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**Lanuza, Jerónimo Bautista de
Antverpiæ, 1649**

§. 8. Diuisit substantiam. Non aufert illi Deus libertatem, qui vult abire, eumque deserere, licet sit ille deplorandus.

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protestatio? His ostendit, quām grāni animo hunc discipuli ferret abscellum, pateretur nequitiam, excraret in gratitudinem, & protestus est, quālē conscientiam exonerat, quod illum ipse non exturbaret, non dimitteret, nec d' celiū dedisset occasionem: *Protestans est. q. d. Protestor*, quod me inuitō discedas, nec tibi delectam discessus occasionem, cum nihil atq[ue] in me posis īvenire, quām tibi præstisſe nra beneficia, & dona; ad mea n̄ te vocau disciplinam, Apostolum eteui, prædicatorem Evangelij, poteſtatem dedi amplissimam patrandi mita tua, lauti p[ro]des, carnem dedi & sanguinem in cibum & potum: vt quid dereliquisti me Gethis ingratis? Hoc adeo grauerit accepit, vt de eo diei posuerit: *Turbatus est. Sicut olim in eo, quod diximus, per Hieremiam exclamauit: Obstupuisse e[st]is & pora eius desolamini vehementer.* Te in crimen voco & proditor, quod me defero & contemptio, sequaris tuas malē sapientis vanitates, delicias, sedentis momentaneas, voluptuosus iubiles breui perituri, lucro instabili, etiamd[em] dignitati.

Vix scis num iniuria posis Deum ledere gravissimilis Iudeas, qui Christum Barabas proponuerunt. Proinde haec erit peccatori pro tali crimine pena conueniens, vt tali impudentia, q[uod] Deo terga verit[er] domo discedit, damni pena corresponeat, scilicet, vt in aternum diuinā carcer visione damnatus. H[ec] illa est iniurias, hoc crimen quod adeo ferri moleste, dum illam appendit tibi iniustam iniuriam, ac aternam anima[re] perdicionem, vnde nos plangim[us] filios argentes de letores: *Vt filii defortes.* Non menebas, quo nostram reprehendit impudentiam: vt quā data opera, & industria Deum à tergo relinquamus, nulla data occasione, nobis ad tantum animas detinentem. Hoc namque illi maximē mouet stomachum, iraniq[ue] provocat, vt per Isaianam testatur: *Qui dereliquit u[er]um D[omi]num,*

I. 65.

II.

IV.

Tria Sa-

lomonii

erat mo-

lēta.

Epist. 5. ad

Thess.

Lapsus.

Eccles. 26.

25.

*qui obliuī estu monētū sanctū mēm[or]ē, numerabō vos in gladio. Nec sapientis verba transca-
mus que D. Chrysost. expedit: In duobus
(inquit) contritatum est cor meum, & in serio
iraeuscula mibi aduenit. Quod illud primum? Vir-
bellator deficiens per siopiam. Miles veteranus, qui
summos, qui corporis vires regis & Reipubli-
cae expofitū defensioni, quem si pendio fraudu-
datum p[ro] inopia videoas deficeret enim nebis
quotidianā non definit exempla: Vir sensuus con-
tempnus. deplorandū est illum videre contemptū
quem honorari oportebat, & ad ima depreſſum
cui sedes regia primaque debebatur. Attamen,
quod patienter feri non possit, hoc est: Qui*

*transgreditur de iustitia ad peccatum. Vir omnis
adeo pudoris expers, vt reliqua iustitia domo,
ad lupam autē absuolat iniquitatis: qui in domo Do-
mini commoratus, ubi cuius[que] redolent fangui-
tem, omnia spirant iustitiam, recedat, ades con-
ueniat peccando diaboli, virtus postponat virtutem, Deo præponat satanam, cœlum inferno com-
met, vitam aeternamque penas assequatur. Et
quis talia faciat? ille, (se p[ro]ponere Salomon) quid
speraret aliud, quād quod traſa f[ac]it Deus stringat
in eum gladium acutissimum: *D[omi]n[u]s p[ro]p[ri]aus cum
ad romp[er]e.**

**S. 8. Diuisit substantiam. Non auferit illi
Deus libertatem, qui vult abire, eumque de-
serere, licei si ille deplorandus.**

Dicitur alius pater hereditatem, acceptam au-
tem in sarcinulas compoluit, ne reliquo qui-
dem teruntio: *Collat[us] omnibus p[ro]ferre pro-
fector est.* Pius filij demiratus sum vehementer
impudentiam, quā sibi legitimam à patre per-
cepit, & postlauit aut modo vehementius oblitus
co quod tanta pater distribuit filio bona sua ca-
citate. *Quis attendamus, est ille prodigus, il-*
le filius, an ille pater? prodigus fuit ille filius,
cum tam turpibus cuncta perdidit rationib[us]:
attamen hoc virtus quis non magis imponat pa-
tri filius namque per partes & paulatim bona dis-
perdidit: pater autem unica vice cuncta dilapi-
dat, & unico modo vt nulli supererent alii
quibus omnia dispendio labefactaret, quād
manus filij, insensati, audaci, peccantibus & immo-
rigenti. Hoc sibi poterat persuadere, quidquid ma-
nibus traderet talis filij, peius for quam si puto
debet. Infelix est & extravagans modus
hic patris agendi. Domine, si filio deles prudentia,
si iuuenis insipidus, an non patris est officij
intra terminos contineat perulanteum? Quan-
do filium videt adeo infoletem, an non expe-
diens fuisse, vt nēdum petitioni eius non ac-
quieceret, sed manu comprehensum bis ter ala-
pis confundenter, & toties planta pedis contur-
deret, cubiculo proterrum incluseret, quo eius
præcaueret; exsolutionem, quād manifestam vide-
ret, si postularis liberalis annueret. Proverbium
erat (ar[istote]lus) *Ne p[ro]ero gladiis, hoc enim p[ro]p[ri]us*
& libi & alijs imprudens nocebit. Ego, inquit cer-
Plutarchus, sic iudicio: *Ne p[ro]ero pecunias.* His e[st]as
num plus adferet sibi, aliisque, quād centum in l[ib]er
gladiis, no[n]cumenti.

Vt autem ad nostrum reueritamur propositum: ben-

an

an non in Dei esset potestate, dum quis mortibus infelicit, laxat fraxin libertati, de domo Dei meliorum fugam, ineptis recepta consumere fecundat beneficia, collati comprehendens obiturgare. Hic mecum ad miseram ortem, proterue, te vi coactum domi cōcladem sub obedientia rugo comprimam teatram, mihi seruies velan-

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I. V. Cōtempor quām hilaris quām p̄e gaudio tripu-
dians paternā domo discesserit hic adolescentis.
Trodigus sibi de li-
bertate gratula-
tur.

(a)
Sobre
abuſſo.

quasi de stricto sibi blandiebatur ergo erga-
stulo, ac liberum gaudebat quasi prius duo inter
complectus fuisset molares lapides, sibi ab hume-
ris turris sublatam latabant granissimam, & iam
se patris congratulans p̄fēnitū subtractum: sibi
colloquuitur, Deo gratas, iam à deliri seni liber
sum moleſſijs, (a) murmuratoſis perpetui, qui
numquam tacet, tordio absoluſis: si fero rever-
sus domum, si cum amicis epulari placet, si vel
semel expotire frōtem, audiebam se ēm continuo
conquerentem. Modò ad vornū omnia, vt
desidero, vt semper optavi: paterna diues sum pō-
tione nec est qui milii congregatur p̄dagogus;
nullus qui me continet magister in portum:
modo bene, mundi cardines liber permeabo, pro
libitu fortunā via hilari, famulos alam, ad genia
me omnes reverebuntur humiles, nec est qui
libero contradicat.

D. Hier. O te miserum, te notat Propheta Hieremias,
Epist. 46. verbis illis, qui d. Hieron. eleganter expandit:
ad Ruff. Plangite eum qui egreditur. Viden adolescentem
Hierem. quām hilaris quam paternis adib⁹ excedat ani-
matum? quā turgidus prodeat su⁹ erba? quā ex-
citatus volupte: Plangite eum quām mortuum:
vitam namq; defert, quid iāsi mortem inveniet?

V. Iuuenis egrediēs
egrediēs
bat, quid nisi mala reperiſet viuera? Nam
plangēt
hac affectio digna lamentus. (quærit D. Chry-
ſost.) Quo ſugis infelix & miser! Quo ſugis
D. Chr. à vita & ſalute in aet. Si à Deo fugias ad quem
Ho. 11. confuges? Si à luce fugias, quo refuges? Unde
in Epif. post hac vires? Apudime nos monet Propheta:
ad 1. Plangit eum qui egreditur. Huic quoque prædicō
lipp. 22. vates Hieremias quod alijs eadem correpis infa-
mator. nia, quos egredi vident sublannis, cunctisque
Tom. 4. multis ridiculis ob adeptam sibi libertatem: Ecce
Huc. 34. ego vobis prædicto libertatem ad gladium, & p̄fem.
17. & ad famam.

Quantum coniūcio spectat histoniam Propheta,
tristemq; euentum superbissimi regis Pharaonis.
Quis illum conficerat atq; diſcedētem numeroso
ſpatium exercitū ſuatum impetu paſſionum agi-
tari, spirans minarum & cædīs in populum Do-
minū, tanto armorum ſtrepiu rūmen, iam elatus,
& exultans incedebat, cuncta sibi prospera, lata,
victorias promittens: tum sibi adulatus, aiebat, illi-
cribiter, los pro votis comprehendam, meis ſatisfaciām
Exod. optatis, dudum captata complebo deſidetia: Dixit
15. 10. inimicis persequar, & comprehendam diuidam ſpo-
lia, amplebitur anima mea. Viden' qualis egredia-
tur, Siba ita per plateas ante victoriā cancis en-

comium, iam ſuo iudicio ſibi de triumpho bla-
ditur. Viden' quām ſeltinus iubat agitari curvus
& equites, iam inter ſtupentes graditur viriak,
tergo anſequens Iſraelitas, ſibi perſuaderet hac via
incurvantem de hoſte victoriā. Plangite eum. Epis-
tēdium canite: quia ad pauca miliaria, ad pauci-
ſimos gressus procedet, en ſubito ad flantem an-
ſtrum, cuſtum axes ſolentur, arma diffingit
tur, vires eneruantur, equites ſubuentur, ex-
ercitus in profundum demergentur, ipſe omni-
bus exutus, quibus conſidebat ſub fidis, & iugis
confiliij, quid manibus apprehendat non inuenit,
cui inuitatur fidet, p̄tare liquidas, fluidasque
vndas, quibus demergatur, non engatur occurrere
nihil, militem qui manum det expiranti ſuiciet
adefle neminem: Flauis ſparis ſuus, & operis
eos mare, ſubmersi sunt quās plumbū in aqua reb-
menibus. Videtur non abſimili modò conſiderare
Hiemias adolescentem hunc paterna domo di-
cedentem, inſtitutum, hilarem, qui mille ſe-
gredi perſuadeat animi recreations, ob boni patris
quam optaret alſentiam: Plangite eum qui egre-
ditur. Monodiam concinante, inq. it, brevi namque
fortunis omnibus nudus, aſforpia patris ſubian-
tiā, calamitatibus moribusque preſſus, vt nihil illi
renanciat, quid non ad graueſtē eius cedat
damnationem. Illum & illos plangite, quos toni
patri Dei noſtri domo eam: tis excedente, licet
ſroci, facio reverentia tali pati ſteſto, exculo
obedientia ſugo tripuiantes: Ecce prædicti vobis
liberatorem alſgladium, ad p̄fem, ad famam.

Quantum libuerit gelientes procedere: hinc
nobis ego prædicto, futuram iſtam libertatem:
qua fame, pelle, gladio, calamitatibus, eum
etisque malenij o primām: i. in felices: Nihil
namque compertus eſt, (telte D. Ambroſ.)
quād is qui lucem defert, tenebris mol-
latur, qui fugit quietem, occurrat doloribus, D. Iac.
qui fortitudinem odiit, inſtitutam inueniat,
qui omni bonum repellit, omne malum ſen-
tiat: Quid reſtat, fratres (quærit D. Auguſt.)
hunc notans diſcolum, paterna domo perſugam D. Au-
guſt. ut recedens ab eius calore, ſepſcat, recedens ſepſcat
à veritate, vanſcat, recedens ab eo qui ſunt de omni
m̄, & in immortaliſter eſt, in defensu m̄. D. Au-
guſt. taxis deficit? Ouum à Collina removas a Templo
lis, umbra, calore, videbis in quid euaneſ-
cat. Quām formidolus erat, (inquit) Præmipilus
angelus, dum ſe à Deo ſeparat, cum creatura
et, nulli perfeclione, donique fecundus, omni-
bus ſuperemans, ceteris evaſit turpior, donis
pauperior, omnibusque dæmonibus maliū pra-
tagitior.

Quid

Quid Adamo: Quid illi debeat? Quærit idem D. Aug. Dicito tu mihi, quid illi debeat in para-
lis. dico constitutorum suis oblique volumen cupiditatibus, Tunc. frona dare voluptribus, & deserto Deo, quid D. Clem. illi occurrit nisi famæ, peccatis, infirmitas, infor-
tonia, diræ, mors: Male vagus male præsumens, re-
lax. 2. edendo à via iustitiae, &c. Quid sibi boui speret
Cain, quærit D. Clem. Alex. à Deo profugus, Gm. 4. 16 nisi quod sacra signar pagina: Egressus Cain à
facie Domini, habitatione in terra Nain, contra Edæ.
Interpretatio (inquit) Nain est factus, Edæ autem
delicia. A Deo namque recessens, in quo deli-
cat, quies pax veræ, quid nisi fluctus, inquietudine,
dolor, que reperiuntur? Quam feliciter cun-
da Lot evenerunt, dum consors Abræ, boni
parvæ sui proteguntur vmbraculo, quem ut pa-
trem reverebatur. Voluit se ab ipso sciungere, &
illic captivus à Barbaris abducitur; & omnis
deinde eius facultas consumpta fuit igniq; tra-
data. Ecce, inquit D. Chrysost. ut diuisus est a suo,
Et priuabat se in maiori esse libertate, & potiora
Gn. 1. 1. se affectum, & abundare, repudiatus est seruos,
cavens domo, cavens & foco. Quanò melius erat ei
cum Patriarcha vivere, & omnia ferre, ne ab eo se-
pararetur, qui separatus & epellitus posterioribus, in tanta
repente pericula incidit, & in barbarorum venit
potestatum.

Ad perpendicularium congruit, quod Dñs Hie-
meria p̄cepit: Posside ibi lumbare linum, & po-
nes illud super lumbos tuos. Quamdiu illo Proph.
ingebaruit integrum conseruabatur, ad disci-
pulum, & iuxta riuum Euphratem separatum illi-
cō compatriuit: Plangite eum, qui egreditur, plangite
iucinem incompotum, qui libi blanditur,
quod solutus ac liber, per offusas noctium tene-
bras quaquaterlum obambulet, armis instrutus,
suis vacans insipiens delicijs. Plangite filiā ma-
lè suad, quia noctis alifimus silencio, de ma-
tis exurge latere doximis, ut tanto libe-
rūs in honesto misceat cum illo fermones, qui
eam in pudicitie conatur trahere naufragium.
Infaustum plangite peccatorum, adeo bonis sen-
tibus alienum ut Deo veritatem humeros, suis in-
flante voluptribus, quiq; incedit, & exultat,
quod à nemine redargitus, represlus, puellæ
posse ades subiungare, ubi eum & mors & ani-
mae ruina p̄stolatur: aliud in suis deprehendi-
tur contractibus vñtrarijs, alter mundi imme-
sus vanitatis. O ter infelices, miserimi mor-
taliū! Ecce predico vobis libertatem, ad gladium,
ad pestem, ad fænum. Hæc omnia in tuam cedent
ruinam, mortemque tibi patientem sempernam:
Eccl. 11. 9. Latare inuenis in adolescentia tua, & in bonis tuis

Hieron. Bap. de Lannuza Tom. II.

semper sit cor tuum. Cunctas percurrit delicias (a)Des-
omnes spoles fructibus arbores, tuis laxa frana fructus to-
voluptatibus: Hoc autem non eris, hæc in trans dōs los ar-
boreis parari cuncta perditionem.

S. 9. In regionem longinquam. Peccatum
regio est tam procul distans à Deo, ut dicat
eo r̄ que nec manus suas, nec oculos posse per-
tingere.

Quod proficiscitur adolescentior: In regionem 23
longinquam. Multa comprehendit paucis
bis verbis Christus mysteria, eaq; gra-
uissima Illud (Peregrinæ) quo profectus dicitur a-
dolescentior infra declarabimus, modò placet in-
quirere, que sit illa regio longinquæ, adeo à
patre, ab ædibus distata. Hæc (explicat D. Bern.) Serm. de
status est culpa. Hæc unica est & sola longin- diu affectus
qua à Deo regio: Longæa peccatoribus salus, canit anim.
David tantum ab eo int̄ capeline distata, ut eo Ps. 118.
Dei manus non extendatur nec extendi possint, i. s.
eo sensu, ut eam nec facere possint, nec ad ilam
faciendam dare subsidium. Ambigit nemo, po-
tentias adeo manus esse diuinæ, ut ad omnia per-
Peccatum
tingant, quantocumque distata interuallo: Si est regio
ascendere in cœlum tu illis es, si descendere in longin-
quum ades, &c. si habitaueris in extremis mari, qua-
etenim illuc manus tua deducet me, & tenebit me Ps. 138. 8.
dextera tua. Sed nec ipsum tanto distidet nihil,
quod licet distantia ab sit infinita, ut docent phi-
losophi, aliquid tamen operatur in illo Deus, &
ex illo quodquid, quomodocumque, quotiescumque
que placent facit. Nihilominus ad peccatum,
implicat quod operatur. Hoc ex opiniōne D.
August. signare voluit aquila illa coelestis dum
peccatum vocat: (nihil) Omnia per ipsum facta Ioan. 1. 5.
sunt, & sine ipso factum est nihil.

Regio adeo longinquæ, ut ad eius distantia
declarationem, verbis vsus fuerit. Prophetæ val-
de peregrinis, ac hyperbolice: Mundi sunt oculi Habac. c. 7.
tus, ne videtas malum & respicere ad iniuriam 15.
non poteris. Pellucidi sunt, fateor, & lyceti ut uno
ictu de cardine mundi, ad cardinem prospiciant
alterum, ad omnes aetas, omnia penetrant te-
pota à primò instanti ad ultimum usque terminum:
Opera omnis carnis cora illo, & non est quid Eccl. 39.
quam ab conditum ab oculis eius, à seculo, & usq; 243
in seculum respicit, nihilominus de illis dicitur,
quod ad illam non pertingant regionem: non
quod non videant, quidquid in illa aut est, aut
geritur, videt enim: cum illud & indicaturus sit
& puniatur, sed ut ostendatur quam procul

Z z dicitur