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**Tractatus sacerdotalis d' sacrame[n]tis: deq[ue] diuinis
officiis: et eoru[m] administrat[i]o[n]ibus**

Nicolaus <de Plove>

Argentine, 1512

VD16 N 1517

Q[...], triplex est baptism[us].

urn:nbn:de:hbz:466:1-30634

De sacramento

salutē. Itēz alia rō: qz p baptismū ab his mal' liberamur .s. ab imundicia/ignorantia/ z cōcupiscētia. vt pēz ex p̄dictatibz aq̄ .s. puritate/ p quā mundamur: p̄spicitate/ p quā illuminamur: z frigiditate/ p quā ab estu cōcupiscētie t̄pamur. Sit etiā baptism' in aq̄ ne quez inopia alteri' liq̄ris excusaret: et ne p̄ defectū piculū salutē hoies icurrerēt. Et vt inueniat ap̄d oēs cōis materia baptismi.

Qz triplex est baptism'.

Reterea sci

p̄ endū qz triplex ē baptism' scz flumis/ q̄ fit in aq̄ cōit. Et tal' liberat a pena z a culpa: et grām infundit in habitu: z charactere imp̄mit. Ali' est flamis: qui t̄c fit qm̄ q̄s desiderat baptizari/ s̄z non h̄z p̄ quē baptizet. Tal' in si de saluabit: p̄t determinatū est i decretali. aplicā. de p̄sbytero non baptizato. Et idem patz p̄ Auḡ. viij. li. de ciuit. dei. z li. iij. de unico baptismo. z p̄ b̄m̄ Ambro. d̄ obiitu valētiniani. Et h̄ delet culpā: z grām h̄z in vsu in q̄ meritū consistit. Tertiu' ē baptism' sanguis: q̄ fit in martērio p̄ ch̄i nomie susceptus. vt p̄z d̄ inocētibz. Et q̄daz dicūt etiā de latrone dextro. Sed nō videt eē ver: cū ille non possit dici martyr ex pena crucis: eo q̄ n̄ p̄ vitate/ aut iusticia/ aut fide ch̄i sit/ sed p̄ suis sceleribz passus ē: sic

sol' p̄fitez/ dicēs: Nos q̄dez digna fact' recipim' zc. Videt ḡ potius qz baptizat' ē baptism' flamis p̄ p̄ter confessionē fidei quā habuit ad ch̄m credens eū deū z hoiem eē. Et iste baptism' ab oī tentatiōe liberat/ z confert statim p̄miū: qz martyres statim euolat in cælū sine retardatione: sic p̄z d̄ sancto stephano dicēte: Video celos ap̄ros. Act. viij. Item in h̄ sac̄o q̄ddam ē sac̄m̄ t̄m̄/ vt ē ablutio exterior i corpe. Quoddā res t̄m̄/ vt grā interior. Quoddā res z sacramentū/ vt charact' in aīa. Et sic q̄ fiete baptizat' euz p̄posito peccandi mortali/ nec attrit' / vel q̄ errat in articulo fidei/ vel q̄ dic' sac̄a non valere: t̄m̄ recipit sac̄m̄/ z nō saluat. Qui nō desiderat baptizari/ z nō h̄z p̄ quē recipit rē t̄m̄/ et saluabit. Qui nō recipiunt rem z sac̄m̄ vt puuli/ exteri' z iteri' mū dant: qz recipiūt exteriorē ablutioē i corpe/ z imp̄ssionē charact' ris in aīa. Est aut' charact' distinctio a charactere eterno/ imp̄ssus aīe rōnali fm̄ imaginē p̄figurans trinitatē creatā. i. hoiem / trinitati creati. i. deo/ z distinguēs a non p̄signat' fm̄ statū fidei. Et h̄ ē tā tū dicere qz charact' ē q̄dā q̄litas seu signū p̄signatiuū ch̄o / distinctiuū ab infidelibz/ z assimilatiuū fidelibz/ z dispositiuū ad grāz. Et tal' charact' ē idelibil' potētie cognitue intellectue: in q̄ p̄ncipalit' p̄sistit imago: ex q̄ etiā hō habz qz sit homo: sicut ex appetitiua h̄z qz

baptismi

fit bon^o vel mal^o. Et rō fm Tho. di. iij. q. iij. ar. iij. qz impūssio characteris ē p qndā aie rōnal sc̄tificatiōe: put sc̄tificatio d̄r d̄putatio alicui^o ad aliqd̄ sac̄. Ad hāc aut sc̄tificatiōe nō maḡ actiue opat̄ sc̄tificāda q̄s aq̄ sc̄tificanda/ vlt oleū/ vel chrisma ad sui sc̄tificatiōe: nisi qz hō se subijcit tali sc̄tificatiōi p cōsensū. Res aut̄ p̄dicte subijciunt: qz libero arbitrio carēt. Et iō q̄liscūqz aia variet̄ pp̄ prias opationes nūqz characterē amittit: sic nec chrisma/ nec oleū/ nec panis cōsecrat̄ vnqz sc̄tificatiōe p̄dunt q̄liscūqz trāsmutētur/ dūmō nō corrūpant̄. Null^o aut̄ p̄t̄ bis baptizari: qz d̄ns cōstituit baptismū irreiterabilem: z h̄ pp̄ plenā remissionez tā pene q̄ culpe q̄ fit in baptismo: als̄ daret̄ occasio sepi^o delinq̄ndi. Hec Sco. sup. iij. sen. di. iij. q. v.

Insequen

c ter de accidentib; baptisimi restat videre. Sunt aut̄. viij. de solēnitate baptismi/ q̄ n̄ sūt d̄ substātia. v. Sal/oleū/ chrisma/ cere^o/ chrismale/ saliuā/ Flar^o/ virtutem baptismat̄ ista figurant: Nec cū p̄mis nō mutāt/ s; bñ or nāt. Inūgū aut̄ baptizād^o i. iij. lo/ cis. s. i. frōte vt fidē publice p̄dicet. z h̄ fit i cōfirmatōe p ep̄m. In vti ce/ vt agēda facili^o coḡseat. Inter scapulas: vt iugū ch̄i suauit̄ por ret. In pectore/ vt deū dulci^o dili

gat. S; d̄ istis oib; meli^o videbit̄ infra in practica but^o sac̄i.

De cautelis circa hoc sac̄m suandis.

Hinc d̄ cau

n tel circa istō sac̄m adhibēdis ē vidēdū. P̄rio/ caue/ at sacerdos ne i p̄uat̄ domib; baptizet infantē vlt̄ adultū/ nisi eēt puer roḡs vel p̄ncipis q̄b; i h̄ defert̄. z h̄ itel̄ige p̄ter casū nēitatis: alio/ qn̄ in nēitate p̄t̄ baptizare vbiqz/ vt si puer eēt in mort̄ articulo/ aut deferētes h̄ent inimicitias capitales. pro vt h̄ totū notat̄ in elem. vnica de baptismo z eius effectū. Sc̄da cautela: caueat ne quē coacte baptizet/ vt iudeū vel paganū. Et h̄ si reclamatione/ aut p̄testat̄ aliq̄ signo exteriori suū dissensū. Nam tal̄ nō recipit sac̄m: nec cogit̄ legē ch̄ianā tenere. Si aut̄ metu mortis vult baptizari ne cremet̄ vlt̄ suspedat̄ p̄ suis excessib;: tal̄ si nō reclamatione/ q̄z ut̄ it^o dissēt̄ vt sac̄m recipiat: tñ tenet̄ legē ch̄ianā suare. Tertio caueat ne baptizet amētē vlt̄ st̄tū seu furiosū. verūtñ vt d̄t sc̄rūs Tho. amētes a nat̄itate recipiūt sac̄m sic z pueri. Et illi q̄ icurrūt amētiā ex infirmitate p̄ q̄z habuerūt v̄sū rōnis z lucida in terra/ z habuerūt tūc p̄positū recipiēdi baptismā: tūc suscipiunt sacramētū z rē: et si actu d̄dicat̄ qn̄ baptizēt̄ i amētia: als̄ nō. Et sic v̄