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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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¶ Fratris Michaelis de Mediolano ordi
nis minoꝝ de obſeruantia: viri apoſtolici ac
veritatis euãgelice feruentiſſimi p̄dicatoris.
Sermones quadrageſimales de decem pre
ceptis incipiunt. Prologus.

SApientiſſimi Solonis
ph̄i ſentētia ē (deſidera
tiſſimi in Chriſto frēs)
ph̄iaꝫ a fine ſolūmodo
conſecrari. quod ph̄us
Ariſtoteles.2.phyſicoꝝ
videlꝫ liqde ꝓſpiciens
vanū aſſeuerauit vnū-
quodqꝫ qđ ſuū non at
tingit fineꝫ. Quo circa
etiam.5.metha. finem optimū eſſe vnaq̄qꝫ
in re:qa rei eſſe confert. Ideo ſuper.2.metha.
cōmento.8. Cōmentator ait. Qui deſtruit fi-
nem deſtruit omne bonū. Cū humane ergo
creature finis vltimus ſupna ſit felicitas: vt
diuus ille doctor Aug.ait.22.de ciuitate dei
c.30. Finis noſter eſt ꝑuenire ad illud regnū
cuius nullus eſt finis. Ad qđ ꝓfecto nullus
ſibi ſuadeat poſſe ꝑuenire: niſi p̄mo mediuꝫ
quo illuc ꝑuenit̄ ſūmo cū ſtudio voluerit am
plecti. Hoc aūt mediū quo noſter hic acquirit̄
finis ſua ineffabili clemētia dn̄s ac redēptor
noſter dignatus eſt ꝓpalare:ꝑcūctanti ado-
leſcētulo:qūo finē ſuū adipiſci valeret.dicēs.
Si vis finē tuū habere: hoc eſt vitā ingredi
eternā:ſerua mandata.19.Matth. Sup qb⁹
verbis diuus ille Hieronym⁹ clare cōpiēs.
Solum hoc eſſe mediū quo illuc itur:aſſerit
Vita eterna non niſi per diuinoꝝ p̄ceptorū
obſeruatiōeꝫ acquirit̄. Idcirco (ſuauiſſimi frēs
in dn̄o) cū ſūmopere afficiar:quatenus ad fi
nem noſtrum ꝑueniamus: ne a ſupno patre
fruſtra ſimus procreati: finē vꝫ noſtrū nō at
tingendo:p̄n̄ti compēdio de hoc medio.ſ.de
diuinis preceptis quātū dn̄s (a quo eſt om̄e
donū optimū) donare dignabit̄ verba facie
mus. Verū cū in alio tractatu quē de mo-
ribus ⁊ peccatis nuꝑ edidimus omiſerimus
multa: vt lucidius oīa habeant̄.hic aliq̄ miſcē-
do deſcribem⁹:⁊ que ibi fuerunt enumerata
ſubticenda in p̄n̄tiaꝝ arbitror: euitans faſti-
dioſam ꝓlixitatē. Igit̄ de preceptis dei aliq̄
deliberare volentes:hoc ordine ꝓcedendum
duximus optimū. Circa enim ſacratiſſimaꝫ
quadrageſimā in gn̄ali de ipſis dn̄i mādatꝫ
pertractabimus. In ipſis vero ſacroſanctis
diebus quadrageſimalibus in particulari:
quātū in nobis erit de eiſdem nōnulla eno-
dabimus: vt ea facilius ⁊ ſtrenue obſeruādo
gaudia ꝑcipere mereamur eterna. Amen.

¶ Dn̄ica in ſeptuageſima in qua tractat̄ de
obedientia diuinoꝝ preceptoꝝ per auctorita
tes leg̃ nature ſcripture ⁊ grē. Sermo p̄m⁹.

SIc currite vt
cōprehendatis. p̄me cor.9.c.
Omnipotens deus frēs ca-
riſſimi mox hōi creato dedit
preceptuꝫ.ſ.ne comederet de
ligno vetito. Geñ.2. quod ſi perfeciſſet ſine
labore ad conſumatam gl̃iam vna cuꝫ adiu
torio nature ꝑueniſſet. Verꝫ qꝛ per trāſgreſ-
ſionē nā deordinata eſt ⁊ deprauata neceſſe
fuit altiſſimo ei ſuccurrere ꝑ ordinationē le-
gis noue. Idcirco Ambroſius dic̄ ꝙ lex da-
ta eſt in adiutoriū nature:vnde fuit ſententia
oīuꝫ modernoꝝ doctoꝝ:ac theologoꝝ in p̄n
cipijs ſuoꝝ voluminū:ꝙ vꝫ neceſſe fuit ad ſa
lutem viatoris aliqua doctrina ſupnaturalr̄
⁊ diuinitus reuelata:que non ſolū finē noſtꝝ
oñderet:verꝫ etiam viam ꝑueniendi doceret.
Iuxta qđ Aug.18.de ci.dei.4 1.c.inqt. Quid
agit aut quo vel qua vt ad beatitudinē ꝑue-
niat hūana ſe porrigit īfirmitas:ſi diuina nō
ducit auctas:quaſi dicat neſcit quo tendat.
Ipſa eni eſt que dat nobis precepta que ſer
uare debemus:vt.ſ.oēs obediant in his. In
reliquis aūt licitis ⁊ honeſtis vicem dei te-
nentibus:vꝫ prelatis ⁊ ipſis dn̄is ⁊ p̄ncipib⁹
tꝑalibus obediant ꝓpter deū:de qbus pre-
ceptis vt premiſſum eſt p̄ncipalr̄ in generali
tractare volentes: tres ꝯſideratōes faciem⁹.
¶ Prima dicetur obtemperatio.
¶ Scđa vero variatio.
¶ Tertia autem dignificatio.
¶ Circa primā ꝯſiderantionē in p̄n̄tiaꝝ in-
ſiſtentes aduertendū:ꝙ plura ſunt que nos
inducūt ad obtemperādū mandatis ſupiorū
⁊ maxime dei:quaſi dicant oībus nobis:cuꝫ
Paulo apoſtolo in ep̄la hodierna verba ꝓ
poſita vꝫ. Sic currite.vꝫ obtemperando mā
datis dei:vt comprehendatis.ſ.ſupnā gl̃iam
Tria autem ſunt que nos ad huiuſmōi ob-
temperationem inducunt.