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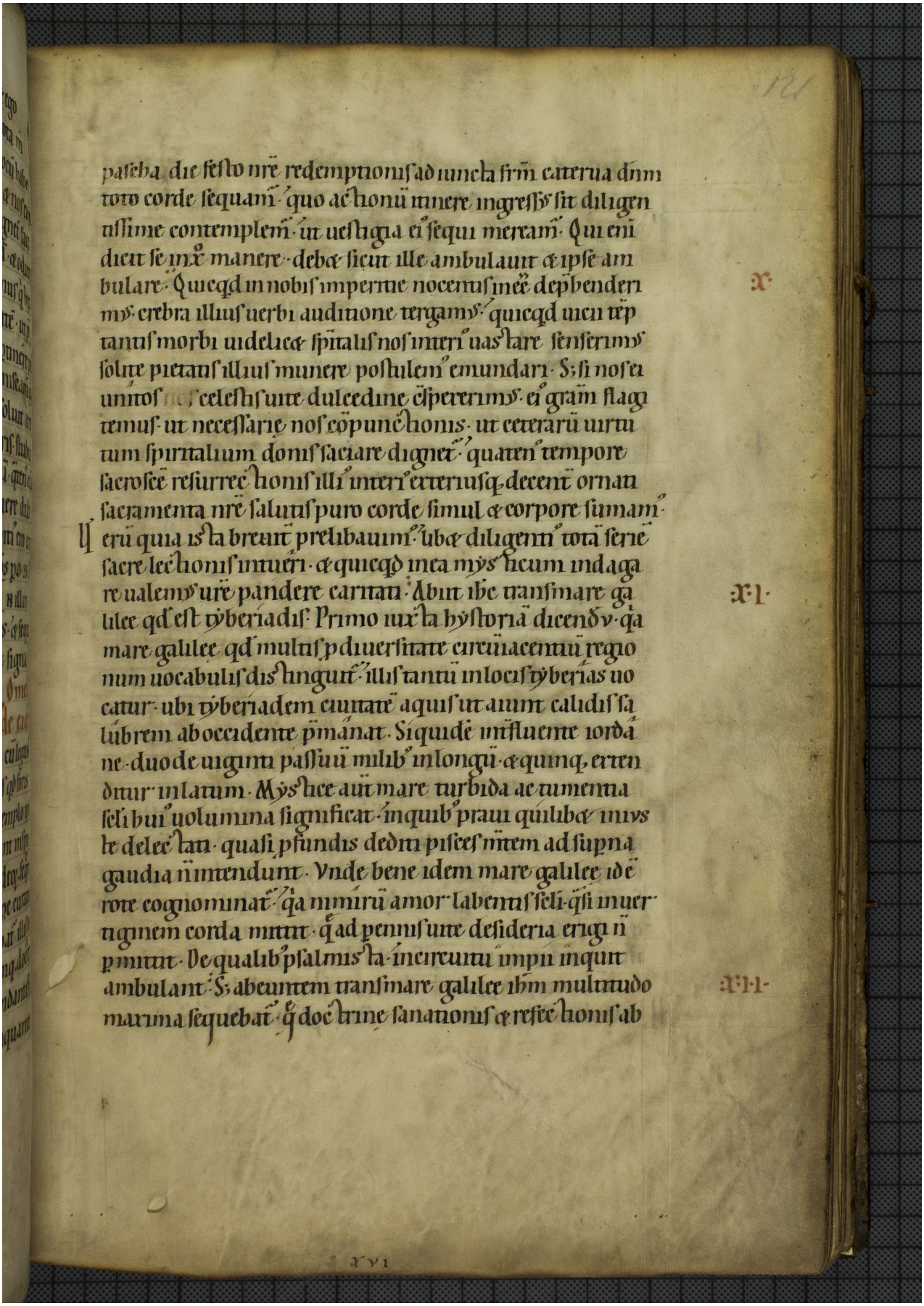

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paſcha die feſto nrē redemptionis ad iuncta firm̄ caterua dnm
toto corde ſequam̄ur quo ac hon̄ū munere ingreſſus ſit diligen
tiſſime contemplem̄ur ut veſtigia eius ſequi meram̄ur. Qui enim
dicit ſe in x̄o manere debet ſicut ille ambulauit et ipſe am
bulare. Quicqd in nobis impertire nocemur in eē deprehendere x
mus crebra illius uerbi auditione tergamus quicqd uicii tēp
tantis morbi uidelicet ſpiritalis noſ interiōr uaſtare ſenſerimus
ſolite pietatis illius munere poſtulem̄ur emundari. Si ſi noſ eu
ntos celeſtis uite dulcedine eſpererimus ei gratiam flagi
temus ut neceſſarie noſ cōpunē hominis ut ceterarū uirtu
tum ſpiritalium domis ſaciare dignet̄ur quatenus tempore
ſacroſcē reſurrec hominis illi interiōr eterniſq decent ornau
ſacramenta nrē ſalutis puro corde ſimul et corpore ſumam̄ur.
¶ Ierū quia iſta breuit̄ prelibauim̄us libet diligentiōr tota ſerie
ſacre lec hominis intuēri et quicqd in ea mys ticum indaga
re ualemus ure pandere curam̄ur. Abiit ibe transmare ga x·l·
lilee qd est tyberiadis. Primo iuxta hyſtoriā dicendus qa
mare galilee qd multis p diuerſitate circūiacentiū regio
num uocabulis diſtinguit̄ur illis tantū in locis tyberias uo
catur ubi tyberiadem ciuitate aquis ut aiunt calidis ſa
lubrem ab occidente p̄manat. Siquidē influente iorda
ne duo de uiginti paſſuū milib̄ in longū et quinq; erten
ditur in latum. Mys hice aut mare turbida ac tumenta
ſeli hui uolumina ſignificat in quib̄ prauī quilibet inuis
te delec tan quasi p fundis dedīti piſces nitem ad ſupna
gaudia ñ intendunt. Vnde bene idem mare galilee id ē
rote cognominat̄ur qa mirū amor labentis ſeli qſi inuer
tiginem corda mittit q ad pennis uite deſideria erigi ñ
p mittit. De qualib̄ pſalmis ita incircuitu impii inquit
ambulant. Si abeuntem transmare galilee ibm multitudo x·l·l·
maxima ſequebat̄ur q doc trine ſanationis et refec hominis ab