliter adhæsit Naturæ suæ: tunc hæc Ratio non evacuabit argumentum: quia, si B. Virgo per Gratiam fuit semper fine peccato; poterimus dicere, quod fuit fine peccato…

English Translation:

…could not sin, nor could sin belong to it: But, the Soul of Christ, if it were accepted in its pure naturals, and by impossibility the Grace of Union and habitual [grace] were separated from it, could sin: Therefore it does not belong to the Soul of Christ, To be always without sin, by Nature; but, by Grace. The Consequence is patent with the Major. But the Minor is proved. For, as the aforesaid Doctor [Aquinas] says in Part

1, Q. 63, art. 1: Every rational creature, if considered in Nature alone, can sin: and to whomever it belongs that he cannot sin, he has this from the Gift of Grace, and not from the condition of Nature: But, the Soul of Christ is a rational creature: Therefore, if accepted in naturals alone, it will be able to sin. Therefore this, which is, Not to be able to sin, does not belong to it from the condition of Nature: but from the Gift of the Grace of Union, and habitual Grace.

Furthermore: Every intellectual Nature, which accepted in pure naturals cannot sin, has its Will naturally confirmed in good: But, the Soul of Christ does not have its Will naturally confirmed in good: Therefore etc.

Furthermore: Every Will, which is not the rule of its own act, but is governed by a superior, can sin according to the condition of its Nature, if considered in pure naturals: as the Holy Doctor says where above: & in Summa Contra Gentiles Bk 3, chap. 109 & De Malo Q. 16, art. 2. But, the Divine Will Alone is the Rule of its own act; because it is not ordained to a superior end: But every Will of a creature, if it ought to be right, must be regulated by the divine Will: Therefore, the divine Will alone cannot sin by Nature: But any Will of a creature can sin, if accepted in pure naturals. And therefore Damascene says well: that Every creature is vertible [changeable], either according to Substance, or according to Election [Choice], if the condition of Nature alone be considered. And Jerome, in the Tract on the Prodigal Son, says: God Alone is He into whom sin cannot fall: but the rest, since they are of free will, can be bent to either part: namely, with the sole condition of Nature considered, as is expounded in 2 Sentences dist. 7.

But if it is said: that the Soul of Christ was always without sin by Nature: because simultaneously with Nature it accepted this, which is To Lack sin: and this adhered inseparably to its Nature: then this Reason will not evacuate the argument: because, if the B. Virgin was always without sin through Grace; we will be able to say, that she was without sin…

Page 127 (Original Page 121)

Latin Transcription:

…cato per Naturam: quia, simul cum Natura inseparabiliter accepit hoc, quod est Carere peccato: & sic falsum erit, quòd sola Anima Christi fuit fine peccato.

Dicendum est ergo: quòd causa, Quare Anima Christi non habuit peccatum in principio sui Esse, est; quia unita fuit Corpori, non ab Adam seminaliter propagato. Causa autem, Quare postea non peccavit, nec potuit peccare, fuit ex Gratia Vnionis, & Gratia habituali, confirmante Voluntatem ejus in bonum. Propter has duas causas dicunt Sancti, Ipsum fuisse semper fine peccato: & quia ista duo Soli Animæ Christi conveniunt; ideò ipsa sola fuit semper fine peccato.

Quòd autem Soli Christo non opus fuit renasci: quæ fuit 3. pars Antecedentis: patet. Nam, August. in lib. de præsentia ad Dardanum: Nobis, inquit, opus fuit Nasci & Renasci: Soli autem Christo opus fuit, propter nos tantummodo Nasci: Nos enim à peccato ad justitiam renascendo transimus: Ille autem à nullo peccato ad justitiam transitum fecit. Ille ergo singulariter est natus, cui non opus fuit renasci: nec ex peccato, in quo nunquam fuit, transitum fecit: nec in peccato conceptus fuit. Et in Encheirid. Solus, inquit, Christus potuit ità nasci, ut ei opus non esset renasci. Ex quibus arguitur sic: Omnis homo, cui non fuit opus renasci, est Christus: Sed B. Virgo fuit homo, non Christus: Ergo B. Virgini fuit opus Renasci: & per consequens, Habuit peccatum.

Quòd verò, Omnes homines, excepto Christo, habuerint aliquod peccatum: patet. Nam, August. in XX. de Civ. Dei: Omnes, inquit, homines mortui sunt in peccato, nemine prorsus excepto: & pro omnibus mortuus est unus, nullum habens omninò peccatum. Et in 2. de Bapt. parv. Ex quo, inquit, per unum Hominem peccatum intravit in Mundum [Rom. 5. 12.], nullus extitit homo, de quo in hac vita constituto veraciter dici possit, quòd nullum habuerit omninò peccatum, excepto uno Mediatore, qui nos Deo per remissionem reconciliavit peccatorum. Et in 5. contra Julianum: Peccatum, inquit, Protoplasti in omnes homines per Concupiscentiam transit: in illum solum transire non potuit, quem non ex illa Virgo concepit. Et in lib. de Nat. & Grat. Nemo, inquit, invenitur, qui dictus sit fine peccato; nisi, unus solus, qui venit in similitudine carnis peccati, & non fuit caro peccati. Et Gregorius in XII. Moral. Nemo, inquit, fine peccato fuit, nisi Christus, qui non ex peccato venit. Idem dicunt…

English Translation:

…by Nature: because, simultaneously with Nature she accepted inseparably this, which is To Lack sin: and thus it will be false, that the Soul of Christ alone was without sin.

It must be said therefore: that the cause, Why the Soul of Christ did not have sin in the beginning of its Being, is; because it was united to a Body, not seminally

propagated from Adam. But the cause, Why afterwards He did not sin, nor could sin, was from the Grace of Union, and habitual Grace, confirming his Will in good. On account of these two causes the Saints say, that He was always without sin: and because these two belong to the Soul of Christ Alone; therefore it alone was always without sin.

But that It was not needed for Christ Alone to be reborn: which was the 3rd part of the Antecedent: is patent. For, Augustine in the book On the presence [of God] to Dardanus: We, he says, needed to be Born and Reborn: But Christ Alone needed, on account of us, only to be Born: For we pass from sin to justice by being reborn: But He made a passage from no sin to justice. Therefore He is singularly born, who did not need to be reborn: nor did He make a passage from sin, in which He never was: nor was He conceived in sin. And in the Enchiridion. Christ Alone, he says, could be born in such a way, that He did not need to be reborn. From which it is argued thus: Every man, who did not need to be reborn, is Christ: But the B. Virgin was a man [human], not Christ: Therefore the B. Virgin needed to be Reborn: and as a consequence, She had sin.

But that, All men, except Christ, had some sin: is patent. For, Augustine in City of God Book 20: All, he says, men are dead in sin, with no one at all excepted: and for all the dead One died, having absolutely no sin. And in Book 2 On the Baptism of Little Ones. From the time, he says, that through one Man sin entered into the World [Rom 5:12], there has existed no man, concerning whom, constituted in this life, it can be truthfully said, that he had absolutely no sin, except the one Mediator, who reconciled us to God through the remission of sins. And in Book 5 against Julian: The Sin, he says, of the First-formed passes into all men through Concupiscence: into Him alone it could not pass, whom the Virgin conceived not from that [concupiscence]. And in the book On Nature & Grace. No one, he says, is found, who is said to be without sin; except, the one alone, who came in the likeness of flesh of sin, and was not flesh of sin. And Gregory in Morals Book 12. No one, he says, was without sin, except Christ, who did not come from sin. The same is said by...

Page 128 (Original Page 122)

Latin Transcription:

...alii Doctores, & Hieronymus ad Algasiam: Nullus, inquit, homo fine peccato fuit: excepto eô solô, qui peccatum non fecit, nec dolus inventus est in ore ejus [1. Pet. 2. 22.].

Ex prædictis habemus istas duas Propositiones:

I. Omnis homo, excepto Christo, habuit aliquod peccatum. Quæ sic exponitur: Christus non habuit peccatum, sive per Naturam accipias, sive per Gratiam; sive naturaliter, sive formaliter: Et, Omnis homo, non Christus, habuit aliquod peccatum, sive per Naturam accipias, sive quocunque alio modo: Igitur, &c. Sed B. Virgo fuit homo, non Christus: Ergo habuit aliquod peccatum.

II. Propositio est talis: Nullus homo, excepto Christo, fuit semper fine peccato: quæ sic exponitur: Christus fuit semper sine peccato de facto: &, Nullus homo, non Christus, fuit semper fine peccato de facto. Igitur &c. Sed B. Virgo est homo, non Christus: Ergo non fuit semper fine peccato de facto.

Si tu dicas: quòd Christus non habuit peccatum per Naturam: &, Omnes alii habuerunt peccatum per Naturam: habetur propositum. quia, Qui habuerunt peccatum per Naturam, habuerunt peccatum de facto. Nam, apertè †in Modo [Argumento] à Toto in modo ad modum, & A conjunctis ad Divisa, est bona Consequentia; quando Determinatio non est diminuens, nec distrahens: sicut est in Proposito. Sed, B. Virgo habuit peccatum per Naturam: Ergo habuit peccatum de facto.

Præterea: Habere peccatum per Naturam: potest intelligi dupliciter: Vno modo, quia peccatum consequitur principia naturalia: alio modo, quia simul habetur cum Natura. Quocunq; modo accipiatur: illud, quod convenit alicui per Naturam, [inest] ei in principio sui Esse de facto: Sed B. Virgo & omnes alii homines, excepto Christo, habuerunt aliquod peccatum per Naturam: Ergo de facto habuerunt aliquod peccatum, in principio sui Esse.

Et confirmatur ista Ratio: quia est Regula coronata in Jure: quòd Exceptio, facta in uno casu, firmat Regulam in omnibus aliis non exceptis. Ad hoc allegatur text. in l. Quæsitum. §. Idem respondit. ff. de fundo instructo: & ibi Glossa hoc colligit, ubi allegat alios textus concordantes. Hoc etiam notat Glossa in §. Vt autem. in Autenticâ De non alienandis. collatione 2. exponendo illum textum, dum dicit: Exceptiones esse, [in] auxilio Legis. Idem notat Glossa in l. In his. ff. de Legibus.

English Translation:

...*other Doctors, and Jerome to Algasia: *No*, he says, *man was without sin: except Him alone, who did no sin, neither was guile found in his mouth [1 Pet 2:22]*.

From the aforesaid we have these two Propositions:

I. Every man, except Christ, had some sin. Which is expounded thus: Christ had no sin, whether you accept it by Nature, or by Grace; whether naturally, or formally: And, Every man, not Christ, had some sin, whether you accept it by Nature, or in whatever other way: Therefore, etc. But the B. Virgin was a man [human], not Christ: Therefore she had some sin.

II. The Proposition is such: No man, except Christ, was always without sin: which is expounded thus: Christ was always without sin in fact: and, No man, not Christ, was always without sin in fact. Therefore etc. But the B. Virgin is a man, not Christ: Therefore she was not always without sin in fact.

If you say: that Christ did not have sin by Nature: and, All others had sin by Nature: the proposed [conclusion] is had. Because, Those who had sin by Nature, had sin in fact. For, clearly [in the Argument] From the Whole in mode to the mode, and From conjoint to Divided, the Consequence is good; when the Determination is not diminishing, nor distracting: as it is in the Proposition. But, the B. Virgin had sin by Nature: Therefore she had sin in fact.

Furthermore: To have sin by Nature: can be understood in two ways: In one way, because sin follows natural principles: in another way, because it is had simultaneously with Nature. In whatever way it is accepted: that, which belongs to someone by Nature, [is present] in him in the beginning of his Being in fact: But the B. Virgin and all other men, except Christ, had some sin by Nature: Therefore in fact they had some sin, in the beginning of their Being.

And this Reason is confirmed: because it is a crowned Rule in Law: that An Exception, made in one case, confirms the Rule in all others not excepted. To this is alleged the text in Law Quæsitum. §. Idem respondit. ff. de fundo instructo [Digest 33.7.12.46]: & there the Gloss gathers this, where it alleges other concordant texts. The Gloss also notes this in §. Vt autem. in the Authentic [Novels] De non alienandis. collection 2. expounding that text, while it says: That Exceptions are [in] the aid of the Law. The Gloss notes the same in Law In his. ff. de Legibus [Digest 1.3.12].

Would you like to continue with the next batch (Pages 129-132)? This section will continue with the "Sixth Reason" (which argues that attributing sinlessness to Mary detracts from her dignity) and then move into the "Third Conclusion" (that it is pious to believe she had sin).

Here is the transcription and translation for **Pages 129, 130, 131, and 132** (Original Pages 123–126).

This section concludes the arguments for the **First Conclusion** (that Mary had sin) and moves to the **Second Conclusion** (that it is *impious* to say she did not). Bandello argues that asserting the Immaculate Conception contradicts Scripture, the Doctors, and the ancient Faith.

Batch 26: The Argument from Exclusive Diction & The Second Conclusion (Pages 129–132)

Page 129 (Original Page 123)

Latin Transcription:

...gibus. Est etiam Regula in Iure: quòd illud, quod de uno cum dictione exclusiva negatur, de omnibus aliis conceditur: Et, Quod de uno cum dictione exclusiva affirmatur, de omnibus aliis negatur. Vnde dicit textus in l. His solis. Cap. de revocand. donat. Quòd Privilegium, concessum matribus solis, non extenditur ad hæredes: Secus, si concederetur Matribus simpliciter; & non diceretur, Matribus solis. Et similiter, quod dicitur de solo filio, non extenditur ad Matrem: ut habetur in L. Non ambigitur. De Legibus. ff. de Condict. indeb. Cùm igitur Sancti dicant: Solum Christum non habuisse Originale peccatum: Et, Omnes alios, eô exceptô, habuisse aliquod peccatum: sequitur de necessitate, quòd habuit B. Virgo de facto Originale peccatum: Et hoc ideò, quia concepta fuit ex seminali concupiscentia & libidine. Ex qua si Christus fuisset conceptus, contraxisset & Ipse originale peccatum. Vt dicit August. Ambrof. & Anselmus, & S. Thomas.

CAPITVLVM XXXIX. [sic, sequence jumps or varies in editions]

In quo ponitur [SEXTA] RATIO, sumpta ex parte Carentiæ Veritatis.

SEXTA RATIO est talis:

Nulla positio, quæ caret Veritate, & derogat Dignitati Christi, est pia.

Sed prædicta positio est hujusmodi:

E. non est pia.

Consequentia patet cum Majori: per August. Et habetur in Gloff. 1. ad Cor. 15: *Perhorrendum est, falsum aliquid de Deo dicere, etiamsi ad dignitatem ejus videatur pertinere: quia non minori, sed majori fortassis scelere, laudatur in Deo falsitas, quam vituperatur Veritas.* Et Iob. *Non indiget Deus nostro mendacio, ut pro ipso loquamur dolos [Job 13. 7.].* Et David: *Perdes omnes, qui loquuntur mendacium [Psal. 5. 7.].* Et Bernardus: *Virgo Regia falso non eget honore.*

Minor verò probatur: quia, illud, quod contradicit S. Scripturæ, & Doctoribus Sanctis, & Determinationi Ecclesiæ, caret Veritate. Quod enim ab omnibus, & maximè famosis dicitur, fidem habet, quòd ita sit: ut dicitur in lib. de Som. & vigil. & in 7. Ethic. Sed, prædicta positio est hujusmodi: Ergo &c:

Quod autem prædicta positio deroget Dignitati Christi, patet. nam, ad Dignitatem Christi pertinet, quòd nullus sit ei æqualis in sanctitate, ut sit Sanctus Sanctorum: & quòd nullus sit ei æqualis in puritate: & quòd ipse solus fuerit fine omni peccato. Vnde dicit August. de fide ad Petrum: *Licet Caro Christi & omnium hominum, unius ejusdemq; Naturæ sit: hæc tamen, quam Dei Verbum ex Virgine sumere di-*...

English Translation:

...There is also a Rule in Law: that what is denied of one with an exclusive diction, is conceded of all others: And, What is affirmed of one with an exclusive diction, is denied of all others. Whence the text says in Law His solis. Chapter De revocandis donationibus [Codex 8.55.5?]: That a Privilege, granted to mothers alone, is not extended to heirs: Otherwise, if it were granted to Mothers simply; and it were not said, 'to Mothers alone'. And similarly, what is said of the son alone, is not extended to the Mother: as is held in Law Non ambigitur. On Laws. ff. De Condictione indebiti. Since therefore the Saints say: That Christ Alone did not have Original sin: And, That all others, with Him excepted, had some sin: it follows of necessity, that the B. Virgin in fact had Original sin: And this for the reason, that she was conceived from seminal concupiscence & lust. From which if Christ had been conceived, He also would have contracted original sin. As Augustine, Ambrose, & Anselm, & St. Thomas say.

THIRTY-NINTH CHAPTER. [Note: This begins the arguments for Conclusion II]

In which the SIXTH REASON is posited, taken from the Lack of Truth.

THE SIXTH REASON is such:

No position, which lacks Truth, and derogates from the Dignity of Christ, is pious.

But the aforesaid position [Immaculate Conception] is of this kind:

Therefore, it is not pious.

The Consequence is patent along with the Major: through Augustine. And it is held in the Gloss on 1 Cor 15: *It is horrible to say something false about God, even if it seems to pertain to his dignity: because falsity is praised in God with perhaps no less, but greater wickedness, than Truth is reviled.* And Job: *God does not need our lie, that we should speak deceit for him [Job 13:7].* And David: *You will destroy all who speak a lie [Ps 5:6].* And Bernard: *The Royal Virgin does not need false honor.*

But the Minor is proved: because, that which contradicts S. Scripture, and the Holy Doctors, and the Determination of the Church, lacks Truth. For what is said by all, and especially by the famous, has credibility that it is so: as is said in the book *On Sleep & Waking* and in *Ethics* Book 7. But, the aforesaid position is of this kind: Therefore etc.

But that the aforesaid position derogates from the Dignity of Christ, is patent. For, it pertains to the Dignity of Christ, that no one be equal to him in sanctity, so that he may be the Holy of Holies: and that no one be equal to him in purity: and that he alone be without any sin. Whence Augustine says in *On the Faith to Peter*: *Although the Flesh of Christ and of all men is of one and the same Nature: yet this [flesh], which the Word of God deigned to take from the Virgin*...

Page 130 (Original Page 124)

Latin Transcription:

...*gnatus est, fine peccato concepta est. Et hæc est carnis illius dignitas singularis.* Et similiter ad Dignitatem Christi pertinet, quòd Ipse fuerit Redemptor omnium: & quòd sit mortuus pro omnibus. Sed [si] B. Virgo non habuisset originale peccatum; prædicta Christo non convenirent: ut de se patet. Igitur &c:

CAPITVLVM XL.

In quo ponitur TERTIA CONCLVSIO, cum suis Probationibus. [Note: The text actually reverts to proving Conclusion II here, despite the header confusion in some editions or the transition.]

CAPITVLVM XXXIV.

In quo ponitur Prima Ratio sumpta ex parte Contradictionis Scripturæ.

PRIMA RATIO est talis:

Omne dictum, quod contradicit S. Scripturæ, est impium:

Sed opinio, quæ dicit: B. Virginem non fuisse conceptam in peccato originali: contradicit S. Scripturæ:

Igitur, talis opinio, non est pia, sed impia.

Consequentia patet cum Majori, ex præsupposito: & per illud, quod habetur Dist. 9. Cap. *Ego solis*. & Cap. *Si ad Scripturas*. & 24. Qu. 3. Cap. *Hæresis*. & 25. q. 1. cap. *Sunt quidam*. & cap. *Omne*. Et August. de Trinit. lib. 4. cap. 7. *Contra Scripturam Catholicus non sentit.* & 1. de Doctr. Christ. *Titubat fides, si Scripturæ vacillat auctoritas.* Et in Speculo: *Novum*, inquit, *& Vetus Testamentum cum omni humilitate suscipimus: contrarios autem Scripturarum sensus non solùm fugimus, sed anathematizamus.* Et: *Omnem doctrinam, quæ sacræ non consentit Scripturæ, veluti alienam à fidei Veritate, damnamus*.

Minor verò probatur. Nam, S. Scriptura fine omni exceptione dicit: *Omnes homines, ex Adam seminaliter propagatos, contraxisse originale peccatum*: ut patet ad Rom. 3. & 5. ad Gal. 3. Dicit etiam: *Christum mortuum pro omnibus hominibus*: & *omnes homines mortuos spiritualiter, pro quibus mortuus est Christus*, ut patet 2. ad Cor. 5. Et 1. ad Timoth. 2. dicitur: *quod Christus dedit semetipsum Redemptionem pro omnibus.* Et ad Colos. 1. dicitur: *quòd Redemptio facta per Christum importat Remissionem peccatorum*.

Sed constat, quod prædicta opinio contradicit illis Propositionibus universalibus: quia, Si Virgo Maria non sit concepta in peccato, Ergo Non-omnes homines contraxerunt peccatum: nec omnes mortui sunt spiritualiter, pro quibus mortuus est Christus: vel Christus non est mortuus pro omnibus: nec est Redemptor omnium. Cujus oppositum dicit Scriptura.

Vnde August. in lib. Hypognost. contra primam blasphemiam Pelagii, sic dicit: *Omnes homines vulneratos esse peccato †Protoplasti [Prothoplasti], Vas electionis*

probat, cùm dicit: Non est distinctio: Omnes enim peccaverunt & egent Gloriâ Dei [Rom. 3. 22.]. Dicendo, Omnes, Neminem excepit, sed totum declaravit Genus humanum. Peccaverunt enim omnes, cùm ex uno Peccatore omnes nascantur Peccatores: & egent Christo, qui non est opus sanis, sed ægrotantibus.

Et in 6. cont. Julian. *Omnes*, inquit, *peccaverunt, nemine prorsus excepto, & indigent Christo, qui fine peccato venit. Vos autem dum aliquem exci-*...

English Translation:

...*was conceived without sin. And this is the singular dignity of that flesh.* And similarly it pertains to the Dignity of Christ, that He be the Redeemer of all: and that he died for all. But [if] the B. Virgin had not had original sin; the aforesaid things would not fit Christ: as is patent of itself. Therefore etc.

[Note: The text here transitions to proving the Second Conclusion: "That it is not pious to say she was not conceived in sin".]

THIRTY-FOURTH CHAPTER.

In which the First Reason is posited taken from the part of the Contradiction of Scripture.

THE FIRST REASON is such:

Every saying, which contradicts S. Scripture, is impious:

But the opinion, which says: That the B. Virgin was not conceived in original sin: contradicts S. Scripture:

Therefore, such an opinion, is not pious, but impious.

The Consequence is patent with the Major, from the presupposition: and through that which is held in Dist. 9. Cap. *Ego solis*. & Cap. *Si ad Scripturas*. & 24. Q. 3. Cap. *Hæresis*. & 25. q. 1. cap. *Sunt quidam*. & cap. *Omne*. And Augustine *On the Trinity* book 4. chap. 7. *A Catholic does not think against Scripture.* & Book 1 *On Christian Doctrine*. *Faith stumbles, if the authority of Scripture wavers.* And in the *Mirror*: *We receive*, he says, *the New & Old Testament with all humility: but we not only flee contrary senses of the Scriptures, but we anathematize them.* And: *We condemn every doctrine which does not consent to sacred Scripture, as alien to the Truth of the faith.*

But the Minor is proved. For, S. Scripture says without any exception: *That all men, propagated seminally from Adam, contracted original sin*: as is clear at Rom. 3 & 5, Gal 3. It says also: *That Christ died for all men*: and *that all men are spiritually dead, for whom Christ died*, as is clear in 2 Cor 5. And 1 Tim 2. says: *that Christ gave himself a Redemption for all.* And at Col 1. it is said: *that Redemption made through Christ imports the Remission of sins.*

But it is established, that the aforesaid opinion [Immaculate Conception] contradicts those universal Propositions: because, If the Virgin Mary was not conceived in sin, Therefore Not-all men contracted sin: nor are all dead spiritually, for whom Christ died: or Christ did not die for all: nor is He the Redeemer of all. The opposite of which Scripture says.

Whence Augustine in the book *Hypognosticon*, against the first blasphemy of Pelagius, speaks thus: *That all men were wounded by the sin of the First-formed [Adam], the Vessel of election proves, when he says: 'There is no distinction: For all have sinned and need the Glory of God' [Rom 3:22]. By saying, All, he excepted No one, but declared the whole human Race. For all sinned, since from one Sinner all are born Sinners: and they need Christ, who is needed not for the healthy, but for the sick.*

And in Book 6 against Julian. *All*, he says, *have sinned, with no one at all excepted, and need Christ, who came without sin. But while you excep[t] anyone…*

Page 131 (Original Page 125)

Latin Transcription:

…pitis, resistitis fundatissimæ fidei, ubi Apostolus ait: Per unum hominem peccatum intravit in Mundum, & per peccatum mors: & ita in omnes pertransiit, in quo omnes peccaverunt [Rom. 5. 12.]. Nunquid hæc falsa sunt? Quis audeat hoc dicere, nisi divinorum eloquiorum apertissimus inimicus?

Et in eod. & etiam in X. supra Gen. Per unius inobedientiam, inquit Apostolus, peccatores constituti sunt multi: eosq; Multos, non quibusdam exceptis, sed omnes peccatores intelligi volens, superius ait: Per unum hominem peccatum intravit in Mundum, & per peccatum mors; & ita in omnes pertransiit, in quo omnes peccaverunt.

Item, Idem in lib. de perfect. Iustit. Quisquis, inquit, aliquem hominem esse putat, vel fuisse, excepto uno Mediatore Dei & hominum, cui necessaria non fuerit Remissio peccatorum, contradicit Scripturæ, ubi Apostolus ait: Per unum hominem peccatum intravit in Mundum, & per peccatum Mors: & ita in omnes pertransiit, in quo omnes peccaverunt: & necesse est, ut impiâ contentione asserat, Esse posse homines, qui sine Christo salvante atq; liberante salvi liberig; sint à peccatis.

Et de Nat. & Grat. OMNES, inquit, PECCAVERVNT, vel in Adam vel in Se ipsis: quia fine peccato non sunt, vel quod originaliter traxerunt, vel quod malis moribus addiderunt: & antiquos & recentiores, & nos & posteriores nostros, sententia ista complectitur: quia, Per unum hominem peccatum intravit in Mundum: & ita in omnes pertransiit, in quo omnes peccaverunt.

Et sic patet: quòd dicere, B. Virginem non contraxisse originale peccatum, est contradicere S. Scripturæ: Igitur opinio illa non est pia, sed impia.

CAPITVLVM XXXV.

In quo ponitur [Secunda] Ratio, sumpta ex parte Contradictionis Sanctorum Doctorum.

SECVNDA RATIO est talis:

Omne dictum, quod contradicit auctoritatibus SS. Doctorum, ab Ecclesia approbatorum, est impium & non pium:

Sed, positio, quæ dicit: B. Virginem non contraxisse originale peccatum: contradicit auctoritatibus sanctorum &c.

Ergo, est impia, & non pia.

Consequentia patet cum Majori: per illud, quod habetur 24. qu. 3. ubi dicitur: *Quid autem iniquius est, quam iniquè sapere, & sanctis Doctoribus non acquiescere?* Et 24. qu. 3. Cap. *Transferunt*. & 25. qu. 1. cap. *Prima Salus*. est, *Rectæ fidei Regulam custodire, & à constitutis Patrum nullatenus declinare.* Et Cap. *Contra Statuta*. & XI. qu. 3. Cap. *Quicunq;*. Et Lucæ X. de Sanctis dicitur: *Qui Vos spernit, me spernit: & qui Vos audit, me audit [Luc. 10. 16.].* Et Matth. X: *Non enim vos estis, qui loquimini, sed Spiritus Patris vestri, qui loquitur in Vobis [Matth. 10. 20.].* Et 1. Pet. 1: *Spiritu S. inspirati, locuti sunt sancti Dei homines [2 Pet 1:21].* Et Bernardus: *Nunquid Patribus doctiores aut devotiores sumus; Periculosè præsumimus, quicquid in talibus eorum Prudentia præterivit.*

Minor verò probatur. nam, Augustinus, Ambrosius, Hieron. Gregor. Leo, Eusebius, Hilarius, Ioh. Chrysost. Athanas. Basilius, Cyprianus, & alii quàmplures, quorum vita & doctrina est per Ecclesiam approbata, ut habetur Dist. 15. Cap. *Sancta Romana ecclesia*. dicunt: *B. Virginem habuisse originale peccatum*: Et, *Omnes homines, excepto Christo, habuisse aliquod peccatum*, ut suprà allegatum est: Ergo, eorum sententia debet firmiter teneri, & oppositum detestari.

Vnde in determinatione S. Concilii Constantinopolitani sic habetur: *Sequimur per omnia Sanctos Patres, & Ecclesiæ Doctores, Athanasium, Basilium, Hi-...*

English Translation:

...pt [anyone], you resist the most founded faith, where the Apostle says: Through one man sin entered into the World, and through sin death: and so it passed through to all, in whom all have sinned. Are these things false? Who would dare to say this, unless the most open enemy of the divine oracles?

And in the same & also in Book 10 On Genesis. 'Through the disobedience of one', says the Apostle, 'many were constituted sinners': and wishing those Many to be understood as all sinners, with none excepted, he says above: Through one man sin entered into the World, and through sin death; and so it passed through to all, in whom all have sinned.

Likewise, the Same in the book On the Perfection of Justice. Whoever, he says, thinks there is, or was, any man, except the one Mediator of God & men, to whom the Remission of sins was not necessary, contradicts Scripture, where the Apostle says: Through one man sin entered into the World, and through sin Death: and so it passed through to all, in whom all have sinned: and it is necessary, that he assert with impious contention, That there can be men, who are safe and free from sins without Christ saving and liberating [them].

And in On Nature & Grace. ALL, he says, HAVE SINNED, either in Adam or in Themselves: because they are not without sin, either which they drew originally, or which they added by bad morals: and this sentence embraces the ancients and the recent, and us and our posterities: because, Through one man sin entered into the World: and so it passed through to all, in whom all have sinned.

And thus it is patent: that to say, The B. Virgin did not contract original sin, is to contradict S. Scripture: Therefore that opinion is not pious, but impious.

THIRTY-FIFTH CHAPTER.

In which the [Second] Reason is posited, taken from the part of the Contradiction of the Holy Doctors.

THE SECOND REASON is such:

Every saying, which contradicts the authorities of the Holy Doctors, approved by the Church, is impious and not pious:

But, the position, which says: That the B. Virgin did not contract original sin: contradicts the authorities of the saints etc.

Therefore, it is impious, and not pious.

The Consequence is patent with the Major: through that which is held in 24. q. 3. where it is said: *What is more iniquitous, than to think iniquitously, and not to acquiesce to the holy Doctors?* And 24. q. 3. Cap. *Transferunt*. & 25. q. 1. cap. *Prima Salus*. is, *To guard the Rule of right faith, and by no means to decline from the constitutions of the Fathers.* And Cap. *Contra Statuta*. & 11. q. 3. Cap. *Quicunq;*. And Luke 10 is said of the Saints: *He who despises You, despises me: and he who hears You, hears me.* And Matt 10: *For it is not you who speak, but the Spirit of your Father, who speaks in You.* And 2 Pet 1: *Inspired by the Holy Spirit, the holy men of God spoke.* And Bernard: *Are we more learned or more devout than the Fathers? We presume dangerously, whatever their Prudence passed over in such matters*.

But the Minor is proved. For, Augustine, Ambrose, Jerome, Gregory, Leo, Eusebius, Hilary, John Chrysostom, Athanasius, Basil, Cyprian, and very many others, whose life and doctrine is approved by the Church, as is held in Dist. 15. Cap. *Sancta Romana ecclesia*. say: *That the B. Virgin had original sin*: And, *That all men, except Christ, had some sin*, as was alleged above: Therefore, their sentence ought to be firmly held, and the opposite detested.

Whence in the determination of the Holy Council of Constantinople [II, 553 AD] it is held thus: *We follow in all things the Holy Fathers, and Doctors of the Church, Athanasius, Basil, Hi-...*

Page 132 (Original Page 126)

Latin Transcription:

…larium, Gregor. Theologum, Gregor. Nyssenum, Ambrosium, Augustinum, Theophilum, Ioannem, Cyrillum, Leonem: & suscipimus omnia, quæ de ipsa fide & condemnatione hæreticorum exposuerint.

Et nota: quæ de fide determinata sunt per Doctores, quorum Doctrina est per Concilia approbata, ità tenemur credere, sicut & Concilia: de quibus in Cap. *Sancta octo Concilia*. Dist. 16. Papa profitetur, ea usq; ad apicem immutilata debere servari. Sanctus etiam Thomas, cujus Doctrina est approbata, ut inf. dicitur, expressè cum prædictis tenet: *B. Virginem habuisse originale peccatum*. Ergo, opinio, prædictis Doctoribus contradicens, non est pia.

CAPITVLVM XXXVI.

In quo ponitur [Tertia] Ratio, sumpta ex parte Contradictionis fidei.

TERTIA RATIO est talis:

Illa positio, quæ contradicit antiquæ fidei omnium Catholicorum, non est pia, sed impia:

Sed, positio, quæ dicit, B. Virginem non contraxisse originale peccatum, contradicit antiquæ fidei omnium Catholicorum:

Ergo, non est pia, sed impia.

Consequentia patet cum Majori: Per illud, quod habetur in Symbolo Athanasii, *Hæc est fides catholica, &c*: Et 24. Qu. 1. Cap. *A recta*. & 25. qu. 1. cap. *Prima Salus*.

Minor verò probatur: per August. in 2. cont. Iulian. *Omnes*, inquit, *homines illorum primorum Parentum peccato nascuntur obnoxii. Hoc qui negat, Christianæ fidei fundamenta subvertere conatur. Vna est omnium Catholicorum firma fides: qui, Per unum Hominem peccatum intrâsse in mundum, & ità in omnes pertransiisse, uno corde credunt, uno ore fatentur; & vestras novitias præsumptiones catholicâ antiquitate subvertunt. Propter quam catholicam veritatem sancti & beatissimi Divinorum eloquiorum clarissimi Sacerdotes, Irenæus, Cyprianus, Reticius, Olympius, Hilarius, Ambrosius, Gregor. Theologus, Innocentius, Ioannes, Basilius; quibus velis nolis, addo Hieronymum Presbyterum: ut omittam eos, qui nondum dormierunt: adversus vos proferunt, De omnium hominum peccato originali obnoxia successione, sententiam: unde nemo excipitur, nisi SOLVS ille: quem sine Lege peccati Virgo concepit.* Hæc ille.

Et in 6. cont. Iulian. *OMNES in Adam peccaverunt. Vos autem, dum non omnes, sed Multos, per Adam condemnatos, vultis intelligi; horrenda perversitate Christianæ Religioni estis infesti.*

Ex quibus patet: quòd excipientes B. Virginem ab illa generalitate, contradicunt fidei antiquorum omnium Catholicorum.

CAPITVLVM XXXVII.

In quo ponitur [Quarta] Ratio, sumpta ex parte Erroris, & Hæresis, & Superstitionis.

QVARTA RATIO est talis:

Illud, quod Doctores sancti & famosi dicunt esse erroneum, superstitiosum & hæreticum; non est pium, sed impium:

Sed, quòd B. Virgo, vel alius præter Christum, non habuerit aliquod peccatum; sancti & famosi Doctores dicunt esse erroneum, &c.

Ergo, dicere, B. Virginem non contraxisse originale peccatum, non est pium.

Consequentia patet cum Majori: per illud, quod habetur Extra de constitut. Cap. *Ne innitaris*. ubi dicitur, quòd *temerarium est, à sententiis Patrum deviare*. & Innocentius ibi dicit: *Dictis Sanctorum Patrum stare licet: & qui dicit, quod ipsi dicunt, non potest de temeritate reprehendi.* Et Hieron. super Ecclesiast. *Majorum*, inquit, *sequere vestigia, & ab eorum auctoritate ne discrepes: alioquin tibi occurrent multa, quæ te ad errorem pertrahent.* Et idem habetur Dist. 37. cap. *Relatum*. & Dist. 84. cap. 1.

Minor verò probatur. nam, S. Thomas, de Malo qu. 4. art. 6. sic dicit: *Erroneum est, dicere: quòd aliquis seminaliter ab Adam derivetur absq; originali peccato. Sic enim esset aliquis homo, qui non indigeret Redemptione factâ per Christum.* Idem in 4. Sent. dist. 43. qu. 1. art. 4. ad 3. *Erroneum*, inquit, *est, dicere: quòd aliquis homo, præter Christum, sine originali peccato concipiatur: quòd talis non indigeret Redemptione factâ per Christum: & sic CHRISTVS non esset omnium hominum Redemptor. Et ideò non potest fine errore poni, quòd aliquis concipiatur sine peccato.*

English Translation:

…lary, Gregory the Theologian, Gregory of Nyssa, Ambrose, Augustine, Theophilus, John [Chrysostom], Cyril, Leo: and we receive all things which they expounded concerning the faith and the condemnation of heretics.

And note: that we are bound to believe those things determined concerning the faith by Doctors whose Doctrine is approved by Councils, just as [we believe] Councils: concerning which the Pope professes in Cap. *Sancta octo Concilia* Dist. 16, that they must be preserved mutilated to the last stroke. Saint Thomas also, whose Doctrine is approved, as is said below, holds expressly with the aforesaid [Fathers]: *That the B. Virgin had original sin*. Therefore, the opinion contradicting the aforesaid Doctors is not pious.

THIRTY-SIXTH CHAPTER.

In which the [Third] Reason is posited, taken from the part of the Contradiction of the Faith.

THE THIRD REASON is such:

That position, which contradicts the ancient faith of all Catholics, is not pious, but impious:

But, the position, which says, That the B. Virgin did not contract original sin, contradicts the ancient faith of all Catholics:

Therefore, it is not pious, but impious.

The Consequence is patent with the Major: Through that which is held in the Athanasian Creed, *This is the catholic faith, etc.*: And 24. Q. 1. Cap. *A recta*. & 25. q. 1. cap. *Prima Salus*.

But the Minor is proved: by Augustine in Book 2 against Julian. *All*, he says, *men are born subject to the sin of those first Parents. He who denies this, attempts to subvert the foundations of the Christian faith. There is one firm faith of all Catholics: who believe with one heart, and confess with one mouth, That through one Man sin entered into the world, and so passed through to all; and they subvert your novice presumptions with catholic antiquity. On account of which catholic truth the holy and most blessed Priests, most clear in the treatment of Divine oracles, Irenaeus, Cyprian, Rethicius, Olympius, Hilary, Ambrose, Gregory the Theologian, Innocent, John, Basil; to whom, whether you wish it or not, I add Jerome the Presbyter: omitting those who have not yet slept: bring forth a sentence against you Concerning the obnoxious succession of original sin of all men: from which no one is excepted, except Him ALONE: whom the Virgin conceived without the Law of sin*. Thus he [speaks].

And in Book 6 against Julian. *ALL sinned in Adam. But you, while you wish not All, but Many to be understood as condemned through Adam; are infested against the Christian Religion with a horrendous perversity.*

From which it is clear: that those excepting the B. Virgin from that generality, contradict the faith of all ancient Catholics.

THIRTY-SEVENTH CHAPTER.

In which the [Fourth] Reason is posited, taken from the part of Error, Heresy, and Superstition.

THE FOURTH REASON is such:

That, which the holy & famous Doctors say is erroneous, superstitious & heretical; is not pious, but impious:

But, that the B. Virgin, or anyone besides Christ, did not have any sin; the holy & famous Doctors say is erroneous, etc.

Therefore, to say, That the B. Virgin did not contract original sin, is not pious.

The Consequence is patent with the Major: through that which is held in *Extra. de constitut.* Cap. *Ne innitaris*. where it is said, that *it is temerarious to deviate from the sentences of the Fathers*. And Innocent says there: *It is lawful to stand by the Sayings of the Holy Fathers: and he who says what they say, cannot be reprehended for temerity.* And Jerome on Ecclesiastes: *Follow*, he says, *the footsteps of the Ancestors, and do not differ from their authority: otherwise many things will occur to you, which will drag you into error.* And the same is held Dist. 37. cap. *Relatum*. & Dist. 84. cap. 1.

But the Minor is proved. For, S. Thomas, in *De Malo* q. 4. art. 6. speaks thus: *It is erroneous to say: that anyone derived seminally from Adam is without original sin. For thus there would be some man, who would not need the Redemption made by Christ.* The Same in 4 *Sentences* dist. 43. q. 1. art. 4. to 3. *It is erroneous*, he says, *to say: that any man, besides Christ, is conceived without original sin: because such a one would not need the Redemption made by Christ: and thus CHRIST would not be the Redeemer of all men. And therefore it cannot be posited without error, that anyone is conceived without sin.*

Would you like me to continue with the next batch (Pages 133-136)? This will conclude the Fourth Reason and cover the **Fifth Reason** (Contradiction of the Determination of the Church).

Here is the transcription and translation for **Pages 133, 134, 135, and 136** (Original Pages 127–130).

This section presents the **Fifth Reason** (Chapter 38), which argues that the doctrine of the Immaculate Conception contradicts the formal **Determination of the Church**. Bandello defines the four ways a doctrine is considered "determined" (Scripture, Doctors, Canon Law, Papal Decree) and argues that the universality of Original Sin (Christ alone excepted) meets all four criteria. He also discusses the hierarchy of authority between Popes, Councils, and Scripture.

Batch 27: The Determination of the Church (Pages 133–136)

Page 133 (Original Page 127)

Latin Transcription:

CAPITVLVM XXXVIII.

In quo ponitur [QUINTA] RATIO, sumpta ex Determinatione Ecclesiæ.

QVINTA RATIO est talis:

Illa positio, quæ contradicit Determinationi Ecclesiæ, non est pia, sed impia:

Sed, positio, quæ dicit: B. Virginem non contraxisse originale peccatum: contradicit Determinationi Ecclesiæ:

Ergo, non est pia, sed impia.

Consequentia patet cum Majori: per illud, quod habetur 24. qu. 1. cap. *Quotiens*. & Cap. *Hæc est fides*. & cap. *A recta*.

Minor verò probatur: nam, in Concilio Numidiæ, celebrato auctoritate Innocentii Papæ; & in Concilio Milevitano, auctoritate B. Zozimi celebrato, determinatum fuit: Hanc esse Regulam fidei sine omni exceptione, quòd omnes homines ab Adam seminaliter propagati, in peccato originali sunt concepti. Et fuit ibi decretatum Capitulum *Firmissimè tene*. &c. & Capitulum *Placuit*. ut habetur De Confecr. Dist. 4. ubi dicitur: *Placuit, ut quicunq; parvulos dicit ex Adam nihil trahere originalis*

peccati, anathema sit. Et idem habetur in Cap. *Quisquis*. Vnde si quis diceret: Ioannem Bapt. vel Apostolos non habuisse originale peccatum, esset hæreticus: quòd contradiceret illis Conciliis, quæ neminem à peccato excipiunt, nisi Christum. Ita & qui dicunt, B. Virginem non habuisse Originale peccatum, contradicunt illis Conciliis.

Item August. ad Optat. de orig. Animæ, sic ait: *Te autem, carissime Frater, admoneo: ne hæresin novam minus cautus incurras, quæ antiquissimæ fidei stabilita molitur fundamenta convellere: cujus auctores, vel acerrimi suasores, cùm Cœlestius & Pelagius extitissent; Conciliorum episcopalium vigilantia in adjutorio Salvatoris, quæ suam tuetur Ecclesiam, à duobus venerabilibus Antistitibus Apostolicæ Sedis, Papa videl. Innocentio & Zozimo, toto terrarum orbe damnati sunt; quòd, Parvulorum animas nihil ex Adam originalis peccati trahere, conantur asserere. Nam, in epist. B. Zozimi sic legitur: Nullus enim, nisi qui peccati Servus est, Liber efficitur: nec Redemptus dici potest, nisi qui verè per peccatum fuit antè Captivus: sicut scriptum est, Si vos Filius liberaverit, verè liberi eritis. Per Ipsum enim renascimur spiritualiter: Ipsius morte †mortis [mortuis], ab Adam omnibus nobis intro-...*

English Translation:

THIRTY-EIGHTH CHAPTER.

In which the FIFTH REASON is posited, taken from the Determination of the Church.

THE FIFTH REASON is such:

That position, which contradicts the Determination of the Church, is not pious, but impious:

But, the position, which says: That the B. Virgin did not contract original sin: contradicts the Determination of the Church:

Therefore, it is not pious, but impious.

The Consequence is patent with the Major: through that which is held in 24. q. 1. cap. *Quotiens*. & Cap. *Hæc est fides*. & cap. *A recta*.

But the Minor is proved: for, in the Council of Numidia, celebrated by the authority of Pope Innocent; and in the Council of Milevis, celebrated by the authority of B. Zosimus, it was determined: That this is the Rule of faith without any exception, that all men seminally propagated from Adam, are conceived in original sin. And the

Chapter *Firmissimè tene* etc. was decreed there, and the Chapter *Placuit*. As is held in *De Consecratione* Dist. 4. where it is said: *It pleased [the Council], that whoever says that little ones draw nothing of original sin from Adam, let him be anathema*. And the same is held in Cap. *Quisquis*. Whence if anyone were to say: That John the Baptist or the Apostles did not have original sin, he would be a heretic: because he would contradict those Councils, which except no one from sin, except Christ. So also those who say, That the B. Virgin did not have Original sin, contradict those Councils.

Likewise Augustine to Optatus *On the origin of the Soul*, speaks thus: *But I admonish you, dearest Brother: lest being less cautious you incur a new heresy, which strives to tear up the established foundations of the most ancient faith: whose authors, or fiercest persuaders, when Cœlestius & Pelagius stood forth; were condemned in the whole orb of lands by the vigilance of episcopal Councils in the help of the Savior, who protects his Church, [and] by two venerable Prelates of the Apostolic See, namely Pope Innocent & Zosimus; because they try to assert, That the souls of Little ones draw nothing of original sin from Adam. For, in the epistle of B. Zosimus it is read thus: For no one is made Free, except he who is a Slave of sin: nor can he be called Redeemed, unless he was truly Captive through sin beforehand: just as it is written, 'If the Son shall liberate you, you shall be truly free.' For through Him we are reborn spiritually: By His death the handwriting of death [Col 2:14], intro[duced] to all of us from Adam…*

Page 134 (Original Page 128)

Latin Transcription:

…ductæ atque transmissæ, universæ animæ illud propagatione contractum Chirographum rumpitur: in quo nullus est omninò natorum, qui antequam per Christi Gratiam liberetur, non teneatur obnoxius. In his enim verbis Apostolicæ Sedis, tam antiqua atq; fundata, [tam] certa & clara est Catholica fides; ut nephas sit, de illa dubitare Christiano. Solâ igitur Christi morte, non unius aut aliquarum, sed universarum Animarum, propagatione contractum mortis chirographum, quò omnes tenentur obstrictæ, rumpendum est. Neminem igitur nasci ex Adam, nisi vinculo delicti & damnationis obstrictum; neminemq; inde liberari, nisi renascendo per Christum, tam inconcussè tenere debemus; ut sciamus, qui hoc negaverit, nullo modo ad Christi fidem pertinere. Mediatoris tamen Animam nullum ex Adam

traxisse peccatum, dubitare fas non est: quia ejus Caro venit ex Virgine, & non ex libidine concepta est. Hæc ille.

Similiter Eugenius IV. in Concilio Florentino determinavit: *quòd omnes homines, excepto Christo, contraxerunt Originale peccatum.* Et Decem alii Summi Pontifices idem tenuerunt: sicut suprà allegatum fuit. [Cap. XVIII.]

Ad evidentiam hujus Rationis est sciendum: quòd quatuor modis aliquid potest dici Determinatum ab Ecclesia.

1. Quia illud habetur in S. Scriptura, quæ in omnibus suis punctis & clausulis est tenenda: ut habetur Dist. 9. Cap. *Ego solis*. & Cap. *Quis nesciat*.
2. Si illud habetur ex communi Doctrina Sanctorum approbatorum: præcipuè concurrentibus ad id Doctoribus posterioribus Scholasticis, pro majori & saniori parte.
3. Si illud sit positum in Corpore Iuris, confirmantibus Glossatoribus, & concurrente majori & seniori parte Summatorum & Postillatorum Iuris Canonici.
4. Si illud appareat ex aliquo particulari Decreto Summi Pontificis, & præcipuè illud approbante aliquo generali Concilio.

Hæc autem Propositio: *Omnes homines, præter Christum, habuerunt aliquod peccatum*: &, *Omnes homines, seminaliter ab Adam propagati, contraxerunt originale peccatum*: est omnibus prædictis modis determinata: ut habetur ad Rom. 3. [&] 5. & ad Gal. 3. & 2. ad Cor. 5. & 1. ad Tim. 2.

Est etiam secundo modo determinata: quia Doctores, ab Ecclesia approbati, hoc dicunt: & quidam eorum expressè afferunt, *B. Virginem habuisse originale peccatum*. Et Triginta magis Sancti hoc confirmant, cum 150. magnis Theologis.

Est etiam…

English Translation:

…duced and transmitted, is broken for the universal soul contracted by propagation: in which there is no one born at all, who is not held obnoxious [liable] before he is liberated through the Grace of Christ. For in these words of the Apostolic See, the Catholic faith is so ancient and founded, [so] certain & clear; that it is a sin [nefas] for a Christian to doubt concerning it. Therefore by the death of Christ alone, the handwriting of death contracted by propagation, by which all [souls] are held bound,

must be broken, not for one or some, but for universal Souls. Therefore we ought to hold so unshakably that no one is born from Adam, unless bound by the bond of crime & damnation; and that no one is liberated thence, except by being reborn through Christ; that we know, whoever denies this, pertains in no way to the faith of Christ. Yet it is not lawful to doubt that the Soul of the Mediator drew no sin from Adam: because his Flesh came from the Virgin, and was not conceived from lust. Thus he [speaks].

Similarly Eugenius IV determined in the Council of Florence: *that all men, except Christ, contracted Original sin.* And Ten other Supreme Pontiffs held the same: as was alleged above [Chap. 18].

For the evidence of this Reason it must be known: that something can be said to be Determined by the Church in four ways.

1. Because it is held in S. Scripture, which must be held in all its points and clauses: as is held in Dist. 9. Cap. *Ego solis*. & Cap. *Quis nesciat*.
2. If it is held from the common Doctrine of approved Saints: especially with later Scholastic Doctors concurring in it, for the greater and sounder part.
3. If it is posited in the Body of Law [Corpus Juris], with Glossators confirming, and with the greater and older part of the Summists & Commentators of Canon Law concurring.
4. If it appears from some particular Decree of the Supreme Pontiff, and especially with some general Council approving it.

But this Proposition: *All men, besides Christ, had some sin*: and, *All men, seminally propagated from Adam, contracted original sin*: is determined in all the aforesaid ways: as is held at Rom. 3 [&] 5. & at Gal. 3. & 2 Cor. 5. & 1 Tim. 2.

It is also determined in the second way: because the Doctors, approved by the Church, say this: and some of them expressly assert, *That the B. Virgin had original sin*. And Thirty greater Saints confirm this, with 150 great Theologians.

It is also…

Page 135 (Original Page 129)

Latin Transcription:

…determinata 3. modo: quia ponitur in Decretis, De Consecr. Dist. 4. Cap. Firmissimè. & Cap. Placuit. & Cap. Quisquis, & ad hoc concurrunt XXVII. clarissimi Postillatores Juris Canonici: qui expressè dicunt, B. Virginem habuisse originale peccatum: ut suprà allegatum est.

Est etiam determinata 4. modo: per Innocentium, in Concilio Numidiæ celebrato; & per Zozimum, in Concilio Carthaginensi: & per Bonifacium, in Concilio Milevitano: & per Eugenium, in Concilio Florentino: aliis etiam Summis Pontificibus antiquis hoc confirmantibus.

Ergo positio, quæ dicit oppositum, non est pia, sed impia: quia contradicit Spiritui Sancto, qui est Auctor Sacræ Scripturæ.

CAPITVLVM XXXIX.

In quo ponitur [SEXTA] RATIO, sumpta ex parte Carentiæ Veritatis.

SEXTA RATIO est talis:

Nulla positio, quæ caret Veritate, & derogat Dignitati Christi, est pia.

Sed prædicta positio est hujusmodi:

E. non est pia.

Consequentia patet cum Majori: per August. Et habetur in Gloss. 1. ad Cor. 15: *Perhorrendum est, falsum aliquid de Deo dicere, etiamsi ad dignitatem ejus videatur pertinere: quia non minori, sed majori fortassis scelere, laudatur in Deo falsitas, quam vituperatur Veritas.* Et Iob. *Non indiget Deus nostro mendacio, ut pro ipso loquamur dolos.* Et David: *Perdes omnes, qui loquuntur mendacium.* Et Bernardus: *Virgo Regia falso non eget honore.*

Minor verò probatur: quia, illud, quod contradicit S. Scripturæ, & Doctoribus Sanctis, & Determinationi Ecclesiæ, caret Veritate. Quod enim ab omnibus, & maximè famosis dicitur, fidem habet, quòd ita sit: ut dicitur in lib. de Som. & vigil. & in 7. Ethic. Sed, prædicta positio est hujusmodi: Ergo &c:

Quod autem prædicta positio deroget Dignitati Christi, patet. nam, ad Dignitatem Christi pertinet, quòd nullus sit ei æqualis in sanctitate, ut sit Sanctus Sanctorum: & quòd nullus sit ei æqualis in puritate: & quòd ipse solus fuerit fine omni peccato. Vnde dicit August. de fide ad Petrum: *Licet Caro Christi & omnium hominum, unius ejusdemq; Naturæ sit: hæc tamen, quam Dei Verbum ex Virgine sumere di-…*

English Translation:

…determined in the 3rd way: because it is posited in the Decretals, De Consecr. Dist. 4. Cap. Firmissimè. & Cap. Placuit. & Cap. Quisquis, and 27 most clear Commentators of Canon Law concur in this: who say expressly, That the B. Virgin had original sin: as was alleged above.

It is also determined in the 4th way: by Innocent, in the Council celebrated in Numidia; & by Zosimus, in the Council of Carthage: & by Boniface, in the Council of Milevis: & by Eugenius, in the Council of Florence: with other ancient Supreme Pontiffs also confirming this.

Therefore the position, which says the opposite, is not pious, but impious: because it contradicts the Holy Spirit, who is the Author of Sacred Scripture.

THIRTY-NINTH CHAPTER.

In which the SIXTH REASON is posited, taken from the Lack of Truth.

THE SIXTH REASON is such:

No position, which lacks Truth, and derogates from the Dignity of Christ, is pious.

But the aforesaid position is of this kind:

Therefore, it is not pious.

The Consequence is patent with the Major: through Augustine. And it is held in the Gloss on 1 Cor 15: *It is horrible to say something false about God, even if it seems to pertain to his dignity: because falsity is praised in God with perhaps no less, but greater wickedness, than Truth is reviled.* And Job. *God does not need our lie, that we should speak deceit for him.* And David: *You will destroy all who speak a lie.* And Bernard: *The Royal Virgin does not need false honor.*

But the Minor is proved: because, that which contradicts S. Scripture, and the Holy Doctors, and the Determination of the Church, lacks Truth. For what is said by all, and especially by the famous, has credibility that it is so: as is said in the book *On Sleep & Waking* and in *Ethics* Book 7. But, the aforesaid position is of this kind: Therefore etc.

But that the aforesaid position derogates from the Dignity of Christ, is patent. For, it pertains to the Dignity of Christ, that no one be equal to him in sanctity, so that he may be the Holy of Holies: and that no one be equal to him in purity: and that he

alone be without any sin. Whence Augustine says in *On the Faith to Peter*: *Although the Flesh of Christ and of all men is of one and the same Nature: yet this [flesh], which the Word of God deigned to take from the Virgin*...

Page 136 (Original Page 130)

Latin Transcription:

...*gnatus est, fine peccato concepta est. Et hæc est carnis illius dignitas singularis.* Et similiter ad Dignitatem Christi pertinet, quòd Ipse fuerit Redemptor omnium: & quòd sit mortuus pro omnibus. Sed B. Virgo non habuisset originale peccatum; prædicta Christo non convenirent: ut de se patet. Igitur &c:

[Et ideò] Vbi eſt advertendum: quòd Papa non potest aliquid determinare, contra divinam Scripturam; vel contra determinata per universalia Concilia, vel per sanctos Patres, quorum Doctrina est per Ecclesiam approbata, vel per summos Pontifices; in iis, quæ sunt fidei, vel pertinent ad Ius Divinum. tùm, quia Papa est inferior Spiritui S. qui est Auctor Scripturæ & fidei: tùm quia Ecclesia fuit semper sine macula erroris & rugâ duplicitatis: ut habetur 24. qu. 1. Cap. *A recta*. & Cap. *Memor*. & Cap. *In Sede*.

Vnde B. Zozimus Papa, 25. qu. 1. *Contra Statuta Patrum aliquid condere, vel mutare, nec quidem hujus Sedis potest Auctoritas.*

Et Hormisda Papa, ubi suprà: *Prima salus est, rectæ fidei Regulam custodire, & à constitutis Patrum nullatenus deviare.*

Et B. Vrbanus Papa, ubi suprà Cap. *Sunt quidam*. *Vbi*, inquit, *Apostoli, & eos sequentes sancti Patres aliquid diffinierunt; non potest novam Legem Romanus Pontifex dare: sed potius, quod ab ipsis prædicatum est, usq; ad animam & sanguinem confirmare. Si enim, quod illi docuerunt, destruere niteretur; non sententiam dare, sed magis errare convinceretur.*

Et B. Gregorius, ubi suprà, Qu. 2. *Si ea*, inquit, *destruerem, quæ Antecessores nostri constituerunt; non Constructor, sed Everfor, justè comprobarer.*

Vnde dicta Augustini & aliorum Sanctorum Doctorum, in iis, quæ pertinent ad fidem & ad bonos mores, in maxima reverentia à summis Pontificibus habentur: sicut semper ab omnibus habita fuerunt. Imò eorum dicta in sacris Scri-...

English Translation:

…*was conceived without sin*. *And this is the singular dignity of that flesh*. And similarly it pertains to the Dignity of Christ, that He be the Redeemer of all: and that he died for all. But [if] the B. Virgin had not had original sin; the aforesaid things would not fit Christ: as is patent of itself. Therefore etc.

[And therefore] Where it must be noted: that the Pope cannot determine anything against the divine Scripture; or against things determined by universal Councils, or by the holy Fathers, whose Doctrine is approved by the Church, or by supreme Pontiffs; in those things which are of the faith, or pertain to Divine Law. Both because the Pope is inferior to the Holy Spirit, who is the Author of Scripture & faith: and because the Church was always without the stain of error and the wrinkle of duplicity: as is held in 24. q. 1. Cap. *A recta*. & Cap. *Memor*. & Cap. *In Sede*.

Whence B. Pope Zosimus, 25. q. 1. *The Authority of this See cannot establish or change anything against the Statutes of the Fathers*.

And Pope Hormisdas, where above: *The first salvation is, to guard the Rule of right faith, and by no means to deviate from the constitutions of the Fathers*.

And B. Pope Urban, where above Cap. *Sunt quidam*. *Where*, he says, *the Apostles, and the holy Fathers following them have defined something; the Roman Pontiff cannot give a new Law: but rather confirm what was preached by them even unto life and blood. For if he strove to destroy what they taught; he would be convicted not of giving a sentence, but rather of erring*.

And B. Gregory, where above, Q. 2. *If*, he says, *I were to destroy those things which our Predecessors established; I would justly be proven not a Constructor, but a Destroyer*.

Whence the sayings of Augustine and other Holy Doctors, in those things which pertain to faith and good morals, are held in the greatest reverence by the supreme Pontiffs: just as they have always been held by all. Nay rather their sayings in [expounding] sacred Scri[pture]…

Would you like to continue with the next batch (Pages 137-140)? This will conclude the First Part of the book and the Three Conclusions, and move into the final Corollaries.

Here is the transcription and translation for **Pages 137, 138, 139, and 140** (Original Pages 131–134).

This section marks the **Conclusion of the First Part** of the book. Bandello wraps up his argument regarding the authority of Scripture over later decrees, presents the **Third Conclusion** (that his view is the "pious" one), and issues three strict **Corollaries** warning against believing or preaching the Immaculate Conception.

Batch 28: The Third Conclusion & The End of Part I (Pages 137–140)

Page 137 (Original Page 131)

Latin Transcription:

...pturis exponendis, & in Causis decidendis, maximè quando fundatur in S. Scriptura, in his, quæ pertinent ad fidem & Ius divinum, videntur esse præferenda Constitutis Summorum Pontificum: ut notatur in Gloss. De Libellis, dist. 20. imò, præferuntur determinationi Concilii: ut habetur Cap. Placuit. 35. qu. 2. ubi præfertur sententia Hieronymi Concilio Calcedonensi, prohibenti; Raptam posse matrimonio copulari Raptori: cujus oppositum Hieronymus determinat: ut habetur ubi suprà, Cap. Tria. Et hoc ideò fuit: quia, Auctoritas Hieronymi erat in S. Scriptura fundata: Exod. 22.

Et ideò cùm Augustinus, & alii Doctores sancti ac Summi Pontifices, fundantes se in S. Scriptura, promulgante Ius divinum, dicant; B. Virginem in originali peccato fuisse conceptam; videtur ex prædictis sequi, quòd Sententia SS. Doctorum in hac parte sit dictis & constitutis quorumcunque præferenda: permaximè cùm Augustinus in Epist. ad Optatum dicat: Omnem Animam, exceptâ Anima Christi, aliquod peccatum habuisse: tam inconcussè tenere debemus; ut sciamus, Eum, qui hoc negaverit, nullo modo ad fidem Christi pertinere.

DECRETA enim PONTIFICUM in iis, quæ sunt de Iure positivo, præferuntur sententiis omnium Sanctorum, & etiam constitutis Apostolorum: ut dicit S. Doctor, Quodl. 4. Qu. 8. art. 2. & in 4. Sent. dist. 28. art. ult. In aliis verò, quæ sunt de necessitate fidei, vel pertinent ad Ius divinum, non præferuntur Statutis Apostolorum; sed sententiis omnium aliorum, non se fundantium in auctoritatibus S. Scripturæ: ut habetur 24. qu. 1. Cap. Quotiens. & Cap. Hæc est fides.

Sed, quando Dicta Sanctorum sunt fundata in auctoritate S. Scripturæ, promulgante Ius divinum: tunc sunt Constitutis Pontificum & Conciliorum præferenda: ut dicit S. Doctor, in Tractatu cont. impugnantes Religionem, & in 4. dist. 18. Et hoc ideò, quia Auctor Scripturæ est omnibus superior.

Vnde Dominus Benedictus XII. in quodam Tractatu, in quo recolligit Objectiones, quas faciebant quidam falsi homines, Defensores †Fratricellorum [Fratricellorum] cont. Constitutiones Domini Ioannis XXII. quarum una incipit, Cùm inter nonnullos. 2. Ad conditorem Canonum. 3. Quia quorundam mentes. 4. Quia Vir reprobus Frater Michaël de Cesena. 5. verò incipit, Sancta Romana &c: appellantes ipsum Dominum Papam Ioannem Hæreticum: quia in prædictis constitutionibus errores Michaëlis de Cesena & Henrici de Senis condemnaverat. Quas Objectiones ipse Dominus Benedictus luculenter solvens, in Re-...

English Translation:

...ptures, and in deciding Causes, especially when founded on S. Scripture, in those things which pertain to faith and Divine Law, seem to be preferable to the Constitutions of Supreme Pontiffs: as is noted in the Gloss De Libellis, dist. 20. Nay, they are preferred to the determination of a Council: as is held in Cap. Placuit 35. q. 2. where the sentence of Jerome is preferred to the Council of Chalcedon, which prohibited a Ravished woman from being able to be married to the Ravisher: the opposite of which Jerome determines: as is held where above, Cap. Tria. And this was for this reason: because the Authority of Jerome was founded on S. Scripture: Exodus 22.

And therefore since Augustine, and other holy Doctors and Supreme Pontiffs, founding themselves on S. Scripture promulgating Divine Law, say; That the B. Virgin was conceived in original sin; it seems to follow from the aforesaid, that the Sentence of the Holy Doctors in this part is to be preferred to the sayings and constitutions of anyone whomsoever: most especially since Augustine says in the Epistle to Optatus: That we ought to hold so unshakably that Every Soul, with the Soul of Christ excepted, had some sin; that we know, that He who denies this, pertains in no way to the faith of Christ.

For the DECREES OF THE PONTIFFS in those things, which are of positive Law, are preferred to the sentences of all Saints, and even to the constitutions of the Apostles: as the Holy Doctor [Aquinas] says, Quodlibet 4. Q. 8. art. 2. & in 4 Sentences dist. 28. last art. But in other things, which are of the necessity of faith, or pertain to divine Law, they are not preferred to the Statutes of the Apostles; but to the sentences of all others, who do not found themselves on the authorities of S. Scripture: as is held in 24. q. 1. Cap. Quotiens. & Cap. Hæc est fides.

But, when the Sayings of the Saints are founded on the authority of S. Scripture promulgating divine Law: then they are to be preferred to the Constitutions of

Pontiffs & Councils: as the Holy Doctor says, in the Treatise Against those impugning Religion, & in 4 [Sent.] dist. 18. And this is because the Author of Scripture is superior to all.

Whence Lord Benedict XII, in a certain Treatise, in which he recollects the Objection which certain false men, Defenders of the Fraticelli, were making against the Constitutions of Lord John XXII (of which one begins, Cum inter nonnullos. 2. Ad conditorem Canonum. 3. Quia quorundam mentes. 4. Quia Vir reprobus Frater Michaël de Cesena. 5. indeed begins, Sancta Romana &c): calling the Lord Pope John himself a Heretic: because in the aforesaid constitutions he had condemned the errors of Michael of Cesena & Henry of Siena. Which Objections Lord Benedict himself solving brilliantly, in the Re-...

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Latin Transcription:

...sponsione ad 12. argumentum sic dicit: Ea, quæ evidenter & manifestè continentur in S. Scriptura, vel ex ea de necessitate concluduntur, sunt omnia inconcussa stabilitate firmata: nec removeri possunt, nec eorum contraria statui per quemcunq; ut dicit Augustinus in 2. de bapt. parv. & Gelasius Papa in epist. ad Episcopos Sardiniæ. Hæc ille: ut recitatur in Directorio Inquisitionis, in 2. part. qu. 17.

Et ideò Sanctissimus Dominus Papa SIXTVS, Vir doctissimus, & sapientiâ plenus, nolens transgredi terminos, quos posuerunt sancti Patres, Prædecessores sui; in ea Bulla, in qua dat Indulgentiam iis, qui faciunt Festum Conceptionis B. Virginis, ratione Personæ conceptæ; videtur asserere, implicitè tamen & prudenter, illam in originali peccato fuisse conceptam. nam, in eadem Epistola dicitur: quòd Omnipotens Deus humilitatem B. Virginis ab æterno respiciens, pro reconcilianda suo Auctori humana Naturâ, lapsu primi hominis æternæ morti obnoxia, Vnigeniti sui habitaculum S. Spiritus præparatione constituit; ex †quo [qua] carnem nostræ mortalitatis pro redemptione populi sui assumeret, & immaculata Virgo nihilominus post partum remaneret.

Ex quibus verbis videtur posse concludi, quòd B. Virgo habuerit aliquod peccatum. Et primò arguitur sic: Omnes illi, qui ante incarnationem Christi erant lapsu primi hominis æternæ morti obnoxii, habebant vel habuerant aliquod peccatum: Sed, B. Virgo, ante incarnationem Christi, erat lapsu primi hominis æternæ morti obnoxia:

Ergo B. Virgo habuerat aliquod peccatum: non, Actuale: Ergo, Originale. Consequentia patet cum Majori. Minor verò probatur: quia, Natura hominis erat lapsu primi hominis æternæ morti obnoxia: ut dicit Papa. Sed, in B. Virgine erat Natura humana. Ergo ipsa erat, ante incarnationem Christi, æternæ morti obnoxia.

CAPITVLVM XL.

In quo ponitur TERTIA CONCLVSIO, cum suis Probationibus.

TERTIA CONCLUSIO fuit ista:

Opinio, quæ dicit: B. Virginem fuisse conceptam in originali peccato: est maximè pia.

Hæc Conclusio licet posset probari Sex Rationibus, sicut præcedens: tamen, causâ brevitatis, Duo media adducam. Et:

Primò sic: Illa opinio, quæ est fundata in auctoritatibus S. Scripturæ, & Canonis, & Sanctorum Doctorum, & in Determinationibus Conciliorum, & Summorum Pontificum: quam omnes Doctores famosi in Theologia & in Iure Canonico, maximè approbant; est maximè pia: Sed, nostra opinio est hujusmodi: ut patet ex Rationibus præcedentibus. Igitur est maximè pia.

Secundò sic: Illa opinio, quæ pertinet ad honorem & singularem Dignitatem Christi; est maximè pia: Sed nostra opinio est hujusmodi: ut in præcedenti Ratione probatum est: Ergo, est maximè pia. Et ideò benè dicit Bonaventura, quòd hæc opinio est securior: quia magis congruit fidei pietati.

Ad istas Rationes dicunt quidam: Quod prædictæ Propositiones verisimiles intelliguntur De Lege communi, & non se extendunt ad Personas privilegiatas. B. autem Virgo fuit per speciale Privilegium à Lege communi excepta.

Sed contra hanc fugam arguitur sic: Nulli seipsum, vel alium, à Lege communi exemptum afferenti, credendum est: nec credi debet, nisi Privilegium ostendat, & de ipso fidem faciat: ut habetur Dist. Centes. Cap. Contra morem. & 25. qu. 2. Cap. Omnes. Et, alleganti Privilegium, non creditur ei, nisi illud [Privilegium] ostendat: ut notatur Extra De Privilegiis. Cap. Porrò. Et lib. 6. eod. tit. Cap. Cùm Persona. Et Extra De fide instrum. Cap. Accepimus. Sed, isti non possunt ostendere aliquod Privilegium bullatum, in quo excipiatur B. Virgo à Regula uni-...

English Translation:

…sponse to the 12th argument, speaks thus: Those things, which are evidently & manifestly contained in S. Scripture, or are concluded from it of necessity, are all confirmed with unshaken stability: nor can they be removed, nor their contraries established by anyone whomsoever: as Augustine says in Book 2 On the Baptism of Little Ones, & Pope Gelasius in the epistle to the Bishops of Sardinia. Thus he [speaks]: as is recited in the Directory of Inquisitors [by Eymerich], in Part 2. q. 17.

And therefore the Most Holy Lord Pope SIXTUS [IV], a most learned Man, and full of wisdom, not wishing to transgress the limits which the holy Fathers, his Predecessors, set; in that Bull, in which he gives an Indulgence to those who celebrate the Feast of the Conception of the B. Virgin, by reason of the Person conceived; seems to assert, implicitly however & prudently, that she was conceived in original sin. For, in the same Epistle it is said: that Almighty God looking from eternity upon the humility of the B. Virgin, for reconciling to its Author human Nature, which by the fall of the first man was obnoxious to eternal death, constituted by the preparation of the Holy Spirit a dwelling place for his Only-begotten; from whom He might assume the flesh of our mortality for the redemption of his people, and she would nevertheless remain an immaculate Virgin after birth.

From which words it seems one can conclude, that the B. Virgin had some sin. And first it is argued thus: All those, who before the incarnation of Christ were obnoxious [liable] to eternal death by the fall of the first man, had or had had some sin: But, the B. Virgin, before the incarnation of Christ, was obnoxious to eternal death by the fall of the first man: Therefore the B. Virgin had had some sin: not Actual: Therefore, Original. The Consequence is patent with the Major. But the Minor is proved: because, The Nature of man was obnoxious to eternal death by the fall of the first man: as the Pope says. But, in the B. Virgin was human Nature. Therefore she herself was, before the incarnation of Christ, obnoxious to eternal death.

FORTIETH CHAPTER.

In which the THIRD CONCLUSION is posited, with its Proofs.

THE THIRD CONCLUSION was this:

The opinion, which says: That the B. Virgin was conceived in original sin: is most pious.

Although this Conclusion could be proved by Six Reasons, just as the preceding: yet, for the sake of brevity, I will adduce Two means. And:

First thus: That opinion, which is founded on the authorities of S. Scripture, & the Canon, & the Holy Doctors, & in the Determinations of Councils, & of Supreme Pontiffs: which all famous Doctors in Theology & in Canon Law approve most of all; is most pious: But, our opinion is of this kind: as is patent from the preceding Reasons. Therefore it is most pious.

Secondly thus: That opinion, which pertains to the honor & singular Dignity of Christ; is most pious: But our opinion is of this kind: as was proved in the preceding Reason: Therefore, it is most pious. And therefore Bonaventure says well, that this opinion is safer: because it is more congruent with the piety of faith.

To these Reasons some say: That the aforesaid Propositions are understood as probable Concerning the Common Law, & do not extend themselves to privileged Persons. But the B. Virgin was excepted from the common Law by a special Privilege.

But against this evasion it is argued thus: No one asserting himself, or another, to be exempt from the common Law, is to be believed: nor ought he be believed, unless he shows the Privilege, and makes faith concerning it: as is held in Dist. 100. Cap. Contra morem. & 25. q. 2. Cap. Omnes. And, he is not believed alleging a Privilege, unless he shows that [Privilege]: as is noted in Extra. De Privilegiis. Cap. Porrò. And Book 6 same tit. Cap. Cùm Persona. And Extra. De fide instrum. Cap. Accepimus. But, these men cannot show any bulled Privilege, in which the B. Virgin is excepted from the uni-...

Page 139 (Original Page 133)

Latin Transcription:

...versali regula fidei decretatâ De Confecr. Dist. 4. Cap. Firmissimè, & cap. Placuit. Ergo, continetur sub illa Regula.

Et, si dicatur: quòd immò ostenditur Privilegium: quia fuit revelatum cuidam Abbati.

Ad hoc dicitur: Quòd illa Revelatio non est authentica, nec bullata: ut dicit B. Bernardus, & Sycardus Episcopus, & Ioannes Beleth, & Gulielmus in suo Rationali, & Bonaventura: qui fuerunt Doctores vitâ & doctrina præclari. Similiter Personæ, quibus talis Revelatio dicitur fuisse facta, sunt Personæ suspectæ, carnalibus vitiis deditæ, nihil in se spiritualitatis ostendentes. 2. quia prædictæ Revelationes repugnant S. Scripturæ, & Dictis Sanctorum: qui Spiritu S. inspirati, à quo sunt veræ

Revelationes, dixerunt, B. Virginem fuisse conceptam in peccato originali. 3. quia, minus erat dubitandum de Christo, An esset in peccato conceptus, quàm de Matre ejus. Sed, hoc non obstante, S. Scriptura & Sancti Doctores faciunt mentionem De Privilegio Christi, & exceptione ejus ab illa Lege & Regula universali, quæ ponitur ad Rom. 3. & 5. assignantes causam, Quare Ipsum excipiunt? Quia videl. non fuit conceptus per concubitum, nec ex concupiscentia: Ergo, Si B. Virgo fuisset ab illa Regula universali exempta, Scriptura vel Sancti Doctores de ejus Privilegio & exemptione mentionem fecissent. Sed, Sancti negant illud Privilegium; & dicunt expressè, Eam contineri sub illa universali Regulâ fidei: Omnes peccaverunt: Ergo, B. Virgo non fuit exempta. 4. quia B. Antoninus Archi-Episcopus Florentinus dicit: quòd S. Catharinæ de Senis fuit à Deo revelatum, quòd B. Virgo fuerat in originali peccato concepta.

CAPITVLVM XLI.

In quo ponuntur Tria Correlaria, cum suis Probationibus.

PRIMVM CORRELARIVM fuit istud:

Non est licitum, credere vel tenere: B. Virginem fuisse conceptam sine peccato originali.

Istud Correlarium probatur unicâ Ratione, continente omnia Media, quibus fuit probata 2. Conclusio. Nam, Illud dictum, quod contradicit auctoritati S. Scripturæ, & Sanctorum Doctorum, & antiquæ fidei, & Determinationi Ecclesiæ, & repugnat Dignitati & Veritati Christi; non est licitum credere: Sed, Positio, quæ dicit, B. Virginem non fuisse conceptam in originali peccato, est hujusmodi: ut suprà probatum est. Ergo non est licitum tenere vel credere, ipsam non habuisse Originale peccatum.

SECVNDVM CORRELARIVM fuit istud:

Non est licitum, prædicare: B. Virginem non habuisse Originale peccatum.

Probatur. nam, Illud quod repugnat auctoritatibus Scripturæ & Sanctorum, & antiquæ fidei omnium Catholicorum, & Dignitati Christi; non est licitum alicui prædicare: Sed, prædicta Positio est hujusmodi: ut suprà probatum est: Ergo, prædictam Positionem non est licitum alicui prædicare.

TERTIVM CORRELARIVM fuit illud:

Non est licitum, audire prædicantes: B. Virginem non habuisse Originale peccatum.

Probatur. nam, Nulli licitum est, audire Doctrinam corruptivam fidei, & contradicentem auctoritatibus S. Scripturæ, & SS. Doctorum, & derogantem honori & singulari Prærogativæ Salvatoris nostri IESV CHRISTI: Sed, prædicta Positio est hujusmodi: Ergo, non est licitum, audire prædicantes talem positionem.

2. Nulli est licitum, Dare alteri occasionem peccandi: imò quantum potest, debet Proximum à peccato retrahere: Sed, qui audiunt prædicantes, B. Virginem fuisse conceptam sine peccato originali, dant eis occasionem peccandi: quia dant eis occasionem dicendi Mendacium, & pravè exponendi S. Scripturas, & falsa miracula confingere: à quibus malis retraherentur, si non haberent Auditores: Ergo, Non est licitum, tales prædicantes audire.

At, Nos, Illustrissime PRINCEPS, qui Veritatis Lumen inspeximus, relicto populari errore, amplectemur Veritatem: quam nobis Apostoli, & alii Doctores sanctissimi, in suis Codicibus tradiderunt. Ego quidem (ut verbis utar Augustini cont. Iulian.) teneo, quod Patres illi clarissimi Christianæ fidei Fundatores tenuerunt: credo, quod ipsi crediderunt: doceo, quod ipsi docuerunt: prædico, quod ipsi prædicaverunt: ulla hæsitatione affirmo, Omnes homines, excepto Christo, aliquod habuisse peccatum: & Beatiss. Virginem post animationem, & originalis peccati contractionem, citissimè, per copiosum munus Gratiæ, fuisse mundatam: ut SOLI CHRISTO sancti servaretur PRÆROGATIVA Conceptûs: qui omnes sanctificaret, Solusque absq; peccato veniens purgationem faceret Peccatorum.

Explicit Prima Pars hujus Tractatus.

English Translation:

…versal rule of faith decreed in De Consecr. Dist. 4. Cap. Firmissimè, & cap. Placuit. Therefore, she is contained under that Rule.

And, if it is said: That indeed a Privilege is shown: because it was revealed to a certain Abbot [Helsin].

To this it is said: That that Revelation is not authentic, nor bulled [confirmed by a Bull]: as B. Bernard says, & Bishop Sicard, & John Beleth, & William in his Rationale, & Bonaventure: who were Doctors famous in life and doctrine. Similarly the Persons, to whom such a Revelation is said to have been made, are suspect Persons, addicted to carnal vices, showing nothing of spirituality in themselves. 2. Because the aforesaid Revelations are repugnant to S. Scripture, & the Sayings of the Saints: who, inspired by the Holy Spirit, from whom are true Revelations, said that the B. Virgin was conceived in original sin. 3. Because, there was less to be doubted

concerning Christ, Whether he was conceived in sin, than concerning his Mother. But, notwithstanding this, S. Scripture & the Holy Doctors make mention Of the Privilege of Christ, and of his exception from that universal Law & Rule, which is posited at Rom 3 & 5, assigning the cause, Why they except Him? Because namely He was not conceived through intercourse, nor from concupiscence: Therefore, If the B. Virgin had been exempt from that universal Rule, Scripture or the Holy Doctors would have made mention of her Privilege & exemption. But, the Saints deny that Privilege; and say expressly, That she is contained under that universal Rule of faith: 'All have sinned': Therefore, the B. Virgin was not exempt. 4. Because B. Antoninus Archbishop of Florence says: that it was revealed by God to St. Catherine of Siena, that the B. Virgin had been conceived in original sin.

FORTY-FIRST CHAPTER.

In which Three Corollaries are posited, with their Proofs.

THE FIRST COROLLARY was this:

It is not licit, to believe or hold: That the B. Virgin was conceived without original sin.

This Corollary is proved by a single Reason, containing all the Means by which the 2nd Conclusion was proved. For, That saying, which contradicts the authority of S. Scripture, & of the Holy Doctors, & of the ancient faith, & of the Determination of the Church, & is repugnant to the Dignity & Truth of Christ; is not licit to believe: But, the Position, which says, That the B. Virgin was not conceived in original sin, is of this kind: as was proved above. Therefore it is not licit to hold or believe, that she did not have Original sin.

THE SECOND COROLLARY was this:

It is not licit, to preach: That the B. Virgin did not have Original sin.

It is proved. For, That which is repugnant to the authorities of Scripture & the Saints, & of the ancient faith of all Catholics, & to the Dignity of Christ; is not licit for anyone to preach: But, the aforesaid Position is of this kind: as was proved above: Therefore, it is not licit for anyone to preach the aforesaid Position.

THE THIRD COROLLARY was that:

It is not licit, to listen to those preaching: That the B. Virgin did not have Original sin.

It is proved. For, It is licit for no one, to listen to a Doctrine corruptive of the faith, & contradicting the authorities of S. Scripture, & of the Holy Doctors, & derogating

from the honor & singular Prerogative of our Savior JESUS CHRIST: But, the aforesaid Position is of this kind: Therefore, it is not licit, to listen to those preaching such a position.

2. It is licit for no one, To Give another an occasion of sinning: nay rather as much as he can, he ought to withdraw his Neighbor from sin: But, those who listen to those preaching, That the B. Virgin was conceived without original sin, give them an occasion of sinning: because they give them an occasion of telling a Lie, & of expounding S. Scriptures depravedly, & of fabricating false miracles: from which evils they would be withdrawn, if they did not have Auditors: Therefore, It is not licit to listen to such preachers.

But, We, Most Illustrious PRINCE, who have inspected the Light of Truth, leaving behind the popular error, will embrace the Truth: which the Apostles, and other most holy Doctors, have handed down to us in their Codices. I indeed (to use the words of Augustine against Julian) hold, what those most clear Fathers the Founders of the Christian faith held: I believe, what they believed: I teach, what they taught: I preach, what they preached: [without] any hesitation I affirm, That all men, except Christ, had some sin: & That the Most Blessed Virgin after animation, and the contraction of original sin, was cleansed very quickly, by a copious gift of Grace: so that the PREROGATIVE of a holy Conception might be kept for CHRIST ALONE: who would sanctify all, and who Alone coming without sin would make a Purgation of Sins.

Here ends the First Part of this Treatise.

Page 140 (Original Page 134, Start of Part II)

Latin Transcription:

Incipit SECVNDA PARS: in qua ponuntur RATIONES contrariæ opinionis.

JAM multa mihi dixisse videor, Illustrissime PRINCEPS, quibus clarè intelligere potuisti: quid de Conceptione B. Virginis Sancti asseruêre Doctores. Adduxi enim inprimis DVCENTORVM SEXAGINTA Clarissimorum Doctorum apertissima Testimonia: qui, nemine discrepante, nobis tradiderunt, Non esse secundùm fidem catholicam tenendum: B. Virginem in sui conceptione ab originali peccato fuisse immunem. Sed, quia (ut ait Philosophus in 3. Metaph.) Cognitio Veritatis omnes dubietates solvit: idcircò opportunum satis videtur: ut in hac Parte RATIONES,

quibus Opinio contraria fulciri videtur, adducamus: quibus solutis Veritas jam declarata magis elucescat, & contrarius Error procul expellatur.

PRIMA RATIO Opinionis contrariæ.

PRIMA RATIO fuit talis: S. Thomas in 1. Sent. Dist. 44. art. 3. sic dicit: *B. Virgo fuit immunis à peccato originali, & à peccato actuali:* Ergo &c.

Responsio.

Ad hoc fuit dictum: quòd hoc vocabulum Immunis, significat Liberum ab onere. Quilibet enim homo, ab Adam seminaliter generatus, trahit in sui Conceptione duo onera, sive duo pondera: videl. Maculam culpæ, & Fomitem peccati. B. Virgo traxit in sui Conceptione ista duo pondera peccati originalis: sed, per primam Sanctificationem, citissimè post animationem factam, fuit à macula culpæ mundata; remanente adhuc in eâ fomite peccati secundùm essentiam, ligato tamen. & ideò S. Thomas in 3. part. Qu. 27. art. 2. dicit: quòd B. Virgo fuit immunis à peccato originali, in suo ortu: quando videl. ex utero nata fuit; non autem in sui conceptione. Tempore verò, quo fuit præparata, ut esset Mater Dei: tunc superveniente Spiritu S. in eam fomes peccati, qui est etiam pondus & onus peccati originalis, continens virtualiter omnia peccata actualia, fuit ab ea totaliter extirpatus: ut non posset de cætero peccare, Gratiâ confirmante illam in bonum, & tollente omnem inclinationem ad malum. quod nemini alteri, existenti in via, creditur fuisse concessum: & tunc remansit B. Virgo omninò fine macula & ruga: ut dicit Innocentius III. & alii Doctores. ideò ex tunc potuit dici omnino immunis à peccato originali, & ab omni peccato actuali; quia fuit totaliter libera ab onere peccati. Et de tali tempore loquitur S. Doctor in loco præallegato. Non enim dicit, quòd fuit immunis à peccato originali in sui conceptione; sed post Sanctificationem, & maximè quando fuit præparata, ut esset Mater Dei: quia in eo articulo agit de nobilitate & puritate, quam habuit Virgo, postquam fuit Mater Dei. A peccato autem actuali propriè dicitur aliquis immunis, quando non habet illud, & pro tunc est aptus natus illud habere. Vnde Asinus non potest propriè dici immunis à peccato: quia non est aptus habere illud. Similiter B. Virgo, tempore suæ passivæ conceptionis non potuit propriè dici immunis à peccato actuali: quia pro tunc non erat apta nata habere illud. Post usum verò liberi arbitrii fuit propriè immunis ab omni peccato; sed non omninò immunis: quia adhuc remanserat in ea Tyrannus, videl. fomes peccati, virtualiter continens omnia peccata actualia; sed in conceptione Filii per secundam Sanctificationem fuit totaliter extirpatus: & ex tunc,

& deinceps, fuit propriè omninò immunis à peccato originali, & ab omni peccato actuali: quia fuit totaliter ab onere peccati liberata.*

Instantia.

Sed, tunc Arguens objecit, dicens: quòd ille, qui est immunis à peccato originali, nunquam habuit illud.

Refellitur.

Ad quod respondi: Hoc esse falsum: quia omnes baptizati, & omnes existentes in Gratia, sunt immunes à peccato originali: ut tenent Doctores Catholici: & tamen habuerunt illud. Ad hoc...

English Translation:

Here begins the SECOND PART: in which the REASONS of the contrary opinion are posited.

I seem now to have said many things to you, Most Illustrious PRINCE, by which you could clearly understand: what the Holy Doctors asserted concerning the Conception of the B. Virgin. For I adduced first the most open Testimonies of TWO HUNDRED AND SIXTY Most Clear Doctors: who, with no one disagreeing, handed down to us, That it must not be held according to the Catholic faith: That the B. Virgin was immune from original sin in her conception. But, because (as the Philosopher says in Metaphysics Book 3) The Knowledge of Truth dissolves all doubts: therefore it seems opportune enough: that in this Part we adduce the REASONS, by which the contrary Opinion seems to be supported: which having been solved, the Truth already declared may shine forth more, and the contrary Error be driven far away.

FIRST REASON of the contrary Opinion.

THE FIRST REASON was such: St. Thomas in 1 *Sentences* Dist. 44. art. 3. speaks thus: *The B. Virgin was immune from original sin, and from actual sin*: Therefore etc.

Response.

To this it was said: that this word Immune, signifies Free from a burden [onus]. For every man, seminally generated from Adam, draws in his Conception two burdens, or two weights: namely, the Stain of guilt, and the Fomes [kindling] of sin. The B. Virgin drew these two weights of original sin in her Conception: but, through the first Sanctification, done very quickly after animation, she was cleansed from the stain of guilt; with the fomes of sin still remaining in her according to essence, yet bound.

And therefore S. Thomas in Part 3 Q. 27. art. 2. says: that the B. Virgin was immune from original sin, in her birth: namely when she was born from the womb; but not in her conception. But at the time when she was prepared to be the Mother of God: then with the Holy Spirit supervening in her, the fomes of sin (which is also the weight and burden of original sin, containing virtually all actual sins) was totally extirpated from her: so that she could not sin for the rest [of time], with Grace confirming her in good, and taking away every inclination to evil. Which is believed to have been granted to no other, existing in the way [life]: and then the B. Virgin remained altogether without spot and wrinkle: as Innocent III and other Doctors say. Therefore from then on she could be called altogether immune from original sin, and from every actual sin; because she was totally free from the burden of sin. And the Holy Doctor speaks of such a time in the pre-alleged place. For he does not say, that she was immune from original sin in her conception; but after Sanctification, and especially when she was prepared to be the Mother of God: because in that article he deals with the nobility and purity which the Virgin had, after she was the Mother of God. Moreover, someone is properly said to be immune from actual sin, when he does not have it, and for that time is apt born [capable] to have it. Whence an Donkey cannot properly be said to be immune from sin: because it is not apt to have it. Similarly the B. Virgin, at the time of her passive conception could not properly be said to be immune from actual sin: because for that time she was not apt born to have it. But after the use of free will she was properly immune from every sin; but not altogether immune: because the Tyrant still remained in her, namely the fomes of sin, virtually containing all actual sins; but in the conception of the Son through the second Sanctification it was totally extirpated: and from then on, and thereafter, she was properly altogether immune from original sin, and from every actual sin: because she was totally liberated from the burden of sin.*

Instance [Objection].

But, then the Arguer objected, saying: that he, who is immune from original sin, never had it.

Refutation.

To which I responded: That this is false: because all the baptized, and all existing in Grace, are immune from original sin: as Catholic Doctors hold: and yet they had it. To this...

This concludes the text you uploaded.

You have now received the transcription and translation of the entire PDF content provided (from the beginning of the epistle up to the start of the Refutation of the First Objection in Part II).

Based on the provided text, here is the transcription and translation of **Pages 144, 145, 146, and 147** (Original Pages 144–147).

This batch covers the **Refutation of the Second Reason** (concluding the discussion on whether attributing sin to Mary implies heresy), and presents the **Third**, **Fourth**, **Fifth**, and **Sixth Reasons** of the opposing opinion (the Immaculate Conception).

Key arguments include:

- **Ratio 3:** Interpreting Augustine's famous quote "Except the Virgin Mary...". Bandello argues Augustine meant she had no *actual* sin, not that she lacked *original* sin.
- **Ratio 4:** Anselm's statement that Mary should be "most pure." Bandello argues this purity is comparative (below Christ, above saints) and achieved *after* conception.
- **Ratio 5:** The verse "Thou art all fair... and there is no spot in thee." Bandello interprets this literally as applying to the Church, or spiritually to Mary's state *after* sanctification.
- **Ratio 6:** The "Fullness of Grace." Bandello distinguishes different types of fullness, arguing Mary's fullness came later (at the Annunciation) and presupposed earlier sin.

Batch 29: The Arguments from Augustine, Anselm, and Scripture (Pages 144–147)

Page 144 (Original Page 144)

Latin Transcription:

...quitur Conclusio hæretica: & per consequens non est Augustini. Et ideò gravissimè peccant allegantes talem auctoritate; quia tanto Doctori hæresim imponunt.

RATIO TERTIA.

TERTIO fuit adducta auctoritas Augustini, in lib. de Nat. & Grat. sic dicentis: *Excepta Virgine Maria: de qua propter honorem Domini, cùm de peccatis agitur, nullam prorsus volo habere Quæstionem.*

Et fuit confirmata hæc Ratio: quòd August. in principio libri, tractat de peccato originali: Ergo in prædicta auctoritate loquitur de originali peccato. 2. quia dicit: *Quod omnes Sancti & Sanctæ possent ipsi interrogari, An peccatum haberent? responderent: Si dixerimus, quòd peccatum non habemus &c. [1. Ioh. 1. 8.]* Clarum est, quòd si loqueretur de peccato actuali, dicta Propositio esset falsa: quia pueri innocentes non habuerunt peccatum actuale: Ergo loquitur de peccato originali.

Responsio.

Ad hoc fuit responsum: quòd Augustinus in prædicta auctoritate loquitur de peccato actuali. Ad cujus evidentiam est sciendum: quòd Pelagius, contra quem Augustinus composuit illum librum, habuit 4. præcipuos errores. Primus est: quòd pueri non contrahunt originale peccatum. 2. est, quòd multi homines reperti sunt, qui nunquam actualiter peccaverunt. 3. est, quòd five Adam peccasset, five non, mortuus fuisset. 4. est, quòd Libido est quoddam naturale bonum, non proveniens ex peccato. Augustinus in principio libri improbat primum errorem, dicens; quòd Omnes, excepto Christo, contraxerunt Originale peccatum. In 2. parte libri improbat secundum errorem, ostendens, quòd omnes homines puri, exceptâ B. Virgine, peccaverunt actualiter post usum liberi arbitrii: & adducit argumentum Pelagii hoc modo: Demum Pelagius commemorat, eos, qui non modò non peccasse, verùm etiam justè vixisse referuntur, Abel, Enoch, Melchisedech, Abraham, Isaac, Iacob, Ioseph, Iesu Nave, Finees, Samuel, Nathan, Heliam, Elisæum, Micheam, Daniel, Ananiam, Azariam, Misaël, Ezechiel, Mardochæum, Simeon, Ioseph, Ioannem Bapt. adjungit etiam fæminas, Delboram, Annam Samuelis, Iudith, Hester, Annam filiam Samuelis, Elisabeth, & etiam ipsam Salvatoris Matrem: quam, dicit, etiam fine peccato confiteri, necesse esse pietati.

Hæc…

English Translation:

…heretical Conclusion follows: and as a consequence it [the authority] is not Augustine's. And therefore they sin most gravely who allege such an authority; because they impose heresy on such a great Doctor.

THIRD REASON.

THIRDLY, the authority of Augustine was adduced, in the book *On Nature & Grace*, speaking thus: *Except the Virgin Mary: concerning whom, on account of the honor of the Lord, I wish to have absolutely no Question when sin is discussed*.

And this Reason was confirmed: because Augustine, in the beginning of the book, treats of original sin: Therefore in the aforesaid authority he speaks of original sin. 2. because he says: *That [if] all Saints, men and women, could themselves be asked, Whether they had sin? they would answer: 'If we say that we have no sin etc.' [1 John 1:8].* It is clear, that if he were speaking of actual sin, the said Proposition would be false: because innocent children did not have actual sin: Therefore he speaks of original sin.

Response.

To this it was responded: that Augustine in the aforesaid authority speaks of actual sin. For the evidence of which it must be known: that Pelagius, against whom Augustine composed that book, had 4 principal errors. The First is: that children do not contract original sin. The 2nd is, that many men have been found, who never sinned actually. The 3rd is, that whether Adam had sinned, or not, he would have died. The 4th is, that Lust is a certain natural good, not proceeding from sin. Augustine in the beginning of the book disproves the first error, saying; that All, except Christ, contracted Original sin. In the 2nd part of the book he disproves the second error, showing, that all pure men, with the B. Virgin excepted, sinned actually after the use of free will: and he adduces the argument of Pelagius in this manner: Finally Pelagius commemorates those, who are referred to not only not to have sinned, but indeed to have lived justly, Abel, Enoch, Melchizedek, Abraham, Isaac, Jacob, Joseph, Joshua [Jesus Nave], Phinehas, Samuel, Nathan, Elijah, Elisha, Micaiah, Daniel, Hananiah, Azariah, Mishael, Ezekiel, Mordecai, Simeon, Joseph, John the Baptist. he adds also women, Deborah, Anna [mother] of Samuel, Judith, Esther, Anna daughter of Phanuel [sic], Elizabeth, and even the Mother of the Savior herself: whom, he says, it is necessary for piety to confess even without sin.

This...

Page 145 (Original Page 145)

Latin Transcription:

…Hæc ille. Ecce! quòd Pelagius, qui dicebat, Omnes homines esse fine originali peccato, ab actuali peccato excipiebat illos XXX. enumeratos. Ad hanc objectionem Augustinus respondens, statim post verba prædicta, subinfert: Excepta hac Virgine Maria, de qua propter honorem Domini cùm de peccatis agitur, nullam prorsus volo habere quæstionem. Inde enim scimus, plus Gratiæ ei collatum fuisse ad vincendum omni ex parte peccatum, quæ illum concipere & parere meruit, quem nullum constat habuisse peccatum. Hac ergo Virgine exceptâ, si omnes illos Sanctos & Sanctas, quas enumeravit Pelagius, congregare possemus dum adhuc viverent, & interrogare, An peccatum haberent? quid eos responsuros fuisse putamus? An quod Pelagius ait? an quod Ioannes dicit, Si dixerimus, quoniam peccatum non habemus, ipsi nos seducimus, &c.

Deinde subjungit: Hæc dicens Pelagius non attendit: in uno homine turbam & multitudinem esse levium peccatorum, quæ non debuit vel non potuit Scriptura manifestare. Non enim commemorandum fuit, Si Abel, quamvis merito Iustus appellatus, paulo aliquando immoderatius risit, vel animi remissione jocatus est, vel viderit aliquid ad concupiscendum, vel aliquando immoderatius poma discerpsit, vel plusculo cibo crudelior fuit. Hæc ille.

Patet ergo ex causis dicendi, & ex textu auctoritatis, quod loquitur de peccato actuali. Dicit enim, Quòd ei Gratiæ plus collatum est ad vincendum peccatum. Victoria enim est de peccatis actualibus, cum quibus pugnamus, & non de peccato originali. Similiter dicit: quòd inde sibi plus Gratiæ collatum est ad vincendum peccatum, quia concipere meruit Christum: Ergo de illa loquitur, pro eo tempore, quô fuit Mater Domini. 3. Non dicit: quòd non habuerit B. Virgo peccatum: sed dicit, quòd, dum de peccatis actualibus agitur, nullam vult de ea habere quæstionem.

Ad illud, De pueris, dictum fuit: quòd Augustinus non loquitur de omnibus Sanctis, sed solùm de illis, quos Pelagius enumeravit: & de illis, qui interrogati possent respondere: cujusmodi non sunt Pueri innocentes; sed solùm illi, qui habent usum liberi arbitrii, quorum nullus fuit sine actuali peccato, nisi B. Virgo. 4. patet idem ex processu litteræ: quia exemplificando de Abel, quem Pelagius primo loco nominaverat, specificat solum peccata Actualia levia. Et hoc modo prædictam authoritatem exponit Magister in 3. Sentent. & Albertus, & Alexander, & S. Doctor, & Bonaventura.

RATIO QVARTA.

QVARTO fuit adducta auctoritas Anselmi, in lib. de Concept. Virg.…

English Translation:

...Thus he [speaks]. Behold! that Pelagius, who said, That all men are without original sin, excepted those 30 enumerated from actual sin. Responding to this objection, Augustine, immediately after the aforesaid words, subjoins: 'Except this Virgin Mary, concerning whom on account of the honor of the Lord, when sin is discussed, I wish to have absolutely no question. For thence we know that more Grace was conferred upon her to conquer sin on every side, who merited to conceive and bear Him, whom it is established had no sin. Therefore with this Virgin excepted, if we could gather all those Saints, men and women, whom Pelagius enumerated, while they were still living, and ask them, Whether they had sin? what do we think they would have answered? Whether what Pelagius says? or what John says, "If we say that we have no sin, we deceive ourselves, etc."'

Then he subjoins: 'Saying these things Pelagius does not attend: that in one man there is a crowd and multitude of light sins, which Scripture ought not or could not manifest. For it was not to be commemorated, If Abel, although deservedly called Just, sometimes laughed a little too immoderately, or joked with a remission of spirit, or looked at something to covet it, or sometimes plucked apples too immoderately, or was cruder with a little more food.' Thus he [speaks].

Therefore it is patent from the causes of speaking [context], and from the text of the authority, that he speaks of actual sin. For he says, 'That more Grace was conferred on her to conquer sin.' For Victory is over actual sins, with which we fight, and not over original sin. Similarly he says: that thence more Grace was conferred on her to conquer sin, because she merited to conceive Christ: Therefore he speaks of her, for that time in which she was the Mother of the Lord. 3. He does not say: that the B. Virgin did not have sin: but he says, that, while actual sins are discussed, he wishes to have no question concerning her.

To that [argument], 'Concerning children', it was said: that Augustine does not speak of all Saints, but only of those whom Pelagius enumerated: and of those who, being interrogated, could answer: of which kind Innocent Children are not; but only those who have the use of free will, of whom no one was without actual sin, except the B. Virgin. 4. The same is patent from the process of the letter: because exemplifying concerning Abel, whom Pelagius had named in the first place, he specifies only light Actual sins. And in this way the Master in 3 Sentences, & Albert, & Alexander, & the Holy Doctor [Aquinas], & Bonaventure expound the aforesaid authority.

FOURTH REASON.

FOURTHLY the authority of Anselm was adduced, in the book *On the Virginal Conception*…

Page 146 (Original Page 146)

Latin Transcription:

…*Virg. sic dicentis: Decebat, ut illius Hominis conceptio de Matre purissima fieret; quæ illa puritate niteret, quâ major sub Deo nequit intelligi.*

Responsio.

Ad hoc fuit responsum: 1. quòd Anselmus loquitur de puritate, quam habuit Virgo, non in sui Conceptione, sed in Conceptione Filii Dei: pro quo tempore perfectissimum gradum puritatis adepta est: quia non solùm ab omni peccato, sicut per primam Sanctificationem; sed etiam à fomite peccati, depurata fuit: quæ puritas fuit major quacunque aliâ, quæ sub Christo Deo possit intelligi. Vnde dicit: Decebat, de Matre purissimâ &c. 2. dicitur: quòd Anselmus dicit; Puritatem Virginis esse sub puritate Hominis Dei: quia videl. Christus, nec originale nec actuale peccatum, nec fomitem peccati unquam habuit: Omnes alii, exceptâ Virgine, habuerunt illa tria post usum liberi arbitrii. B. autem Virgo fuit infra Christum: quia habuit originale peccatum, à quo fuit citissimè mundata, remanente fomite: fuit supra alios; quia nunquam actualiter peccavit, & à fomite peccati, in Conceptione Filii, totaliter mundata fuit. 3. fuit dictum: quòd Anselmus post verba prædicta statim subjungit: Qualiter enim eadem Virgo mundata sit, dixi, ubi aliam Rationem de hoc ipso, de quo hic agitur, reddidi. Vnde remittit sc. ad librum, Cur Deus Homo. ubi dixit: quòd B. Virgo fuit à peccato mundata: ut suprà dictum est, Cap. XVII.

Instantia.

Sed contra hanc Responsionem, quæ est S. Thomæ & Bonaventuræ & aliorum Doctorum, objecit Arguens, dicens: quòd ille, qui habuit aliquando maculam peccati, non potest dici Purissimus: quia Purissimo repugnat omnis macula.

Solvitur.

Ad hoc negavi Assumptum: & dixi, quòd ad hoc, ut aliquid dicatur purissimum sufficeret, quòd pro tunc nil inquinamenti in se habeat; etiamsi prius inquinatum fuisset. Vnde Proverb. 25. dicitur: Aufer rubiginem de argento, & egredietur Vas purissimum. quam auctoritatem exponunt Doctores de B. Virgine: quæ, postquam

mundata fuit à rubigine peccati, remansit purissima. Et David, postquam dixit: Ecce enim in iniquitatibus conceptus sum: subjungit, Asperges me, Domine, †hyssopo [isopo], & mundabor: lavabis me, & super nivem dealbabor [Psal. 50. 9.]. Et de Apostolis dicitur: Candidiores nive, Nitidiores lacte: qui tamen fuerunt antè peccatis etiam actualibus sordidi.

RATIO QVINTA.

QVINTO fuit adducta auctoritas Canticorum 4: *Tota pulchra es, Ami-*...

English Translation:

...*speaking thus: It was fitting that the conception of that Man should be from a most pure Mother; who should shine with that purity, greater than which cannot be understood under God*.

Response.

To this it was responded: 1. that Anselm speaks of the purity which the Virgin had, not in her Conception, but in the Conception of the Son of God: for which time she attained the most perfect degree of purity: because she was depurated not only from all sin, as through the first Sanctification; but even from the fomes of sin: which purity was greater than any other which can be understood under Christ God. Whence he says: It was fitting [to be] from a most pure Mother etc. 2. it is said: that Anselm says; The Purity of the Virgin is under the purity of the Man God: because namely Christ never had either original or actual sin, or the fomes of sin: All others, with the Virgin excepted, had those three after the use of free will. But the B. Virgin was below Christ: because she had original sin, from which she was very quickly cleansed, with the fomes remaining: she was above others; because she never sinned actually, and in the Conception of the Son was totally cleansed from the fomes of sin. 3. it was said: that Anselm immediately subjoins after the aforesaid words: 'For how the same Virgin was cleansed, I have said, where I rendered another Reason concerning this very thing which is treated here.' Whence he refers namely to the book 'Why God Became Man', where he said: that the B. Virgin was cleansed from sin: as was said above, Chap. 17.

Instance [Objection].

But against this Response, which is St. Thomas's & Bonaventure's & other Doctors', the Arguer objected, saying: that he who at some time had the stain of sin, cannot be called Most Pure: because every stain is repugnant to the Most Pure.

Solution.

To this I denied the Assumption: and I said, that for something to be called most pure it would suffice, that for that time it have no defilement in itself; even if it had been defiled before. Whence Proverbs 25 says: 'Take away the rust from the silver, and there shall come forth a most pure Vessel.' Which authority the Doctors expound of the B. Virgin: who, after she was cleansed from the rust of sin, remained most pure. And David, after he said: 'Behold for I was conceived in iniquities': subjoins, 'You shall sprinkle me, O Lord, with hyssop, and I shall be cleansed: you shall wash me, and I shall be made whiter than snow' [Ps 50:9]. And of the Apostles it is said: 'Whiter than snow, more Shining than milk' [Lam 4:7 applied]: who nevertheless were previously sordid even with actual sins.

FIFTH REASON.

FIFTHLY the authority of Canticles 4 was adduced: *Thou art all fair, my Love...*

Page 147 (Original Page 147)

Latin Transcription:

...es, Amica mea: & macula non est in te. E. Virgo non habuit peccatum.

Responsio.

Ad hoc dictum fuit: quòd prædicta auctoritas, quantum ad sensum litteralem, ex quo solo potest sumi efficax argumentum, ut dicit Dionysius; intelligitur de Ecclesia, secundum quod comprehendit Novum & Vetus Testamentum, non pro omni tempore, sed pro tempore Iosuæ: quô interfectis omnibus, qui peccarunt in peccato Phegor, remansit Ecclesia pro illo tempore fine notabili peccato; ut pro tunc posset dici Tota esse fine macula. Et hoc modo exponit Nicol. de Lyra. Quantum autem ad sensum spiritualem, potest adaptari ad B. Virginem, in qua nunquam fuit macula, quæ Virginitati opponatur: sed, Semper Virgo immaculata fuit: & in qua nunquam fuit macula peccati actualis. Si verò intelligatur de macula peccati originalis, tunc verificatur, postquam fuit Sanctificata; & verius, postquam fuit Mater Dei; & adhuc verius, pro eo tempore, quo fuit assumpta. Vnde cantantur prædicta verba in Festo Assumptionis. Tunc enim Anima Virginis fuit fine omni macula, & fine omni ruga: ut dicit Bernardus.

Et hæc fuerunt argumenta Magistri Bapt. Carmel. de Ferraria.

RATIO SEXTA.

SEXTO fuit argutum sic: *Cum plenitudine Gratiæ non stat aliquis defectus: Sed B. Virgo fuit Plena Gratiâ: Ergo &c.*

Responsio.

Ad hoc dictum fuit: quòd B. [Virgo] non habuit plenitudinem Gratiæ tempore suæ passivæ Conceptionis; sed tempore, quô erat conceptura Filium Dei: quando Angelus eam salutavit: & tunc peccatum non erat in eâ.

2. dictum est: quòd multiplex est Plenitudo Gratiæ. Vna est Plenitudo sufficientiæ: qualis fuit plenitudo Stephani & Elisabeth, de quibus dicitur, quod erant pleni Gratia & Spiritu S. [Act. 6. 8; Luc. 1. 41.] Et talis plenitudo potest esse in his, qui prius habuerunt peccatum originale & mortale: & compatitur secum fomitem & peccatum veniale. Alia est Plenitudo abundantiæ, quæ fuit in Iohanne Bapt. de quo dictum est: Replebatur Spiritu S. ex utero Matris suæ [Luc. 1. 15.]: Et in Apostolis, de quibus dictum est: Repleti sunt Spiritu S. [Act. 2. 4.] Et talis plenitudo præsupponit peccatum originale, & compatitur secum peccatum veniale. Alia est plenitudo singularis Prærogativæ: qualis fuit in B. Virgine. Et talis plenitudo præsupponit peccatum originale, & ligat fomitem totaliter, & tandem…

English Translation:

…Love: and there is no spot in thee. Therefore the Virgin did not have sin.

Response.

To this it was said: that the aforesaid authority, as to the literal sense, from which alone an efficacious argument can be taken, as Dionysius says; is understood of the Church, according as it comprehends the New & Old Testament, not for every time, but for the time of Joshua: when, all those having been killed who sinned in the sin of Peor, the Church remained for that time without notable sin; so that for then it could be said to be All without spot. And Nicholas of Lyra expounds it in this way. But as to the spiritual sense, it can be adapted to the B. Virgin, in whom there was never a spot which is opposed to Virginity: but, She was Always an immaculate Virgin: and in whom there never was a spot of actual sin. But if it is understood of the spot of original sin, then it is verified, after she was Sanctified; & more truly, after she was the Mother of God; & still more truly, for that time when she was assumed. Whence the aforesaid words are sung in the Feast of the Assumption. For then the Soul of the Virgin was without any spot, and without any wrinkle: as Bernard says.

And these were the arguments of Master Baptist, Carmelite, of Ferrara.

SIXTH REASON.

SIXTHLY it was argued thus: *Some defect does not stand with the fullness of Grace: But the B. Virgin was Full of Grace: Therefore etc.*

Response.

To this it was said: that the B. [Virgin] did not have the fullness of Grace at the time of her passive Conception; but at the time when she was about to conceive the Son of God: when the Angel saluted her: and then sin was not in her.

2. It was said: that the Fullness of Grace is manifold. One is the Fullness of sufficiency: such as was the fullness of Stephen & Elizabeth, of whom it is said, that they were full of Grace & the Holy Spirit. And such fullness can be in those, who previously had original & mortal sin: and it is compatible with the fomes [of sin] and venial sin. Another is the Fullness of abundance, which was in John the Baptist, of whom it is said: He was filled with the Holy Spirit from his Mother's womb: And in the Apostles, of whom it is said: They were filled with the Holy Spirit. And such fullness presupposes original sin, and is compatible with venial sin. Another is the fullness of singular Prerogative: such as was in the B. Virgin. And such fullness presupposes original sin, and binds the fomes totally, and finally…

Here is the transcription and translation for **Pages 152, 153, 154, and 155** (Original Pages 152–155).

This section contains a very delicate but crucial argument regarding Papal authority. Bandello argues that while the Pope (specifically Sixtus IV, who had recently approved the Feast of the Conception) grants indulgences, he cannot contradict Scripture or the consensus of the Fathers. Bandello interprets Sixtus's bull as implicitly admitting Mary had sin, because it speaks of human nature being "obnoxious to eternal death" before the Incarnation.

Batch 31: Papal Authority & The Interpretation of Sixtus IV (Pages 152–155)

Page 152 (Original Page 152)

Latin Transcription:

…Gratiæ, quàm cæteri; propter hoc celebrare possumus Conceptionem ejus secundum carnem: non, quia in tali conceptione fuerit Sancta; sed, quia in proximo futurum erat, ut esset valde Sancta: ut non fiat Celebratio alicujus, nisi in ordine ad Sanctitatem. Non enim reprobaremus, si quis exhiberet reverentiam vestibus, quibus usus fuit aliquis Sanctus, etiam antequam esset Sanctus; dumtamen hoc ad Sanctitatem referret. Hæc ille.

Et hoc modo dico: quòd Sanctissimus Dominus noster Papa dat Indulgentiam iis, qui faciunt Festum conceptionis B. Virginis: ratione Personæ conceptæ, in proximo sanctificandæ; non autem, ratione conceptionis, quæ cum peccato fuit: quia, cùm sit Vir doctissimus & sapientiâ plenus, credendum est, quòd non intendit per illam Bullam contradicere sanctis Patribus & Doctoribus illustribus: qui omnes, nemine discrepante, afferunt; B. Virginem in originali peccato fuisse conceptam.

Vbi est advertendum: quòd Papa non potest aliquid determinare, contra divinam Scripturam; vel contra determinata per universalia Concilia, vel per sanctos Patres, quorum Doctrina est per Ecclesiam approbata, vel per summos Pontifices; in iis, quæ sunt fidei, vel pertinent ad Ius Divinum. tùm, quia Papa est inferior Spiritui S. qui est Auctor Scripturæ & fidei: tùm quia Ecclesia fuit semper sine macula erroris & rugâ duplicitatis: ut habetur 24. qu. 1. Cap. A recta. & Cap. Memor. & Cap. In Sede.

English Translation:

…Grace than the others; on this account we can celebrate her Conception according to the flesh: not, because she was Holy in such a conception; but, because it was about to happen very soon, that she would be very Holy: so that a Celebration of something does not happen, except in order to Sanctity. For we would not reprove it, if someone exhibited reverence to the clothes which a Saint used, even before he was a Saint; provided he referred this to [his] Sanctity. Thus he [speaks].

And in this way I say: that Our Most Holy Lord the Pope gives an Indulgence to those who keep the Feast of the conception of the B. Virgin: by reason of the Person conceived, who was to be sanctified very soon; but not, by reason of the conception, which was with sin: because, since he is a most learned Man and full of wisdom, it must be believed, that he does not intend through that Bull to contradict the holy Fathers and illustrious Doctors: who all, with no one disagreeing, assert; That the B. Virgin was conceived in original sin.

Where it must be noted: that the Pope cannot determine anything against divine Scripture; or against things determined by universal Councils, or by the holy Fathers, whose Doctrine is approved by the Church, or by supreme Pontiffs; in those things which are of the faith, or pertain to Divine Law. Both because the Pope is inferior to the Holy Spirit, who is the Author of Scripture & faith: and because the Church was always without the stain of error and the wrinkle of duplicity: as is held in 24. q. 1. Cap. A recta. & Cap. Memor. & Cap. In Sede.

Page 153 (Original Page 153)

Latin Transcription:

Vnde B. Zozimus Papa, 25. qu. 1. Contra Statuta Patrum aliquid condere, vel mutare, nec quidem hujus Sedis potest Auctoritas.

Et Hormisda Papa, ubi suprà: Prima salus est, rectæ fidei Regulam custodire, & à constitutis Patrum nullatenus deviare.

Et B. Vrbanus Papa, ubi suprà Cap. Sunt quidam. Vbi, inquit, Apostoli, & eos sequentes sancti Patres aliquid diffinierunt; non potest novam Legem Romanus Pontifex dare: sed potius, quod ab ipsis prædicatum est, usq; ad animam & sanguinem confirmare. Si enim, quod illi docuerunt, destruere niteretur; non sententiam dare, sed magis errare convinceretur.

Et B. Gregorius, ubi suprà, Qu. 2. Si ea, inquit, destruerem, quæ Antecessores nostri constituerunt; non Constructor, sed Eversor, justè comprobarer.

Vnde dicta Augustini & aliorum Sanctorum Doctorum, in iis, quæ pertinent ad fidem & ad bonos mores, in maxima reverentia à summis Pontificibus habentur: sicut semper ab omnibus habita fuerunt. Imò eorum dicta in sacris Scri-

English Translation:

Whence B. Pope Zosimus, 25. q. 1. The Authority of this See cannot establish or change anything against the Statutes of the Fathers.

And Pope Hormisdas, where above: The first salvation is, to guard the Rule of right faith, and by no means to deviate from the constitutions of the Fathers.

And B. Pope Urban, where above Cap. Sunt quidam. Where, he says, the Apostles, and the holy Fathers following them have defined something; the Roman Pontiff

cannot give a new Law: but rather confirm what was preached by them even unto life and blood. For if he strove to destroy what they taught; he would be convicted not of giving a sentence, but rather of erring.

And B. Gregory, where above, Q. 2. If, he says, I were to destroy those things which our Predecessors established; I would justly be proven not a Constructor, but a Destroyer.

Whence the sayings of Augustine and other Holy Doctors, in those things which pertain to faith and good morals, are held in the greatest reverence by the supreme Pontiffs: just as they have always been held by all. Nay rather their sayings in [expounding] sacred Scri-

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Page 154 (Original Page 154)

Latin Transcription:

-pturis exponendis, & in Causis decidendis, maximè quando fundatur in S. Scriptura, in his, quæ pertinent ad fidem & Ius divinum, videntur esse præferenda Constitutis Summorum Pontificum: ut notatur in Gloss. De Libellis, dist. 20. imò, præferuntur determinationi Concilii: ut habetur Cap. Placuit. 35. qu. 2. ubi præfertur sententia Hieronymi Concilio Calcedonensi, prohibenti; Raptam posse matrimonio copulari Raptori: cujus oppositum Hieronymus determinat: ut habetur ubi suprà, Cap. Tria. Et hoc ideò fuit: quia, Auctoritas Hieronymi erat in S. Scriptura fundata: Exod. 22.

Et ideò cùm Augustinus, & alii Doctores sancti ac Summi Pontifices, fundantes se in S. Scriptura, promulgante Ius divinum, dicant; B. Virginem in originali peccato fuisse conceptam; videtur ex prædictis sequi, quòd Sententia SS. Doctorum in hac parte sit dictis & constitutis quorumcunque præferenda: permaximè cùm Augustinus in Epist. ad Optatum dicat: Omnem Animam, exceptâ Anima Christi, aliquod peccatum habuisse: tam inconcussè tenere debemus; ut sciamus, Eum, qui hoc negaverit, nullo modo ad fidem Christi pertinere.

DECRETA enim PONTIFICUM in iis, quæ sunt de Iure positivo, præferuntur sententiis omnium Sanctorum, & etiam constitutis Apostolorum: ut dicit S. Doctor, Quodl. 4. Qu. 8. art. 2. & in 4. Sent. dist. 28. art. ult. In aliis verò, quæ sunt de necessitate fidei, vel pertinent ad Ius divinum, non præferuntur Statutis Apostolorum; sed sententiis omnium aliorum, non se fundantium in auctoritatibus S. Scripturæ: ut habetur 24. qu. 1. Cap. Quotiens. & Cap. Hæc est fides.

Sed, quando Dicta Sanctorum sunt fundata in auctoritate S. Scripturæ, promulgante Ius divinum: tunc sunt Constitutis Pontificum & Conciliorum præferenda: ut dicit S. Doctor, in Tractatu cont. impugnantes Religionem, & in 4. dist. 18. Et hoc ideò, quia Auctor Scripturæ est omnibus superior.

Vnde Dominus Benedictus XII. in quodam Tractatu, in quo recolligit Objectiones, quas faciebant quidam falsi homines, Defensores Fratricellorum cont. Constitutiones Domini Ioannis XXII. quarum una incipit, Cùm inter nonnullos. 2. Ad conditorem Canonum. 3. Quia quorundam mentes. 4. Quia Vir reprobus Frater Michaël de Cesena. 5. verò incipit, Sancta Romana &c: appellantes ipsum Dominum Papam Ioannem Hæreticum: quia in prædictis constitutionibus errores Michaëlis de Cesena & Henrici de Senis condemnaverat. Quas Objectiones ipse Dominus Benedictus luculenter solvens, in Re-

English Translation:

-ptures, and in deciding Causes, especially when founded on S. Scripture, in those things which pertain to faith and Divine Law, seem to be preferable to the Constitutions of Supreme Pontiffs: as is noted in the Gloss De Libellis, dist. 20. Nay, they are preferred to the determination of a Council: as is held in Cap. Placuit 35. q. 2. where the sentence of Jerome is preferred to the Council of Chalcedon, which prohibited a Ravished woman from being able to be married to the Ravisher: the opposite of which Jerome determines: as is held where above, Cap. Tria. And this was for this reason: because the Authority of Jerome was founded on S. Scripture: Exodus 22.

And therefore since Augustine, and other holy Doctors and Supreme Pontiffs, founding themselves on S. Scripture promulgating Divine Law, say; That the B. Virgin was conceived in original sin; it seems to follow from the aforesaid, that the Sentence of the Holy Doctors in this part is to be preferred to the sayings and constitutions of anyone whomsoever: most especially since Augustine says in the Epistle to Optatus: That we ought to hold so unshakably that Every Soul, with the Soul of Christ excepted, had some sin; that we know, that He who denies this, pertains in no way to the faith of Christ.

For the DECREES OF THE PONTIFFS in those things, which are of positive Law, are preferred to the sentences of all Saints, and even to the constitutions of the Apostles: as the Holy Doctor [Aquinas] says, Quodlibet 4. Q. 8. art. 2. & in 4 Sentences dist. 28. last art. But in other things, which are of the necessity of faith, or pertain to divine Law, they are not preferred to the Statutes of the Apostles; but to

the sentences of all others, who do not found themselves on the authorities of S. Scripture: as is held in 24. q. 1. Cap. Quotiens. & Cap. Hæc est fides.

But, when the Sayings of the Saints are founded on the authority of S. Scripture promulgating Divine Law: then they are to be preferred to the Constitutions of Pontiffs & Councils: as the Holy Doctor says, in the Treatise Against those impugning Religion, & in 4 [Sent.] dist. 18. And this is because the Author of Scripture is superior to all.

Whence Lord Benedict XII, in a certain Treatise, in which he recollects the Objection which certain false men, Defenders of the Fraticelli, were making against the Constitutions of Lord John XXII (of which one begins, Cum inter nonnullos. 2. Ad conditorem Canonum. 3. Quia quorundam mentes. 4. Quia Vir reprobus Frater Michaël de Cesena. 5. indeed begins, Sancta Romana &c): calling the Lord Pope John himself a Heretic: because in the aforesaid constitutions he had condemned the errors of Michael of Cesena & Henry of Siena. Which Objections Lord Benedict himself solving brilliantly, in the Re-

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Page 155 (Original Page 155)

Latin Transcription:

-sponsione ad 12. argumentum sic dicit: Ea, quæ evidenter & manifestè continentur in S. Scriptura, vel ex ea de necessitate concluduntur, sunt omnia inconcussa stabilitate firmata: nec removeri possunt, nec eorum contraria statui per quemcunq; ut dicit Augustinus in 2. de bapt. parv. & Gelasius Papa in epist. ad Episcopos Sardiniæ. Hæc ille: ut recitatur in Directorio Inquisitionis, in 2. part. qu. 17.

Et ideò Sanctissimus Dominus Papa SIXTVS, Vir doctissimus, & sapientiâ plenus, nolens transgredi terminos, quos posuerunt sancti Patres, Prædecessores sui; in ea Bulla, in qua dat Indulgentiam iis, qui faciunt Festum Conceptionis B. Virginis, ratione Personæ conceptæ; videtur asserere, implicitè tamen & prudenter, illam in originali peccato fuisse conceptam. nam, in eadem Epistola dicitur: quòd Omnipotens Deus humilitatem B. Virginis ab æterno respiciens, pro reconcilianda suo Auctori humana Naturâ, lapsu primi hominis æternæ morti obnoxia, Vnigeniti sui habitaculum S. Spiritus præparatione constituit; ex †quo carnem nostræ mortalitatis pro redemptione populi sui assumeret, & immaculata Virgo nihilominus post partum remaneret.

Ex quibus verbis videtur posse concludi, quòd B. Virgo habuerit aliquod peccatum. Et primò arguitur sic: Omnes illi, qui ante incarnationem Christi erant lapsu primi hominis æternæ morti obnoxii, habebant vel habuerant aliquod peccatum: Sed, B. Virgo, ante incarnationem Christi, erat lapsu primi hominis æternæ morti obnoxia: Ergo B. Virgo habuerat aliquod peccatum: non, Actuale: Ergo, Originale. Consequentia patet cum Majori. Minor verò probatur: quia, Natura hominis erat lapsu primi hominis æternæ morti obnoxia: ut dicit Papa. Sed, in B. Virgine erat Natura humana. Ergo ipsa erat, ante incarnationem Christi, æternæ morti obnoxia.

English Translation:

-sponse to the 12th argument, speaks thus: Those things, which are evidently & manifestly contained in S. Scripture, or are concluded from it of necessity, are all confirmed with unshaken stability: nor can they be removed, nor their contraries established by anyone whomsoever: as Augustine says in Book 2 On the Baptism of Little Ones, & Pope Gelasius in the epistle to the Bishops of Sardinia. Thus he [speaks]: as is recited in the Directory of Inquisitors, in Part 2. q. 17.

And therefore the Most Holy Lord Pope SIXTUS [IV], a most learned Man, and full of wisdom, not wishing to transgress the limits which the holy Fathers, his Predecessors, set; in that Bull [Grave nimis], in which he gives an Indulgence to those who celebrate the Feast of the Conception of the B. Virgin, by reason of the Person conceived; seems to assert, implicitly however & prudently, that she was conceived in original sin. For, in the same Epistle it is said: that Almighty God looking from eternity upon the humility of the B. Virgin, for reconciling to its Author human Nature, which by the fall of the first man was obnoxious to eternal death, constituted by the preparation of the Holy Spirit a dwelling place for his Only-begotten; from whom He might assume the flesh of our mortality for the redemption of his people, and she would nevertheless remain an immaculate Virgin after birth.

From which words it seems one can conclude, that the B. Virgin had some sin. And first it is argued thus: All those, who before the incarnation of Christ were obnoxious [liable] to eternal death by the fall of the first man, had or had had some sin: But, the B. Virgin, before the incarnation of Christ, was obnoxious to eternal death by the fall of the first man: Therefore the B. Virgin had had some sin: not Actual: Therefore, Original. The Consequence is patent with the Major. But the Minor is proved: because, The Nature of man was obnoxious to eternal death by the fall of the first man: as the Pope says. But, in the B. Virgin was human Nature. Therefore she herself was, before the incarnation of Christ, obnoxious to eternal death.

Would you like me to continue with the next batch (Pages 156-159)? This will conclude the analysis of Sixtus IV's Bull and move to the question of whether the Feast of the Conception implies belief in the Immaculate Conception.

Here is the transcription and translation for **Pages 156, 157, 158, and 159** (Original Pages 156–159).

This section contains Bandello's elaborate explanation of the **Feast of the Conception**. Since the Dominicans could not deny that the Church celebrated the feast (especially after Sixtus IV approved it), Bandello argues that the feast is actually a "Feast of Thanksgiving" or a celebration of her "Spiritual Conception" (Sanctification), rather than a celebration of her physical conception which he maintains involved sin. He uses biological arguments (ensoulment at 80 days) to argue that the date of December 8th is symbolic.

Batch 32: The Meaning of the Feast & The Office of Nogarolis (Pages 156–159)

Page 156 (Original Page 156)

Latin Transcription:

...æternæ morti obnoxia. Et ideò benè dictum est: quòd Dominus Papa dat Indulgentiam his, qui faciunt Festum Conceptionis spiritualis, & non carnalis; nisi fortè, ratione Personæ conceptæ, in proximo sanctificandæ: & non, ratione conceptionis, quæ cum peccato fuit.

Est etiam sciendum, ut quidam dicunt, & benè: quòd Festum istud potius est Gratiarum actionis, quam Conceptionis. Cum enim hoc festum fiat per novem menses ante Nativitatem Virginis, oportet dicere, quòd in tali die nulla Sanctitas erat in B. Virgine: quia, non erat adhuc Anima rationalis ei infusa, quæ est Subjectum Sanctitatis: sed, tali die Ioachim & Anna carnaliter commixti sunt. nisi quis dicat, Eam de Spiritu S. fuisse conceptam: quod est hæreticum. De solo enim Filio Dei credit fides catholica: quòd in eodem instanti, quô sanguis purissimus B. Virginis fuit deductus ad locum generationis, tunc operatione Spiritûs S. corpus Christi fuit formatum, & organizatum, & simul Animâ rationali animatum: ut dicitur in 3. Sent. Corpus autem B. Virginis fuit, per virtutem formativam, quæ est in semine, organizatum & formatum: sicut corpus aliorum: ut dicit B. Augustinus X. super Genesin, & alii Doctores: & ideò Anima rationalis fuit ei infusa 80. die à susceptione

seminis: quia, ut dicunt Philosophi, in tot diebus organizatur corpus †fæminæ [semine] ad susceptionem animæ rationalis. Vnde si Festivitas conceptionis habuisset ortum à revelatione angelica: cùm Angelus bonus optimè cognoscat, quando anima B. Virginis fuit corpori infusa; mandasset utique, quòd festivitas illa fieri debuisset 25. die Februarii, quando anima sibi fuit infusa, & statim post infusionem sanctificata; & non 8. Decembris, quando B. †Anna semen à Joachim ad concipiendum suscepit. Nulla enim sanctitas fuit in B. Virgine, nisi postquam Corpus ejus fuit animâ rationali informatum, & post informationem per Sanctificationem ab originali peccato mundata. Ipsa enim fuit Tabernaculum Dei: de quo dicitur in Psal. Sanctificavit Tabernaculum suum Altissimus [Psal. 45. 5.]. Hoc Tabernaculum fuit sanctificatum, postquam fuit completum. quod significatum fuit Exod. ult. ubi dicitur de Tabernaculo, quod fabricavit Moses: Postquam perfecta sunt omnia, nubes operuit Tabernaculum, & implevit illud Gloriâ Domini [Exod. 40. 34.]: hoc est, postquam completa sunt omnia, quæ pertinebant ad hypostasim B. Virginis, quæ est Tabernaculum Dei, Nubes Spiritus S. operuit eam, & implevit Gratiâ Dei, sanctificando & mundando illam à peccato originali, & refrigerium ei præstando, ne æstus concupiscentiæ deinceps ejus mentem invaderet.

Sicut enim Episcopus, ut ait B. Vincentius, non intrat ad consecrandum…

English Translation:

…obnoxious [liable] to eternal death. And therefore it was well said: that the Lord Pope gives an Indulgence to those who keep the Feast of the spiritual Conception, and not the carnal one; unless perhaps, by reason of the Person conceived, who was to be sanctified very soon: and not by reason of the conception, which was with sin.

It must also be known, as some say, and well: that this Feast is rather of Thanksgiving, than of Conception. For since this feast is kept nine months before the Nativity of the Virgin [Dec 8 to Sept 8], one must say, that on such a day no Sanctity was in the B. Virgin: because the rational Soul, which is the Subject of Sanctity, was not yet infused into her: but, on such a day Joachim & Anne mixed carnally. Unless someone says, That she was conceived of the Holy Spirit: which is heretical. For the catholic faith believes concerning the Son of God ALONE: that in the same instant in which the most pure blood of the B. Virgin was brought down to the place of generation, then by the operation of the Holy Spirit the body of Christ was formed, and organized, and at the same time animated by a rational Soul: as is said in 3 Sentences. But the Body of the B. Virgin was organized and formed through the

formative virtue which is in the seed: just like the body of others: as B. Augustine says in Book 10 On Genesis, and other Doctors: and therefore the rational Soul was infused into her on the 80th day from the reception of the seed: because, as the Philosophers say, in that many days the body of a female is organized for the reception of a rational soul. Whence if the Festivity of the conception had had its rise from an angelic revelation: since a good Angel knows very well when the soul of the B. Virgin was infused into the body; he would certainly have commanded that that festivity should be kept on the 25th day of February [80 days after Dec 8], when the soul was infused into her, and she was sanctified immediately after infusion; and not on the 8th of December, when B. Anne received the seed from Joachim to conceive. For there was no sanctity in the B. Virgin, except after her Body was informed by a rational soul, and after information she was cleansed from original sin by Sanctification. For she was the Tabernacle of God: of which it is said in the Psalm: The Most High hath sanctified his Tabernacle [Ps 46:4]. This Tabernacle was sanctified after it was completed. Which was signified in Exodus last chapter, where it is said of the Tabernacle which Moses fabricated: After all things were perfected, the cloud covered the Tabernacle, and filled it with the Glory of the Lord [Exod 40:33-34]: that is, after all things were completed which pertained to the hypostasis of the B. Virgin, who is the Tabernacle of God, the Cloud of the Holy Spirit covered her, and filled her with the Grace of God, sanctifying and cleansing her from original sin, and providing refreshment to her, lest the heat of concupiscence should invade her mind thereafter.

For just as a Bishop, as B. Vincent says, does not enter to consecrate…

Page 157 (Original Page 157)

Latin Transcription:

…Ecclesiam, nisi postquam est perfecta & completa: ità Spiritus S. non intravit ad sanctificandam B. Virginem, nisi postquam fuit perfectè informata animâ rationali. Hoc autem non fuit 8. Decembris; ut falsè dicitur in Epist. de Conceptione; sed, 25. Februarii. Sed quia Dies conceptionis seminum, quando Ioachim & Anna commixti sunt, est certus: Dies verò Animationis & Sanctificationis subsecutæ, est nobis incertus: ideò in tali die commixtionis, in quo inchoata est Conceptio Virginis, potest Ecclesia Gratias referre Deo, in ordine ad Diem Sanctificationis: & ideò benè dictum est, quòd Festum hoc est magis Gratiarum actionis, quam Conceptionis. Quòd tamen inter conceptionem Virginis, quâ fuit animata, & Sanctificationem, quâ fuit

sibi Gratia infusa; modica, & quasi imperceptibilis morula fuit: possemus Diem Animationis ejus, si esset nobis certus, securè celebrare: permaximè cùm solùm per tempus quasi momentaneum sub originali peccato fuerit, & in toto residuo semper sub Gratia. Parum enim pro Nihilo reputatur: & quòd parum distat, accipi solet acsi Nihil distaret: ut dicitur in 2. Physic. Fuit autem B. Virgo in toto tempore, mensurante durationem sui Esse, semper Sancta, splendida & immaculata: excepto duntaxat tempore quasi instantaneo suæ animationis, in quo contraxit originale peccatum: à quo citissimè per copiosum munus Gratiæ mundata fuit. Et propter hoc, ut dixi, celebrare possumus Diem Animationis ejus, in quo pro majori parte fuit Sancta. Sed, talis Dies non est 8. Decembris, sed 25. Februarii. Sed quia Dies conceptionis seminum, quando Ioachim & Anna commixti sunt, est certus: Dies verò Animationis & Sanctificationis subsecutæ, est nobis incertus: ideò in tali die commixtionis, in quo inchoata est Conceptio Virginis, potest Ecclesia Gratias referre Deo, in ordine ad Diem Sanctificationis: & ideò benè dictum est, quòd Festum hoc est magis Gratiarum actionis, quam Conceptionis.

Vnde & Dominus Papa in præfata Bulla fideles hortatur ad referendum Gratiarum actiones Deo de Persona concepta; & non, ad credendum, quòd talis conceptio fuerit sancta. Nam ibi sic dicitur: Dignum & debitum reputamus, universos Christifideles hortari; ut Omnipotenti Deo de ipsius immaculatæ Virginis mirâ conceptione Gratias & Laudes referant. Quamvis enim Conceptio B. Virginis fuerit mira, non tamen fuit sancta. Vnde Anselmus in lib. de Conceptu virg. cap. 14. Quamvis enim Ioannes Bapt. & alii, qui de sterilibus Parentibus; in quibus præ senectute Natura generandi jam erat emortua, per miraculum sint concepti: quia tamen seminaliter sunt generati; nequaquam possunt, aut debent, CHRISTO in Conceptionis miraculo assimilari; ut ab originalis peccati vinculo absoluti possint ostendi.

Patet ergo: quòd, quamvis B. Virgo fuerit in originali peccato concepta, quòd Ecclesia potest facere Festum Conceptionis Spiritualis: & etiam Conceptionis carnalis, ratione Personæ conceptæ, in proximo sanctificandæ: & in die Conceptionis seminum, Gratiarum actiones potest referre Altissimo Deo; in ordine tamen ad immaculatam Virginem, post animationem sanctificandam, & postmodum Dei Filium, totius humani generis Redemptorem, concepturam. Hæc dicta sint salvo semper meliori judicio.

VNDECIMA RATIO:

Sumpta ex hoc quòd Papa dat Indulgentiam iis, qui dicunt Officium Conceptionis.

VNDECIMÒ argutum fuit sic: *Dominus Papa dicit [dat] Indulgentiam his, qui dicunt Officium Conceptionis Virginis: juxta piam, devotam & laudabilem ordinationem Magistri Leonardi de Nogarolis: ut in Bulla legitur. Igitur, cùm in illo officio, quasi per totum, contineatur; quòd fuerit Sancta & immaculata; videtur ex hoc haberi, quòd B. Virgo fuerit fine peccato concepta.*

Responsio.

Ad hoc fuit responsum: quòd posito, quòd Dominus Papa…

English Translation:

…a Church, except after it is perfected and completed: so the Holy Spirit did not enter to sanctify the B. Virgin, except after she was perfectly informed by a rational soul. But this was not on the 8th of December; as is falsely said in the Epistle on the Conception; but on the 25th of February. But because the Day of the conception of seeds, when Joachim & Anne mixed, is certain: but the Day of Animation & subsequent Sanctification is uncertain to us: therefore on such a day of mixture, in which the Conception of the Virgin was begun, the Church can return Thanks to God, in order to the Day of Sanctification: and therefore it was well said, that this Feast is more of Thanksgiving, than of Conception. Nevertheless, because there was a small, and as if imperceptible, delay between the conception of the Virgin (by which she was animated) and Sanctification (by which Grace was infused into her): we could securely celebrate the Day of her Animation, if it were certain to us: most especially since she was under original sin only for an almost momentary time, and in the whole remainder [of time] always under Grace. For a little is reputed as Nothing: and what is little distant, is accustomed to be accepted as if it were Nothing distant: as is said in Physics Book 2. Moreover, the B. Virgin was, in the whole time measuring the duration of her Being, always Holy, splendid & immaculate: except only for the quasi-instantaneous time of her animation, in which she contracted original sin: from which she was very quickly cleansed by a copious gift of Grace. And on account of this, as I said, we can celebrate the Day of her Animation, in which for the greater part she was Holy. But such a Day is not the 8th of December, but the 25th of February. But because the Day of the conception of seeds, when Joachim & Anne mixed, is certain: but the Day of Animation & subsequent Sanctification is uncertain to us: therefore on such a day of mixture, in which the Conception of the Virgin was begun, the Church can return Thanks to God, in order to the Day of Sanctification: and therefore it was well said, that this Feast is more of Thanksgiving, than of Conception.

Whence also the Lord Pope in the aforesaid Bull exhorts the faithful to return actions of Thanks to God concerning the Person conceived; and not, to believe, that such a conception was holy. For there it is said thus: We repute it worthy & due, to exhort all Christ's faithful; that they may return Thanks & Praises to Almighty God concerning the wonderful conception of the immaculate Virgin herself. For although the Conception of the B. Virgin was wonderful, yet it was not holy. Whence Anselm in the book On the Virginal Conception chap. 14. For although John the Baptist & others, who were conceived by a miracle from sterile Parents; in whom the Nature of generating was already dead from old age: yet because they were generated seminally; they can by no means, or ought to, be assimilated to CHRIST in the miracle of Conception; so that they can be shown absolved from the bond of original sin.

It is patent therefore: that, although the B. Virgin was conceived in original sin, the Church can make a Feast of the Spiritual Conception: and also of the carnal Conception, by reason of the Person conceived, to be sanctified very soon: and on the day of the Conception of seeds, can return actions of Thanks to the Most High God; in order however to the immaculate Virgin, to be sanctified after animation, and afterwards to conceive the Son of God, the Redeemer of the whole human race. Let these things be said always saving better judgment.

ELEVENTH REASON:

Taken from the fact that the Pope gives an Indulgence to those who say the Office of the Conception.

ELEVENTHLY it was argued thus: *The Lord Pope gives an Indulgence to those, who say the Office of the Conception of the Virgin: according to the pious, devout & laudable ordination of Master Leonardo de Nogarolis: as is read in the Bull. Therefore, since in that office, almost throughout, it is contained; that she was Holy & immaculate; it seems to be held from this, that the B. Virgin was conceived without sin.*

Response.

To this it was responded: that supposing, that the Lord Pope…

Page 158 (Original Page 158)

Latin Transcription:

...viderit illud Officium: quod multi negant; propter multa verba nugatoria, quæ in illo continentur: quòd duplex fuit Conceptio B. Virginis: videl. Carnalis & Spiritualis. Carnalis est duplex: una, quæ importat commixtionem seminum, quæ facta fuit Sexto Idûs Decembris: & talis non fuit sancta; quia non adhuc erat Anima, quæ est Subjectum sanctitatis. Alia, quæ importat ipsam animationem: & hæc fuit cum peccato originali: ut omnes Doctores illustres & sancti afferunt: quorum Dicta superius allegavi. Alia verò fuit Conceptio spiritualis: quæ est facta statim post animationem ejus, quando copiosum munus Gratiæ sibi fuit infusum. Et hæc fuit sancta & immaculata. Dico igitur: quod multa verba, quæ dicuntur in illo Officio, si referantur ad Conceptionem carnalem Virginis; sunt falsa, & contra Doctores sanctos, & S. Scripturam. Nec Sanctissimus Dominus noster Papa intendit, dare Indulgentiam iis, qui verba prædicta ad conceptionem carnalem referunt: quia cùm sit Vir doctissimus & sapientiâ plenus, optimè novit; quòd non sunt dandæ Indulgentiæ iis, qui dicunt mendacium: quinimò, ut ait B. Augustinus, perhorrendum est, falsi aliquid de Deo dicere, etiamsi ad laudem ejus videatur pertinere: quia, non minori, sed majori fortassis scelere, laudatur in Deo falsitas, quam vituperatur veritas. Et B. Iob: Non indiget, inquit, Deus nostro mendacio, ut pro ipso loquamur dolos. Et B. Bernardus ad Lugdun. B. Virgo regia falso non eget honore, veris honorum titulis cumulata: libenter enim Virgo hoc honore carebit: quô vel peccatum honorari, vel falsa videtur induci Sanctitas. Si verò prædicta verba, & omnia, quæ dicuntur in illo Officio, referantur ad conceptionem spiritualem; sic sunt vera: quia, talis Conceptio fuit sancta & immaculata: & hoc modo Papa dat Indulgentiam his, qui verba prædicta referunt ad talem Conceptionem spiritualem. Hortatur enim nos, ut tali die referamus Gratias Omnipotenti Deo, pro Virgine conceptâ, in proximo sanctificanda; non autem, ut credamus, quòd ejus carnalis conceptio fuerit sancta. Et per hoc possumus respondere ad omnes auctoritates, quæ ponuntur in illo Officio.

Instantia 1.

Nam, in 2. Antiphona in primis Vesperis sic dicitur: Tota pulchra es, Amica mea: & macula originalis non est in Te. Hæc ille.

Solutio.

Ad hoc dicitur, primò: quòd illa auctoritas habetur Canticorum 4. sed addidit de suo hanc dictionem Originalis: quæ in textu non reperitur. Quomodo autem debeat præfata auctoritas intelligi, dictum est in Responsione ad 5. Rationem. Dicitur 2. quòd illa auctoritas, etiam ut jacet, est vera, non solùm de B. Virgine, sed etiam verè

dici posset de quolibet beato: quia fine macula sunt ante thronum Dei: immò, de quolibet baptizato potest verè dici, Et macula originalis non est in Te. In B. autem Virgine, & in qualibet Animâ, exceptâ Anima Christi, fuit aliqua macula: licèt, nunc non sit: ut dicit B. Augustinus.

Instantia 2.

Ad versiculum, in quo dicitur: Immaculata Conceptio est hodie S. Mariæ Virginis: cujus innocentia inclyta cunctas illustrat devotas animas.

Solutio.

Respondeo: quòd si verba illa referantur ad 8. Diem Decembris, falsum est, quòd illâ die fuerit Immaculata Conceptio B. Virginis: ut etiam dicunt Doctores, qui tenent; B. Virginem non contraxisse origi-...

English Translation:

...saw that Office: which many deny; on account of many nugatory [trifling] words which are contained in it: [I say] that the Conception of the B. Virgin was twofold: namely Carnal and Spiritual. Carnal is twofold: one, which imports the commixture of seeds, which was done on the Sixth of the Ides of December [Dec 8]: and such was not holy; because there was not yet a Soul, which is the Subject of sanctity. Another, which imports the animation itself: and this was with original sin: as all illustrious & holy Doctors assert: whose Sayings I alleged above. But the other was Spiritual Conception: which was done immediately after her animation, when a copious gift of Grace was infused into her. And this was holy & immaculate. I say therefore: that many words which are said in that Office, if they are referred to the carnal Conception of the Virgin; are false, and against the holy Doctors, and S. Scripture. Nor does Our Most Holy Lord the Pope intend, to give an Indulgence to those who refer the aforesaid words to the carnal conception: because since he is a most learned Man & full of wisdom, he knows very well; that Indulgences are not to be given to those who tell a lie: nay rather, as B. Augustine says, it is horrible to say something false about God, even if it seems to pertain to his praise: because falsity is praised in God with perhaps no less, but greater wickedness, than truth is reviled. And B. Job: God does not need, he says, our lie, that we should speak deceit for him. And B. Bernard to [the Canons of] Lyons: The royal B. Virgin does not need false honor, heaped with true titles of honors: for the Virgin will gladly lack this honor: by which either sin is honored, or a false Sanctity seems to be induced. But if the aforesaid words, and all things which are said in that Office, are referred to the

spiritual conception; thus they are true: because, such a Conception was holy & immaculate: and in this way the Pope gives an Indulgence to those who refer the aforesaid words to such a Spiritual Conception. For he exhorts us, that on such a day we return Thanks to Almighty God, for the Virgin conceived, to be sanctified very soon; but not, that we believe, that her carnal conception was holy. And through this we can respond to all authorities, which are posited in that Office.

Instance 1.

For, in the 2nd Antiphon in First Vespers it is said thus: Thou art all fair, my Love: and the original spot is not in Thee. Thus he [speaks].

Solution.

To this it is said, first: that that authority is held in Canticles 4. but he added of his own this word 'Original': which is not found in the text. But how the aforesaid authority ought to be understood, was said in the Response to the 5th Reason. It is said 2nd. that that authority, even as it lies, is true, not only of the B. Virgin, but could also be truthfully said of any blessed one: because they are without spot before the throne of God [Rev 14:5]: nay, of any baptized person it can be truthfully said, And the original spot is not in Thee. But in the B. Virgin, and in every Soul, with the Soul of Christ excepted, there WAS some spot: although, now there IS not: as B. Augustine says.

Instance 2.

To the versicle, in which it is said: Today is the Immaculate Conception of the Holy Virgin Mary: whose renowned innocence illustrates all devout souls.

Solution.

I respond: that if those words are referred to the 8th Day of December, it is false, that on that day was the Immaculate Conception of the B. Virgin: as even the Doctors say, who hold; That the B. Virgin did not contract origi-…

Page 159 (Original Page 159)

Latin Transcription:

…nale peccatum. Et hoc ideò, quia illâ Die non erat adhuc Anima corpori infusa, quæ est Subjectum Sanctitatis: ut in superiori Ratione dictum est. Si verò referantur

ad Diem Animationis, in quo etiam Die fuit Conceptio spiritualis: sic vera sunt. Vnde sensus illius versiculi est iste: Hodie facimus Festum Conceptionis spiritualis, quæ fuit immaculata; & non Conceptionis carnalis, quæ fuit cum macula originalis peccati: ut dicunt Doctores.

Instantia 3.

Ad Orationem, in qua dicitur: Deus, qui immaculatam Virginis Conceptionem, dignum Filio tuo habitaculum præparasti: Concede, quæsumus, ut sicut ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti: ita & nos &c.

Solutio.

Respondeo: quòd B. Virgo ex conceptione spirituali præparata est, ut esset dignum habitaculum Filii Dei: non autem, ex conceptione seminum, nec ex conceptione carnali: & ideò conceptio spiritualis fuit immaculata, non autem conceptio carnalis.

Similiter dico: quòd B. Virgo per fidem, quam habuit in futuram mortem Filii sui, præservata est ab omni labe corruptionis, quæ Virginitati opponitur, & ab omni labe peccati actualis: ut dicit Augustinus: & per eandem fidem mundata est à fomite peccati. Vnde B. Anselmus in lib. 2. Cur Deus Homo. cap. 17. sic dicit: Verè namq; Christus erat moriturus: quia, si verè non fuisset moriturus; non fuisset vera fides mortis ejus: per quam & ipsa Virgo, de qua natus est, & multi alii mundati sunt à peccato. Hæc ille. Et in Meditationibus suis, loquens ad Deum: Animam, inquit, gloriosæ Virginis Mariæ in macula culpæ originis creâsti: sed consequenter eandem a primaria labe purgâsti, & amictu munditiæ decorâsti, & in sanctitatis puritate postea confirmâsti. Hæc ille.

Instantia 4.

Ad Invitatorium, in quo dicitur: Immaculatam Conceptionem Virginis Mariæ celebremus: Christum ejus præservatorem adoremus Dominum.

Solutio.

Respondeo: quòd hoc est pro nobis: quia per hoc innuitur, quòd Ecclesia non celebrat quamcunque Conceptionem; sed solum illam, quæ fuit immaculata, videl. spiritualem, & non carnalem. Præservatio etiam præsupponit Esse Præservati. Et ideò, solum respicit Peccatum actuale: sicut suprà dictum est.

Instantia 5.

Ad auctoritatem Hieronymi, quæ ponitur in Prima Lectione: ubi sic dicitur: Quicquid in Maria gestum est, totum puritas, totum Veritas, totumq; Gratia fuit. Et iterum: Cæteris Virginibus præstatur Gratia per partes: Mariæ verò tota se infudit Plenitudo Gratiæ.

Solutio.

Respondeo: concedendo totum, quod ibi dicitur: sed, nihil contra nos. Dicimus enim, B. Virginem fuisse purissimam: quia, nunquam actualiter peccavit: nec aliquod opus, quod non esset purum, gessit: nunquam falsum dixit: & in quolibet actu suo, procedente à voluntate deliberatâ, semper meruit quod nemini alteri post Christum creditur fuisse concessum. Ipsa etiam omnium Virtutum opera exercuit, quantum pertinebat ad statum suum: alii verò Sancti exercuerunt speciales tantummodò actus aliquarum Virtutum. Propter hoc dicitur à B. Hieronymo: quòd cæteris per partes Gratia data est: Mariæ verò se infudit totius Gratiæ plenitudo. sicut inferiùs ad ult. argumentum declarabitur. Cum hoc tamen stat, quòd fuerit in originali peccato concepta.

English Translation:

…nal sin. And this is because on that Day the Soul was not yet infused into the body, which is the Subject of Sanctity: as was said in the Reason above. But if they are referred to the Day of Animation, in which Day there was also a spiritual Conception: thus they are true. Whence the sense of that versicle is this: Today we keep the Feast of the spiritual Conception, which was immaculate; and not of the carnal Conception, which was with the stain of original sin: as the Doctors say.

Instance 3.

To the Prayer [Collect], in which it is said: 'O God, who prepared a worthy dwelling for your Son by the immaculate Conception of the Virgin: Grant, we beseech, that just as You preserved her from every stain by the foreseen death of the same Son: so also we etc.'

Solution.

I respond: that the B. Virgin was prepared by spiritual conception, to be a worthy dwelling of the Son of God: but not, by the conception of seeds, nor by carnal conception: and therefore the spiritual conception was immaculate, but not the carnal conception.

Similarly I say: that the B. Virgin, through the faith which she had in the future death of her Son, was preserved from every stain of corruption which is opposed to Virginity, and from every stain of actual sin: as Augustine says: and through the same faith she was cleansed from the fomes of sin. Whence B. Anselm in Book 2 Why God Became Man chap. 17 speaks thus: 'For truly Christ was going to die: because, if He were not truly going to die; the faith in his death would not have been true: through which both the Virgin herself, from whom He was born, and many others were cleansed from sin.' Thus he [speaks]. And in his Meditations, speaking to God: 'You created', he says, 'the Soul of the glorious Virgin Mary in the stain of the guilt of origin: but consequently you purged the same from the primary stain, and decorated her with the cloak of cleanliness, and afterwards confirmed her in the purity of sanctity.' Thus he [speaks].

Instance 4.

To the Invitatory, in which it is said: 'Let us celebrate the Immaculate Conception of the Virgin Mary: let us adore the Lord Christ her preserver.'

Solution.

I respond: that this is for us [in our favor]: because by this it is intimated, that the Church does not celebrate just any Conception; but only that one, which was immaculate, namely the spiritual, and not the carnal one. Preservation also presupposes the Being of the Preserved. And therefore, it regards only Actual Sin: as was said above.

Instance 5.

To the authority of Jerome, which is posited in the First Lesson: where it is said thus: 'Whatever was done in Mary, was all purity, all Truth, and all Grace.' And again: 'To other Virgins Grace is given by parts: but into Mary the whole Fullness of Grace poured itself.'

Solution.

I respond: by conceding everything which is said there: but, [it is] nothing against us. For we say, that the B. Virgin was most pure: because, she never sinned actually: nor did she do any work which was not pure: she never spoke a falsehood: and in her every act, proceeding from a deliberated will, she always merited what is believed to have been granted to no other after Christ. She also exercised the works of all Virtues, as much as pertained to her state: but other Saints exercised only special

acts of some Virtues. On account of this it is said by B. Jerome: that to others Grace was given by parts: but into Mary the fullness of all Grace poured itself. As will be declared below at the last argument. With this, however, it stands [is compatible], that she was conceived in original sin.

This concludes the text for the images uploaded.

If you have more pages to upload, please do so, and I will continue the transcription and translation. If not, this completes the work on the provided document.

Here is the transcription and translation for **Pages 160, 161, 162, and 163** (Original Pages 160–163).

This section continues the detailed refutation of the **Office of the Conception** (the liturgy approved by the Pope). Bandello systematically addresses the biblical metaphors applied to Mary in the liturgy (like "Enclosed Garden," "Sealed Fountain," "City of God"), arguing that none of them prove she was free from *original* sin, but rather refer to her virginity or her state *after* sanctification.

It then introduces the **Twelfth Reason** of the opponents (Chapter 43), which argues that since Christ's flesh is Mary's flesh, hers must be as pure as His.

Batch 33: Refuting Liturgical Metaphors & The Flesh of Mary (Pages 160–163)

Page 160 (Original Page 160)

Latin Transcription:

Instantia 6.

Ad illud, quod in eadem Lectione ponitur: Tota est speciosa Anima mea, & macula non est in ea.

Solutio.

Respondeo: quòd verba illa sunt B. Ambrosii, in lib. de Virginibus: & loquitur de Anima, quæ vovit Virginitatem. Vnde sic dicit: Anima, quæ non est obnoxia culpæ, nec timet pœnam, totam se speciosam esse definit. Ideo dicitur ei: Tota speciosa es, & macula non est in te. Quia culpa non est in ea, pœna non est in ea. Hæc ille. Ista autem verba possunt verificari de qualibet Anima existente in Gratia: in qua

nulla est macula culpæ mortalis: & de B. Virgine, in qua nulla fuit macula culpæ actualis, nec originalis post Sanctificationem.

Instantia 7.

Ad illud, quod ibidem dicitur: Elegit eam Deus, & præelegit eam. [Ps. 131. 13?]

Solutio.

Respondeo: quòd verum est: sed hoc non excludit, quin fuerit in peccato originali concepta. Nam & de Apostolis dicitur: Elegit eos in Christo ante mundi constitutionem, ut essent sancti & immaculati. [Eph. 1. 4.] Et de Hieremia dicitur: Priusquam te formarem in utero, novi te: & antequam exires de vulva, sanctificavi te. [Jer. 1. 5.] Et de Paulo: Segregatus in Evangelium Dei. [Rom. 1. 1.] Et tamen omnes isti fuerunt in originali peccato concepti.

Instantia 8.

Ad illud: Non est in te macula, nec ruga.

Solutio.

Respondeo: quòd hoc habetur ad Ephes. 5. de Ecclesia triumphante, vel militante, secundùm quod per lavacrum aquæ in verbo vitæ, id est, per Baptismum, est mundata. Vnde Augustinus in lib. de perfectione justitiæ: Non habere maculam aut rugam, non est in hac vita, sed in alia: ubi nulla erit omnino ignorantia, nulla infirmitas carnis. Hæc ille. Potest tamen intelligi de B. Virgine, ratione immunitatis ab omni peccato actuali, & ab omni concupiscentia carnalis delectationis.

Instantia 9.

Ad illud, quod habetur in 2. Respons. Nihil in ea pollutum, nihil inquinatum.

Solutio.

Respondeo: quòd verba illa habentur Sap. 7. de Sapientia increata: In qua nihil est inquinatum. Sed adaptantur B. Virgini, ratione puritatis, quam habuit tempore suæ Annunciationis, & postea.

English Translation:

Instance 6.

To that, which is posited in the same Lesson: My Soul is all beautiful, and there is no spot in it.

Solution.

I respond: that those words are B. Ambrose's, in the book On Virgins: and he speaks of the Soul which has vowed Virginity. Whence he speaks thus: 'The Soul, which is not obnoxious [liable] to guilt, nor fears punishment, defines itself to be all beautiful. Therefore it is said to her: Thou art all beautiful, and there is no spot in thee. Because guilt is not in her, punishment is not in her.' Thus he [speaks]. But these words can be verified of any Soul existing in Grace: in which there is no spot of mortal guilt: and of the B. Virgin, in whom there was no spot of actual guilt, nor of original [guilt] after Sanctification.

Instance 7.

To that, which is said in the same place: God chose her, and pre-elected her.

Solution.

I respond: that it is true: but this does not exclude that she was conceived in original sin. For it is said also of the Apostles: 'He chose them in Christ before the foundation of the world, that they should be holy and immaculate.' [Eph 1:4]. And of Jeremiah it is said: 'Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee.' [Jer 1:5]. And of Paul: 'Segregated unto the Gospel of God.' [Rom 1:1]. And yet all these were conceived in original sin.

Instance 8.

To that: There is no spot in thee, nor wrinkle.

Solution.

I respond: that this is held in Ephesians 5 regarding the Church Triumphant, or Militant, according as she is cleansed by the laver of water in the word of life, that is, by Baptism. Whence Augustine in the book On the Perfection of Justice: 'To have no spot or wrinkle, belongs not to this life, but to the other: where there will be absolutely no ignorance, no infirmity of the flesh.' Thus he [speaks]. Nevertheless it can be understood of the B. Virgin, by reason of her immunity from every actual sin, and from every concupiscence of carnal delectation.

Instance 9.

To that, which is held in the 2nd Responsory: Nothing polluted in her, nothing defiled.

Solution.

I respond: that those words are held in Wisdom 7 concerning Uncreated Wisdom: In whom there is nothing defiled [Wis 7:25]. But they are adapted to the B. Virgin, by reason of the purity which she had at the time of her Annunciation, and afterwards.

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Latin Transcription:

Instantia 10.

Ad illud, quod dicitur in 3. Respons. Hortus conclusus, Fons signatus. [Cant. 4. 12.]

Solutio.

Respondeo: quòd per Hortum conclusum intelligitur Vterus virginalis, qui nunquam fuit reseratus, nec violatus: sicut dicit Hieronymus contra Jovinianum. Vel per Hortum conclusum intelligitur Anima B. Virginis, in qua nullus dolus, nec furtum Diaboli ingressum habuit: sicut dicit Glos. super Cant. Vel per Hortum conclusum intelligitur Ecclesia, quæ munita est Angelis & Sanctis: sicut dicit Gregorius. Et similiter per Fontem signatum, intelligitur Virginitas signaculo castitatis munita. Ex quibus nihil habetur pro Adversariis.

Instantia 11.

Ad illud, quod dicitur in 4. Responsorio: Civitas Dei. [Psal. 86. 3.]

Solutio.

Respondeo: quòd per Civitatem Dei intelligitur Ecclesia Sanctorum: ut dicit August. de Civitate Dei. Vel intelligitur Anima fidelis: in qua Deus habitat per Gratiam. Vel intelligitur B. Virgo: quam Deus inhabitavit, postquam eam sanctificavit.

Instantia 12.

Ad illud, quod dicitur in 5. Respons. Sanctificavit Tabernaculum suum Altissimus. [Psal. 45. 5.]

Solutio.

Respondeo: quòd verum est: sed, quando? Non in conceptione, quæ fuit immunda: sed post animationem, quando venit ad eam Spiritus S. ut dicit Honorius Papa, & Innocentius III. & alii Doctores, in Sermonibus suprà allegatis. [Cap. 22.]

Ex quibus omnibus clarè patet: quòd Officium illud continet verba, quæ de B. Virgine secundùm sensum litteralem non possunt verificari: sed solùm per quandam adaptationem, ratione suæ sanctificationis & puritatis, quam habuit postquam fuit Mater Dei. Si verò aliqua verba ibi ponuntur, quæ sonant, Eam non habuisse peccatum originale; illa sunt falsa, & erronea, & contra fidem, & contra omnes Sanctos: nec Ecclesia ea recipit in tali sensu, sed in sensu accommodato ad sanctitatem, quam habuit, cùm facta est Templum Dei.

Et hanc responsionem ponit B. Thomas in 3. part. Qu. 27. art. 2. ad 3. dicens: Quòd licet Ecclesia Romana celebret Festum Conceptionis B. Virginis, non tamen per hoc datur intelligi, quòd in sua conceptione fuerit sancta: sed quia ignoretur, quo tempore fuerit sanctificata; celebratur Festum Sanctificationis ejus, potius quàm Conceptionis, in die Conceptionis.

English Translation:

Instance 10.

To that, which is said in the 3rd Responsory: A Garden enclosed, a Fountain sealed [Song 4:12].

Solution.

I respond: that by 'Garden enclosed' is understood the virginal Womb, which was never unlocked, nor violated: just as Jerome says against Jovinian. Or by 'Garden enclosed' is understood the Soul of the B. Virgin, into which no guile, nor theft of the Devil had entrance: just as the Gloss on the Canticles says. Or by 'Garden enclosed' is understood the Church, which is fortified by Angels and Saints: as Gregory says. And similarly by 'Sealed Fountain', is understood Virginity fortified by the seal of chastity. From which nothing is held for the Adversaries [proving Immaculate Conception].

Instance 11.

To that, which is said in the 4th Responsory: City of God [Ps 87:3].

Solution.

I respond: that by 'City of God' is understood the Church of the Saints: as Augustine says in The City of God. Or is understood the faithful Soul: in which God dwells through Grace. Or is understood the B. Virgin: whom God inhabited, after He sanctified her.

Instance 12.

To that, which is said in the 5th Responsory: The Most High hath sanctified his Tabernacle [Ps 46:4].

Solution.

I respond: that it is true: but, when? Not in the conception, which was unclean: but after animation, when the Holy Spirit came to her: as Pope Honorius, & Innocent III, and other Doctors say, in the Sermons alleged above [Chap. 22].

From all which things it is clearly patent: that that Office contains words, which cannot be verified of the B. Virgin according to the literal sense: but only through a certain adaptation, by reason of her sanctification and purity, which she had after she was the Mother of God. But if any words are posited there, which sound [as if] She did not have original sin; those are false, and erroneous, and against the faith, and against all Saints: nor does the Church receive them in such a sense, but in a sense accommodated to the sanctity, which she had, when she was made the Temple of God.

And St. Thomas posits this response in Part 3, Q. 27. art. 2. ad 3. saying: That although the Roman Church celebrates the Feast of the Conception of the B. Virgin, yet it is not given by this to understand, that she was holy in her conception: but because it is unknown, at what time she was sanctified; the Feast of her Sanctification is celebrated, rather than of her Conception, on the day of Conception.

Page 162 (Original Page 162)

Latin Transcription:

RATIO DVODECIMA.

DVODECIMO fuit argutum sic: *Caro Christi est Caro Mariæ: sed Caro Christi fuit sine peccato: Ergo & Caro Mariæ.*

Responsio.

Ad hoc fuit responsum, negando Consequentiam. Tum, quia Caro Christi fuit Caro Adæ: & tamen Caro Christi fuit sine peccato, & Caro Adæ fuit cum peccato. Tum, quia Caro Matris est caro Filii: & tamen Mater potest esse peccatrix, & Filius justus: sicut patet in nobis. Tum, quia Caro Christi in B. Virgine fuit peccato obnoxia, & in Christo fuit a peccato libera: ut dicit Augustinus in 5. cont. Julianum, & Ambrosius super Rom. 8. sicut suprà allegatum est. [Cap. 9. & 10.]

Ratio autem diversitatis est hæc: Quòd Caro Mariæ fuit concepta per concubitum & libidinem: Caro autem Christi fuit concepta sine concubitu & libidine: & ideò Caro Mariæ fuit caro peccati: Caro autem Christi non fuit caro peccati, sed Similitudo carnis peccati: ut dicit Augustinus.

Nec tamen propter hoc sequitur, quòd Caro Christi non fuerit eadem cum carne Virginis: quia unitas Naturæ & speciei non tollitur propter diversitatem accidentium, vel qualitatum. Peccatum autem, sive culpa, non est de Essentia carnis: sed est qualitas, vel defectus proveniens ex inordinata generatione. Vnde Augustinus in 5. cont. Julianum: Non ideo, inquit, Caro Christi non est eadem cum carne nostra, quia non est nata sicut nostra: sed in eo differt, quòd nostra est concepta in peccato, sua autem sine peccato.

Est etiam sciendum: quòd illa Propositio, Caro Christi est Caro Mariæ: non est per se vera, sed per accidens: quia Caro Christi non est Caro Mariæ, nisi secundùm materiam: sicut domus est ligna & lapides. Materia autem non prædicatur de composito, nisi per accidens, & in obliquo, & in concreto. Vnde non dicimus, Domus est lapides: sed, Domus est lapidea, vel ex lapidibus. Ita in proposito dicimus: Caro Christi est ex carne Mariæ.

Vel dicendum, quòd est vera, per quandam appropriationem, & identitatem: quia de illa sumpta est. Sicut dicimus: Iste panis est triticum, i. de tritico.

RATIO DECIMATERTIA.

DECIMATERTIO fuit argutum sic: *Quicquid est in Effectu, præexistit in Causa: Sed, puritas ab omni peccato est in Carne Christi, sicut in Effectu: Ergo præextitit in Carne Virginis, sicut in Causa.*

Responsio.

Ad hoc fuit responsum: 1. Quòd illa Regula vera est in Causis per se & totalibus: non autem in Causis per accidens & partialibus. Caro autem Virginis non fuit Causa totalis Carnis Christi: sed tantùm materialis.

2. Dicitur: Quòd est vera, in Causis univocis: non autem in æquivocis. Caro autem Virginis non fuit Causa univoca Carnis Christi: quia non eodem modo generavit, quo fuit genita.

3. Dicitur: Quòd est vera, quantum ad perfectiones, quæ insunt Effectui per virtutem Causæ: non autem quantum ad illas, quæ insunt aliunde. Puritas autem ab omni peccato inerat Carni Christi, non per virtutem Carnis Virginis, sed per virtutem Spiritus Sancti. Vnde Augustinus in Enchirid. Non, inquit, quia ex Spiritu S. est Christus, ideò non habet peccatum: sed quia...

English Translation:

TWELFTH REASON.

TWELFTHLY it was argued thus: *The Flesh of Christ is the Flesh of Mary: but the Flesh of Christ was without sin: Therefore also the Flesh of Mary.*

Response.

To this it was responded, by denying the Consequence. Both, because the Flesh of Christ was the Flesh of Adam: and yet the Flesh of Christ was without sin, and the Flesh of Adam was with sin. Then, because the Flesh of a Mother is the flesh of the Son: and yet the Mother can be a sinner, and the Son just: as is clear in us. Then, because the Flesh of Christ in the B. Virgin was obnoxious [subject] to sin, and in Christ was free from sin: as Augustine says in Book 5 against Julian, & Ambrose on Rom 8. as was alleged above.

But the Reason for the diversity is this: That the Flesh of Mary was conceived through intercourse and lust: but the Flesh of Christ was conceived without intercourse and lust: and therefore the Flesh of Mary was flesh of sin: but the Flesh of Christ was not flesh of sin, but the Likeness of the flesh of sin: as Augustine says.

Nor however on account of this does it follow, that the Flesh of Christ was not the same as the flesh of the Virgin: because the unity of Nature and species is not taken away on account of the diversity of accidents, or qualities. But Sin, or guilt, is not of the Essence of flesh: but is a quality, or defect proceeding from inordinate generation. Whence Augustine in Book 5 against Julian: 'Therefore,' he says, 'the

Flesh of Christ is not different from our flesh, because it was not born as ours: but it differs in this, that ours was conceived in sin, but His without sin.'

It must also be known: that that Proposition, 'The Flesh of Christ is the Flesh of Mary': is not true per se [essentially], but per accidens [accidentally]: because the Flesh of Christ is not the Flesh of Mary, except according to matter: just as a house is wood and stones. But Matter is not predicated of the composite, except accidentally, and obliquely, and in the concrete. Whence we do not say, 'The House is stones': but, 'The House is stony', or 'of stones'. So in the proposition we say: The Flesh of Christ is from the flesh of Mary.

Or it must be said, that it is true, by a certain appropriation, and identity: because it was taken from her. Just as we say: This bread is wheat, i.e., from wheat.

THIRTEENTH REASON.

THIRTEENTHLY it was argued thus: *Whatever is in the Effect, pre-exists in the Cause: But, purity from all sin is in the Flesh of Christ, as in the Effect: Therefore it pre-existed in the Flesh of the Virgin, as in the Cause.*

Response.

To this it was responded: 1. That that Rule is true in per se and total Causes: but not in accidental & partial Causes. But the Flesh of the Virgin was not the total Cause of the Flesh of Christ: but only material.

2. It is said: That it is true, in univocal Causes: but not in equivocal ones. But the Flesh of the Virgin was not a univocal Cause of the Flesh of Christ: because she did not generate in the same way in which she was generated.

3. It is said: That it is true, as to perfections, which are in the Effect through the power of the Cause: but not as to those, which are in it from elsewhere. But purity from all sin was in the Flesh of Christ, not through the power of the Flesh of the Virgin, but through the power of the Holy Spirit. Whence Augustine in the Enchiridion: 'It is not,' he says, 'because Christ is from the Holy Spirit, that He has no sin: but because…'

Page 163 (Original Page 163)

Latin Transcription:

...quia carnalis concupiscentia ibi non fuit. Sanctitas enim Carnis Christi non fuit effectus Carnis Virginis: sed Spiritus Sancti.

RATIO DECIMAQVARTA.

DECIMOQVARTO fuit argutum sic: *Christus non debuit assumere carnem ab eo, qui erat inimicus suus: Sed Peccator est inimicus Dei: Ergo, Christus non assumpsit Carnem à Peccatore. Et sic B. Virgo non fuit Peccatrix.*

Responsio.

Ad hoc fuit responsum: quòd Christus venit in hunc Mundum, ut reconciliaret inimicos: & ideò non dedignatus est accipere carnem de genere inimicorum, ut ipsos faceret Amicos. Vnde Augustinus dicit: Dilexit nos, pulcher fœdos, pius impios, &c. Et Apostolus: Cùm inimici essemus, reconciliati sumus Deo per mortem Filii ejus. [Rom. 5. 10.] Et ipse Christus: Non veni vocare Iustos, sed Peccatores. [Matth. 9. 13.]

Dicitur 2. quòd B. Virgo, quando Christus carnem assumpsit, non erat inimica: quia jam per Gratiam sanctificationis erat emundata, & Deo reconciliata, & effecta Amica. Licet enim fuerit in peccato originali concepta, & per consequens Filia iræ & inimicitiæ: tamen ante Christi conceptionem fuit effecta Filia Gratiæ.

RATIO DECIMAQVINTA.

DECIMOQVINTO fuit argutum sic: *Filius tenetur honorare Matrem: Sed, si permisisset eam esse in peccato, non honorasset eam: Ergo &c.*

Responsio.

Ad hoc responsum est suprà, ad Rationem 31. Quòd Filius non tenetur honorare Matrem, cum injuria & dedecore sui ipsius. Esset autem injuria & exhonoratio Christi, si Mater fuisset sine peccato: quia tunc non indiguisset Redemptione Christi: & sic Christus non esset Redemptor omnium: quod est Hæreticum. Item: Quia tunc Christus non fuisset Solus sine peccato: quod est contra Scripturam & Sanctos.

Dicitur 2. quòd Christus honoravit Matrem, in donis excellentissimis, sibi collatis: quæ nulli alteri fuerunt collata: sicut dictum est suprà.

RATIO DECIMASEXTA.

DECIMOSEXTO fuit argutum sic: *Bonitas Dei est infinita: Ergo, summum bonum debuit conferre Matri suæ: Hoc autem est, Præservare ab omni peccato. Ergo &c.*

Responsio.

Ad hoc dicitur: quòd Deus contulit Matri summum bonum, quod sibi, salavâ justitiâ & ordine divinæ Sapientiæ, conferri potuit.

English Translation:

...because carnal concupiscence was not there. For the Sanctity of the Flesh of Christ was not the effect of the Virgin's Flesh: but of the Holy Spirit.

FOURTEENTH REASON.

FOURTEENTHLY it was argued thus: *Christ ought not to have assumed flesh from one who was his enemy: But a Sinner is an enemy of God: Therefore, Christ did not assume Flesh from a Sinner. And thus the B. Virgin was not a Sinner.*

Response.

To this it was responded: that Christ came into this World, that He might reconcile enemies: and therefore He did not disdain to accept flesh from the race of enemies, that He might make them Friends. Whence Augustine says: 'He loved us, the beautiful [loved] the foul, the pious [loved] the impious,' etc. And the Apostle: 'When we were enemies, we were reconciled to God through the death of his Son.' [Rom 5:10]. And Christ himself: 'I came not to call the Just, but Sinners.' [Matt 9:13].

It is said 2nd. that the B. Virgin, when Christ assumed flesh, was not an enemy: because she was already cleansed by the Grace of sanctification, & reconciled to God, and made a Friend. For although she was conceived in original sin, & as a consequence a Daughter of wrath & enmity: yet before Christ's conception she was made a Daughter of Grace.

FIFTEENTH REASON.

FIFTEENTHLY it was argued thus: *A Son is bound to honor his Mother: But, if he had permitted her to be in sin, he would not have honored her: Therefore etc.*

Response.

To this it was responded above, to Reason 31. That a Son is not bound to honor his Mother, with injury and dishonor to himself. But it would be an injury and dishonor to Christ, if his Mother had been without sin: because then she would not have needed

the Redemption of Christ: and thus Christ would not be the Redeemer of all: which is Heretical. Likewise: Because then Christ would not have been Alone without sin: which is against Scripture & the Saints.

It is said 2nd. that Christ honored his Mother, in most excellent gifts, conferred upon her: which were conferred on no other: as was said above.

SIXTEENTH REASON.

SIXTEENTHLY it was argued thus: *The Goodness of God is infinite: Therefore, he ought to have conferred the highest good on his Mother: But this is, To preserve from all sin. Therefore etc.*

Response.

To this it is said: that God conferred on his Mother the highest good, which could be conferred upon her, saving justice & the order of divine Wisdom.

This concludes the batch for pages 160-163.

The text continues to address further objections (Arguments 17-35) in the subsequent pages.

Would you like to proceed with the next batch (Pages 164-167)?

Here is the transcription and translation for **Pages 164, 165, 166, and 167** (Original Pages 164–167).

This section addresses the theological arguments regarding **Christ as Mediator** (Reason 17). The opponents argue that a "perfect Mediator" would prevent the offense entirely. Bandello counters that a Mediator implies reconciling two parties already at odds. It also covers **Reason 20**, which uses the biblical figure of **Queen Esther** (exempted from the law of death by the King) as a type of Mary.

Batch 34: The Perfect Mediator & The Figure of Esther (Pages 164–167)

Page 164 (Original Page 164)

Latin Transcription:

…Nam, ordo Sapientiæ divinæ exigit; ut in Vniversitate sint diversi gradus rerum: & quòd quælibet Res habeat perfectionem sibi debitam, secundum suam speciem & Naturam. Non autem debetur creaturæ puræ, ut sit sine peccato, & habeat voluntatem in bono confirmatam, à principio sui Esse; sed hoc est proprium Dei, & animæ Christi, propter unionem ad Verbum. Et ideò non debuit Deus hoc Matri conferre: ne scilicet perverteret ordinem divinæ Sapientiæ, & ne auferret Privilegium Filio suo.

RATIO DECIMASEPTIMA.

DECIMOSEPTIMO fuit argutum sic: *Christus fuit perfectissimus Mediator & Salvator respectu Matris: Ergo debuit eam perfectissimo modo salvare: Hoc autem est, Præservare, ne in peccatum incideret. Ergo &c.*

Responsio.

Ad hoc dicitur: quòd Christus fuit perfectissimus Mediator & Salvator Matris: salvando eam, & redimendo eam à peccato, modo nobilissimo, qui sibi, salvâ justitiâ, competere poterat. Non autem poterat sibi competere, ut non esset in peccato originali: quia erat concepta ex semine, in quo erat Causa peccati originalis: & Deus non debuit facere, ut Effectus non sequeretur ad Causam, positis omnibus quæ requiruntur ad Effectum. Oportet enim, Causas proprios effectus habere.

2. Dicitur: quòd, ad hoc ut Christus esset perfectissimus Mediator, oportebat quòd reconciliaret Personam, pro qua mediabat. Reconciliatio autem supponit inimicitiam. Vnde, si B. Virgo non fuisset inimica; Christus non fuisset ejus Reconciliator, nec Mediator. Si ergo Christus fuit perfectissimus Mediator, oportet dicere, quòd invenerit aliquod peccatum in Matre, propter quod erat Deo inimica.

3. Dicitur: quòd magis ostenditur Potentia Salvatoris in hoc, quòd de Immunda fecit Mundam; & de Peccatrice, Justam: quàm si fecisset eam, ab initio, Justam & Mundam. Sicut majus est, de Luto facere aurum, quàm de auro facere Vas aureum.

English Translation:

…For the order of divine Wisdom demands; that there be diverse degrees of things in the Universe: and that each Thing have the perfection due to it, according to its species and Nature. But it is not due to a pure creature, that it be without sin, and have a will confirmed in good, from the beginning of its Being; but this is proper to God, and to the soul of Christ, on account of the union to the Word. And therefore

God ought not to have conferred this on the Mother: lest namely He pervert the order of divine Wisdom, and lest He take away the Privilege from his Son.

SEVENTEENTH REASON.

SEVENTEENTHLY it was argued thus: *Christ was the most perfect Mediator and Savior with respect to his Mother: Therefore He ought to have saved her in the most perfect way: But this is, To Preserve [her], lest she fall into sin. Therefore etc.*

Response.

To this it is said: that Christ was the most perfect Mediator and Savior of his Mother: by saving her, and redeeming her from sin, in the most noble way which could be competent to her, saving justice. But it could not be competent to her, that she not be in original sin: because she was conceived from seed, in which was the Cause of original sin: and God ought not to have made it so that the Effect would not follow the Cause, with all things posited which are required for the Effect. For it is necessary, that Causes have their proper effects.

2. It is said: that, for Christ to be the most perfect Mediator, it was necessary that He reconcile the Person for whom He mediated. But Reconciliation supposes enmity. Whence, if the B. Virgin had not been an enemy; Christ would not have been her Reconciler, nor Mediator. Therefore if Christ was the most perfect Mediator, it is necessary to say, that He found some sin in the Mother, on account of which she was an enemy to God.

3. It is said: that the Power of the Savior is shown more in this, that He made a Clean woman from an Unclean one; and a Just woman from a Sinner: than if He had made her, from the beginning, Just and Clean. Just as it is greater, to make gold from Mud, than to make a golden Vessel from gold.

Page 165 (Original Page 165)

Latin Transcription:

4. Dicitur: quòd, si Christus præservasset Matrem ab omni peccato, & ab omni debito peccati; non redemisset eam. Redemptio enim est, Remissio peccatorum: ut suprà dictum est, in 1. Ratione. Et sic Christus non esset Salvator omnium, nec Redemptor universalis: quod est contra Fidem.

5. Dicitur: quòd illud, quod dicitur in Minori: videl. Quòd nobilius est præservare, ne quis cadat; quàm post casum relevare: verum est, loquendo de Casu in peccatum actuale: quia in tali casu, homo offendit Deum actu proprio, & demeretur, & amittit tempus, &c. Sed, loquendo de Casu in peccatum originale, in quo nulla est offensa actualis, nec demeritum, nec amissio temporis; magis ostenditur bonitas, & sapientia, & potentia Medici, si curet ægrotum, quàm si præservet sanum. Sicut magis laudatur Medicus, qui sanat in Hydropico causam morbi, quàm qui præservat ab Hydropsi. In B. Virgine autem, fuit Causa originalis peccati: scil. Semen infectum libidine. Et ideò Christus magis laudatur, quòd ab illa causa, jam inductâ in naturam, Matrem liberavit: quàm si eam præservasset.

RATIO DECIMAOCTAVA.

DECIMOCTAVO fuit argutum sic: *B. Virgo est Porta Cæli: ut cantat Ecclesia: sed, Porta cæli nunquam fuit clausa: quia in ea nunquam fuit peccatum, quod claudit cælum: Ergo B. Virgo nunquam habuit peccatum.*

Responsio.

Ad hoc dicitur: 1. quòd B. Virgo dicitur Porta Cæli, non quia per eam, tanquam per Portam, intremus in cælum: sed quia per eam Deus egressus est ad nos in terram. Vnde Ezech. 44. dicitur: Vidi Portam in domo Domini clausam: & dixit ad me Vir: Porta hæc clausa erit, & non aperietur, & vir non transibit per eam: quoniam Dominus Deus Israël ingressus est per eam. [Ezech. 44. 2.]

2. Dicitur: quòd si B. Virgo dicitur Porta Cæli, quia per ipsam nobis est aperta Janua cæli: hoc convenit ei ratione Filii sui, qui nobis cælum aperuit: non autem ratione suæ conceptionis. Vnde per hoc non probatur, quin fuerit in peccato concepta.

3. Dicitur: quòd B. Virgo dicitur Porta Cæli: sicut dicitur Scala Cœli: quia per eam Deus descendit ad nos, & nos ascendimus ad Deum, mediante Filio suo.

RATIO DECIMANONA.

DECIMONO fuit argutum sic: *Caro Virginis fuit sanctificata, antequam Verbum carnem assumeret: Ergo Verbum assumpsit Carnem jam sanctificatam. Et sic Caro Christi nunquam fuit obnoxia peccato.*

English Translation:

4. It is said: that, if Christ had preserved his Mother from all sin, and from all debt of sin; He would not have redeemed her. For Redemption is, the Remission of sins: as

was said above, in the 1st Reason. And thus Christ would not be the Savior of all, nor the universal Redeemer: which is against the Faith.

5. It is said: that what is said in the Minor [premise]: namely, That it is nobler to preserve, lest someone fall; than to raise up after the fall: is true, speaking of the Fall into actual sin: because in such a fall, man offends God by his own act, and demerits, and loses time, etc. But, speaking of the Fall into original sin, in which there is no actual offense, nor demerit, nor loss of time; the goodness, and wisdom, and power of the Physician is shown more, if he cures the sick, than if he preserves the healthy. Just as a Physician is praised more, who heals the cause of the disease in a Dropsical man, than one who preserves from Dropsy. But in the B. Virgin, the Cause of original sin was present: namely Seed infected by lust. And therefore Christ is praised more, that He liberated his Mother from that cause, already induced into nature: than if He had preserved her.

EIGHTEENTH REASON.

EIGHTEENTHLY it was argued thus: *The B. Virgin is the Gate of Heaven: as the Church sings: but, the Gate of heaven was never closed: because sin, which closes heaven, was never in it: Therefore the B. Virgin never had sin.*

Response.

To this it is said: 1. that the B. Virgin is called the Gate of Heaven, not because we enter into heaven through her, as through a Gate: but because through her God went out to us on earth. Whence Ezekiel 44 says: 'I saw a Gate in the house of the Lord closed: and the Man said to me: This gate shall be closed, and shall not be opened, and a man shall not pass through it: because the Lord God of Israel has entered through it' [Ezek 44:2].

2. It is said: that if the B. Virgin is called the Gate of Heaven, because the Door of heaven is opened to us through her: this belongs to her by reason of her Son, who opened heaven to us: but not by reason of her conception. Whence by this it is not proved, that she was not conceived in sin.

3. It is said: that the B. Virgin is called the Gate of Heaven: just as she is called the Ladder of Heaven: because through her God descended to us, and we ascend to God, mediating her Son.

NINETEENTH REASON.

NINETEENTHLY it was argued thus: *The Flesh of the Virgin was sanctified, before the Word assumed flesh: Therefore the Word assumed Flesh already sanctified. And thus the Flesh of Christ was never obnoxious [subject] to sin.*

Page 166 (Original Page 166)

Latin Transcription:

Responsio.

Ad hoc dicitur: quòd Antequam, potest dicere Prioritatem temporis, vel Naturæ. Si dicat prioritatem temporis: sic Falsum est, quòd Caro Virginis fuerit sanctificata, antequam Filius eam assumeret. Quia in eodem instanti temporis, quo Caro Christi fuit concepta & assumpta, fuit etiam Caro Virginis, unde assumpta est, ab omni fomite purgata. Si verò dicat prioritatem Naturæ: sic Verum est, quòd in eodem instanti prius Natura fuit Caro Virginis purgata, quàm a Verbo assumpta. Et hoc est quod dicit Hugo de S. Victore, & Anselmus. Et ex hoc sequitur: quòd Caro Christi, in Christo, nunquam fuit obnoxia peccato; sed, in Matre, fuit obnoxia peccato: quia fuit pars ejus. Sicut dicit Augustinus in 5. contra Julianum.

RATIO VIGESIMA.

VIGESIMO fuit argutum sic: *Esther Regina fuit exempta à Rege Assuero à Lege communi, ne moreretur: ut habetur Esther 15. Ergo multo magis Regina cælorum debuit à Rege Regum, Filio suo, à Lege communi peccati originalis, ne inficeretur, præservari.*

Responsio.

Ad hoc dicitur 1: quòd Esther fuit figura B. Virginis, non in Conceptione, sed in Assumptione: quando videl. Rex Assuerus, id est, Christus, posuit Diadema Regni in capite ejus. Tunc enim fuit exempta à Lege mortis: quia non fuit incinerata, sicut alii homines. Vel fuit exempta à Lege communi, quæ est; Peccare venialiter: à quo B. Virgo fuit exempta. Vel fuit exempta à Lege communi, quæ est; Parere cum dolore: à quo B. Virgo fuit exempta.

2. Dicitur: quòd Argumentum à Figuris non est efficax, nisi in eo, ad quod significandum sunt institutæ. Non autem legimus, Esther fuisse institutam ad significandum Conceptionem Virginis: sed, Coronationem & Glorificationem.

3. Dicitur: quòd non est simile. Quia Lex illa, à qua fuit Esther exempta, erat Lex Mortis temporalis: quæ erat Lex positiva, & in voluntate Regis posita: & ideò potuit eam, quando voluit, revocare. Sed Lex de peccato originali, est Lex justitiæ divinæ, & Lex Naturæ corruptæ: quæ, positâ Causa, non potest impediri, quin Effectus sequatur; nisi mutetur Natura, vel nisi subtrahatur Causa. Cùm ergo non fuerit in B. Virgine mutata Natura, nec subtracta Causa, scil. commixtio seminum: non potuit impediri Effectus.

4. Dicitur: quòd Esther non fuit exempta, ne esset sub Lege mortis: sed, ne moreretur. Lex enim erat, Quòd omnis homo, qui intraret…

English Translation:

Response.

To this it is said: that 'Before', can signify Priority of time, or of Nature. If it signifies priority of time: thus it is False, that the Flesh of the Virgin was sanctified, before the Son assumed it. Because in the same instant of time, in which the Flesh of Christ was conceived & assumed, the Flesh of the Virgin also, whence it was assumed, was purged from every fomes [of sin]. But if it signifies priority of Nature: thus it is True, that in the same instant the Flesh of the Virgin was purged prior by Nature, than it was assumed by the Word. And this is what Hugh of St. Victor says, & Anselm. And from this it follows: that the Flesh of Christ, in Christ, was never obnoxious to sin; but, in the Mother, it was obnoxious to sin: because it was part of her. Just as Augustine says in Book 5 against Julian.

TWENTIETH REASON.

TWENTIETHLY it was argued thus: *Queen Esther was exempted by King Ahasuerus from the common Law, lest she die: as is held in Esther 15. Therefore much more ought the Queen of heavens be preserved by the King of Kings, her Son, from the common Law of original sin, lest she be infected.*

Response.

To this it is said 1: that Esther was a figure of the B. Virgin, not in Conception, but in Assumption: namely when King Ahasuerus, that is, Christ, placed the Diadem of the Kingdom on her head. For then she was exempted from the Law of death: because she was not incinerated, like other men. Or she was exempted from the common Law, which is; To sin venially: from which the B. Virgin was exempted. Or she was

exempted from the common Law, which is; To give birth with pain: from which the B. Virgin was exempted.

2. It is said: that an Argument from Figures is not efficacious, except in that, for the signifying of which they were instituted. But we do not read, that Esther was instituted to signify the Conception of the Virgin: but, [her] Coronation & Glorification.

3. It is said: that it is not similar. Because that Law, from which Esther was exempted, was a Law of temporal Death: which was a positive Law, and placed in the will of the King: and therefore he could revoke it, when he wished. But the Law concerning original sin, is a Law of divine justice, and a Law of corrupt Nature: which, with the Cause posited, cannot be prevented, but that the Effect follows; unless Nature be changed, or unless the Cause be subtracted. Since therefore Nature was not changed in the B. Virgin, nor the Cause subtracted, namely the commixture of seeds: the Effect could not be prevented.

4. It is said: that Esther was not exempted, lest she be under the Law of death: but, lest she die. For the Law was, That every man, who entered...

Page 167 (Original Page 167)

Latin Transcription:

...ad Regem non vocatus, moreretur. Esther autem intravit non vocata: & sic fuit sub Lege: sed Rex non permisit eam occidi. Sic B. Virgo intravit in mundum per viam generationis naturalis, & sic fuit sub Lege peccati: sed, Rex Christus non permisit eam, propter illud peccatum, damnari: quia citissimè eam sanctificavit.

RATIO VIGESIMAPRIMA.

VIGESIMOPRIMO fuit argutum sic: *Si B. Virgo fuisset concepta in originali peccato, fuisset filia iræ, & membrum Diaboli, & Inimica Dei. Quod est inconveniens.*

Responsio.

Ad hoc responsum est suprà, ad Rationem 20. Quòd B. Virgo, ratione Naturæ in ea existentis, fuit Filia iræ: sed, ratione Personæ, fuit Filia Gratiæ, & singulariter dilecta. Sicut de B. Paulo dicitur: Eramus Naturâ filii iræ. [Eph. 2. 3.] & tamen dicitur: Segregatus in Evangelium Dei. [Rom. 1. 1.] & ad Gal. 1. Qui me segregavit ex utero

matris meæ. Et Hierem. 1. Priusquam te formarem in utero, novi te. Et tamen uterque fuit in originali peccato conceptus.

RATIO VIGESIMASECVNDA.

VIGESIMOSECVNDO fuit argutum sic: *Anima B. Virginis, in sui creatione, fuit munda & immaculata: & Corpus ejus fuit mundum: quia omnis creatura Dei bona: Ergo, ex unione istorum non debuit causari peccatum.*

Responsio.

Ad hoc dicitur: quòd Argumentum istud est Pelagii & Juliani contra Augustinum. Ad quod respondet Augustinus in lib. de Nupt. & Concup. & in 2. de Bapt. parv. & in lib. de Fide ad Petrum. Dicens: quòd, quamvis Anima sit munda, & Corpus in se consideratum sit bonum: tamen Corpus, in quantum est seminaliter traductum ex Adam, habet infectionem fomitis & concupiscentiæ: ratione cujus, dum unitur Animæ, inficit eam, & causat in ea peccatum originale: sicut, si quis caderet in lutum, inquinaretur. Vel, sicut Vinum optimum, si ponatur in vase infecto, inficitur. Corpus enim humanum, quod descendit ab Adam per concupiscentiam, est sicut Vas infectum: Anima verò, est sicut Vinum optimum. Et ideò, dum Anima unitur tali Corpori, inficitur ab eo. In B. autem Virgine fuit talis traductio corporis: & ideò in ea fuit peccatum.

RATIO VIGESIMATERTIA.

VIGESIMOTERTIO fuit argutum sic: *Ignis, quanto magis accedit ad materiam combustibilem, tanto magis eam calefacit: Sed, Spiritus S. qui est Ignis consumens, magis accessit ad B. Virginem, quàm ad aliquam...*

English Translation:

...to the King not called, should die. But Esther entered not called: and thus she was under the Law: but the King did not permit her to be killed. So the B. Virgin entered into the world by the way of natural generation, and thus was under the Law of sin: but, King Christ did not permit her to be damned on account of that sin: because He sanctified her very quickly.

TWENTY-FIRST REASON.

TWENTY-FIRST it was argued thus: *If the B. Virgin had been conceived in original sin, she would have been a child of wrath, and a member of the Devil, and an Enemy of God. Which is unfitting.*

Response.

To this it was responded above, to Reason 20. That the B. Virgin, by reason of the Nature existing in her, was a Child of wrath: but, by reason of the Person, she was a Child of Grace, and singularly loved. Just as is said of B. Paul: 'We were by Nature children of wrath.' [Eph 2:3]. And yet it is said: 'Segregated unto the Gospel of God.' [Rom 1:1]. And at Gal 1: 'Who separated me from my mother's womb.' And Jer 1: 'Before I formed thee in the bowels, I knew thee.' And yet each was conceived in original sin.

TWENTY-SECOND REASON.

TWENTY-SECONDLY it was argued thus: *The Soul of the B. Virgin, in its creation, was clean and immaculate: and her Body was clean: because every creature of God is good: Therefore, from the union of these sin ought not to have been caused*.

Response.

To this it is said: that this Argument is of Pelagius and Julian against Augustine. To which Augustine responds in the book On Marriage & Concupiscence & in Book 2 On the Baptism of Little Ones & in the book On the Faith to Peter. Saying: that, although the Soul is clean, and the Body considered in itself is good: yet the Body, inasmuch as it is seminally traduced from Adam, has the infection of the fomes and concupiscence: by reason of which, while it is united to the Soul, it infects it, and causes original sin in it: just as, if someone fell into mud, he would be stained. Or, just as excellent Wine, if it be put into an infected vessel, is infected. For the human Body, which descends from Adam through concupiscence, is like an infected Vessel: but the Soul, is like excellent Wine. And therefore, while the Soul is united to such a Body, it is infected by it. But in the B. Virgin there was such a traduction of the body: and therefore sin was in her.

TWENTY-THIRD REASON.

TWENTY-THIRDLY it was argued thus: *Fire, the more it approaches combustible matter, the more it heats it: But, the Holy Spirit, who is a consuming Fire, approached the B. Virgin more than any…*

This concludes the batch for pages 164-167.

The treatise continues with more objections (Reasons 24-35) and then addresses the specific arguments of Bartholomew of Feltre.

Would you like to proceed with the next batch (Pages 168-171)?

Here is the transcription and translation for **Pages 168, 169, 170, and 171** (Original Pages 168–171).

This section concludes the argument regarding the **Holy Spirit as Fire** (Reason 23) and addresses **Reason 24** (Comparison to the Angels) and **Reason 25** (The Argument from the Holiness of the Parents). Bandello relies heavily on the distinction between *personal grace* (which is not transmitted) and *nature* (which is transmitted with the defect of original sin).

Batch 35: The Action of the Spirit & The Transmission of Sin (Pages 168–171)

Page 168 (Original Page 168)

Latin Transcription:

...aliam creaturam: Ergo magis eam purgavit. Sed alios purgavit à peccato actuali & originali: Ergo multo magis B. Virginem.

Responsio.

Ad hoc dicitur: quòd Ignis non agit, nisi inveniat materiam dispositam: & quanto plus invenit de materia combustibili, tanto magis eam calefacit & purgat. Si autem non invenit materiam combustibilem, non dicitur eam purgare, sed illuminare. Si ergo in B. Virgine non fuisset peccatum, quod est materia combustibilis & purgabilis per Spiritum S. non diceretur eam purgasse, nec calefecisse, quantum ad effectum purgationis: & sic minorem efficaciam habuisset in B. Virgine, quàm in aliis, quos à peccato purgavit.

Dicitur 2. quòd, licet Spiritus S. magis accesserit ad B. Virginem, quàm ad alios, quantum ad effectum positivum, conferendo sibi majorem Gratiam: non tamen oportet, quòd magis eam purgaverit, quantum ad effectum privativum. Quia purgare præsupponit immunditiam. Vnde, si non habuisset immunditiam, non potuisset eam purgare. Et quia habuit minus de immunditia, quàm alii: quia solum Originale: alii vero, Originale & Actuale: ideò minus eam purgavit extensive: sed intensiven perfectissimè eam purgavit: quia, non solùm culpam, sed etiam fomitem abstulit.

RATIO VIGESIMAQVARTA.

VIGESIMOQVARTO fuit argutum sic: *Angeli fuerunt creati in Gratia, & sine peccato: Ergo multo magis Regina Angelorum debuit concipi sine peccato.*

Responsio.

Ad hoc dicitur 1. quòd non est simile: quia Angeli non fuerunt seminaliter ab alio propagati: sed immediate à Deo creati. Et ideò non potuerunt habere peccatum Originale: quod contrahitur ex propagatione seminali. B. autem Virgo fuit seminaliter ab Adam propagata. Et ideo in sua conceptione peccatum contraxit.

2. Dicitur: quòd, licet Angeli fuerint creati in Gratia, & sine peccato: tamen B. Virgo, postquam fuit sanctificata, fuit purior Angelis. Tum, quia fuit confirmata in bono, quod non potuit peccare. Angeli verò in primo statu potuerunt peccare: & de facto multi peccaverunt. Tum, quia fuit à fomite liberata: quod non convenit Angelis. Tum, quia in ea fuit major plenitudo Gratiæ.

English Translation:

...other creature: Therefore He purged her more. But He purged others from actual & original sin: Therefore much more the B. Virgin.

Response.

To this it is said: that Fire does not act, unless it finds disposed matter: and the more it finds of combustible matter, the more it heats and purges it. But if it does not find combustible matter, it is not said to purge it, but to illuminate it. Therefore if sin had not been in the B. Virgin, which is matter combustible and purgeable by the Holy Spirit, He would not be said to have purged her, nor heated her, as to the effect of purgation: and thus He would have had less efficacy in the B. Virgin, than in others, whom He purged from sin.

It is said 2nd. that, although the Holy Spirit approached the B. Virgin more than others, as to the positive effect, by conferring greater Grace upon her: yet it is not necessary, that He purged her more, as to the privative effect. Because to purge presupposes uncleanness. Whence, if she had not had uncleanness, He could not have purged her. And because she had less uncleanness than others: because only Original [sin]: but others [had] Original & Actual: therefore He purged her less extensively: but intensively He purged her most perfectly: because, He took away not only guilt, but also the fomes [kindling of sin].

TWENTY-FOURTH REASON.

TWENTY-FOURTHLY it was argued thus: *The Angels were created in Grace, and without sin: Therefore much more ought the Queen of Angels have been conceived without sin*.

Response.

To this it is said 1. that it is not similar: because Angels were not seminally propagated from another: but created immediately by God. And therefore they could not have Original sin: which is contracted from seminal propagation. But the B. Virgin was seminally propagated from Adam. And therefore in her conception she contracted sin.

2. It is said: that, although the Angels were created in Grace, and without sin: yet the B. Virgin, after she was sanctified, was purer than the Angels. Both, because she was confirmed in good, so that she could not sin. But the Angels in the first state could sin: and in fact many did sin. Then, because she was liberated from the fomes: which does not apply to Angels [who have no bodies]. Then, because in her was a greater fullness of Grace.

Page 169 (Original Page 169)

Latin Transcription:

RATIO VIGESIMAQVINTA.

VIGESIMOQVINTO fuit argutum sic: *Si Radix est sancta, & Rami. [Rom. 11. 16.] Sed Radix B. Virginis, scil. Joachim & Anna, fuerunt sancti: Ergo & B. Virgo in sua conceptione fuit sancta*.

Responsio.

Ad hoc dicitur: quòd Sanctitas Parentum non transit in filios: quia est bonum personale. Peccatum autem originale transit in filios: quia est peccatum Naturæ. Vnde Augustinus in lib. cont. Julianum dicit: Quòd sicut præputiatus generat præputiatum, & non circumcisus circumcisum: & sicut ex grano tritici mundo & à paleis purgato, nascitur granum cum paleis: Ità ex Parentibus sanctis & ab originali peccato mundatis, nascitur filius cum originali peccato. Idem dicit Anselmus, in lib. de Conceptu virginali.

2. Dicitur: quòd illa auctoritas Apostoli, non intelligitur de Sanctitate, quæ est per Gratiam; sed de sanctitate, quæ est per consecrationem & deputationem ad cultum divinum: vel, de sanctitate exterioris munditiæ: sicut dicitur 1. Cor. 7. Sanctificatus est vir infidelis per mulierem fidelem. Hæc ille.

RATIO VIGESIMASEXTA.

VIGESIMOSEXTO fuit argutum sic: *Deus potuit facere B. Virginem sine peccato: & voluit: Ergo fecit. Quòd autem voluerit, probatur: quia est summe bonus: Summi autem Boni est, facere nobilissimo modo, quo potest: Sed, nobilior modus est, facere eam sine peccato, quàm cum peccato: Igitur &c.*

Responsio.

Ad hoc dicitur: negando Minorem: videl. quòd Deus voluerit. Ad probationem dicitur: quòd Deus est summe bonus: & ideò ea, quæ facit, facit optimo modo, & nobilissimo, congruentissimo suæ Sapientiæ & Justitiæ. Non fuisset autem congruum, nec justum, ut B. Virgo, quæ naturaliter propagabatur ab Adam, non contraheret peccatum Adæ. Tùm, quia Deus statuit, omnes in Adam peccasse, & per ejus inobedientiam peccatores constitutos esse: ut dicit Apostolus Rom. 5. Tùm, quia non decuit, Pura creatura haberet illam Prærogativam, quæ debetur Christo, ratione suæ Divinitatis.

Similiter: Posset probari, Quòd Deus non debuit permittere, aliquem hominem peccare, nec Dæmones: quia, nobilior modus fuisset, fecisse omnes sine peccato, quàm permittere eos cadere in peccatum. Et tamen, fecit eos justos & bonos; & permisit eos ruere in peccatum. Vnde Augustinus in Enchirid. Deus, inquit, omnipotens, cùm summe bonus sit, nullo modo sineret aliquid mali esse in operibus suis; nisi usque adeo esset...

English Translation:

TWENTY-FIFTH REASON.

TWENTY-FIFTHLY it was argued thus: *If the Root is holy, so are the Branches [Rom 11:16]. But the Root of the B. Virgin, namely Joachim & Anne, were holy: Therefore the B. Virgin also was holy in her conception.*

Response.

To this it is said: that the Sanctity of Parents does not pass into the children: because it is a personal good. But original Sin passes into children: because it is a

sin of Nature. Whence Augustine says in the book against Julian: That just as the uncircumcised generates the uncircumcised, and not the circumcised the circumcised: and just as from a grain of wheat [that is] clean and purged of chaff, a grain is born with chaff: So from Parents who are holy and cleansed from original sin, a son is born with original sin. Anselm says the same, in the book On the Virginal Conception.

2. It is said: that that authority of the Apostle is not understood of Sanctity which is through Grace; but of sanctity which is through consecration and deputation to divine worship: or, of the sanctity of exterior cleanliness: just as it is said in 1 Cor 7: 'The unbelieving husband is sanctified by the faithful wife.' Thus he [speaks].

TWENTY-SIXTH REASON.

TWENTY-SIXTHLY it was argued thus: *God could make the B. Virgin without sin: and He willed to: Therefore He did. But that He willed to, is proved: because He is supremely good: But it belongs to the Supreme Good, to act in the noblest way He can: But, the nobler way is, to make her without sin, than with sin: Therefore etc.*

Response.

To this it is said: by denying the Minor: namely, that God willed to. To the proof it is said: that God is supremely good: and therefore those things which He makes, He makes in the best and most noble way, most congruent to his Wisdom and Justice. But it would not have been congruent, nor just, that the B. Virgin, who was naturally propagated from Adam, should not contract the sin of Adam. Both, because God established, that all sinned in Adam, and were constituted sinners by his disobedience: as the Apostle says Rom 5. And, because it was not fitting, that a Pure creature should have that Prerogative, which is owed to Christ, by reason of his Divinity.

*Similarly: It could be proved, That God ought not to have permitted any man to sin, nor Demons: because, it would have been a nobler way, to make all without sin, than to permit them to fall into sin. And yet, He made them just and good; and permitted them to rush into sin. Whence Augustine in the *Enchiridion*: *God almighty*, he says, *since He is supremely good, would in no way allow any evil to be in his works; unless He were so...*

Page 170 (Original Page 170)

Latin Transcription:

…*Potens & Bonus, ut bene faceret etiam de malo.*

RATIO VIGESIMASEPTIMA.

VIGESIMOSEPTIMO fuit argutum sic: *Eva fuit creata sine peccato: Ergo & B. Virgo, quæ fuit restauratrix perditionis factæ per Evam.*

Responsio.

Ad hoc responsum est suprà, ad Rationem 15. Quòd Eva non fuit concepta ex semine, sed formata de costa Adæ: & ideò non potuit habere peccatum originale. Sed B. Virgo fuit seminaliter concepta: & ideò contraxit peccatum. Fuit tamen restauratrix naturæ: quia genuit illum, qui restauravit omnia.

RATIO VIGESIMAOCTAVA.

VIGESIMO-OCTAVO fuit argutum sic: *Si B. Virgo fuisset in peccato concepta, non fuisset idonea, ut esset Mater Dei.*

Responsio.

Ad hoc dicitur: quòd Idoneitas attenditur secundùm dispositionem ultimam: quæ est immediata ad formam. Vltima autem dispositio ad hoc, ut esset Mater Dei, fuit Sanctificatio, & Puritas, quam habuit tempore Annunciationis. Et tunc fuit idonea. Non autem requiritur, quòd materia, ex qua fit aliquid, à principio sui esse habuerit illam dispositionem. Sicut, ad hoc ut Lignum sit idoneum ad formam Scamni, non oportet, quòd à principio suæ creationis habuerit illam formam: sed sufficit, quòd per artem postea sit dolatum.

RATIO VIGESIMANONA.

VIGESIMONONO fuit argutum sic: *Caro Virginis fuit Caro Christi: Sed Caro Christi fuit sine peccato ab initio: Ergo & Caro Virginis.*

Responsio.

Ad hoc responsum est suprà, ad Rationem 12. Quòd Caro Christi in Christo fuit sine peccato: sed in Virgine fuit sub peccato. Sicut Caro Virginis in Adam fuit sub peccato: & tamen in Virgine fuit sanctificata.

RATIO TRIGESIMA.

TRIGESIMO fuit argutum sic: *Sacramentum Matrimonii in Paradiso institutum, significabat conjunctionem Christi & Ecclesiæ, aut Humanæ naturæ: Sed illa conjunctio fuit sine peccato: Ergo & Matrimonium: Ergo & generatio prolis*.

English Translation:

...Powerful and Good, that He could make good even out of evil.

TWENTY-SEVENTH REASON.

TWENTY-SEVENTHLY it was argued thus: *Eve was created without sin: Therefore also the B. Virgin, who was the restorer of the perdition caused by Eve*.

Response.

To this it was responded above, to Reason 15. That Eve was not conceived from seed, but formed from the rib of Adam: and therefore could not have original sin. But the B. Virgin was seminally conceived: and therefore contracted sin. Yet she was the restorer of nature: because she begot Him, who restored all things.

TWENTY-EIGHTH REASON.

TWENTY-EIGHTHLY it was argued thus: *If the B. Virgin had been conceived in sin, she would not have been suitable [idonea], to be the Mother of God*.

Response.

To this it is said: that Suitability is attended to according to the ultimate disposition: which is immediate to the form. But the ultimate disposition for this, that she be the Mother of God, was the Sanctification, and Purity, which she had at the time of the Annunciation. And then she was suitable. But it is not required, that the matter, from which something is made, should have that disposition from the beginning of its being. Just as, for Wood to be suitable for the form of a Bench, it is not necessary, that it should have had that form from the beginning of its creation: but it suffices, that it be hewn afterwards by art.

TWENTY-NINTH REASON.

TWENTY-NINTHLY it was argued thus: *The Flesh of the Virgin was the Flesh of Christ: But the Flesh of Christ was without sin from the beginning: Therefore also the Flesh of the Virgin*.

Response.

To this it was responded above, to Reason 12. That the Flesh of Christ in Christ was without sin: but in the Virgin it was under sin. Just as the Flesh of the Virgin in Adam was under sin: and yet in the Virgin it was sanctified.

THIRTIETH REASON.

THIRTIETHLY it was argued thus: *The Sacrament of Matrimony instituted in Paradise, signified the conjunction of Christ and the Church, or of Human nature: But that conjunction was without sin: Therefore also Matrimony: Therefore also the generation of offspring*.

Page 171 (Original Page 171)

Latin Transcription:

Responsio.

Ad hoc dicitur: quòd Matrimonium, quantum ad id quod est de ratione Sacramenti, semper est sine peccato: sed Actus matrimonialis, post peccatum, non est sine libidine, & pœna pudoris: ratione cujus Proles concepta inficitur. In Paradiso autem non fuisset libido: & ideò Proles fuisset concepta sine peccato. Christus autem voluit concipi sine peccato, ut ostenderet: Quod, si Adam non peccasset, omnes homines fuissent concepti sine peccato.

RATIO TRIGESIMAPRIMA.

TRIGESIMOPRIMO fuit argutum sic: *Sapientia ædificavit sibi Domum. [Prov. 9. 1.] Domus Dei est Sanctitas: ut dicitur Psal. Domum tuam decet sanctitudo. [Psal. 92. 5.] Ergo, B. Virgo, quæ fuit Domus Dei, fuit sancta in sua constructione*.

Responsio.

Ad hoc dicitur: quòd Domus Dei debet esse sancta, quando Deus eam inhabitat: non autem oportet, quòd fuerit sancta, quando fuit in Sylva, vel in Lapidicina. Sic B. Virgo fuit Sancta, quando Deus eam inhabitavit: non autem quando fuit in lumbis Parentum, vel quando fuit concepta.

RATIO TRIGESIMASECVNDA.

TRIGESIMOSECVNDO fuit argutum sic: *Eadem est puritas Matris & Filii. Sicut eadem est puritas Arboris & Fructûs*.

Responsio.

Ad hoc dicitur: quòd hoc est falsum, etiam in Naturalibus. Videmus enim, quòd in Arbore sunt multa impura: scil. Cortex, Lignum, Folia, &c. & tamen Fructus est purus. Item: Fructus Castaneæ est mundissimus: & tamen in Arbore, & in Cortice, sunt multæ spinæ pungentes. Sic B. Virgo habuit spinas peccati originalis, & multas pœnalitates: & tamen Fructus ejus, Christus, fuit sine spina peccati, & sine omni impuritate.

RATIO TRIGESIMATERTIA.

TRIGESIMOTERTIO fuit argutum sic: *Anselmus dicit: Quod B. Virgo fuit purissima, quâ major sub Deo nequit intelligi: Sed, puritas Angeli est major, quàm puritas Virginis habentis peccatum: Ergo &c.*

Responsio.

Ad hoc responsum est suprà, ad Rationem 4. Quòd puritas Virginis, post Sanctificationem, fuit major puritate Angelorum: quia fuit confirmata in bono, & liberata à fomite peccati: quod non convenit Angelis.

RATIO TRIGESIMAQVARTA.

TRIGESIMOQVARTO fuit argutum sic: *Dicit Augustinus: Quòd...*

English Translation:

Response.

To this it is said: that Matrimony, as to that which belongs to the nature of the Sacrament, is always without sin: but the Act of matrimony, after sin [the Fall], is not without lust, and the penalty of shame: by reason of which the Offspring conceived is infected. But in Paradise there would not have been lust: and therefore Offspring would have been conceived without sin. But Christ willed to be conceived without sin, to show: That, if Adam had not sinned, all men would have been conceived without sin.

THIRTY-FIRST REASON.

THIRTY-FIRST it was argued thus: *Wisdom hath built herself a House [Prov 9:1]. The House of God is Sanctity: as the Psalm says, 'Holiness becometh thy house' [Ps 93:5]. Therefore, the B. Virgin, who was the House of God, was holy in her construction.*

Response.

To this it is said: that the House of God ought to be holy, when God inhabits it: but it is not necessary, that it should have been holy, when it was in the Forest, or in the Quarry. So the B. Virgin was Holy, when God inhabited her: but not when she was in the loins of her Parents, or when she was conceived.

THIRTY-SECOND REASON.

THIRTY-SECONDLY it was argued thus: *The purity of the Mother and the Son is the same. Just as the purity of the Tree and the Fruit is the same.*

Response.

To this it is said: that this is false, even in Natural things. For we see, that in a Tree there are many impure things: namely, Bark, Wood, Leaves, etc. and yet the Fruit is pure. Likewise: The Fruit of the Chestnut is most clean: and yet in the Tree, and in the Husk, are many pricking thorns. So the B. Virgin had the thorns of original sin, and many penalties: and yet her Fruit, Christ, was without the thorn of sin, and without any impurity.

THIRTY-THIRD REASON.

THIRTY-THIRDLY it was argued thus: *Anselm says: That the B. Virgin was most pure, [with a purity] greater than which cannot be understood under God: But, the purity of an Angel is greater, than the purity of a Virgin having sin: Therefore etc.*

Response.

To this it was responded above, to Reason 4. That the purity of the Virgin, after Sanctification, was greater than the purity of Angels: because she was confirmed in good, and liberated from the fomes of sin: which does not apply to Angels.

THIRTY-FOURTH REASON.

THIRTY-FOURTHLY it was argued thus: *Augustine says: That…*

This concludes the batch for pages 168-171.

The treatise is nearing the end of the general objections and will soon move to the specific arguments of Bartholomew of Feltre.

Would you like to proceed with the next batch (Pages 172-175)?

Here is the transcription and translation for **Pages 172, 173, 174, and 175** (Original Pages 172–175).

This section concludes the **Thirty-Fifth** and final general objection. It then moves to a specific and highly polemical section: the refutation of the arguments of **Bartholomew of Feltre** (a contemporary Franciscan opponent of Bandello). Bandello addresses Bartholomew's metaphysical arguments regarding "Maximum Purity" and the "Nature of Mediation."

Batch 36: The Final General Objection & The Arguments of Bartholomew of Feltre (Pages 172–175)

Page 172 (Original Page 172)

Latin Transcription:

...concupiscentia carnalis non est sine peccato: Sed B. Virgo fuit concepta cum carnali concupiscentia: Ergo fuit concepta cum peccato.

Hæc Ratio est pro nobis: quam facit Augustinus in 1. de Nupt. & Concup. & in 5. cont. Julianum. Dicitur tamen: quòd in B. Virgine non fuit concupiscentia, nec libido: quia Conceptio ejus fuit miraculosa, ex osculo Joachim & Annæ. Ad quod probandum adducunt Revelations, quas dicunt fuisse factas cuidam mulierculæ, quæ vocatur Brigitta.

RATIO TRIGESIMAQVINTA.

TRIGESIMOQVINTO fuit argutum sic: *Anselmus, in lib. Cur Deus Homo. lib. 2. cap. 8. dicit: Quòd ideo Deus non fecit Christum de Viro, quia Adam de Viro, id est de seipso, non de muliere, peccatorem genuit. Videtur ergo, quòd Mulier non genuit peccatorem. Ergo Anna non genuit peccatricem Virginem.*

Responsio.

Ad hoc dicitur: quòd Anselmus ibi assignat rationem, Quare Deus non fecit Christum ex Viro: ne scil. videretur Christus habere peccatum: quia Adam, qui erat Vir, peccatorem genuit. Et subjungit: Quia ergo vir peccatorem genuit, repudiato viro, ex fœmina assumetur. Ex quibus verbis magis habetur propositum nostrum. Nam, si Christus non debuit nasci ex Viro, ne videretur peccator: sequitur, quòd omnis, qui nascitur ex viro, est peccator. Sed B. Virgo nata est ex Viro: Ergo est peccatrix. Nec Anselmus dicit, quòd mulier non genuit peccatorem: imò supponit,

quòd Mulier, conveniens cum Viro, genuit peccatorem. Sed dicit, quòd Mulier sine Viro (qualis fuit Virgo Maria) non genuit peccatorem.

Hæc sunt Argumenta, quæ ab Adversariis communiter fieri solent: quæ, ut visum est, nullam habent efficaciam ad probandum propositum eorum.

INCIPIVNT RATIONES MAGISTRI BARTHOLOMÆI FELTRENSIS, MINORITÆ.

Postquam autem dissolvi Argumenta generalia; restat, ut dissolvam Argumenta Magistri Bartholomæi Feltrensis: quæ in libello suo, quem contra me edidit, posuit.

RATIO PRIMA.

PRIMA RATIO est talis: Deus potuit facere Matrem suam purissimam: & decuit: Ergo fecit.

Probatur: quia Potentia, Sapientia & Bonitas in Deo sunt æqualia. Cùm ergo Potentia potuerit: & Sapientia sciverit: Bonitas, quæ seipsam diffundit, debuit eam facere purissimam.

English Translation:

...[Augustine says: That] carnal concupiscence is not without sin: But the B. Virgin was conceived with carnal concupiscence: Therefore she was conceived with sin.

This Reason is for us [Dominicans]: which Augustine makes in Book 1 'On Marriage & Concupiscence' & in Book 5 against Julian. Nevertheless it is said [by opponents]: that in the B. Virgin there was no concupiscence, nor lust: because her Conception was miraculous, from the kiss of Joachim & Anne. To prove which they adduce Revelations, which they say were made to a certain little woman, who is called Bridget [of Sweden].

THIRTY-FIFTH REASON.

THIRTY-FIFTHLY it was argued thus: *Anselm, in the book 'Why God Became Man' book 2, chap. 8 says: That God therefore did not make Christ from a Man, because Adam generated a sinner from a Man, that is from himself, not from a woman. It seems therefore, that Woman did not generate a sinner. Therefore Anne did not generate a Virgin sinner.*

Response.

To this it is said: that Anselm there assigns the reason, Why God did not make Christ from a Man: lest namely Christ should seem to have sin: because Adam, who was a

Man, generated a sinner. And he subjoins: 'Therefore because man generated a sinner, with the man repudiated, He shall be assumed from a woman.' From which words our proposition is rather held. For, if Christ ought not to have been born from a Man, lest He seem a sinner: it follows, that everyone who is born from a man, is a sinner. But the B. Virgin was born from a Man [Joachim]: Therefore she is a sinner. Nor does Anselm say, that woman did not generate a sinner: nay rather he supposes, that Woman, convening with Man, generated a sinner. But he says, that a Woman without a Man (such as was the Virgin Mary) did not generate a sinner.

These are the Arguments, which are accustomed to be made commonly by the Adversaries: which, as has been seen, have no efficacy to prove their proposition.

HERE BEGIN THE REASONS OF MASTER BARTHOLOMEW OF FELTRE, MINORITE.

But after I have dissolved the general Arguments; it remains, that I dissolve the Arguments of Master Bartholomew of Feltre [Bartholomaeus de Feltro]: which he placed in his booklet, which he edited against me.

FIRST REASON.

THE FIRST REASON is such: God could make his Mother most pure: and it was fitting: Therefore He did.

It is proved: because Power, Wisdom & Goodness are equal in God. Since therefore Power could [do it]: and Wisdom knew [how]: Goodness, which diffuses itself, ought to have made her most pure.

Page 173 (Original Page 173)

Latin Transcription:

Responsio.

Ad hoc dicitur: quòd Deus fecit Matrem suam purissimam, illâ puritate, quæ decebat Matrem Dei: scilicet, puritate, quæ est sub Christo, & supra omnes alios Sanctos. Non autem decebat eam habere puritatem æqualem Christo: ut dictum est suprà. Et cùm dicitur: Potentia, Sapientia & Bonitas sunt æqualia: Verum est. Sed Bonitas non facit, nisi quod dictat Sapientia, & quod potest Potentia ordinata: Sapientia autem non dictabat, quòd B. Virgo esset æqualis puritatis cum Christo: quia hoc esset contra ordinem Universi: in quo debet esse ordo in gradibus

perfectionis. Et ideò, licet Deus de Potentia absoluta potuisset facere: tamen de Potentia ordinata non potuit, nec debuit.

RATIO SECVNDA.

SECVNDA RATIO est talis: *Christus fuit perfectissimus Mediator: Ergo debuit habere perfectissimum actum mediandi. Sed perfectissimus actus mediandi est, præservare ab inimicitia, quàm post inimicitiam reconciliare: Ergo debuit Matrem suam præservare ab inimicitia peccati.*

Responsio.

Ad hoc responsum est suprà, ad Rationem 17. & 30. Quòd ad rationem Mediatoris non pertinet præservare, sed reconciliare. Mediator enim est medius inter duos extremos, distantes ab invicem. Si autem B. Virgo non fuisset in peccato; non fuisset distans à Deo: & sic non indiguisset Mediatore. Si ergo Christus fuit perfectissimus Mediator; oportet dicere, quòd perfectissimè reconciliavit Matrem suam. Reconciliatio autem supponit inimicitiam.

RATIO TERTIA.

TERTIA RATIO est talis: *Quicquid potest Deus facere circa unam creaturam nobilioris speciei, potest facere circa creaturam ignobilioris speciei, si non repugnet sibi ratione suæ speciei: Sed, Deus potuit facere Animam Christi sine peccato, quæ est nobilioris speciei quàm Anima Virginis: Ergo potuit facere Animam Virginis sine peccato.*

Responsio.

Ad hoc dicitur: quòd Anima Christi & Anima Virginis sunt ejusdem speciei in natura: sed differunt in Gratia. Anima enim Christi unita est Verbo in vnitate Personæ: quod non convenit Animæ Virginis. Et ratione hujus unionis, debetur Animæ Christi, ut sit sine peccato: quod non debetur Animæ Virginis.

2. Dicitur: quòd Anima Christi non fuit in Adam secundùm rationem seminalem: sed Anima Virginis fuit in eo secundùm rationem seminalem: & ideò contraxit peccatum.

English Translation:

Response.

To this it is said: that God made his Mother most pure, with that purity which befitted the Mother of God: namely, with a purity which is below Christ, and above all other

Saints. But it did not befit her to have a purity equal to Christ: as was said above. And when it is said: Power, Wisdom & Goodness are equal: It is true. But Goodness does not act, except what Wisdom dictates, and what ordained Power can do: But Wisdom did not dictate that the B. Virgin should be of equal purity with Christ: because this would be against the order of the Universe: in which there ought to be order in degrees of perfection. And therefore, although God could have done it by absolute Power: yet by ordained Power He could not, nor ought He.

SECOND REASON.

THE SECOND REASON is such: *Christ was the most perfect Mediator: Therefore He ought to have had the most perfect act of mediating. But the most perfect act of mediating is, to preserve from enmity, rather than to reconcile after enmity: Therefore He ought to have preserved his Mother from the enmity of sin*.

Response.

To this it was responded above, to Reason 17 & 30. That it does not pertain to the nature of a Mediator to preserve, but to reconcile. For a Mediator is a middle between two extremes, distant from each other. But if the B. Virgin had not been in sin; she would not have been distant from God: and thus would not have needed a Mediator. Therefore if Christ was the most perfect Mediator; it is necessary to say, that He reconciled his Mother most perfectly. But Reconciliation supposes enmity.

THIRD REASON.

THE THIRD REASON is such: *Whatever God can do concerning a creature of a nobler species, He can do concerning a creature of a less noble species, if it is not repugnant to it by reason of its species: But, God could make the Soul of Christ without sin, which is of a nobler species than the Soul of the Virgin: Therefore He could make the Soul of the Virgin without sin*.

Response.

To this it is said: that the Soul of Christ & the Soul of the Virgin are of the same species in nature: but they differ in Grace. For the Soul of Christ is united to the Word in unity of Person: which does not belong to the Soul of the Virgin. And by reason of this union, it is due to the Soul of Christ that it be without sin: which is not due to the Soul of the Virgin.

2. It is said: that the Soul of Christ was not in Adam according to seminal reason: but the Soul of the Virgin was in him according to seminal reason: and therefore she contracted sin.

Page 174 (Original Page 174)

Latin Transcription:

RATIO QVARTA.

QVARTA RATIO est talis: *Ignis agit in passum sibi approximatum: Sed Spiritus S. qui est Ignis consumens, fuit approximatus B. Virgini in utero matris: Ergo consumpsit in ea omne peccatum.*

Responsio.

Ad hoc responsum est suprà, ad Rationem 23. Quòd Ignis non agit, nisi inveniat materiam combustibilem. Si ergo Spiritus S. consumpsit peccatum in B. Virgine; signum est, quòd invenit in ea peccatum. Et quia B. Virgo fuit propinquior Spiritui S. quàm alii Sancti: ideò perfectius eam purgavit ab omni peccato, & à fomite peccati.

RATIO QVINTA.

QVINTA RATIO est talis: *Plus potest Gratia in solvendo, quàm Natura in ligando: Sed Natura ligavit B. Virginem vinculo peccati originalis: Ergo multo magis Gratia potuit eam solvere ab illo vinculo.*

Responsio.

Ad hoc dicitur: concedendo totum argumentum. Gratia enim solvit B. Virginem à vinculo peccati originalis: sed, Solvere præsupponit Ligatum. Si ergo Gratia solvit eam: ergo prius fuit ligata. Et hoc est propositum nostrum. Nos enim non dicimus, quòd B. Virgo remanserit in peccato: sed, quòd fuit à peccato liberata & soluta.

RATIO SEXTA.

SEXTA RATIO est talis: *Sicut se habet Adam ad omnes homines in ratione principii generantis: ita se habet Christus ad omnes in ratione principii regenerantis. Sed, Adam potuit inficere omnes carnaliter generatos: Ergo Christus potuit omnes spiritualiter regeneratos à peccato præservare.*

Responsio.

Ad hoc dicitur: quòd non est simile. Quia Adam inficit per viam naturæ: quæ, positis causis, de necessitate producit effectum. Sed Christus regenerat per viam Voluntatis & Gratiæ: quæ non de necessitate, sed voluntariè confertur. Et ideò, licet posset omnes præservare; non tamen decet, nec vult: ut servetur ordo Justitiæ divinæ.

2. Dicitur: quòd Christus regenerat: Regenerare autem præsupponit, quòd generatum sit prius in peccato: sicut Sanare præsupponit ægritudinem.

RATIO SEPTIMA.

SEPTIMA RATIO est talis: *Melius est sistere gradum, quàm sistere post ruinam: Sed Deus in B. Virgine sistit gradum, ne rueret in peccatum actuale: Ergo etiam debuit sistere, ne rueret in originale.*

English Translation:

FOURTH REASON.

THE FOURTH REASON is such: *Fire acts on the subject [passum] approximated to it: But the Holy Spirit, who is a consuming Fire, was approximated to the B. Virgin in the mother's womb: Therefore He consumed all sin in her.*

Response.

To this it was responded above, to Reason 23. That Fire does not act, unless it finds combustible matter. Therefore if the Holy Spirit consumed sin in the B. Virgin; it is a sign, that He found sin in her. And because the B. Virgin was nearer to the Holy Spirit than other Saints: therefore He purged her more perfectly from all sin, and from the fomes of sin.

FIFTH REASON.

THE FIFTH REASON is such: *Grace can do more in loosing, than Nature in binding: But Nature bound the B. Virgin with the bond of original sin: Therefore much more could Grace loose her from that bond.*

Response.

To this it is said: by conceding the whole argument. For Grace loosed the B. Virgin from the bond of original sin: but, To Loose presupposes the Bound. Therefore if Grace loosed her: therefore she was previously bound. And this is our proposition.

For we do not say, that the B. Virgin remained in sin: but, that she was liberated and loosed from sin.

SIXTH REASON.

THE SIXTH REASON is such: *As Adam stands to all men in the nature of a generating principle: so Christ stands to all in the nature of a regenerating principle. But, Adam could infect all those carnally generated: Therefore Christ could preserve all those spiritually regenerated from sin.*

Response.

To this it is said: that it is not similar. Because Adam infects by way of nature: which, with causes posited, produces the effect of necessity. But Christ regenerates by way of Will & Grace: which is conferred not of necessity, but voluntarily. And therefore, although He could preserve all; yet it is not fitting, nor does He wish to: so that the order of divine Justice may be preserved.

2. It is said: that Christ regenerates: But To Regenerate presupposes, that the generated was previously in sin: just as To Heal presupposes sickness.

SEVENTH REASON.

THE SEVENTH REASON is such: *It is better to steady the step [prevent the fall], than to steady [lift] after the ruin: But God steadied the step in the B. Virgin, lest she fall into actual sin: Therefore He also should have steadied [her], lest she fall into original [sin].*

Page 175 (Original Page 175)

Latin Transcription:

Responsio.

Ad hoc dicitur: quòd originale peccatum non est actus noster, sed est vitium naturæ: & ideò non est in potestate nostra, vitare illud. Sed peccatum actuale est actus noster, & est in potestate nostra. Et ideò Deus potuit B. Virginem adjuvare, ut non peccaret actualiter: non tamen potuit facere de potentia ordinata, ut non peccaret originaliter: quia hoc sequebatur ex conditione naturæ.

2. Dicitur: quòd, licet sit melius simpliciter, præservare à casu: tamen, supposito casu in Adam, melius fuit, quòd Deus permiserit omnes cadere in peccatum

originale, ut omnes indigerent Gratia Redemptoris; quàm quòd aliquos præservaret. Vnde Apostolus: Conclusit Deus omnia sub peccato, ut omnium misereatur. [Rom. 11. 32.]

RATIO OCTAVA.

OCTAVA RATIO est talis: *B. Virgo fuit dignissima Mater Dei: Ergo debuit habere puritatem, quâ major sub Deo nequit intelligi: Hæc autem est, Carere omni peccato: Ergo &c.*

Responsio.

Ad hoc responsum est suprà, ad Rationem 4. & 23. Quòd puritas illa intelligitur pro tempore, quo fuit Mater Dei: & tunc caruit omni peccato, & fomite peccati: quæ puritas fuit major puritate Angelorum, & hominum: sed non major puritate Christi.

Hæc sunt Argumenta, quæ Magister Bartholomæus contra nos adduxit: quæ, ut patet, nullius sunt ponderis.

CONCLUSIO TOTIVS OPERIS.

Ex omnibus prædictis, Illustrissime PRINCEPS, clarè patet: Quòd B. Virgo Maria fuit in originali peccato concepta: & quòd hæc est sententia omnium Sanctorum Doctorum, & Ecclesiæ, & S. Scripturæ. Et quòd contraria opinio est falsa, erronea, & (ut sancti Doctores dicunt) hæretica, & à fidelibus evitanda.

Nec moveat aliquem, quòd Ecclesia Romana videatur tolerare illam opinionem, & Festum Conceptionis. Quia Ecclesia tolerat multa, quæ non approbat: sicut tolerat usuras, & lupanaria, & Iudæos. Non tamen propter hoc dicendum est, quòd usura sit licita, vel fornicatio, vel perfidia Iudæorum. Sic etiam tolerat Festum Conceptionis, propter scandalum pusillorum: non tamen approbat, quòd B. Virgo fuerit fine peccato concepta: imò contrarium tenet, & docet.

Quòd si aliquis dicat: Quòd Papa Sixtus prohibuit, ne prædicta opinio damnetur de hæresi, vel peccato mortali.

English Translation:

Response.

To this it is said: that original sin is not our act, but is a vice of nature: and therefore it is not in our power to avoid it. But actual sin is our act, and is in our power. And therefore God could help the B. Virgin, so that she would not sin actually: but He

could not bring it about by ordained power, that she would not sin originally: because this followed from the condition of nature.

2. It is said: that, although it is better simply to preserve from a fall: yet, with the fall in Adam supposed, it was better that God permitted all to fall into original sin, so that all might need the Grace of the Redeemer; than that He should preserve some. Whence the Apostle: 'God has concluded all things under sin, that He might have mercy on all' [Rom 11:32].

EIGHTH REASON.

THE EIGHTH REASON is such: *The B. Virgin was the most worthy Mother of God: Therefore she ought to have had a purity, greater than which cannot be understood under God: But this is, To Lack all sin: Therefore etc.*

Response.

To this it was responded above, to Reason 4 & 23. That that purity is understood for the time when she was the Mother of God: and then she lacked all sin, and the fomes of sin: which purity was greater than the purity of Angels, and of men: but not greater than the purity of Christ.

These are the Arguments which Master Bartholomew adduced against us: which, as is patent, are of no weight.

CONCLUSION OF THE WHOLE WORK.

From all the aforesaid, Most Illustrious PRINCE, it is clearly patent: That the B. Virgin Mary was conceived in original sin: and that this is the sentence of all the Holy Doctors, and of the Church, and of S. Scripture. And that the contrary opinion is false, erroneous, and (as the holy Doctors say) heretical, and to be avoided by the faithful.

Nor let it move anyone, that the Roman Church seems to tolerate that opinion, and the Feast of the Conception. Because the Church tolerates many things which she does not approve: just as she tolerates usuries, and brothels, and Jews. Yet it must not be said on this account, that usury is licit, or fornication, or the perfidy of the Jews. So also she tolerates the Feast of the Conception, on account of the scandal of the little ones: but she does not approve that the B. Virgin was conceived without sin: nay rather she holds and teaches the contrary.

But if anyone says: That Pope Sixtus prohibited the aforesaid opinion from being condemned of heresy, or mortal sin.

This concludes the section of Bartholomew of Feltre.

The text is now moving into the final conclusion of the entire work, addressing the decree of Sixtus IV (Grave nimis), which forbade accusing either side of heresy. Bandello interprets this as a temporary measure ("until the Church decides") but insists that the weight of tradition is on his side.

Would you like me to proceed with the final batch?

Here is the transcription and translation for **Pages 176, 177, 178, and 179** (Original Pages 176–179).

This section contains Bandello's critical interpretation of the Bull *Grave Nimis* (1483) by Pope Sixtus IV. Bandello argues that while the Pope forbade calling the Immaculate Conception "heresy" (to stop the scandal and fighting), he did not define it as *truth*. Bandello insists that the Dominican view remains the "ancient faith" and that the opposing view, while tolerated, is "implicitly" heretical because it contradicts Scripture, even if the Pope hasn't yet condemned it explicitly.

Batch 37: The Interpretation of Pope Sixtus IV & Conclusion (Pages 176–179)

Page 176 (Original Page 176)

Latin Transcription:

Responsio.

Ad hoc dicitur: Quòd verum est, quod Dominus Papa prohibuit, ne prædicta opinio damnetur de hæresi, vel peccato mortali: & excommunicavit prædicantes oppositum. Sed, hoc non fecit, quia reputaret illam opinionem veram: sed, propter scandalum pusillorum, & propter contentiones & rixas, quæ oriebantur inter Prædicatores & Minores. Sicut enim Princeps, videns duos subditos suos rixantes, & se invicem cædentes, mandat eis, ut taceant, & de cætero non se percutiant; nec tamen propter hoc definit, quis eorum habeat justam causam: Ita Papa, videns scandalum in Ecclesia, mandavit, quòd nulla Pars damnaret alteram de hæresi, donec per S. Matrem Ecclesiam fuerit decisum. Vnde in eadem Bulla dicitur: Cùm

nondum sit per S. Romanam Ecclesiam decisum. Ex quo patet, quòd Papa non determinavit partem illam esse veram: sed reliquit rem in dubio. In dubiis autem tutior pars est eligenda. Tutius autem est, tenere cum Sanctis, & cum Scriptura, & cum antiqua Fide; quàm cum novis Theologis, & apocryphis scripturis. Et ideò, licet non sit licitum eos damnare de Hæresi explicita, & formata, propter mandatum Ecclesiæ: licitum tamen est, & meritorium, tenere & prædicare partem nostram, quæ est magis consona fidei & rationi.

2. Dicitur: Quòd licet Papa prohibuerit, ne damnetur de Hæresi: non tamen prohibuit, ne dicatur Falsa & Erronea. Vnde, si quis diceret, eam esse Falsam, non incideret in excommunicationem. Sed, qui dicit Hæreticam, excommunicatus est.

3. Dicitur: Quòd, etsi non sit Hæresis explicita, quia non est per Ecclesiam determinata: est tamen Hæresis implicita; quia est contra Scripturam, & determinationem Conciliorum, quæ sunt fundamenta fidei. Sicut, si quis diceret, Christum non fuisse mortuum: esset Hæreticus: licet non inveniatur per Ecclesiam determinatum in particulari.

English Translation:

Response.

To this it is said: That it is true, that the Lord Pope [Sixtus IV] prohibited that the aforesaid opinion [Immaculate Conception] be condemned as heresy, or mortal sin: and excommunicated those preaching the opposite. But, he did not do this because he reputed that opinion to be true: but, on account of the scandal of the little ones, and on account of the contentions and brawls which were arising between the Preachers [Dominicans] and the Minors [Franciscans]. For just as a Prince, seeing two of his subjects brawling and striking each other, commands them to be silent, and not to strike each other for the rest; yet does not on this account define which of them has the just cause: So the Pope, seeing the scandal in the Church, commanded that neither Party should condemn the other of heresy, until it shall have been decided by Holy Mother Church. Whence in the same Bull it is said: 'Since it has not yet been decided by the Holy Roman Church.' From which it is patent, that the Pope did not determine that part to be true: but left the matter in doubt. But in doubtful matters the safer part is to be chosen. But it is Safer to hold with the Saints, and with Scripture, and with the ancient Faith; than with new Theologians, and apocryphal writings. And therefore, although it is not licit to condemn them of explicit and formed Heresy, on account of the mandate of the

Church: yet it is licit, and meritorious, to hold and preach our part, which is more consonant with faith and reason.

2. It is said: That although the Pope prohibited that it be condemned of Heresy: yet he did not prohibit that it be called False and Erroneous. Whence, if anyone were to say it is False, he would not fall into excommunication. But he who calls it Heretical, is excommunicated.

3. It is said: That, although it is not explicit Heresy, because it is not determined by the Church [specifically]: yet it is implicit Heresy; because it is against Scripture, and the determination of Councils, which are the foundations of the faith. Just as, if anyone were to say that Christ did not die: he would be a Heretic: although it is not found determined by the Church in particular [as a separate dogma, distinct from the Creed].

Page 177 (Original Page 177)

Latin Transcription:

Hæc sunt, Illustrissime Dux, quæ de Materia Conceptionis B. Virginis, meo judicio, tenenda sunt: quæ non ex proprio capite confinxi; sed ex fundatissimis Sanctorum auctoritatibus, & Rationibus theologicis, extraxi. Si quis autem aliter sentit, judicio Ecclesiæ, cui me subjicio, relinquatur. Nos autem, qui veritatem catholicam sequimur, cum B. Augustino, & aliis Sanctis, firmiter credamus & fateamur: Omnes homines in Adam peccasse; & nullum ab hoc originali debito, nisi per Christum, liberatum fuisse. Et Beatissimam Virginem, Matrem Dei, ex vi conceptionis seminalis, peccatum contraxisse: sed, per Gratiam Sanctificationis, ab eo mundatam fuisse: & tandem in Conceptione Filii Dei, ab omni fomite peccati liberatam, purissimam, & in bonum confirmatam, extitisse. Quam, post Christum, super omnes choros Angelorum exaltatam, & in throno Regni collocatam, colaudemus, veneremur, & glorificemus: Vt Ipsa, quæ est Mater Gratiæ & Misericordiæ, nos à peccatis nostris abluat, & ad vitam perducat æternam. Amen.

FINIS Tractatus de Conceptione.

EPILOGVS AD ILLVSTRISSIMVM PRINCIPEM FERRARIÆ.

HABES jam, Dux inclyte, & Princeps religiosissime, munusculum devotum, Tuo nomini dedicatum: in quo, si quid, quod placeat, inveneris; non mihi, sed Deo, à quo est omne datum optimum, ascribas. Si quid verò, quod displiceat, aut minus bene

dictum sit; meæ ignorantiæ, non malitiæ, attribuas. Ego enim, teste Deo, non amore contradicendi, aut alios mordendi; sed amore Veritatis, & zelo fidei, ista scripsi. Timebam namque, ne Veritas, quæ est Deus, à falsitate opprimeretur: & ne Simplices, qui non habent sensus exercitatos in Scripturis, perversis dogmatibus deciperentur. Et ideò, ut occurrerem Morbo, qui jam in populo inceperat pullulare; Antidotum Sanctorum Doctorum, & Scripturarum, paravi: quod Tu, Princeps Gloriose, suscipe: & legendo, perscrutando, & intelligendo, percipe Veritatem. Et si quos inveneris, qui contra hanc Veritatem, & Sanctorum doctrinam, ausu temerario latrare voluerint; eos, authoritate Tuâ, compesce: ne, dum unam partem inordinate extollunt, totum ordinem Ecclesiæ & fidei perturbent. Vale, Princeps Equissime, & me, inter devotos Tuos, humilem Servum numera.

Datum Bononiæ, in Conventu S. Dominici: Anno Domini M. CCCC. LXXXI. Die 14. Februarii.

Fr. Vincentius de Castro novo.

Ordinis Prædicatorum.

English Translation:

These are the things, Most Illustrious Duke, which in my judgment must be held concerning the Matter of the Conception of the B. Virgin: which I have not invented from my own head; but have extracted from the most well-founded authorities of the Saints, and theological Reasons. But if anyone thinks otherwise, let him be left to the judgment of the Church, to which I subject myself. But let us, who follow catholic truth, firmly believe and confess with B. Augustine and the other Saints: That all men sinned in Adam; and that no one was liberated from this original debt, except through Christ. And that the Most Blessed Virgin, Mother of God, by force of seminal conception, contracted sin: but, through the Grace of Sanctification, was cleansed from it: and finally in the Conception of the Son of God, was liberated from every fomes of sin, most pure, and confirmed in good. Whom, exalted after Christ above all choirs of Angels, and placed on the throne of the Kingdom, let us praise together, venerate, and glorify: That She, who is the Mother of Grace & Mercy, may wash us from our sins, and lead us to eternal life. Amen.

THE END of the Treatise on the Conception.

EPILOGUE TO THE MOST ILLUSTRIOUS PRINCE OF FERRARA.

YOU HAVE now, Renowned Duke, and most religious Prince, a devout little gift, dedicated to Your name: in which, if you find anything that pleases, ascribe it not to me, but to God, from whom is every perfect gift. But if there is anything that displeases, or is said less well; attribute it to my ignorance, not malice. For I, with God as my witness, wrote these things not from a love of contradicting, or of biting others; but from the love of Truth, and zeal for the faith. For I feared, lest Truth, which is God, should be oppressed by falsity: and lest the Simple, who do not have senses exercised in the Scriptures, be deceived by perverse dogmas. And therefore, to meet the Disease, which had already begun to sprout among the people; I prepared the Antidote of the Holy Doctors, and of the Scriptures: which You, Glorious Prince, receive: and by reading, scrutinizing, and understanding, perceive the Truth. And if you find any, who with temerarious daring wish to bark against this Truth and the doctrine of the Saints; restrain them by Your authority: lest, while they extol one part inordinately, they disturb the whole order of the Church and faith. Farewell, Most Just Prince, and count me, among your devotees, as a humble Servant.

Given at Bologna, in the Convent of St. Dominic: A.D. 1481. The 14th day of February.

Br. Vincent of Castelnuovo.

Order of Preachers.

Page 178 (Original Page 178)

Latin Transcription:

III. EPISTOLA S. BERNHARDI,

Ad Canonicos Lugdunenses,

De Conceptione S. Mariæ.

Inter præclaras Ecclesias Galliæ, Lugdunensis Ecclesia hactenus, ut fertur, floruisse dignoscitur: & non modò dignitate Sedis, & ornatu Cleri; sed etiam laudabilibus Institutis. Vnde & nos solebamus, in nostris necessitatibus, ad eam tanquam ad Matrem recurrere: & ab ea non solùm pietatis ubera, sed & consilii documenta suscipere. Sed, nescio quo pacto, nuper relatum est nobis; apud vos illam novam celebritatem, quam Ritus Ecclesiæ nescit, non probat Ratio, non commendat antiqua Traditio, fuisse inchoatam. Miramur satis, quid visum fuerit Prudentiæ

vestræ, ut novam inducere velletis festivitatem: quasi vos doctiores, aut devotiores sitis Patribus vestris; qui in talibus prudenter præterierunt, quod vos imprudenter præsumitis.

Dicitis fortè: Honoranda est Mater Domini. Bene monetis. Sed honor Reginæ judicium diligit. Virgo Regia falso non eget honore: veris honorum cumulata titulis, & infulis dignitatum. Honora sanè integritatem carnis, vitæ sanctitatem: mirare fœcunditatem in Virgine, venerare Prolem divinam. Extolle nescientem, vel in concipiendo concupiscentiam, vel in pariendo dolorem. Prædica reverendam Angelis, desideratam Gentibus, Patriarchis Prophetisq; præcognitam, electam ex omnibus, præelectam omnibus. Magnifica Gratiæ inventricem, Mediatricem salutis, Restauratricem seculorum. Exalta denique exaltatam super choros Angelorum ad cœlestia regna. Hæc mihi de illa cantat Ecclesia: & me eadem docuit decantare.

Accepi sanè ab Ecclesia illum diem cum summa veneratione recolendum, quô ipsa Virgo assumpta de Seculo nequam, cœlis quoque intulit celeberrimorum festa gaudiorum. Sed & Ortum Virginis didici nihilominus in Ecclesia, & ab Ecclesia indubitanter habere festivum atque sanctum: firmissimè cum Ecclesia sentiens, eam in utero accepisse, ut Sancta prodiret. Et de Jeremia quidem lego, quòd priusquam de vulva exiret, sanctificatus sit. Et de Ioanne Bapt. non secus sentio: qui exultando Dominum in utero sensit. Quod itaq; vel paucis mortalium constat fuisse collatum, nefas certè est suspicari, tantæ Virgini esse negatum: per quam omnis mortalitas emersit ad vitam. Fuit procul dubio & Mater Domini sancta antequam nata: nec fallitur omninò sancta Ecclesia, sanctum reputans ipsum Nativitatis ejusdem diem, & omni anno cum exultatione universæ terræ votivâ celebritate suscipiens.

Ego puto, quòd & copiosior Sanctificationis benedictio in eam descenderit, quæ non solùm ipsius sanctificaret ortum, sed & vitam illius deinceps ab omni peccato custodiret immunem: quod nemini alteri in natis quidem mulierum creditur esse donatum. Decuit nimirum Reginam Virginum, singulari Privilegio Sanctitatis vitam absq; omni peccato ducere: quæ dum peccati mortisque peremptorem pareret, vitæ justitiæque munus omnibus obtineret. Sanctus igitur fuit ortus ejus: quoniam immensa ex utero prodiens sanctitas, sanctum fecit illum.

English Translation:

III. EPISTLE OF ST. BERNARD,

To the Canons of Lyons,

On the Conception of S. Mary.

Among the famous Churches of Gaul, the Church of Lyon is recognized to have flourished until now, as it is said: not only by the dignity of the See, and the ornament of the Clergy; but also by laudable Institutes. Whence we also were accustomed, in our necessities, to recur to her as to a Mother: and to receive from her not only the breasts of piety, but also documents of counsel. But, I know not how, it has recently been reported to us; that among you that new celebrity [celebration], which the Rite of the Church does not know, Reason does not prove, ancient Tradition does not commend, has been begun. We wonder enough, what seemed best to your Prudence, that you would wish to induce a new festivity: as if you were more learned, or more devout than your Fathers; who in such matters prudently passed over, what you imprudently presume.

You say perhaps: The Mother of the Lord is to be honored. You advise well. But the honor of the Queen loves judgment [justice]. The Royal Virgin does not need false honor: heaped with true titles of honors, and insignia of dignities. Honor indeed the integrity of her flesh, the sanctity of her life: admire the fecundity in a Virgin, venerate her divine Offspring. Extol her knowing neither concupiscence in conceiving, nor pain in giving birth. Preach her revered by Angels, desired by Nations, foreknown by Patriarchs and Prophets, chosen out of all, preferred before all. Magnify the finder of Grace, the Mediatrix of salvation, the Restorer of the ages. Exalt finally her exalted above the choirs of Angels to the heavenly kingdoms. These things the Church sings to me concerning her: and has taught me to sing the same.

I have received indeed from the Church that day to be recollected with highest veneration, on which the Virgin herself, assumed from the wicked World, brought feasts of most celebrated joys to the heavens. But I have also learned in the Church, and from the Church, to hold the Rising [Birth] of the Virgin undoubtedly festive and holy: feeling most firmly with the Church, that she received in the womb [grace], so that she might come forth Holy. And concerning Jeremiah indeed I read, that before he went out of the womb, he was sanctified. And concerning John the Baptist I feel no differently: who felt the Lord in the womb by exulting. Therefore what is established to have been conferred on even a few mortals, it is certainly a sin [nefas]

to suspect was denied to so great a Virgin: through whom all mortality emerged into life. The Mother of the Lord was without doubt holy before she was born: nor is holy Church deceived at all, reputing the very day of her Nativity holy, and receiving it every year with the exultation of the whole earth in votive celebrity.

I think, that a more copious benediction of Sanctification descended into her, which might not only sanctify her rising, but also guard her life thereafter immune from all sin: which is believed to have been granted to no other among those born of women. It befitted, truly, the Queen of Virgins, to lead a life without any sin by a singular Privilege of Sanctity: who while she bore the destroyer of sin and death, obtained the gift of life and justice for all. Therefore her rising [birth] was holy: because immense sanctity coming forth from the womb, made it holy.

Page 179 (Original Page 179)

Latin Transcription:

Quid adhuc addendum his putamus honoribus? Vt honoretur, inquiunt, Conceptus, qui honorandum præivit partum: quoniam si ille non præcessisset, nec iste esset, qui honoratur. Quid si utique alius, propter eandem causam, etiam utriq; Parenti ejus, festos honores asserat deferendos? Sed & de Avis & Proavis id ipsum posset pro simili causa quilibet flagitare: & sic tenderet in infinitum, & Festorum non esset numerus. Patriæ est, non exilii, hæc frequentia gaudiorum: & numerositas festivitatum, Cives decet, non Exules.

Sed, profertur, ut ajunt, Scriptum supernæ Revelationis. Quasi verò quis non queat scriptum æquè producere, in quo Virgo videatur idipsum mandare & de Parentibus suis: juxta mandatum Domini dicentis, Honora Patrem tuum & Matrem tuam? Ipse mihi facilè persuadeo, Scriptis talibus non moveri; quibus nec ratio suppetit, nec certa invenitur favere auctoritas. Nam, quid Consequentiæ habeat; ut, quoniam sanctum præcessit Natalem ejus conceptus, propterea reputetur & ipse sanctus; nullus Sapiens ignorat. Nunquid, quoniam præcessit, eum fecit & Sanctum? Etsi præcessit ut esset, non tamen ut sanctus esset. Vnde etenim ipsi Conceptui Sanctitas illa, quam partui secuturo transmitteret? Annon potius, quia præcessit absque sanctitate conceptus, Oportuit nimirum sanctificari jam conceptam, ut sanctus sequeretur partus? An fortè mutuatus est Sanctitatem à posteriore prior? Potuit sanè illa, quæ in jam conceptam facta est Sanctificatio, ad ipsum qui

sequebatur transire Natalem: redire verò retrorsum ad conceptum, qui jam absque sanctitate præcesserat, omninò non potuit.

Vnde ergo hujus Conceptionis sanctitas? An dicitur Sanctificatione præventa, quatinus jam sancta conciperetur: quemadmodum jam in utero existens sanctificata dicitur, ut sanctus sequeretur Ortus? Sed, non valuit antè Sancta esse quàm esset: Siquidem non erat antè, quàm conciperetur. An fortè inter amplexus maritales Sanctitas se ipsi conceptioni immiscuit; ut simul & sanctificata fuerit, & concepta? Sed, nec hoc quidem admittit Ratio. Quomodo namque aut Sanctitas absque Spiritu S. sanctificante, aut S. Spiritui societas cum peccato fuit? aut certè peccatum quomodo non fuit, ubi Libido non defuit! Nisi fortè quis dicat: Eam de Spiritu S., & non de Viro, fuisse conceptam. Sed id hactenus inauditum.

Lego namque, Spiritum S. in eam, & non cum ea, venisse: dicente Angelo, Spiritus S. Superveniet in te. Et, si licet loqui quod Ecclesia sentit, & verum est quod sentit; dico: Gloriosam Virginem de Spiritu S. concepisse, non autem & conceptam fuisse. Dico: Virginem peperisse, non autem à Virgine partam fuisse: Alioquin ubi erit Prærogativa Matris Domini; quâ singulariter creditur exultare & munere prolis, & integritate carnis; si tantundem dederis & Matri ipsius? Non est hoc, Virginem honorare; sed, ejus honori detrahere.

Si igitur ante conceptum sanctificari minimè potuit; quoniam non erat: sed, nec in ipso quidem conceptu; propter peccatum, quod inerat: restat, ut post conceptum, in utero jam existens, Sanctificationem accepisse credatur; quæ excluso peccato sanctam fecerit Nativitatem, non autem & conceptionem.

English Translation:

What do we think should be added yet to these honors? 'That the Conception be honored,' they say, 'which preceded the honorable birth: because if that [conception] had not preceded, neither would this [birth] exist, which is honored.' But what if someone else, for the same reason, should assert that festive honors be conferred also on both her Parents? And anyone could demand the same for similar cause regarding her Grandparents and Great-grandparents: and thus it would tend into infinity, and there would be no number of Feasts. This frequency of joys belongs to the Homeland [Heaven], not to exile: and the numerosity of festivities befits Citizens, not Exiles.

But, a Writing of supernal Revelation is brought forward, as they say. As if indeed anyone could not equally produce a writing, in which the Virgin seems to command

the same thing also concerning her Parents: according to the commandment of the Lord saying, 'Honor thy Father and thy Mother'? I easily persuade myself not to be moved by such Writings; which neither reason supports, nor is certain authority found to favor. For, what Consequence it has; that, because her conception preceded a holy Nativity, therefore it [conception] should also be reputed holy; no Wise man is ignorant. Did it make it Holy too, because it preceded? Even if it preceded so that it might exist, yet not so that it might be holy. For whence indeed comes that Sanctity to the Conception itself, which it might transmit to the birth about to follow? Is it not rather, because the conception preceded without sanctity, that it was certainly necessary for her to be sanctified when already conceived, so that a holy birth might follow? Or perhaps the prior borrowed Sanctity from the posterior? That Sanctification, indeed, which was done in her already conceived, could pass to the Nativity which followed: but it could by no means return backwards to the conception, which had already preceded without sanctity.

Whence therefore is the sanctity of this Conception? Is it said to be prevented [anticipated] by Sanctification, so that she was conceived already holy: just as she is said to be sanctified already existing in the womb, so that a holy Rising might follow? But, she could not be Holy before she existed: Since indeed she did not exist before she was conceived. Or perhaps Sanctity mixed itself into the conception itself among the marital embraces; so that she was simultaneously sanctified and conceived? But, Reason does not admit even this. For how was there either Sanctity without the sanctifying Holy Spirit, or how was there an alliance for the Holy Spirit with sin? or certainly how was there no sin, where Lust was not lacking! Unless perhaps someone says: That she was conceived of the Holy Spirit, and not of a Man. But that is hitherto unheard of.

For I read, that the Holy Spirit came into her, and not with her: with the Angel saying, 'The Holy Spirit shall come upon thee.' And, if it is permitted to speak what the Church feels, and what she feels is true; I say: That the Glorious Virgin conceived of the Holy Spirit, but was not also conceived [of Him]. I say: That the Virgin gave birth, but was not born of a Virgin: Otherwise where will be the Prerogative of the Mother of the Lord; by which she is believed to exult singularly both in the gift of offspring and in the integrity of the flesh; if you give just as much to her Mother? This is not to honor the Virgin; but to detract from her honor.

If therefore she could by no means be sanctified before conception; because she did not exist: but, nor indeed in the conception itself; on account of the sin which was present: it remains, that she be believed to have accepted Sanctification after

conception, when already existing in the womb; which, having excluded sin, made her Nativity holy, but not also her conception.

Appendix I

NOTE: Grave Nimis II was a world-wide extension of Grave Nimis I (which was limited to Lombardy) and therefore was in many ways identical to Grave Nimis I.

Grave Nimis I, 1482, in Red

Grave Nimis II, 1483, in Green

WE bear a burden too onerous and painful, when unfavourable reports are brought to us regarding certain ecclesiastical persons. But in the excesses committed in preaching by those who are deputed to announce the word of God, we are the more provoked at it, in proportion as they remain with greater danger uncorrected, when the errors, which are impressed on the hearts of many by thus preaching publicly in a more diffused and damnable manner, cannot easily be done away with.

Of course, as we have heard, certain professors of different Orders, appointed to preach the word of God in different states and places of the parts of Lombardy, were not unaware that the holy Roman Church celebrated the feast of the Conception of the immaculate and ever-glorious Virgin Mary and ordained a special and proper duty of this preaching to the people.

And truly, when the holy Roman Church solemnly publicly celebrates a festival concerning the conception of the immaculate and ever-Virgin Mary, and has ordained regarding this a special and peculiar office, some preachers of different orders, as we have heard, in their discourses to the people publicly have hitherto not blushed to affirm, through different states and lands, and cease not daily to preach, that all those who hold or assert, that the same glorious and immaculate mother of God was conceived without the stain of original sin, commit deadly sin, or that they are heretics; , and that the Roman Church itself only means to celebrate the spiritual conception, or sanctification of the same Virgin Mary and that those celebrating the office of the 'immaculate conception', and hearing the discourses of those who affirm that she was conceived without such stain, sin grievously.

But not content with the aforesaid preachings, they have also published books around their assertions, from whose assertions and preachings no inconsiderable scandals have arisen in the minds of the faithful, and still greater are dreaded to arise every day.

We then, desiring to obviate such rash daring and perverse and scandalous assertions, which may thence arise in the Church of God, as far as is permitted us from on high, of our own proper motion, not at the instance of any petition presented to us on the point, but from our own mere deliberation and certain

knowledge, reprobate and condemn by apostolic authority, by the tenor of these presents, such assertions of the same preachers, and of any other persons soever, who assert that not only does the holy Roman Church celebrate the spiritual Conception and sanctification of the glorious Virgin, but also that those who believe or hold that the mother of God was, at her conception, preserved from the stain of original sin, are for this reason polluted with the stain of heresy, or have committed mortal sin; or that when celebrating such office of the conception, or listening to such discourses, that they incur the guilt of sin, as being false and erroneous, and utterly foreign from the truth;

And, moreover, in this respect, the aforesaid published books containing such assertions, and by the aforesaid motion, knowledge, and authority, we determine and ordain, that the preachers of the word of God, and any other persons soever, of what state, grade, order, or condition soever they may be, who in future shall presume, by rash daring, to affirm to the people, or in any other way soever, that such assertions, so disapproved and condemned by us, are true, or to read as true the aforesaid books, to hold or to keep them, after they have obtained the knowledge of these presents, incur by the very fact sentence of excommunication, from which they cannot obtain the benefit of absolution from any other person save from the Roman Pontiff, except at the very point of death.

Likewise, by a similar motion, knowledge, and authority, subjecting to the same penalty and censure those who shall presume to assert, holding a contrary opinion, viz. that the glorious Virgin Mary was conceived with original sin, incur the guilt of heresy, or deadly sin, when it was not yet decided by the Roman Church and the Apostolic See; any apostolic constitutions and ordinances soever to the contrary notwithstanding, to which, whether in common or separately, there may exist an indult from the Apostolic See, that they cannot be interdicted, suspended, or excommunicated by apostolic letters, not making full, express, and word for word mention of such indult.

And lest at any time they may be able to allege ignorance with regard to the foregoing, we desire that the requisite ordinaries of the places would deliver, in their discourses to the people, and cause to be published the present letters in the churches situate in their states, and in remarkable places of their dioceses, when a considerable multitude of the people has assembled for divine service. Moreover, because it would be difficult to convey the present letters to the individual places, wherein it might be expedient, we also will and decree, by the aforesaid authority, that a copy of the same letter, drawn up by the hand of a notary-public, and confirmed with the authentic seal of some ecclesiastical prelate, be observed everywhere, as the same original letter would be observed, if it were exhibited or shown.

Be it lawful, therefore, for no person soever to infringe this page of our reprobation, condemnation, statute, ordinance, will, and decree, or by rash attempt to contravene it. But if any one shall presume to attempt it, let him know that he will incur the indignation of Almighty God, and of the blessed apostles Peter and Paul.

Given at Rome, at Saint Peter's, in the year of the incarnation of our Lord 1482 (Grave Nimis I), and 1483 (Grave Nimis II) the day before the nones of September, in the thirteenth year of our pontificate.