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Contact:

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

Telephone: +43(732) 7720-53100

Folium

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natus Noli de hoc mirari: quia nec scientia nec opus nec ratio est apud inferos quo tu properas *Ecclesiastes .ix.* et hec dicēs vmbra euanuit. Episcopus autem hanc visionem clericis suis in predicatione recitat. Item de hac materia et de terminatione doctorum tangit sanctus Thomas In quolibet suo. *xj.* Tolumens etiam si quis dubitaret an licet babere plura beneficia: et manente tali dubitatione plura adhuc retinet beneficia periculose committit. Et sic absq; dubio peccat: viptore magis amans lucrum temporale q; propriam salutem. Sic facit contra doctrinam beati Augusti. qui sic ait. Elige certum et dimitte incertum. Et pessima malitia excecat eos Ut non videant viam qua itur ad astra. Et hec de octavo capitulo.

Mon licet babere beneficium qui haber sufficiens patrimonium.

Capitulum nonum.

On solum autem cle

rico non licet babere plura beneficia Sed nec vnum deifice possidere potest. qui habet sufficiens patrimonium. vt habetur. *xvj. q. viii* in fine. et in causa Clericos. j. q. ij. Et sunt verba beati ieroni. ad Damasum papam. Clericos illos conuenit ecclesie stipendijs sustentari: quibus parentum aut propinquorum nulla bona suffragantur. Qui autem ex bonis parentum et suis opibus sustentari possunt si illud quod pauperum est id est redditus beneficiorum recipiunt: sacrilegium committunt: et per abusivem talium iudicij sibi manducant et bibunt. Quid autem sit sufficiens patrimonium relinquitur arbitrio boni viri: id est dictaminis recte rationis scilicet si fini qualitez et statum sue persone habeat de suo patrimonio victum et amictum. Ex quibus patet q; si clero sufficiunt propria: non habebit ecclesiastica. vt habetur. *xvj. q. j.* Quom quicquid et c. Nec etiam sentiunt notabiliores doctores sacre theologie et iuris divini dicentes: q; habens sufficiens patrimonium et h; beneficium ecclastici: ea que de beneficio precipit totaliter tenetur clargiri in manus pauperum: alias mor-

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