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pulentis sembris exoriri quo p
uersus quid dicit potest. *Som*

Quid dicunt aīas prius fu
isse quam nate sūt in
corpi scdm exemplum primi
hominis a deo cotidie fieri a
nathema sūt. *Sact Augstin*

Quis negat non vnius
tantum sed omnium a
nimarū creatorē deumq; scōrē
nisi qui eius eloquus aptissime
refragatur. Sine vlla quippe
ābiguitate p pphā dicit om
nem flatum ego feci animas
videlicet volens intelligi *Som*

Dominus in evnglio vi
dete inquit ne cōtemp
natis vnum ex hys pusillis
dico enim vob. quia angeli e
orū semp vident faciem patris
mei qui in celis est. magna dig
nitas aīarū vt vna queq; hēat
ab ortu natiuitatis in custodia
sui angelum delegatum. Suf
ficiat nob' memorata creduli
tas vt nra tandem finiatur o
racō Ecce deo fauente feci qd
flagitastis imo qd potui ratio
nem anime iuxta exemplum
primi hominis et verbū salu
toris a dno deo cotidie fieri
q; formato corpi dari totiq;
cursum eius breuiter licet sal
tibz pous si dicit est q; passio

79
pro festinacōne ad finem vsq;
deduci atq; p tenuitate īgem
oli mei p cunctos ecclie magis
tōs presertim p duos pigue
dinus libros. Augustinū vte
licet et somnū assistentes au
ro dextra leuaq; candelabro
ad instar duorū celi lūnarū
cognōi ad liquidum tradita
de qua plurimis eorū opuscul
sua eis solerti vigilancia i sa
gaci p quisiōne in vestigia i
restituens dicta loqui veluti
presentes alterius vicibz fecer
tam rectum. Quid tam verū
Quid tam catholicū. Quid
sole clarius ad instructō; omū
Quid magis vtile vl' cōtra
hereticos. certa qui munita i
aduersum nos mente deserviūt
Quid tam īreprehensibile vo
aūt catholicorū viorū precepta
tenaciter assequēdo iusti hēdes
sed et necessarij inueniēti cō
lacōi eloquio pollentes sapiē
tioribz preferamū et nō magis
stillantis liquoris sicut prefa
cōne comprehendī qm iudā
cum flumiorū vbertate rigati
redundatis sanctorū. *Epla soi*

ad eliodorū exhortatoria xxxviii

Quanto amore i studio
contendēti vt pāit
inheremo morarem cōscium