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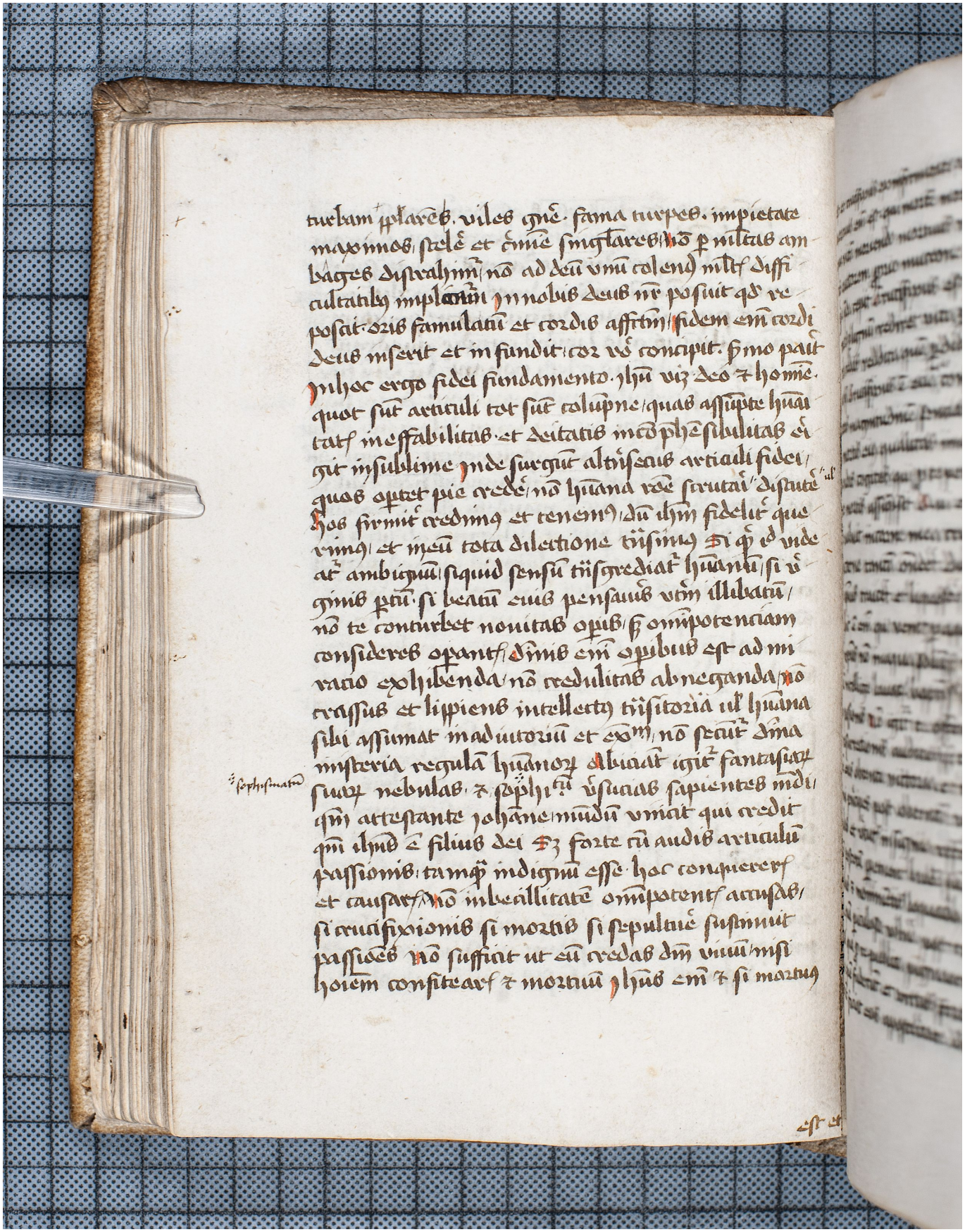

tuebam p̃ clarec̃. viles ignē. fama turpes. impietate
maximos, stelē et ēmē sm̃ clarec̃, nō p̃ nitras am
bages distrahim̃, nō ad deū vnū colend mlt̃ diffi
cultatib̃ implicatū, ꝓ nobis deus nr̃ posuit qd̃ re
posat. ozib̃ famulatū et cordib̃ affixū, fidem ēm̃ cordi
deus inserit et infundit, cor vō concipit. ſ̃ mo pauc
ꝓ hoc ergo fidei fundamento. ihū viz deo ⁊ homīe.
quot sūt articuli tot sūt columpne, quas assumpsit humā
tas ineffabilitas. et deitatis incōprehēsibilitas ei
sit insublime. unde surgūt altiscans articuli fidei,
quos oportet pie credē, nō humana rōe scrutari, disputē
hos firmit̃ credim̃ et tenem̃, dū dim̃ fidelit̃ que
rim̃, et in eū tota dilectione tūsim̃. si q̃ id unde
at̃ ambiguū, siquid sensū tūsgrediat̃ humanū, si ū
gnis ptū. si beatū eius pensanus vim illibatū,
nō te conturbet nouitas operis, ſ̃ omnipotentiam
consideres operantis, dīnis ēm̃ operibus est admi
ratio exhibenda, nō credulitas abnegranda, nō
crassus et hebetens intellectū tūsitoria ut humana
sibi assumat in adiutoriū et exēm, nō secūt dīna
mysteria regulā humanorū abiicat igit̃ fantasticā
sumū nebulas, ⁊ sophistū ūsucias sapientes mūdi,
ipm̃ attestante johane, mūdū vincit qui credit
qm̃ ihs ē filius dei. ⁊ forte cū audis articulū
passionis, tam̃ indignū esse hoc compiererī
et causari, nō inscēllitate omnipotentis accusas,
si crucifixionis si mortis si sepulturē sustinuit
passiōē nō sufficit ut eū credas dm̃ vnū, nisi
hominem confitearis ⁊ mortuū ihū ēm̃ ⁊ si mortuū

sophistmata

est et