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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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Incipit rationale diuinoꝝ officiorum.

QVecūqꝫ ī eccleſiaſtici officijs rebu ac ornamētis cōſiſtūt· diuinis plēa ſūt ſignis· atqꝫ miſterijs· ac ſingula celeſti ſunt dulcedīe redundantia. Si tñ diligentē habeāt inſpectorē· q̄ norit mel ḋ petra ſugē· oleumqꝫ de duriſſimo ſaxo· quis tñ nouit ordinem celi ⁊ rationes ipſius ponet in terra. Scrutator quippe maieſtatis opprimet̄ a gloria Siquidem puteus altus ē· ⁊ ī q̄ aquā hauriā non habeo· niſi porrigat ille qui dat omnibus affluēter ⁊ nō im̄properat· vt int̄ mediū mōtiū tranſeuntē· hauriā aquā in gaudio de fontibꝰ ſaluatoris. Licꝫ igit̄ nō oīm que a maioribus tradita ſunt racō reddi poſſit· q̄a tñ ꝙ ī his rōe caret extirpādū eſt. Idcirco ego Guilhelmꝰ ſcte minatēſ eccl'ie ſola dei patiētia dctꝰ eps, pulſās pulſabo ad oſtiū· ſi forte clauis dd̄ apire dignet̄ vt me introducat rex ī cellā vinariā· ī q̄ michi ſupnū demōſtret̄ exēplar· qḋ moyſi fuit ī mōte monſtratū· q̄ts ḋ ſinglis q̄ in eccl'iaſticis officijs rebꝰ ac ornamētis ꝯſiſtūt· qḋ ſig̃ficēt ⁊ figurēt· eo valeā reuelante clare ⁊ apte diſſerē· ⁊ rōnes ponē· q̄ liguas infantū facit diſertas· cuiꝰ ſpūs vbi vult ſpirat· diuidens ſinglis ꝓut vult ad laudē ⁊ gl'iā trinitatis. Sane hic ſacm̄ēta pro ſignis accipimꝰ ſeu figis· q̄ ſiquidē fige nō ſūt ꝟtutes· ſꝫ ꝟtutū ſigna· q̄bꝰ tāqꝫ ſcriptis vtentes docent̄. Signoꝝ aūt alia ſūt natalia· alia poſitiua· de q̄ ⁊ qḋ ſit ſacm̄ētū dicet̄ in q̄rta pte ſb vij· ptic'la canōis· ſup ꝟbo· miſteriū fidei. Sacerdotes igit̄ ⁊ p̄lati eccl'ie q̄bꝰ datū ē noſſe miſteria· ꝓut ī luca habet̄· ⁊ ſacm̄ētoꝝ portatores ⁊ diſpēſatores exiſtūt ſacm̄ta ītelligē· ⁊ ꝟtutibꝰ que ꝑ illa ſig̃ficant̄ fulgē debēt· vt ex eoꝝ luce ceti ſil'r illuīent̄· alioq̄n ceci ſūt et duces cecoꝝ iuxta illud ꝓpheticū. Obſcurent̄ ocl'i eoꝝ ne videant. Sed ꝓch dolor ipi hodie vt p̄limū de hiis qui vſu q̄tidiano ī eccl'iaſticis cōtractant rebꝰ· et ꝓferūt officijs· qḋ ſig̃ficēt ⁊ q̄re inſtituta ſūt modicū app̄hendūt· adeo vt impletū eſſe ad literā illḋ ꝓpheticū videat̄. Sic ꝑplus· ſic ſacdos. yſaie. xxiiii. Ferētes ſiq̄dem panes ꝓpoſitiōis ad menſam dñi· atqꝫ miſteria que neqꝫ intelligunt neqꝫ vidēt· tm̄ inde nimiꝝ iuſto dei iudicō habituri· q̄ntū ⁊ iumēta pāes ad vſū portātia alioꝝ de qua ignorātia rōem reddituri ſūt ī die vindicē et ire q̄nquidem cedri padiſi tremebunt· qḋ ergo faciet ꝟga deſti. Eis eī ꝑ ꝓphā dicet̄. Ipſi vero non cognouerunt vias meas q̄bꝰ iuraui ī ira mea ſi intrōibūt ī reqem meā. Siq̄dem lib'aliū atqꝫ quarūlibꝫ artiū ꝓfeſſores nude forte atqꝫ īcolorate ī illis plerūqꝫ ꝯtēta· ſatagūt cauſ ⁊ rōnibꝰ veſtire· fulcire atqꝫ colorare· pictores q̄qꝫ ac q̄libꝫ mechanici· ſeu opifices in q̄buſlibet opeꝝ ſuoꝝ varietatibꝰ, ſtudēt ꝟiſimiles rōnes et cauſas· et reddere· et ī ꝓmptu hrē. Sed et ſcōꝫ ipās mundanas leges, ī pe ē patricio· ⁊ cauſas tractanti· ignorare ius ī quo verſat̄. Verū licꝫ ſacerdotibꝰ ſcīa ſit valde nccīa ad doctrinā· nō ē tñ ſimplicibꝰ ſac̄dotibꝰ· etiā a ſcolaſticis deridendū. Iuxta illud· dijs nō detrahes. Vnde b· aug. Nō irridebūt ſi forte adūterint aliq̄s antiſtites ⁊ miſtros eccl'ie vel cū barbariſmis ⁊ ſoloeciſmis deū inuocare, vel eadē ꝟba· q̄ ꝓnūciant nō intelligere· pturbateqꝫ diſtinguē· nō q̄a talia corrigēda nō ſūt· ſed q̄a ſunt pie a ſcientibꝰ tollerāda. Que autē ſacerdotes ſcire debeāt · in ſcd̄a pte· ſub tractatu de ſacerdote dicet̄. Porro non videtur ꝙ ea q̄ in eccleſiaſticis fiunt rebꝰ atqꝫ officijs · figuraliter fiant· tum q̄a figure receſſerūt· ⁊ eſt tp̄us hodie veritatis· tum q̄a nō debemus iudaizare. Sed licet reuera figure quaꝝ hodie veritas apparuit receſſerit· tñ adhuc multiplex veritas latet· quā nō videmꝰ, ꝓpter qḋ ꝟtit̄ eccl'ia figis· ꝟbi gratia ꝑ veſtimēta cādida intelligimꝰ aliq̄ mō decorē animaꝝ nr̄aꝝ· ſcꝫ gl'iam immortalitatis noſtre, quā videre nō poſſumꝰ maniſeſte· ⁊ ī miſſa a prefacōe ī antea xp̄i paſſio rep̄ntat̄ vt tenacius et fidelꝰ memorie teneat̄. Nōndum autē eſt· ꝙ eorū que ī lege ꝯtinent̄· alia ſunt moralia· alia miſtica. Moralia ſunt q̄ mores informāt· ⁊ ſic intelligēda ſūt ꝓut ipa verba ſonāt· vt diliges deum· honora p̄rem· non occides· ⁊ huiuſmōi. Miſtica ſunt figalia· que aliud ſignificāt p̄ter id qḋ l'ra ſonat· hoꝝ aūt alia ſunt ſacramētalia alia cerimōialia. Sacramētalia ſunt de quibꝰ ratio reddi poteſt· q̄re ad l'ram ſic p̄cepta fuerūt, vt de circunciſione ⁊ de obſeruantia ſabbati, et huiuſmōi. Cerimonialia ſunt· de quibus ratio reddi nō poteſt· q̄re p̄cepta fuerūt· vt nō arabis in boue ⁊ aſino· non feres veſtem lino, lanaqꝫ contextā· non ſeres agꝝ diuerſo ſemīe· ⁊ huiōi