Gerson, Johannes; Geiler von Kaysersberg, Johannes [Editor]; Schott, Petrus [Editor]: (Pars 1): Opera
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aduersitates habitas/nihilominꝰ nūc aut
alias poterit spoliatio silr esse vtilis/pro/
pter maliciā ecclīasticoꝝ talibꝫ bonis ab/
utentiū/vt claudat̄ via malignantiū.spi/
nis aduersantiū ne cadāt in p̄cipitiū viti/
orū. Juxta qđ ait dn̄s. Sepiā viā tuā spi
nis. ¶ Nūc ad ꝓpositū ꝯclusiōis ꝯstat ꝙ
ꝯtēplatiuꝰ vt sic ꝑficit ecclīe in bonis spi/
ritualibꝫ.q̄si de ꝑ se ⁊ īmediate. actiuꝰ aūt
in bonis tꝑalibꝫ. Vn̄ moyses plus ꝑfecit
in monte adorādo dn̄ alij ꝑliarent̄.q̄ȝ mul
titudo magna bellantiū. Sic deꝰ q̇ nō de
struxisset penthapolim peccatricē ꝓpt̄ de
cem iustos/si repti fuissent.plꝰ miseret̄ ec/
clesie ⁊ eidē parcit ꝓpter orōes paucoruȝ
ꝯtēplatiuoꝝ q̄ȝ facit ꝓpt̄ labores ⁊ discur/
sus ⁊ turbatiōes multoꝝ actiuoꝝ. Juxta
qđ dicebat Jero.de heremitis antiq̇s/eos
esse vitā mūdi.⁊ ip̄m ꝑ eos ne corrueret sta
B re. ¶ Hoc infert̄ cōtra illos q̇ terrena tm̄/
modo cogitātes dicūt iuristas ⁊ praticos
terrena tractātes. ⁊ diuitijs vel edificijs lꝫ
epulis aggregandis occupatos/vtiliores
in ecclīa q̄ȝ ꝯtēplatiuos bone vite ⁊ spūali
bus exercitijs intendētes/ q̇s deliros vel
fantasticos vel inutiles reputāt. qꝛ aīalis
hō nō ꝑcipit ⁊c̄. Et allegāt ꝙ spūalia abs/
q̄ȝ tꝑalibꝫ diu stare nō pn̄t. qđ dictū absq̄ȝ
dubio nisi sane intelligat̄ blasphemiū est.
Nunq̄ȝ enī ecclīa fuit melior q̄ȝ duȝ vixit
in pauꝑtate.qđ etiā Jero.poīt ī vita mal
chi.⁊ de Romano imperio dicunt hysto/
rici ⁊ recitat Augꝰ.⁊c̄. Potius ⁊ veriꝰ di/
ceret̄ ecōtra/ꝙ tꝑalia ⁊ p̄sertim in ecclesia
diu absq̄ȝ spūalibꝫ esse nō pn̄t. Et certū est
ꝙ cū eis nō adesse nō pn̄t. Alioq̇n falleret
christꝰ q̇ dixit. Primū q̄ri.re.dei.⁊ hec oīa
adij.vo.nō dixit ecōtra.primū q̄rite dita/
tionē ⁊ post hec regnū dei ⁊ iusticia eiꝰ vo
bis adijciet̄:imo sicut alias memini decla
rasse nimiū studiū in multiplicatōe bono
rū tꝑaliū ⁊ iurisdictionū in ecclīa nō ꝑua
causa est sue desolatōis tam in spūalibꝫ q̄ȝ
tꝑalibꝫ ⁊ h̄ manuducebat̄ ꝑ silitudinē cor
poris mystici ecclīe totalꝫ ad corpꝰ verum
hoīs. Nā intēdere nimis regimini sensua/
litatis.spreta directiōe rōis/est vtrūq̄ȝ taȝ
sensualitatē videlicȝ q̄ȝ rōem extinguere.
Hinc est ꝙ multi ꝓboꝝ ⁊ ꝯtēplatiuorū in
ecclīa/parū curāt si depauꝑet̄ ecclīa vlꝫ cō
culcetur in tꝑalibꝫ istis vocatis bonis/vi
dentes tot vitia ⁊ abusus ex his ꝓuenire ī
cōuiuijs suꝑfluis.inuestationibꝫ.in symo
nijs/⁊ predis/⁊ violentis . ꝓmotionibꝫ in
dignissimorū/in ambitiōibꝫ ꝑlaturaruȝ ⁊
beneficioꝝ/in suꝑbijs dissolutissimis.ī vo
luptatibꝫ effeminatis.ceterisq̄ȝ innumera
bilibꝫ ⁊ nefandis abusionibꝫ/in q̇bus se re
putant gerere vitā actiuā. dando onera ḡ
uia ⁊c̄. Et hec oīa cessarēt/aut nō ita saltē
abundarēt/in pauꝑtate modesta . Ampli
us nō ita diuerterēt ecclīastici etiā de p̄ri/
monio christi dotati ad traditiōes ⁊ adin
uentiones hoīm ꝓ diuitijs cumulandis/
spreta lege christi sicut nūc facere cōspici/
mus.fornicatiōe quadā spūali ꝑniciosissi
ma. Et ad grandē tempestatē moderni tē
poris ⁊ scismatis.ꝯsolandā possent appli
cari q̇ omitto.qꝛ facile est ex p̄cedentibꝫ eli
cere. ¶ Septima ꝯclusio. Uita Jo.bap.
post vitā christi ⁊ m̄ris eiꝰ fuit angelica/⁊
inter viatores saltē q̇ ad aliq̇d ꝑfectissima
Pro cuiꝰ declaratione aduertenduȝ ꝙ vi
ta iohis p̄t cōꝑari ad vitā alioꝝ triplicit̄.
Uel q̇ ad ꝓphetiā vel q̇ ad austeritatē vi/
ctus vel q̇ ad meritū interiꝰ. Si cōꝑemus
ꝓphetiā iohis ad ꝓphetias alioꝝ.q̇ ad hoc
iohes est ꝑfectior.qꝛ modo certiori ⁊ clari
ori demonstrauit christū ꝓpter quē ꝓphe
te oēs illustrati sunt ⁊ suas ꝯtexuerūt ꝓ/
phetias. Et h̄ forsan innuere volebat ip̄a
veritas cū ait ꝙ inter natos ⁊c̄. Nec moue
at aliquē ꝙ iohes videbat certa exꝑientia
christū:⁊ ob h̄ nō ꝓphetabat de eo. De cer
tis enī ⁊ p̄ntibꝫ nō est ꝓphetia. Fateor enī
ꝙ aliq̇ in homīe illo videbat respectu q̄rū
nō erat ꝓphetia.sed scīa vlꝫ exꝑientia.vt ꝙ
hic esset vnꝰ homo sic ambulans ⁊c̄. Sed
alia erant que nō videbant̄ vt ꝙ talis ho/
mo esset deꝰ ⁊ messias in lege promissus ⁊
agnus dei qui tolleret peccata mundi ⁊c̄.
Si dicat̄ vlteriꝰ ꝙ Johānes interrogatꝰ
respondit se non esse ꝓphetam. Dicūt ali/
qui euȝ hoc dixisse ex humilitate non ex
veritate.quasi videlicet aliq̇ esset humili/
tas sine veritate aut quasi humilitas per
mendaciū acq̇ratur. Et ideo verius ⁊ ap/
tius dicit̄ ꝙ Johes negans se ꝓphetā rn̄/
dit ad intentionē querentiū iudeorū.scie/
bant itaq̄ȝ iudei scriptū esse in lege eorum
Deut̄.xviij.dicēte dn̄o . Prophetam tibi
suscitabo post me ⁊c̄.

¶ Sequūtur proposi

tiones eiusdem de sensu lr̄ali sacre scriptu
re. Et de causis errantium.

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