

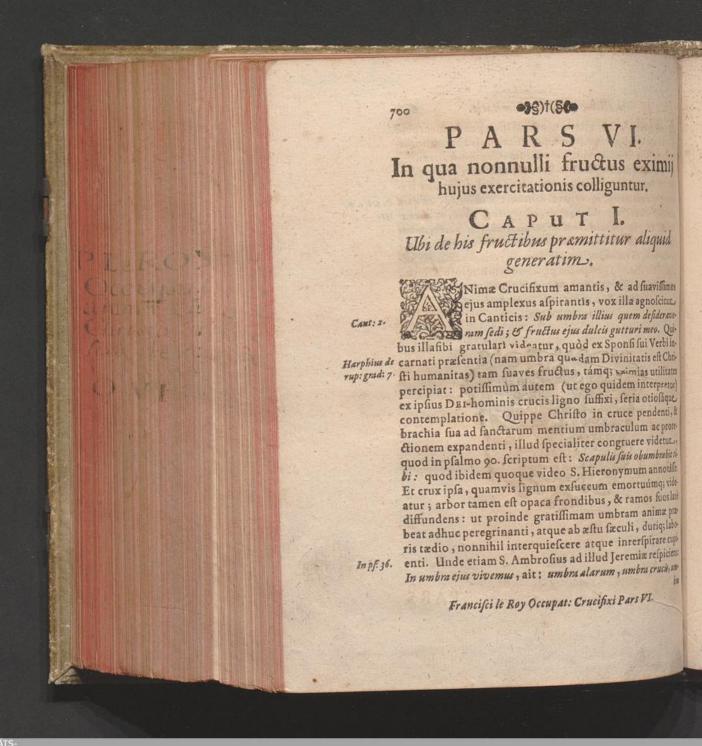
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Occupatio animae Jesu Christo crvcifixo devotae.

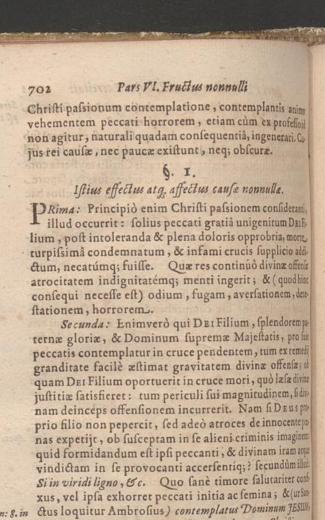
Leroy, François Pragae, 1666

Pars Sexta. In qua nonnulli fructus eximij hujus Exercitationis colliguntur.

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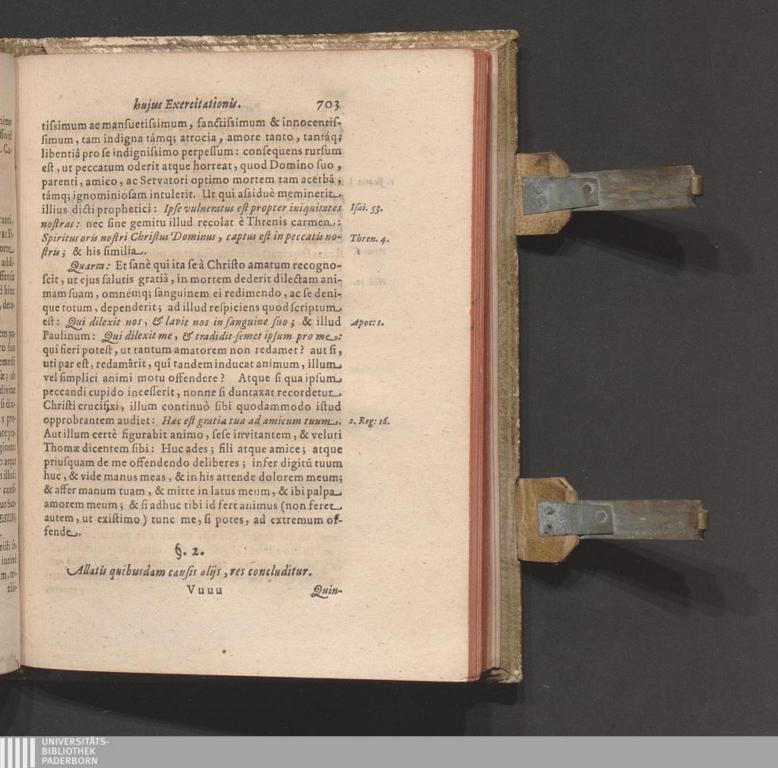


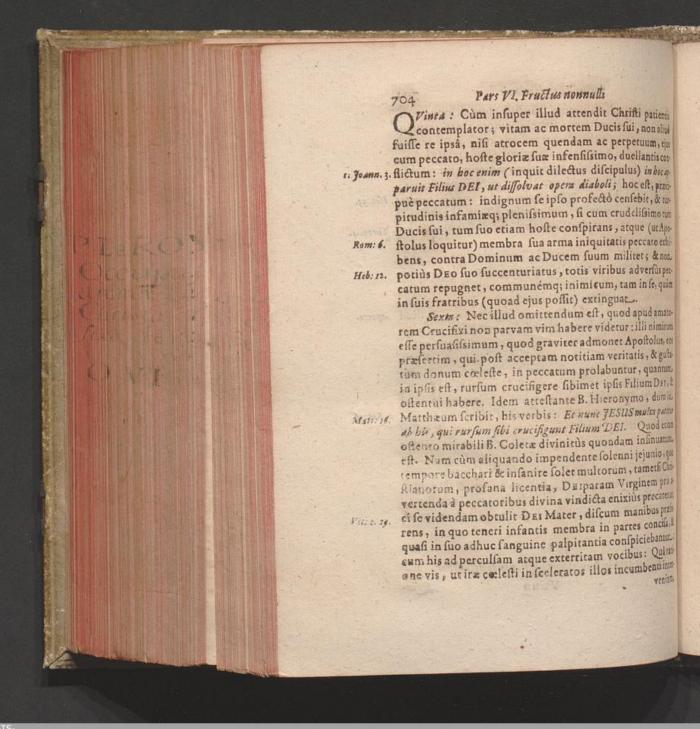


allidit teneras & infirmas cupiditates ad petram Christi.

Tertia: Jam verò, cum ille qui in passione Christie riò constanterq; exerceatur, non possit denique non insimi diligere Redemptorem dulcissimum ac liberalissimum, si

Serm: 8. in pf. 118.







Pars VI. Fructus nonnulli

CAPVT III.

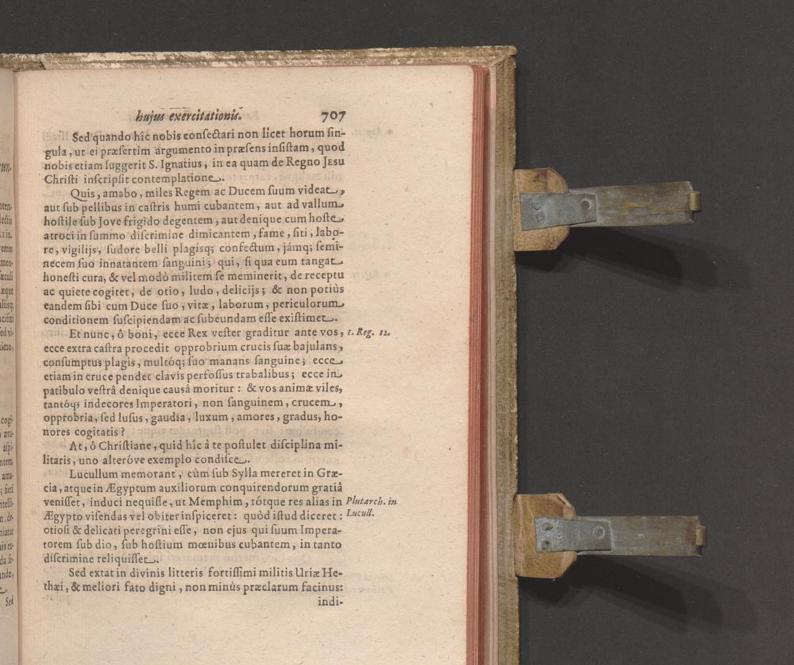
Fuga deliciarum, & honoris fastúsq, mun. dani, aversatio.

Unc etiam fructum gignit ex sesse frequens contente platio, & (quæ ei per se adnascitur) intima dischi Crucifixi. Nam si subinde vel unicus intuitus Filij Delin cruce pendentis, nudi, abjecti, derelicti, & inter extrema angustias atque opprobria expirantis, in tantum pias mentes perculit, ut omnibus voluptatum illecebris, & secul fastu abjecto, ad Christianam se modestiam disciplinaque severitatem retulerint, ut de S. Elizabetha Hungarica, alius, antea vidimus: quid non efficiet assidua Christic rucimo contemplatio, & non externa tantum ejus species, sesse va & altè desixa præcordijs, perpetuóq; obversans animo nuditatis ejus, dolorum, opprobriorum imago.

6. I.

Prior hujus pronunciati vatio.

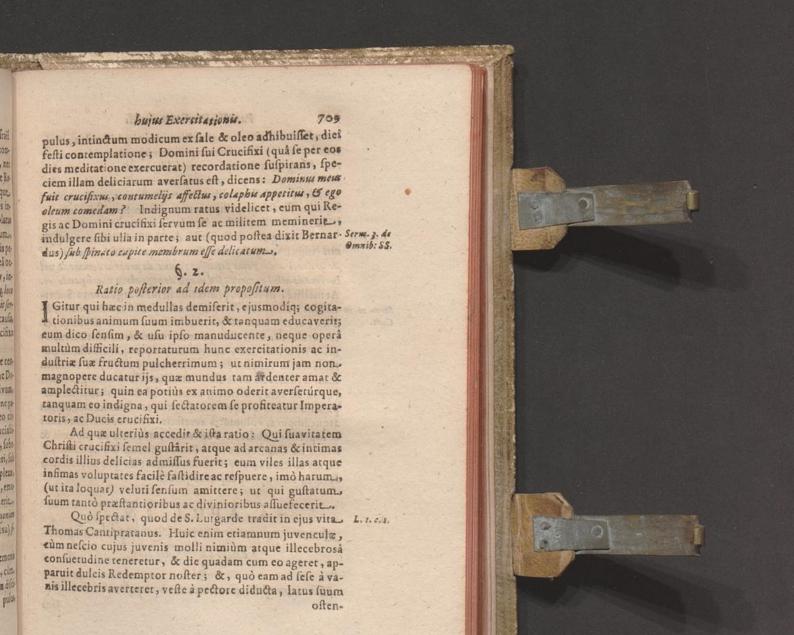
Nimirum pij contemplatoris animum illa asiduècogitio solicitat; hunc quem omnibus consistatum animnis, inter diræ crucis brachia cum morte luctantem asiciat, Deum esse ac Dominum sum, assertorem, parentem ducem, principem ac regem suum, unicum denique amtorem, & sponsum dilectum animæ suæ. Proindeq son non posse, ut eum, cui se tot nominibus obstrictum intelligat, in summis suis angoribus destitutum, despretum, so solatum relinquat: ut autem etiam ei in tantum invenim dissimilis; ut Domino, inquam, ac Rege suo dirissimistroruciato supplicijs, ipse animo suo indulgens, blandas se cruciato supplicitatis este cruciato sup

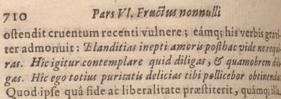


Nam quemadmodum animo eum afici oporterente febis, qui non terrenum Regem aliquem, sed Deum ac Deminum suum sidei oculis aspiciat, sive scandentem clivantido mortis horrore, mox sudore quoque sanguineo su cumfusum: sive, post slagrorum atque spinarum crucial lem ignominiam, crucis insuper pondere gravatum, sive numem in collem Calvariæ, humerisq; imparibus onen, seo misere fatiscentem; demum in arcto crucis complem quam ille vivus semper amaverit, semper suspiravent, mortiem en Næille, si vir est, rémq; uti par est attendent continuò exclamet, & dicat cum generoso Ethai: Quenta in quocung, loco fueris, Domine mi Rex (Domine mi Issa) ve in morte, sive in vim, ibi erit servus tuus.

Quo loco meritò memorari folet Abbatis Palzmon

Memph Vit: verbum celebre; qui die Resurrectionis Dominica, cin Pachom.e.g ad herbas, quibus is vesci soleret, Pachomius ejustumes





liquidas sanctásq; voluptates ex aperto Sponsi sui latere haurire solita sit; videre licet in ejus vita.

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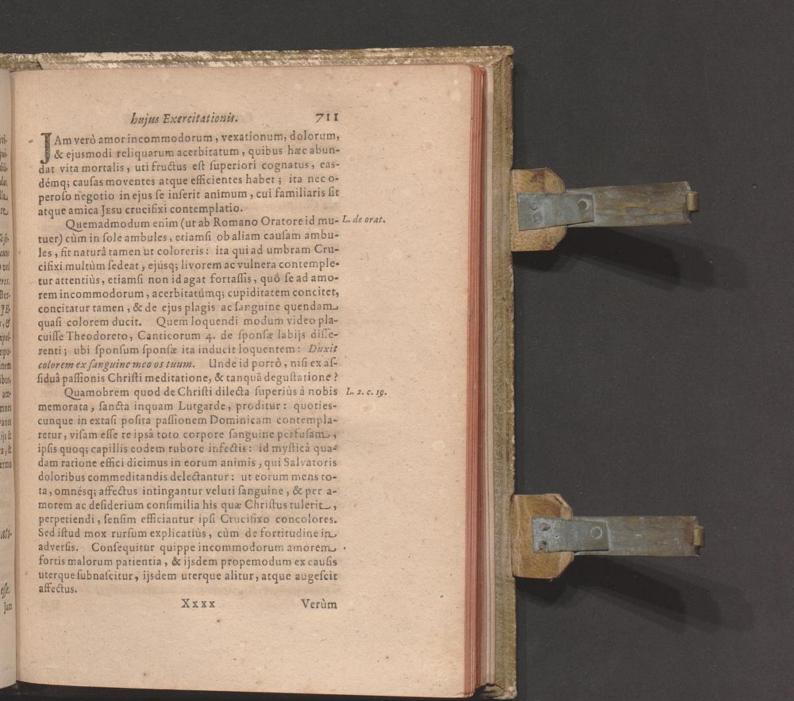
Cant.

Recte igitur autor libelli de Christi imitatione: Sife 1. 2. 0.1. mel (inquit) perfette introisses in interior JESU, & modicin de ardenti amore ejus sapuisses: tunc de proprio commodout incomodo nibil curares , sed magis de opprobrio illato gaudires At mellite, ut solet, præsertim in suavi argumento S. Ber-

Serm. 20. in nardus : Sit fuavis , ait , & dulcis affectui tuo Dominu JE SUS, contra male ubique dulces vite carnalis illecebra, 8 vincat dulcedo dulcedine, quemadmodum elavus clavum expllit. Vincet , inquam , dulcedo dulcedinem ; fed caffa imporam, folida vanam, divina terrenam; hoc est, dulcedinen mundi, dulcedo Crucifixi. His enim tribus quasi gradibus (quod ad rem præsentem attinet) ad Christi crucifix := plexum ascendes: quorum iste primus est, ut noxiasomns atque impuras voluptates averseris. Alter, ut etiamvans & superfluas abdices. Postremus, ut etiam ab innovije licitis ex Christi amore abstineas; immo his opposita, carnis commodis adversantia, diligas: de quo nobissemo futurus est amplior capite sequenti.

Amor incommodorum, & cupiditas patiendi cum Christo.

Hunc item affectum exercitationis proposita fructumos.



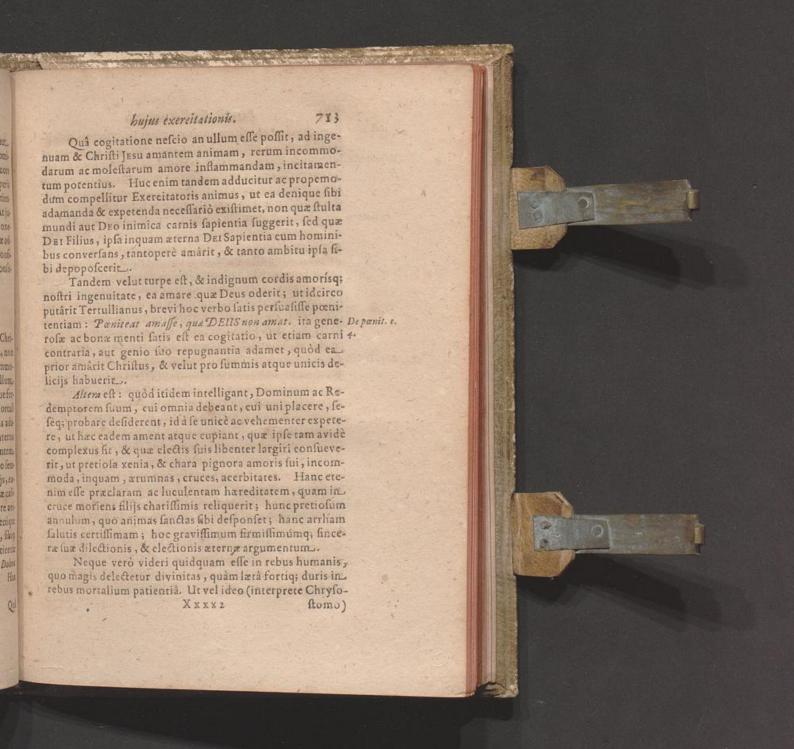
Verum cum permultæ atque pergraves rationes av. causæ adferri possint, quamobrem ij, qui crebro in Dominica passione exerceantur, consimilium ærumnarum amme corripi atque incitari se sentiant: plerasq; omnes in open decursu pertractavimus, ea præsertim parte, quà depaintiæ Christianæ documentis & incitamentis agitur. Attavabit tamen hoc loco, earum summa tanquam capitapota re, ad nonnullum seu artis compendium, seu memorizat miniculum valitura. Potissimum igitur triplici istà consideratione, Crucisixi amatores id quod nunc agimus consequi videntur...

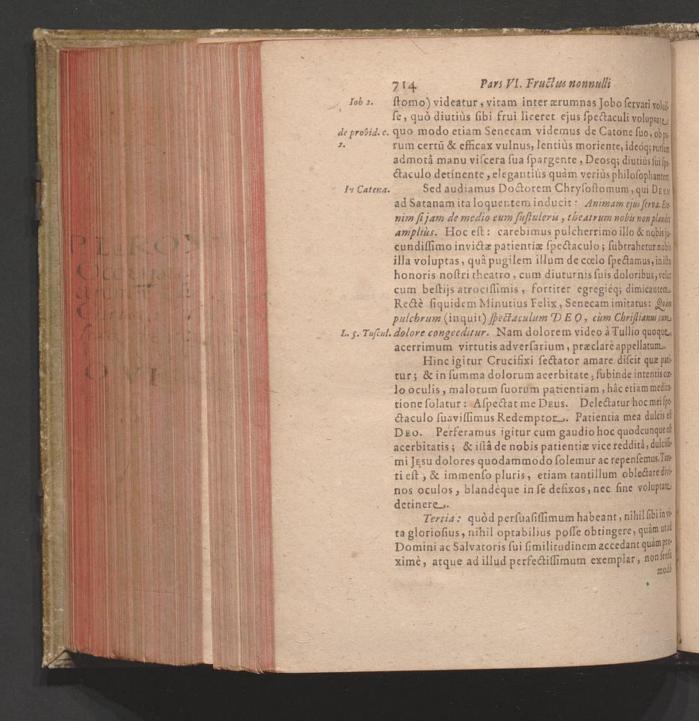
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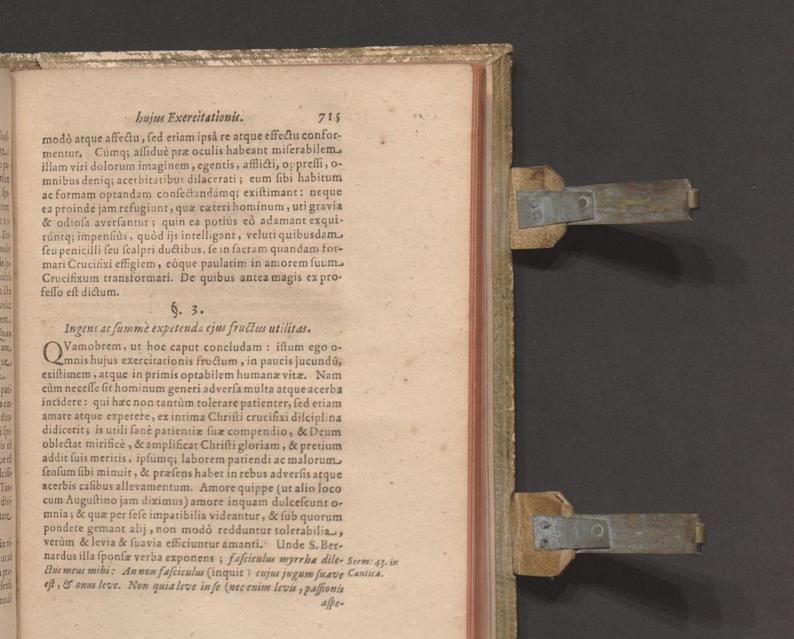
Ejus fructus tres potifsimiem caufe referentur.

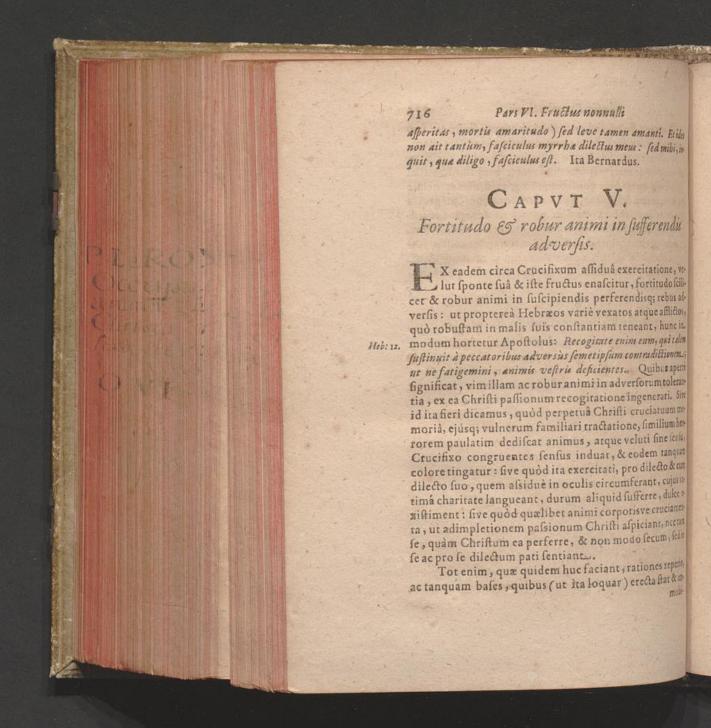
PRima: Quod ferio identidemq; fecum reputent Chri stum Jesum, hoc est, Deum arque Dominum sum, nm tantum omnibus subditum fuisse humanæ vitæ incomms dis (quod ipfum per sese valet plurimum) sed eademillen magna utique sua voluntate, summo animi studio atquesto vore esse complexum. Eò quippe venisse de colo, moral carne circumdatum, quò miseriarum nostrarum quasab mabat, & ipse particeps fieret. Tum, vel in ipso matem utero, iplóg; momento fui conceptus, velut impatienten desiderij, præoccupavisse dolores crucis, in qua animoles per defixus hæserit; neque ipsis contentum supplicijs, to rum perpetud excruciatum imagine, & passionis suzul cem, etiam priusquam propinaretur ab hostibus, orea dissimo, nec parcis labris, anticipaffe. Exultaffe design in pœnis suis, quòd jam summa votorum attingeret, sie liceret (ut cum Tertulliano suprà diximus) plena patient voluptate saginari; dicente item Simone de Cassia: Dalin mori amabat, amans moriebatur, moriens exulmbat. Ha Christi amores, has Domini sui delicias fuisse.

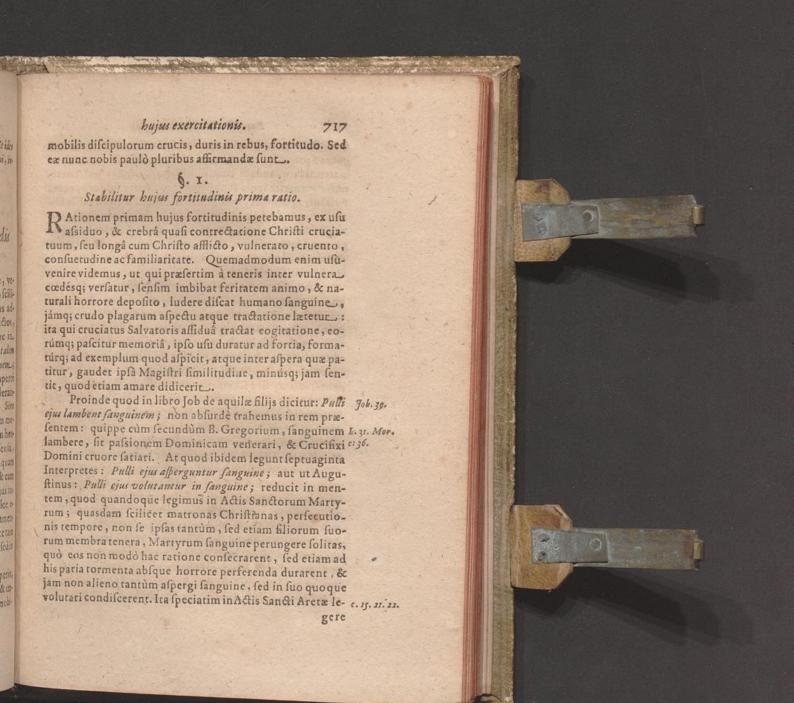
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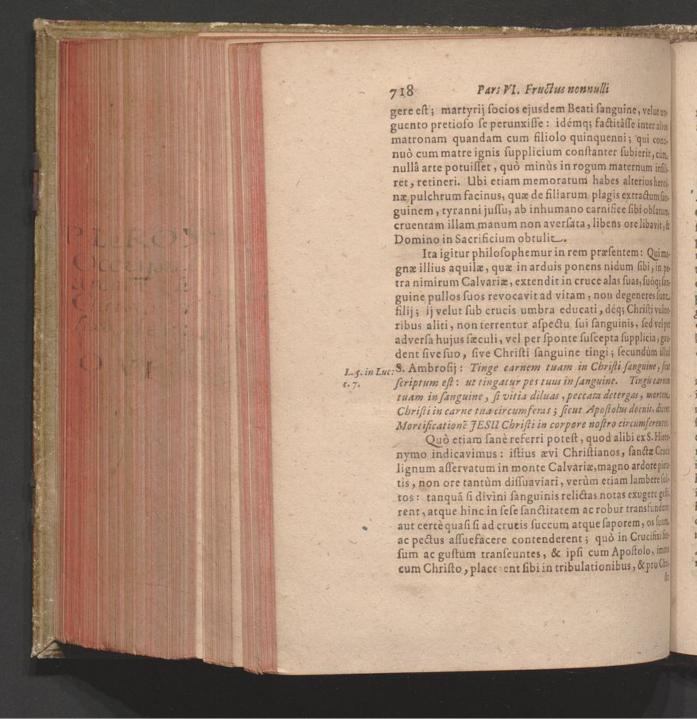




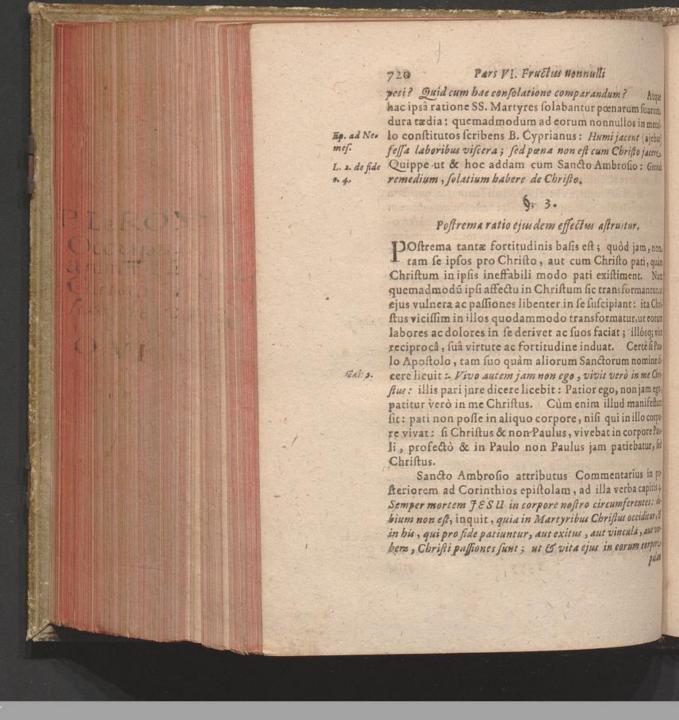


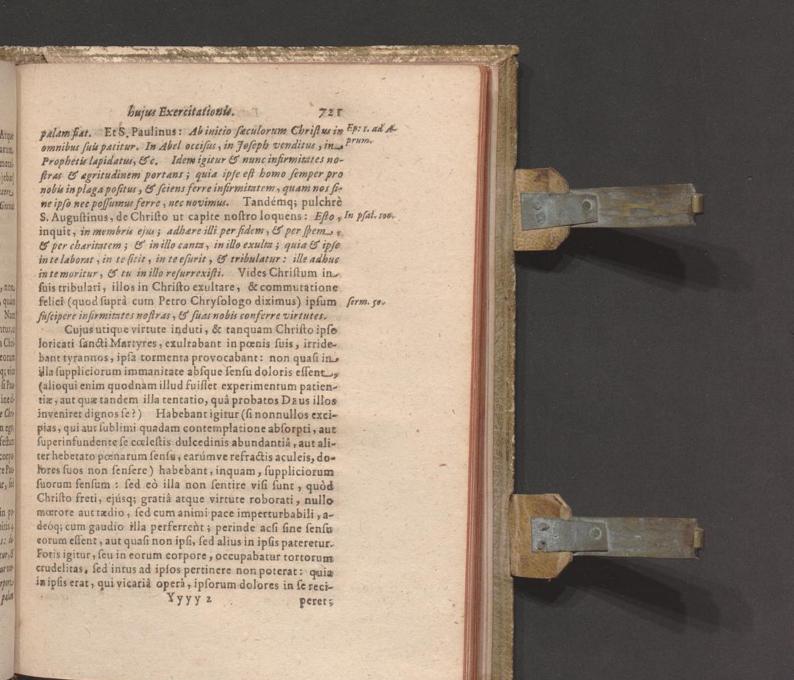


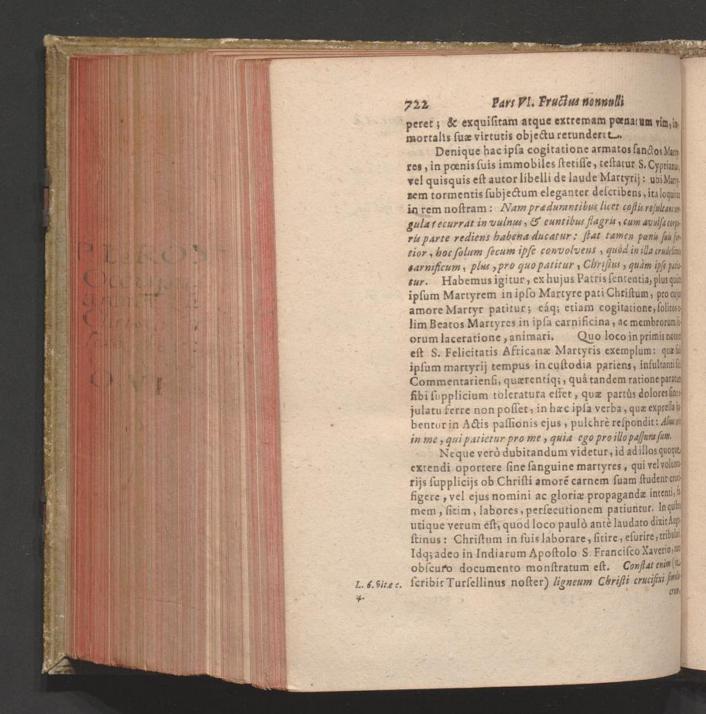












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erum, quod in Kaverij castelli sacello religiosè colebatur, quoties Franciscus gravius aliquid pateretur in India (quod ex ejue litteris domestici collatis temporibus compererunt) baud dubio sudore fluxisse. Porrò ipso anno quo Xaverius extinctus est, farijs fextis deinceps omnibus per annum totum fudaffe fangulne. Quod, ipso eventu spectato, nemo dubitavit, S. Apostoli supremos labores arque excessum è vita portendisse. Ita si quid patiebatur Xaverius, compatiebatur in effigie sua Chriftus; simul ostendens pati se in membris suis, simul (quod non semel à nobis dictum) Sanctorum passiones extensione quandam & adimpletionem Christi passionum esse.

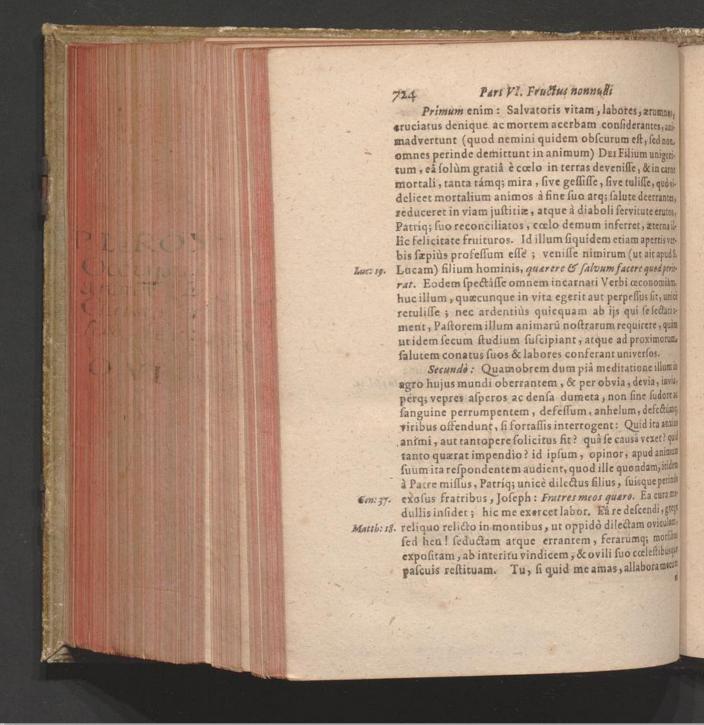
Hujus porrò rei conscientia, quod, amabo, roburadijcit, quam alacritatem adfert & constantiam pro Christo certanti ac laboranti; dum inter pœnarum fuarum morfus & aculeos, ita se ab suo Agonotheta confortari sentit, ut non tam se pro illo, quam illum in se contempletur patientem? certus nihilominus, pro hoc ipso, quicunque est, labore & agone suo, apparari sibi coronam justitia, perinde acsi non in ipso Christus, sed ipse per se certasser. Legitima quippe est illa Augustini collectio, in alius cujusdam psalmi In psal. 39. expolitione: Si in nobis ipfe patieur, & nos in illo coronabi-

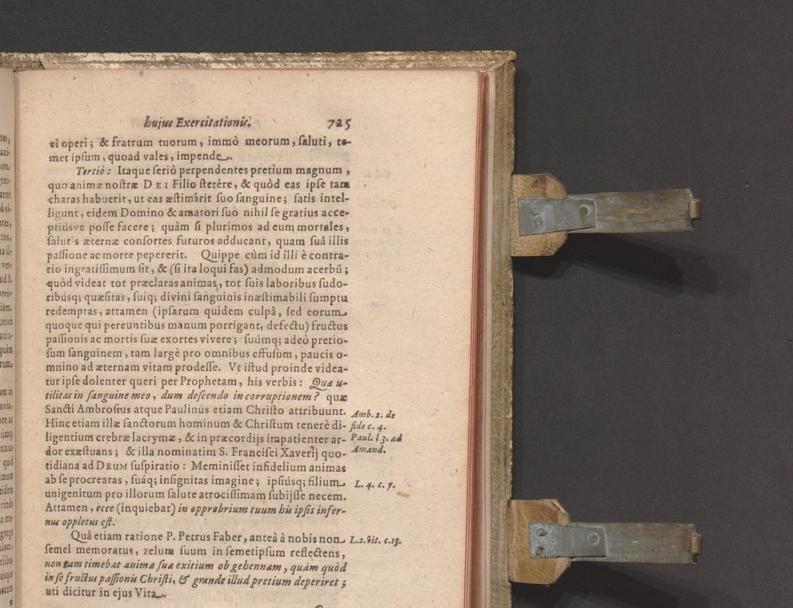
CAPVT VI.

Zelus animarum, seu ardens studium sa-lutis aliena.

Rationes varia istius zels in animis nostris excitandi.

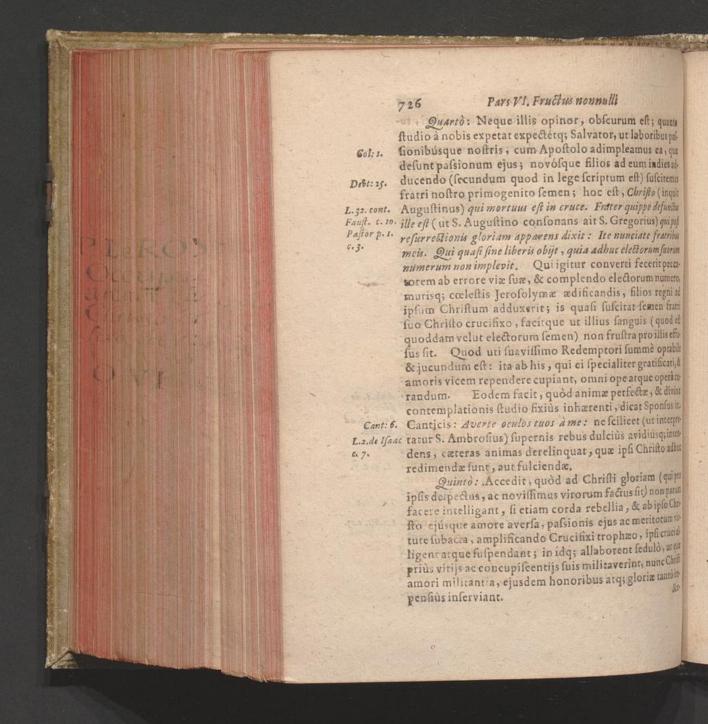
Ulta sunt profecto, quæ hunc zelum ac studium in. cordibus Christum crucifixum contemplantium atq; amantium accendant.

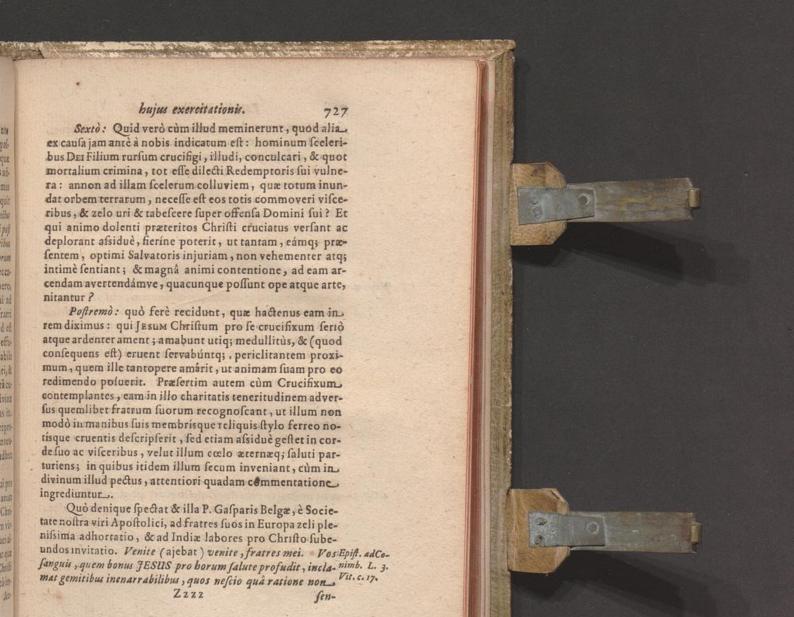


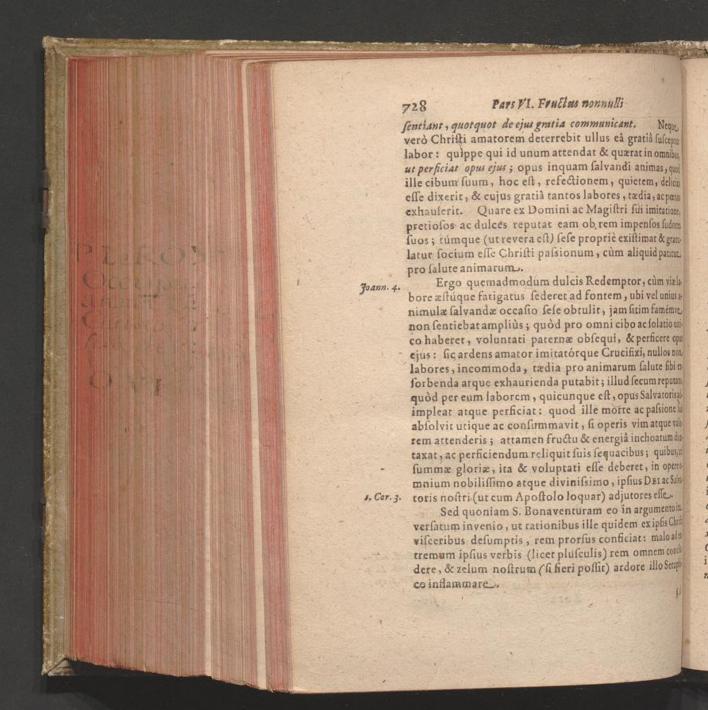


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Quar-







6. 2.

Eandem in rem Doctoris Seraphici loci nonnulli.

S. Igitur Bonaventura in sæpe laudato libello, Stimulo, inquam, divini amoris, non uno loco de proposita thesi disseri...

In primis enim, parte 1. cap: 7. de septem donis spiritus sancti agens, eaque contendens velut in clarissimo speculo, elucere in Christi passione, in ascensu seu gradu sexto id specialiter ostendit de dono pietatis, istà ratione. Cum, enim bomo considerat illa intima pietatis viscera Domini nostri JESU Christi, que super nos effudit, in cruce taliter moriendo pronobis; movetur & aperitur corejus erga proximum suum, ut libenter pro salute sua se totum ei impendat, pro quo vider fuum Dominum crucifixum. Dilatatur cor ejus ad fanguine Christi redempeum: & sicut toto corde compatitur Domino suo JESU Christo in cruce pendenti; ita intime & quasi sibimet ipsi condolet proximo suo ab ipsis vulneribus recedenti, immo ipsim sanguinem conculcanii. Ideo vulnemtur cor ejus, propter contemptum Domini sui vulnemti, & propter compassionem proximi. Etmox: Cum omnibus, inquit, intrat vulnera illa, & sie unum cum ipsis; & ex hoc precipue ad proximum cor suum aperit, quiavidet Dominum suum pro omnibus crucifixum: & ideo ipsum in omnibus requirst, & in omnibus considerat, & in omnibus pro suo modulo intuetur, scilicet Christum suum contemplans; totusg, est proximi, quia totus est Crucifixi. Et infrà: Et boc maxime placet Domino nostro JESU Christo crucifixo: quia pro ipforum falute & paterno amore est ipfes affixus in cruce. Animarum falus, bonor divinus, compassio proximi, inflammatio sui, sunt proprie attendenda in vulneribus Denique cum illud dixisset; istud donum. inter catera, immo super catera, Christo placere: Faciamu ergo (concludit) obsecro beneplacitum ejus ; & pietatem_

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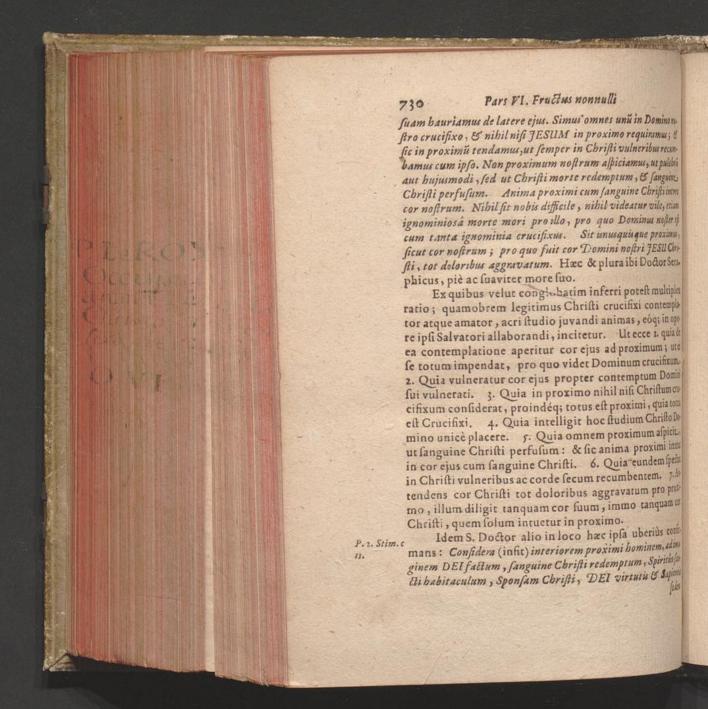
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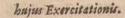
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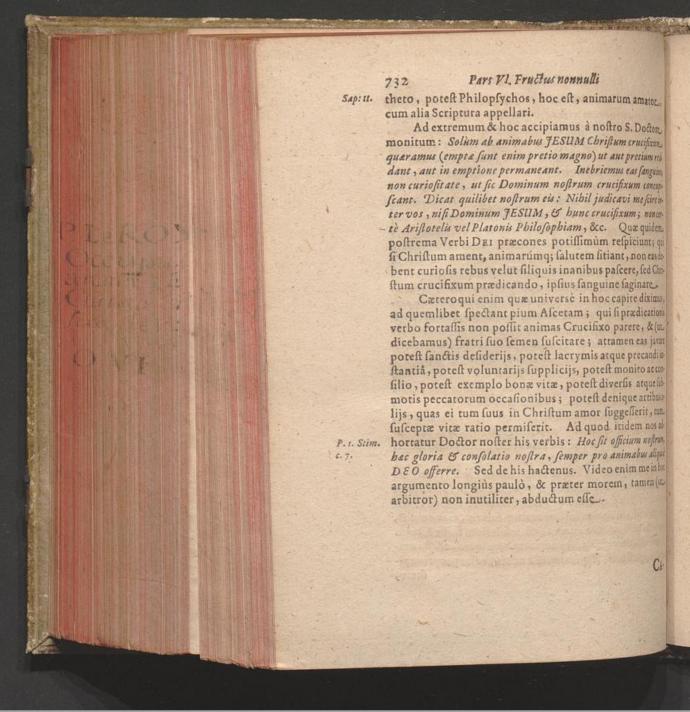
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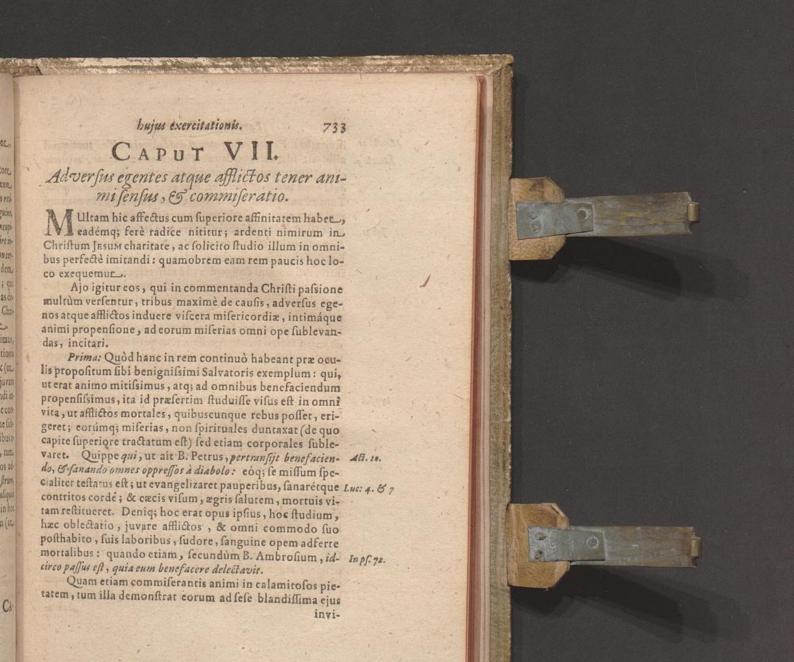
fedem. Tunc bonoris Domini tui sitibundus ingemisee & plona, quia ejus imaginem vides denignari, pretiosissimum sanguinem conculcari, Spiritûs fancti babitaculum pollui, Sponfam. Christi profitui; & quæ sequuntur. Et deinde: Animetur bis anima viri justi, & DEI sui contemptum non sustinens, animarum mortem abhorrens, conecur modis omnibus quibus potest animas à peccatis liberare. Quomodo potest dicere, se DEUM diligere, & ejus amorem appetere, qui ejus imaginem_s videt jacere in seerquilinio, quam non curat? Et maxime cum videt Christi sanguinem pedibus conculcari; quomodo quaso potest banc sui Domini injuriam suftinere? Tum verò in quendam mentis excessum ardorémq; seraphicum erumpens, & quò nos, ut ait, ad animarum zelum alliciat, intimos suos sensus aperiens; ita se animo comparatum esse testatur: Quòd si cercissimus essem (inquit) quòd nunquam deberem perfrui DEO meo, nihilominus ad honorem suum vellem libentissimè pro qualibet anima peccatrice semel mori; it a quòd tot mortes in prasenti sustinerem, quot sunt in mundo anima peccatrices; ut ipfa consequerentur gratiam in prasenti, & gloriam in futuro. Quanto magis (subdit) si secum deberem postmodum gloriari? Hæc Bonaventura: cujus si oculos aut cordis particulam haberemus, Christum crucifixum in omnibus intueremur, & in animabus ad eum convertendis, hoc est, (ut idem superiùs indicat) in recolligedo abjecto & conculcato Christi sanguine, nulli eam in rem operæ, nulli labori fudorive parceremus.

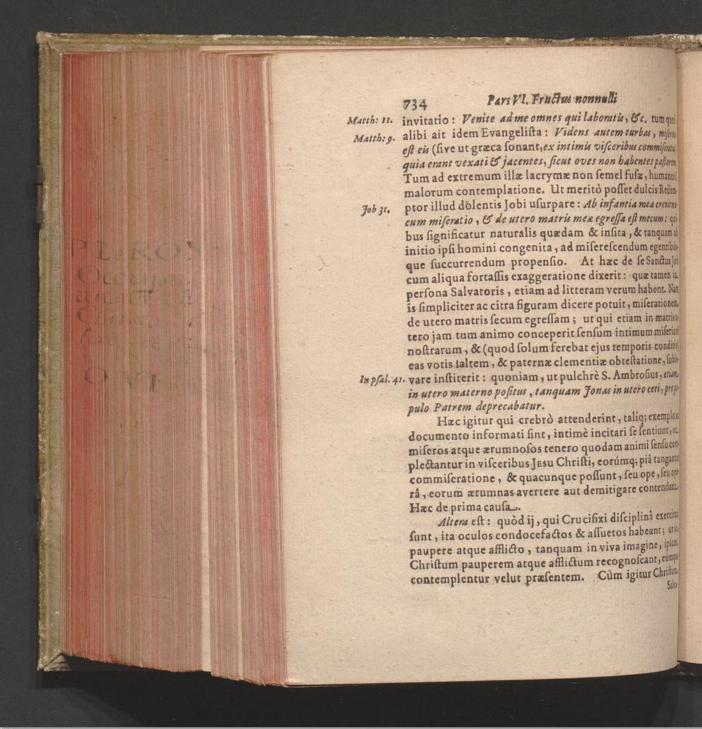
Quod si (ut id obiter & verbo unico hîc inferam) in. alumno disciplinæ Crucifixi, is ardor animi, ea fuit salutis animarum sitis: quantum in ipso Salvatore nostro charitatis incendium, quàm intemperatum salutis, tum omniu, tum cujusque nostrûm, necesse est desiderium suisse? cujus utique Philanthropiam, seu amorem hominum, adeò commendat Apostolus, & qui meritò à nobis, velut proprio epi-

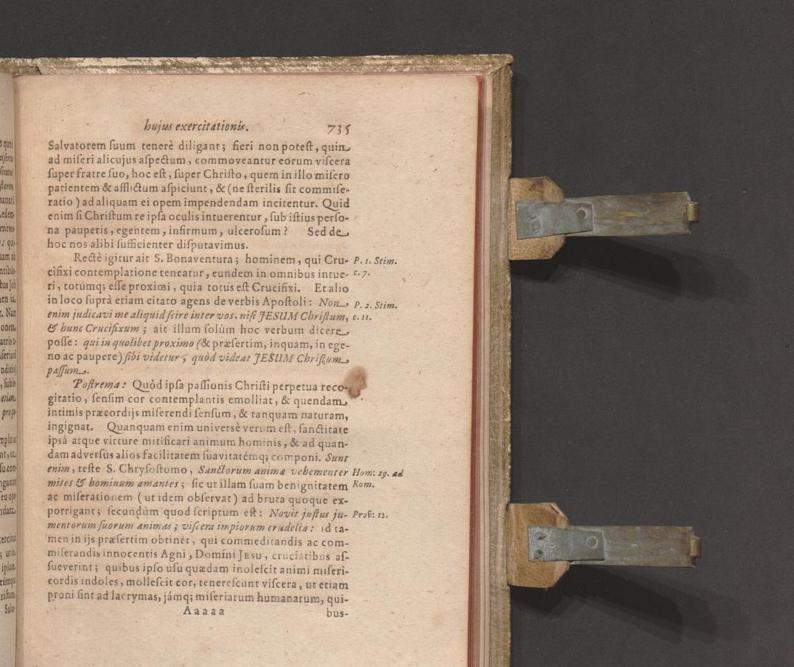
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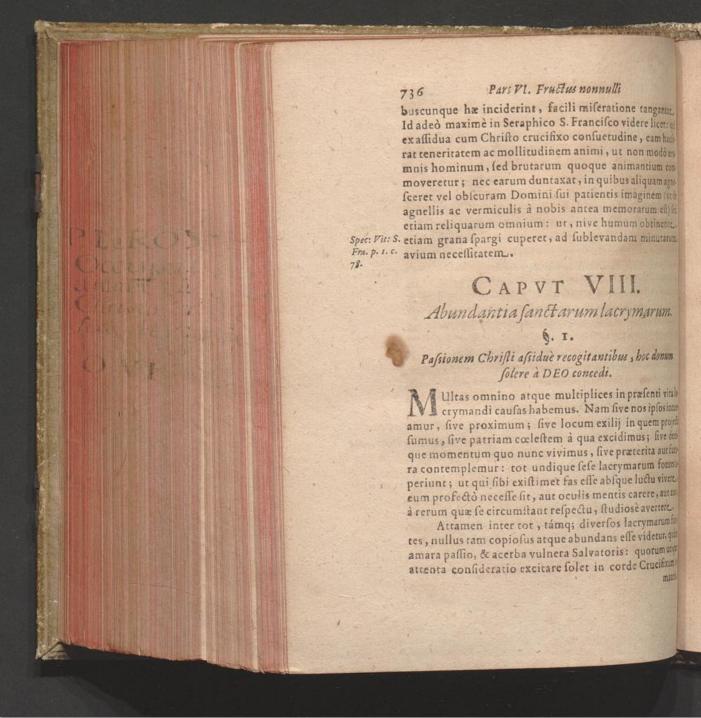


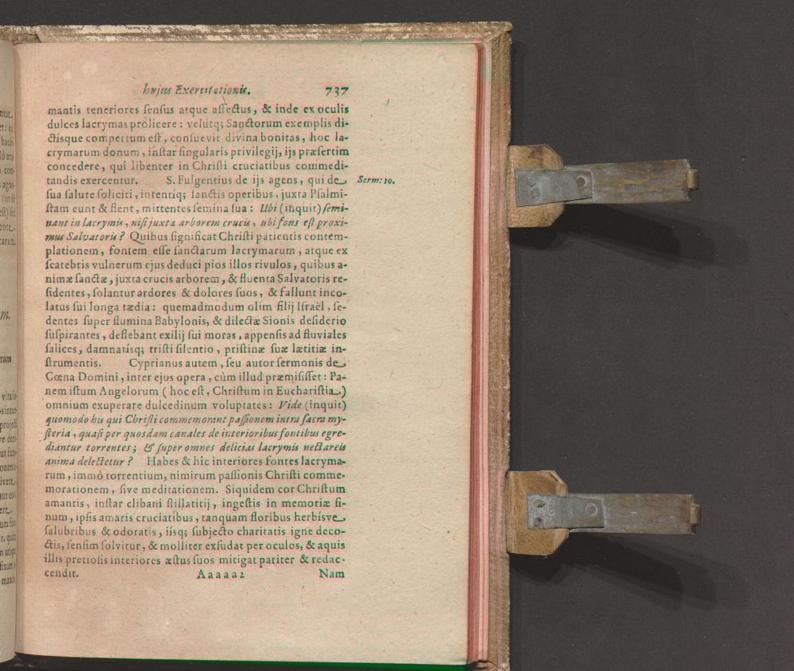




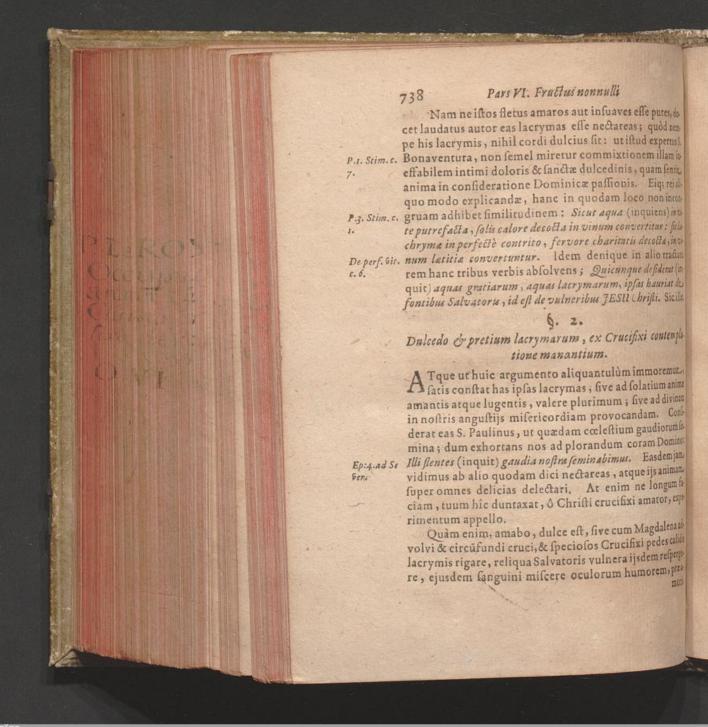


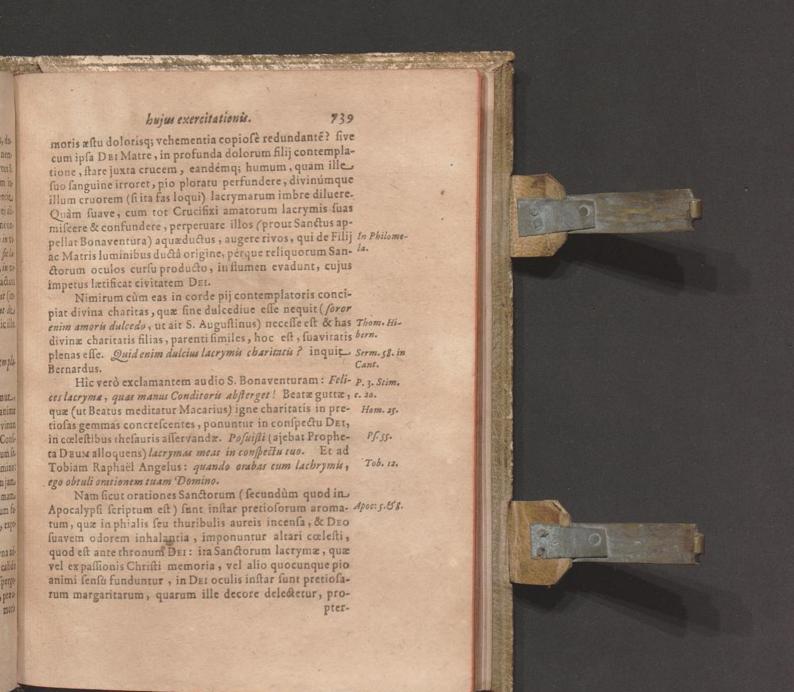


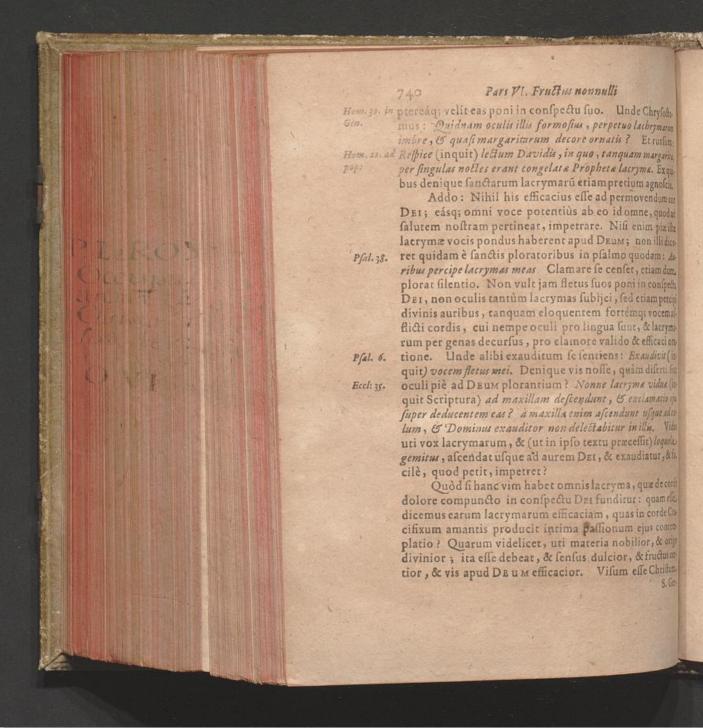




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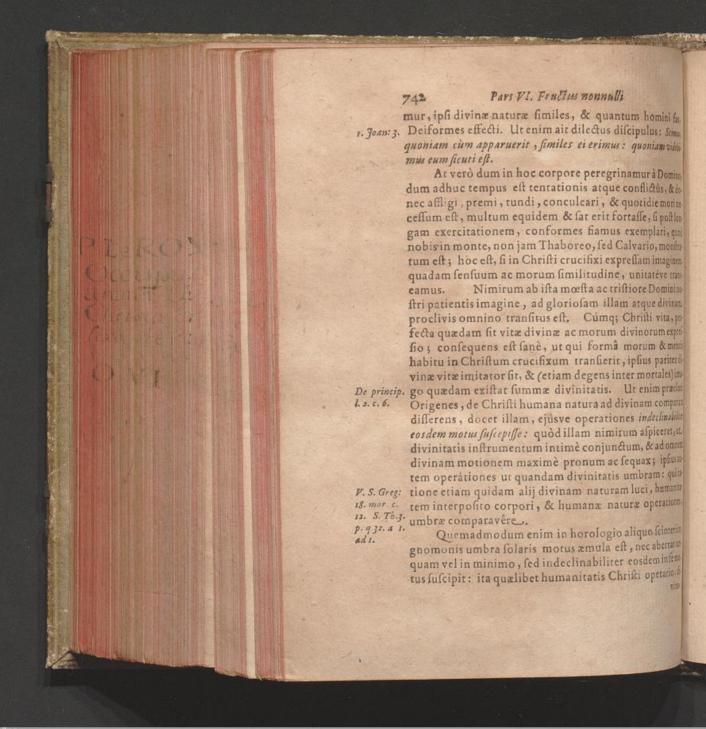
S. Gertrudi eas lacrymas, quas ipsa in ejus passione deploranda funderet, paterà aurea quasi recolligere; suprà indicatum est, cum compassionis exercitium proponeremus. In B. Lydvinæ vita legimus; cum illa in quadam desolatio- 2.2.c. 7. ne spiritus, ipsos dies quindecim ad Christum plorando cofumplisset, atque ad extremum deficientibus lacrymis, humorem quendam sanguineum ex oculis stillarer, ejusmodi guttarum sanguinearum nonnullas reservatas, miram edidisse odoris fragrantiam: non obscuro indicio illius, quà Virginis anima (licet afflicta & defolata) in ijs fundendis perfunderetur, suavitatis. Felices profecto, qui ea gratià donati sunt. Domine, da mihi banc aquam, doloris, inquam, amorisq; fancti lacrymas, quæ cordis mei duritiam. resolvant; ut in recolenda amarissima passione tua, sensum aliquem pietatis concipiam.

CAPVT IX.

Transformatio hominis in JESUM Christum crucifixum.

Excellentem hominis Christiani perfectionem in ea transformatione consistere.

Suprema humanæ animæ perfectio atque felicitas, in-propinquo ad Deum accellu, per intimam naturæ, indolis, morumq; divinorum participationem, atque eo fensu. in quadam in ipfum primum fuum principium, finémq; ultimum ac summum bonum, transformatione consistit. Et in illa quidem felicissima regione æternæ lucis & pacis imperturbabilis, revelatà facie gloriam Domini speculantes, in eandem imaginem (ut Paulus loquitur) transformabi- 2. Cor. 2.





hocest, Christiportemus: hoc tamen, quamdiu in ipsum. Christum non transformamur, non nisi initium quoddam. Christianæ perfectionis esse videtur, Dici enim potest Christus in nobis formatus esse, cum ei per fidem atque amorem adhæremus, ejúsque actiones pro se quisque imitari, eíque conformes quadantenus effici studemus; tametsi dum ita. in nobis ille formatur, ipsi etiamnum in nobis restemus, hoc est, adhue nos ipsos, sive veteris hominis affectus cupiditatésq;, inviti licet ac reluctantes, sentiamus; nec proinde liceat nobis cum Apostolo dicere: Vivo autem , jam. non ego, &c. At verò, qui in Crucifixum, uti nunc loquimur, transformatus est, is jam in se ipso non vivitamplius, sed solus Christus crucifixus; ita videlicet, ut sibi ipsi perfecte mortuus, se ipsum jam quasi non sentiat, ad se ipsum in nullo respiciat, suique oblitus se ipsum in Christo crucifixo perdat, non quidem naturæ commutatione, sed omnimoda (quoad mortali licet) motuum propensionumve cum Christo crucifixo unitate. Sicut enim is vulgò dicitur amifisse oculos, qui licet eos adhuchabeat, eorum tamen usum amisit: ita quodammodo in Crucifixi corde sese perdit anima, quando ita fuam effentiam retinet, ut jam non ducatur suis motibus & propensionibus, sed solo agitur spiritu Выыы

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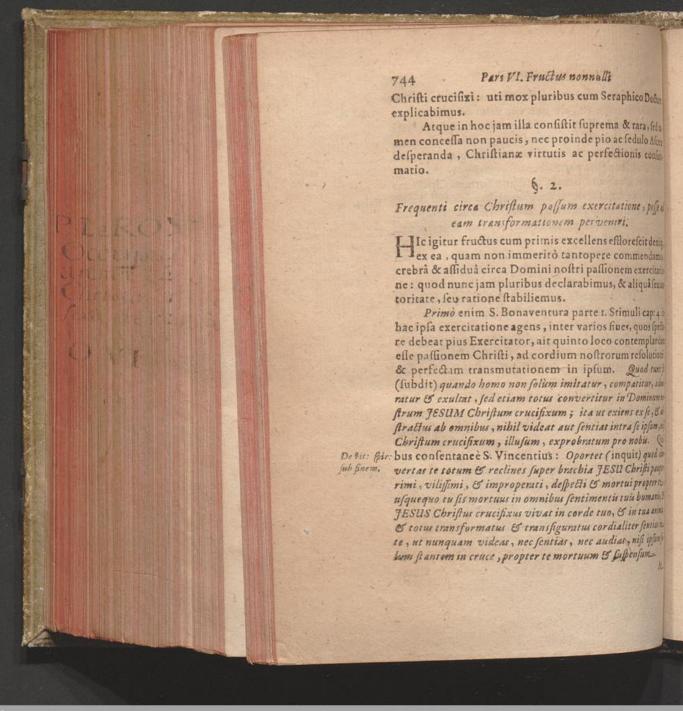
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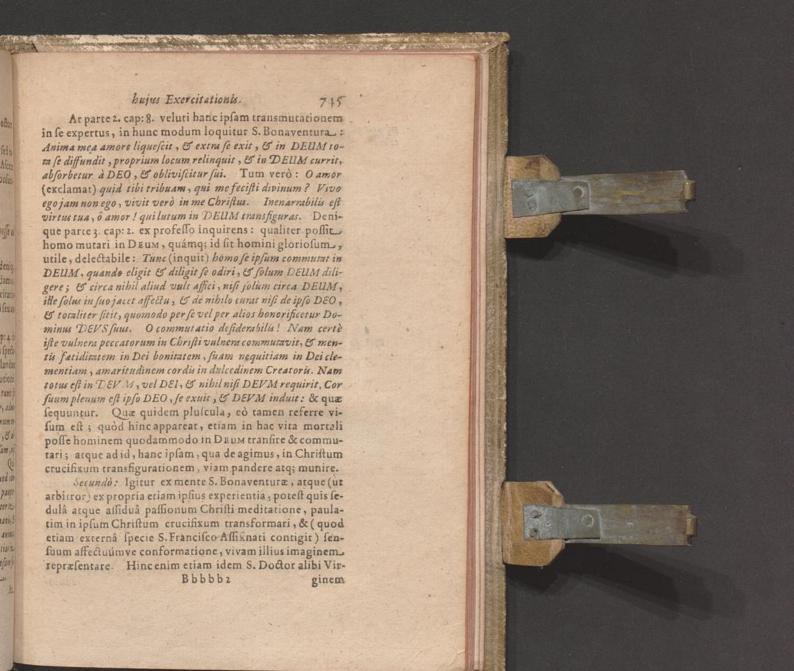
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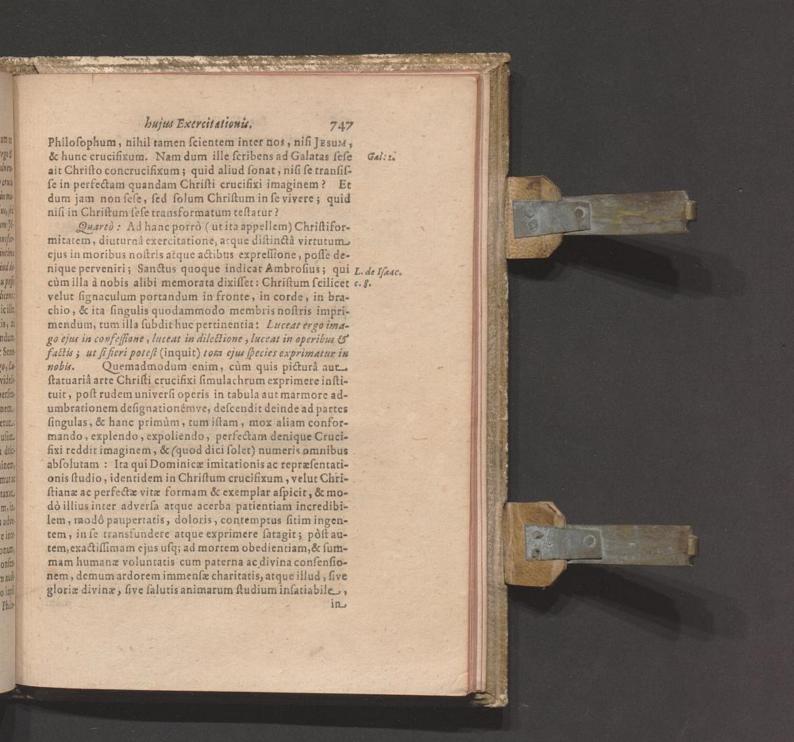
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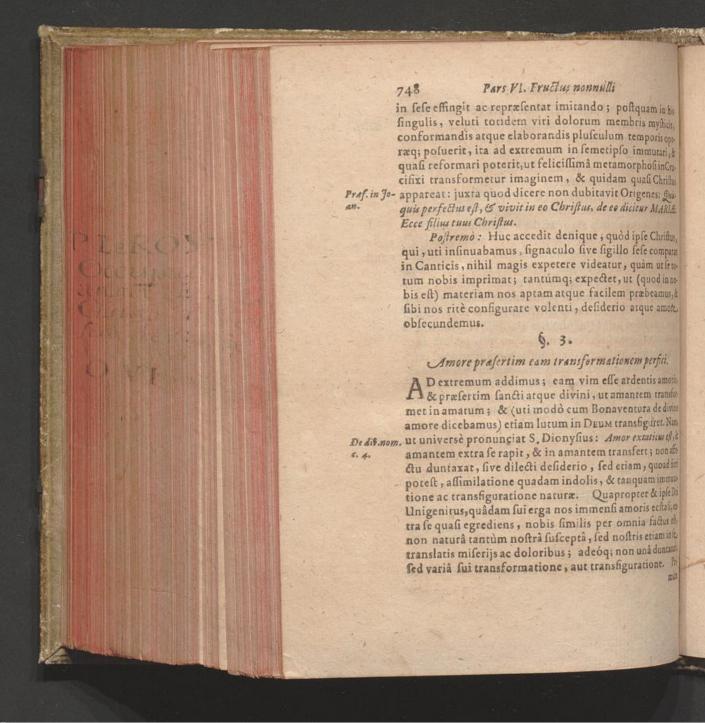
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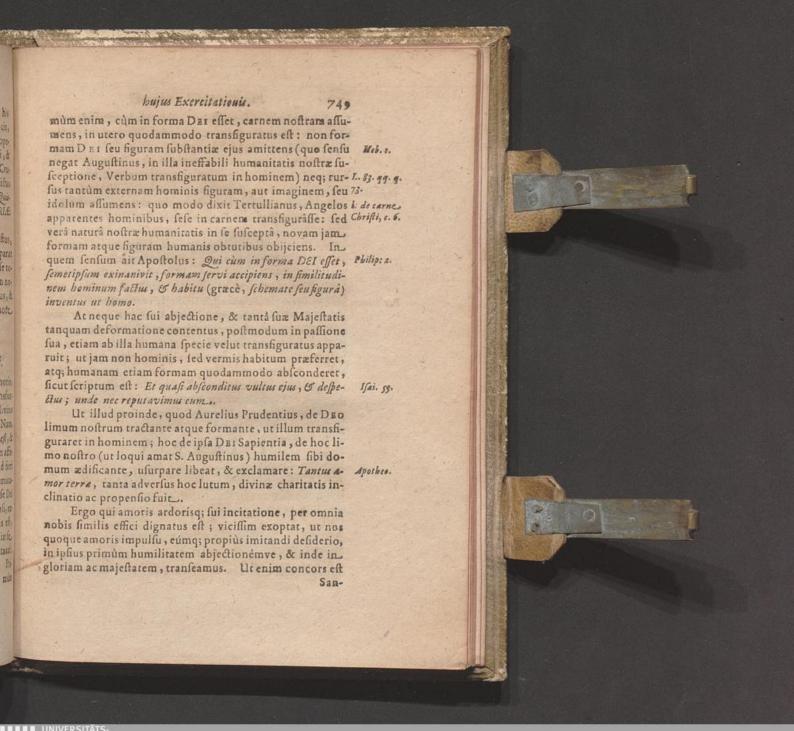


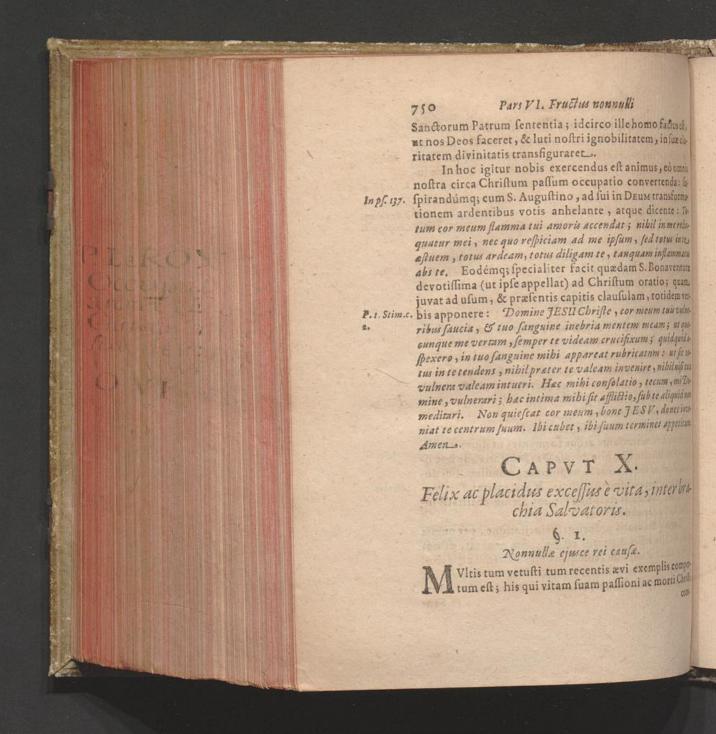
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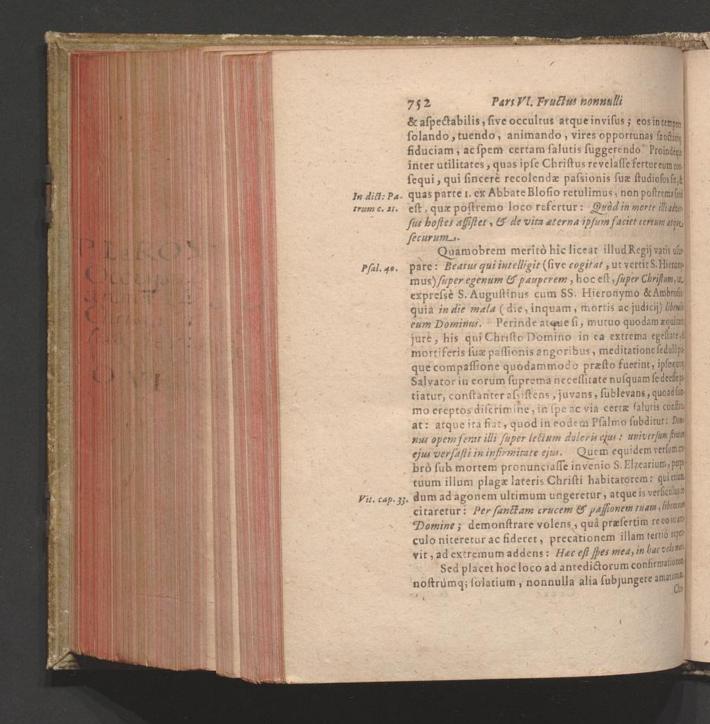


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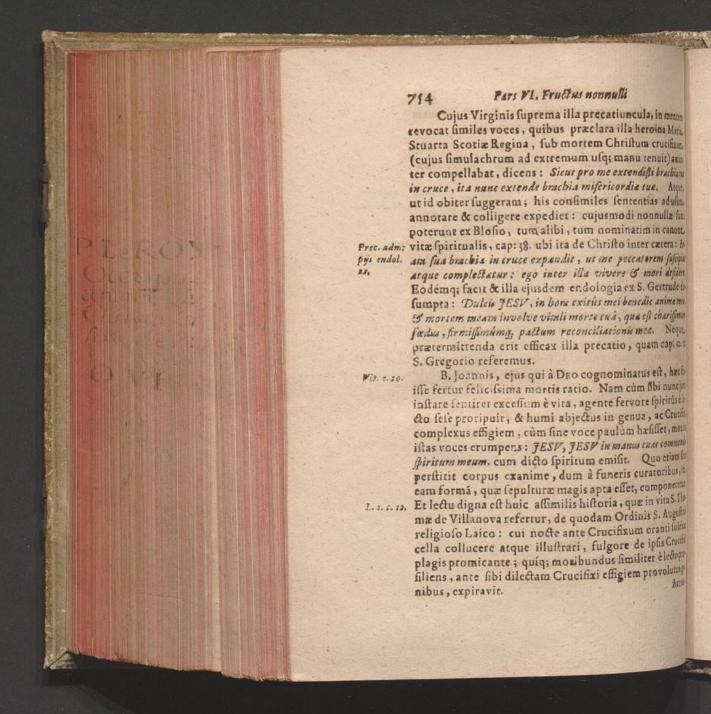


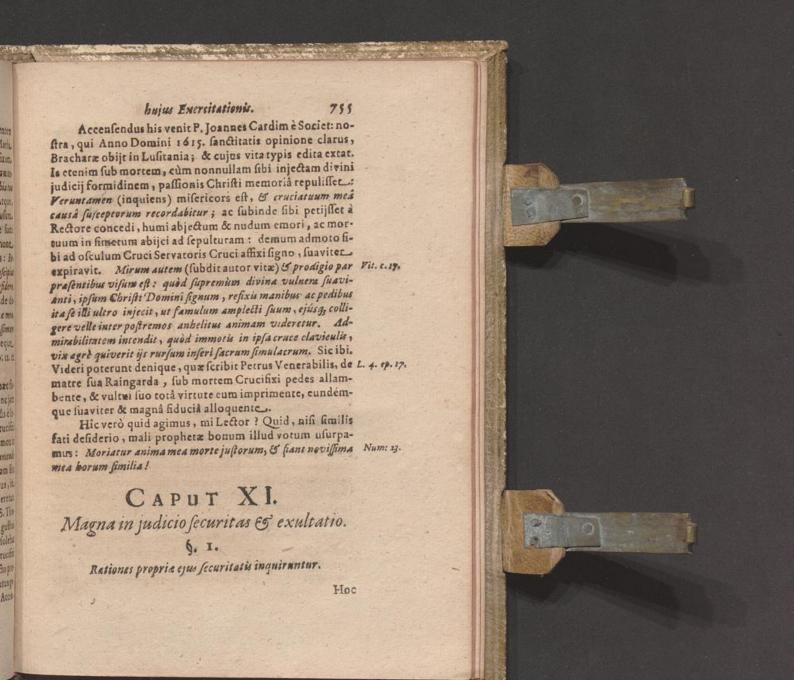


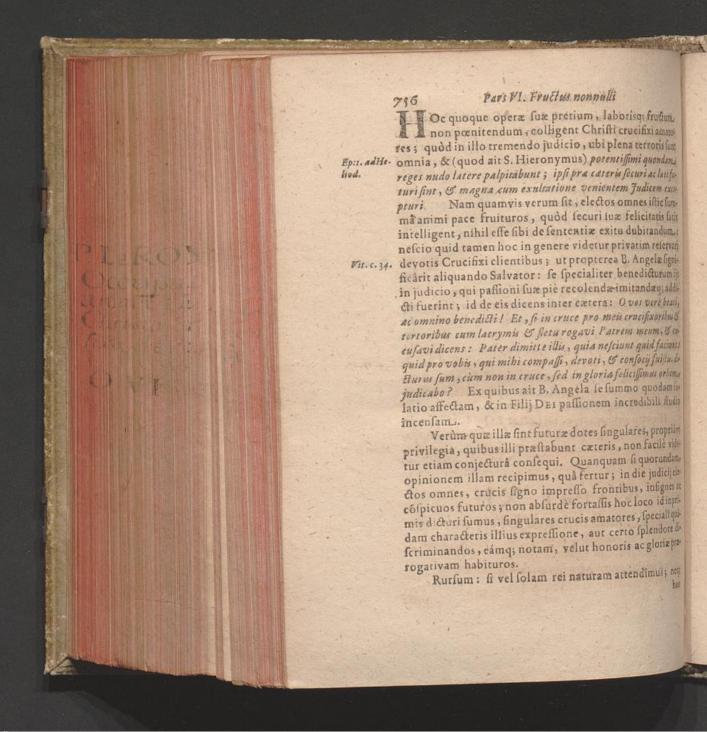




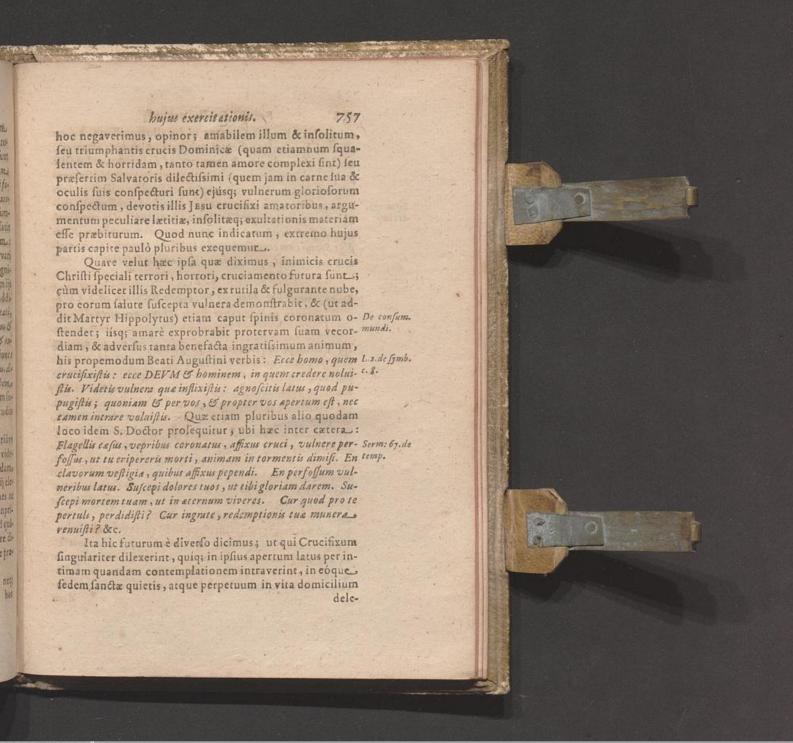


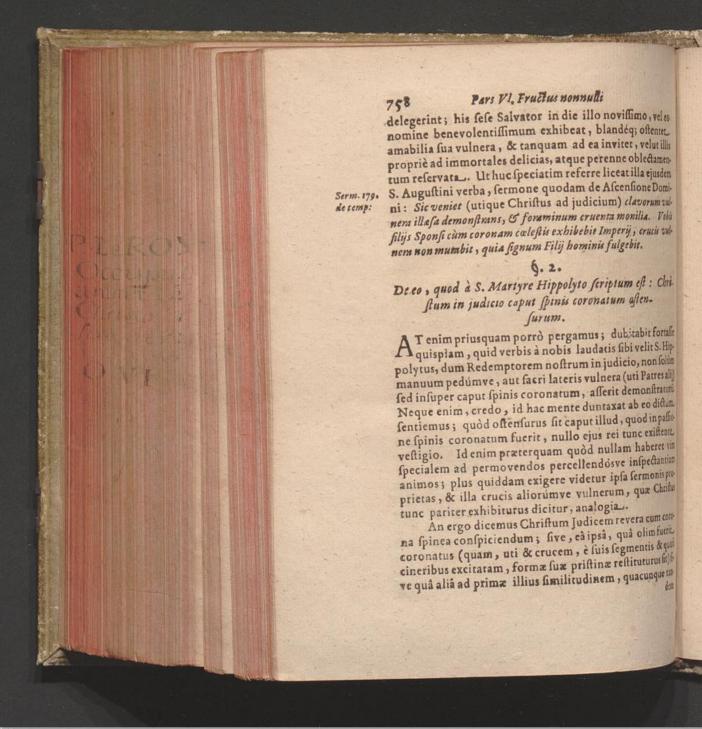


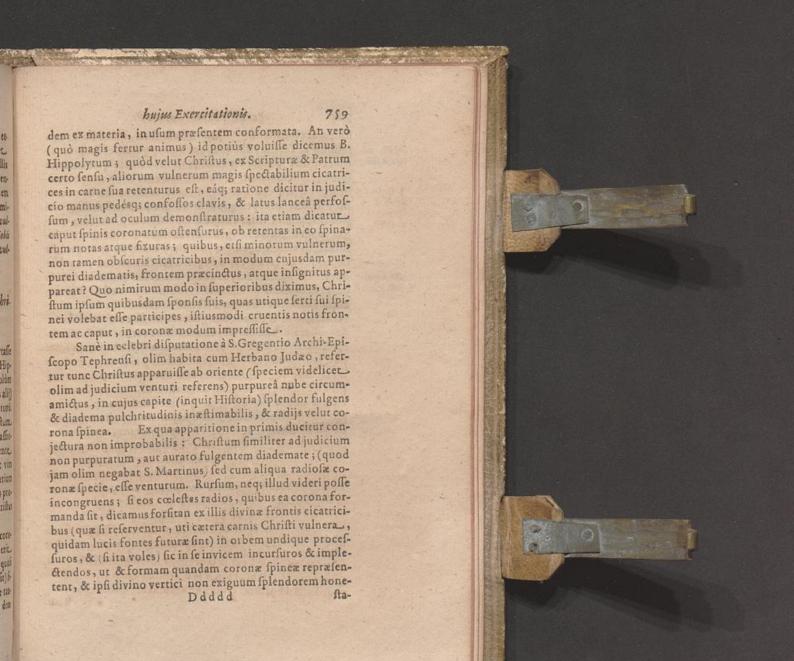


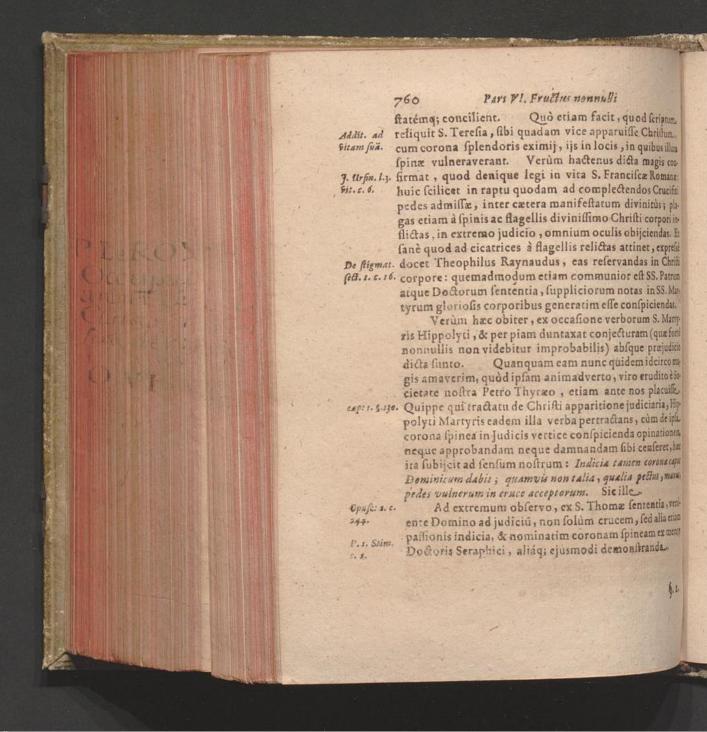


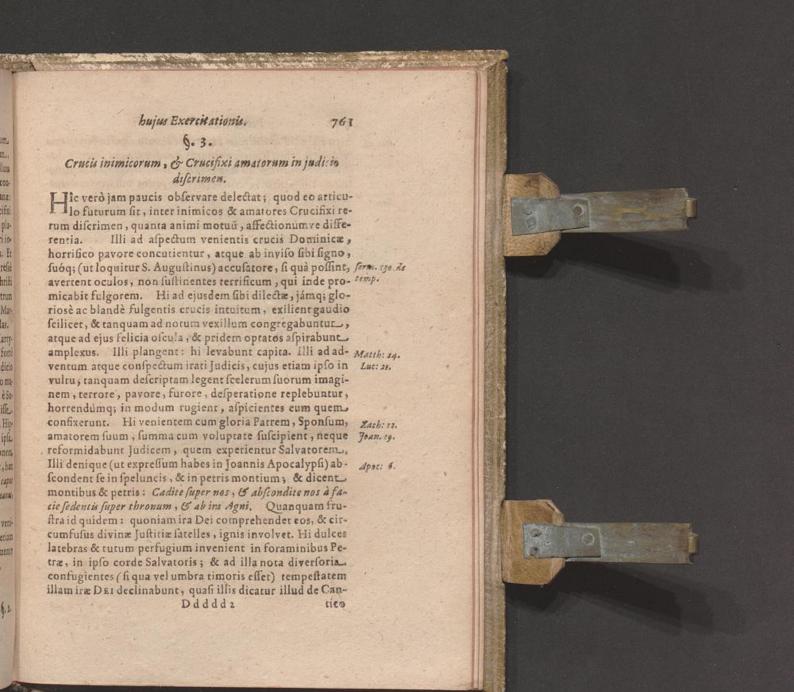
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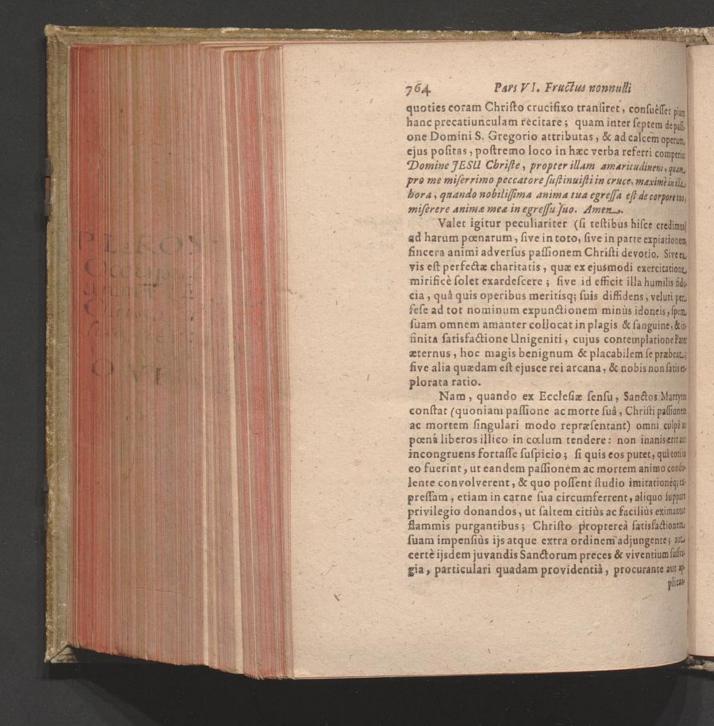




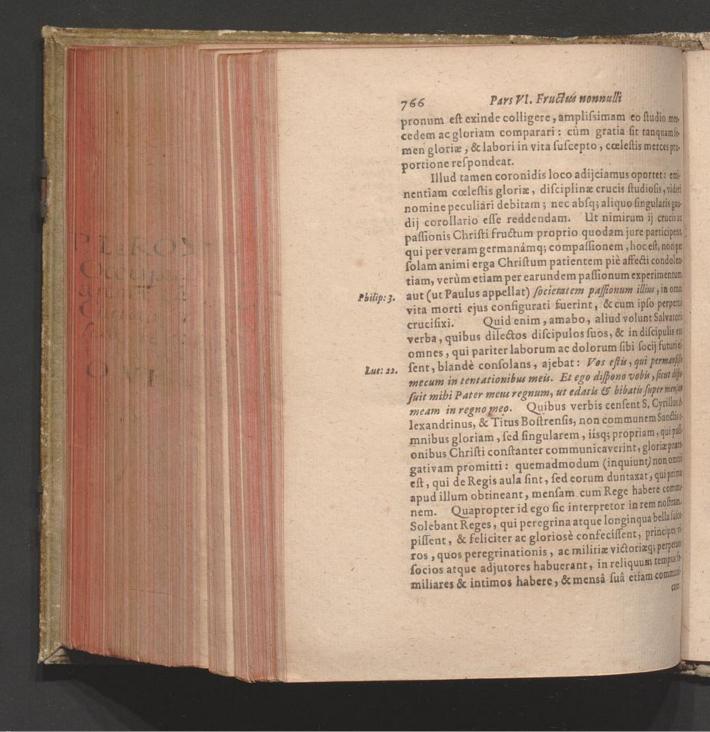












UNIVERSITÄTS-BIBLIOTHEK PADERBORN care: ut sicut laborum ac periculorum, ita gloriæ essent, ac lætitiæ participes. Ad hunc igitur modum Salvator, ijs qui vel morte re ipså obità (ut deMartyribus dicitur apud Cyprianum) collegæ passionum & compares Christi fue- DeLande, rint; aut assiduà tormentorum ejus recordatione atque imitatione, laboris ac pugnæ, quà ille per crucem de mundi principe triumphavit, socij ac participes extiterint, singularis mercedis nomine, communionem mensæ suæ, familiaritatem nimirum præcipuam, atque intimam beatæ vitæ

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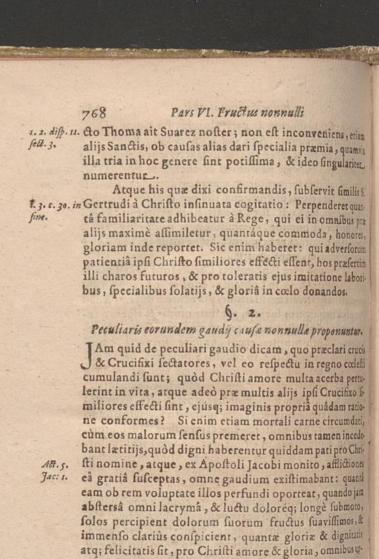
etan.

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ÇEK.

Hi quippe verè sunt milites Christi (qua appellatione extat equestris Ordo in Lustrania, & olim in Livonia) qui pulcherrima virtutis æmulatione, præeuntem ducem, & ipfi cruce sua in humeros sublata, per dura omnia & aspera quæque secuti, eidémq; constanter ad mortem usque adhærescentes, id denique meruerunt, ut pace jam parta, omnibúsq; hostibus debellatis, in cœlestis Sionis arce, veluti milites prætoriani, Imperatori suo proxime assistant, militiæ fuæ certa symbola, & excellentis gradûs sui ornamenta, Nam si etiam in hac mortali vita, quos dogestantes. loribus suis commentandis atque imitandis specialiùs addictos aspiceret, hos passionis sua certa testera Redemptor noster insignire dignatus est, ut quorundam carni, vulnerum suorum sacra st gmata imprimeret, aliorum cordi suppliciorum suorum instrumenta & insignia insculperet, alijs denique in capite membrisq; alijs, suorum item dolorum. fensum ac communionem impertiret. eosdem non absurdè dicemus, etiam in coelesti beatitudine, singulari aliquo gloriæ corollario donandos, atque co velur charactere, præ alijs inlignes ac conspicuos futuros. Esto enimillis propriè non competat corona illa, quam Theologi appellant aureolam; quippe quæ ex eorum fententia, folis Martyribus, Virginibus & Doctoribus debeatur: tamen, ut citato San-Eccce



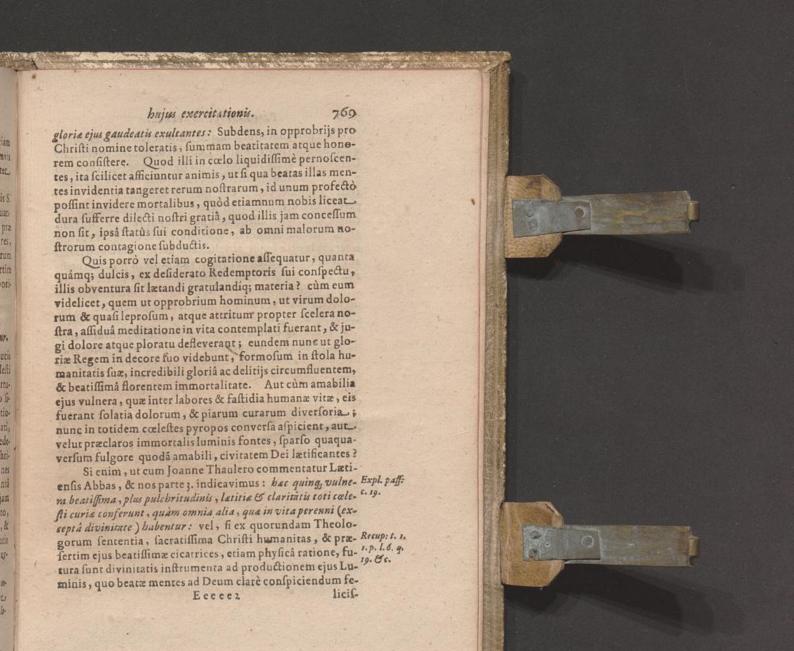


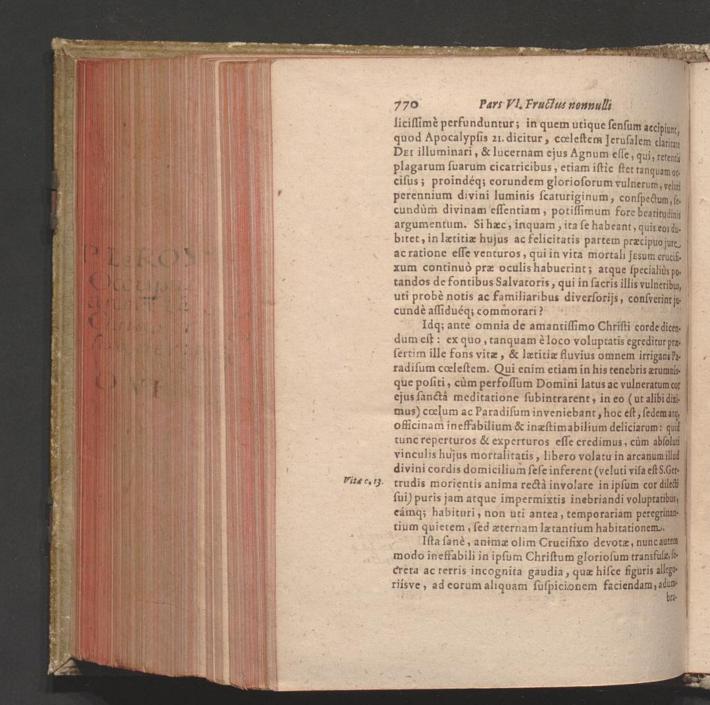
geri & conflictari adversis.

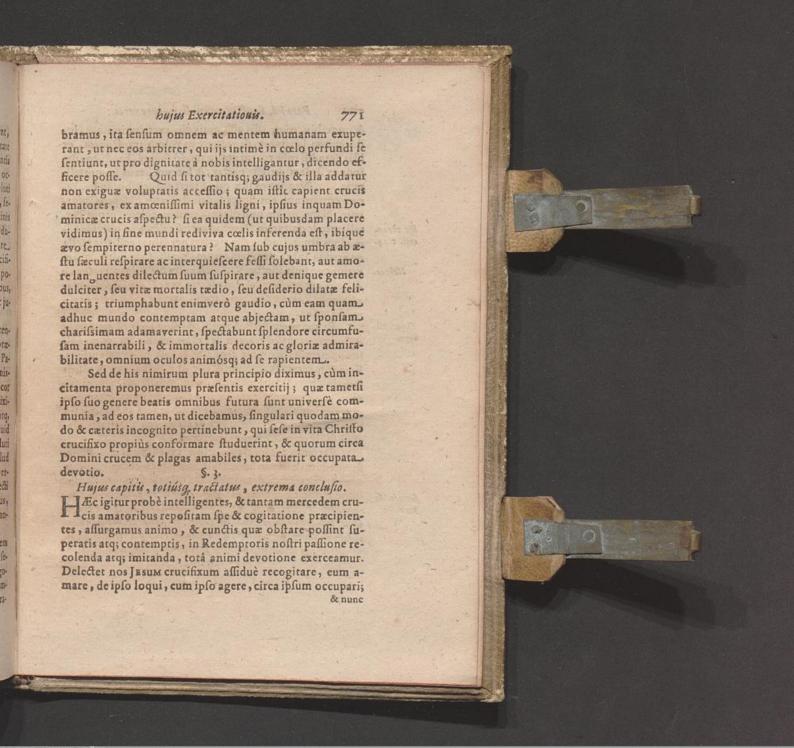
Quò spectare potest, quod B. Petrus admonet: Com

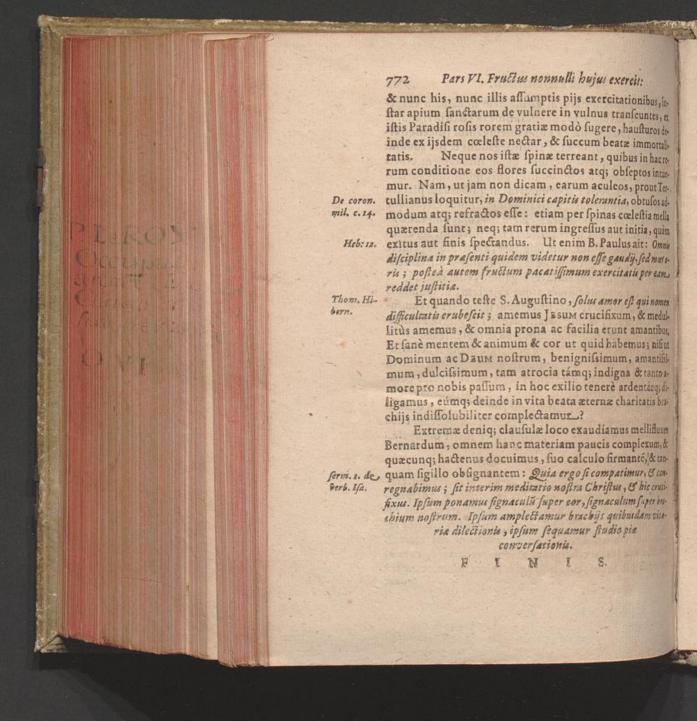
1. Pet. 4. municantes Christi passionibus gaudete, ut & in revelations

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