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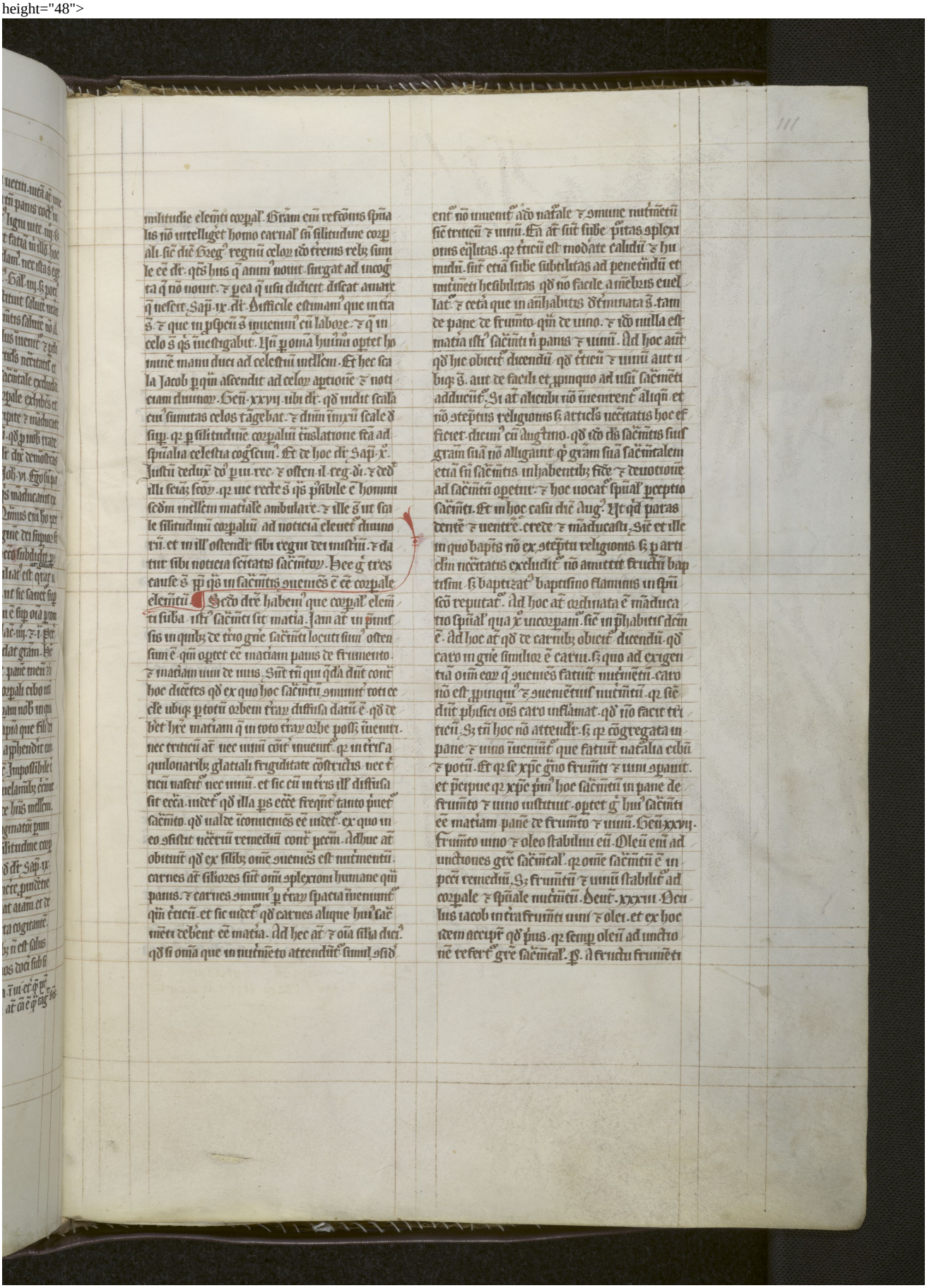

multitudine elemēti corpal'. Gr̄ām enī reformans spūa
lis nō intelligēt homo carnal' sī silitudine corp
al. sicē dicē Greg'. regnū celoy nō tēnens relq; sum
le eē dr. qtēs hns q̄ animī nouit surgat ad incog
ta q̄ nō nouit. ⁊ pea q̄ usu didicerit discat amare
q̄ nesciēt. Sap. ix. dr. Difficile estimam' que in trā
s. ⁊ que in pspicū s inuenim' cū laboe. ⁊ q̄ in
celo s qs inuestigabit. Hī p omā huīmī optet ho
mīē manu duci ad celestū mellem. Et hec sca
la Jacob p qm̄ ascendit ad celoy aptionē ⁊ noti
cam diuinoy. Gen. xxvij. ubi dr. qd̄ vidit scala
cui' summitas celos tāgebat. ⁊ dnm innixū scale d
sup. qr. p silitudinē corpalū translatione trā ad
spūalia celestia cogscim'. Et de hoc dr. Sap. x.
Justū deduxit d' p viā rec. ⁊ ostēd il. reg. dr. ⁊ ded'
illi scias scoy. qr. nec recte s qs pssibile e hominī
secōm mellem matiale ambulare. ⁊ ille s ut sca
le silitudinū corpalū ad noticia eleuet diuino
rū. et in ill' ostendit sibi regnū dei mistū. ⁊ da
tur sibi noticia scitatis sacmtoy. Hec q̄ tres
cause s pp qs in sacmtis inuenies e eē corpale
elemētū. Secō dicē habem' que corpal' elem
ti subā sibi' sacmēti sit matia. Jam at' in pmis
sis in quibz de trio gnē sacmēti locuti sum' osten
sum e qm̄ optet eē matiam panis de frumento.
⁊ maciam uini de uitis. Sūt tū qui qdā dūt cont'
hoc dicētes qd̄ ex quo hoc sacmētū omnīt' voti ce
le ubiq; p totū orbem trāy diffusa datū e. qd̄ de
bet hre matiam q̄ in toto trāy orbe possit inuenī.
nec triticū at' nec uinū cōt' inuenit'. qr in trīs a
quilonarib; glatiali frigiditate cōstrictis nec t'
ticū nasci' nec uinū. et sic cū in trīs ill' diffusa
sit ecca. indē' qd̄ illa ps ecce frequēt tanto puer'
sacmto. qd̄ valde iconuenies eē indet'. ex quo in
eo sistit necessū remediū cont' pecm. adhuc at'
obiuit qd̄ ex silibz omē inuenies est nutimentū.
carnes at' silioes sūt omī splexioni humane qm̄
panis. ⁊ carnes omnī p trāy spacia inuenīnt'
qm̄ triticū. et sic indet' qd̄ carnes aliqne huī sac
mēti debent eē matia. Ad hec at' ⁊ oīa silia duci'
qd̄ si omīa que in nutimēto attendūt' simul, si id
ent' nō inuenīt' ado natale ⁊ omune nutimētū
sicē triticū ⁊ uinū. Ex at' sūt subē pitas splexi
onis ēsultas. qr triticū est modate calidū ⁊ hu
midū. sūt etiā subē subtilitas ad penetindū et
mitimēti hebilitas. qd̄ nō facile a mēbris euel
lat'. ⁊ etiā que in ānhabitus dēminata s. tam
de pane de frumento qm̄ de uino. ⁊ idō nulla est
matia isti' sacmēti ni panis ⁊ uinū. Ad hoc aut
qd̄ hic obicit' dicendū. qd̄ triticū ⁊ uinū aut u
biq; s. aut de facili et ppinquo ad usū sacmēti
adducūt'. Si at' alicubi nō inuenīrent' aliqn et
nō sēptus religionis ꝯ articls necitatis hoc ef
ficiet dicim' cū aug'tino. qd̄ idō dis sacmtis suis
grām suā nō alligauit q̄ grām suā sacmtalem
etiā sī sacmtis inhabentib; fidē ⁊ deuotione
ad sacmtū optetur. ⁊ hoc uocat' spūal' preceptio
sacmēti. Et in hoc casu dicē aug'. Ut qd̄ paras
dentē ⁊ uentrē. crede ⁊ mādūcasti. Sicē et ille
in quo baptis nō ex sēptu religionis ꝯ p arti
clm necitatis excludit' nō amittit fructū bap
tismi. ꝯ baptizat' baptismo flaminis in spū
scō reputat'. Ad hoc at' ordinata e mādūca
tio spūal' qua ꝗ uicorpam. sicē in phabitis dcm
e. Ad hoc at' qd̄ de carnib; obicit' dicendū. qd̄
caro in gnē similior e carnī. ꝯ quo ad exigen
tiā omī eay q̄ inuenies fatuit nutimētū. caro
nō est ppinqui ⁊ inuenientis nutimētū. qr sicē
dicit physici oīs caro inflamat. qd̄ nō facit tri
ticū. Sz tū hoc nō attendit. ꝯ qr cōgregata in
pane ⁊ uino inuenīt' que fatuīt natalia ebū
⁊ potū. Et qr se xpc gno frumēti ⁊ uini signauit.
et perpue qr xpc pm̄ hoc sacmētū in pane de
frumento ⁊ uino instituit optet q̄ hui' sacmēti
eē matiam panē de frumento ⁊ uinū. Gen. xxvij.
frumento uino ⁊ oleo stabilim eū. Oleū enī ad
unctiones grē sacmtal'. qr omē sacmētū e in
pcī remediū. Sz frumētū ⁊ uinū stabilit' ad
corpale ⁊ spūale nutimētū. Deut'. xxxiii. Oen
lis iacob in trā frumēti uini ⁊ olei. et ex hoc
idem accipī' qd̄ pius. qr semp oleū ad unctio
nē referī' grē sacmtal'. Ps. a fructu frumēti