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### Contact:

Email: [landesbibliothek\(at\)ooe.gv.at](mailto:landesbibliothek(at)ooe.gv.at)

Telephone: +43(732) 7720-53100

## Quononagesima septima

in utilitatē dominātis illud nō p̄t esse sine pena. cū cū vniciq; sit appetibile p̄riū bonū p̄ns ē q̄ ei sit contristabile oppositū. **S**cōda p̄s p̄. p̄bat sic p̄mo. vbiq; plures socialit̄ vniūf̄ nōcē ē q̄ vn̄ dñes alijs vt liberis scz eos dirigendo ad p̄riū eoz bonū vel ad cōe bonū oīm. qz multi p̄ se int̄tendūt ad multa vnus v̄ro p̄ se int̄dit ad v̄nū sed hoies in sta. in. socialiter vixissent cū homo socialis sit igit̄. **S**cōdo sic vbiq; vnus homo habet sup̄eminentiā iusticie ⁊ sc̄ie sup̄ aliū ibi vnus dñat̄r alteri vt libero scz ad eius vtilitatem sed sic fuisset in sta. i. nno. ergo ⁊c̄.

## Quo xxviii de conseruatione indiuidui in sta. inno. q̄tuor arti.

**1<sup>a</sup> ar.** Homo in sta. inno. fuit immortalis nō ex parte materie vel virtute forme inherētis cor̄pori sed ex parte cause efficientis. p̄bat sic. quicunq; habet cor̄pus cuius materia est in potentia ad aliam formā ⁊ cui nō inheret forma liter aliqua dispositio p̄ quā a corruptione p̄hibeatur. sed habet in aīa sua vim sibi diuinitus datā p̄ qm̄ p̄t cor̄pus suū ab oī corruptione reseruare ille est incorruptibilis nō ex pte materie vel forme alicui⁹ inherētis sed ex pte cause efficientis scz conseruantis sed p̄mus homo in sta. inno. sic habuit vt dicit aug⁹.

**2<sup>a</sup> ar.** Homo in sta. inno. fuit ipassibilis passione p̄pe dicta s̄ n̄ passione cōiter dicta. **P**rima p̄s. p̄z q̄cūq; nō p̄t a sua naturali dispositione remoueri nō est passibilis passione p̄prie dicta. qz quicqd̄ patit̄ a d̄o remouet̄ a naturali dispōe sua. s̄ q̄cqd̄ patit̄ passiōe p̄pe d̄cā pa