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dñi nō senti[t] illa bit[ur]. Tunc ꝯ eū quez
possidz dya[bol]us a[ct]us seuit qn̄ se ab eo uir
tute ~~digna~~ ꝯgnoscit. Dya[bolus] qn̄ decipe — dn̄a expelli
quēqm̄ q̄rit. p[ri]us nām vni[us] cui[us]qz atten
dit ⁊ inde se applicat vn̄ se apud hoīez
ad pc̄m aspexit. Num qm̄ em̄ iustos
ī pugnare cessat. a[liquando] .n. ill[icitas] cogitacōnes ex
cogitat. a[liquando] dolores cordis suscitat. Jo
sephu[s]. Nichil terribile ē vbi x[pist]us diligit[ur]
ꝑꝑe nil doloris ē. vbi fides x[pist]i ē. Maior ē
qui nos defendit qm̄ qui ꝑsequitur.

Domin[ic]a in ew[angelio]. de uerbo ocioso. ca[pitulum] lxxiiij.
Dico aūt uob ꝗ omē
ūbū ociosum qd̄ locuti fuint hoīes red
dent racōm in die iudicij. Vnus q[ui]sqz .n.
ex ūb[is] suis a[ut] iustificabit[ur] a[ut] ꝯdēpnabit[ur].
paul[us]. Nemo uos seducat ī anib[us] ūb[is].
Ineptas .n. ⁊ ī anes fabulas deuita.
hylari[us]. Claude aures tuas ne audiā
malū. Fuge ī cauta ūba. vana ūba
cito pollunt mtem. Facile agit[ur] ꝗ li
bn̄t audit[ur]. Nichil ex ore tuo ꝗ ī hone
stū sit ꝓcedat. ꝗ aures polluat audiē
tis. Sermo uan[us] ꝯsc[ienc]ie uane index ē. Q[ua]
lis sermo ondit[ur] talis ⁊ anim[us] ꝓbat[ur].
Retine ūbū ꝗ nō edificat audietem.
Qui ociosa ūba nō rep[ri]mit ad noxia
cito trāsit. paulati[m] uicia crescut ⁊ du
pua n̄ timem[us] in magna ꝓlabim[ur]. In lo
quēdo ⁊ ī tacendo ꝑitus esto. Disc[er]ne q[ui]d
⁊ qn̄ loq[ua]ris. ca[pitulum] lxxv. ꝺ breuitate huius
Domin[ic]a in ew[angelio]. Q[ui] manducat me
vite. sec[u]li.
⁊ ipse uiuit ꝑ me. Jacob[us]. Que est
uita nr̄a. vapor ad modicū parens ⁊
ī pn̄ti mom̄taneū. paul[us]. Bonū ctame[n]
apphende uitā et[er]nā in q[ua] uocatus es.
Salo[mon]. Neglieris in c[ra]stinū ignoras .n. q[ui]d
supuetura pie[ri]t dies. Nemo ē qui sup
[ter]ram uiuat ⁊ hui[us] rei h[ab]eat fiduciā. aug[ustinus]. — 2 ꝑ
Omis ꝗ p[ec]cator io uiuit ut corrigatur
aut ut ꝑ illū boni exceant. Jo[hann]is. Breuis
est hui[us] mūdi felicitas. modica ē hui[us]

uite gl[ori]a. caduca ⁊ t[em]p[or]al[is]. F[ratres] d[ic]i[te]. vbi
s[un]t reges. ubi s[un]t p[ri]ncipes. u[bi] īp[er]atores.
v[bi] locupletes. v[bi] potentes s[e]c[u]li. Mor
tuū ē totū. Certe q[ua]si umb[ra] t[ra]nsier[unt].
⁊ uelud sompniū euanuerūt. q[ue]ru
tur ⁊ nō s[un]t. Diuicie usqz ad p[re]ciꝑm
ducut hoīes. Multis morte gn̄a
uīnt dicie. Multi ꝑꝑ dicias pierūt.
Qui uitā logā q[ue]ris. ad illā tede
uitā. nā ista uita mortalis ē. Mo
ri optz hoīez in carne mūdo ne
moriat[ur] in aīā x[pist]o. Sollicite dz
vn[us] quisqz uiue ⁊ sp[irit]u t[er]minū uite
ꝯsidare. ut s[e]c[u]li blandicias caue
at. Ventiū exit hora. nob[is] incta
ē ut dū mori quisqz nō estimat
tollat[ur] inde. Dya[bolus] q[uo]m̄o uiuētes ac
cendit ad uicia. s[u]bito morientes
t[ra]h[er]e nitit[ur] ad tormta. Q[uo]m̄ uis in
hac uita q[ui]s iustus sit. tn̄ dū egd[itu]r
de corpe ꝑtimescat ne dign[us] suppli
cio sit. Nullus .n. sin pc̄o ē. nec q[ui]s
qm̄ de dei iudicio ꝑ esse secur[us]. et
cū de ocio[s]is ūb[is] rō sit reddenda.
n[on] ē logū ꝗ breui nō finiat[ur]. In
possibile ē ꝗ ꝑ[ro]sp[er]is ⁊ nō gestes
angustias. De leccōnib[us]. lxxvj.
Domi[ni]ca in ew[angelio]. Q[ui] legit. cap[itulum].
intelligat bom̄. Cui mul
tū datū est. multū ab eo req[ui]rit[ur].
paul[us]. Attende leccōni ⁊ ~~doctū et~~ — exhortacōi doctr[ine]
noli neglige gr[aci]am q[ue] inte ē. Oīs
diuinit[us] inspiracō vtil[is]. ūbū x[pist]i
h[ab]itat in uob ~~aug[ustinus]~~. Nut[ri] aīam tuam — Jo
lectoib[us] diuinis. pabūt .n. t[ua] m[en]s[e]z
sp[irit]uale. ysidor[us]. Q[ua]nto q[ui]s ī sacris
eloq[ui]is fuit. tanto ex hijs vberiore
ī dulgencia capit. Q[uo]m̄ uis sen
su ebetudo sit. freq[uen]s. tn̄ lcō in
dulgēciaz ꝑbet. Basili[us]. Sic ex car
nalib[us] escis cor[pus] alit[ur]. ita ex diuinis
eloquijs aīa nutritur. Vlgarit[er]