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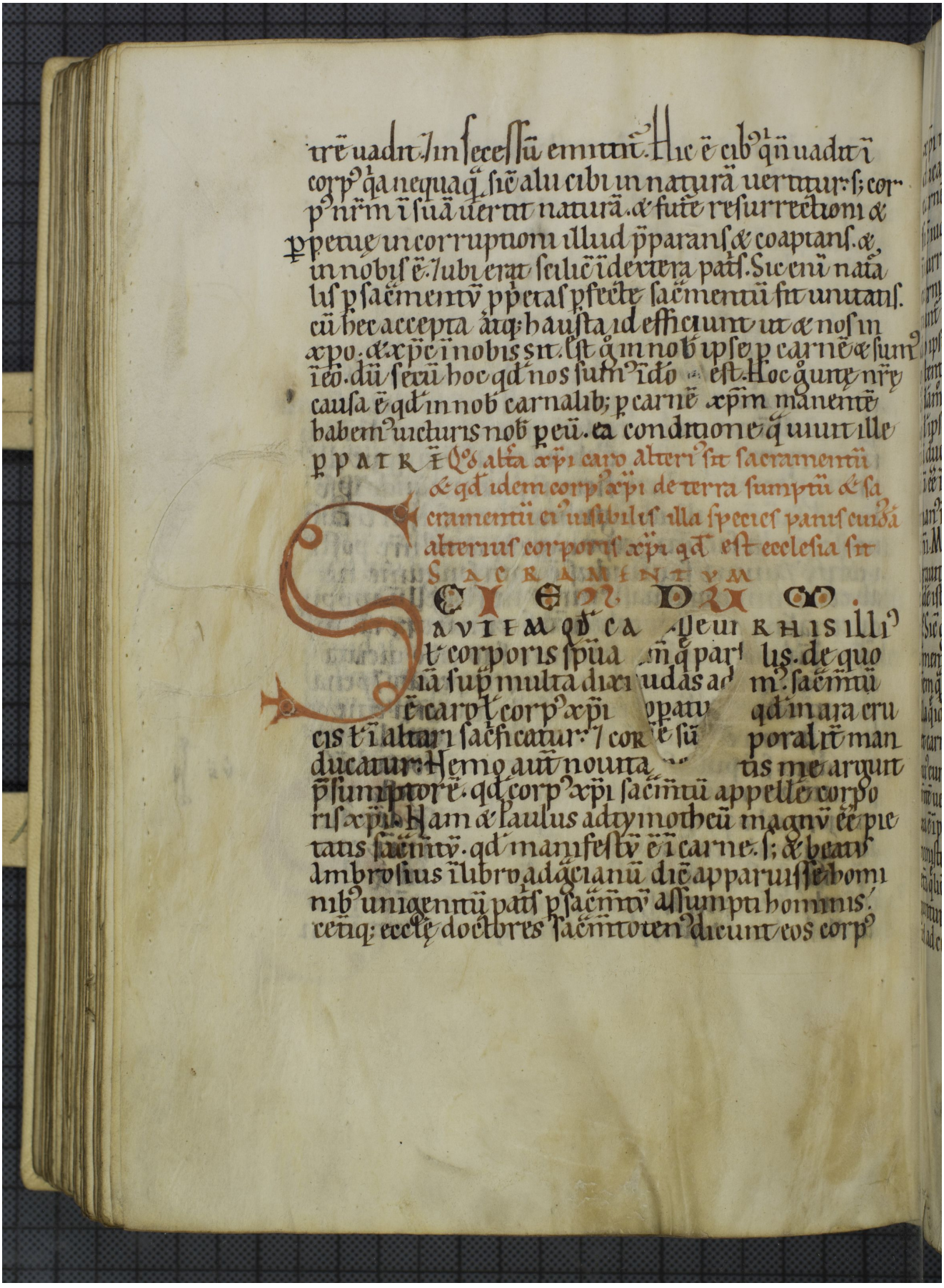

trē uadit. Jn sece ssū em mūt. Hic ē cib' qñ uadit ī
corp' qa nequaq' sic̄ alu cibi un naturā uertit ur: s; cor
p' nr'm ī suā uertit naturā. & fut' rsurrectiōi &
ꝑpetuę uncorruptiōi illud ꝑparans & coaptans. &
in nobis ē. Jubiebat scīlic̄ idē cetera pat's. Sic enī nata
lis p sac̄mentū ꝑpetas pficit sac̄mentū fit unitans.
cū hec accepta atq; hausta id efficiunt ut & nos in
xpo. & xp̄c in nobis sit. Est ām nob ipse p carnē & sum
ī eō. dū sec̄ū hoc qd nos sum' idō est. Hoc ām unde nr'
causa ē qd in nob carnalib; p carnē xp̄m manentē
habem' uicturis nob p eū. ea condīone q̄ unum ille
ꝑ PATRĒ Qđ alta xp̄i caro alteri' sit sacramentū
& qd idem corp' xp̄i de terra sumptū & sa
cramentū ci' uisibilis illa speciēs panis cuiđa
alterius corporis xp̄i qd est ecclesia sit
SACRAMENTVM

SIGMVND.

AVIEM qđ ca ueur RHIS illi
t' corporis spūa ñ q̄ part' lus. de quo
ñā sup multa dixi udas ad m' sac̄mtū
ē carp' t' corp' xp̄i opatu qd in ara cru
cis t' ī altari sac̄ficatur. 7 cor ē sū poraliter man
ducatur. Hemo aut̄ nouna tis me argut
p̄sumptor ē. qd corp' xp̄i sac̄mtū appellē corpo
ris xp̄i. Nam & laulus adtymotheū magnū ēe pie
tatis sac̄mtū. qd manifestū ē ī carne. s; & beat'
ambrosius ī libro adgratianū dic̄ apparuisse homi
nib' unigenitū patis p sac̄mtū assumptū hominis.
cetiq; eccl'e doctores sac̄mtorē dicunt eos corp'