EUGENIUS IV. PAPA. PS. BONAVENTURA

Entstehungsort unbestimmt, 2. Hälfte 15. Jh. (um 1470/1475 nach Wasserzeichenbefund) Seite 50r

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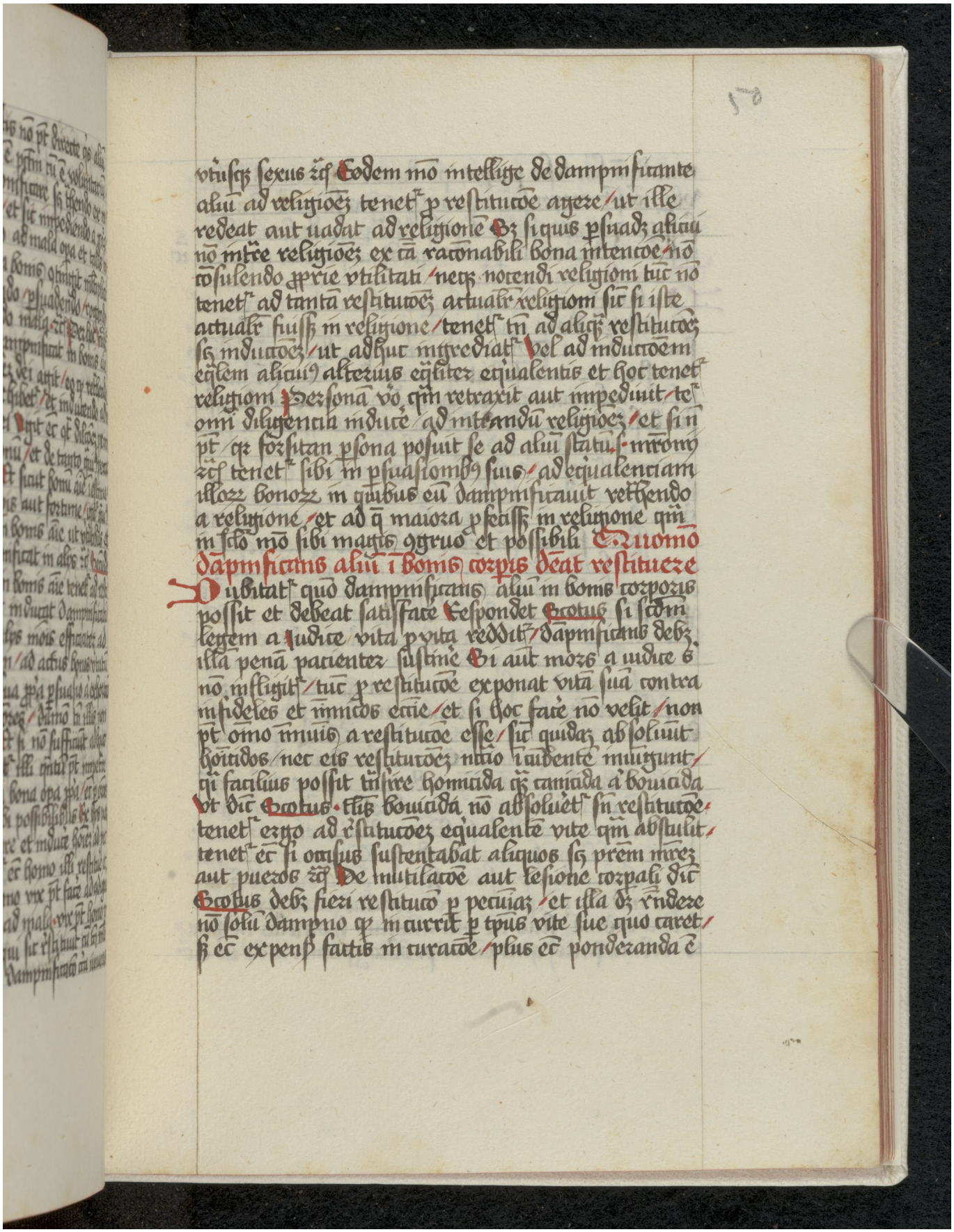

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vtiusq; sexus ꝛc. Eodem mo intelligi de dampnificante
aliu ad religioez tenet p restituoe agere, ut ille
redeat aut uadat ad religione. Oz si quis psuadz aliqu
no intre religioez ex ca rationabili bona intencoe, no
consulendo ppria utilitati, neq; nocendi religioni tuc no
tenet ad tanta restituoez actualr religioni sic si iste
actualr fuisz in religione, tenet tn ad aliqz restituoez
sz induoez, ut adhuc intrediat. Vel ad induoem
eiusdem alicui alterius eglitez equalentis et hoc tenet
religioni. Persona vo qm retraxit aut impediuit, te
omni diligencia induce ad intrandu religioez, et si n
pt, qz forsitan psona posuit se ad aliu statu, intromy
ꝛc. tenet sibi in psuasiombz suis, ad equalenciam
illoz bonoz in quibus eu dampnificauit vertendo
a religione, et ad q maiora pfecisz in religione qm
in scto mo sibi maris gyruo et possibili. Quomo
dampnificans aliu i bonis corpis deat restituere.
Dubitat quo dampnificans aliu in bonis corporis
possit et debeat satisfacere. Respondet Scotus si secm
legem a iudice vita pvita reddit, dampnificans debz
illa pena patientez sustine. Si aut mors a iudice
no infligit, tuc p restituoe exponat vita sua contra
infideles et inimicos ecie, et si hoc facere no velit, non
pt omo inuis a restituoe esse, sic quidaz absoluit
homicidos, nec eis restituoez ntio iudente imuzgunt,
qi facilius possit transire homicida qz caniada a bonicida.
Vt dicit Scotus. Illiz bonicida no absoluet sn restituoe,
tenet ergo ad restituoez equalente vite qm abstulit,
tenet et si oriusus sustentabat aliquos sz prem mrez
aut puerozz ꝛc. De mutilacoe aut lesione corporali dicit
Scotus debz fieri restituo p pecuiaz, et illa dz rndere
no solu dampno qd incurrit p tpus vite sue quo caret,
sz et expensis factis in curacoe, plus et ponderanda e