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Contact:
Email: landesbibliothek(at)ooe.gv.at
Telephone: +43(732) 7720-53100

Diuersis testimoniis scrip-
turarum ad eandem
questionē veteris incatrales
p̄stigias qui vnum eundēq;
hominem p̄sonatum varie-
tate mutatā in martem vene-
remq; p̄ducunt vt qui p̄us
rigidus et cruculentus inces-
serat postea soluatur in mol-
liciem feminarū. Augustinus
Cum te iratum sensero
nichil aliud quā veniā depre-
Queso vt pacatē Iom' calite-
ter audias. Non enim de adu-
sario victoriam. sed contra m̄-
dacium querim' veritatē. Aug'
Numquid nam sicut a-
nimalia irracōnabili-
a recte dicimus in vsus dati
naturis excellencōribus et vi-
ciosis sicut in ewāglio aptissi-
me videmus porcos ad vsum
desideratū cōcessos esse demō-
bz. hoc et de homine recte pos-
simus dicere aīal est ei sed ra-
cōnale et si mortale aīa est ra-
cōnal' nullis membris que
tantis afflictōibz penas luit
deus bonus est. deus iustus ē
deus omp̄c est. hoc dubitare
oīmō demencias est. Tantorū g'
malorū que fiunt in paruulis
que causa iusta dicatur nep̄
cium maiores ista paciantur

solemus dicere. aut sicut in
Iob merita examinari. aut
sicut in herode peccā puniri
de quibusdam exemplis. q̄ deus
manifesta esse voluit. alia q̄
obscura sit homi coniectare
conceditur. sed hoc in maiori-
bz. De paruul' autē quid respō-
deamus edissere si penis tātis
nulla in eis sunt punienda
pecca. Nam vtiq; nulla est in
ill' etatibz examināda iusticiā
Dedit ecclastes Iom'
primo omnē mentē
suam ad sapienciā requiren-
dam et vltra licitum se exten-
dens voluit causas racōnesq;
cognoscere. quare paruuli corri-
piuntur a demone cur naufr-
gia et iustos et iniustos et i-
pios pariter absorberent. vtrū
et hi et hijs similia casu euen-
rent an iudicio dei et si casu v-
bi prudencia. si iudicio vbi ista
Doce igit' Aug' ca dei
quid sentire quid di-
cere debeamus. vt constet nob'
racō nouarū aīarū singul' cor-
poribz sigillatimq; factarū. Io'
Uideris michi obliuiosus
esse et quasi michi su-
pradictum sit p̄ eadē dispu-
tacōnis reuerti lineas hoc ē
longa disserēcōe cōclusum est.