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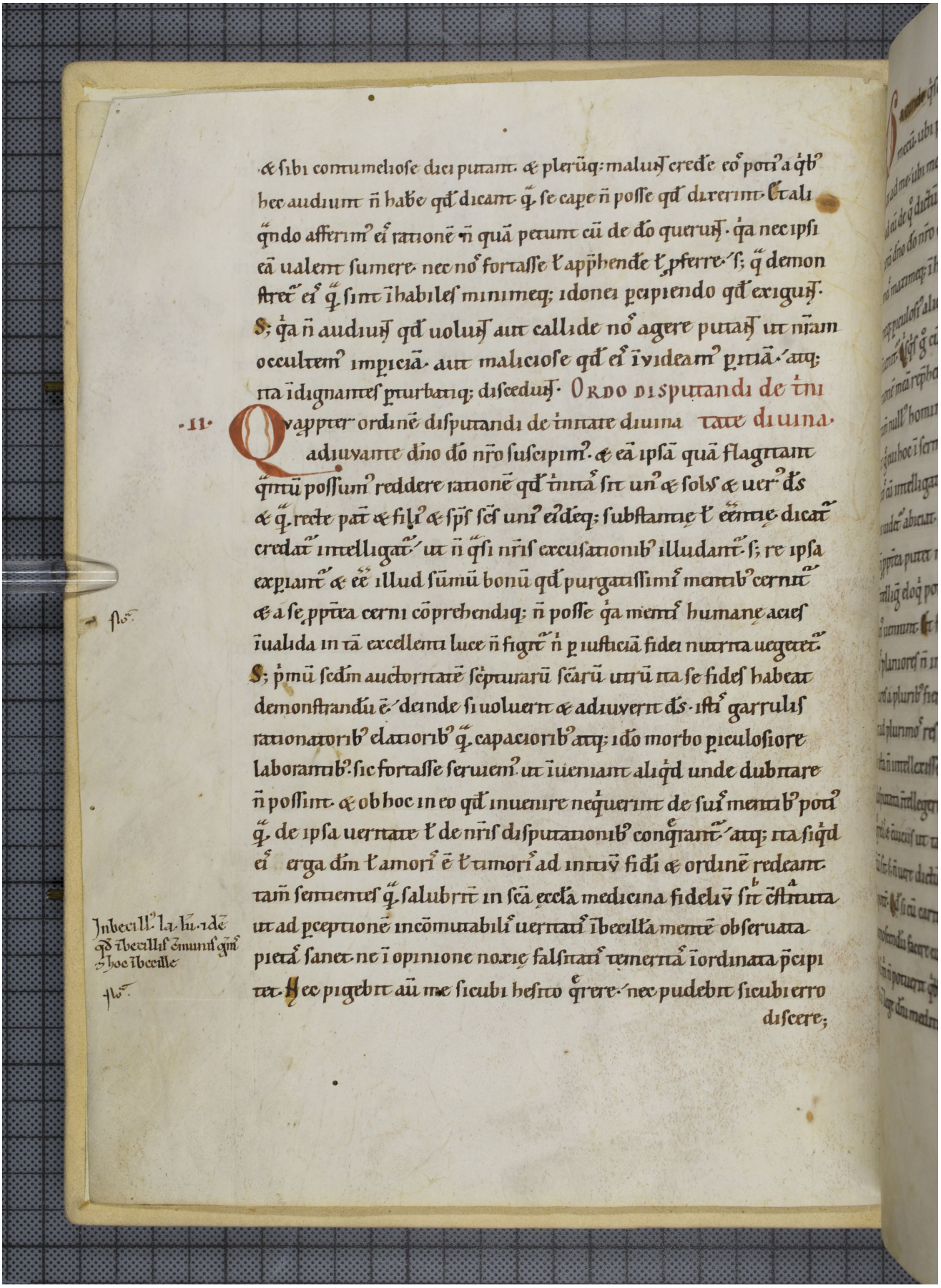

& sibi contumelioſe dici putant. & plerūq; maluſ credē eo⁹ pot⁹ a q̄b⁹ hec audiunt ñ habe qđ dicant q̄. ſe cape ñ poſſe qđ dixerim. Ita li q̄ndo afferim⁹ ei⁹ rationē ñ quā petunt eū de đo queruſ. q̄a nec ipſi eā ualent ſumere. nec no⁹ fortaſſe t̄ app̄hendē t̄ pferre. ſ; q̄ demon ſtrē ei⁹ q̄. ſint ī habiles minimeq; idonei p̄cipiendo qđ exiguſ. S; q̄a ñ audiuſ qđ uoluſ aut callide no⁹ agere putaſ ut nām occultem⁹ impiciā. aut malicioſe qđ ei⁹ īuideam⁹ p̄tiā. atq; ita īdignantes p̄turbatiq; diſcedunt. ORDO DISPUTANDI DE TRI

11. Q uapp̄ter ordinē diſputandi de trinitate diuina tacte diuina. adiuuante đno đo nr̄o ſuſcepim⁹. & eā ipſā quā flagitant q̄mū poſſum⁹ reddere rationē qđ trinitas ſit un⁹ & ſolus & uer⁹ đs & q̄. recte pat & fili⁹ & ſp̄s ſc̄s uni⁹ ei⁹deq; ſubſtantie t̄ eternitatis dicat credat intelligat. ut ñ q̄ſi nīſ excuſationib⁹ illudant. ſ; re ipſa exp̄iant & ee illud ſūmū bonū qđ purgatiſſimi mentib⁹ cernit & a ſe p̄p̄ta cerni cōprehendiq; ñ poſſe q̄a mens humane aciei īualida in tā excellentī luce ñ figit. ñ p̄ iuſticiā fidei nutrita uegetet. S; p̄mū ſecūm auctoritatē ſcīpturarū ſcārū utrū ita ſe fides habeat demonſtrandū e. deinde ſi uoluerit & adiuuerit đs. iſti⁹ garrulis rationatorib⁹ elatorib⁹ q̄. capacioribus atq; ido morbo p̄culoſiore laborantib⁹. ſic fortaſſe ſeruien⁹. ut īueniant aliq̄d unde dubitare ñ poſſint. & ob hoc in eo qđ inuenire nequerint de ſuis mentib⁹ poſſ⁹ q̄. de ipſa ueritate t̄ de nīſ diſputationib⁹ conq̄rant. atq; ita ſiq̄d ei⁹ erga đm t̄ amoris e t̄ timoris ad intuitū fidei & ordinē redeant. tam ſeruientes q̄. ſalubriter in ſcā eccl̄a medicina fideliū ſit inſtituta ut ad p̄ceptionē incōmutabilis ueritatis ībecillā mentē obſeruata pietas ſanet. ne ī opinione noxie falſitatis tenerā iordinata p̄cipi tet. Nec pigebit aū me ſicubi heſito q̄rere. nec pudebit ſicubi erro diſcere;

flos.

flos.

Jnbecill⁹ la. hu. rdē qđ ībecillis ēmunis gīm ſ hoc ībeille