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Vn quicunq3 h[abe]t ne[cessitat]e cont[ra] p[ro]ximu[m]
suu[m] co[n]mittat eciam deo qui dic[it].
in vindictam et ego retribua[m].
qui s[ce]lus fecit no[n] deb[e]t accipe[re]
corp[us] x[risti]. T[er]tio requirit q[uo]d hos-
tia debet e[ss]e te[n]uis sic ho[mo] de-
bet esse mo[n]eratus et modera-
tus et no[n] gulosus qui vult ac-
cipe[re] corpus x[risti]. Gulosi et ebrij q[ui]
semp[er] sunt i[n] tab[er]na sic tesseratores
qui d[ivi]num et m[at]rem eius blasphemant
no[n] debent attend[er]e ad recipiend[um]
corp[us] x[risti]. Q[ui]dam e[nim] sunt ita
gulosi q[uo]d in nullo h[abe]nt delectac[i]o[n]em
nisi i[n] comedendo et bibendo et ob-
liviscu[n]tur deu[m] in membris suis.
de illis d[icitu]r. Osee comederunt et no[n]
saciabunt[ur]. s[cilicet] in f[in]e no[n]. Glo[sa]. Come-
dent e[nim] tales gulosi carnes brac-
chij sui tales e[nim] moriu[n]t[ur] sepe du-
plici morte s[cilicet] temp[or]ali et et[er]na dic[it]
ex[empl]a de illo qui se[r]pe[n]tem mt fecit.
Quarto requirit q[uo]d hostia no[n]
sit magna s[ed] p[ar]va. sic accedens
no[n] deb[e]t esse magnus p[er] sup[er]biam
s[ed] p[ar]vus p[er] humilitatem Sup[er]bia om[n]e
bonu[m] et om[ne]s v[ir]tutes anichilat
in h[omi]ne Infatuat e[nim] ho[m]i[n]e[m] sic
vinu[m] ebriu[m] vinu[m] m[agister] dic[it]. blande
post[ea] q[uam] receptu[m] est dominat[ur] i[n] h[omi]ne
et facit eu[m] fatue loqui et fatue
credere Sic q[ui] recipit mis[er]e sup[er]bi-
am facit eu[m] fatue loqui q[uo]d
alijs displicet credit q[uo]d talis sit
qualis no[n] est. Vn[de] tales si vo-
lu[n]t attend[er]e ad hoc sac[ra]mentu[m] de-
bet esse p[ar]vi et humiles v[er]bis et
factis et i[n] vestitu. Quinto req[ui]-
rit[ur] q[uo]d hostia sit rotunda sic ac-
cedens deb[e]t esse rotund[us] i[d est] no[n]
accidiosus om[n]e rotundu[m] est volu-

bile et circuit sic deb[e]t ho[mo] circu-
ire de virtute ad v[ir]tutem In ac-
cidioso requies est dyab[o]li. et h[abe]t
hospiciu[m] meo quia vacuus est
om[n]i bono tal[is] no[n] deb[e]t accipe[re] n[is]i
postposita accidia i[d est] excitet[ur] in
bonis op[er]ib[us]. Sexto requirit[ur]
q[uo]d hostia sit sine fermento sic ac-
cedens deb[e]t esse sine fermento i[d est]
invidie. dyab[o]l[us] p[er] invidiam seduxit
p[ri]mos parentes q[ui]a invidit eis
de regno celo[rum] q[uo]d ip[s]e amisit et
p[ro]pter hoc adhuc impugnat homines
p[er] invidiam ut impediat eos ne p[er]-
veniant ad regnu[m] celo[rum]. Q[ua]n[do]cumq[ue]
invidia occupat cor hominis sic illu[m]
zelus tenuit ab ho[m]i[n]e p[er] invidiam
occidit chayn fr[atr]em suu[m] p[er] invi-
diam occiderunt Iudei x[ristu]m. Luc. Scie-
bat e[nim] pylatus q[uo]d p[er] invidiam eu[m]
tradidissent Invidia est q[uasi] v[er]mis
qui rodit radicem ut arbor are-
scat Sic mult[o]s rodit v[er]mis in-
vidie in corde q[uo]d totu[m] corpus eo[rum]
arescat tales no[n] debent recipe[re]
corp[us] x[risti] n[is]i p[ri]us eiciant invidiam
de corde. Septimo requirit q[uo]d
h[ec] hostia sit sine sale i[d est] sine avari-
cia qui e[nim] salsa comedit mult[um]
sitit sic avar[us] s[em]p[er] sitit nu[m]q[uam] suf-
ficit ei avaricia ia[m] fere totu[m] mu[n]-
du[m] devicit et clericos quia lai-
cos q[uonia]m om[n]ia vicia cessant i[n] h[omi]ne
tu[n]c avaricia manet et in eo du[m] con-
sue[vi]t. Est e[nim] q[uasi] ignis qui n[on]
extinguunt[ur] ex apposic[i]o[n]e lignor[um].
s[ed] augent[ur] Vn[de] Ec[clesiast]es avarus nu[m]q[uam]
implebit[ur] pecunia dic[it] ex[empl]a de heli-
co tales no[n] accipiant. q[uia] s[un]t inter
R Ep[istu]le. p[re]sentant Roge[r]i[us] imp[er]atrice
imme et misere mei aracue

de

ho

no piger

In p[re]sen[ti]