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Sermones de Sa[n]ctis Hyemales, Estiuales, De festiuitatibus Jesu christi, Beate virginis et alior[um] Sanctor[um] ... Venera[n]di patris, fratris Nicolai deniise Ordinis Minor[um] de obseruantia ...

Denisse, Nicolas

[Augsburg], 1510

VD16 N 1513

Tertium est testimoniu[m] victorialis triumphationis.

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Ad hanc vocẽ mulier exclamauit. Bñdi-ctas ſermo oris tui. Vidi eñ angelũ librũ tenentē ante te: vbi oia que dixiſti ſcripta erant. j. Pe. iiij. Si qs loquit̃ quaſi ſermo-nes dei. Itẽ legit̃ in geſtis lõgobardoꝝ ꝙ tpe Gumberti regꝫ italia tota tanta peſte ꝑcuſſa eſt vt vix vnꝰ alteꝝ ſufficeret ſepeli-re. Et hec peſtꝫ rome ⁊ papie maxie graſ-ſabat̃. Tuncq̃ viſibilr̃ apparuit bonꝰ an-gelus/malo angelo ſeq̃nti ⁊ venabulũ fe-renti ꝑcipiens vt percuteret. Quotiēs aũt domũ aliquam ꝑcutiebat: tot mortui inde efferebant̃. Tũc aũt cuidã diuinitus reue-latũ eſt ꝙ nequaq̃ hec peſtis ceſſaret do-nec ſancto Sebaſtiano altare papie ꝯſtru-eret̃. Quod q̃dē ꝯſtructũ eſt in eccleſia ſan-cti Petri q̃ dicit̃ ad vincl'a. Quo facto ſta-tim ceſſauit peſtꝫ. et illic a roma bti Seba-ſtiani reliq̃e delate ſũt. ij. Reg. xxiiij. Mi-ſertus eſt dñs ſuꝑ afflictionē. et ait angelo ꝑcutienti populũ. Sufficit nunc. Contine manum tuam.

Tertio fides glorioſi Se-

baſtiani habuit teſtimoniũ ꝑ mirabilē ꝓ-prie ſanitatꝫ reꝑationē. Poſtq̃ eñ fuit ſa-gittatus ⁊ tanq̃ mortuꝰ derelictus: mira-biliter intra paucos dies integre fuit ſani-tati reſtitutus. Vide legendã. Hebre. xj. Fide teſtimoniũ ꝯſecutꝰ eſt eſſe iuſtꝰ.

Sequit̃ de teſtimonio victoria-lis triumphationis.

Tertiũ teſtimoniũ fidei beati Se-baſtiani eſt victorialis triumphatio. Fuit eñ ꝑ fidem victorioſus. Hebre. xj. Sãcti ꝑ fidē vicerũt regna. Vicit aũt btũs Sebaſtianus in virtute fidei triplex regnum.

Primũ eſt regnũ mũdialis vanitatis
Scõm eſt ſpiritalis calliditatis.
Tertiũ eſt carnalis voluptatis

Primũ eſt regnũ tēporal'

et mũdane vanitatꝫ. De hoc regno dicit̃ Mat. iiij. Oñdit ei oia regna mũdi. Hoc regnũ vicit btũs ſebaſtianꝰ ꝯtēnēdo mun-di ꝓſpitatē. j. Jo. vl. Hec ē victoria q̃ vicit mõm fides nr̃a. Põt itaq̃ btũs Sebaſti-anus dici ſilis moyſi: de q̃ hr̃ Heb. xj. Fi-de moyſes grãdis effectꝰ negauit ſe eē fi-lium filie pharaonis: magis eligẽs affligi cũ ꝓplo dei q̃ tpalis peti hr̃e iocunditatē: maiores diuitias eſtimans theſauro egy-ptioꝝ improꝑium chr̃i. aſpiciebat eñ i re-mũcrationē. Hec ibi. Btũs eñ Sebaſti-anus fide ſ magnꝰ ⁊ ꝟtuoſus effectꝰ: hono-res: delitias: ⁊ diuitias mũdi ꝯtēpſit magiſq̃ elegit tpal'r affligi q̃ tpales hr̃e io-cunditates. et maiores diuitias eſtimauit iproperiũ ⁊ penaꝫ ꝓ chr̃o pati q̃ copioſos auri theſauros cũ diocletiano poſſidere

Secũdũ eſt regnũ ſpirita-

lis ⁊ diabolice calliditatꝫ. de q̃ Lu. xj. Si ſathanas in ſeipm̃ diuiſus ē: quõ ſtabit re-gnũ ipſiꝰ? Hoc ꝑ fidē vicit btũs Sebaſti-anus: aſtutias diaboli refellẽdo nedũ i ſe: ſed ⁊ in alijs. q2 ſatagebat aĩas chr̃o red-dere q̃s diabolus auferre conabat̃. j. Pe. v. Aduerſariꝰ vr̃ diabolus tanq̃ leo rugi-ens circuĩt q̃rens que deuoret: cui reſiſtite fortes in fide. Jaco. iiij. Reſiſtite diabolo et fugiet a vobis.

Tertiũ eſt regnum carna-

lis ſeu corporee voluptatꝫ. De q̃ Prouer. xxx. Per tria mouet̃ terra. et ſtatim ponit vnũ ex illis: Per ſeruũ cũ regnauerit. h' eſt ꝑ corpꝰ cum dñat̃ aie. Hoc regnũ vicit be-atus Sebaſtianꝰ ꝑ fidē/corꝑales afflicti-ones fortiter ſuſtinẽdo. Heb. xj. Fide for-tes facti ſunt in bello. Cũ eñ ad ſuggeſtio-nē Fabiani p̃fecti diocletianꝰ ad ſe conuo-caſſet Sebaſtianũ: ⁊ ei diceret. Ego te ſꝑ int̃ primos palatij mei habui: ⁊ tu ꝯ ſalu-tē meã in deoꝝ iniuriaꝫ hactenꝰ laboraſti. Dicit ſebaſtianꝰ. Pro ſalute tua ſꝑ chr̃m colui ⁊ deũ patrē q̃ in celis ē adoraui ⁊c̃. Juſſit igit̃ diocletianꝰ eũ in medio cãpo li-gari ⁊ a militib9 ſagittari. q̃ ita ſagittis eũ impleuerũt vt q̃ſi ericius videret̃. et exiſti-mãtes eũ mortuũ abierũt. Qui itra pau-cos dies liberatꝰ ſtans ſuꝑ gradꝰ palatij: imꝑatores venie͂tes/ de malis q̃ chr̃ianis inferebant dure redarguit. Vide legendã. Tũc imꝑator tãdiu iuſſit eũ fuſtigari do-nec ſpm̃ exhalaret. Fecitq̃ corpꝰ eiꝰ in clo-acã ꝓici. ſed nocte ſeq̃nti btũs ſebaſtianꝰ apparēs btē Lucine corpꝰ ſuũ reuelauit: et iuxta veſtigia aplo͂ꝝ illud ſepeliri p̃cepit. Qδ ⁊ factũ eſt ita. Paſſus eſt itaq̃ btũs Sebaſtianꝰ ſub Diocletiano ⁊ Maximi-ano q̃ ceperũt circa annum dñi. cclxxxvij. Patet itaq̃ quõ glorioſus chriſti martyr

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Sebaſtian⁹ teſtimonio fidei ꝓbat⁹ inuen
tus eſt. et nūc ꝓculdubio ſue meritis fidei
in celis regnat cū dn̄o glïoſus. Per fidem
eñ verā hꝫ introit⁹ in regnū celeſte. He/
bre. iiij. Ingrediemur in reqem ei⁹ q̄ cre/
didim⁹. Et. j. Pe. j. In ꝟtute dei cuſtodi/
mini ꝑ fidē i ſalutē. Ibidē. Credētes exul
tabitꝫ leticia inenarrabili ⁊ glïficata repor
tātes finē fidei vr̄e ſalutē aiaꝝ veſtrarum.
Imitemur ḡ fidē glïoſi Sebaſtiani: eūqꝫ
deuote p̄cemur vt ſuis meritꝫ ⁊ p̄cib⁹ apd̄
deum gratiam ꝯſequamur ⁊ gloriā ſem/
piternam. Amen.

¶ De glorioſa Agnete virgine et
martyre ¶ Sermo.

Q Ve parate e
rāt intrauerūt cū eo ad nuptias
Mat. xxv. Ut parata ſit virgo
celeſtes introire nuptias/ ſibi neceſſaria ē
veſtꝫ nuptialis Nā illi q̄ veſtē nuptialē nō
hn̄s in nuptias filij regꝫ intrauit dicit rex
increpādo Mat. xxij. Amice quō huc in/
traſti nō hn̄s veſtē nuptialē. Hmōi autez
veſtꝫ nuptialis eſt charitas. nā ſicut dicit
Greg. Chr̄s hāc veſtē induit/ dum ad nu
ptias eccl̄ie venit. Aug. Sola charitas fe
cit chr̄m incarnari. Bern̄. Tantā charita
tē in carne exhibuit vt duriſſimi cordis ſit
q̄ eū toto affectu non diligit. hec ille. Hāc
veſtē texuit dn̄s nō lana aialiū: ſed ex ſan/
guine ꝓprioꝝ viſceꝝ. Bern̄. Ipſe ſuſtinuit
paſſionē vt tuā emeret dilectionē. hec ille.
Ipſa etiā charitas recte ſignificatᷣ ꝑ oleuꝫ
qd̄ hēbant prudētes ꝟgines q̄ intrauerūt
ad nuptias. Nā oꝑa ꝟtuoſa ſine charita/
te lūinoſa nō ſunt: ſed extincta ⁊ mortua.
Cū ꝟo ex charitate fiūt tunc lucida ſunt et
in dei glïam fiūt: ⁊ nō ꝓpter glïam mundi
q̄ ꝑiſ...s in morte extinguitᷣ. Et ſic q̄ bona
oꝑa faciūt ſine charitate ꝓpͤ mūdi glïam:
nō portāt oleū ſecū. Greg. Uirginū q̄dā
dū de ꝟginitate ſua glïam foris expetunt:
in vaſis ſuis oleū hr̄e noluerūt. Aug. Pru
dentes ꝟgies acceperūt oleū in vaſis ſuis
cū lāpadib⁹. i. leticiā bonoꝝ opeꝝ in corde
atqꝫ ꝯſcia poſuerūt. Idē. Multi q̄uis de
chr̄i bonitate m̄ltū ſperēt gaudiuꝫ: tn̄ non
hn̄t dū ꝯtinenter viuūt niſi in laudib⁹ ho/
minū. Nō ergo hn̄t oleū ſecū. Nā ipſam le
ticiā oleo ſignari arbitror. Propterea inqꝫ
vnxit te de⁹ deus tu⁹ oleo leticie. Hec ille
Manifeſtum aūt qꝫ ipſa ſpūalis leticia ex
charitate ꝓcedit. Dicimus ḡ virgines ſiue
anias cōtinēter viuētes/ oēm ſpūalē forni/
cationē euitātes/ paratas eſſe ⁊ celeſtes i/
troire nuptias: qꝛ veſte nuptiali. i. charita
te ꝓpter quā oia ad glïam dei faciūt/ ſūt or
nate. Hac igitᷣ veſte p̄fulgida ꝑornata vir
go dei Agnes glïoſa/ cū celeſti ſpōſo itro/
iuit ad nuptias. Habuit aūt huiuſcemodi
veſtꝫ nuptialis btē agnetꝫ tres nobiles di
gnitates ſiue cōditiōes laudabiles

¶ Prima eſt dignitas p̄cioſe puritatis
¶ Scd̄a eſt dignitas virtuoſe p̄tātis.
¶ Tertia dignitas glïoſe claritatis.

P Rima igitᷣ eſt dignitas p̄cioſe pu/
ritatꝫ. Ipa eñ charitas ē aie pur/
gatiua. Prouer. x. Uniuerſa deli/
cta opit charitas. Raban⁹ in q̄dā ſermōe
Charitas eſt ignis in meditatōe mētē pu
rificans a ſordib⁹ icioꝝ. Itē eſt ois fedi/
tatꝫ vicioꝝ p̄ſeruatiua. Ps. Qui diligitis
dn̄m odite malū. Itē eſt puritatꝫ ꝟtutum
inductiua. Greg. Ut multi arboris rami
ex vna radice ꝓdeunt: ſic multe ꝟtutes ex
vna charitate generantᷣ. Nec hꝫ aliqd̄ viri
ditatꝫ ram⁹ boni opis niſi maneat in radi/
ce charitatꝫ. Hec ille. Lꝫ aūt in oī virtute
ſit puritas q̄dā p̄cioſa: virginitas tn̄ inter
virtutes marie ſolet puritatꝫ nomē vēdi/
care. Ber̄. Quid caſtitate decori⁹ q̄ mun/
dū de imūdo ꝯceptū ſemie facit ⁊ de hoie
angelū? Hec ille. Ideo hāc p̄cioſam puri/
tatē p̄cipue adaptam⁹ ſacrate ꝟginitati q̄
eſt euidēs ⁊ magnū teſtimoniū vere chari
tatꝫ. Ex feruore nāqꝫ charitatis ꝓuenit qꝫ
aliqs ſuā virginitatē ꝯſecret deo. Eſt aūt
hmōi ꝟginalᷣ puritas tanto laudabilior in
btā agnete: q̄nto plā habuit ipedimēta: q̄
tn̄ ex pfecta ani ꝯſtātia oia ſupauit. Habu
it aūt p̄cipue tria ꝓncipalia impedimēta

¶ Primū eſt ex pte ꝯditiōis ꝑſonalᷣ. Et h̄
eſt corpis pulcritudo cū iuuenili etate.
¶ Secūdū eſt ex pte ꝓmiſſiōis temporal/
lis. Et hoc eſt ꝓmiſſoruꝫ multitudo cū ꝑ/
mittentis nobilitate.
¶ Tertiū eſt ex pte cōminatiōis penalis.
Et hoc eſt penaꝝ amaritudo cū cōminātꝫ
autoritate.