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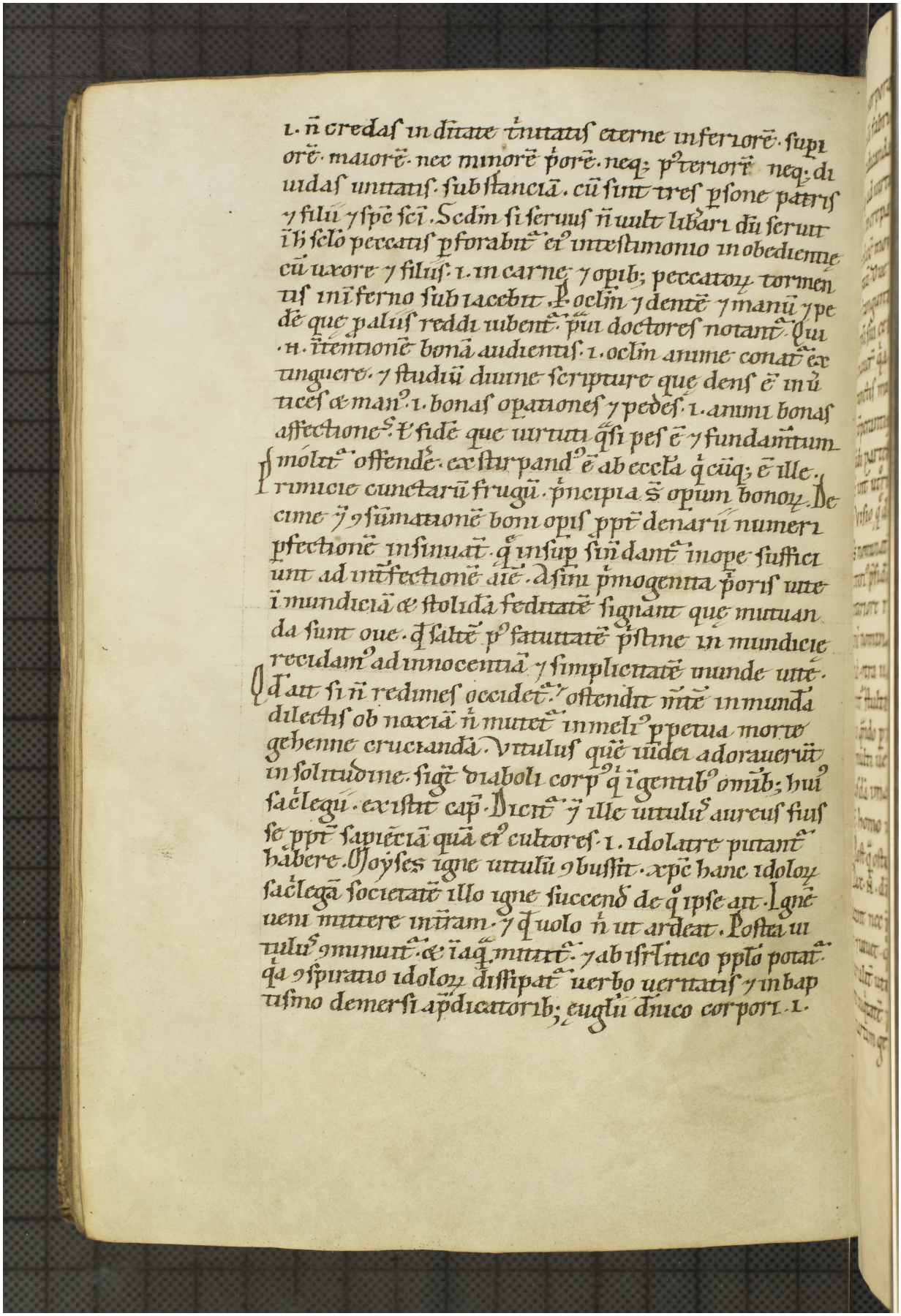

i. ñ credas in diuate ĩnitatis eterne inferiorē. supi
orē. maiorē. nec minorē p̄orē. neq; p̄teriorē neq; di
uidas unitatis. substanciā. cū sint tres p̄sone patris
⁊ filii ⁊ spē sci. Sedm si seruus ñ uult libari dñ seruit
ĩ h̄ sclo peccatis p̄forabit ei testimonio in obedientie
cū uxore ⁊ filiis. i. in carne ⁊ opib; peccatoꝝ tormen
tis in inferno subiacebit. Poclim ⁊ dentē ⁊ manū ⁊ pe
dē que p̄alius reddi iubent. p̄ui doctores notant. Qui
.ii. ĩtentionē bonā audientis. i. oclm anime conat ex
tinguere. ⁊ studiū diuine scripture que dens ē in ui
ces ꝫ man. i. bonas opationes ⁊ pedes. i. animi bonas
affectiones. Et fidē que uirtuti q̄si pes ē ⁊ fundamentum
p̄ mōlit offendē. exsturpand ē ab eccla q̄ cūq; ē ille.
rumicie cunctarū frugū. ĩpcipia s̄ opum bonoꝝ. De
cime ⁊ ꝯsumationē boni opis ppē denariū numeri
pfectionē insinuat. q̄ insup sim dant inope suffici
unt ad uitē sustentationē aie. Asini p̄mogenita p̄oris uite
ĩ mundiciā ꝫ stolidā feditatē signant que mutuan
da sunt oue. q̄ saltē p̄ saturitatē p̄stine in mundicie
recidam ad innocentiā ⁊ simplicitatē munde uite.
Q d̄ aut si ñ redimes occidet. ⁊ ostendit mitē in munda
dilectis ob noxiā ñ mutet in meli ppetua morte
gehenne cruciandā. Vitulus quē iudei adorauerūt
in solitudine. sigt diaboli corp q̄ ĩ gentib omib; hui
sacilegii. existit cap. Dicit ⁊ ille uitulis aureus fius
se ppē sapiēciā quā ei cultores. i. idolatre putant
habere. Moyses igne uitulū ⁊ bussit. xpē hanc idoloꝝ
sacilegā societatē illo igne succendē de q̄ ipse ait. Ignē
ueni mittere in terram. ⁊ q̄ uolo ñ ut ardeat. Postea ui
tulus ⁊ minuit. ꝫ ĩ aq̄ mittit. ⁊ ab isralitico pplo potat.
q̄a ⁊ spiratio idoloꝝ dissipat uerbo ueritatis ⁊ in bap
tismo demersi apdicatoribꝫ euglii dnico corpori. i.