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terā vēo que de creaturāz racō
mībz dicta sūnt qđ mīch' ad
fidēm dēitatis p̄tineant iām
supūs diximus. Sed si iste
h̄ modo ad calumpnā vocat
que ante offendiclm non lē
vant nō phileo. si ei placet
renocare sūmā meā illamq̄
potuisset absolui. et p̄fere sū
mā qua celebat alligari. Nō
ergo mea ce eo sūmā culpabi
lis putanda est. sed sūmā que
reprehendit malus. qđ inse
met ip̄o pbac. Nouum autē
qđ iudicij genus est vbi accu
latorem meum. Ego ip̄e de
fendo et vbi tūm dēmū iste su
patum putat. si semetip̄sū
rūm pbanc. v̄mptam̄ p̄na
mus que ep̄or synodus seq̄t
sūmas tuas et iubeat omnes
libros. qui h̄ talia continent.
cum auctoribz suis aut̄ dete
condēpnari. Dampnabūt
isti libri prius ingrecis et qđ
ingrecis dampnabūt sine du
bio dampnatūm est. et inla
tinis venitur ad tuos libros.
inueniuntur eadem contine
scdm sentenciam tuam nec
se est ut cum suo auctore d̄pi
nentur et sicut mīch' p̄fuit
origenī qđ a te laudatus est.
ita nec tibi p̄derit qđ a me ex

culatus es. Ne enim sequi
necesse est esse catholice sen
tenciam. sūne aduersus ou
gemis libros. sūne aduersus
tuos datam. **Explicit liber**
secundus rofīm contrajou
niam. Incipit ep̄la sonim
Dute rōe ad ufinum
moratum sermo p̄p̄
indicauit. Nec dubito sp̄ni
talium parentum ad pacā
iuocatum desiderio. quē ma
tis luctus ue p̄irebat. ne
magis coram dolores qua;
absens vix ferre poteras. qđ
quereris. stomacho suo vñū
quēq; seruare. et nō nō adq;
escere iudicō consciencie nū
testis est. dñs post reconcilia
tas amicicias nullum inter
cessisse rancore quo quēpiā
lederemus. quin p̄causā cū dñ
cauōne p̄uidūt ne salte
casus in maluolenciā vtē
tur. sed quid possumus facē
si vñusq; iuste se putat
facere qđ facit et videtur sibi
remordere p̄causā quam mor
dere. vera amicicia qđ sentit
dissimilare nō debet p̄faciū
dā libror̄ perianthon adme
missa est quā ex isto intelli
tuam esse in qua oblique ī
mo apte ego petor. Quia mīc