NICETAS REMESIANENSIS. ORIGENES
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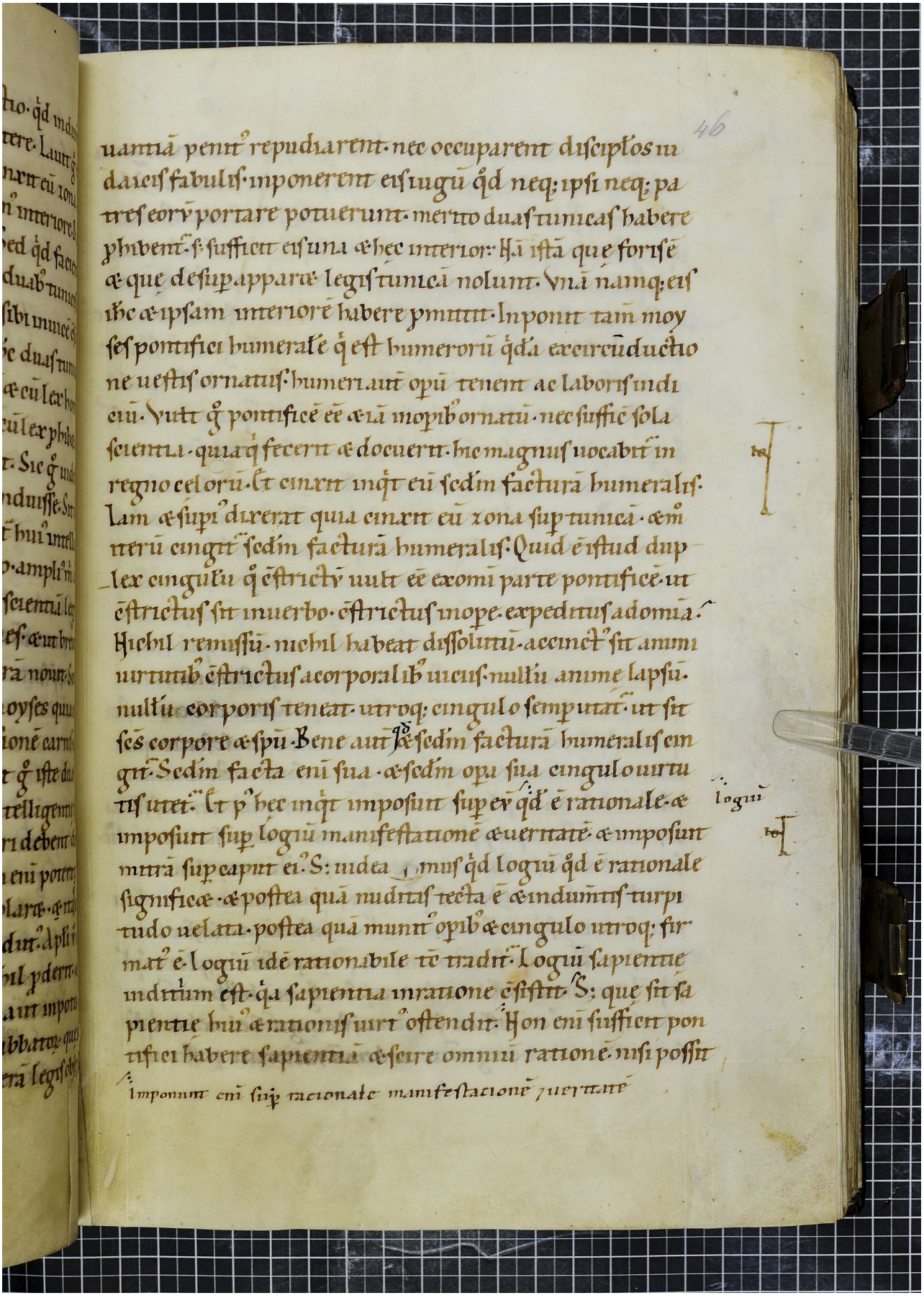

uantiā penit⁹ repudiarent. nec occuparent discipl'os iu
daicis fabulis. inponerent eis iugū q̄d neq; ipsi neq; pa
tres eorū portare potuerunt. merito duas tunicas habere
ꝓhibent. s; sufficit eis una ⁊ hec interior. Hā istā que foris ē
⁊ que desup apparet legis tunicā nolunt. Vnā namq; eis
ihc ⁊ ipsam interiorē habere ꝓmittit. Inponit tam moy
ses pontifici humerale q̄ est humerorū q̄dā ex circūductio
ne uestis ornatus. humeri aut̄ opū tenent ac laboris indi
ciū. Vult ḡ pontificē ēē ⁊ iā in opib⁹ ornatū. nec suffic̄ sola
scientia. quia q̄ fecerit ⁊ docuerit. hic magnus uocabit̄ in
regno celorū. Et cinxit inq̄t eū scd̄m facturā humeralis.
Iam ⁊ supi⁹ dixerat quia cinxit eū zona sup tunicā. ⁊ m̄
iterū cingit̄ scd̄m facturā humeralis. Quid ē istud dup
lex cingul'u q̄ c̄strictū uult ēē ex omi parte pontificē. ut
c̄strictus sit in uerbo. c̄strictus in ope. expeditus ad omiā.
Nichil remissū. nichil habeat dissolutū. accinct⁹ sit animi
uirtutib⁹ c̄strictus a corporalib⁹ uiciis. nullū anime lapsū.
nullū corporis teneat. utroq; cingulo semp̄ utat̄. ut sit
scs corpore ⁊ spū. Bene aut̄ q̄d ⁊ scd̄m facturā humeralis cin
git̄. Scd̄m facta enī sua. ⁊ scd̄m opa sua cingulo uirtu
tis utet̄. Et p⁹ hec inq̄t imposuit sup eū q̄d ē rationale. ⁊ logiū
imposuit sup logiū manifestationē ⁊ ueritatē. ⁊ imposuit
mitrā sup caput ei⁹. S; uidea mus q̄d logiū q̄d ē rationale
significat. ⁊ postea quā nuditas tecta ē ⁊ indumētis turpi
tudo uelata. postea quā munit⁹ opib⁹ ⁊ cingulo utroq; fir
mat⁹ ē. logiū idē rationabile tc̄ tradit̄. Logiū sapientie
indicium est. q̄a sapientia in ratione c̄sistit. S; que sit sa
pientie hui⁹ ⁊ rationis uirt⁹ ostendit. Non enī sufficit pon
tifici habere sapientiā ⁊ scire omniū rationē. nisi possit

Imponunt enī sup̄ racionale manifestacionē ⁊ ueritatē