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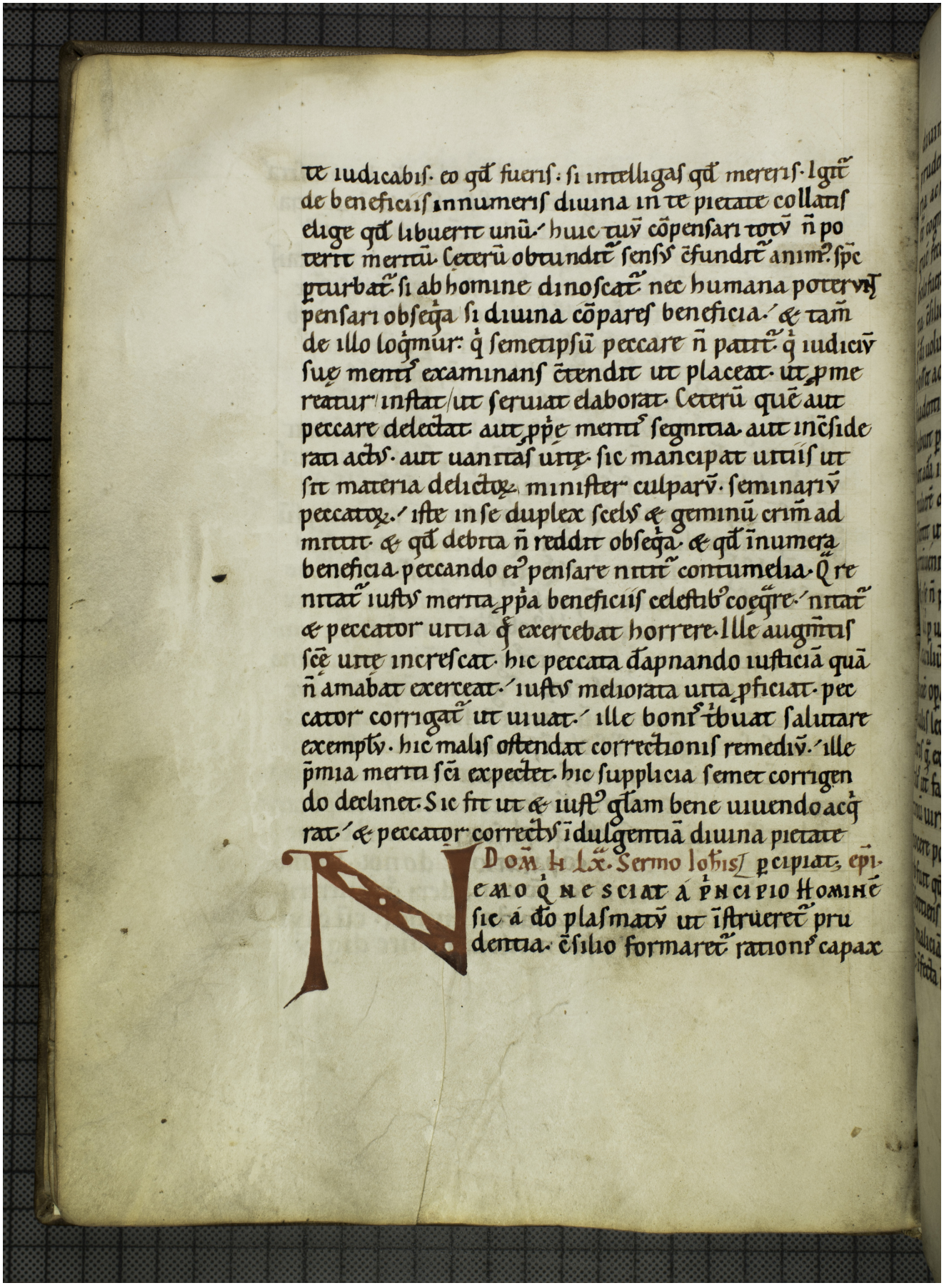

te iudicabis. eo qd̄ fueris: si intelligas qd̄ mereris. Igit̄
de beneficiis innumeris diuina in te pietate collatis
elige qd̄ libuerit unū. huic tuū cōpensari totū n̄ po
terit meritū. Ceterū obtundit̄ sensus c̄fundit̄ animꝰ. spc
ꝑturbat̄. si ab homine dinoscat̄. nec humana poterunt
pensari obseq̄a si diuina cōpares beneficia. & tam̄
de illo loq̄mur: q̄ semetipsū peccare n̄ patit̄. q̄ iudiciū
suę mentis examinans c̄tendit ut placeat. ut ꝓme
reatur instat ut seruiat elaborat. Ceterū quē aut
peccare delectat. aut ꝓpe mentis segnitia. aut incōside
rati actus. aut uanitas uitę. sic mancipat uitiis ut
sit materia delictoꝝ. minister culparū. seminariū
peccatoꝝ. iste in se duplex scelus & geminū crim̄ ad
mittit. & qd̄ debita n̄ reddit obseq̄a. & qd̄ īnumera
beneficia peccando eiꝰ pensare nitit̄ contumelia. Q̄ re
nitat̄ iustus merita ꝓpa beneficiis celestibꝰ coeq̄re. nitat̄
& peccator uitia q̄ exercebat horrere. Ille augm̄tis
scē uitę increscat. hic peccata d̄apnando iusticiā quā
n̄ amabat exerceat. iustus meliorata uita ꝓficiat. pec
cator corrigat̄ ut uiuat. ille bonis t̄buat salutare
exemplū. hic malis ostendat correctionis remediū. ille
p̄mia meriti sc̄i expectet. hic supplicia semet corrigen
do declinet. Sic fit ut & iustꝰ glam bene uiuendo acq̄
rat. & peccator correctus īdulgentiā diuina pietate

Dom̄ li lx̄. Sermo Iohis ꝑcipiat, epi.

Nemo q̄ nesciat a p̄ncipio Hominē
sic a d̄o plasmatū ut īstrueret̄ pru
dentia. c̄silio formaret̄ rationis capax