Durantis, Guilelmus: Rationale divinorum officiorum

[Straßburg: Georg <Husner>], [ca. 1479]

pari rōne nec pascha deberet octauā habere nisi solum vnā diem pro
pter vnitatē Rursus hoc festum septē diebus agit̄ ꝑpter p̄sentis vi-
te septenariū· vel ꝑpter animarū sabbatismū· vel quia p septem spūs-
sancti dona corpibus ꝛ animabus plena gaudia ꝯferunt̄· Vnde et se
ptem vltimi psalmi a laudibus intitulant̄· qꝛ p septiformis grē ope-
ratione gaudia ꝯferunt̄ eterna De hoc dicet̄ sb dn̄ica prima pꝰ pēte·
Vtrū pentecostes sit hebdomadaria festiuitas·dictum est sb ti· de se
ptem diebus post pascha·In nocte pente·legunt̄ tres lectōes·ꝛ dicū
tres psalmi cū tribus antiphonis sicut fit in nocte pasche ad notandū
vnū esse opus totius sancte trinitatis in potētia miraculoꝝ· Quidā
tn̄ nouem legunt lectōnes sicut fit in alijs dominicis·ſ; tn̄ canonicum
est tres dumtaxat legere ꝑpter sacrm̄ baptism in trium personarū
nomine celebrati vel ob triduanā dn̄i sepulturā cui sumus in baptis-
mo ꝯsepulti·Rursus ideo tres psalmi cū tribus antiphonis dicūtur·
qꝛ spūsscūs tria circa aplos opatꝰ est·Nā veteres innouauit· innoua
tos ꝯfirmauit·ꝯfirmatos ad alios ꝯuertendos misit· Ad primū per-
tinet qd̓ dicit̄ in p̄ma āiphona·Factꝰ est repēte de celo sonꝰ·Ad secū
dum qd̓ dicit̄ in scd̓a· Cōfirma hoc deꝰ· Ad terciū qd̓ dicit̄ in tercia·
Emitte spm̄ tuū·Eoꝝ enī ministerio docti sunt alij·et spūscō interius
recreati·Et qꝛ in ip̄is apl'is duo opat̄ spūsscūs·s· remissionē peccato-
rum et opatōem miraculoꝝ· idcirco ille ātiphone terminātur p du-
plex all'a·Verū si diligēter attēdē volumꝰ ꝛ ꝯferre psalmos ꝛ ātipho
nas q̄ dicūtur in pascha cū his q̄ dicūtur in penteco·alia rō inuenitur
Nā ibi infra hebdomadā fit variatō psalmoꝝ ātiphonarum ꝛ tono-
rum·Hic autē nec in ip̄a die nec in alijs fit variatio·et oēs ille ātipho
ne sunt viiꝰ toni·scȝ octaui et eiusdē differentie·Ratio aūt est· qꝛ q̄si
duplex baptisma legimꝰ aploꝝ·Primū in quo ꝑceperūt remissionē
pctoꝝ·Nā eos baptizatos eē xp̄i baptismo ābigēdum nō est·vt dc̄m
est sub ti·de vigilia pasche·Et scd̓m quod receperūt ad robur virtutū
et opatōem miraculoꝝ·ꝛ ad repulsionē illecebraꝝ omniū seculariū·
Primo baptizatꝰ fuerat petrꝰ cū ad vocē ācille christū negauit·Scd̓o
baptizatꝰ fuit in die pēte·cū corā regibꝯ et p̄ncipibꝯ nō timuit p̄dicare
verbū dei·In p̄mo g multa instabilitas et varietas fuit circa discipu
los·In scd̓o vniformitas·et stabilitas·In hūc etiā modū i ecclesia dei
duo sꝫ genera bonoꝝ·s·actiuoꝝ ꝛ ꝯtēplatiuoꝝ· Actiua vita ꝯsistit
in bonis opibꝯ ·i·in āministratōe exterioꝝ·in qua ꝯstituti ab amore
tempaliū nō omnino sepantur·licet amorem dei amori temporaliū
preferant· Cōtemplatiua consistit in dilectōne dei et cōtemplatōne·
He due vite p mariam ꝛ martham significate sunt·Marie ps dicta

Differencia vite actiue et contemplatiue

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Universitäts- und Landesbibliothek Darmstadt
gefördert durch die DFG