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Imprint:
Director: Mag. Renate Plöchl
Deputy director: Mag. Julian Sagmeister
Owner of medium: Oberösterreichische Landesbibliothek
Publisher: Oberösterreichische Landesbibliothek, 4021 Linz, Schillerplatz 2

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nyssen. Q(uia)d(am) si intell(ig)it elevabit(ur) s(e)c(un)d(u)m bia q(uo)d(a)m e(st) subli
mior dig(ni)tate sciens se meliorem esse s(u)biec
tum. **Greg(orius).** Ampli(us) q(uo)n(ia)m in publ(ic)is adhuc
e(st) mysteriis discerem(us) eget(ur) q(uo)q(ue) p(er)fectos ad sta
tu(m) p(er)fecti p(ro)ficiorem: ideo cu(m) p(ro)tegi(t)-xii(m) an
nu(m) pare(n)t pe(n)tib(us). ut o(sten)dat q(uo)d p(er) p(ro)motio
nem p(ro)ficitur an(te)q(ua)m ad fine(m) p(er)veniat. obe
dia(m) tanq(uam) p(er)ducente(m) ad bonu(m) uti ap(p)lecu

in li(bro) religionum. tur. **Basil(ius).** Ab ip(s)a (enim) p(ri)meva etate p(ar)enti
b(us) obediens c(on)sili(um) laborem corp(or)eu(m) humil(iter) (et) re
u(er)ent(er) sustinuit. Cu(m) e(ni)m homi(n)es e(ss)ent hones
ti (et) iusti. egeni tu(m) (et) necc(ess)ariorum penuria(m) pa
cientes teste p(re)sepi p(ro)p(r)ius ve(n)ta(n)di ministro:
manifestu(m) e(st) q(uo)d sudores corp(or)eos c(on)tinuo sic
c(on)stabant. n(ecess)aria inde sibi q(ua)erentes. Ihesus (autem)
obediens ill(is) ut scriptura testat(ur) (et) i(n) sustine(n)
do labores s(ub)i(e)c(ti)o(n)em plenariam ostendebat.

Ambr(osius). Et mirar(is) si p(at)ri deser(vi)t qui s(er)vi(t) s(er)vis
m(atr)i? Non utiq(ue) infirmitatis s(ed) pietatis est
ista s(u)biect(i)o. Attollat l(ice)t cap(ut) heretic(us) ut alie
nis auxilius asserat eu(m) qui m(ini)strat(ur) indige(re).
nu(m)q(ui)d (et) humano egebat auxilio ut m(at)ris no(n)
se(r)viret i(m)p(er)io? Deserebat ancille. deserebat
simulato p(at)ri. (et) mirar(is) si deo detulit? An
ho(min)i deferre pietatis est: deo deferre infirmitatis?

Beda. Virgo a(utem) si(ve) q(uo)d intellexit. si(ve) q(uo)d n(on)d(u)m
intellig(er)e potuit: o(mn)ia suo pariter in corde
q(ua)si ruminanda (et) diligenci(us) scrutanda reco(n)
debat. V(nde) sequit(ur). Et m(ate)r ei(us) c(on)ser(vabat) o(mn)ia v(er)ba hec
c(on)fe(rens) in corde suo. **Greg(orius).** Co(n)sidera p(ru)de(n)tis

nyssen. sima(m) m(u)l(ie)r(em) maria(m). Vere sapie(n)tie m(at)rem. q(ua)lis
scolaris fit p(ro)lis. Non e(ni)m ei ut puero. neq(ue)
ut viro. s(ed) ut deo vacabat ult(er)ius. (et) illius
voces (et) op(er)a. voces divinas (et) op(er)a reputabat.
Ideo nil ex d(i)c(t)is aut actis ab eo incassum
illi patebat. S(ed) sicut ip(su)m v(er)bu(m) p(ri)us i(n) visc(er)i
b(us): ita n(un)c eius(dem) modos (et) d(i)c(t)a c(on)cipiebat (et) in
corde suo quodam m(od)o fovebat. Et hoc q(ui)de(m)
ia(m) secu(m) in p(re)senti c(on)templabat(ur). hoc (autem) ex(pec)
tabat in futuru(m) clari(us) revelandu(m). (et) hoc q(ui)de(m)
tanq(uam) regula (et) lege p(er) totam vita(m) utebat(ur).
V(nde) sequit(ur). Et ih(esu)s p(ro)fic(iebat) eta(te) (et) sa(pientia) (et) g(rati)a a(pu)d
d(eu)m (et) ho(mi)nes. **Theoph(ilus).** S(ed) inquiu(n)t. Q(uo)mo-
do p(er)fectus p(at)ri ee(ss)e in v(er)ba qu(ae) q(uidem) ipse(m) e(ss)e

d(icitu)r. Non (autem) in eo q(uo)d est v(er)bu(m) d(icitu)r incrementu(m)
suscipe(re). s(ed) in eo q(uo)d fact(us) e(st) ho(mo). Si e(ni)m vere
p(ro)fecit post q(uo)d factu(m) e(st) caro q(ua)m ante imp(er)fect(us)
extitit. Q(ui)d (er)go g(rati)as agim(us) ei veluti
mariti caro p(ro) nobis? Qualis (autem) si ip(s)e e(st) v(er)a
sapi(enti)a in sapi(enti)a p(ro)ficit aug(mentum)? Vel qualis qui
ce(te)ris largit(ur) g(rati)am ip(s)e in g(rati)a p(ro)movet(ur)?
Ampli(us) si nemo scandalizat(ur) cu(m) audit q(uo)d
v(er)bu(m) se ip(su)m humiliavit. infima q(ua)da(m) de deo
v(er)bo senciens. s(ed) poci(us) mirat(ur) miam ei(us).
q(uo)m(od)o no(n) e(st) si(mi)l(ite)r inco(n)veniens scandalizari audie(n)
do q(uo)d p(ro)fecit? Nam sicut p(ro) nob(is) humiliat(us)
est: sic p(ro) nob(is) p(ro)fecit. ut nos i(n) eo p(ro)ficiam(us).
qui lapsi fuim(us) p(er) pecc(atu)m. Nam q(ui)cq(ui)d c(on)stat
ad nos: ip(s)e p(ro) nob(is) (er)go suscepit. ut cuncta
reformet in meli(us). **Cyrillus.** Et atten
de q(uo)d no(n) dix(it) p(ro)fic(er)e v(er)bu(m): s(ed) ih(esu)m. ne si(m)p(lex)
v(er)bu(m) p(ro)fic(er)e intelligas. s(ed) v(er)bu(m) caro factu(m).

Theoph(ilus). Et sicut v(er)bu(m) in carne passu(m)
fatem(ur) q(uam)vis sola caro fuit passa. quia
caro v(er)bi erat q(uae) paciebat(ur): ita p(ro)fic(er)e d(icitu)r
ex eo q(uo)d humanitas p(ro)ficiebat in (christ)o. **Greg(orius).**

nazanzen. D(icitu)r (autem) s(ecundu)m humanitate(m) p(ro)fic(er)e. no(n) q(uo)d ip(s)a suscipi
at augme(n)tu(m) q(uo)d ab i(n)icio fuit p(er)fecta: s(ed) ex
eo q(uo)d paulatim manifestabat(ur). **Thoph(ilus).**
Natural(is) e(ni)m lex respuit ho(min)em sensu ma
iore uti q(uam) etas c(or)p(or)is paciat(ur). Erat itaq(ue) v(er)
bu(m) factu(m) ho(mo) p(er)fectu(m). cu(m) sit deus (et) sapi(enti)a p(at)ris.
V(er)u(m)q(ue) da(n)d(um) erat aliq(ui)d n(ost)re nature mo
rib(us). ne aliq(ui)d ext(ra)neu(m) a videntib(us) repu
t(ar)e(tur) tanq(ua)m ho(mo) paulati(m) c(re)sce(n)te c(or)p(or)e mani
festabat se ip(su)m (et) cotidie sapiencior
ab audientib(us) (et) videntib(us) censebatur.

Greg(orius). P(ro)ficiebat (er)go s(ecundu)m etate(m) q(ua)m(do) c(or)p(or)e
in virile(m) statu(m) p(ro)moto. Sapi(enti)a (autem) p(er) eos
qui ab eo divina docebant(ur). g(rati)a v(er)o q(uam) cum
gaudio p(ro)movem(ur). credentes in fine op(er)a
t(io)ne q(uae) ab ip(s)o p(ro)missa e(st). Et hoc q(ui)dem
a(pu)d d(eu)m ex eo q(uo)d assu(m)pta carne p(ri)m(u)m op(us)
p(er)egit. a(pu)d ho(mi)nes v(er)o: p(er) c(on)v(er)sionem eor(um)
a cultu ydolor(um) ad su(m)me t(ri)nitatis noti
ciam. **Theoph(ilus).** D(icitu)r (autem) a(pu)d d(eu)m (et) ho(mi)nes:
q(uia) p(ri)us decet place(re) d(e)o: (et) postea ho(min)ib(us).

nisseni. **Greg(orius).** Differe(n)t(er) (er)go p(ro)ficit v(er)bu(m) in hu(mani)s