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Tercia cautela est quod predicator nichil friuole vel
presumptuose in ambone attentare debet ut de concepcione
beate marie vel similibus Sicut tunc aliqui dicunt
eam conceptam in peccato originali, aliqui vero dicunt
quod non Circa hoc est dicendum quod magis conuenit honori
et laudi beate virginis gloriose hoc pie credere quod in talibus
non sit concepta quam friuole defendere / quia apud
deum omnia possibilia sunt Et sic eciam erat sibi pos-
sibile eligere vas immaculatum in quo voluit incarnari
Et licet doctores in huiusmodi et similibus aliquando diuersa
senciunt non est contra fidem Sed ubi materia fidei
est ibi nullus aliter disputet quam bene concordant
Quarta cautela est quod predicator in ambone committit
aliqua dubia vel questiones dubiosas, tunc non debet
recedere de ambone seu kathedra absque solucione
dubii quia populus simplex est / et nescit distinguere
scripturam Et sic per hoc de scriptura sacra incipiunt
dubitare et disputare / et propterea sic predicator relinquit
Igitur soluat vel potius non proponat
Quinta cautela est quod ultimas sillabas cuiuslibet diccionis, tam
dicte integre et apte proferre studeat recte sicut primas
hoc est quando diccionem incipit / sic eciam finiat
Et sic materia magis intelligibilis erit et apprehensibilis
Sicut eciam lucidius patet in cautela sequenti que est
pro cautela confirmatiue cautele istius
Sexta cautela est quod predicator loqui debet integra
verba intelligibiliter et tractim / et precipue ne unum
verbum bis vel ter dicat repetendo vel alterando verba
quia non bene sonat ita multiplicare verba / primo
generat tedium et derisionem quibusdam audientibus / nisi propter diffi-
cultatem vel raritatem materie oportet aliquando
reiterare seu repetere verba Et hoc propter materie maiorem
impressionem
Septima cautela est quod predicator cum tanta maturitate