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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

Liber quart[us]: de meritorio bono.

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tro cõfixus:de folle cordis vbi
plen⁹ theſauro ſapiẽtie putaba
tur/iracũdie ventos ⁊ turbinẽ
furoꝛ effũdit/ac ꝑ hoc a por
tu ſecure ſtationis in diſcrimẽ
moꝛũ et vite repellit/ vix tan-
dem poſt multũ tꝑis ⁊ laboris
ad illũ quẽ deſerit virtutis ſta-
tũ rediturus. Optime nouerat
hoc apl's:q cũ multa periculo
rũ genera ſeriatim enũeraſſet/
2. Corin. 11. poſt oĩa ſubiunxit dicens: Pe
riculis ĩ falſis frib⁹. Hec ſunt
q gentiles philoſophi de labo
rib⁹ ⁊ patiẽtia prudẽtiſſimi vi-
ri/ſub quodã fabularũ integu
mento:nõ tã mentiẽdi libidine
q̃ȝ publice vtilitatꝫ aſpectu/mł
tis vite ⁊ documento moꝛũ fu
tura ſapient̃ cõfinxerunt. Atqȝ
vt vnũ exprimat̃ de plurib⁹ ex-
emplũ:ſicut ille infuſa pice tã
ſuis q̃ȝ ſocioꝝ aurib⁹ ſurdo (vt
ita dicã) remigio illecebroſas
ſirenũ cantus effugit: ita nos
ad om̃ia que corrupto auditu
nos in naufragiũ moꝛũ trahe-
re poſſũt/aures oppilare/ac ve
lut obſurdeſcere debem⁹ dicen
Ps.37. tes cũ pſalmiſta: Ego aũt tãqȝ
ſurdus nõ audiebã. Sȝ quo-
niã hui⁹ viri quẽ iã ſepe dixim⁹
nauigationẽ ꝓſequẽtes/ipi qȝ
neſcio q ſpũ acti/ lõgius a ꝓpo
ſito velificãdo decurrim⁹/ tp̃s
eſt iã ſtilũ ad materiã reuocare.
Et q2 iã duas ſpẽs boni: p̃pa-
ratoriũ. ſ. ⁊ iſpiratoriũ ita vt fi
eri potuit tractauim⁹: nũc ad
tertiũ. i. meritoriũ veniam⁹.

Liber quart⁹: de me ritorio bono. Cap. primũ.

Meritoriũ bonũ volu
mus intelligi bonã
mẽtis q̃litatẽ/quã ei
ſpũſſctũs/bonoꝝ oĩm ſpiratoꝛ
inſpirat. Cũ em̃ aura ſpũſſcti
purgatẽ iã a vitĳs anĩe/ac ꝑ h̃
iuſtificatẽ placido flatu velut
qdã fauoni⁹ cepit aſpirare/cre
at mox in ea ceu vernos floꝛes
bonas q̃ſdã mentꝫ q̃litates:q-
bus ip̃a mẽs mouet̃:ꝑmũ qdẽ
ad act⁹ ĩterioꝛes:deinde man⁹
ad opis exterioꝛis effectũ: de q
bus vtriſqȝ paulopoſt euidẽti⁹
diſſeret̃. Hec aũt q̃ttuoꝛ. i. pur
gatio aĩe ꝑ remiſſiõeȝ pctĩ: ⁊ ei⁹
iuſtificatio: ⁊ bone volũtatꝫ in
ſpiratio: ⁊ act⁹ intꝰioꝛ/ita ſibi cõ
tigua atqȝ cõnexa ſũt: vt poti⁹
oꝛdine q̃ȝ tẽpe poſſint diſcerni.
Nã cũ ſpũſſcũs mobił ſit (ſicut Sap. 7.
ait ſcͦptura) nõ patit̃ mẽtẽ quã
afflauerit ocioſã eẽ ⁊ deſidẽ: ſȝ
eodẽ fere momento ⁊ purgat ⁊
iuſtificat/ ⁊ afficit bona q̃litate
⁊ ad ſuas excitat actiões: quẽ-
admodũ radi⁹ ſoł mox vt apta
fuerit feneſtra ſił intrat/ ⁊ illu
ſtrat/ ⁊ calefacit/ ⁊ excitat ĩtuẽ-
tes. Act⁹ ṽo extꝰioꝛ cũ ſit coꝛpo
ris/tardioꝛ eſt: nec niſi inuẽta
tꝑis oppoꝛtunitate: ⁊ reꝝ extrĩ
ſecaꝝ adminiculo valeat exer
ceri. Hec aũt bona mentꝫ q̃li-
tas nõ ex eo ſolo bonũ merito-
riũ appellat̃: q2 p̃parat nos et
idoneos fac̃ ad merendũ: h̃ em̃

habent duo p̄cedentia: verū ex hoc multomagis/ q2 mouet ꝛ excitat: etiā eſt velut quoddā boni opis inſtrumentū: qđ illa nō habēt. Dicit̄ hec eadē etiam virt⁹/ ſiue a virore: q2 mentē p̄us aridā ad ꝓferēdū boni operis fructū virideſcere facit: ſiue a virib⁊ q̄s illi ad operandū accōmodat ſeu a virilitate: q2 nihil femineū vel languidū in ea patit̄ reſidere: ſed ſuis eā ſtimulis in quēdā virilis acrimonie ſexū exaſperat. De ꝟtutib⁊ que ſint: ꝛ quot: ꝛ q̄s eaꝝ effect⁹: q̄liter ex aliȷ̄s alie ꝓueniāt/ cū tn̄ oīs ex radice charitatꝫ oriantur: quoꝝ etiā vitioꝝ vel cōtrarie vl' medie ſint: ꝛ alia q̄ꝫpluri ma que huic loco cōgrue poſſent inſeri/ p̄termittenda putauim⁹: ne vel iſta meli⁹ tractatu ris pulcerrimi opis p̄riperem⁹ materiā: vel magnis reb⁊ de q̄bus oīno reticere q̄ꝫ parū dicere tuti⁹ eſt/ extenuādo cōtumeliā facerem⁹: vel vt nos q̄ꝫ ipſi ſi forte poſtmodū meli⁹ aliq̄d vel experiri vel ſentire ꝯtigerit has ipſas res in materiā ſpēalis ꝛ ꝓpriȷ̄ tractat⁹ valeam⁹ de integro reſumere. Jllud aūt ignorari nō debet: nullā animi q̄litatē vere ac ꝓp̄e ꝟtutē noīari niſi quā bonoꝝ oīm mat̄ charitas ꝑcreat ꝛ iformat. Fuit q̄dem in multis ethnicoꝝ/ vtputa diogene/ platone/ quā pluribus laudabil' q̄dā animi ſtat⁹: ꝗ̄ a natura dat⁹ ꝗ̄tim philoſophie ſtudio cōpat⁹: nemini nocere/ oīb⁊ velle ꝓdeſſe/ prauas in ſe cupiditates extinguere/ in aliȷ̄s accuſare: etiā q̄cūq3 hmōi ad ꝓpoſitū vite innocentis poterāt ꝑtinere. Et hūc q̄dē mentis habitū tulli⁹ tanq̄ꝫ infidelis vere ꝟtutis inſci⁹ virtutē vocat/ ita diffiniens: Uirt⁹ eſt habit⁹ mentꝫ bene cōpoſite. Et reuera talis habit⁹ mentis charitate informat⁹ ꝟtus eſt: remota aūt q̄ in illis p̄ter fidē eē nō poterat/ virtutis noīe iudicat̄ indign⁹. Nā vt ait Aug⁹. Ubi deeſt agnitio vere ꝛ incōmutabilis veritatis: falſa virt⁹ eſt in optimis moribus. Un̄ cōgrue ꝟtutē diffiniſſe videt̄ Aug⁹. idē ita dicēs: Uirtus eſt bona qualitas mētis/ q̄ recte viuit̄/ q̄ nemo male vtit̄/ quā deus ſol⁹ in hoīe opat̄. Nunc ad q̄rtā boni ſpēm libet ꝓcedere: quam nos ſpēaliter eterne vite meritū maluim⁹ appellare. Cur aūt hoc/ paulopoſt dicendū erit: nūc interim q̄d illud ſit videam⁹.

Capitulū ſecundū.

Est ergo meritū actus ſiue affectus virtutis: vt virtus ſit pro inſtrumēto: actus aūt op⁹ ſit inſtrumēti. Cū eñ virt⁹ mouere mētem cepit/ neceſſe eſt ex illo motu actum ſurgere: q2 virt⁹ inefficax eſſe non poteſt. Nam vt ait beatus Gregorius: operatur magna ſi eſt: ſi autem operari renuit virtus non eſt. Ac-

tus vero virtutis/ aut interi-
oꝛ ⁊ occultꝰ eſt/ aut exterioꝛ et
manifeſtꝰ. Interioꝛ eſt ille: q̄ in
ip̄a mēte interiꝰ inuiſibiliter ⁊
occulte agit/ remoto omni coꝛ
poꝛis officio. Exterioꝛ ṽo q̄ vi
ſibiliter ⁊ manifeſte exercet̄ ex-
teriꝰ ꝑ coꝛpis officiū/ accedēte
rerū foꝛinſecaꝝ adminiculo.
Atq̄ʒ vt exemplū ſubijciat̄: in-
terioꝛ actꝰ iuſticie eſt cauſas et
merita reꝝ libꝛa eq̄tatis in coꝛ
de penſare: exterioꝛ/ in rebꝫ ex-
trinſecis ius ſuū cuiq̄ʒ tribue-
re. Actus foꝛtitudinis interioꝛ
foꝛtē animū ad oīa q̄ contin
gere poſſunt ꝑ̄parare: actꝰ exte
rioꝛ aduerſa q̄ occurrerint foꝛ
titer ſuꝑare. De alijs q̄ʒ simili-
ter ratiocinari facile eſt ei q̄ ef-
fectꝰ ſingulaꝝ poteſtā cognoſce-
re. Utrūq̄ʒ aūt actū eadē virtꝰ
oꝑatur: ſʒ alterū ꝑ ſeip̄am: al-
terū vero ꝑ coꝛꝑis cooꝑantis
obſequiū. Atq̄ʒ vt hoc q̄li poſ-
ſumꝰ demōſtremꝰ exēplo: quē-
admodum in pueris aliq̄ caſu
multū gaudentibꝫ ſiue in his
q̄ choꝛeas agunt/ pꝛius quidē
animꝰ gaudio incitat̄: deinde
motu pedū vel manuū iacta-
tiōe coꝛpꝰ exultat: ita ṽtꝰ pꝛius
q̄dē animū: deinde ṽo ⁊ coꝛpꝰ
ad ſuas excitat actiōes. In vi-
tijs quoq̄ʒ ſimile reꝑies: ſed in
rebus cōtrarijs. Nā ſic aliquis
magno ⁊ repentino ꝑculſus in
cōmodo pꝛius animo turbat̄:
deinde palmas collidit: caput
iactat: ⁊ totū coꝛpoꝛis habitū

doloꝛi cōfoꝛmat: ita mēs pꝛiꝰ
vitijs inficit̄: poſtmodū illa in
opꝰ ⁊ coꝛꝑale tranſfūdit. Qꝺ
aūt q̄n̄q̄ʒ poſt actum interioꝛē
nō ſtatim ſequit̄ exterioꝛ/ aut ī
virtutibꝫ ex ꝯſilio maturitatis
eſt: aut in vitijs ex dubitatiōe
confuſe mentis/ aut in vtriſ-
q̄ʒ ex oꝑꝑoꝛtunitatis vl' reꝝ ex-
trinſecarū defectu. Illud quo-
q̄ʒ in his rebꝰ occurrit notabi-
le: ꝙ omnes ṽtutes interioꝛes
q̄dem actꝰ certos habent ⁊ ſin
gulares: exterioꝛes etiā in plu
ribꝰ ſimilit̄ certi ſūt: in quibuſ-
dam aūt nō facile certos exce-
ptos ve reꝑies. Si em̄ req̄ſitus
fueris/ fides/ ſpes/ charitas/
q̄s intrinſecꝰ habeāt actiones:
haud dubie reſpondebis: fidei
q̄dem actū/ ī deū credere: ſpei/
et̃na bona ſperare: charitatis/
deū pꝛimūq̄ʒ diligere. Ita ⁊ in
alijs oībꝫ ꝑcurrere licet: vt actꝰ
humilitatꝭ interioꝛ ſit/ de ſe hu
milit̄ ſentire: miſc̄die/ aīo mi
ſereri: obediētie/ animū ad obe
diendū ꝑ̄parare: ⁊ de alijs oīm
bus ad hūc modū. Exterioꝛes
quoq̄ʒ actꝰ oīs alie ꝑ̄ter fidē/
ſpem/ ⁊ charitatē/ ꝓpꝛios ⁊ ſpe
ciales habēt: vt actus exterioꝛ
pꝛudentie ſit pꝛudent̄ in rebus
extrinſecis agere: tempantie/ a
pꝛauis oꝑibꝫ temꝑare: ⁊ h̄ mō
de reliquis. At ṽo fides/ ſpes/
charitas/ in rebꝫ foꝛinſecis q̄s
habeāt actꝰ pꝛiuatos ⁊ ab alijs
ſegregatos/ nō facile demon-
ſtrabis. Nā ſi dicas actū fidei/

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ipſam fidem/ore ꝓfiteri/ ⁊ ꝟbis
aſtruere: ſimili rõne de ſpe ꝗꝫ et
charitate ſentiẽdũ erit: vt actꝰ
ſit ſpei/ ſperare ſe dicere ⁊ ſpem
ſuã ꝟbis extollere: charitatꝫ ve
ro/ dilectionẽ dei ⁊ ꝓximi tã in
ſe ꝙꝫ in aliȷs cõmẽdare: atqꝫ ita
de oibꝫ rõcinari licebit. Quo re
cepto/ nimirũ ꝓueniet illud vt
oim̃ ꝟtutũ exterior vnꝰ ſit actꝰ
⁊ ſic ꝗꝫ nullũ illarũ triũ ꝓpriũ
ac ſpecialẽ ſortiaꝛ. Jmmo etiã
illud ex hoc ſequeꝛ incõueniẽs
vt aliquã ꝟtutẽ cõtrarium ſibi
effectũ habere fateamur: et ſic
actꝰ hũilitatꝫ/ ſe humilẽ ꝓfite-
ri/ ⁊ ipſam hũilitatẽ ꝟbis extol
lere: cũ potiꝰ ad ſuꝑbiã ꝑtinere
videaꝛ: virtutẽ ꝙꝫ plurimũ lau
des tibi ineſſe ꝓfiteri. Cũ ergo
tres ille ꝟtutes/ nec hos priua
tos actꝰ habeãt/ nec alios vale
as reꝑire: nec rurſum tanꝙꝫ im
becilles ⁊ languide oino actu
carere poſſint: iã eñ ꝟtutes nõ
eſſent: ſuꝑeſt vt eas ſuas inter-
nas actiones ꝑ aliaꝝ exteriora
oꝑa manifeſtare fateamur. Cũ
eñ video te diuĩa p̃cepta actu
ipſo fideliꝛ implere qꝺ eſt obe-
dientie: cũ ꝓ pctĩs corpꝰ afflige
re qꝺ timoris: cũ te humilẽ oi-
bus exhibere: tempalia cõtem-
nere/ qꝺ hũilitatꝫ ẽ: cũ pauꝑes
alere/ nudos veſtire/ laboran-
tibꝫ ſubuenire/ q̃ ad miam refe
runꝛ: ex his ⁊ ſilibꝫ intelligo te
in deũ credere: cuiꝰ mãdatꝫ di-
ligenꝛ obtemperas: etña bona
ſperare/ ꝗꝝ deſiderio tranſito-
ria ꝑuipendẽs/ etiã ꝓ remiſſiõe
pctõꝝ corpꝰ affligis: deum dili
gere/ cuiꝰ amore ꝓximũ oi ſtu-
dio cõſolaris. Siliꝛ mõ de ſin-
gulis ꝑcurrẽdo inuenies/ oẽs
ꝟtutes tã ipſas ꝙꝫ ipſaꝝ oꝑa tri-
bus illis tanꝙꝫ p̃meuis ac p̃ci-
puis atteſtãdo deſeruire. Nec
moueat lectorẽ ꝙ ea q̃ nos vir
tutũ actus intrinſecos vocare
maluimꝰ/ pleriqꝫ etiã motꝰ vo-
canꝛ: qꝛ cũ mouere non aliꝺ ſit
ꝙꝫ agere: motũ ꝗꝫ actũ eſſe ne-
ceſſe eſt. Qꝺ ſi paſſionẽ vl' affe-
ctionẽ vocare maluerꝫ/ ad ani
mã q̃ afficiꝛ referri oꝑtebit. Re
ſpectu ꝟo ꝟtutꝫ q̃ mouet atqꝫ
oꝑaꝛ/ nõ niſi actꝰ põt appella-
ri. Oẽs igiꝛ ꝟtutũ actꝰ tã occul
tos ꝙꝫ euidẽtes/ ad meritũ eter
ne vite manifeſtum eſt ꝑtinere.
Que tñ appellatio ſicut ꝺ aliȷs
ꝗꝫ p̃miſſũ eſt/ cuilibet p̃cedẽtiũ
ſatꝫ cõgruit: qꝛ nll'a ẽ grã ſpãꝛ
in hoĩe ꝑ quã nõ mereaꝛ: p̃ſer-
tim cũ ſpũſſctũs (qꝺ et paulo-
ante dictũ eſt) nunꝙꝫ eſſe valeat
ocioſꝰ. Uerũtñ huic bono qꝺ ĩ
actu poſitũ ẽ/ familiariꝰ eã pu-
tauimꝰ aſſignãdã: ꝓ eo ꝙ oĩa
merita ĩ bono oꝑe cõſũmanꝛ: ⁊
vltra nil aliud reſtat niſi p̃miũ
expectare: de q̃ ſubſeq̃nꝛ agen
dũ eſt. Liber tñ prius velut in
quodam vtriuſqꝫ boni cõfinio
meriti ſcꝫ ac p̃miȷ/ quandã in-
terponere diuiſionẽ ex vtroqꝫ
cõſiſtentẽ: ꝙ oẽ bonũ hois/
aut meritũ tm̃ eſt/ aut p̃mium
tm̃/ aut meritũ ſimul et premi-

um. Meritū tm̄ eſt prima gra-
tia q̄ dat̄ imerito ad merēdū/
q̄ ꝛ mereri incipit/ ꝑ cordis cō-
tritionē ꝛ remiſſionē pctōrum.
Premiū tm̄ eſt eterna retribu-
tio: q̄ om̄ib⁹ meritis p̄cedenti-
bus exhibet̄: ea ꝟo nihil vltra
ip̄am merebimur: qꝛ cū ad illā
ventū fuerit: iā nō erit merēdū
vlteri⁹: ſed premio ꝑfruendū.
Meritū ſimul ꝛ p̄miū eſt/ qḋ-
liber medioꝝ: ſꝫ meritū q̇dē ſe-
quentis boni: premium ꝟo pre-
cedentis/ dū a deo accipimus
gratiā in p̄miū ꝓ gratia q̄ pri⁹
data fuerat ad merendū.

Liber quintus: de re muneratorio bono.

VEntū eſt igit̄ ad illā ſu-
premi excellentiſqꝫ bo-
ni ſpeciē: quā ideo vitā
eternā putauim⁹ appellandā:
qꝛ hec appellatio p̄cedentibus
ꝯgruenti⁹ videbat̄ reſpondere.
Quale aūt ſit hoc bonū/ quali-
terve diffiniendū/ aut quo no-
mine rectiſſime cenſeat̄: nō ſo-
lū ego ſcire nō valeo: ſed nec vl-
lū hominē in carne mortali po-
ſitū poſſe credo vel cogitare vl̕
eloqui. De quo nil puto veri⁹
poſſe dici/ q̄ꝫ ꝙ omnino eſt in-
dicibile. Eſt em̄ bonū hoc alio-
rū omniū radix ꝛ fons atqꝫ p̄n-
cipiū: ſic tn̄ vt nullū ex oib⁹ vt
in his q̄ generatiuā aut ſemen-
tiuā habent ꝓpagationē/ eiuſ-
dē principij ſortiat̄ naturā. Eſt
inquā hoc bonū omniū bono-
rū collectiōe ꝑfectum: ſic tn̄ vt
nulla partiū vl̕ accidentiū va-
rietate cōſiſtat. Eſt vtiqꝫ bonū
hoc oibꝫ alijs/ ꝛ prius antiq̇ta-
te/ et diuturnitate poſteri⁹: ſic
tn̄ vt om̄is ab eo tp̄alis quan-
titas remoueat̄. Omniū opti-
mū eſt/ ſine forma q̄litatis: om-
niū maximū eſt/ ſine quantita-
tis acceſſu: omniū principiū ē/
ſine relatione tempali. Semꝑ
ē/ ſine curſu tempis: vbiqꝫ eſt/
ſine dimenſione locali. Om̄ia
poſſidet/ ꝛ habitum nō nouit:
om̄ia p̄ſens implet/ ꝛ ſitū igno-
rat. Om̄ia cōdidit/ agendi mo-
tū ignorās: om̄ia ſuſtinet/ om-
nis inſciū paſſiōis. Ex his om-
nibus patet hoc bonū de q̄ agi-
mus/ qḋ nō aliud q̄ꝫ deus eſt:
nec vere eſſe/ nec ꝓprie dici ſub-
ſtantiā/ cū nihil de illo accidē-
tale valeat p̄dicari. Qḋ em̄ ta-
le eſt vt nihil ei accidentalit̄ va-
leat cōuenire/ id nec ſubſtātia
quidē cōgrue nominat̄. Subſta
q̇ppe ex eo dicta eſt: qꝛ ſubſtat/
atqꝫ ſubdit̄ accidenti. Multo
min⁹ aūt hoc ip̄m bonum acci-
dens vocari debet/ cū accidēs
ſubſtātia eo indigni⁹ ſit/ q̄ hoc
niſi in illa eſſe nō poſſit: ſꝫ mox
vt ab ea diſceſſerit/ extinguit̄ et
perit: hoc ꝟo vel eo p̄ſente vel
abſente/ incorrupta permanet
atqꝫ cōſiſtit. Albedo q̇ppe ho-
minis nō niſi in albo hoīe eſſe
poteſt: ꝛ ſic om̄ino deficit cum
idē hō alb⁹ eſſe deſierit: homo
ꝟo albus etiā recedente albedi