

# RATIONALIS, SEU ENCHIRIDION

DIVINORVM

OFFICIORVM.

GVLIELMO DVRANDO, PRAESVLE  
MIMATENSIS AVTHORE

S Y M M A.

- 1 Officia ecclesiastica nulla diligenter auscultantem, magnam gignunt suavitatem.
- 2 Figura in d. nris suis virtutum signa.
- 3 Prælati & sacerdoti scientia & virtutibus debent emulare.
- 4 Arcum suū quisq; diligenter curat et colit.
- 5 Sacerdotibus imperium non est detrahendum.
- 6 Officia divina ambidue figura careant.
- 7 Lex antiqua quodam habet mystica, quodam moralia.
- 8 Lex aut recipit interpretationem disting.
- 9 Scriptura sacra quadruplici sensu expeditur & m. 13.
- 10 Allegoria quid.
- 11 Tropologia quid.
- 12 Anagoge quid.
- 14 Infirmitatem ecclesiasticorum nardus infusit in iherosolymis m. 15. & 17.
- 16 Durandus communem Ecclesie firmam in d. nris in singulari.
- 18 Rationale vocat & quia hoc nomen est in scriptura.
- 19 Rationale hoc in d. nris pariter dicitur.

P R O O E M I V M.



**Q**UÆCUNQUE in  
Ecclesiasticis officiis,  
rebus aut ornamentis  
confistit, divinis  
plena sunt signis, ac  
que mysticis, ac sin-  
gula sunt celestium

**Deu. 12.** cedere redundantia, si tamen diligentem  
**Iob. 38.** habeant inspectorem, qui non mel de  
**Prov. 33.** petra sagere, oleumque de durissimo sa-  
**Iean. 4.** xto. Quis tamen novit ordinem cœli, & ra-  
**Isa. 1.** tionem ipsius poterit in terra? Scriptor  
**Ps. 103.** quippe manicularis opprimetur à gloria.  
**Es. 12.** Siquidem potens alius est, & in quo aqua  
**Ape. 3.** hauriam, non habeo, nisi porrigat ille, qui  
**Gen. 1. 2.** dat omnibus assuetudinem, & non impropie-  
**Ex. 25.** rat, ut inter medium montem transeun-  
**Sap. 10.** tem hauriam aquam in gaudio de fontibus  
**Iuan. 3.** Saluatoris. Licet igitur non omnium  
que à naturis tradita sunt, ratio red-

possit, si de legi Leonis emendat 23. quæst.  
4. Nabuchodonosor. in princ. quia tamen  
quod in his ratione caret, extirpandum  
est. dist. cœpiscopi. 12. dist. omnia. Idcirco ego Gulienus Durandi sanctæ Mi-  
maten. Ecclesie sola Dei providentia di-  
ctus episcopus, pulsans pulsabo ad ostium,  
si forte clavis David aperire dignetur, ut  
me introducat rex in cellam vinariam,  
in qua mihi supernum demonstraretur ex-  
emplar, quod Moyse fuit in monte  
monstratum, quatenus de singulis, quæ  
in ecclesiasticis officiis, rebus aut orna-  
mentis consistunt: quid significant & fi-  
gurent, ralem reuolare dare, & aperte  
differere, & rationes ponere, qui linguas in  
fastis tacit obertas cuius spiritus, ubi vult,  
spirat, diuides singulis, prout vult, extra de  
renunciatio. cœli, ad laudem, & gloriam  
Trinitatis & Sanæ hie faciemus pro ut

A. post

# Skiarima An Inquiry Into Written And Printed Texts

## References And Commentaries

**Julia Schneider**



## **Skiarima An Inquiry Into Written And Printed Texts References And Commentaries:**

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In some sort of inundated with displays and the cacophony of instantaneous transmission, the profound energy and mental resonance of verbal beauty usually fade in to obscurity, eclipsed by the regular onslaught of noise and distractions. Yet, located within the musical pages of **Skiarima An Inquiry Into Written And Printed Texts References And Commentaries**, a captivating function of fictional splendor that pulses with natural emotions, lies an unforgettable journey waiting to be embarked upon. Composed by way of a virtuoso wordsmith, that interesting opus books visitors on a psychological odyssey, softly revealing the latent potential and profound affect embedded within the intricate web of language. Within the heart-wrenching expanse with this evocative evaluation, we will embark upon an introspective exploration of the book is main subjects, dissect its interesting writing design, and immerse ourselves in the indelible impression it leaves upon the depths of readers souls.

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### **Table of Contents Skiarima An Inquiry Into Written And Printed Texts References And Commentaries**

1. Understanding the eBook Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - The Rise of Digital Reading Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Advantages of eBooks Over Traditional Books
2. Identifying Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - User-Friendly Interface

4. Exploring eBook Recommendations from Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Personalized Recommendations
  - Skiarima An Inquiry Into Written And Printed Texts References And Commentaries User Reviews and Ratings
  - Skiarima An Inquiry Into Written And Printed Texts References And Commentaries and Bestseller Lists
5. Accessing Skiarima An Inquiry Into Written And Printed Texts References And Commentaries Free and Paid eBooks
  - Skiarima An Inquiry Into Written And Printed Texts References And Commentaries Public Domain eBooks
  - Skiarima An Inquiry Into Written And Printed Texts References And Commentaries eBook Subscription Services
  - Skiarima An Inquiry Into Written And Printed Texts References And Commentaries Budget-Friendly Options
6. Navigating Skiarima An Inquiry Into Written And Printed Texts References And Commentaries eBook Formats
  - ePub, PDF, MOBI, and More
  - Skiarima An Inquiry Into Written And Printed Texts References And Commentaries Compatibility with Devices
  - Skiarima An Inquiry Into Written And Printed Texts References And Commentaries Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Highlighting and Note-Taking Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Interactive Elements Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
8. Staying Engaged with Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
9. Balancing eBooks and Physical Books Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain

- Minimizing Distractions
- Managing Screen Time
- 11. Cultivating a Reading Routine Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Setting Reading Goals Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Fact-Checking eBook Content of Skiarima An Inquiry Into Written And Printed Texts References And Commentaries
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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