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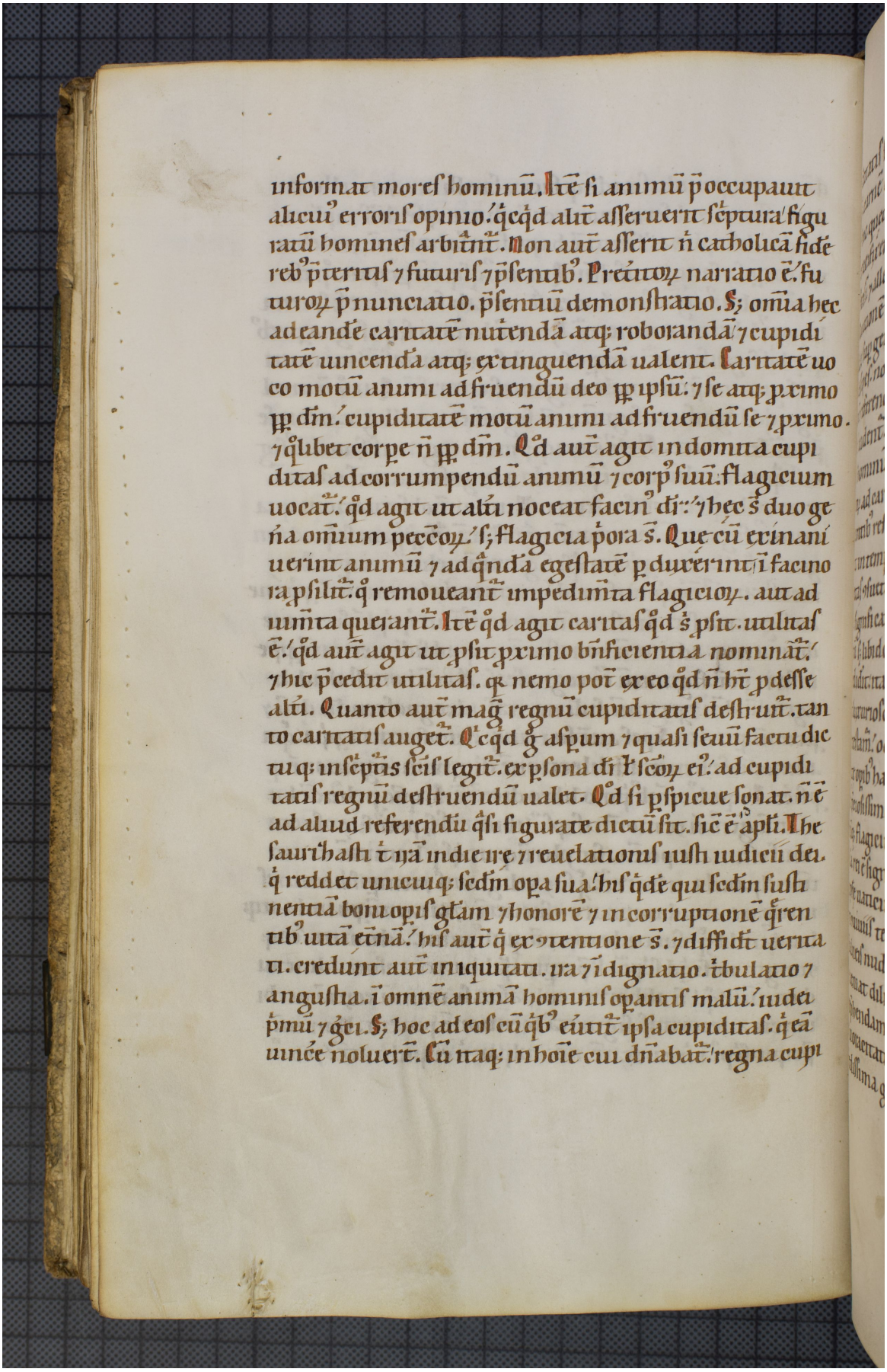

informat mores hominū. Ītē si animū p occupauit
alicuī erroris opinio. q̄cq̄d aliter asseruerit sēptuā figu
ratū hominēs arbitrāt. Non autē asserit n̄ catholicā fidē
reb⁹ p̄teritis ⁊ futuris ⁊ p̄sentib⁹. Preteritoꝝ narratio ē. fu
turoꝝ p̄nunciatio. p̄sentiū demonstratio. ⁊; oīa hec
ad eande caritatē nutrendā atq; roborandā ⁊ cupidi
tatē uincendā atq; extinguendā ualent. Caritatē uo
co motū animi ad fruendū deo p̄p ipsū. ⁊ se atq; p̄ximo
p̄p dm̄. cupiditatē motū animi ad fruendū se ⁊ p̄ximo.
⁊ q̄libet corpe n̄ p̄p dm̄. Q̄d autē agit in domita cupi
ditas ad corrumpendū animū ⁊ corp⁹ suū. flagicium
uocat. q̄d agit ut alīi noceat facin⁹ dī. ⁊ hec ⁊ duo ge
na oīum peccatoꝝ ⁊; flagicia p̄pria ⁊. Que cū exinani
uerint animū ⁊ ad q̄ndā egestatē p duriorē uitā facino
ra p̄silit. q̄ remoueant impedimenta flagitioꝝ. aut ad
uīcta queant. Ītē q̄d agit caritas q̄d ⁊ p̄sit. utilitas
ē. q̄d autē agit ut p̄sit p̄ximo bñficientia nominat.
⁊ hic p̄cedit utilitas. q̄ nemo potē ex eo q̄d n̄ hīt p̄desse
alīi. Quanto autē magis regnū cupiditatis destruit. tan
to caritatis auget. Q̄ cq̄d g̃ aspum ⁊ quasi seuū facit di
tu q; in sēptuā scīs legit. ex p̄sona dī ⁊ scōꝝ ei. ad cupidi
tatis regnū destruendū ualet. Q̄d si p̄spicue sonat. n̄ē
ad aliud referendū q̄si figurate dictū sit. sicē ap̄li. In the
sauris hasth ⁊ nīa in die ire ⁊ reuelationis iusth iudicii dei.
q̄ reddet unicuiq; secm̄ opa sua. his q̄dē qui secm̄ iusth
nentia bonoꝝ gl̄am ⁊ honorē ⁊ incorruptionē q̄ren
tib⁹ uitā etnā. his autē q̄ ex contentione ⁊. ⁊ diffidit ueritā
ti. credunt autē iniquitati. ira ⁊ indignatio. tribulatio ⁊
angustia. i omnē animā hominis operantis malū. iudei
p̄mū ⁊ gręi. ⁊; hoc ad eos cū q̄b⁹ eūtit ipsa cupiditas. q̄ ea
uincere noluerit. Cū itaq; in hoīe cui dnābat. regna cupi