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Commentum super Cantica canticorum

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[Basel], 13. März 1496

[Capitulum VI]

urn:nbn:de:bsz:31-313445

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derabil'.] Per gutṫ q̇ppe voces trāſferūṫ ꝛ ſapores in ventrē hauriūṫ: q̇d eni̅ ꝑ gut tur ſpōſi: niſi teſtim̄ xp̄i ītelligiṫ: ꝑ qd̄ xp̄s nobiſ loqˀṫ: ꝛ in q̇ ꝙ ſuauis ſit dn̄s: a fideli bꝰ guſtaṫ. Totus ḡ deſiderabil' exiſtit: qꝛ ꝑ hoc ꝙ de deo bona oīa aīa ſcā̄ audit: ma gis ac magis ſꝑ eū videre ꝯcupiſcit. Cuiꝰ tot bōis enarrat) ꝯſequēter ꝯcludit dicēs

ll Talis eſt dilectꝰ meus: ꝛ ipe eſt amicus meus filie hieruſalē.

Sed enumeratis tot laudibꝰ oſtēſis: tot muneribus q̇s audiens non ꝯcupiſcit: q̇s intendēs non inardeſcit. Fidelis quippe aīa queq̄: q̇ dulciora ꝛ ampliora de redē tore ſuo audit: eo ardētius inhiat: ꝛ mani feſtiora de eo cognoſcere appetiṫ dicēs:

mm Quo abijt dilectus tuꝰ o pulcherrima mulierꝝ? Quo abijt dilectꝰ tuus: ꝛ queremus eum tecū.] Cum eni̅ primꝰ ꝓximo de xp̄o loquiṫ: cū alter ab altero qualiter īueniaṫ ſciſcitaṫ: q̇d aliud ꝙ quō q̇ri debeat ꝑſcrutaṫ? Quāuis hoc ꝺ ſynagoga ītelligi valeat: vt aliqn̄ ꝯuer ſa eccl'az inṫroget: cui ꝓtinꝰ eccl'ia rn̄dit:

d Dilectus meus deſcēdit in ortū ſuū ad areolā aromatū: vt paſcaṫ in ortis: ꝛ lilia colli gat.] Dilectꝰ in ortū ſuū ad areolā arōa tū deſcēdit: qꝛ eccl'az viſitās ad eos maio ri gr̄a vēit: q̇s ſcis opibꝰ ꝛ ꝟtutū exēplis bone fame odorē ex ſe ꝓris emittere cog̊ ſcit. In ort) paſciṫ cū multaꝝ aīaꝝ virtuti bꝰ delcāṫ. Lilia colligit qn̄ ꝑfcōs q̇ſq̄ ab hac vita ſuccidit. Sꝫ qꝛ ſcā eccl'a in filijs ſuis fide xp̄o ꝯiūgiṫ: ſpe ſuſpēdiṫ: caritate cōglutinaṫ: vt nihil extra xp̄m diligat: ꝛ eū ſibi familiariter fide ꝛ amore inſeꝑabi lem teneat: ideo ſubiungit:

B Ego dilecto meo ꝛ dilectus meus mihi: qui paſciṫ in lilijs.] No tandū q̇ppe ꝙ ſynagoga ꝑ p̄dicationē ec cleſie: ad fidē qn̄q̄ ꝯuertaṫ: ita vt ſe abne gās: xp̄m ſolū ſequaṫ: ꝛ eodē deſiderio di ligat xp̄m: q̇ eum eccleſia diligit: quē cete ris poſtpoſitis ſolū amaṫ. Quā iaꝫ amicā factā: iam ſponſā ſibi ꝯiunctā ſponſus al loquiṫ: congratulās ꝛ dicens:

L Pulchra es amica mea: ſua uis ꝛ decora: ſicut hierl'm terribilis: vt ca ſtroꝝ acies ordinata.] Pulchra ꝛ amica ſuauis ꝛ decora: ſicut hierl'm ſynagoga eſ ſe ꝓhibeṫ: qꝛ ad ſctā. iiij. euangelia aliqn̄ ꝯuerſa ſicut eccl'ia ſectabiṫ. Hierl'm q̇ppe viſio pacis interpretaṫ: ꝑ ꝙ bn̄ ſcā eccl'a fi guraṫ: qꝛ dū in mūdo ſemꝑ preſſurā patiṫ viā faſtidiēs: que ſit pax p̄rie celeſtis cur rēdo ꝯtēplaṫ: ꝯfidēs in eo q̇ diſcipul' ſuis dicebat: In mūdo q̇ppe p̄ſſurā hēbitis: ſꝫ ꝯfidite ego vici mundū. Digna aūt ſyna goga ꝯuerſa ſicut hierl'm pulchra: ꝛ ami ca ſuauis ꝛ decora dr̄: a q̇bus pulchrytu dinē moꝝ accepit vt placeat: exercitū ſctē operatiōis colligit: vt in amicitia hereat: ſuauitatē manſuetudīs diſcit: vt perma neat: decorē cōuerſatiōis oſtendit: vt per exemplū trahat. De qua ꝯſequēter diciṫ:

D Terribilis vt caſtroꝝ acies ordinata.] Notū exꝑtis eſt cū in ꝓcinctu ꝯtra hoſtes vadūt: ſi ſtricti ꝛ ꝯcordiṫ gra diūṫ: ab hoſtibꝰ ꝯtra veniētibꝰ timenṫ: qꝛ dū ī eis aditū ꝑ ſciſſurā nō aſpiciūt: qualr̄ eos penetrēt: heſitātes nō inueniūt. Illiſ q̄ hoc īpenetrabile munimē efficiṫ: qd̄ cō cordi: er ordinati ſeip̄is ſemetip̄os tuenṫ. dū eni̅ de ſeip̄is ſibi vallū efficiūt: intrādi aditū hoſtibꝰ nō dereliquūt: ꝛ ne occidāṫ appetiti ip̄i facilꝰ occidūt. Sic in multi tudīe fideliū ꝯtīgit q̇ dū ꝯ malignos ſpūs pugnaṫ nō deſinit: ncc̄e eſt vt pace carita tis ꝯſtrīgāṫ: q̇ ſalua ſit. Si eni̅ pacē tenet terribilis hoſtibꝰ appet. Si ꝑ diſcordiā ſcin diṫ vndiq̄ ab hoſtibꝰ leuiṫ penetraṫ. Pa ce ſe itaq̄ mūiat: vnitate ſe viciat: caritate ſe vniat: vt dā in ſeip̄a ꝑ ſciſſurā dānū nō patiṫ: ducē ſuū ſꝑ exultās: ſine ꝯfuſiōe ſe q̇ṫ. In pace q̇ppe oculꝰ mēt) mūdaṫ: vt in ip̄aꝫ btītudīs viſionē ītendaṫ quā nēo ſicē eſt in hac vita ꝯſpicit: qꝛ īpoſſibile eſt pa triā tenere: dū in exilio vnuſq̇ſq̄ nr̄m ge mit. Ideo ſcē aīe inardeſcēti inhiāti ꝓpī quāti ſponſus reſpondet dicēs:

E Auerte oculos tuos a me: qꝛ ipſi me auolare fecerūt.]

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Oculos ad ſponſū tendimus: dū intimū mētis ad videndā xp̄i beatitudinē aliquā tulū aperim⁹. Sed oculos auertere p̄cipimur: ne vȝ aſpicere eā ſicuti eſt quātūcunꝗ videam⁹ arbitremur. Ipſi em̄ oculi eū auolare fecerūt: qꝛ q̄ amplius videt̄ eo magis inuiſibilis eſſe cognoſcit̄. Et a nobis auolat: qꝛ quātulūcūqꝫ ictu mētis appreheñſus incōprehēſibiliter ſup oēm conatū noſtrū ſe exaltatū eſſe manifeſtat. Oculi quippe mētis quaſi hoc efficiūt: vt auolet: qꝛ per hoc tantillū quo videt̄ valde lōginquus: ⁊ auolās a nobis ſicut dictū eſt apparet. Sequitur.

F ¶ Capilli tui ſicut greges capraꝝ qui aſcenderūt de mōte galaad. Dentes tui ſicut greges tōſaꝝ ouiū que aſcenderūt de lauacro. Oēs gemellis fetibus: ⁊ ſterilis nō eſt inter eas. Sicut cortex mali punici ſic gene tue abſqꝫ eo qđ intrinſecus latet.]

¶ Hec oīa dicta de eccleſia ſupius vt potuimus expoſuimus. Ideo nūc de ſynagoga eadē replicare deuitam⁹: vnū eſt tn̄ qđ nō ſilr̄ repetit̄ qꝛ ibi ſicut fragmēta mali punici: hic aūt ſicut cortex mali punici dicitur. Quo nihil aliud deſignari puto: niſi ſanguinē noſtrū qui ſub antixp̄o morient̄: et vnitatē fidei: ſub qua multi iudeoꝝ ſtringent̄. In cui⁹ ꝯſtantia dū ſanguīs effuſionē patient̄: fidei tribulatiōe quaſi corticis rubore decorabunt̄. Sequit̄.

G ¶ Sexaginta ſūt regine ⁊ octaginta concubine: ⁊ adoleſcentularum non eſt numerus.]

¶ Quid per reginas: niſi ſanctoꝝ aīe deſignant̄: que dū corpa ſua prudēter regūt: ⁊ alijs p̄ſumit̄: regnū ſibi eternū acq̄runt. Sunt em̄ nōnulli in ſctā eccleſia q̄ carneȝ ſuā macerāt: ⁊ ꝓpter deū affligūt: vicia vicūt: demones velut tyrānos ſibi ſubijciūt oēs motus ſuos vt ordinate currāt: ſapiēter regūt: alijs p̄dicant hoc qđ ipſi faciūt: multos a faucibus demonū gladio verbi pugnātes abſtrahūt. Quid hmōi aīe niſi regine exiſtūt: que dū regē xp̄m ſponſum ſuū valde diligūt: amoris cōmixtiōe ⁊ libidinis execratiōe regios filios .i. fideles populos gignūt. Quib⁹ oībus beatus petrus dicebat: Uos aūt genus electū: regale ſacerdotiū: gens ſctā: populus acq̄ſitionis. Sed regine .lx. eſſe perhibēt̄. Denarius quippe numer⁹ per ſenariū multiplicatus in .lx. cōplet̄. Et quid per denariū niſi decē p̄cepta legis? Et q̄d per ſenariū niſi labor hui⁹ vite ſignat̄? Sex em̄ dieb⁹ qđ neceſſariū eſt opamur: ⁊ in ſeptīo quieſcere per legē iubemur. Bene ḡ .lx. regine dicunt̄: qꝛ dū .x. precepta in hoc ſeculo operant̄: ſeculū aūt hoc ſex dieb⁹ opatoris euoluit̄: in eis quaſi per ſenariū numerū replicat̄. Predicāt em̄ quiqꝫ .x. precepta legis: in quoꝝ operatiōe ſe exercēt in tpalitate hui⁹ corruptiōis. Sex igit̄ decies: vel .x. ſexies multiplicāt: qꝛ vl'e hoc tēpus in explēda .x. p̄cepta legis ſpūaliter eſſe trāſgrediendū opib⁹ ſuis manifeſtāt: ⁊ verbo predicāt. Quoꝝ laudē in hoc mūdo aliqn̄ reprobi aſpiciūt: ⁊ vt ſilr̄ laudēt vel vt aliqđ cōmodū in hac vita q̄uocūqꝫ adipiſcant̄: ⁊ ipſi per ſemetip̄os p̄dicatores fiūt. De quibus bene ſubdit̄.

H ¶ Et octoginta concubine.]

¶ Concubine q̄ppe nō vere ſed ficte dn̄os diligūt: ⁊ ab eis nō poſteritatē filioꝝ: ſed p̄n̄tiā expetūt: nec ꝯtinētiā exercēt: ſȝ libidinē explere ꝯcupiſcūt. Sic ſi falſi p̄dicatores in eccleſia exiſtūt: qꝛ dū nō xp̄m: ſed lucrū vel laudē diligūt: nō ſpūalr̄ ⁊ caſte: ſed carnaliter ⁊ libidinoſe xp̄o ſe iungūt. Hn̄ ergo ꝯcubine vocant̄: qꝛ xp̄m quē p̄dicāt: nō ſpū: ſed carne ſectant̄. De q̄bus apl's paulus dicebat̄. Multi em̄ ambulāt q̄s ſepe dicebā vobis: nūc aūt ⁊ flens dico inimicos crucis xp̄i: quoꝝ finis interitus quoꝝ deus venter eſt. De q̄bus ipſe ideȝ ait: Hmōi nō ſeruiūt dn̄o ieſu: ſed ſuo vētri. Que tn̄ ꝯcubine bene .lxxx. eſſe dicūt̄ qꝛ ⁊ ſi toto corde terrena diligūt: celeſtia tn̄ locunt̄. Octonariū quippe numeꝝ per

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denariū ducimus ⁊ ad octoginta venim⁹
Per decē autē decalogus ſicut dictū eſt
ſignificat. Per octo vero reſurrectio q̇a
octauo die redēptor noſter reſurrexiſſe ꝓ
batur. Predicatores vero ⁊ſi falſi ſunt ꝑ
deſideriū. ſcripturā tamē diuinā ⁊ reſur⸗
rectionē quā credimus manifeſtāt ꝑ ver⸗
bū. Si eni aliud predicarēt. predicatores
inter xp̄ianos nō eſſent de quibus in euā
gelio ait. Sup cathedrā moyſi ſederunt
ſcribe ⁊ phariſei que dicūt: facite que aūt
faciūt facere nolite. Sed q̄ ⁊ falſorū ⁊ ve
rorū predicatorū exhortatiōe plurimi ad
fidē veniūt ⁊ cū electis multi intrāt quia
ad ſortē electorū nō ꝑtingunt iō ſubdit.

I ¶ Et adoleſcentularuz non eſt numerus.]

¶ Cū eni ſcriptū ſit. adoleſcētia ⁊ iuuētus
vana ſūt. Quid ꝑ adoleſcētulas has niſi
vagas aīas ītelligim⁹: q̄ dū vana h⁹ mū⸗
di ſectant que diligūt numerū electorū ex
cedūt. De quib⁹ ꝑ pſalmiſtā dicit. Annū
ciaui ⁊ locut⁹ ſū. multiplicati ſūt ſuꝑ nu⸗
merū. Qd̄ enī electorū numer⁹ apud deū
ſit cōſtitut⁹ manifeſtat apl̄us paul⁹ q̇ ait.
Nouit dn̄s qui ſūt ei⁹. Et ꝑ ſemetip̄z dn̄ſ
ait. Ego ſcio quos elegerim. Quos quia
nō impfecte ſcit ſ; ꝑfecte nouit. ꝓculdu⸗
bio ⁊ numeꝝ ī quo eligunt cognoſcit. De
quib⁹ ꝑ paulū dr̄. Quos enī p̄ſciuit ⁊ p̄⸗
deſtinauit ꝯformes fieri īmaginis filij ſui
Bn̄ ergo adoleſcētularū nō ē numer⁹: q̄
dū ꝑ vanitatē q̄ diligūt in numerū electo
rū nō currūt extra remanētes q̄ſi in cogni
tionē diuinā nō veniūt. Quib⁹ ip̄a veri⸗
tas ī futuro iudicio dictura ē. Neſcio voſ
diſcedite a me oēs q̇ opamini iniq̇tatem.
Sz dū reprobi mūdana querūt ⁊ mltipli⸗
ces cupiditateſ aīm diuidūt. ſcā q̄libz aīa
in numerū electorū ſe ſtrīgit. multaq̧ vi⸗
det faſtidiēs vnū qd̄ nō videt ardēter ap⸗
petit. qd̄ q̄diu nō tenet ī fide ſe nutrit. in
charitate ſe vnit. Et dū id qd̄ vnū ⁊ idip̄z
ē ſequit. de hmōi multis vna eccleſia effi
cit de qua ꝑ ſpōſum dicitur.

K ¶ Una eſt colūba mea. ꝑfecta mea. vna ē matris ſue. electa genitricis ſue.]

¶ Mater nr̄a ē regeneratrix gr̄a apd̄ quā
vna colūba eligit q̄ illos ſolos colligit. q̄
in ſimplicitate ꝑmanēt ⁊ ab vnitate non
ſcindunt. Multi q̇ppe fideles dū ī idip̄m
intēdūt. Dū vno deſiderio xp̄i ſe inuicem
nutriūt. dū habētes cor vnū ⁊ aīam vnā ī
charitate ſe vniūt ex multiſ mēbriſ vnū cor
pus efficiūt. Oēſq̧ ī vnitatis ſimplicita⸗
te viuētes vna colūba exiſtūt. q̄ ſola ꝑfctā
⁊ electa genitrici ſue dr̄ q̄ extra hāc ſolā
gr̄a fauēte nutrit de qua bene ſubditur.

L ¶ Uiderūt eā filie ſyon ⁊ beatiſſimā predicauerunt. regine et cōcubine laudauerunt eam.]

¶ Syon filie ſūt eccl̄ie: q̄ dū vitā eternā in
hac carne ꝯtēplant: a peregrināte eccl̄ia
ad regnātē eccleſiā erigunt Uidēt filie ſy
on colūbā ⁊ btīſſimā p̄dicāt q̄ ſcē aīe duz
v̄tutes eccl̄ie ſpectāt ī laudē ꝓrūpūt ⁊ ad
ei⁹ btītudinē inhiāt. Sctā q̇ppe eccleſia
gr̄a genitrice nutrit. dū fide erudit. carne
ſui ſpōſi paſcit ſanguīe lauat. ſcriptura di
uina ſaginat. Hmōi robuſta nutrimētiſ de
mones expugnat: vitia ſuffocat. carnē do
mat ſpm̄ roborat: vitā expectat. Hec oīa q̄
cūq̧ aſpicit recte ī āmirationē ꝓtin⁹ aſſur
git. ⁊ btīſſimā ꝓnūciat q̄ videt ad q̄tam
gloriā ꝑ tot v̄tutes exurgat. Cuz reginis
ēt ꝯcubine laudāt q̄ ⁊ſi opib⁹ falſi p̄dica
tores exiſtūt ſermonib⁹ tn̄ eadez q̄ ⁊ veri
populis oſtēdūt. De quib⁹ ip̄a v̄itas di⸗
cit. Popul⁹ hic labijs me honorat cor āt
eorū lōge ē a me. qd̄ apte māifeſtat dū ite
rū dicit. Dictis ꝯfitent ſe noſſe deū factis
āt negāt. Sācti enī viri dictis ⁊ factiſ deū
ꝯfitent q̄ qd̄ credūt faciūt ⁊ ad bona q̄ fa
ciūt etiā alios ſermonib⁹ ⁊ exēplis trahūt
quorū v̄tutib⁹ aduerſarij ad fidē excitāt
dū ī eis ⁊ puritatē fidei: ⁊ ꝯſtātiā opis ad
mirant. Uñ ⁊ ſynagoga ad fidē erigit cū
in eccl̄ia q̄ ſint merita fidei admirās contē
plat dicens.

M ¶ Que eſt iſta: que ꝓgredit

q̃ſi aurora pulchra vt luna electa vt ſol terribilis vt caſtroꝝ acies ordinata.]

Eccleſia ſctā quaſi aurora cōſurgens in iudicio vltīo ꝓgredit̄ qꝛ relictis tenebris corruptiōis: incorruptiōis claritate innouat̄. Que bn̄ vt ſol electa dr̄ qꝛ ad eandē gloriā ꝑducit̄ ad quā caput eiꝰ xp̄us q̄ ſol iuſticie ē eſſe ꝓhibet̄. Vn̄ eit ꝙ idē ipſe ait Volo pater vt vbi ego ſuꝫ illic ⁊ miniſter meꝰ ſit. Nō tn̄ ⁊ de mēbris eiuſdē eccl̄ie adhuc ī hac carne viuētibꝰ intelligi pōt. Sūt eniꝫ nōnulli q̄ magna intētiōe q̄ ſint tormēta reproborū aſpiciūt: ⁊ que ſūt ſcā ſua ſine palpatiōe examinare ꝯtendūt. dū qꝫ ſe peccaſſe cognoſcūt: ⁊ ꝑ hoc ire ad reproborū tormēta pertimeſcūt. ſubito tenebras iniquitatis derelinquūt ⁊ luce iuſticie accēdi cōcupiſcūt. mox ad ſanctā operationē conſurgūt: ⁊ per bona que faciunt clarere quibuſqꝫ proximis incipiūt. Hi ꝓculdubio velut aurora cōſurgentes ꝓgrediuntur. nūc aliis lumine ſancte oꝑationis reſplēdeſcūt de qua bene ſubdit̄.

N Pulcra vt luna electa ut ſol.

Luna quippe dum noctē illuminat caligātibus oculis iter per qd̄ homo gradiatur demonſtrat. Sic nimiruꝫ queqꝫ aīa que tenebras dimittit ⁊ in ſanctā operationem ſe extēdit. dū exemplū bene oꝑandi tribuit ꝓximis quaſi lucē tenebreſcētibꝰ oculis ſpergit. Dū enī peccātes quiqꝫ bonuꝫ opus aſpiciūt ⁊ ad idē faciendū ſe cōuertūt quaſi errātes in nocte ꝑ lumen lune ad viā redeūt. Hec itaqꝫ anima dū peccātibꝰ bona exēpla prebet quaſi luna in nocte lucet. Dū vero magis ac magis creſcit ⁊ de die in diē per cōſuetudinē operis lumē iuſticie tā perfecte accipit vt etiā bonis exempla īmitationis prebeat que priꝰ ſolis peccatoribꝰ īmitāda apparebat profecto iā luna ſol efficit̄: qꝛ que in nocte errantibꝰ nūc lucebat. modo in die ambulātibus lumē veritatis manifeſtat. Hinc eſt qd̄ ſequit̄. Electa vt ſol d̄ quo bn̄ ſubdit̄.

O Terribilis vt caſtroꝝ acies ordinata.]

Hoc qꝛ iā dictū eſt iterū nō neceſſe ē exponi ne ſic videat̄ faſtidiū generari. Seqūtur. Ergo ſpōſus ⁊ cām dicit. vn̄ tāta virtus in eccleſia excreſcere poſſit. Viſitatione quippe renouat̄ ⁊ qd̄ in ea tenebroſuꝫ eſt reſpectione eius illuminat̄. Et hinc eſt quod ſubdens ait.

P Deſcendi in ortū nucū vt viderem poma conualliū: ⁊ inſpicerem ſi floruiſſent vinee et germinaſſent malapunica.]

Quid ꝑ nuces: niſi ꝑfectos quoſqꝫ ītelligimꝰ: qui dū diuinā ſapīam intra corpa ſua retinēt quaſi nucleū ī fragili teſta portāt. Sūt enī quā pluref ī eccleſia q̄ aſſidue diuine ſcripture intēdūt quā ſuauis ſit dominꝰ guſtātes. ampliꝰ guſtare ꝯcupiſcūt ſctā gaudia ī corde rumināt: ⁊ ruminātes magis ac magis ꝯualeſcunt: ⁊ tn̄ foris neſciētibus eos viles apparēt qꝛ ignorat̄ ꝙ dulcē ī ſuis īteriorībꝰ cibū portēt. Qui ſt iſti: niſi nuces exiſtūt: q̄ nuclei dulcedineꝫ intꝰ ferūt. exteriꝰ vero carnis vilitatē pretendūt. De quibꝰ fuit ap̄l'us qui dicebat. Habemꝰ theſaurū iſtū in vaſis fictilibus. Ortꝰ igit̄ nucū: corda ſūt ſanctorū q̄ dum deū valde diligūt celeſtē dulcedinē in intimis gerūt. vn̄ ī pſalmo ſcriptū ē. Quaꝫ magna multitudo dulcedīs tue dn̄e ꝙ abſcōdiſti timētibꝰ te. Sꝫ quid ē ꝙ in ortuꝫ nucū ſpōſus deſcēdit vt poma videat: cū potiꝰ nuces videre debeat. Verūtn̄ ſciendū eſt ꝙ maxīe corda ꝑfectoꝝ viſitat eiſqꝫ benignitatis ſue ſuauitatē manifeſtat vt ꝑ eos ad infirmiores poſtmodū veniat et q̄tū in augmētū iuſticie ꝓfecerint. ꝑ illos cognoſcat. vn̄ ſcriptū ē. Dn̄s de celo proſpexit ſuꝑ filios hoīm vt videat ſi ē intelligēs aut requirēs deū. Dū enī diuina bonitas corda ꝑfectorū illuſtrat eoſqꝫ ad curā ꝓximorū ꝑ charitatis ſollicitudinē inſtigat. quid hoc ē aliud niſi ꝙ ad ortū veniēs poma ꝯuallis ꝑ illos q̄bꝰ ꝑſidet pro

ſpectat. Tũc enĩ dñſ videre vel cognoſce
re dr̃ cũ ſctõs ſuos q̃s illuſtrat ad vidẽdũ
exhortat̃. Sʒ q̇d ẽ ꝙ nõ poma mõtiſ ſʒ po
ma ꝯuallis vt videat deſcẽdat: niſi qȯ ill̃
reſpectũ ſue miſeratõis tribuit. De quo ꝑ
pſalmiſtã dicit̃. Quoniã excelſus dñs et
humilia reſpicit ⁊ alta a longe cognoſcit.
Et ipſe dñs ꝑ ſemetipſum ex voce ꝓphe
te dicit. Suꝑ quẽ requieſcet ſpũs me⁹: niſi
ſuꝑ humilẽ ⁊ quietũ ⁊ trementẽ ſermo
nes meos. Sequit̃ autẽ ſpõſus ⁊ dicit.

Q Et inſpicerem ſi floruiſſent
vinee ⁊ germiaſſẽt mala pũica.

Vinee florẽt qñ in eccleſijs filij recẽter ĩ
fidẽ generant̃ ⁊ ad ſanctã cõuerſationem
quaſi ad fruct⁹ ſoliditatẽ preparant̃. Mala
punica germinãt qñ ꝑfecti quiqꝫ ꝑ exem
pla ſua ꝓximos edificãt ⁊ in nouitatẽ ſan
cte cõuerſationis ꝑ p̃dicationẽ ⁊ bonorũ
operũ oſtenſionẽ inuitãt. Illud q̇ppe ma
lũ punicũ videlicet apl̃us Paul⁹ germi
nauerat q̇ dicebat. Filioli mei quos iterũ
ꝑturio donec formet̃ xp̃us in vobis. Sic
in ſctã eccleſia agit̃ vt ꝑ bonos mali ꝯuer
tant̃: ꝑ ꝑfectos imꝑfecti nutriant̃ donec ⁊
ipſi ad ꝑfectionẽ veniant: ⁊ infirmos q̇ſ
qꝫ ſicut ipſi ꝓducti ſunt ad meliora ꝑdu
cant. Hos xp̃us eccleſie ſpõſus viſitando
ꝑſpicit: reſpiciẽdo corp⁹ ſanctũ conuigit:
qꝛ ideo corp⁹ infirmitatis aſſumpſiſſe co
gnoſcit̃: vt in corp⁹ ſue claritatis tota ſi
mul eccleſia trãſformet̃. Vñ beat⁹ Pau
lus ait. Qui reformabit corp⁹ humilita
tis noſtre cõfiguratũ corꝑi claritatis ſue.
Hec oĩa in fine mũdi ſynagoga tandẽ ex
citata ꝑcipiet: ⁊ ſe tã diu ignoraſſe repre
hendet dicens.

R Neſciui aĩa mea cõturbauit
me ꝓpt̃ quadrigas aminadab]

Acſi diceret. Tot ꝟtutes ĩ ſcã eccl̃ia fie
ri vidẽs q̃re ĩ tãto tꝑe nõ ꝑcepi: quare in
credula ꝑſtiti? cur tãdiu ꝑ ĩfidelitatẽ meã
ĩ tenebris ignorãtie remãſi: ſʒ ꝓpter qua
drigas aminadab ꝯturbat̃ qꝛ qñqꝫ ꝑ p̃di
cationẽ xp̃i ad fidem ſuſcipiẽdaʒ excitat̃.
Aminadab enĩ ſpõtane⁹ ppl̃i mei interp̃
tatur. Et bene ꝓ dubio xp̃us ille a patre
ſpõtaneus ppl̃i mei dr̃: qꝛ vera ſpõtaneã
charitate ad populũ ſaluandũ deſcẽdit: ⁊
vt nos a morte eleuaret pia volũtate: ⁊ be
nigna gr̃a mortẽ in cruce ſuſcepit. vñ et
ipſe ad patrẽ ait. Volũtarie ſacrificabo ti
bi. Et vn⁹ ex redẽptiſ ad xp̃m loquẽs aie
bat. Exaudi me dñe qm̃ benigna ẽ miſeri
cordia tua. Propt̃ q̃drigas ergo amina
dab ſynagoga ꝯturbat̃ qꝛ qñ tandẽ q̃tuor
xp̃i euãgelia ĩ mũdo currẽtia in cordibus
hoĩm feruẽtia ꝑ fidẽ ꝯtẽplat̃. mox in tene
bris ſue infidelitatiſ ꝯfundit̃ ⁊ aborta ꝯfu
ſione ſalubri ad pñiaʒ ꝯmouet̃. Cui eccle
ſia benigne loquit̃ dicens.

S Reuertere reuertere ſuna
mitis reuertere reuertere vt in
tueamur te.]

Sunamitis q̇ppe captiua ĩterp̃tat̃. Su
namitis ergo vt reuertat̃ vocat̃ qꝛ ſynago
ge ĩ fine mũdi fides ab eccl̃a offeret̃ vt dig
nitatẽ priſtinã recipiat: q̃ ſub infidelitatiſ
iugo a demonib⁹ captiuat̃. Et bñ quater
reuerti ãmonet̃ qꝛ ĩ quatuor mũdi ꝑtes iu
dei diſꝑſi ſũt ſicut p̃dictũ ẽ ꝑ ꝓphetã. Si
fuerit numer⁹ filiorũ iſrl̃ velut arena mariſ
reliq̃e ſalue fiẽt. Reuertat̃ ḡ ſunamitis vt
eã ĩtueamur. Jtẽ ſynagoga ad fidẽ ꝯuer
tat̃ vt ĩ pñia oĩbus oñdat q̃tũ malũ fece
rat qñ deũ ſuũ ĩ cruce ꝯfigebat. Sʒ ꝓtin⁹
cũ eccl̃ia fidẽ ſynagoge ĩtueri appetit ſpõ
ſus ꝯgratulãdo q̃ſi ĩterrogãs rñdit ⁊ dic̃.

Capitulũ. VII. A

q Uid videbis in ſunami
te: niſi choros caſtrorũ:

Caſtra q̇ppe militãtiũ ſũt. Ca
ſtra ḡ ĩ ſunamite videbũt̃: qꝛ ꝓ fide ꝙ mõ
ĩpugnat tũc robuſte ꝯ ĩfideles al̃s ꝑfidos
p̃liabit̃. Sʒ qꝛ hoc ꝑ ſcãʒ eccl̃iaʒ fiet vt ſy
nagoga cõuertat̃ qꝛ ſmonib⁹ ⁊ exẽplis p̃
dicatorꝫ ꝯuertet̃ ad fidẽ. ideo iuſte ad lau
dem ſpõſe ſponſus ſe cõuertit dicens.

B Quã pulchri ſunt greſſus
tui in calciamẽtis filia pricipis.

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Baden-Württemberg