Pelbartus <de Themeswar>: Sermones Pomerii de tempore
Hagenau: Heinrich Gran, (Hagenau: Johann Rynmann), 22. Febr. 1500; (10. Juli 1500) Seite 513

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gio. Q ꝗ ꝗꝫ frustra ꝯfidit xpianus q̄ tenet aliena
aut mulierē adulterā aut irā: putās ꝑ solā fidez
saluari. Scd̄m necessariū circa fidē ad salutē
dr̄ doctrine sinceritas: h̄ ē vt hō nō hereat doctri
ne corrupte ꝑ hereses: sꝫ teneat sincerā fidē eccl'ie
ꝛ ei⁹ vnitatē. Vñ Aug. extra de here. ca. Firmissi/
me (inq̄t) tene ꝛ nullaten⁹ dubites oēm hereticū
ꝛ scismaticū nisi añ finē vite icorꝑati fuerit eccl'ie
eterni ignis incēdio cū diabolo ꝛ angelis ei⁹ ꝑti
cipādū. Hec ibi. Tertiū dr̄ opeꝝ bonoꝝ viua
citas. q2 vt scribiṫ Jac. ij. Sic corp⁹ sine spū mor
tuū est: ita fides sine opib⁹ mortua ē. S Ad
qđ pulchrū exēplū ponit Aug. j. q. j. c. Sic vrge/
ri. di. ꝙ si alicuius man⁹ eēt arida veruꝫ q̄dē eēt
mēbrū q̄uis sine sanguie ꝛ iefficax eēt ꝛ mortuū
sic ꝛ fides cū sit vera tñ sine opib⁹ mortua ē. Hec
ille. Proinde hō q̄ nō vult ope iplere dei p̄cepta
nō pōt habere fiduciā salut᷑. silr̄ q̄ nō vult opera
misericordie ꝓximis exhibere cū possꝫ. Chrys. su
per Matth. dic̄. Quid a deo te spas recepturū
cū tu nihil deo dedisti. sꝫ dicet tibi. Esuriui et nō
dedisti mādúcare mihi. ꝛ sic de alijs opib⁹ miſi/
cordie. Et hec signanṫ i euāgelio. q2 mľier Emor
roissa fide sincera accessit credēs xp̄m fore tāte sā
ctitatis ꝛ diuie ꝑtātis ꝙ solo tactu fimbrie vesti
mēti ei⁹ sanareṫ. Opa etiā designanṫ ꝑ man⁹ que
sūt organū organoꝝ. iij. de aia. Quartū neces
sariū dr̄ salubriū studiositas. q2 sic scholar᷑ q̄ ne
scit lectionē suā quā mgr̄ su⁹ docuit nō hꝫ fiduci
am accedēdi ad illū: sic xpian⁹ q̄ nō vult studere
salubria. s. quō ꝯfiteaṫ ꝛ q̄lia sūt p̄cepta dei ꝛ orō
nes ac symbolū fidei nec vult v̄ba dei audire et
hmōi nō hꝫ fiduciā corā xp̄o appere in mort᷑ ho
ra. q2 vt Grego. di. xxxviij. c. Qui ea inq̄t q̄ dī sūt
sapiūt: a dño sapiūṫ. ꝛ q̄ ea q̄ dī sūt nesciūt: a dño
nesciūṫ. Paulo testāte. Ignorās ignorabiṫ. Ido
q̄cūqꝫ stult⁹ ē in culpa sapiens erit in pena. Hec
Gregor. in moral. ꝛ vbi s̄. hoc mystice innuiṫ in
euāgelio cū dr̄. ꝙ loq̄nte iesu ad turbas. s. docen
do salubria post h̄ imediate fecit hec miracl'a de
q̄b⁹ hic agiṫ. Ultimū dr̄ amor ꝑseuerās vel fi/
nalis charitas. sicut eñ mulier hec fimbriā vesti
mēti xp̄i tāgēs saluata ē q̄ fimbria ē in fine vesti/
mēti: ita aia hūana si ꝑ charitatē in corde cogitā
do ꝛ amādo mētaliter tāgit mortē xp̄i ꝛ charita/
tē passiōis q̄ mors fuit in fine hūanitat᷑ xp̄i. i. in
fine vite xp̄i p̄ñtis saluabiṫ in charitate ꝑseuerā/
do finaliter. Matth. xxiiij. Qui ꝑseuerauerit vs/
qꝫ in finē hic salu⁹ erit. Nā hō dū trāsit ad amicū
bñ ꝯfidit de eo. nō aūt de inimico: sic aia in mor
te trāsiēs ad amicū xp̄m. q2 vt Bern. dic̄. Chari/
tas audet magna a deo fiducialiṫ expectare. Et
Grego. Qui pl⁹ diligit pl⁹ p̄sumit. q̄ aūt nō est in
charitate inimic⁹ ē xp̄i. quō ꝗ ꝯfidere poterit d̄ cō
seq̄ndo regno celesti cū sit inimic⁹. Exemplū
narrāt aliq̄ ex dict᷑ Senece. vicꝫ ꝙ q̄dā rex habeṫ
filios tres ꝓposuit eis tale ꝓbleuma de auib⁹ d.
Filij mei est q̄dā auiū spēs q̄ nimis alte volāt sic

ē aq̄la. alie sūt q̄s ꝑncipes manu portāt vt falco
alie sūt q̄ cū multitudine societatū volāt ꝛ arbo
ri insidēt ac fruct⁹ degustāt: vt ē ficedula. Tūc i
terrogauit rex maiorē filiū in quā istaꝝ se trans/
formare vellet si posset. ꝛ ille rñdit in aq̄lā vt eēꝫ
altior ceteris auib⁹. Scd̄s interrogat⁹ dixit i fal
conē vt portareṫ manib⁹ ꝑncipū. Terti⁹ dixit de
ficedula vt cū mult᷑ esset ꝛ arboris fruct⁹ dulces
comederet. tūc rex cogitauit q̄s istoꝝ ad regnan
dū aptior eēt. Primū itellexit eē supbū ꝛ ꝯtēpto
rē aliorū. Scd̄m raptorē ꝛ opp̄ssorem pauperꝝ.
Tertiū q2 elegit multitudinis dilectionē ꝛ i fru
ctu arboꝝ delectari. intellexit ꝙ eēt charitatiuus
ꝛ hūc regno p̄fecit tāqꝫ digniorē. Sic spūaliṫ hō
existēs in charitate ad ꝓximū ꝛ in arbore crucis
xp̄i freq̄nti mēoria residēs ꝛ ei⁹ fruct⁹ amās di/
gn⁹ est celesti regno. Supbis aūt ꝛ carnalia dili
gētib⁹ ꝛ mūdana ve. q2 excludenṫ a reḡ celesti ꝛ ve
T Circa scd̄m de fi (q2 danṫ ꝑpetuo igni.
dei v̄e ꝛ salubris vnitate q̄riṫ. vtꝝ p̄ter fidē vnicā
scꝫ catholicā. possit. s. eē aliq̄ fides alia i q̄ sal⁹ acq̄
raṫ eṫna. Rō q̄stiōis ē. q2 vnusq̄sqꝫ fidē suā repu
tat eē verā: puta iude⁹ fidē iudaicā. thurc⁹ silr̄ fi/
dē machometicā. ꝛ xpian⁹ xp̄ianā. ꝛ heretic⁹ here
ticā. Et cū vnusq̄sqꝫ illoꝝ s̄m ritū suū bñ viuat ꝛ
sūmū deū celi colat. mirꝝ ē ꝗ q̄re nō possit vnusq̄s
qꝫ taliū saluari i sua fide sꝫ vt salueṫ opꝫtet vt tene
at hāc vnicā fidē xp̄i catholicā. Et mirꝝ ē ꝙ de⁹ ñ
vult nisi vnica fide coli ab hoib⁹. Rñdeṫ ad hec
ꝙ nll'o mō p̄t hō saluari nisi i vnica fide. s. catho
lica. Et oñdiṫ plurib⁹ rōnib⁹. Pria rō ex ꝑte dī
q2 fides ē de deo. sꝫ de⁹ nō p̄t eē nisi vnic⁹ ver⁹ de⁹
ꝗ nec fides v̄a eē p̄t nisi sit vnica q̄ credit de deo
ea sola q̄ sūt v̄e credēda. Vñ Eph. iiij. Un⁹ deus
vna fides vnū baptisma. Nā licet sint plures ar
ticuli fidei: tñ oēs sūt de vno vero deo. Nec suffic̄
ꝙ etiā alia fides credit vnū deū. q2 ip̄m ñ credit
eo mō q̄ de⁹ in scp̄tur᷑ reuelauit vt taliṫ credaṫ. s.
de⁹ icarnat⁹ passus ꝛ hmōi sꝫ tm̄mō ea de dō cre
dit q̄ rōnalis rō dictat vt i pluribꝫ. s. ꝙ de⁹ sit oi/
potēs ꝛ creator oīm ꝛ hmōi. ꝗ tali fide nō mereṫ
eternā salutē. Nā vt Grego. dic̄. Fides nō hꝫ me/
ritū cui hūana rō p̄bet expimētū. Sꝫ fides xp̄ia
na credit s̄m scp̄turas deū. ꝗ ꝛc̄. Scd̄a rō ex ꝑ/
te fidei q2 ꝯstat ꝙ vna fides ꝯ̄dicit alteri: puta fi
des iudeoꝝ credit xp̄m adhuc vētuꝝ ꝛ negat ie/
sū d̄ v̄gine natū qđ ꝯfiteṫ fides vera xp̄iana. Itē
machometica negat trinitatē in deo ꝛ diuinita/
tē xp̄i ꝛ passionē q̄ credit eccl'ia scā catholica ꝛc̄.
Itē secta hussitane heresis tenet ꝙ necesse sit cōi/
cari sub vtraqꝫ spē ꝛ hmōi. Sꝫ duo ꝯ̄dictoria ñ
p̄ñt sil' eē vera. ij. Periher. ꝗ nō p̄t eē v̄a fides. ꝛ ꝑ
ꝯñs nec salutifera nisi vnica q̄ credit sola v̄a. Nā
vt Dyoni. vij. de dī. no. dic̄. Fides ē circa simpli/
cē ꝛ sp̄ existētē ꝑmā v̄itatē. ꝓpterea fidei nō p̄t sub
esse falsū s̄m Tho. ij. ij. q. j. Tertia rō ex ꝑte cul
tus debiti. q2 cult⁹ vere deo debit⁹ siue seruitiuꝫ
de⁹ nō acceptat ab hoīe ꝯ̄dicēte diuine volūtati.
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