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Sed tercio modo cogit solum fidem recipientes· postq̄ eñ homo in baptis
mo fidem xp̄ianaz recipit ⁊ ibi dyabolo ⁊ pompis eius vniu̇salit̃ renunciat
extunc cogendus ē ꝑ ecc̄iaz dictam ꝓmissionē obſuare ⁊ fidē ꝓmissā nō vi
olare Si eñ leges humane vt dicit aug̃· cogunt vt ꝓmissa hominū adinui
cē facta integralit̃ seruent̃· multo magis cogendi sūt homines vt ꝓmissi
onē factā deo nō corrūpāt· necessitate ergo finis ꝯsecucōis articuli cogūt
omnes· necessitate vero coactionis cogūt nullos· ſꝫ ncc̄itate obſuacōis co
gunt solū baptisatos ¶ Ad primū ergo est dicēdū ꝙ in assensu pricipioꝝ
scientie humanit9 inuente est coactio ꝓpter euidētiaz speculacōis· q̄ꝛ in eis
intellect9 euidēter ꝯclusionē intuet̃ ⁊ speculat̃ Sꝫ in articulis non potest
esse coactio ꝓpt̃ euidētiā speculationis cū talia sint sup̄ intellectū· Est aūt
ibi coactio volūtātis adhesionis q̄ꝛ volūtas q̄ libere credit cogit ⁊ captiuat
intellectū· ſm quem modum dicit apl̄s ij· chor̃· x· Cogentes ⁊ captiuantes
ōnē intellectum i obseq̄ū xp̄i· vñ q̄uis ista sint istis veriora nō tñ sūt hu
mane cognitioni euidētiora ¶ Ad secundum est dicendum ꝙ articul9 ar
tat artitudine finis consecutionis q̄ꝛ alit̃ finis cōnsequi nō p̄t sine fide in ar
ticulis explicata vt dictū est· sed nō artat artitudine agētis coactionis cū
ipsa voluntas libere adhereat hijs que sunt fidei· ¶ Ad terciū est dicēdū
ꝙ illa coactio intelligitur q̄tum ad obſuationē articuloꝝ respectu illoꝝ
qui iam fidē libere recipērūt qui postmodū ꝑ ecclesiam cogunt̃ fidē ꝓmissaz
integrā seruare

¶ Questio· Sexagesima· de dispensacōe legum ⁊ canonū sanctorū·

Ulterius vidēdum est de dispēsatione legum ⁊ canonū sanctoꝝ Cir
ca quod querūtur octo Primo Utrū p̄p̄ possit dispensare in lege
nature Secūdo Utrū p̄p̄ possit dispensare in lege mosayca Ter
cio Utrū p̄p̄ possit dispensar̃e in lege euāgelica· Quarto Utrū p̄p̄ possit dis
pēsare in omni lege humana Quīto Utrū p̄p̄ possit dispēsare in ep̄l̄is pau
li Sexto Utrū p̄p̄ possit dispēsar̃e i dictis doctorū qui approbati sūt per ec
clesiaz Septīo Utrū p̄p̄ possit dispensare in canone p̄decessorū pontificuz
Octauo Utrū p̄p̄ possit dispensare in canone conslioꝝ sanctoꝝ patrū

Ad primū g° sic ꝓceditur Uidetur eñ ꝙ p̄p̄ possit dispēsar̃e in lege na
ture Dicit enim iurisconsultus Jus naturale est quod ōnia anima
lia docuit ⁊ qđ ē ꝯūe oibꝫ q̄ sūt in mari ⁊ in t̃ra vt hoim ꝯis possessio maris ⁊
feie ꝯiūctio quā nos m̄rionū appella9 Planū ē āt ꝙ oibꝫ istis p̄p̄ dispen
sat Cadit ergo dispēsatio i lege nature· ¶ P̄ ōne corruptibile ⁊ mutabile ē
dispēsabile Sꝫ lex nat̃e corruptibilis ē ⁊ mutabilis Corrupta ei erāt lex
nat̃e i ill̄' de q̄bꝫ apl̄s dicit ad rō· i· feie eoꝝ mutauer̄t nat̃alē vsū i eū vsū
qui est cōtra naturā ¶ P̄ omne corrigibile est dispēsabile Sꝫ lex nature
est corrigibilis· Dicit enim glo· super illo v̄bo Ecc̄iastici· x vij· addidit eis

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