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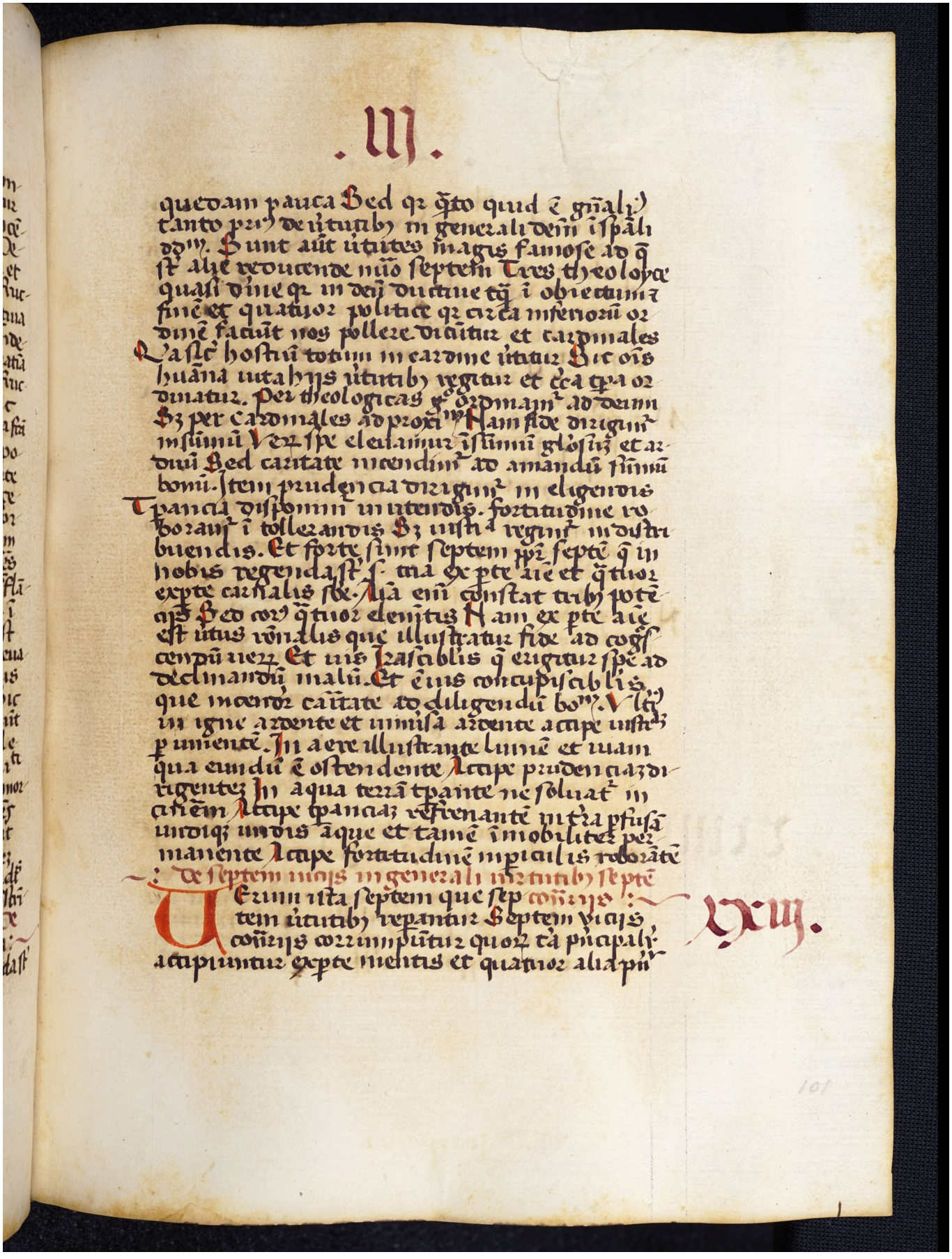

. III .

quedam pauca Sed qr ḡto quid ē gñaliꝰ
tanto pꝰ de ūtutibꝫ in generali dēm ispāli
dꝫ. Sunt aūt ūtutes magis famose ad q̄
st alie reducende nūo septem Teres theologie
quasi dine qr in deꝫ ductue tḡ i obiectuꝫ
finē et quatuoꝛ politice qr circa mſenoꝝ oꝛ
dinē facūt nos pollere dicūtur et cardinales
Q'aste hostiū totum in cardine ūtutuꝫ Sic oīs
humāna uita hyis ūtutibꝫ regitur et ēca tpa oꝛ
dinatuꝫ. Per theologicas ꝛ ordinamꝫ ad deum
Sz per cardinales ad proxm Nam fide dirigim
mſūmū Vere spe elenamur īſtimū glōſuꝫ et ar
duū Sed caritate mercedim ad amandū ſtimū
bonū. Item prudencia dirigim in eligendis
Tpancia dispomm in utendis. fortitudine ro
boram i tollerandis Sz iusticia regim in ductu
buendis. Et forte sunt septem ꝑ septē q̄ in
nobis regenda st. tria excepte aie et q̄tuoꝛ
excepte carnalis sce. Nā enī constat tribꝫ potē
ajs Sed oꝛ q̄tuoꝛ elenitus Nam ex pte aie
est ūtus rōnalis que illustratuꝫ fide ad cogſ
cendū uez. Et uis irascibilis q̄ eligitur spe ad
declinandū malū. Et ēius concupiscibilis
que mouetꝛ caritate ad diligendū bom. Vlt
in igne ardente et unmisa ardente acipe usus
p unientē. In aere illustrante lumē et uam
qua eundū ē ostendente Acipe prudenciaz di
rigentez In aqua terā tpante ne ſoluat in
aēm Acipe tpancia refrenante nīa pfusā
undiq; undis aque et tamē imobiliter pē
manente Acipe fortitudinē mpcalis roborātē
: De septem modis in generali mentibꝫ septē
Ecum ista septem que sep cōmes :
tem ūtutibꝫ repantur Septem vicios
cōmes oꝛdinatuꝫ quoꝝ tā principaliꝰ
acipiuntur excepte mentis et quatuoꝛ aliaꝝ pꝛ

xxxij.

101