AUGUSTINUS. PS. AUGUSTINUS. EVODIUS UZALIENSIS. HIERONYMUS. QUODVULTDEUS
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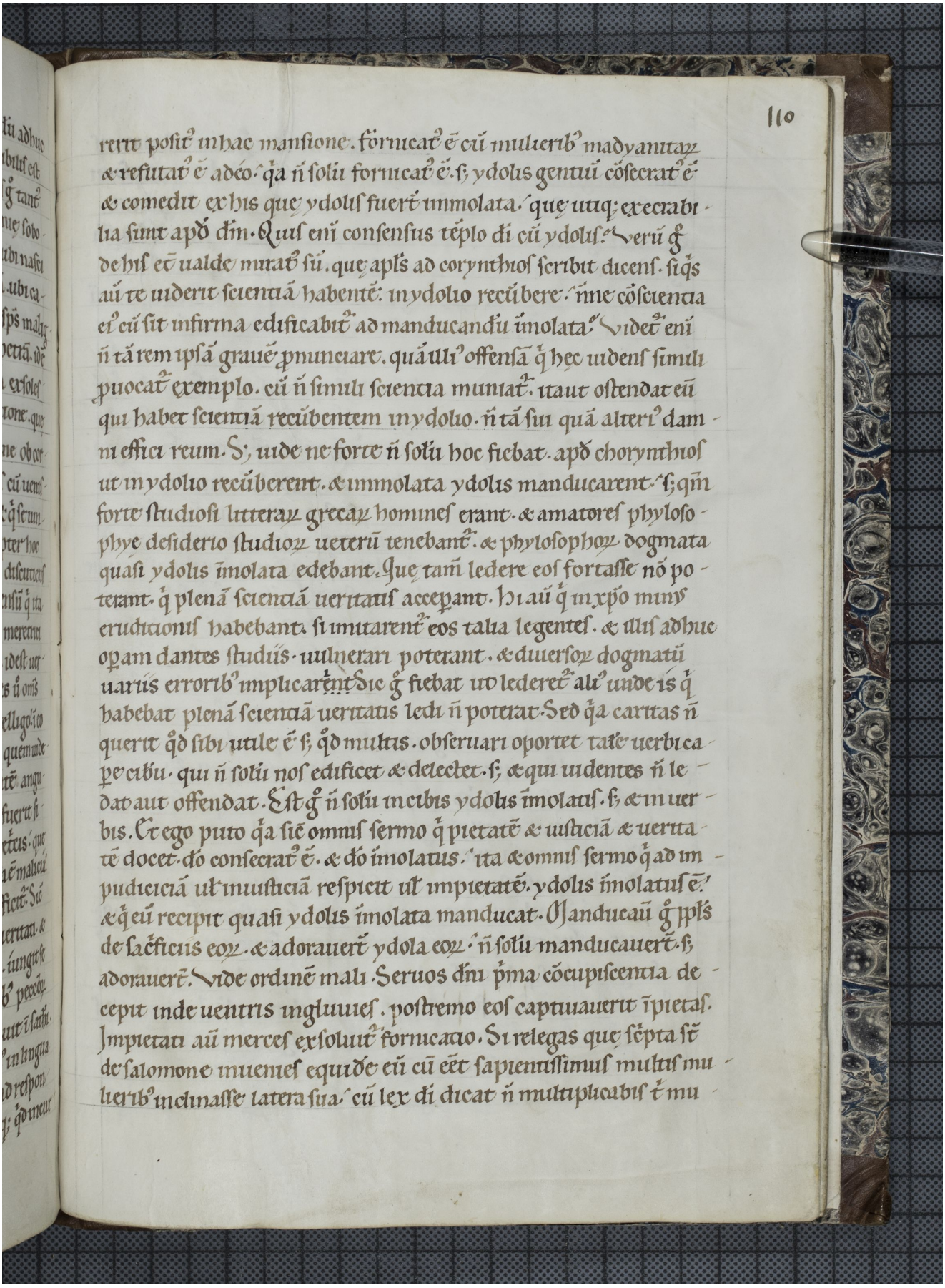

rerit posit⁹ in hac mansione. fornicat⁹ ē cū mulierib⁹ madyanitaꝝ
& refutat⁹ ē adeo. q̄a n̄ solū fornicat⁹ ē. s; ydolis gentiū cōsecrat⁹ ē
& comedit ex his quę ydolis fuert̄ immolata. quę utiq; execrabi-
lia sunt apd̄ d̄m. Quis enī consensus tēplo d̄i cū ydolis? Verū g̊
de his et̄ ualde mirat⁹ sū. quę apl̄s ad corynthios scribit dicens. si q̄s
aū te uiderit scientiā habentē. in ydolio recūbere. n̄ne cōscientia
ei⁹ cū sit infirma edificabit⁹ ad manducand̄u īmolata? Videt⁹ enī
n̄ tā rem ipsā grauē ꝓnunciare. quā illi⁹ offensā q̄ hęc uidens simili
ꝓuocat⁹ exemplo. cū n̄ simili scientia muniat⁹. ita ut ostendat eū
qui habet scientiā recūbentem in ydolio. n̄ tā sui quā alteri⁹ dam-
ni effici reum. S; uide ne forte n̄ solū hoc fiebat. apd̄ chorynthios
ut in ydolio recūberent. & immolata ydolis manducarent. s; qm̄
forte studiosi litteraꝝ grecaꝝ homines erant. & amatores phyloso-
phyę desiderio studioꝝ ueterū tenebant⁹. & phylosophoꝝ dogmata
quasi ydolis īmolata edebant. Quę tam̄ ledere eos fortasse nō po-
terant. q̄ plenā scientiā ueritatis acceꝑant. Hi aū q̄ in xp̄o minus
eruditionis habebant. si imitarent⁹ eos talia legentes. & illis adhuc
oꝑam dantes studiis. uulnerari poterant. & diuersoꝝ dogmatū
uariis erroribꝰ implicarent. Sic g̊ fiebat ut lederet⁹ ali⁹ unde is q̄
habebat plenā scientiā ueritatis ledi n̄ poterat. Sed q̄a caritas n̄
querit q̊d sibi utile ē s; q̊d multis. obseruari oportet tale uerbi ca-
ꝑe cibū. qui n̄ solū nos edificet & delectet. s; & qui uidentes n̄ le-
dat aut offendat. Est g̊ n̄ solū in cibis ydolis īmolatis. s; & in uer-
bis. Et ego puto q̄a sic̄ omnis sermo q̄ pietatē & iusticiā & uerita-
tē docet. d̄o consecrat⁹ ē. & d̄o īmolatus. ita & omnis sermo q̄ ad im-
pudiciciā ul̄ iniusticiā respicit ul̄ impietatē. ydolis īmolatus ē.
& q̄ eū recipit quasi ydolis īmolata manducat. Manducaū g̊ ꝓpl̄s
de sacrificiis eoꝝ. & adorauert̄ ydola eoꝝ. n̄ solū manducauert̄. s;
adorauert̄. Vide ordinē mali. Seruos d̄ni p̄ma cōcupiscentia de-
cepit inde uentris ingluuies. postremo eos captiuauerit īpietas.
Impietati aū merces exsoluit⁹ fornicatio. Si relegas quę scr̄pta st̄
de salomone inuenies equid̄e eū cū eēt sapientissimus multis mu-
lierib⁹ inclinasse latera sua. cū lex d̄i dicat n̄ multiplicabis t̄ mu-