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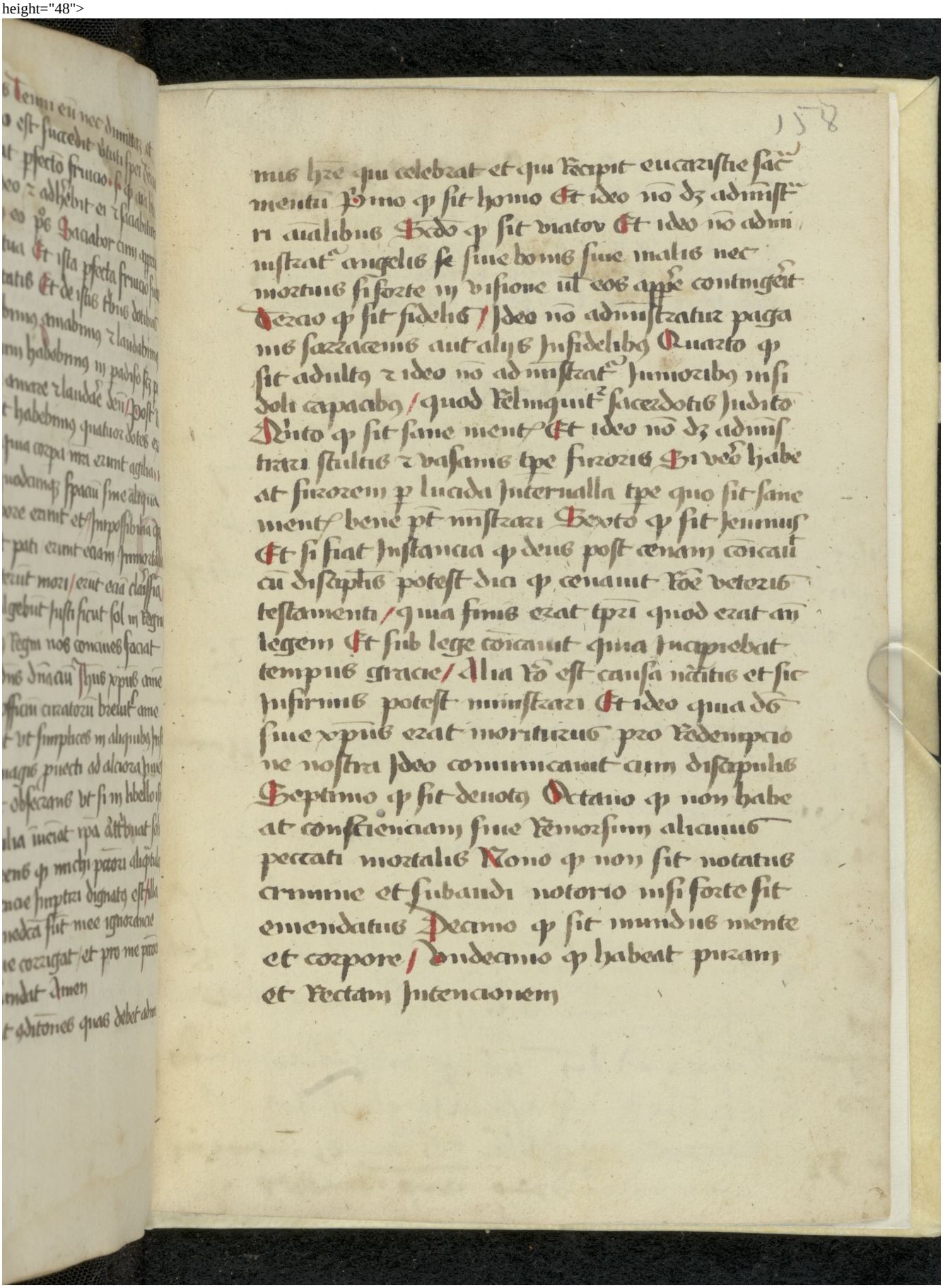

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mus hze qui celebrat et qui recipit eucaristie sac̃
mentu Primo q̃ sit homo Et ideo no dz administ̃
ri angelis Secdo q̃ sit viator Et ideo no admi
nistrat̃ angelis se sive bonis sive malis nec
mortuis si forte in visione id eos ante contingeret
Tertio q̃ sit fidelis / Ideo no administratur paga
nis sarracenis aut alijs infidelibus Quarto q̃
sit adultus et ideo no administrat̃ puerilibus nisi
soli capacibus / quod reliquit̃ sacerdotis iudicio
Dicto q̃ sit sane mentis Et ideo no dz admi
nistrari stultis et vasanis tpe furoris Si vero habe
at furorem p lucida intervalla tpe quo sit sane
mentis bene pt ministrari Sexto q̃ sit jejunus
Et si fiat instancia q̃ deus post cenam concili
au discipulis potest dici q̃ cenaut̃ tpe veteris
testamenti / quia finis erat tpis quod erat in
legem Et sub lege concilium quia incipiebat
tempus gratie / Alia vero est causa nātis et sic
infirmis potest ministrari Et ideo quia de
sive xpus erat moriturus pro redemptio
ne nostra Ideo communicauit cum discipulis
Septimo q̃ sit devotus Octavo q̃ non habe
at conscienciam sive remorsum alicuius
peccati mortalis Nono q̃ non sit notatus
crimine et fuiandi notorio nisi forte sit
emendatus Decimo q̃ sit mundus mente
et corpore / Undecimo q̃ habeat puram
et rectam intencionem