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Cornelii Iansenii Episcopi Iprensis Avgvstinvs

In quo hæreses & mores Pelagij contra naturæ humanæ sanitatem,
ægritudinem & medicinam ex S. Augustino recensentur ac refutantur

Jansenius, Cornelius

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10. De concupiscentijs animi.

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An Adamo aliquod actualis gratiae adjutorium datum fuerit.

CAPUT NONUM.

DE gratia actuali, qua Adam ad beatitudinem vivendum adjutus fuit, vix illius cum Pelagio conflictus fuit. Sed ex ijs que de virtibus hominis, post peccatum tradidit, nihil dubitationis de primi hominis adjutorio superest. Cum enim ab Augustino fortissime ad agnoscendam gratiam adjuvantem premeretur, nihil aliud extorquere potuit nisi vel gratiam creationis vel legem atque doctrinam. Ideo dicebant Pelagianos, quidquid etiam bona voluntatis habet homo Deo tribuendum esse, quia & hoc in illo esse non possit si homo ipse non esset. Et hoc propter liberum eos arbitrium intellectus, ibidem Augustinus exposuit. Hinc Innocentius Papa ad Concilium Carthaginense: Nam quia tuum mortis erunt tam precepit videatur ad easum, tam expostuta ad omnia pericula, si hoc solum nobis putantes posse sufficere quod liberum arbitrium cum naturae acceptimus, ultra tam a Domino nihil queramus. Et paulo ante: Et qui nos adjutorio negare indigere divino quasi ex nostra in totum possibiliter perfecti. Vnde in Epistola ad Patres Milevitanos Pelagianos tribuit; quod ad omnia vita perfricienda mandata sola tantummodo libertate contendemus. Et Augustinus refutat illam gratiam creationis: Non irritam facio gratiam Dei, sine dubio gratiam qua iustificamur ab iniuritate, & qua salvamur ab iniuritate. Non quia creare sumus eam propriam voluntate. Et infra: Qui orat & dicit ne nos inferius in tentationem, non utique id orat ut homo sit, quod est natura, neque id orat ut habeat liberum arbitrium quod iam accepit cum crearetur ipsa natura. Ipse Pelagius gratiam humanae nature communem explicans; habens autem possibilius, tam utriusque partis a Deo misericordia velut quandam, in ita dicam, radicem fructiferam atque secundam, qua ex voluntate hominis diversa gignat & pariat, & que possit ad propria cultorum arbitrium vel nitore flore-

A virtutum, vel sentibus horrere vitiorum. Et alibi rationem reddens cur primis hominibus per tot secula data non esset lex; quia, inquit, se talis sciebat hominum secisse naturam, ut eu protege Epist. ad Virg. 128 ad exercendam iustitiam sufficeret. Vbi etiam metu ipsum Adamum cum extensis comprehendit.

Et vero cum possibiliter illam vel naturalem, vel ut multa daret scientia legis, & rerum agendarum instructam etiam hominibus peccatoribus sufficere indicaret, quanto magis Adamo integro auctoritate scelerisque puro, cui peccatorum remissio ab ipso Pelagio denique excogitata nondum fuerat necessaria? Sed auctor quaestionis veteris ac novi Testamenti, recte Pelagianæ versutie velo, primi hominis gratiam clarus videtur expressisse, dum eum indicat Dei mandato prater legem naturæ & liberum arbitrium fuille munire. Cum enim trahe distet, ut sape solet, multis creatoris devotione & reverentia vitam suam naturæ lege frangere, posteaque legem Moysei in adjutorium missam, ut Pelagiani delirante solent, ad Adam veniens; Cum diabelus, in q. 83 ad superbitem, homo factus a Deo positus est illi novi Test. inimicus, ut auxilio Dei mynitus (quia impudens erat) 1. parte resistenter, accepto mandato. Quo Dei mandato sicut Adam instruunt atque adjutum esse voluerunt, ita conformiter legem naturæ & Moysei veluti posteriorum Adami adjutorium magnis praecorvis extulerunt. Vt triusque autem hominis & sanctis & lapis auxilium complexus est idem auctor, cum de prima institutio rationalis creatura satagens, dicit: Dei Aut. q. 7. 1. bonis, qui fecit existere quod non existierat: in illo, ac novi Test. quia quocunque fecit ut proferent propriam libertatem q. 1. arbitrio dimissa sunt: quia tamen non tam perfecta sunt ut labi non possint seminaria in legi mense decrevit, naturaliter addens auxilium manifestatae legis ut autoritas eius perfecta esset horribilis.

De concupiscentijs animi.

CAPUT DECIMVM.

PERTRACTATIS ijs que ad librum arbitrium, ipsumque mentis appetitum spectant deinceps de cupiditatibus atque passionibus, quibus ejus serenitas perturbari solet differendum est. Et quidem commune Pelagianorum dogma fuit, primum hominem eodem prorsus ut nunc fieri videmus modo, cum voluptatum cupiditatibus, omniumque sensuum libidinibus creatum fuile. De videndi & gustandi libidine, sic

A Julianus: Hanc autem voluptatem & concupiscentiam ante peccatum in paradiso sive res illa declarata, imperf. cont. que ad delictum via per concupiscentiam fuit, que Iul. fol. 100 cum pani decore oculos incitata fuisse etiam incendi irritavit saporis. Vbi & ad videndum & ad gustandum, mulierem quadam libidine sentienti irritatam sive arbitratur. Sic enim & verba aperte sonant, & ea exponit Augustinus: Ergone & in paradiſo malestadi venena se pennis, ante corruptam fermore facile & voluntatem illiciti cibilibus

iam

iam fuit? Et videbant illi homines fructum ligni prohibiti & concupiscebant? Neque per visum tantum & gustum, sed per exercitium sensus naturalem fuisse animo sentiendi libidinem, aperte profiteretur: *Naturalem esse omnium sensuum voluptatem testimonio universitatis docemur.* Vbi per voluptatem more suo libidinem intelligit. *Mox enim exponendo subiicit, hanc autem voluptatem & concupiscentiam &c.* Quam etiam continuo affectionem naturalem vocat. Nisi enim naturalis esset illa per omnes sensus concupiscentia & libido cum ante peccatum a Deo collata diceretur, consequens esse existimat, ut sensum videndi, audiendi, gustandi, olfacti, atque tangendi non a Deo sed a diabolo nobis fateremur esse collatum, nimis ut Augustinus observat, hic ignorabat vel ignorare se fingebat per quemlibet corporis sensum aliud esse sentiendi vivacitatem qua verum a falso in rebus corporibus magis minusque discernimus, aliud sentiendi libidinem, que nos ad sentiendum etiam repugnantes appetitu carnalis voluptatis impellit. De ceteris animi cupiditatibus seu libidinibus, excellentiae honoris & gloriae; caterarumque rerum five corporalium five spiritualium eadem sine dubio omnium apud eos ratio fuit. Omnes enim hujusmodi tanquam naturales & innocentes affectiones, ut Julianus hujusmodi motus vocat, ad objecti quasque suu presentiam per se ipsas ex bonitate naturae pullulantes protopla-

*Lib. 4. cont.
Iul. c. 14.*

Ibid.

*Lib. 1. operi
imperf.*

A Iis tribuere cogebantur, nisi vellent notissimi suis principijs dilonare. Si enim sensus exteriori diabolum autorem habere censendi sunt, nisi libido sentiendi naturalis Deoque auctore collata sit, voluntas etiam & intellectus eodem opprobrio aspergenda sunt, nisi cupiditates eorum quas diximus ab ipso creatore insertae statuantur. Neque de hac re inter hominem stantem & lapsum posterosque ejus ulla differentia, five libidines ut concupiscentias animi species five reliquias animi passiones: Eodem enim proflus modo tam ante quam post peccatum humanam naturam ipsis omnibus perturbationibus agitata est atque obnoxia fuisse, docuerunt. Generale quippe inter Pelagianos principium, certissimumque fuit, illud esse hominibus naturale quod etiam post sublatam *Vide lib. 1.
Baptismo culpam, collatamque Christi gratiæ operi imperf.* fol. 292. *etiam perseverat.* Aliquin, inquit Julianus *fol. 292.
jegi.* *B. grande testimonium imbecille artis nulique profutu-
ra, nec locum agritandum invense,* & languentibus everisque naturalibus inertia fomenta voluntatis admoveisse. Et unus ex capitalibus eorum erroribus tuit: *infantes nuper natos in eo statu natu-
ri, in quo Adam ante prævaricationem fuit: quos tamen omni-
bus hujusmodi cupiditatibus obnoxios esse,* & simil ac tantillum adoleverint & ratione uti coepirint perturbari solere competuisse est.

De libidine membrorum & conjugio primorum hominum.

C A P V T X I.

NEQUE vero animi tantum sed etiam corporis illam vulgatissimam primis hominibus ab ipso creatore insitam fuisse, & in paradyso viguisse docuerunt. Testis est multis in locis Augustinus: *Et non erubescit istam mortalem, vel quod tu quavis pudibundus fatus, istam libidinem introducere in paradisum,* & tribuere conjugibus ante peccatum. Et iterum: *Naturalem esse libidinem & ego dico, quia cum illa nascitur omnis homo, & tu multo amplius, qui dicas, quodcum illa sit conditus primus homo. Nec diffidetur suam sententiam Julianus, sed fronte perficta ne vel invititus pudore suffunderetur, his verbis expressit: Non enim dictum est erunt duo homines in homine uno, sed erunt duo in carne una, quo unionis nomine voluntas illa coeuntur & libido quæ sensum afficiens membra consernat, ac sicut ille prudens intellexit, unam carnem gestu efficeret, à Deo instituta & corporibus ante peccatum inserita. Nihil enim in corporibus vel corporis libidine credebat per peccatum esse vitium. Vnde non tantum imperiosam illam libidinem, sed etiam scđissimam istam à spiritu dissensionem paradisi incolis tribuebant. Augustinus: Verum vos praescepta vestra tam fideliter laboratis ut vim patiatis, nisi eam qualis nunc est etiam in paradyso col-*

*Lib. 2. operi
imperf. cont.
Iul. f. 268.*

A loceti, non ibi de peccato dicentes talen factam, sed talen nullo peccante fuisse mansuram, cum qua in illa pace dimicaretur aut ne dimicaretur, quotiescumque surgeret exploretur. In quam effrontem opinionem stomachando merito exclamat, *O sanctas paradisi delitiae, O frontem qualiumcumque Episcoporum!* *O fidem qualiumcumque castorum!* Sed sententiam istam ruinosam rationibus nonnullis ex Philosophia accersitis armabant & fulciebant. Primo, quod est membris inserta naturaliter. Proinde affectio naturalis & innocens dummodo intra limitem concessorum tenetur. Secundo, quia futurus erat concubitus eti peccatum non precessisset. Itaque, inquit, si post Lib. 4. cont.
Iul. c. 11.
Ibid. c. 13.
Ibid. c. 15.
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