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Habemus altare s̄ quo edere
 nō habent q̄ tabernaculo s̄ ser
 uiūt / fūdamtū enī aliud sup̄
 quā fidem ihesu xp̄i nemo p̄t
 ponere p̄ter id qd̄ positū ē qd̄ ē
 cristus ihesus. i. cor. ix. Quia
 sine fide impossibile ē placē dō
heb. xj. Munera et oblacōes
 sūt actus principalit̄ interio
 res aīe ut meditacio bonorū
 cōplacencia diuinorū. affect⁹
 et oꝛo mentalis. Si dilectio ⁊
 p̄ximī. ⁊ h̄is similia. Ex qb⁹
 interius in templo cordis ob
 latis debet homo proiumpere
 ad actus exteriores latrīe v̄l
 dulie. vt ad iubilacionem ym
 num. oracionem vocalem. ob
 lacōem. opera mie corpalia et
 spūalia ⁊ similia. que sine ite
 riorib⁹ muneribus fere nulla
 sūt. ⁊ ista ē expōsico fm aug⁹
 Secdo notādū q̄ ista munera
 non essent deo ḡta si nō esset i
 offerēte caritas fraterna. v̄n
 nullum op⁹ est deo acceptum
 sine caritate. teste ap̄lo. i. cor.
xij. dicente Si linguis hominū
 loquar ⁊ angelorū c̄c. Et idō
 factur⁹ aliqd̄ op⁹ bonum qd̄
 est mun⁹ deb⁹ qd̄ bonū p̄posi
 tū nō totalit̄ dimittere. s̄ mu
 nus relinq̄re an̄ altare id ē hu
 iusmodi op⁹ differe et ad fra
 trem p̄gere pedib⁹ corpis v̄l
 anime et r̄cōciliari fratri satis
 faciēdo. v̄b⁹ facto. v̄l vtroq̄

⁊ tunc offerre deb⁹ mun⁹ suū
 Vnde aug⁹. in sermone domi
ni in mōte. Cū aliqd̄ tale obla
 turi sum⁹ in interiori tēplo. p̄
 gendū est ad recōciliacōez cū
 fratre. dimittēdo tale munus
 spūale. p̄gendum est n̄ pedib⁹
 corpis. sed motib⁹ animi. hu
 milit̄ te ex affectu proster
 nēs fratri. ad quē cara cogi
 tacōe occurras i aspectu eius
 cū munus oblaturus es. S̄ si
 frater p̄ns est ⁊ ad eū ire po
 tes n̄ simulato aīo lenire atq̄
 in gr̄az reuocare veniā postu
 lādo. Si hoc corā deo prius fe
 ceris p̄gēs ad eū n̄ pigro mo
 tu corpis sed celerrime dilcōis
 affectu atq̄ inde veniēs id ē
 intencōem reuocans ad id qd̄
 agere ceperas: offeras mun⁹
 tuū. hoc enim remediū est con
 tra p̄cm ire qd̄ fm aug⁹. supbi
amplecti n̄ valēt. Inflatī enī
 hoc medicamē caritatis et hu
 militatis subire nolūt. ¶ **T**er
 cō notādū q̄ trib⁹ modis d̄ti
 git frat̄re h̄re aliqd̄ conf̄ te.
 Primo modo si ille habeat cō
 tra te iram aut odiū. q̄muis tu
 illi nullā iūriaz feceis nec fue
 ris sibi iūste et p̄ aliqd̄ debi
 tū causa istī⁹ odij ā ire S̄ fō
 te susurratores aliq̄ suis susur
 r̄ns hoc fecerūt. Aut ille forte
 frater spōte assumpsit sibi cō
 tra te irā. odiū v̄l indignacōz