Gerson, Johannes; Geiler von Kaysersberg, Johannes [Editor]; Schott, Petrus [Editor]: (Pars 1): Opera
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mo qui non sapit que dei sunt/ sibi fingit.
¶ Quis.n.dubitauerit.qn̄ plures cāe cō/
currere habeant pro omnibꝫ de concilio vt
eis fides deꝛ/ ꝗ laborāt ad vnionē dandam
ꝗꝫ ꝑ alijs ꝯtēdentibꝫ ad suā ꝑsidentiā talē
qlē occupandā. ¶ Amor q̇ppe nimiꝰ ⁊ car
nalis adseipm ⁊ ad suos:nōne fallere solet
⁊ in errores ipsos traducere/ēt vsqꝫ ad imi
tatiōꝫ luciferi/vt adorari velint sic dij/neqꝫ
reputēt se subditos eē cuiqꝫ/sic filij belial/
sine iugo nec sibi posse dici.cur ita facꝭ:qui
nec deū timēt.nec hoīem reuerēꝛ/cū tn̄ hūi
liores eē debeāt/⁊ ad suiendū ꝓmptiores
ex ꝑlationis mūere ꝗꝫto se obligatiores eē
ꝯspiciūt in reddēda rōe/ ¶ Postremo tn̄ h̄
sūmope cauēduꝫ ē iudicibꝫ.ne vsꝰ epikeye
passim ⁊ absqꝫ māifesta rōe fiat/ trāsmutā/
do legē scͥptā. Alioq̄n tolleretꝛ ꝑtinꝰ a legi/
bus sua stabilitas qbꝫ nutātibꝫ:totā reipub
lice disciplinā īnitentē eis collabi.⁊ ex ꝯn̄ti
rēpublicā corruere vel ꝯturbari necce ē. In
de ꝯtigit apd̄ romanos ista seueritas.ēt in
nece ꝓprioꝝ filioꝝ/ne labefacerēt optimaꝫ
reipublice disciplinam. Finit.

Quatuor cōsidera

tiones q̄ ad robur ꝑdictoꝝ faciūt:repiūtur
postea i oratione Apparuit gratia. 6.M

Incipit tractatus

eiusdem de statibus ecclesiasticis

Patquā oēs obsuare ꝯuenit cuꝫ
p oibꝫ:tn̄ maxie circa misteriū reli
giōis xp̄iane/nūqꝫ solidiꝰ subsi
stit.qꝫ si ṽitate ⁊ iusticia tāqꝫ so/
roribꝫ fulciatꝛ. Ma si nō ī ṽa iusticia/⁊ iusta
ṽitate/reddatꝛ vnicuiqꝫ qd̄ suū ē/nōne scis/
ma ꝑtinꝰ irrūpēs pacē exturbabit. ¶ Au/
diāꝰ idcirco sub breuiū ꝯsidecationū nūe/
ro.q̇d statꝰ sūmoꝝ pōtificū/q̇d ꝑlatoꝝ/q̇d
curatoꝝ q̇d mēdicātiū possit/ q̇libꝫ de suo
misterio ṽacitꝛ offerꝛ/ne trāsgressio finiū ꝑ
ꝑorum/ seu dilatio nimia / sepet iusticiam
ab osculo felici pacis proinde lites sedas vt
assolet introducat.

Sequūtur sex con/

deratōes sup statu sūmi pōtificꝭ. Cōsid.i.
Statꝰ papalis īstitutus ē a xp̄o sup
naturalitꝛ ⁊ imediate.tāqꝫ ꝑmatuꝫ
hn̄s monarchicū/⁊ regalē/in eccia
stica hierarchia/ſm quē statū vnicū ⁊ sup/
mū/eccia militās dꝛ vna sb xp̄o.quē statuꝫ
q̇sq̇s impugn̄re/vel diminuere/vel alicui ec
ciastico statui ꝑticłari coeq̄re ꝑsumit:si h̄ ꝑ
tinacitꝛ faciat:hereticꝰ ē/scismaticꝰ.ipiꝰ atꝫ
sacrilegꝰ. Cadit.n.in heresim totiēs expsse
dānatā a ꝑncipio nascentꝭ eccīe vsqꝫ hodie
tam ꝑ instōnem christi de ꝑncipatu Petri
sup alios apłos:qꝫ ꝑ traditōꝫ totiꝰ eccīe in
sacris eloquijs suis/⁊ generalibus cōcilijs

Consideratio Secunda.
Status papalis lꝫ non oīno vacet
seu deficiat ꝑ mortē pape naturalē
vel ciuilē/nec ꝑ ꝯn̄s eccłia desinit esse vna
nihilominꝰ eniti debēt xp̄iani sub pena scis
matis/ꝙ ī h̄ statu ꝯstituatꝛ ⁊ ꝑsideat assidue
vnicus/⁊ certus sūmus pōtifex:qꝫtuꝫ fieri
pōt ꝑ loco ⁊ tp̄e.sic ꝙ nō est licitū scienter ī
pedire/q̄ minus sit vnus talis supmus pō
tifex in eccła/in q̄ sit ecclesiastice ꝑtātis ple
nitudo/⁊ ꝙ nō sint plures in q̄ tāqꝫ ecclasti
cū regimē desiner eē possete monarchicū/⁊
in aliā policie spēm/vt in aristocraticā/aut
tīmocraticaꝫ verteretꝛ.qꝫuis papatus has
policiaꝝ species non excludat sꝫ assumat/
queādmodū de sacro dn̄oꝝ cardinaliū col
legio ⁊ de generali concilio videre est

Consideratio Tertia.
Statꝰ papalis non eximit papā a le
gibꝫ pure diuis q̄ vel in euāgelijs
vel generalibꝫ concilijs posite sunt. ¶ Et
ex h̄ ꝯseq̄nter pꝫ/ꝙ papa subijcitꝛ legi illi de
correctione fratna. Si peccauerit in te fra
ter tuꝰ ⁊c̄. Sic ꝙ pt̄ fraternalitꝛ corripi duꝫ
peccat. Etsi tandem nollet audire ecclesiā
quā generale cōcilium repn̄tat/dꝫ hr̄i sicut
ethnicus ⁊ publicanus. Et ita pōt h̄ modo
ꝑ conciliū vel iudicari vel coerceri vel ꝑ ex/
cōicato haberi. ¶ Consideratio.iiij.
Status papalis/nō eximit papam
a iuribꝫ q̄ sunt pure de dictamie na
turali.queādmoduꝫ sunt ꝑncipia
iuris naturalis. Propterea cū lex naturał
dicat ꝙ bonū cōe tanqꝫ aliq̇d diuinū ꝑferē
dum est ꝑticulari bono. Deducitꝛ ex h̄ ꝙ ad
bonum totiꝰ ecclesie/quā conciliū genera/
le repn̄tat.reducēdū ē bonuꝫ ꝑsonale pape
sic ꝙ in ꝑiudicium boni cōis/ꝑticulare bo
nū pape seu cōmodū vel statꝰ/retentio vel
dilatatio/ꝑualere nō debet/cum ſm exigen
tiā finis cetera debeāt moderari.finis autē
papatꝰ est vtilitas ecclie. ¶ Cōsideratio.v
Statꝰ papalis/qꝫuis eximat pap[ā]
a legibꝫ pure positiuis/canōicꝭ vł [ci]
uilibꝫ/sic ꝙ ſm eas coerceri pūiri

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