

Nesciūt p̄fēntē dñm, & in medio stantem impatiētes, & diuinā ordinā Qui ne tioni in rē dispoſitione remururā ſciantes. Quomodo n.ad oēm euentū ſibi dominū dīplicētē tāta agitarētur impatiētia p̄fētē vt ea quaſi fūrētēs blaſphemij, exētra tionib⁹, maledictionib⁹ in Dēū, fan- flōs, proximū, vel ſcīpſos euomerent. Si illa à Deo ſummo bono omnipotēti & ſapientiſſimo p̄fēntē, & operi ſuo p̄fēdenti ordinata attēderent. Hoc. n. conſiderare ſummū impatiētia reme dūt eti, & patientię conſeruatiū. Hinc in psal. 70, ait propheta. Tu es paten- tia mea dñe. Nā ſi omnipotētia Dei at tenditur, certū eſt nihil abq; eo nobis infligi poſte. Neq; n. omni potētia eſt ſi alia eſt potentia p̄tēr ſua. Hinc p Amos prophetā c. 3. dicit. Si erit malū in ciuitate, qđ dñs non fecit. Et Eſa. 45. Ego dñs faciens pacē & creans malum. Malū inquā non culpa, ſed pena. Nam eti mali a ſcīpſis voluntatē malā ha- beant nocendi, ſed nō niſi à Deo habet potestatē, vt vult Greg. 2. moral. ſ. 2. Si Dei infinitam ſapientiam cogitamus nihil gratis, fruſtrula, vel a caſu in vni- uero contingere poſte, quo ad Deum intelligimus. Hinc Boet. 4. de confol. prol. 6. oſtendit latē. Omnia quātūq; mutabilitia, & diuera nobisq; cauſa lia cauſas ſuas certas, ordinē, & formā ex diuine mentis ſlabili p̄uidentia fortiri, qđ ab bonū dirigēt cunctā dispo- nit. Si ſummā bonitatē memoramur, quo nos vtiq; niſi diligens, quo ma- ius carius ve nihil habuit nobis dedit. Pater vnigenitū, vnigenitus ipſe dile- cā ſuā animā, ſpiritu ſanctū adoptio- nis graciā, clare cognoscimus omnia nobis illo p̄fite, & diſponēt occurren- tia, nō niſi vti ſuā ſcīpſo poſte, & futu- ra bearitudinis, p̄motio. Hinc Petr. 2. Quis eti, qđ yobis noceat, ſi boni amu- latores fuerint, licet ſi quid patimini. pp iuſtitia, beatū eritis 1. Pet. 3. Ne- le ſuū quartō dñm p̄fēntē, qui opera Dei ſine affectione, ſine zelo, ſine diligē- tia perficiunt, ſine morib⁹, ſine discipli- na, deſides, & rēdiosi omni cultu Dei, ſuē p̄ncipio plus diligentes. In reb⁹

humanis etiā geſtu ſuā honeftatē curioſe obſeruātes, in diuinis diſſoluti, & agreſtes. Ad homines loquutū naturē verbi cōpoſiti & diſtingue. Ad Dēū verō tricatē ſine intellectu, & corrupte. Pro p̄fētia maledictionē obliti. Maledict⁹ qui facit opus dñi negligenter. Hiere. 48. Hi ſi dñi, p̄fēntē, & vidētē crede- rē, ſalte hunc honorē, diligētia, & timorem feruarent ad eū, quos ad ter- renū dñm cuſtodiſt ſeruus, ſubditus adiudicem, ad p̄ncipē quoq; pauper.

### D O M I N I C A I I I I . A D- uentus Sermo II. in ordi- ne. VII.

E VANGELIVM Ioan. I. Miferūt E iudei &c.

Appropinquāte ſacrosancta fe Qualis ſtūtate nativitatē dominicæ, euā- p̄pāra gelic lectione inſtruimur qualiter illi tio ſit habitationē p̄paremūs, in qua ſuēci- neceſſa- p̄tatur habitatus in ea. Hec habita- ria pro- tio nō eſt malis aliqua manſio. Non n. fuſcipie habitus dominus in manuſactis. Act. do domi 17. Deniq; qđ deinceps amplius orna- tur ecclēſi altaria, parietes, ac ceterā diuino cultu conſerata, non niſi ad p̄parationem ſpirituali domus, quæ eſt anima noſtra exhibentur? De hac apostolus 2. Cor. 6. Vos eſtis templum Dei viui, ſicut dicit De⁹, qđm habitabo in illi. Et iterū 13. An non cognoci- tis voſmeripſos, qđ Christ⁹ Ies⁹ in vo- bis eſt niſi reprobi ſitis? In vobis, dicit, habui dubium quin ſecundū animā. Felix n. & ſupelix dom⁹, qđ meret habitato ř Chrm. Nō n. illū dom⁹, ſed ille do- mū ſuā cōſtruat, & buſſicat in aeternā. Ad hui⁹ dom⁹ p̄parationē tota vigile- mus diligētia ut cōplacere dño habi- tare in ea, & nos in aeternū beatificare. Conſlitit huc p̄paratio in fide recta, quo ad intellectu, in humilitate profunda, quo ad affectū, in obedientia perfe- cta, quo ad executiū.

Fides recta eſt credere Christū tale, cuius Ioannes nō eſt dignus ſoluere cor rigiā calciamenti. Calamēta, qđ ex mortuis animalib⁹ hūt ſecū dñi b Greg. aſſumptam noſtrā mortalitatis ſuſta- tiam.