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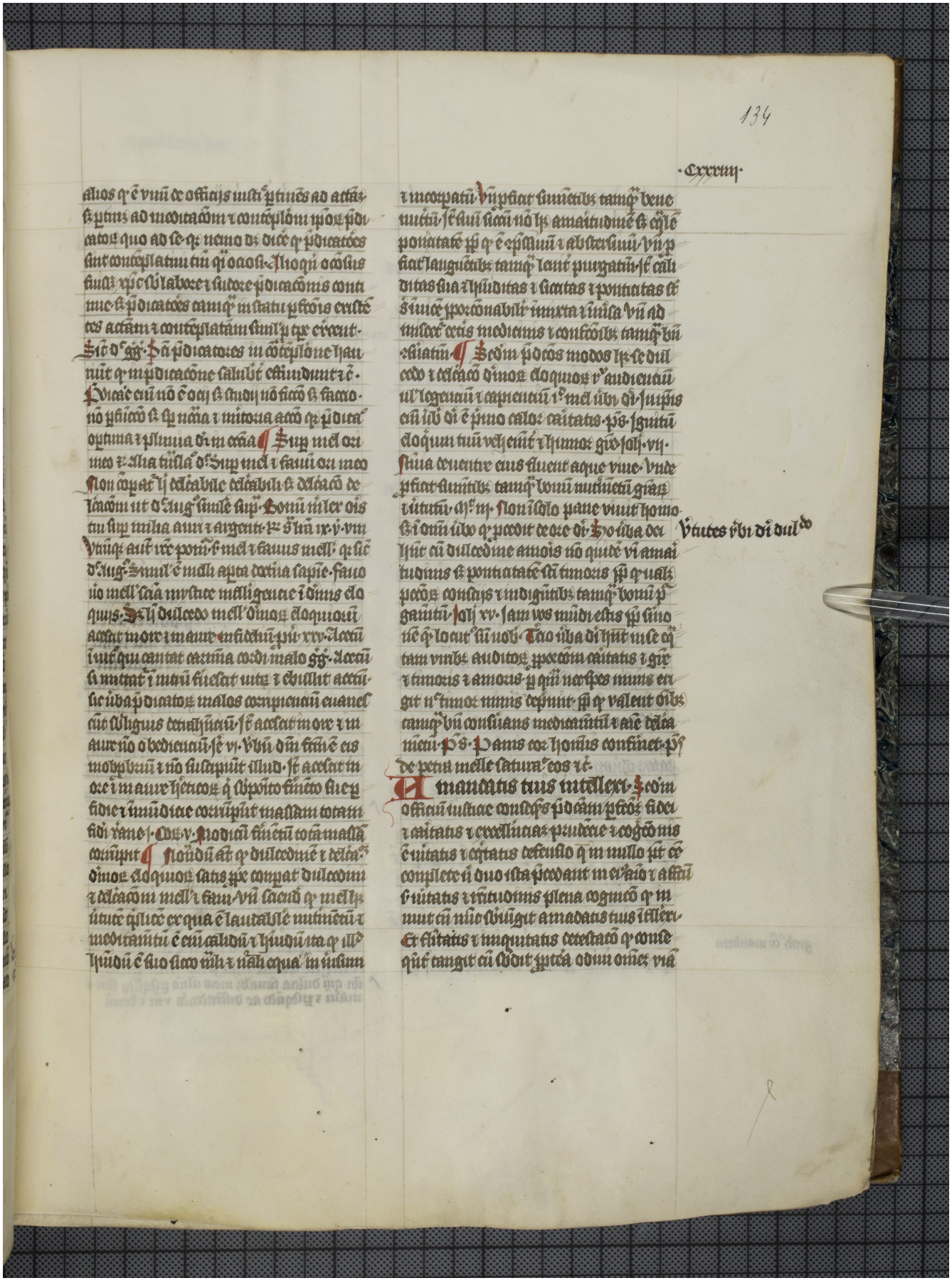

alios q̄ ē vnū de officijs iusti ꝑtinēs ad actā
s ꝑtinēs ad meditacōm ⁊ contēplacōm ipōꝝ ꝑdi
catoꝝ quo ad se. q̄ nemo dz dicē q̄ ꝑdicatores
sunt contēplatiui tm̄ q̄ ociosi. Alioqn̄ ocōsus
fuisset xp̄c sb̄ labore ⁊ sudore ꝑdicacōnis conti
nue. s ꝑdicatores tamq̄ in statu ꝑfcōis existē
tes actam ⁊ contēplatam simul ꝑ tpe exercent.
Sic dr̄ gg̃. Sc̄i ꝑdicatores in cōtēplacōne hau
riunt q̄ in ꝑdicacōne salubr̄ effundunt ⁊c.
Ꝑdicare eni nō ē ocij s studij nō ficcō s faccio.
nō ꝑfūccō s sp̄ nccia ⁊ meritoria accō q̄ ꝑdicat
optima ⁊ plurima dr̄ in eccia. ¶ Sup mel ori
meo ⁊c. Alia translacō dr̄ Sup mel ⁊ fauū ori meo
Non cōparat hic delectabile delectabili s delectacō de
lectacōm ut dr̄ Aug̃ simile sup̄. Bonū mēl ex oris
tui sup̄ milia auri ⁊ argenti. Rx̄ s̄ lra ix. v. viii
Vtrūq; aut̄ rēe ponit̄ s mel ⁊ fauus mell̄. q̄ sic
dr̄ Aug̃. Simil ē melli apta doctrina sapie. fauo
uero mell̄ scia mystice intelligencie ⁊ dīnis elo
quijs. Sz hic dulcedo mell̄ dīnoꝝ eloquiorū
accipit in ore ⁊ in aure infidelium. pu. xxv. Acetū
in uitro qui cantat carmina cordi malo gg̃. Acetū
si mittat ⁊ in uitrū fuerit uitrū ⁊ ebullit acetū.
sic uerba ꝑdicatoꝝ malos corripiencium euanes
cūt sb̄ligius detrahēciū. Sz accipit in ore ⁊ in
aure nō obediencium. Ie vi. Vbū dn̄i factū ē eis
in obprobriū ⁊ nō suscipiūt illud. Sz accipit in
ore ⁊ in aure hereticoꝝ q̄ sb̄posito fermēto sue ꝑ
fidie ⁊ immūdicie corrūpūt massam totam
fidei xp̄iane. i. Cor. v. Modicū fermētū totā massā
corrūpit. ¶ Notandū aūt q̄ dulcedinē ⁊ delectacōm
dīnoꝝ eloquioꝝ satis ꝑpe cōparat dulcedini
⁊ delectacōni mell̄ ⁊ fauū. Vn̄ sciendū q̄ mel hz
uirtutē cōplicē ex qua ē laudabile nutrimētū ⁊
meditamētū ē eni calidū ⁊ humidū ita q̄ illud
humidū ē suo sicco mali ⁊ nali equa in uisum

⁊ incorporatū. Vn̄ ꝑficit sumentibus tamq̄ bene
nutritū. Sz suū siccū nō hz amaritudinē s eq̄le
ponticitatē ꝑp̄ q̄ ē cōpressiuū ⁊ abstersiuū. Vn̄ ꝑ
ficit languentibus tamq̄ leuit purgatiuū. Sz cali
ditas sua ⁊ humiditas ⁊ siccitas ⁊ ponticitas sz
s inuicē ꝑporcōnabilr̄ immixta ⁊ inuisa. Vn̄ ad
miscet̄ ceteris medicinis ⁊ confectōibus tamq̄ bn̄
cōsuatiuū. ¶ Secdm̄ ꝑdcōs modos hz se dul
cedo ⁊ delectacō dīnoꝝ eloquioꝝ vel audiencium
vel legencium ⁊ capiencium i. mel uerbi dī. In ipsis
eni uerbi dī ē primo calor caritatis. ps. Ignitū
eloquium tuū vehemēt ⁊ humor gr̄e. Ioh. vii.
Flumina de uentre eius fluent aque viue. Vnde
ꝑficit sumentibus tamq̄ bonū nutrimētū gr̄aꝝ
⁊ uirtutū. Mt. iii. Non in solo pane viuit homo
s ⁊ in omni uerbo q̄ procedit de ore dī. Ho uerba dei
hz cū dulcedine amoris nō quidē vi amari
tudinis s ponticitatē sc̄i timoris ꝑp̄ q̄ ualz
peccatoꝝ conscijs ⁊ indigentibus tamq̄ bonū ꝑ
gamētū. Ioh. xv. Iam vos mundi estis ꝑp̄ sermo
nē q̄ locutus sum uobis. Tercio uerba dī hz in se eq̄
tam viribus auditoꝝ ꝑporcōm caritatis ⁊ gr̄e
⁊ timoris ⁊ amoris. ꝑ q̄m nec spes nimis eri
git nec timor nimis deprimit. ꝑp̄ q̄ valent oībus
tamq̄ bn̄ consuans medicamētū ⁊ aīe delecta
mētū. Ps. Panis cor hominis confirmet. ps.
de petra melle saturabit eos ⁊c.

Vtutes vbi dī dul^do

Amandatis tuis intellexi. Secdm̄
officiū iusticie consequēs ꝑdcām ꝑfcōꝝ fidei
⁊ caritatis ⁊ excellencias prudencie ⁊ cogitacōnis
ē uitatis ⁊ eqtatis defensio q̄ in nullo ꝑt cē
complete n̄ duo ista ꝑcedant in eius aīo ⁊ affectū
s uitatis ⁊ rectitudinis plena cognicō q̄ in
nuit cū nūc sb̄iungit amadatis tuis intellexi.
Et fluitatis ⁊ iniquitatis detestacō q̄ conse
quēt tangit cū sb̄dit ꝑpterea odiui omēz viā