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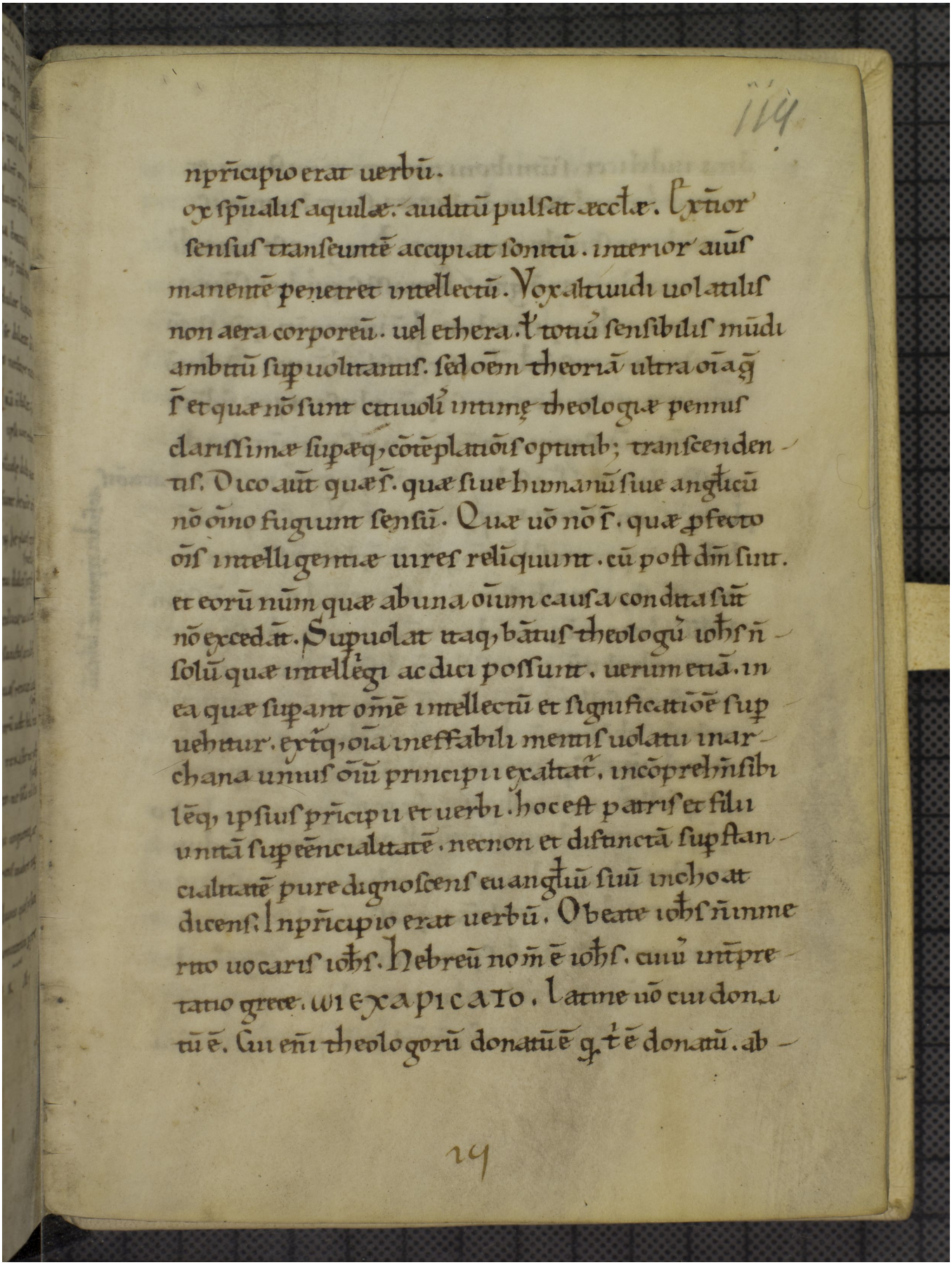

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nprīcipio erat uerbū.
ox spīualis aquilæ. auditū pulsat æcclæ. Exīior
sensus transeuntē accipiat sonitū. interior auis
manentē penetret intellectū. Vox altitudi uolatilis
non aera corporeū. uel ethera. t totū sensibilis mūdi
ambitū supuolitantis. sed oēm theoriā ultra oiāg
s et quæ nō sunt cttiuoli intimę theologiæ pennis
clarissimæ supæq; cōtēplatiōis optutib; transcenden
tis. Dico aūt quæ s. quæ siue humanū siue angelicū
nō oīno fugiunt sensū. Quæ uō nō s. quæ pfecto
oīs intelligentiæ uires reliquunt. cū post dīm sint.
et eorū nūm quæ ab una oīum causa condita sūt
nō excedāt. Supuolat itaq; bātus theologū iohs n
solū quæ intellēgi ac dici possunt. uerum etiā. in
ea quæ supant oīnē intellectū et significatiōē sup
uehitur. extq; oīa ineffabili mentis uolatu in ar
chana unius oīū principii exaltat. incōprehēnsibi
lēq; ipsius prīcipii et uerbi. hoc est patris et filii
unitā supēēncialitatē. necnon et distinctā supstan
cialitatē pure dignoscens eu angelū suū inchoat
dicens. In prīcipio erat uerbū. O beate iohs nunme
rito uocaris iohs. Hebreū nomē iohs. cuiū intīpre
tatio grece. WIEXAPICATO. Latine uō cui dona
tū ē. Cui enī theologorū donatū ē q. t ē donatū. ab