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Imprint:
Director: Mag. Renate Plöchl
Deputy director: Mag. Julian Sagmeister
Owner of medium: Oberösterreichische Landesbibliothek
Publisher: Oberösterreichische Landesbibliothek, 4021 Linz, Schillerplatz 2

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tu de dispensatione ꝛ precepto dicit professionem sancte religionis esse ſm baptisma: ꝛ eandem gratiam consecuntur religionem probatam: ꝛ obseruantiam ingredientes quaꝫ consecuntur baptizati baptismate salutis: quo ad dimissionem omnis pene pro peccatis. Culpa vero dimittitur per contritionem veram ꝛ sufficientem: ꝛ confessionem pure factam vni confessori: qui habet talem auctoritatem eundē absoluere ab omnibus peccatis suis: ꝛ ab omī vinculo excōmunicationis ꝛ irregularitatis. Sic enim bene absoluto ꝛ integraliter ex post relinquit: solummodo solutio pene q̄ totaliter tollitur per confessionem sancte religionis. Etiaꝫ si esset pena mille annorum. Non autem ingressus religionis peccata. Sed solum confessio ꝛ absolutio suffitiens tollit. O mi frater considera ꝛ deuota mente pertracta: ꝙ sapienter hic criminosus canonicus fecit: qui suam sic eternā penam cōmutauit in sanctam obseruantiam regularem. Tu quoqꝫ fac similiter ꝛ saluus eris: Dico notāter in sanctam obseruantiam regularem. ꝛ hec cuiuscunqꝫ approbati ordinis fuerit a sancta matre ecclesia. vbi ista tria essentialia: scilicet Voluntaria paupertas: Obedientia ꝛ castitas regulariter obseruantur. Non enim valet neqꝫ prodest alicui intrare monasterium seu ordinem: vbi non viget regularis obseruantia ꝛ stricta omnium predictorum custodia. Nam potius daret se ad statum siue iter eterne damnationis ꝙ saluationis: quia vouere ꝛ non reddere est eternam sibi damnationem acquirere. Magna enim est distantia inter monasterium reformatum ꝛ non reformatum. Et est certe tanta quanta est inter celum ꝛ infernuꝫ: ꝛ est infinita. Et nullo modo ad inuicem proportionata. Et hec de decimo capitulo:

¶ De duplici abusione cleri.

¶ Capitulum vndecimum.

Ve sunt abusiones in clero satis magne. ¶ Prima est: ꝙ multi clerici ꝛ religiosi ab omnibus indifferēter accipiunt