



SOLA SCRIPTURA SOLA GRATIA SOLA FIDE SOLUS CHRISTUS SOLI DEO GLORIA

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by Scripture Alone

by Grace Alone

by Faith Alone

by Christ Alone

to the Glory of God Alone

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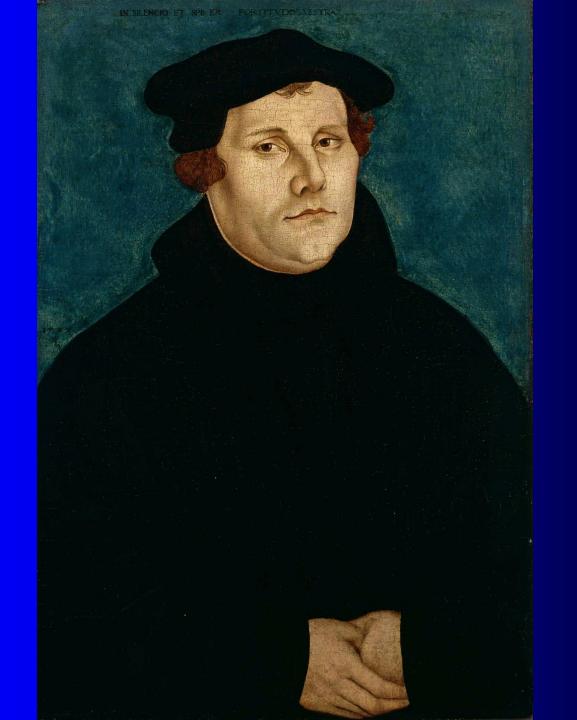
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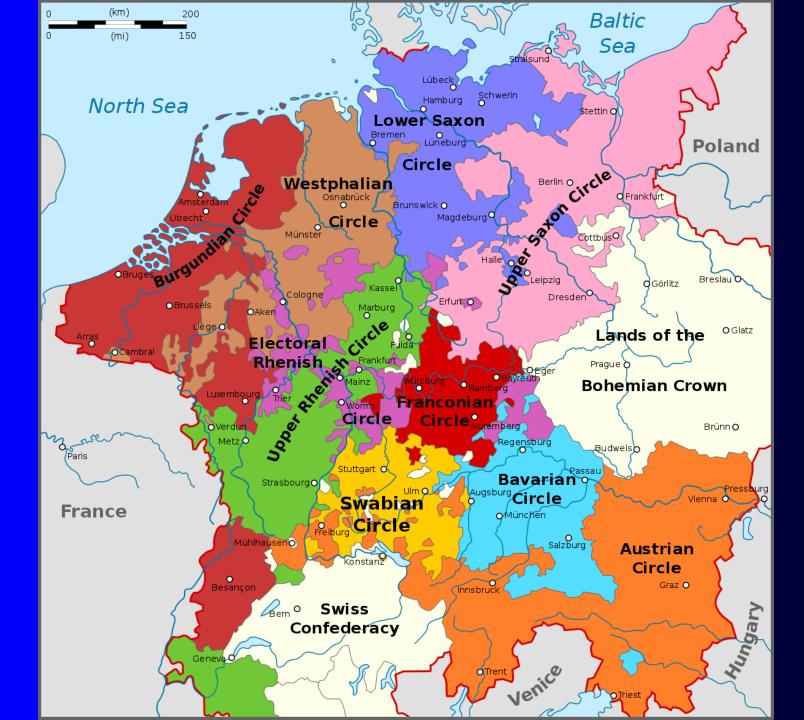
by Grace Alone

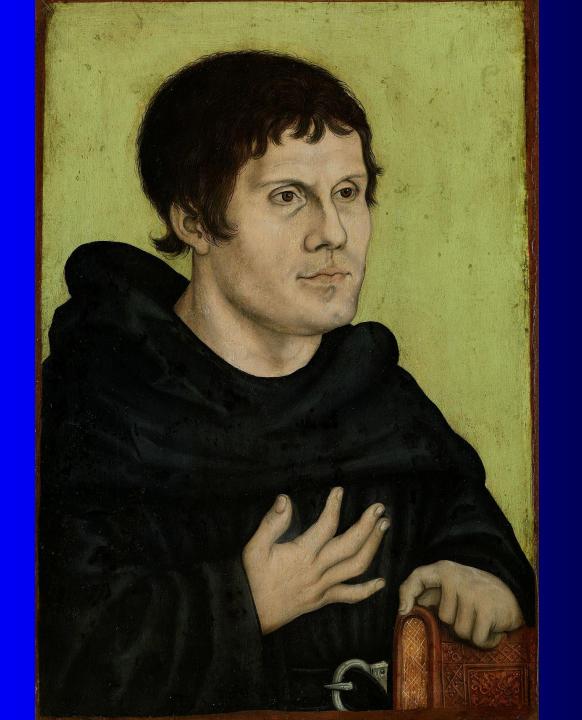
by Faith Alone

by Christ Alone

to the Glory of God Alone











"I was a good monk, and I kept the rules of my order so strictly that I may say that if ever a monk got to heaven by his monkery it was I. All my brothers in the monastery who knew me will bear me out. If I had kept on any longer, I should have killed myself with vigils, prayers, reading, and other work."



"I almost fasted myself to death, for again and again I went for three days without taking a drop of water or a morsel of food. I was very serious about it."









Sapien.

Expositio plogi in libra sapientie incipit. Ther sapientie Te. Iste plogus viuidit in tres pres: in pma ondit bieronimus libri ozigine:qz no bebraice f3 grece est editus. vn vicit liber sapie vc. In secuida nomiat

Incipit prologue in li bru Sapientie., 3ber sapiétie

auctoze:qz a pby lone eeditus : vi vicit: Dunc iudei phylonis ce affire mat zc. In tertia affignat tituli ra मार्वेह्य: q2.f. xpi q ē pris sapia ibier primunt passio z aduent':ibi Qui proinde sapia no minat. Dis visis littere infistamus b Et ipe ftilus. idest ipz victame qe tā eligās ē. To Redolet.i. fapit: co breca eloque tiam magis of be

bzea: greci eni ma

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the life

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co tro

apud bebreof तप्यक्ति है. आतं हैर Staipe ful grécas magis eloquentia redolet. Duciudei philonis eë af firmat. Qui pinde sapietie nomiatiga in eo rpi adue tus q est sapientie patris:et passio eius euidenter expri mitur.

Incipit liber Sapietie.

gis füt eloquetes: diozes of bebrei: Uno cu ifte liber babeat elegatifimu zin sentetigs pfű funditate sentetian:patziom po

Nam pmo inducit auctor ad sapientia pesiderada 7 babe dă: 2 boc ratiocinando: secudo a 1 ide inducit exeplificado infra.r.ca. Ad intellectu aut vtriusca psideradu q i bocli beo vt frequeter sapia r insticia p eode accipiut. Accipit.n. bic iusticia legalis q sic vicit. v. etb. est ois virt. Na lex pci

Capitula.r. Iligite in Riciaz:qui iudicatio tras. Sen tite de do' minoibo

nitatc: et in simplicitate coz dis querite illum: quonia3 inuenit ab bis qui no ten tant illum: apparet aut eis quisidem babent in illum Beruerfe eni cogitationes sepant a deo: pbata autem

pirtus couripit infipientes.

tutu: est eni intetio le gis ciue facere bonos r ethic. q bonitas fit p vitutes. Bilr fapien ria put b accipit icludit oem vrute. Nam ad sapiente prinet pe termiare illud go cft formale i qualiby vir tute: ppi qo. q. erbic. oiffinit virt fice Cir è babit' elegiu' ime diatepliftes puccept ens octerminauuch Et io sapia q è cuinduct viuti victo modo ve terminatina includit oem vintez. Etfic ps gre iufticia a lapiace qualit p code freque ter accipitit i b' libro Sciedii cua or fapia

rel'articla boc mo victa ouplicit accipit. Elino mo put p actue buanos acquirif. Alio mo put a oco infudif: a lice pe vtraqui boc libro tagaf:th pe illa q ch p ilulione preip

'The time has come,' he said. 'The kingdom of God has come near.

Repent and believe the good news!'

Mark 1.15

'The time has come,' he said. 'The kingdom of God has come near.

Do penance and believe the good news!'

Mark 1.15



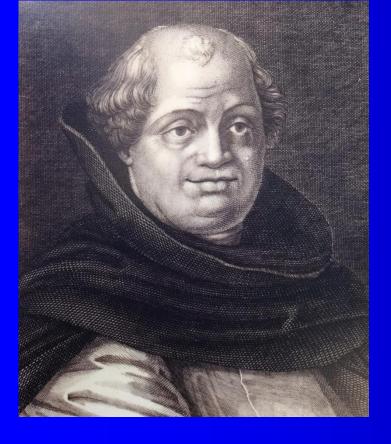
Todacionie Innocentibus para octaus concellit de speciali previsco a gracia et animam ilhoum que Caritate ab hac luce decellerint salus procuretur quod si qui parences amici aut alii epustitudes pietate comous cuiusuis nacionides et provincie a beicunge succinera ac abicunge degat vicelimam partem briuse ducari pro anima briuscuiuse et socialitate aut miserint pro rechiscatione hospitalis maioris apud sanctum Jacobum in co postella nec non produarum capellarum in dicto hospitali sundacione quarum bria vicis alia musicerbus tam dan tes a mittetes opdetuncti predicti en omnibus Suffragiis Precibuse a Cimosimis. Oracionibu . Disciplinis a piis operibus ceterisque sundabus bonisque in dicto Dospitali a Capellis ciusdem pro tempe ent perticipes efficiantur. Jugta tenorem aliarum litterarum Sanctissimi domini notiri Alexandri pape legti, quia bos

Summam pretaratam generali Chelaurario del ab co deputato sol, uisto pro anima.

Conceduntur vodis littere testimoniales. Sigillo Chelaurarii sigillate Et signate ab Alsanso de sola Notario appostolico deputato. Anno domini vol. CCCC legre dic.

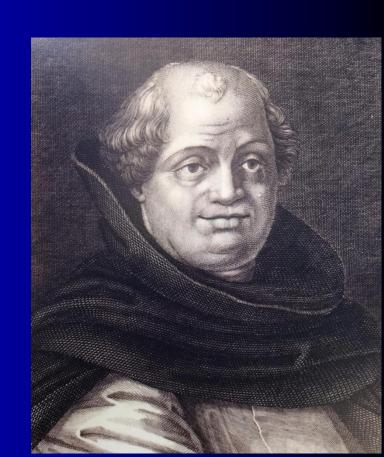




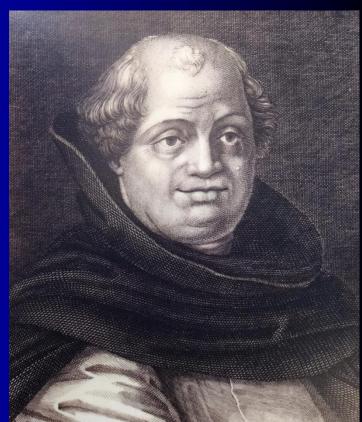








"As soon as the gold in the casket rings, The rescued soul to heaven springs."





## Amore et fludio elucidande veritatis: bec fubferipta difputabutur Wittenberge, Prefidente R. B. Abartino Zuttber: Artin et S. Theologie Magifiro: cuildemeg ibidem lectore Ordinario. Quare petit: vt qui non pollunt verbis prefentes nobifcu difceptare:agant id literis abientes. In noic oni noftri bielu clivi. Ame.

14 Bocendi funt chuftiani.q venie Pape funt vtiles:finon in cao confis Thominus et magifter ni Telus chie bicendo. Penitental agite. ic. dant. Ded nocentifimeift timotein bei per cas amittant.

Docendi funt chriam. p fi papa noffer eractiones vemalis pdicatos nne viram fideliu penitentiam effe voluit. A Ad verbii De pentretta facramentali; id eft confessio et fatisfaction rum maller Bafilica.f. Detri in cinereo ire: in edificari. cute carne : ofi que facerdotum muniferio celebratur non pot intelligi.

Thon thi folam intendit interiore ummo interior nulla eft. mili forto ope io ontum fung. Docendt funt chriant. & Bapa ficut beber ita vellet. etiam vendita (fi retur variag carnig moinficationes. opus fir Bafilica.f. Petri: De fuis pecunijo bare illio: a quo:um pluris Danet itags pena bonce manet odiù fui (id est penitentia vera intuo) mie gufda co cionatores venian pecuniam elicipit. fcs vfc ad introttum regnt celop. Tana eft fiducia faluns p l'as ventap.cria fi Comiffarius:immo pas Papa no vult nec pot vilas penas remittere. pter easiquas arbitrio pa ipic fua aiam p illie impigneraret. vel fuo vel canonum impoluir. Albofteo chiret pape funt it qui ppter ventas pdicandas verbu bei in Papa no pot remittere vlla culpă mili Declarando et approbando res miffam a beo. Hut certe remittendo cafus referuatos fibi:quib" pres alije ecclefue penitus filere iubent Tamuria fit verbo Dei: bu in codes fermone: equale vel longius tépus prio culpa prozfue remaneret. Rulli proifus remittit beus culpă:quin fimul cu fubijeiar:humiliaru mpenditur ventio es ilit. TiDens Pape necessario est. o si vente (qo minimum est vna capana : m omibue:facerdotifuo vicario vino pompio:et ceremonijo celebiant. Luangelium (qo magimu eft) Canones penitettales fold vinetibus funt impoliti.nihile mozituris centu campanio: centu pompio: centu ceremonijo piedicef. fm cofd em debet imponi.

The debet imponi.

The debet imponi.

The debet imponi. Thefauri ecche vit papa bat indulgetias:nem futio noiati funtinem cognin apud ppl'm chufti. articulu mortio et necessitaria. M Temporales certe no effe patet. one ta facile coo pfundut:fs timme Indocte et male faciut facerdotes it: qui mouturis phias canonicas runt multi concionatoz W Hec fant merita Chriet feton. qi becfp fine Bapa openf gram bois \$\int 313ania ilia be muranda pena Canonica in penam purgatozij. vident aterious:et cruce morte:infernumes exterio certe boumientibus episcopis seminata. Thefauros ccelic.f. Lauren Dixit effe:paupes ccelle . fy locutus eft rangy tentamenta vere contritionio. via vocabuli fuo rpe. & Sine temeritute bicim? claues ecclic (merito Chit bongtas) effe thes Wonternip morte omnia foluunt, et legibus canonfi mortui iam funt babenres jure carum relagationem. Clap eft eff. q ad remiffione penap et cafui fola fufficit pras pape. A Impfecta fanitas feu charitas monturi:neceffario fecum fert magnu Gerus thefaurus ecclic.eft facrofeth euagelium glozie et gratic bei. ocem:tantom maiorem: quato minor fuertt ipfa. Willie timos et borros fatie eft.fe folo et alea racea, facere pena purgas Buc aute eft mento odiofiffimus. qu ex pumis facit nouiffimos. Thefaurus aut indulgentian merito eft gratiffimus.qi ex nouiffimis toni cum it primue ociperation bon Clident infermus:purgatomu:celum bifferie:ficut befperatio: ppc bes facit primos W Bgitur thefauri Euangelici rhetfa funt: quibus olim pifcabant viron speratio securitas different. 15 Receffaiin videt alab' in purgatorio:ficut minut boiroie, ita augeri Ebefauri indulgentian rhetia funt: qbue nue pifcant biuitias viron . Bindulgene:quas cocionatores vociferant mariae grae. intelligunt Hec pharum videf vllis:aut ronibus aut feripturis. @ fint extra fta . pere tales quoad queffum pmouendum. rum meriti feu agende charitatio. @ Sunt tamen re vera minime ad gram bei et crucie pietate compate . Wec boc phatu effe videt; q fint be fua brinidme certe et fecure falte 18 Tenent Epi et Curati ventan aplicaru Comifarios ch ofit reuerens oco.licz non certifimi fimuo. @ Igitur papa p remiffione plenaria o'im penan no fimpliciter o'im.ins 19 C Ged magie tenent olbus oculis intendere:olbus aurib\*aduertere: telligit:fed a feipfo tantumedo impolitaz. Wersant itam mdulgetiaru pdicatores inqui bicut per pape indulge ne pcomifione Pape sua illi fomnia pdicent.

Corra venian aplican bitaté d loquif, sit ille anathema t maledier. nas:bojem ab omi pena folui et faluari. Dum nulla remitrit alabue in purgatono:qua in bac vita bebuiffent Mui vero contra libidine aclicentia verboiu Cocionatorio veniarii fru Canon ce foluere.

Diremific vila oim oino penau pot alicui bari.certu eft cano nifi pe caram agir:fit ille benedierus. W Sient Papa infe fulminat con:qui in fraudem negoch ventara quas fectifimio.t.paucifimio bari.

¶ falli ob id receffe eff:maioré parté popli:per indifferenté illa et mas cung arte machmantur. Duitomagis fulminare intendit coo:qui p veniaru pictertu in fraus dem fere epartrano et veritatio machinant. uncam pene foture pmiffionem. Taluale pratem by papa in purgatonu ghaliter talem by quilibet gept Popmari venias papales tatas effe:vt foluere poffint boieg, etia fi de fcopus et Luratus in fua biocefi et parochia fpecialiter.

Depume facit papa: en o prate claus (quanullà b) fed per modu fuf impossibile dei genitrice violasser. Est infanire. Dirimus contra. q venic papales:nec minimu venialium peton tolle fragy bat alabus remiffiquem. re poffint quo ad culpam. Boolem predicar. qui flatim vt iactue nummue in ciffam tennient: euo Tier bf.nec fi.f. Detrus modo Bapa effer: maiores gras bonare poffs est blaspbemia in serin petrum et Papam.

Bicimus contra, o eta iste et quitibet papa maiores by, sez Luanges lium: virtuco: gras curationil. 12. vt. 1. Lo. x11. Lare bicunt animà. Cerru eft.numo in ciftă tuniente:augeri queftú et auariciă poffe. fufs fragium aut ecclic:m arbitrio bei folie eft. Chuio feit.fi oco ale in purgatono veluit redimi, ficut be.f. Scuermo W Dicere. Eruce armie papatibus infigniter erectă: cruci chiifti equius er palchall factunarratur. lere:blafpbemia eft. A Hullus eft fecurus de veritate fue cotritiois.multominus de cofecu Matione reddent Epi: Curati:ct Theologi. Qui tales fermoce in po ne plenarie remissionio Tie rar" eft be pentes:ta rar" eft be indulgetias redimes.i.rarufim" A facit bec licettofa venian pdicatio, vt nec reuerentia pape facile fitt ena boctio vir? redunere a calunio aut certe argut? afticib" laicon. Danabunf incternu cu futo mgřis qui p liso vernap fecuroo fefe cre (14c), Aur Bapa no cuacuat purgato nu pret ferifilmă chartrates et furmă alaru necefitate; et câm o îm ur fulmă. Si infinitao alao redinite pe pecună funefulfimă ad fiructură Bafilice; et câș leufilmă Caucidi fint nimis: qui bicut venias illas pape: bonu effe illud bet meffimabile:quo reconciliaf homo beo. Statte em ille ventales tantu respiciunt penas fatiffactions facrames Tte. Cur pmaner exequie et annuerfaria befuncton:er no reddit aut ste, a.s. produce exque ex ammendata decorte que do readit dut recup primite bificia pillo inflitura, cità fit iniuma predept orace que se califacian più ex amis pecadita al mona picto a l'en est pape, qui impio et inimico, gierripei cuma pecadita al monace più est confice dei redumene. Et rit, gierri necesita re pipuo une e pie et volecte ante no redimunt ca gratura ebantate. ratio ab bomie confirutao. A Hon chuftiana predicantiqui bocent, q redemptone anias vel cofels nalia:no fir necestaria contritto. € eQuilibet chuftianus vere copunctus : h3 remiffione plenaria:a pena er culpa, ctiam fine lfie ventau fibi bedită. Tité. Lur Canonce pfinaleo re ipa et no viu: la Diu in femet abrogati t ■ eQuiliber verus christianuo: fine vinuo fine mortu#: by participatione orturadhuc m pecunio redimunt per prefione indulgenan tanos oin bonog Chiret Scelefic ctil fine line ventas a ocofibt baram.

Remifflo in et participatio Pape; nullo mó eft premiéda, qu'(vi bigi) Tre Aur Papa cui" opes bodie funt opulerifimis craffis craffices : no de futo pecunija magi co paupm fideliú firuit vna trimo Bafilica eff peclaratio remifionio binine. Difficilmi efteria poctifinis Ehcolog' fimul ertollere venian lars gitatemiet contritiois ventaté coram popul Teem. Duid remitrit aut participat Papa iis:qui p otritione pfectas If germ, admid remittet aut participat Papa insigni p pritrione prictay into habefuplenarie remittenionie or participationis.

The membrad adderef ecofic bom maioris. Se papa ficus femel facit; interfecte mice entitips facilible pare membrose o pricipatione tribulet; it critica que papa falate querit aiare, p ventas mag. Se pecunas. Rur flus figures de crecinis and num pecefasica fine eque effecaces.

Illuce (crupatiofithma laicon argumetra fola price perfectence codis effecte crupatiofithma). Contrittonio veritan penas querit et amat. Cenian aut largitas rela ratiet odiffe facit falrem occasione Caure funt vente aprice pdicande ne populuo falfe intelligat.cas os fern ceteris bonis e pibus charitatio. Docendi funt chilliam, o page meno no estredemptione ventare vi la exparte cóparanda effe opibuo mifericordie. Docendi funt chifftiant, q bang paupt: aut mutuans egenti: meli? fas ta ratione bilmere. Eft cectiam : Papa boffib" ridendos exponere et ation fi veniao redimeret. infelices chuffnanos facere. E induia p opue charitatie crefeit charitae: fit ho melioz.fed p venjae Ci ergo venie fm fpintu et mente Bape fdicarétur.facile illa offica no fit metorifed trimodo a pena liberto;

¶ Docenda funt chirant, e qui vider egenicet neglecto eo.bat p venisa no duligerata paperied indignation bos (tib vendicat.)

¶ Docenda funt chirant, e qui vider egenicet neglecto eo.bat p venisa no duligerata paperied indignation bos (tib vendicat.) foluerent:mmo no effent. totuerent:minio no estett.

Caleiar trago és illi gibe; à dicût pplo Lbfi. Par par est es est par es est par est est p mui fue retmere et nequais ppter venias effundere. 19 Minime retniere er negnang poter ventaru en liberaino piecepta.

Docei di funt chuftiani, o redemptio ventaru en liberaino piecepta.

Docedi uni chriani, o Papa ficut magio egerita magio optat in ve fernofes fegui ftudeant.

nije bandie pie beuoram otationem: ch propram pecuniam.

CHeft magis p multao enbulatiocs intrare celu: & p fecuritate pacis









"Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience. May God help me. Amen"

## "Here I stand — I can do no other."





## Dr Ryan Reeves







"If someone else thinks they have reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for righteousness based on the law, faultless."

Philippians 3.4b-6

"For in the gospel the righteousness of God is revealed — a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith."

Romans 1.17

"For in the gospel the righteousness of God is revealed — a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith."

Romans 1.17

But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus.

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God presented Christ as a sacrifice of atonement, through the shedding of his blood - to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished – he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Romans 3.21-26





Night and day I pondered until I saw the connection between the justice of God and the statement that 'the just shall live by his faith." Then I grasped that the justice of God is that righteousness by which through grace and sheer

through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise."

Martin Luther





