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Opus pulcherrimu[m] de tribus vsitatis christianoru[m] actibus: oratione videlicet: ieiunio [et] elemosyna

Guntherus <Parisiensis>

Basilee, 1507

VD16 G 4140

Tertia differentia.

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to metu venerant. De q̄libet di
Ps̄.96. cit pſalmiſta: Cōfundant oēs
q̄ adorant ſculptilia: ⁊ q̄ gl'ian
tur in ſimulacris ſuis. ¶ Ulti-
ma q̄ dicit deteſtāde impietatis
illa eſt/ q̄ quidā hoīes nō tam
ſtulti q̄ȝ impij/ ip̄os etiā demo-
nes tanq̄ȝ deos in cōtumeliam
creatoris ⁊ colunt ⁊ inuocant.
De q̄bꝫ ita continet in pſalmo:
Ps̄.95. Q̄m om̄s dij gentiū demonia.
Cū ergo ſint tot ſpēs adoran-
di: prima q̄dē q̄ ſoli deo debet
ad latriā ꝑtinet: alie ꝟo quotq̄t
pietatē ſapiūt ad duliā referun
tur/ reliquas ad iniuriā ⁊ con-
temptū dei certū eſt ꝑtinere.

Tertia differentia.

TErtio loco poſitū ē/ vt
ꝑpenſa ſit oratio. i. ſtu-
dioſa/ ſollicita ⁊ atten
ta/ ne ſi negligent oraueris/ in
illud incidas viciū qd̄ arguit
Eſa.29. dn̄s ꝑ ꝓphetā dicēs: Ppl's hic
Math.15. labijs me honorat/ cor aūt eo-
rū longe eſt a me. ¶ Propēſio
aūt orōis in duobꝫ cōſiſtit: de-
uotiōe. ſ. ⁊ cōpunctione. In de
uotiōe: q̄r ſi deuot⁹ nō oraue-
ris/ q̄d ſit orare vel negligis vl'
ignoras. Improbū em̄ valde
Ps̄.60. eſt dicere deo: Intēde voci ora
tiōis mee: cū tu ipſe ꝑ deuotio-
nē intendere nō cures. In com
punctione: q̄r q̄ ſpūs ſui cōtri-
tiōe nō cōpungit/ ſpūſſcti cōſo
latiōe nō vngit. Ubi em̄ nihil
dolet/ medicina adhiberi nō ſo
let. Dn̄s em̄ nō ſanat niſi cōtri
tos corde: q̄ dicūt ei cū pſalmi-
ſta: Sana aīam meā q̄r pecca- Ps̄.40.
ui tibi. ¶ Itē deuotio in duobꝫ
attēdit: in amore dei/ ⁊ deſide-
rio regni. In amore dei: q̄r fru
ſtra clamas ſi nō amas: q̄m in 1. Reg.16.
ſpector cordiū eſt de⁹: ſicut di-
ligētes ſe benign⁹ exaudit/ ita
ab his q̄ nō diligūt/ irat⁹ aurē
auertit. Utrūq̄ȝ em̄ ſcriptū eſt:
Ego diligētes me diligo: ⁊ his Prouer.8.
q̄ oderunt me retribuā. Et ma Deut.32.
rie dimiſſa ſūt pctā multa q̄m Luce.7.
dilexit multū. In deſiderio re-
gni: q̄r fruſtra petis ſi nō appe-
tis: q̄m regnū celorū faſtidio-
ſis ⁊ ingratis nō dat (ſicut hic
tpalia bona q̄ plerūq̄ȝ contem
ptoribꝫ ⁊ ſupbis fecūdiora ꝓ-
ueniūt) ſed magis pauperibꝫ i
lis quoꝝ deſideriū exaudit do
min⁹: de quibꝫ in euāgelio di-
ctū eſt: Beati paupes ſpū: q̄m Matth.5.
ipſoꝝ eſt regnū celoꝝ. ¶ Cōpū
ctio ſil'r in duobꝫ cōſiſtit: odio
peccati/ ⁊ timore ſupplicij. In
odio peccati: q̄r nō meret grām
q̄ nō odit nequitiā. Un̄ pſalmi
ſta poſt illos tres ꝟſiculos q̄b⁹
humiliter veniā poſtulauerat/
q̄ſi rōnabilē cām īpetrandi ſub
iūxit dicēs: Q̄m iniq̄tatē meā Ps̄.50.
ego cognoſco ⁊ pctm̄ meū con
tra me eſt ſemꝑ. In timore ſup
plicij: q̄m q̄ puniri nō veret/ nō
puniri nō meret: ſicut ſcriptū ē
ad Theſſalonicēſes: Cū dixe-
rint pax ⁊ ſecuritas/ tūc repen 1. Theſſa.5
tin⁹ eis ſupueniet interit⁹. Et i
iob: Ducūt in bonis dies ſuos Job.21

et ĩ pũcto ad inferna deſcẽdũt.
¶Ad amorẽ dei tria nos inui-
tant: remiſſio peccatoꝝ: colla-
tio meritoꝝ: certitudo ꝓmiſſo-
Eph. 1 rũ. De pͥmo apl'us: Gratifica-
uit nos de⁹ in dilecto filio ſuo/
in quo habem⁹ remiſſionẽ pec
1. Corin. 4 catorũ. De ſcdo idẽ: Quid em̃
habes quod non accepiſti. De
2. Thim. 1 tertio alibi q̃z dicit: Cert⁹ ſum
q2 potens eſt depoſitũ meũ ſer
uare in illũ diẽ. i. iudex. ¶Ad re
gni deſideriũ ſil'r tria incitant:
ſocietas angeloꝝ: immenſitas
p̃mioꝝ: eternitas gaudiorum.
Luce. 12 De pͥmo dñs in euãgelio: Con
fitebit̃ eũ fili⁹ hoĩs in regno pa
tris ſui ⁊ ſctõꝝ angeloꝝ. De ſe
Pſ. 30 cundo pſalmiſta: Quãmagna
multitudo dulcedinis tue quã
abſcõdiſti timentib⁹ te. De ter-
Eſa. 61 tio ait Eſaias: Leticia ſempit-
na erit eis. ¶Odiũ q̃z pcti tria
nobis exaggerare debẽt: fedi-
tas culpe: vuln⁹ aĩe: damnũ
innocentie. Uñ paul⁹ dicebat
his q̃s p feditatẽ culpe in odiũ
Rom. 6 pcti volebat adducere: Quem
fructũ habuiſtis tunc in his in
q̃b⁹ nũc erubeſcitis. De vulne-
re pcti in aĩa dicit Eſaias ꝓphe
Eſa. 1. ta: Uulnus ⁊ liuor ⁊ plaga tu
mens. De damno innocẽtie io
Apocal. 2. hannes in Apocal. Memento
vnde excideris/ ⁊ age peniten-
tiã. ¶Timorẽ ſupplicij tria no
bis incutere pñt: demonũ ſocie
tas: penaꝝ acerbitas: malorũ
perennitas. Hec oĩa notant̃ in
Math. 25 eo q̃ reprobi audituri ſũt: Ite
maledicti in ignẽ eternũ q̃ p̃pa
rat⁹ eſt diabolo ⁊ angelis eius.
Per ignẽ em̃/ acerbitas pene:
per eternũ/ perennitas: per dia
bolũ ⁊ angelos ei⁹/ demonũ ſo
cietas deſignatur.

Quarta differentia.

Nunc ad q̃rtã differẽtiã
veniam⁹/ quã ꝓpter de
fectũ vocabuli ſub hac
circũlocutione placuit explica
re: Pro ſalute aĩe/ vl' his q̃ ad
illã ꝓdeſſe poſſunt. Sic em̃ in
p̃miſſa diffinitiõe poſitũ eſt. Et
notandũ ꝙ circũlocutio duaꝝ
pluriũ ve dictionũ (quam greci
amphilogiã vocant) qñq3 po-
nit̃ ꝓ vno noĩe iã inuento: vt ſi
ꝓ eo nomĩe iam inuento q̃d eſt
rõnale/ in hoĩs diffinitiõe poſt
aĩal/ q̃d eſt genus: hec ſtructu
ra dictionũ q̃ eſt rõis capax po
neret̃: ſiue iſta/ aptũ rõe vti/ vl'
q̃d eſt aptũ vti rõne. Qñq3 aũt
hmõi amphilogia vicẽ ſupplet
vni⁹ vocabuli nõdũ inuẽti: vt
ſi prefatũ nomẽ videlicet rõna
le/ nõdũ eſſet inuentũ: ⁊ loco il
lius aliq̃ illaꝝ circũlocutionũ
neceſſario poneret̃. Sic ğ hec
tota amphilogia v̄boꝝ: ꝓ ſalu
te aĩe/ vel his q̃ ad illã ꝓdeſſe
poſſunt/ ꝓ vno debet accipi vo
cabulo/ q̃d nõdum quidem in
uentũ eſt: ſeu q2 nõdum ita pla
cuit vſui/ penes quẽ arbitriũ ẽ
⁊ ius et norma loquẽdi: ſeu q2
nõ facile fieri potuit/ vt vnum
nomen tot dictionũ ſignifica-

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