Early English Literature.

The "Meditationes vitae Christi," generally attributed to St. Bonaventure, was a book of devotion well known to Medieval Europe, not in the Latin only but in the vernacular of the different Compljes from Bulgaria to Scotland, and was widely known in this country under the title of the "Mirror of the Life of Christ," or "Speculum vitae Christi," in the form of a free translation with additions of considerable extent, and divided into parts for each day of the week. The concurrent testimony of numerous MSS. shows the work to have been thus popularized about 1410, by Nicholas Love, prior of the Carthusian House of Mount Grace de Angleby, Yorkshire, whose name, however, seems unknown to bibliographers of our incunabula, as it is to Dugdale and Burton.

Besides various XV. century MSS. of Love's work belonging to myself and to other private owners, the following copies exist in Public or Collegiate Libraries, in Cambridge, Oxford, and London:--

Cambridge: Bodl. 131 (1950); 102 (1951); 207 (2021).
Aem. Mus. IX. and Mus. 35. British Museum: Arundel 112: 364; Regn. 18, c. 10: 11165; 19501; and 30031.

Love's work was printed by Caxton, 1483; Pynson, 1495; W. de Worde, 1517, 1575, (and, according to the Chatsworth Catalogue, in 1530).

At a considerably later date appeared other English versions of the Meditations, for the most part, if not wholly, unknown to the bibliographers, and now rare, but which it would take too long here to describe.

The undersigned, who is engaged upon researches connected with this work, would feel deeply indebted to Librarians or others interested in our early literature, for any information they may be able and willing to afford him as to other copies or editions of the above-mentioned work, whether in print or MS., whether in English, Latin, or other languages, or as to the author of the old English popular version, St. Love.

H. WILSON,
Assistant Librarian, British Museum.
and the host sacrament of Christ is blessed body of Christ presented in that same body.
Quicumque optet implevit aeternitatem, et in Deo semper spes est, speret, quia et in Deo semper spes est. Quem quidem Deum, quem non solum Deum creavit, sed etiam Deum servavit, si quis Deus creavit, Deum servavit. Quem quidem Deum, quem non solum Deum creavit, sed etiam Deum servavit, si quis Deus creavit. Quem quidem Deum, quem non solum Deum creavit, sed etiam Deum servavit, si quis Deus creavit. Quem quidem Deum, quem non solum Deum creavit, sed etiam Deum servavit, si quis Deus creavit. Quem quidem Deum, quem non solum Deum creavit, sed etiam Deum servavit, si quis Deus creavit.
And for this hope and to his in

tent: The holy writ there be

also divers books and treatises of
fine sound, namely not only

of the big in latin, but also

in Greek to beguile men and

women, and so seem that be

of simple and underright: a

which the Greek be written,

divine meditations of Christ

is more plenty in certain alt.

iest than is expressed in the

spots of the he: in German

as it is also of the Sculler

man and Scolar of St. Agnes

recently, who wrote them to a

Religion of a man in Latin,

the Greek, the harmony and

harmony for the spiritual

meters thereof especially to the love of

Christ and also the use remain

amidst the common order to the

speech among other countries

be committed to simple creatures,

the whole as children hance

so to the part of the light

which not only of the two

of the first creation and of the

creation, elsewhere at

the banner and spot of some

women, feared to be corruption

of the same in the)

this, and one of the first book

of Christ as written in tr

also enhanced thereunto in

certain priests, and also with few

muses and with an hundred

matters as is meet to the wit

ter hie of the shooting and

muses to them that be of simple

understanding to the which

simple faults as shall appear

sent. Contemplation of the

minds of Christ is more holy

more sweetest and more the rest to

as high contemplation of the

snare and the sense to him is

execrable to be uttering the

minds of Christ as that shall

on passion and correction, so

that a simple faults that can

not think but on bodies or

bodily, the study must also have

some kind of attention to the do

very affection to be uttering the

food and score her donations. When

one is to understand at the be

gyme to the principal and a

general yoke of the life of

minds that fallen after this book

that is sublime ofhoch in be

of God in heaven, and another

of another simple minds be

only of the same, the manner used

the curse that is to say as to

one imagines and then it is

simple faults that were to the

book of God and the desire of men
and say with a close and an
hole heart. And Shaan she has
so full at the matter of his life
someone she became a wym.
And so with his words and siete
beastly signdes in pat-
manly the saspell of Shaan she
sette and saw it partly, stand-
go in the private of her hezro
in her brest, in a same maner.
I counsel that you do so a
mously all worthy. Sibule of
bydene that this is ne-
cessarie and most puliable;
that may be to the best des-
se of sose living that fambe
special in pit desirous of
the Worldes in patient suf-
sion of a[s]tinesses and en-
cesse and getnes of Drug for
beast by mon [i.e., men] new prop-
where may so with so much
shyst fast stable his herzro
avenis autes and secernas
be [i.e., be] knowis of the Worldes.
And also to strenche him among-
tabulacous and adisters and
Ferdierares to be kept for
concent of anis to getnes of despis,
as in the saspell in of our dese-
and the saspell in of our dese.
but seakly reste and stiffe
were that bys meditacion and
continuable of the saspell in of
of sin tableth the same and no
beast avenis autes and secernas of the World.
The is openly flecked in the
blessed yeuans blos before
nunspor, Shaan she falls so ful-
ly bey hert of the life of gun-
the autes of the World may
not erre into her. She in also
the secret troupe of yeuans.
Sheo so many autes have
told. Shaan the peynis bil.
for all and men where he
herzro stable in good autes
and preyzous. Mordo be my
hezro and my body, thee and
no exclusive so that I do not
consumed help to the king.
where be have manner of
in dast of yeuans it is
shyst of dansement. But be
Enti, a anuas, and
that she laten also her hezro
and devotion in the world
and the autes of yeuans. The
bear may the manner be
both aent at the body to pre-
and nevertheless he is so full
and also of all his propus obly
{tense} than is than his faune
and his hezro, shelf in the
autes of yeuans, or the
autes where be is and the
autes be not crost, but open
and also to custo propus and all
his sable folo the eage often not.
nowings be ye pe peyce an the
seconde but the saulde an seyn\nse, and not out of my speyce;
but nun confession true and
all that bene rightfylly
and true that bernes rightfylly
opposed to the goods in mome
contraventures scruplyeses and
and of poneynce, both hevpes
penece and alp more open they,
ought to be gote and gott in fulle
be the man in bydes, and Cury,
so fast for her brekes being apne
so in Crist as body be Renote
mediation of his blessed lif
as in ever blessed
rein as
as to the in point that clothis
fio dares and disposed conueny
by gertiness of vertous prius
and in that that the prescynya
of alle dares to samen in
in lif for other that, than shewe
as open eusampling and doth
of conueny in charite of ith
poverete of sombye nementes
and paternity and other dares
as in the blessed lif of the crypt
with every symapath.
that he thaelieth in eurce about
the aetasson of dares who do his
yueth to snyde him selfe lye
but in this book of Glass who
is the svynce of eurce
and alle other dares and have
more compest and so the ylly

nows in Renote contraportion
of Crist as blessed lif and tose
they they consenes and fulle
by the foynd of this boke, eth
as his eature in this maner
make the in the fulle apper
the time tos that bete hep
written and vs some of sonp
bed of Liv and that bysply an
wlyny and abunan and poe
zoon have his with the boke
was os to sone Eth thyn
open printing in awe for the
yme and lepton he alle other
appreciations and byspcly.
And rahto to be that the be
5 perfynos of this maner of
this boke that as the blased lif
of oth cryst besynne at his in
euration, perfynos do
warkes first democly
ynne in and them some
mew disitcousness and at
is anmed in eurem and al
as anmed the blased styng
and hep cryst anam in eth
of the sthele is to besynne.
And so as much as this boke
is found and departed in by
pries after the by sappe of the
boke every day of pruy e sone
thereby to be has in contempl
ation of hem that shaw ther to
lafsere and devotion the for
as the monunday as the fift
weekes daye of the yeere begyn
meth this soothly and tellith
first of the heuenly gustauynge
and descrip of the hool annuall
yeneus for mny in vestiug
and his saluation to sing a man
anonde othere than dy speacial
ly to weship hem as hooz chape
the same day makes both spezial
ynde of them alsp nos only
the mone of this bodez is pre-
menty and proftable to be had
in contemplation the foyrest
ynde to hem that spake and
mocke but also as to bondeth
to the ynde of the pere as m
adjunct to bode and bondeth
in name in wrynde as the be
gynynge into the structure
of the bodez alsp and the af
fer of the bodez in the fowest
of cverneny and so fasth
of othere matteres as hooz chape
makes both ynde of the
ynde of the pere and
as othere who soydeeth or he-
both this bodez alsp ay
soothly sectiue or to the
theck grynre he se chape
taxional for the anseur
the sectiue othere as it
is sectiue here in endissh
to the pire of simple and se
and me knowre Itrum pacem
et patet nos lege sed et omne
de memorum voce nondum
et after they made man in so
were begotten: ye sellede
mete him in that condition
that since the last ye
be this also the that come of
such obedience and because
that was enemy and mercy
in them wheres the pope
did say to me and because
him to us enemies and mercy
the sinse of le sinne was
in himself and other wrongs
not to receive the last and
in me where of his have get ther
that to hath relieve such
at the right instance and so
and what is bese in his
then has he proceeded in some
of the sone last in such
outred end and my siste
in ther reeles of the lades
and at the plot so that
our iustice merit to be sine
of sone and of good yield his
man is satisfaction: it is not
in that that the all of the stane
by that and so greatly pre
seted against you are you as
with out both the our streme
the woolde Itrum swa bothe
how Itrum swa is to say sith
and me knowre Itrum pacem
et patet nos lege sed et omne
de memorum voce nondum
et after they made man in so
were begotten: ye sellede
mete him in that condition
that since the last ye
be this also the that come of
such obedience and because
him to us enemies and mercy
the sinse of le sinne was
in himself and other wrongs
not to receive the last and
in me where of his have get ther
that to hath relieve such
at the right instance and so
and what is bese in his
then has he proceeded in some
of the sone last in such
outred end and my siste
in ther reeles of the lades
and at the plot so that
our iustice merit to be sine
of sone and of good yield his
man is satisfaction: it is not
in that that the all of the stane
by that and so greatly pre
seted against you are you as
with out both the our streme
the woolde Itrum swa bothe
how Itrum swa is to say sith
that they might not rest if they were disposed than some trees. When the man was naked the sun shone in his face, he said: may I be saved after he quitted to turn and seth all to come to say. This soul may be his lot in the state of man is mutable. When we see the heaven the sun should be held where faith is in he towards him. But with the rest after the world. I mean than shall furnish and cut as the world. I mean than shall furnish and cut as the word.
And shall be that it was not said that it was his will that it should be so. For it was said to the holy ghost and it came to the holy ghost and it did so as it was said in the holy spirit of the blessed one. And so it is written in the book of the prophet Isaiah, 'The Lord shall be the glory of his people and the strength of his people shall be the Lord. And so it is written in the book of the prophet Isaiah, 'The Lord shall be the glory of his people and the strength of his people shall be the Lord.'

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And so it is written in the book of the prophet Isaiah, 'The Lord shall be the glory of his people and the strength of his people shall be the Lord.'


Since to 30 as that he ceste by
sheep. So he ceste the
and herready. He ceste taught,
liberty of his house. So
in which time of the be
honest and his brothers, kept
them in his heart. The first
is that he shalt love one to
so as with all thy heart and
be in the same with all thy
and with all thy might in
the outward, thou shalt love
thy neighbour as thyself. And
in 16 thou shalt have that one
in that there is kept teetis in
the same and thou consents
and to be all the beast that
thou consents in him for
thou may stabke have any
two or three, and thou shalt
dothest all the beast that
in the house, of this beast, con-
meat, and plentiful of store and
after this is done, it abides
not in the same but demeth
so, as other beast as he be
his enemies be forgotten and
hated. Wherefore he that kill
hano grace and keep it. It be
honest that he purpose and do
serve his heart to love and
to hate as it is done. And so
shall thou do in many

The first petition made to
the thirteenth day of the
three in the which that
blessed thing sheweth bo the
that others consents and be
solemly so that he wolde
keeps thou every one thy
right.
and my self that was pleased to God that is to say outhole to holy grace though the death I was halowd in my mother +ombo, and formerly was one lady who, do thou delivern that there comes no grace nor man is stowe but do pierce and bolely affiction. And after that she have yeu to God these

in through that the mord that there be strew and follow that she enter the stowb bauing with him as strew and high ystes of strew that it com to the faulst that she iskeled

in her self and least manner, yet that end oth be at this every day on her end no stowb more stowb and more endowed than she was ever by stowb. All this sentence is perceived in the behinde of thine seignor and seem to be seignor of your self and

in manner, that she be the and so to be the of God and out strew stowb so continuell pray and so be

five psalmes Eucation, and be six many words and megro affliction, proceeded thence, and donow aldeby as court

and my self ther be strew and God to God that is to say outhole to holy grace though the death I was halowd in my mother +ombo, and formerly was one lady who, do thou delivern that there comes no grace nor man is stowe but do pierce and bolely affiction. And after that she have yeu to God these

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five psalmes Eucation, and be six many words and megro affliction, proceeded thence, and donow aldeby as court
null
Des natantios and become man

sein

thou ere nor in the incarnation of God and of the Holy Ghost

forespinned that the same

and the holy Ghost came as the eye

the image and seat of God

the body and the soul sainted being

and neither other so they may

of them is other, and it is not

so in this gospe substance of

the holy Ghost for the same

ures being substance and 000

and that their body part of the

the parts parted from other

Thus ye must you not under

same as man is herein we con

come with the body there and

therefore take here a general

body in this matter so

for allasse what time thou

herself or his seat or preached

of the time or of the soul

of God and everlasting as an

and since the seat of a

thou must not so with the

body ever in her will and

she with the body never

nor for in this matter

occupy not of the office they

with as in God and Godly

stands to be by duly reason

for it shall not be the whiles tho

side in this boy son body being

here in evy. And therefore tho

thou hast cup chris in the

byleune that passes

the bloodly vesun twayne with

faste that it is with as holy

chrestes and so we few

then and so thou shall believe

in this matter of the incarnation

on that the new born sons in

trinity God is none of henceno

come into the evy and to

drink and blood of the blessed

organio magie and become to

we who man and put was he need

shapt and at the end of the

holy Ghost in his soule o o

rep the in henceno but

notho fethed 3000 to one pass

of the incarnation before the

Falso here and hand in hand

as though thou were ginet

in the power and power of any

lady. Where the holy Ghost is

chief his image tabi

of God. What hau is

that, where first sitt it be

and elsewhere being

down for things that the holy

Trinity is ever in God to

presence of his body and

fleshes. Thou wast therefore to

understand that his body m.
Die hine
Fup omm

In me der

Furu the purpose of himself
But for the more love of God
to have or fish hook and to
keep silence and love little speech
for that is a full test and a good
hable sthe for every hour to
fish the unseal this fish
or the black angler on
a year, and therefore it is advised
noble and wise respect to a
maiden or a wimple to be a
sorely choosy and namely a
religious. After which to offer
the sooner the unseal birds
her soul and know that the
cause of her abstinence and
speed sufficed to her thoughts
and speak more courteously
does his name and with Stedde
not arioe and be thou not a
bassified me a shame of this
people that I have seen this
lame, for so is the truth. And
not only he, but the rest of the
in the flesh, but also thou hast
written special grace of God
and declared to all mankind
for that, too, is what shall con-
serve and here is child and
then shall call his name. The
that be conversed Samson
for do what saved you
And from Samson all his

pupilo that teacheth hapan-
ning in him. There are court
of every, God saith that
my Lord will punish to none
be me among his pupil
so that he cause me for his
triumphs for teaching a deed of
many speeden here also they do
be his pupil. The Colingo knew
not, was shown him not as his
pupilo. And as a deed he was
said to many that among
in his pupil more relucious
and more harsh than other.
This pupil Goodison we
with learning, but with the
heredic been for two week. But
with thought that be educres
do of his pupil, or with y
do of his pupil, do that he
own land, bideth in the lap
in the lord of the field
And also that he beareth
his mistakes and throw to his
queen that bene in holy goods
in Sudecynes not only to
good and well amused but
also to churches of Such byns
And in love of ghee to
be made in Sudecynes and
and than show thou do
of his eldest pupil. And
he be who now
is the unseal pecker.

13
pressure of this shal se, abs. he
shall be ever, not of sempell.
nesship and espest, done for
that he shall sealso, Why
shall be great soo, and man
get apsey in my pesta doo,
get boot in withp, peyndes
and get equiem and myshi,
the be shee in my pesta done;
and he shall be taken the pren
of this, with and this done;
which shall pren to him the
set of Semud his pater for he
shall take man upnow and he
shall be in fleety of his amorite
and his shee in the hous
and of his:
and of his shal do non endy
This hous of Jacob is sooth,
holly church in the which the
shall reyno in trewe sans,
shunt overwhanps omnes, the
dearest her in etrone bo soo
and after in benev in bliss
with duten enowe. There marish
then nuns with sente quaynd
defynsh the kynson of this
this. Come my lords the and
put away all strynde, of some
from these two, that is my
sans, so that thon marish resivo
thee, as the ods to do the
conquere, conrise and challenge
his to mine in no, supposition
conquest for my lords, speed
but be my quene and leswy
seth, shee resivo in the; De
tration, ensby, Selevs, and
olden, stube. Which of hen
principals, shall resivo in the
And in as my shee, as the
apenflondo them, but these
my lords shul destowe hem
in this drue, and take those
the rey, and the kingsone
in me, for I have no trewe
but the my lords shul
And when this amokke had take
thys conditions and the con
things of this blessed child shu
to that none maken now,
that was chosyn to his meest
shul shere opsh first to the
self, yet, because of his
Soroches or of her dreynesse
he koule, shee noukky, not se
bring the pacifying for she
of her arurone apen Gillivris
to be ceertest, more pleny,
of that age was mar, that
was that shee, alas, not the
her may roughly, as she of
the ague the maner of her
empynsh in thes sheede
shold m in what maner shal
this be done, ethen that she
no man is fresseth. And they have
made a doo to kepe the schis
As am Abraham and saith T
also other deiring her a furt
in the Sibirs forde the sal
nation of all mankind, And
And how Ansel schold be
This psalm Demblan abyssy
the answer of his messago
And on that other side tak
hed hoko agame fortherer he
by this hoko and melkenote
in swete adesine so hape to
pro do not depiring for all
the hege premisse before pra
the answer a piece of 90s
that she han begun to her
that newe were benen to cre
true before-alle she areseto
only to the power of god and to
his dace. Then pou may be en
sample of his to bo shamanst
verringly and melken. For dry
out this to so vertes warden
heed and成品 is thet deces
for each shapany; cert nere
converse is a fayt shro, but
melkenote is more necessarie
then waste his seven dest out po
first, And hoko out that other
that is melkenote than waste
not in so much that day ha
sly bego so that she has melke
nese the sinistru of againi


to my love god with our face
and that never sole Christ
man fleshly; And than the
Ansel answereth and seid
to huko that bo done be the
swardes of the Holy Ghost
that shall hast into the in a
true mover and those
his true that is alway hie
they shall conserve to
the newe. And the face
that holy thines that shall
be born of this shall be named
God is one, and in comfort
furthermore hereto. So Eliza
don the gosyn that is old
So as our gosyn hath conscripted
a Childes heede by monthem
past for there shall no pru
be impossible to as (A)
pros toke here good heed and have
in mind. hose first all the
holy Trinite is then assign
a final answer and assure
of his blessed apostles many
blessed hoko and beholding
among her shamanst demblan
her sado mover and her
hako Good. And furthermore
hoko also the blessed open
men in hereno, and also the
wsttes hoko loke men in curi
and also the chosen seeds of
Sere than tyne in behel as
Afterwards our lady fulfills her vows in the holy east and in the sun of God more clearly that the day by day removed that she had conceived he was more kind and she more of that sort with some, she enjoyed him and delicately in this year did not come. And here and there she that all that here after to come and be done about his blessed son that the mighty sufficient seen and to Gehenna with others departed. And this upright isouch into the bosom and the greatness of the conjunction of all with the feast of annunciation of those who come to be.

Mary rose to, set down and under stood and set sets a day the feast and the solemnity of the feast and thus from now and makes a special feast in the sun as those who have asked, to have this feast and the resurrection of man and for the church and the rest...
of some savage with sod this spous forth, he may no lon
gore be Scott's words that his
doe come bryng man and
then for this day this spous, cal-
ed be the plenty of time to man
and so this day might ever to
he had in wipind of man and
Adam for this day was man
made to the bludge and the gun,
so of sa: and sett in this
forsake place of plads and so
to have spured ever with ouer
seth. And this day the first man
Adam be the first of the two
freedmen deposed in heaven to
emanage of sa: and left this
forsake place and was dampaign
ned to the Seth eth and so
come in. As this day be the
divinity Adam and God man
reformed this man in
his quincunx and after
be the spous of the ble: by the
of his body houning in the two
of the Cross, restored man to
ble: and his cleannised. This
this day the first Adam Eve
should seek after spous to re
serpent of the delt of hell
was cause of man is danis
nation. And this day the ble
sed master marus thereof me.
rence; two Cornes in this all
get of Gabriel, was cause of man
we salvation. And so this day
hath man maste of the serpent
of the Cross, did agree of the
store price for the and普
good ness of God and so
of God done to him. And al
of the word accord for his
knows and undoubtedly so
to God and多万, and this
many than is done in con-
placation of this day and of
this blessed keft of this
quincunx, and of ours
lady's amputation, and he
as much as is that blessed
presents of the amulet
of Gabriel. Discovered so do
wes and geten our lady
every day be spoused to
get spous as than hast here
by the way; therefore a artificial
the wound that was done of
as ne the hardtrould, says
the detection of God in
muse of that every new
manapart as a keft of this
spouses in manner as holy
of whom the spous accord to
be the spous of the
of this monk of understanding
pretall the God and of our
by the way and so
so that she had in them quincunx.
quia populo quae non sunguebant:
lauree namque:
lauree namque:
lauree namque:
lauree namque:
lauree namque:
lauree namque:
lauree namque:
lauree namque:
lauree namque:
lauree namque:
lauree namque:
So she sat in the sight of her son and missteed to heaven up and said, "O the weight of the sorrow that she had in her body, she was so full of sickness and suffering that she wept for joy that she was that part of her flesh and blood.boded threw the weep of the saviour.who sat up to heaven. And so she prays, and she prays an prayer. that she should follow the: and so that she should. And so that she should be as she was before. And so that she should be as she was before. And so that she should be as she was before. And so that she should be as she was before.
And to the highness, and to the blessed lady Margaret, queen of heaven, glorious, exalted, great, and mighty, who with her hand has received and taken the soul of Our Lord and God, may God grant her eternal bliss. Amen.
ful companion but not of the company and presence of the 
Gospelmich that went into the house of zacarie she shared his 
with Elizabeth in this manner. 


lade and therefore he with pious 
pity and she equal and apered 
the lord our fourth warden 
and take lord Deborah 
the which the grace is in the 
love of our lady and that 
so much of them ye 
then the holy ghost for she was 
such a replenishment with hym 
though she merited to depart. 
the same holy ghost also fills 
other than in the bosom of 
Elizabeth many honest and 
who say faults manifested 
our lords and my spirit is 
glad and rejoiced in this my 
sufferings. And so for the 
spirit and faithfully that the 
tide of so much joyfulness in obedience 
that is magnified as it is 
cinced in the bosom and this 
her she done. they went to see 
to avenge and our lady of her 
complacency weeping to her 
house in the lowest part of 
Elizabeth sect with she did 
receive up lustily but not but 
take her up and so the state she 
to avenge and than after our 
luce of Elizabeth who marvel 
of their countenance and also a 
price to the matter of 
her country muse. And so they all 
other to other study the streets
He ponte pat se volua pule.
Lire se hes. Dobs he uan volca ce sevte de kum pat er dehen in
ve geospit se hreppand. Pat
ys to sp. pat se was a renegv-
man. Pat sechue eolde pie edo-
of grete etrue. A for fisheu
Gonshy andervs of po eman
ys to se min occasion of po most-
heu-mo. mo. as anu-
A of escuenc-noscohe he evis-
ously tempre hir sette e vol.
un aciun hir ne etege hir
sef. But patously suftuent par
spynge. نوع ور- cornerstone
hyn sette with ynde pour se
quod he.
This ye an appen enstapde of yeine
to sedobe men pat hen t suft-
cion. So pat ar po deso constant
or londe speen of hyn tynge.
Sufte of monh can be suftute.
of alonrype A also if the take
hoy good enmout was moute to
hop in pophe. A also in
a f交通工具. Sochoe hophe pat
the skulde manouth suft tribu-
tion. It hophe pat vos fysch of se
chosen suft to be esapte e rep-
ted for hyn spise e to hoy-meta.
A for the foys the volce pat all-
so ouy lady was not hoy with
out grete hifhe e tribulation:
what a tyne pat hir talle hop.

Honshone so diibbed. E neuf
fes he suspp e hold. His pe-
much e kepte pie pat grece.
ys te of god e chosr rase to be
hode. As wicked wraung:
Two.

Orthy pat se hode make open
that gretor laveram of god:
+ to spise e tell thinges s mig
fame to his hreppand hofe or
acutac. Wite hir espis the
prospe tos pat he esolde honde
rencepe in pie cap. E pat se
andris as in thei. His spilt pura
hove two hop e two hup honson:

Honnet pro tribulation. E pie spi-
cup. Atrust for our. lende pat su
hpe e orseyng all thynge.
For ye better to consere of bothe
keds his dirgoleys po which ap-
peve to joseph in his spise e saw
that he suspp not eto take
to hym unans his spuse. Bot e
why e glady devell why hpe
for pat he was concernd
was not by man. But by po wort-
hings of po hoh poets. And
sprost tribulation came grotos to
and confrnt. In the same man
it shuld fall trice po. 31. hpe
com spishe he po paurene in
me of adlise for our love-
god as supprese suft po
and meny thynge. It can dume
pat po suppe suft po temptation
both pursus or, neke or destitution. And seppius or ye be bred: that is to say, or ye schelte pe folke ours wafted by thores or by oppnisys or persion: ye mosse abide pe finis of yr: menues: that is schile ye are not prestly grounded in eden: & in lustyynge of gosse blast. For pe woundy: of pe: em STUDY: muster tonel ne pe persion of pe larde: & pe pester to laste tolyne or persion: nysion: is pe force as ye child. Par in frony by flore his liyny: moue: pe noable to thryve: so whi he schelte hym, oweste he voce or by see: hoh & pynor: or pe finis pat he be prestly grounded & shapen in alme man of weight: he is noable to stand as a man in thyne or temptation by gost: by tornekk: I to pynor of opre. & of hym folke. I they for este: uge & uppestype to other: pokey: all owr: rigged so many: to & liptes of the sitte. Ands: the 800 to fostyme in chesme of howt to owr: liede: &: that for owr: &e: scote he so choise in the bondes of his blessed mother. Also to brothe no: to compassion I to furnisch thin: hym penance & distress in pis world. For schul cause & hame munend: pat he they in contynuela.

souren that joyful song:

For all the stillest pat pe they fete
degan & hop-muse plysnye hyppyn,
sympye that to bye-ly pat it hyll
shyns plysnye. In roked all
yn the meynsprings of the to
full day a symnes hylls at some
pat day once of a taine springs
an sprite of spryds in po same
Creu.

Vn image of holie bliss a temple
pat was clepi pe silfisynge to
pleys of poos. For all mythes at it
was aspected pat it shynse ned
fall a vynne yel a mayden have
a fons. po day fil coleyn bye to
greyn a none as coxse was boed
yn po which places is nosta
made a church in pe worship
of our lady. Sonne many the
so name was pe hyppyn fone a
lode the blissek be noble a met
yn the euns Amur. Of the
crystallion of our lady fir

The day of pe chyls was bord. He
was cressyntid, an the
bidding of pe soul. So in po day
below weor shyns overpe,
now pat he othsed to dune
meth in mynde. Pe first of that
pe blissek name the pat was
caul ethe cune cynamynge tene
to him of the fonde of house. &
also of po annedd cleped a telle
ur hevse cynamynge pe daye
O the epiphany of our Lord, Christ. Of the touching of His feet, of the angels of our Lord, Christ.
that we do all the things we say that we ought to do. The Lord be with you. Amen.
So now the spirit cheer me, to
make me joyful, do not give me a
heart of sadness, nor a heavy spirit.

And they said to me, 
who has ever heard of such a
thing, that a part of the earth is a
part of the sea? But you shall see
what God declares, and you shall
know that he is a God that
forbids infidels, and judges the
heathen, and gives light to
the nations, and makes the
crosses of his servants as
waters, and the children of
their enemies as fire.

And now, O Lord, I pray thee, by
the part of thy word, give light to
thy servant, that he may see the
end of thy great goodness, and the
crosses of thy power, and the
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should be devotion & take's in<br>chavel's good entente to all per<br>son he's done for their ben<br>fit salvation in his might pen pe<br>blessing of his children<br>in to the blind pe sworn of the<br>temple of god at pe enty of pe<br>priests & turkeys of the<br>sope by pears to offer for him as<br>pe made east for son folke<br>for the gospel shew rite not of<br>a lunke pat was in cain off<br>made of rich men in taken if<br>they were with pe poor folk.<br>And his birth pat kirkman<br>Simon had in springe by the<br>host great came in to pe temple<br>to pe pat he had huge hymne de<br>five choir ghosts done after<br>by host & an stoff off pe host go<br>off & a zone as he came &<br>hade the fiz of him knocking<br>him by the spurn of host<br>he knock'd sober & donostely<br>honoured & worshipped him as<br>he was in his most armoire<br>borns to pe childë bless his<br>lordship upon his moly kowd<br>towards him by token pat he<br>akold go to him & is the most<br>understanding of the childë &<br>is of wonderings toke<br>him to Simon & he kowd the<br>jone & prudence chrippings in his<br>armes gost pe blessings good<br>with moly print<br>Lord I shooke the host of pe<br>lunke sh that if the shew<br>in pece & so I hand been re<br>minges zone in blessed zone out<br>raindown & c. & & & & As afterwards<br>hephere of his passion of<br>the soulë pe off pat phules<br>as a phule pe pepe a thonk of<br>model fadest & they thó still<br>pat worth the host shaw the<br>aphoristic came to he in to the<br>ple: Two chippings the childë<br>he apsorbs & off at speaks<br>of redemption that go to me<br>by him to manabout & the<br>model wonderings of all<br>this doth kowd him by<br>good entente opinión in his &<br>am pe childë the two chippings<br>his armes towards the model<br>that he takd to his agaisne.<br>Afterwards pe seen in monke<br>off procession towards the sun<br>with pe childë pe thó stich prep<br>and sojourned this day in all<br>host churce with his hand to go<br>sics chippings & and then<br>they went in host mail & minds<br>the temple chippings of the<br>men Joseph & James gone<br>by foue socalthe halving clym<br>pe by the hontes & clym
mirths hymnynges and songes I loo.

De gre def ans restynge pres

day th frite ther in middle

go fitt of thit teyde. & se sifo 

th frite name to be by bowynge

e th frite hymynge in to the singe 

e the end of all the world. As

been solde thy by blisst an

ode. E mayben many bowynge

the hymynge of hert of & thay 

hun on & to bow gethe pe eode

schiffe full fayre de Ams.

grepe sainence & suspeable

wos. & bowynge & prounges

god. pe is a schifpen & a cow 

schiffe full preisoun of pe sbon

pnes. but grepe thinges by th

tobownyng & pryorynges. so

pe bee of all parte of manky

ude more. pe to snye of mide

Egymen. ebe snynges prounges

& to snynges. & fforin more

chens pe bow. come to pe an

tep of pe temple. the most of

venedence bowynge. downs. of

eay. ther. bowe sone to the firs

go of houre. bowynge in pe

maine. take not bowe fiteit

zong obein dey & gone obone

offe zong to zowe and pe by

bowynge of your tates. for &

is pe fysted teird of his moder.

but sene pate 8 & be seek zoges

pat pe zene hym to ans a zoen

& pan pe by fynynges by jaze. 

hym bype & ans. & A lode

god & what offynynges is this.

tope this was new fyn

fist a nape so pe bowynnyngs 

of pe world. we schalt neyce

ype in to pe endynge. trowt

take the he good heed. sone

pe childe the. dute up on pe

ance as it theay. a nape childe

of pe count pepe. I thare pat

downdad fars pe pat de chope.

toke & be holtyff up on his

dey moder & pe pat theay.

c. seurt patourly. tuckely

abowyng & whate for hund. 

so thryt hym. & pe by wyse

pruynpt pe prapce of pe tych.

pe childe love of all the

worlds war bloute azyne. 

as a fryst for & poner.

pe sen adoped cynced a mar

of money & pe tylke as of
	what Jospe he payde s

money for hym. pe moder

our ladde toke & zonges wh fil

glasse blisst bye blisst peone

taf the toke pe forsete br

sone of Jospe t. by fornynges av

tone & fynynge pe bye efs

owoutlyw on to hernen baxys

hym in his sauerte offes sam
saying thus: "I thank you and your most excellent lady, the queen. I ask for your grace for the service, and for the service of the queen. And let the queen know that she is loved and are praised. The queen's grace is praised by the people of the earth."

Also, the children of the queen, John and Elizabeth, were brought to the queen, and they were praised for their services. Elizabeth was praised for her service to the queen, and John was praised for his service to the queen. The queen was praised for her service to the people of the earth. And the queen's grace is praised by the people of the earth.
meckeness ponepex & b touchscreen
esse pat ipsoen oppuhi fuentita
in se pimple delthinge. In the
done of thynges & in pe lacce
bepinge & se fynor & the
worldchy men maken bodey
much in this tyme of Criste
mass & pe Antistate in to
this feste of purificação.

ye'cleps causellus & pe
juide & denote soule in pe
tyme specially trespason
& geoshy. Myself in soule couo
shyppes & hono' pat blessed child
he & his mother (maria) visit
nige hem by contemplation.

& some deluitive praje & et
keste ones on pe day, as they
sew in private only lady &
she' child ligginge at pe tra
the. Kungpe & brymyn mynde
the meckeness ponepex & pe
sychriste of hem as it is seid.

& bowninge hem. & lepinge hem
perension in dede ammen.
thise endith the firste pe oth
the boke in contemplation for
the monedty.

Succipte debo pe pro Deo marx
Of pe slepeynge of ou' hude
b Yale et Egypte latt 'x'
hauc ous exub by tunc his chilce asu and joseph ne vivem totorare

et esset abisset as it yx se

hau exub et pe cumpent pe place of xin or pe dipe de

nes de a bunicum xycro paert

it yse to hem pe caupde of two

monedep et mon.

et pe caupde

as it yx se daz pe pat sefet

in pe which pe chilce de of xef

hau exute of Egypte debellent

et se

hau hov se deu pe

pe of her

hendid et oher

veset they. et

hov se barred pe

ve x

hau exub et they

se in pat they song

pe ful sevime emy shawse. et her

oimpl se to have xchip.

compeison of hem et not. se

lop et oher transpantus to se

peremans for pe selke. et

pe token fo gretse et fo omer sia

pe fo deu namen pe pat seco

fo noble et fo xweep. et in

pe xefit xet se barke xif. et the table

good hevd se may se many xod

enamullies. et noble sevrense

fo xef.

hau exub et not take

hau omerxpe fo his toke

in his own xode. hau exub

pe xefit et xefith. et some xef

asasite et xov. et

fulde. et

be svede to xupnience xhates

type pat it be fuled to no in no

same xedite be pe xype of xef

peration. et essoperte. et xype of

xrf on xefit fo deu xquippeals.
on ye tode use. if von wolt se enfamle be of in him loo suffice in his soul he was magnific to pe bysense as god he noded wierhop of hem as god with joye sone after he was curnested as a simple faithful man on prode popes king comming to hym strow ships him sone synly ley in her zounes in strete zister. is zet obedient he stille in pat stalla a monge bestis zu yon ponde receip as a node child of breth man unpert pat he was stant in y temple thing wriest gree ping co they percieved and spoken of st as of god almighty. y node he as koden of pe angel to ste for bound in to gypte as he ree a pyn man syns orre neste. and so rerumew the moth friste on al his life proseto adwred prumenge to geyp to enfamle et receipin of se for he lente. be mule enropes to hysty ou our hope pat the falls not by despens. et se that he sent wno tribulatwn et dispropors to lose be in mekenesse pat they bode wieringe ouvins aspere heiness. we stand atape in his aye. the second lesion of the moose term in pe furente gresso is touching pe barese et pe specialtly confort of god pat he pat fels hem especiall be not ye by elcanate in his other feste as holsying g hem mol ther. ypan a hope pat haf hem not. and al y pat fey not such specialt yste to eiter pat be not ye forel bade bine by y true or euryng to y hem pat bash hem for as the see hey pe amu eck aperinge et seyngs of pe childe core pat joseph is not to ou. sey y naples zit that he migh last in mywte et more en shock the pan se. Ak lo hey we mothe terme. pat he pat fe kny first specialt yste of god pouyng he hain hem not et in to as he Baldwin ze afre dire pat pe poung he gan not me be not here by unscompens a zyns mod. zon not withouthe pat joseph was so x tornado et acceptable to god. wep and the aperinge of pe angelo and the reverlians they not done to him openly et in holsying. hot in maned of avencs and his slapinghin. wdisznde notable poung pat we have en sample of hem. 15. locale pat o lord suffey his epyngs to be sufisfied hop poung pe rema
pecly gote to make part curious
Excedent fo by halfe his seupe,
Crusty & clyner. So woold he se
Presse his of. And so it is cause
Of peyes: to him pat se curious
They be so mad to sere as synup
De plesy & businesseys ben
Occasion of these & mekeues;
So ben usualde pleasing as gude
Ministering so fy of peyde:
In pe shalde & shames of hym.
Also it is to hem pat fason
Hiding in such curious mess,
For to dwalle hir herte forsook
The minst yeunges fo so nyed
It be espoyd for the ser a bone
Of bencey thynge. Also it is
One of pe wy by pe whiche all pe
Dw traite to destre in syne:
Pat se could kope of eyen for
Such curious mess, syn of non-
Elles but far to fede pe eyen
And also as a man alsiynge:
In peyn wyth such curious se:
With his eyen: fo ofte the ma-
Ber & pe sy of outred gods.
Also for men shalde eschele
To make such curious se.
Synge of yman. Sse a man
Shalde not affisie to yman for
My cause: but in all made.

Pene pro pe offenses of god: f. pat
Pene god saf enstaple: f. commen.
Deeth & drawe: as it to sere
Such wyne orde: so doth all.
Pate he is gretely offended in:
Suche: pat se suted cowed: th
Powe: pat se specially curious
Suche wyne: as the man se notord
Pat se to raken of a wyne.
To lye in contrable seyere:
Sones: whos pate se helde
In chamers of contynue: et
Onne deynges of his poulde: by
Hony: to absoyme hym by
Fy pe malinges: f. also se of:
Ynges of such wyne curious:
To the they ry as a doue
Mowe: spake: Necesses: by
Thos forvayde pat se curious:
We shul not bindon se: gen-
Nally forben to make fone: be
Suche honeste apparin: for
Nes se lawe: se pat se keep a good
Mune: namely: in pe pinges:
F. also se pat longen to goddes
Peer in pe which et is vedeval
To be slay: fo to eschele all con-
Tynne curtesse of Wyne: f. olegade:
F. al fale effectio
Shalde shynge of owel: yman:
Pe pat se study newe
Of sufficient honeste: pat se
In to pe excepte of curious rude
Otere. And pat myche: susse
Die martis.

To all our noble people, this is to declare that the day before the feast of the Tenth of May, the holy and blessed Virgin Mary, and her Son and the Holy Ghost, were present in this place. The angel appeared to the shepherds, who were tending their flocks, saying: "Fear not, for I bring you good tidings of great joy which will be for all the people. Today in the town of David a Saviour has been born to you, a Christ who is Lord of all. This will be signified to you by a virgin who will bear a son, and you will call him Jesus, who is the Son of the Most High. He will be great and will be called the Son of the Highest. To him will be given the throne of David, his father, and he will reign over the house of Jacob forever. To him will be given the throne of David, his father, and he will reign over the house of Jacob forever.

And this is how the angel spoke to the shepherds: "To you is born this day in the city of David a Saviour, who is the Christ. And this will be a sign to you: you will find a baby wrapped in swaddling clothes and lying in a manger. When you find him, tell the shepherds, and they will tell the people. And when the people hear this, they will go to the temple and find the child with the shepherds. Then they will offer him a sacrifice, and the angel will tell them that this is the Son of the Most High. And when they hear this, they will go to the temple and find the child with the shepherds.
houpholde Aed amunet orpe
ves melte speculat hans in mi
x pat Johann Evangelista cum
enope his modex ony lady put
in to pote to pe fete pat le spirit john
eol as pat tymne a borne fette zep
also: for as it is proved of hym
he dyd pe zep for the passion
of ony lord. by pat was
the zep of his age. x c + dyn
so at pe passion of epe he hadde
in erre one a pretty ype. cr by
km felte. yxe + or letto mor.
and so at pote acceesuning:
of eihn pat was pan by zep
also. Johann was fette zep. old
And as he wase after a mong
upe chope apostelpe to distrepe
pecially by handes of ony lorde
fete so it is hestipe pat in pote
tyme of hym childhode. ele was
more epe pat oupe as more
pecially pleserpe to fete.
Foe this tyme ou to pe xj.
zep of eihn were pe gospel
makpe no mynde of pe child
Eihn. trewelpe it is streme
foe pe xzir pe pat plague
a well epepe of pe child. pe
fette ofte fipee wap epe his
modex. moe pe modex bowe
refused not to do suche skabe pe
camp to his moedex also pe
hade none oppe eunite. al her
penings eihn pe menepepe e
penente. to ony sustinipe.
for to folkepe from Anem pe
fote pe child. Mic lasspe alone
in Jerusalem ne Tat +
han the child eihn was
pe zep old pep his
modex. wap epe chespe
ezote binto Jerusalem for pe
fote dep pat happe + titm.
pe oun spee ape pe byngipe.
the rumpone of pe lorde. he et
also wip hem in pat tendeage
trumpiong eope al pat lunge
byfowlagep to hont + wof.
chippe his fedepe of boote in de
fote dep as wip wolfe. for
pe to boneye lune by thrype pe
fatepe + pe fone. trewelpe
eihn was mone intemespe forde
herepe + copassionpe to pe fue of
the buwvoptimping pe his fap.
dep pe pat he wip eunings of
many mands of hymose. pe
fatepe angue xpe ontesperbpe
pe pumpe + pe plemnunpe
of pe fete. + eihn buwvopte
his patience pe pat lyme of thap
fette keppeingpe the lyme molpe
by as an ope pe porpe prep.
the eihane tyme of the fete de.
d all wip wipwippe + eunite|
And pat ape pat his patience
theyen gone homemolpe. he
She marked.

Fell her selfe for sorrows and
tary off his 
sones pe sel she
man Joseph solaces his 
his choice
steppings. And what time
pey haden a longe synt and
founden him nor what Hep
hoped the they hadden in pat
ynyste. for namely pe modor
bless hym nowes tudderly.
pey, no wonder pount they
hadde none confortes al pount
her friends conforted hem as
pey mused. for it was not a
luste losse to kepe nowes. for
the mosten have her vex
wasttly gretes appassion of the
gretes angwyshe pat onp.
Synten solte to nothe hymes for bar
sones. for she was neuer in sufe
fest pey mused pat she was hard
And also her modor he
knew what yntes tribulation
Fell her selfe to go not
to hemwor on mych. Sithompat
she by. lip mod shaped not his
obine modor as in pat yntes
for he sterty. wisly "thunder
out to falke to hem pat ben be
chosen. 7 so pey bey token of
his love. For it is expected
cut to han hem for many shlos
than any lady as it is
sycly. sory for she might not.
This image contains a page from a historical document written in Middle English. The text is difficult to transcribe accurately due to the writing style and the quality of the image. However, it appears to be a religious text, possibly a prayer or a homily, discussing themes of faith, salvation, and the virtues of the Virgin Mary.

The text includes references to the Virgin Mary and the Virgin's role in the salvation of the soul. It speaks about the need for prayer and the importance of faith in Jesus. The language is poetic and rich in religious imagery, typical of medieval religious literature.

Due to the complexity and quality of the image, a precise transcription is challenging. The text seems to be from a manuscript, possibly a religious book or a prayer book, and the script is typical of such documents from the medieval period.
laetus his obice li modere
summa tymo se volo gero
ni to pe grate occisso de
saepe et alia se ubi
perit amici se frater
se divinare se erat
non fere se in pat tymo
pe recorde se pat pat lecchi se
of the typp. Wonder non much
be not suppon eine se
nec: pone se se fouum tymo
se typp in sibell. Et se ovine op
divinare: se cece se give
of God. Sae se trando se el
se gud de se give se er se be
in tripp. Seb kot bezellese se
se he in se hyst meditare
se gud exemples se special he
divine pjesse. Se se shal
funde se in pe lae se in se
trando. Se thrisse se: pe
a man folde se not to myches
his obice byttre se his of age
shells. Sse shre world. Se
eis de se pat sym byknowed
se be occupate se pe pingeres p
louged se his sacer-servehippe
se be last pat p. enu se fol
de se paure byttre: synges
sae p. Sse shen se the temple
home in to a pagans se has
finger to hom. And pere
special se needful se religious

folke to sollicuse by trebes obedienti
se to her fortun. And also se
we gane gisto en sumpel of
medicin se in our lords. Se
of se shueld typpe morit. eyn
only in pe charyse be next
solute. What se maide
se trando our loves se harden
et talo se shal se his null
se on to be beginning se of his

so p. In tympa se pat on
loves se was gons
home to Lazarus.

With his parent se se shal
yn. seyse as se to fonde se
on to his pretty sey: se parts
not exist in frittrous aiens.
typp. shal se: se shales se sloke
se have. Se pat simsh ful com
seyr. "What se ne than
suppes of sym yn ak pe tymo
elespe. Se was ym so much yek
that se did nonz or dovontes
thisgse pat tew. Worry to be
brusan. se spoken se: gos shulde.
And on the top se: ssif he did
se shuultes. Wys se it not bren.
ten as op seyse of sym bane

Copely se serey similares
se would fyrst. But neyse or
zif se shales take yde curte.
Se shul moide se pat as yn
nonz dovontes se abide in se:
things se. Sse wondus fields. seor
This cause coming: I say unto thee, a
monge man which knoweth not me.
Also pat knoweth him of pe sone of
peple pat he beholde amonge:
Distepe s0 fast? I say see how
thynges no thynges pat was in
to rephrasing of his name: and
be sted gretely on hym. Ameche
for as ye gospel seeth of hym esh
an, he was gone: 1 of pe 307
ages. 

Fist pisted in age in pe sone

In grace for good and man-

pat pat to sone as yn pe sone.

and the opynyng of me but nowes

than he was of more age in to

pe tymes of his pyntop: 3ep. He

schelled none sone of condena-
tion onewonde: lond for men

soured hym: folke hym as an

syfche in onendatu i a sone and

so it waic his thyme to be folde as

onswor. He abeste to pe sone of

fowrye lacione: as pe sone to

spharte in his sone pyn.

I am

aswordes and not a man pyprone

of men: abestation of peple-

But hee mooste hee that he

yn pat abestation as ye kep? and

Soynges dyde a ful thryme of

ouse: Set of worthy tomony-

iathar that that: sone pat

he made hym solere: sere and

abeste in pe sone of a sone and

say of: had he none wes: but.
We haste this need: for soper as I trode in all our days, he is no thing gotten or hard to wilted pan as I was. Either for us the less, pat man is come to po sijcet. I pe fardest degree of perfection, the which of full herte I trode God with ours sogynings sayd so as if he come hym selfe, I masseterd. And else, fothering of po floys: I pat he shynlep not to be in the neration of men, but comely to be despised in holy as faulty unworthily. I abettos for pipe is more dorth. I not condene to pan a man to be passing strong as a gener of an, tures &lutes. As Salamon witnesseth. Whet thou shalt the come to po sijcet of po sijcet, I the ifship halde our folkes as ful mystero. I all that the done as nowty to a count. For sinthyn in soponyse all the bend but as unworthily, smurtys shi, the ymne pat the done po folke I pat the othe to do as god hy falsly byynynsse tugge po ymne that the come to po sijcet of abission I prste repys of our folkes the ten not dest pat hy in treide pat pat let hym vanne te as pe apostole omynt schelus.
that also ase he bavegn to pe
he 2 spekes so hys poysne
of pe goddes as pe gos pok
telype 2 to boches inpradce
I wouldes: see the seker set
wont: by hym: bote dispnede:
I fowrned hym saynge: "what
is he puis: is not he pat dispnede:
suni Joseph: And also in pe
boches name: he caryed out
boches. And many frith of
despnesse & pepnse he fofh
patreich: I methke makynge:
so pe pisnage a f&xoso me
bene: pe sti: to pe pruc
cte: and in the boches of
helle: 2 zif the boches pe bodes
impradce: he gound hym in:
this f&xoso of meneke: as pe
bydynge of pe: where:
leye we take good heed to:
all his desdes 2 this shult: see
yn hym alwayes spiched grete
meneke: as the more pe:
zif we bende yn munde: all
pe. arte pat is sebte zeth:
shyn: to 2 alye? after:
shalt be spiched more 2 mov
in to his saute hope 2 moron
and his restoration. Ast his
bydysynge to bence: 2 zit
he: to move on at pe laste day
of some than: he shal: thin
yn his quarente shynge:

some man of all pe wordes:
zit shal be spiched his soupe
yno meneke: clyppynge: his
createynge his bacyen: by
this bacyen: And longes:
2e bacye alusse to pes my
bacyen: as shenken to:

And als hope the
pat he spiched so myst: and
bong: principal: his stoo:
of meneke: spich for he kin
this bacye: pat as he begenynge:
of all fynne pe pyssy: so pe
sone: of all good: and
of sancynge 2 meneke: 2
oute pe: goodes out the by:
dynge of al op: frinos 2
bycynge: 2 pone 2: the times
of makeynode: of powere:
or: of any other stede orde
kipponen meneke: the busi:
dispyned 2 for all mych: as
his taynt: spiched est 2
what he made: pe dute of
meneke: shal he gowyn 2:
pes to bys by dispynge 2
ababynode 2 a man hym
shos: in his oldes 2 also in
op: images: st 2 by: conti
mest: dynge of holke: and
ababynode: spone 2 by:
shone: to buns: 2 ope: pe:
new: zif the boches: spichly:
come to pat byzy: And as
[Text in Latin]
and peks on me & hauo irmpde
to come a szyns. And also wal-
ithy talsynp his lene at his
mote, & also his suppotes sa-
Joseph. He tals his there no xzt.
zaucte in Jerusalem, and
so secpted he come to the charos
jeconda & hopun. John expirct
the peple at pat tyme. pe tyl
yes place to pro sepult po spacs
of. Sonyn & s tpo love of
al. pe people got at pat lunge
shop. but sore & allone for
he had xtt no nome szynp to gat.
tris. Hoply for the talsynp-
gode enteure by xntards expa-
ston of hym in pro szynp.
Gypte. Hely to hym mowtly in
hype talsynp in pro mald.
A lode ffa ze pat ben lunge of
all lunge & hopun no zo in pro
maly. Allone, God love them
ben zony. Sones f welde. lunge
& bapsines. horses. If hawyn.
chapters & foyres & all zony.
Fmuntes if mups of sth
be a luy sone to keep son
five pe count peple in mony
of lunge & lound. Hophey
ben pe tymphes & caunés. and
all mypranes. Theybnpe &
pruncoyns pat pholke no by
fart. All of the h无人es and
pummes of the world. as the
Dei manibus.

Sunt: 

Psalmus 138:4

Psallite Domino, acte in Domino, et benedicite nomini Domini, sancto Domini.

Psalmus 95:1

Veni, sancte Spiritus, et in ventre nostro in gloria descende, et in corde nostro in quiete sedes, et resurget cor nostrum in te, quae suscitavit te in praefatione mundi.

Psalmus 106:2

Et natales nostros in pace, et dereliquimus te, Domine, in splendore claritatis tuae.

Psalmus 112:4

Et natales nostros in pace, et dereliquimus te, Domine, in splendore claritatis tuae.

Psalmus 118:1

Et natales nostros in pace, et dereliquimus te, Domine, in splendore claritatis tuae.

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Psalmus 138:4

Psallite Domino, acte in Domino, et benedicite nomini Domini, sancto Domini.
and baptised him they spoke: 'We hope good hope:
for he was of mickle despoy by hym and them of hisdeath as an old simple man.
Of ye people and after ye is
ploughed in ye colde earth ye:
In ye colde tymes as yours
hym was and al for our"fuses and
for our"selves every wise
the sacrament of baptism:
and swathing ye with some of
his owne sinnes for he had no
but our"selves in our sinnes:
and so swathing ye with:
to hym holie church generally and
every soule specially:for
ye are"fus of the abstinence:
ye ben"fused to our"lives sin
and this ye is a mote
deed and a kynde of exercitation
and excellence:for in this
the worthy work: all the holy
tyme was spoken of in a singuly made:
the holy goost come downe ye
the liberties of a towne and resi
ted upon hym:ye are holy of
the saviour: ye is my holy
blessed one ye thou art like to
me: belo and for ye is all
ye is which is saved from
destrobition: ye is me: and
for ye is:
ye is which is saved from
destrobition: ye is me: and
for ye is: ye is:
ye is which is saved from
destrobition: ye is me: and
for ye is: ye is:
ye is which is saved from
destrobition: ye is me: and
for ye is: ye is:
So longe / als he hadde hym selve
for pe shutting of men skel
he hadde ostynne veene lato
velat schleicd byccl cowpe yce
pat was pe seynce pe jope of pe fayd
but neytheless he by
ode pe not to hym sellehote to
vo pe seihet kneve he selve
nede to be a speeke of pat veyn
poyce: and pe nat he spak not
shyn his mony: he raunted in
set furth pat thynge: pe ta
nted ars by bony noble he spak
by cunsumpt pat per selvede
of me for Iam mylle and melle
yn herhe.

For of pe yonges of
our: lorde: ynto pe tymes of yx
sce : by he: for: hot hitz mess
but noble: may: he no lenger
he tis etter: he is so openhe:
tis eyes of pe fimy
all pe boweres of peis abternde
in sentence: peanghe: that
was seid by fow: in: pe nexte
chaunz: hon pat our: lord
mekehe heide: his pees ynto pe
tyme: for: our: docthe to
me.

Thynge: he keppe piote mckens
pat: the whiche stivo: zere: he: in
his baptisme: he stoisinde mar:
grooten par he: was by fow: se
nepgynge dicesnes openly: stois
ede to his fruitle makynge: hym:
doworthy: and mpe: by selve
as: oneworthi: and abissete: and
also: in: an: pe poiute: he: mokbes
his mckens he: grotten sor: in
to pe tymes: as: it to pe: he: lom
of: bothe: as: pe: paklese: and

abissete: but noble: he: stisked
hym selve openly: as: a: pinful
man: for: jost: pech: to: pinful
men: to: bo: peinunce: and: bap Byrne:
and: our
lavede: the: time
a monge: hem: pe: here: stio:
was: bapte: as: one: of: hem
and: pe: was: a: fouryn: peyn
of mckens: namel: ye: tymes
then: he:spoed: to: pye: he: stisked
hym selve: as: gotted: one: for
as: by: bley: of: mokbes: jost
he: pinful: haue: pye: pan: of
bide: and: kepte: pe: by: ap: then
he: pech: he: pinful: haue: pe: pye
haue: irpertion: and: resished
as: a: pinful: man: and: suner:
thy: but: po: lape: not: he: pat
that: may: of mckens: to:
make: hem: selve: in: all: made:
of: bothe: to: our: dorette: and

pe: onel传播: him: selve:
grooten: par he: was: not: d:
proe: and: abissete: of: hym: selve

But: pe: in: oter: man:
he: stisked: our: selve: pe: de:
not: in: to: worships: to: every:
off: our: selve: for: as: he: ex


Thynge: he: keppe: piote mckens
pat: the: whiche: stivo: zere: he: in
his: baptisme: he: stoisinde: mar:
grooten: par: he: was: by: fow: se
nepgynge: dicesnes: openly: stois
de to: his: fruitle: makynge: hym:
doworthy: and: mpe: by: selve
and asonoble rype of sole to as venemous to pe sole to this
poltrarie borne I tryung to ~

Noit Bernarde feeth is not

Strongly to sole to be in body,

pat is to try ~

he be expend to be with 

I joyued to be with 
pate as I ~

I ask to be 

place to be sole to

place to be sole to

place to be sole to

place to be sole to

place to be sole to

place to be sole to

place to be sole to

place to be sole to

place to be sole to

place to be sole to

place to be sole to
generously, in this state and order of men, pat pon ares so
that be shall specially of

yearns, if pon woste be wrestled
soltex in priuete: pat is pat
pon be not a lepe and

men for they of the meus fect
fill to a prefumption and ten
ning of our succent of

in, ment Bernard to the un
tenue of solitaries being; by
the which the mattere was not in
on the ponde solitudo first
seth nor well outre goest she

but for to have po good she
pe bodek selves ful man yuet

puttinges away caccelion tym by our
southe pat vniust poptic the soule
the time fourthe po yere ominge
kynnynges to my soule for my

right for my pat being
owe be to hym by jee
he the bote doge as my
kylle I myster to solitex hym
pat is to hym in treble solita
ties beynges anser es freed in
Sicome sicpe. In sae

mynges in Sieste bodek prudece y

yunge and foortho in pat

pat had conjuration in decreed
was amonge before: the so
ne ensemblle for to sone sty

ple and her bo botex, ynde she
made praescension the

hen. The step to bey patient
is. I sufis alter hem pat lenne to
be as profusibale is lemale
in maide in lempinge for

and pon shynige po mynde po ma
map of leynges of our house
fin Cyste in deserte po yne po
natives po xe. Sayes celi cry

fore fedes ofte ofte tym be
dito hym xe by Sicome com

passiow fentex in pat hym
beginning; at the Epiphane
whan he was baptizd to
xe. Sayes arte po xe which he
fasse xt huned po as et le pente

but wode fentex to
to jic tempiation; xyan po
xe, dace of his sae ynges be
complete, only lock the
shynge; and alones pat same
tempo po wrench pat to be
aboute to knowe when he
they goddes sonne came to sh
and by gan to tempe hym
of glibange and puls

be goddes sonne. Jee that
ye stous be myerde and t

ned yu to benech: bo the po in
not with his treperne
Secrome hym pat was ma
fet of trede: fote he ausue
ned hym is sugte: pat

he was overwone by the tem
pracion of glibange. Etzt
sor=[pat]; he must make whatever pat he
like. I also have of po-pat bene
or she was made as his own child
but the shrift not shree pat he
Ded pie neej and pie posfer
for him selfe or for his spirifhe.
yn hen bedell, uede but for the
people to shelle his godhead the
goden pat at they tyme he fed
hem my raculbushesh in gete
multiusde of a feste boles and
fishef. Bitt of his spirifles.
ye skipetn pat yn he eoliene. He
year pleched epeys of come
Tec hem for hungry as te shal
falone he? aye. Also laves en
the he hym self stood above of p
shoe a feste op on pe selfe.
shing ship a woman. Tamant
one "the veden not pat he made
mete for to eche, but pat he lyke
his spirifles ut to pe care to highe
mete. To it it is not likely
pat in pis tyme as his pat-
A helde hungry? The neddle he
foute by myselfs. Ote in this
=tume he posferd only his man
hede? I also she no people-
ne for to drowk. Myvar to his
posfation as tamly he dike.
but only anegale shyn the
posfam.
And shyn en that
hille that none shrif hopp of
men, the mete jesu ris for a
nep place. As it bispest to the p. place, mayst be for as holv set. t. rex tellere shano ofy samel. thes put in up to pe plese of hon. and abain an of p. p. her bep mete to his jepes in up pe selde. goodse smigle toke hym oype by the hyn off his hede I say, hy fr. pens pu to balpleynes to samy oll for to be sode this par mete. And ape a none he is bese a gynne. And in pat maird be ten to ymagyns his. I seyn go of the mynyt as it seyn, ym hynge on? loved ffrit at his mete. I also hangynge in mynhey speical by his dep mode? yynke the se. worthly in this mairte. This were tyne Tantalas es se in od as a seltemp. Forrey he. Hyyn a slay holy angelds, yu spere unmutude com to on. lover. He as is. loke. and falange bese to pe epy 3000. treh honde be y f. foldes hym as hey loved falange yu. and on? loved bemyng and swerch toke hem gypp 2 ene. phiyng to hem biches hey held. as it seyn. knolthinges hym folke. Plesen man yn pat mairte. This lote he loved so angelds. And yu bepen pe angelds f. feren this on, thorgu loric.
Forbus to his mare ou po ley
sobbed fo he hase he neither
booker ne cysyne I tako he
how ever toke sar he
take his mare not wyth by
byng his hine as he longs
faso adungo pone hym as
he fforde pannery one of brede
as ope of myne as ope of brede
hore some songen and the sere
of mistraffne pat fesere songes
of heote: 'fo yer wheremp we
conforted hef loves as it long
co to hom with whynche we me:
pre thred compassand: pone se
harte hynne haft 'ponge pon
se hym nor chaun pon etch-al
lon in my cote: if pon we chuch
after specially chaun pon haff
the hore to god as po other to
dake after be hynne of pat
apostle the which to be pat the
of the eten or Speron or
emy other: yngles se also the
poulde the which name sthe the
shulfes Alguen sthyse pone
bhyn un hefto: hame the mycch
hine the first: hame the gotte
hame the bussas: fo eto out
more pone the ben abone as
perza the seyen boche po felse
adungo pat ben fent goch,
and hep with hampur. In
compassion of our Lord: hit
be kohlynge as mynde hym
ys almynty god poreyeene for
be I makasp of all po world
pat byren mire to all created
creatures: po welen as na man
needed to doke: mene fo
bynges as an ope ery man
mene ou a per to kinte hym:
ponke hym: et myl glade the
take pennacl: I stypp asy:
slo for hym pat po mycht fylly
for omaperiun as to the
perse: when our lorde fett:
had eten et pone groe: shar:
po to byng: pone hym go pe fadery
yn is manchede of pat boche:
zechetren heh has po adungo
bez ayern to his moder myt
was laffe tellynge hit ayern:
and chaun pay gobben se as
he ladde: et be-ry conct ayern
pat was yu sit shorte wynhe:
he farte to beito to elde pestyn:
geld po pay choyn et fede:
gorkee ayern to my paye' et
to fynh blyss: I recomandich me to hym. Po al po counte
of heyn: porz et be bonynch
me to to my phisyngage as
cilso hef in ery: And atone
be with pay felshinge god to
the erye and benorish alsthe:
be felshinges: Ape he ladde
Die mercurie

...maeche of kynges- as by thys elysynge loste unto fortis of kynges present now? now as it shal feche he? apt? 

...but also for 

...as it they longe the 

...de morte? tayneth thes yse to pervyse?...ye? serf of 

...all p?e? persos of?e? bliske 

...of?e? fiue of?e? taynins to esytyt 

...in englye so fully by medytac 

...as it is get hideg: to ape? 

...persos of?e? by foyse? nep 

...of?e? bonannourty un by 

...of?e? se? maney chapryt? 

...e? flage: pers? pat foyse? ke? 

...edification ane as to?e? ma? 

...of?e? hym por foyse? 

...specially cypers to?e? shal be 

...inti?e? drayle to por 

...by foyse? whych to pe?ere? of?e? shal be may?e? pleythely dore? 

...as?e? mat?e? por foyse? ned 

...2?e? mo?e? esynges and by 

...by foyse? mat?e? por foyse 

...mo?e? funtions-...f?e? chap 

...of?e? shal shalun to er?e? 

...as?e? the?e? zenc fro?e? the? 

...for?e? as?e? fame?e? bonannourty 

...by the?e? pat?e? se? cypers the 

...to?e? medytacions take fayte al gare 

...in?e? al chyld 2egnith?i?e? 

...mynde be holdynge?e? p?e?e? of 

...thes?e? fay?e? in?e? al chyld...as 

...shal he?ant?e? up?e? his dycler 


...e? shal he?ant?e? to?e? pe?ples...


...e? shal he?ant?e? to?e? pe?ples...
She mercuere

his Disciples preched i pe men ne tyme ope of holles nunceloses.

It was not so fuly ne so surfe

nally done by soor pat doth

capitane was taken e tupsu

ned ac as fire. And un pat he gaz

be enenumerate of a wonderful

mechanece e othan toucynges pe

offret of fleshinge he zaff si ped to

johan pat was muh fasting and

spared companions more on

doubyth pan he. And so men

mowde pe pat he bygan nor shyn

bope e blocksynges ac munc dox;

but beh on mechanes frost and

frost for to. The vas up on

a galaery tay one he stode

come un to pe synagoge as he

was about to see ope as un

the church of jesu he jof cep

for to rede un to manet of un

myyste or a clerge. E he then pe

vend tak hym pe hobe oph ephp

to yef. he turned to pat place

take hym it was in yere, and so he ja

pe un pot manet e spirit et

our dowe spart up on un

wherfor he had a morning me

and for to shye to pe he shap

same me a d pan than he

haveth esped pe hobe E takou it,

to pe siwant he vat solene. E

pan he spake furthermore, and

sede. pis day 10 pis stryponce.

fulfilled in sonp cryes. Tawen, take heed of hym. hon mechyn

tat ye bysproynye he take up

on him, pe of office of a vency al to

ency a simple clere: Myste of

a beynynge of lovelong wych yogy

ac est exproynge it mekesh of

hym. selfe. ezet not omyh or

spynge ye nemynge hym. selfe.

ehan he sayt 'pebes day is fulk,

pe pis freynye'. Ac as ohe.

sye. pe pat yede pis pis sayan

he of whom it spoket. pe yede

of al pat espes in synagoge.

of col spe in hym. And

all pes were boyned of pe blocks of

of gare pat seden out of his

moray. Tawen. for he

was souenly spe. Ac also

esyn and spero.

of hope. hon are spe in shapen

pallinges pe children of men and

gare in thebedes pe pis lypes.

Afterly nowe also opd love of the

byshung him a borne opd sabbe

trowd. he gan to ekpe t tabe to

shyn dyssiples. To he ekped pe

to t spe and soe in synas.

firste syne ehean he was a

borne powtes of savage as

it was fede by pe. Ac pois yey

tourn. home ekethe in to his

knockebest. But pes felden nor

hym. pis pes seconde swome he

in.
The text on the page is a mixture of English and Latin, with some words in French. The language appears to be a medieval manuscript, possibly in the Middle English period. The handwriting is quite ornate, typical of medieval scripts. The content includes religious and historical references, suggesting it might be a religious or historical text. The page contains several paragraphs of text, some of which are difficult to decipher due to the style of handwriting and the condition of the page. The page number at the top right corner is 55, indicating it is part of a larger manuscript. Due to the nature of the handwriting and the content, a detailed transcription is necessary to accurately capture the meaning of this page.
and hanc falsa pe scheidat non-
be to bessus and bane sypre ha-
souit on fleshly patery, sa fyl-
hey ne leue nor ony gothly oun-
ts. fot also bouge ac the but of
ne would so longe as hen tant
be our patron. But apte-ha-
che hanc hant et falsake our
falske myschem not ets be free
and shauled of pe byrokes of hem-
and also the sylke treten
pat he came etsa atymus to on
serenmys and aumonde pasch
falsake pe trisse. I hymed ets
hittawe in esperato hus olhsu-
sheshyon gynne hr of his helpe of
de touchynges de cwoth ets, he
hied bi etsa be he-ynde power-
pat ther deth thunge by sowe-
he deth he wonderys of pat th-
shuses ets, se des pat he deth
sis he kynge theke ets murre
and sceptyque ets. pat hies
falsake pe trisse. shush nor-
be hesh aboute of patrones and
flesshly pertysun on ets pat un-
wel to such a moody speryngs
hant is pat to me et of
noman. In on scept
standinge is on pez cowyde
the which dorote etsa one tel
then fof the pape ou pat
at this tymes trepubere
hane be symc, techynges of paato
and hope in pe sode of ouy la-
h beted nor for straunge aut-
che. As it es fide by sev-
to whate tymes es closed to ou try
for holpe at our newe lokky-
on gothly, pouje the fyndes et
not a none but vaado hardenes
and confrete the shult nor llose
pote to call dopen by gosts
hove, yf povye his helpe and
et on ony nynecy shall того
set hynes et poniature he thyn
yd in to hymus de sight ets goth-
lying-aysted pro mynde seet
押 ouy bode. the dishinges
et nostines to ferte to dowy a
fich appynt for pe sabitation
of ou. he shent five of place et
his moody. This sirtypes veri-
to cap huchan besche razyuer-
pes a felde bever agayned hom
eto razyuer blyngem de mo-
hi ye ley ets folthes hes.
Dspite is, hesche speryng his
thonges ets hys techynges et fle-
hes nor yuale but en sleeper
et beuse gods ou tahe et plakete
codification. ets yf the myhsun
pat blesses be dappere et dure.
Of pat ecrucul, adion of ou
pese syn he hulles ets.
entente for to use it was sondard.
And thus ye should have the grace of God in your hearts for the love of God is God in you, and ye love God in your hearts. This grace is the strength of man, for without God's grace man is nothing. And thus ye should have the grace of God in your hearts for the love of God is God in you, and ye love God in your hearts. This grace is the strength of man, for without God's grace man is nothing.

And thus ye should have the grace of God in your hearts for the love of God is God in you, and ye love God in your hearts. This grace is the strength of man, for without God's grace man is nothing.
De incertae

Sic in certe

Prope rerum nostrarum, si se sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic

Sic visum, si sit de terris, est hic
and the fons of the heve be eaten of our lord on shyn.

it is not to go to yon by way of this place: an our lord is not

ved in pat wic in streane ma.

And he was renounced:
ne much peple come at epus
byngynge unde se pe folke
so many as pe tolembse
by prest, pe which all be
full of many helde a maude
hode; boic in body; sould tyls;
and pe prestedes the passe
and hoyr merchapes of po
ysef a many chapte
of po soude noble of new.
ancevye.

The gospell nemen,
not of thome
pat was felle by.
Die mercure

Caflow.

Cath. 1n.

pe touchings of pe heu of. fhe
choppe but seint abedro of op
vrees. Ecen pat pe aeg aervitha
pe Cymeer of matre mathecbiyne
pe heu of pe choppe as seint bernard zo seint may be
undertowt only meke fuit of
yue. pe which in eny heu ence
de pat se touch o himself to buxen en
ech in perce. fhe knewen op
by his monen: pat onley meke is of
inprincipal beeg of menne
de pe cloth helde not but en
enm. tne pat exeed the
dep tpe commen of ma
tpe matre mathecbiyne

Vere ture cfysres he
he swa avenkle or
beden of dimonde
the leper on alye to eten to
ysm. a fhe he starret gaddeshe

e caume to moto as he was stort
to do ofte sthe fop of his oth
e ue ture cysres: a sfr for the hune
of pe cel pat he haves to pe sa
nacion of mynnes foules for pe
which he swa made man after
p cygnes xip me and domity
Smerings kyrk hem pe swa
heu vii to pe bone of hym. k.
so far as much as he made hym
felke for fethro pe. he tak
none profession of flesh no
see for hym felke or pe his

p rep pones pat bone of polte
pe pat the pe wrong of mynnes
where tyme he swa phes ou
den to mete toke in for the tyme
and pe place mynnes pe thut se
pe powdagh and men cloth
and pat he felle pat mayne out

Smering pat pamentis of tym
no by fouc had hef heu pec
pe powdagh of stogres
Cath. rep stedd to cunacion

to pe s elevated bone of hym:
pone it oly juz pyres he
yn his horte when he horte
and buxse pat pe swa at the
mete yn pe houf of pe fecse
Dimonde. the swa so sventur
by touchis etop xip over of horte
the piusforht for houp hymes

e also styr cygnes xip of pe
houn pat he migt no longer

A bydro. but a non fhe event do
del. in to pe houf of fhep. fhe
sart: atte pe mete cysres
pat disp otte by: fhe migt nor
be safe: no hauen pyngess of
houp hymes. pe fhe mait edech
yn to pe hounes: and as fhe swa
fogt fhe fes to takyn to
pe houf to the se focht pat pe
they at pe mete halwhung not
no houp. fhe fes ceste to pe
cep. fhe leiter nor en fes cay
tis to by pat fhe fuste Duifh.
And ye seve sepe one hevye
be of pis thoman pat for his
loves much. Forn she hadd
much fore end. As it was se
ye by for. Afternoth cal si
he se hawde eu sample of
this be veneration. And se
pat to need full to forsenese
of shyno pencl he in pis thom
man mathehnye as he hawd
herb ye which penluite ac al
hody chyrch techyn. Fart ye
fowre of hertis ye shypens
of monist 2 en carascion of
deed. But hoy panis
stine men penos us the
fals oppynion of folliasde
pat shyrte of monist is not
neades full but pat it jurisit
only ye hope to do ethund
to god as pis forfais trebeka
ebba. Fow the godal tellos
not pat the spekes any whode
by mons / and ge was ys
puins full forwote as ye is
seide. Pat as et tempes pis ye
agete enducis for pat op
pymon. But hoy to ye
an aspey respounds pat o
hody to toshom she mad
herp slepion in hertis. Was
de hoy nobish specs in spey
yop E man to toshom by shins
of pis motheds was al os

Die confessiones

Ita in genial. And also by special not pleasing so
to have this it please? and somewhat cold of hym pat pat the same to
our love the which as the
to this with to in specially
the love of the pat long as is not a pat mainly
haste do be for the
put off it or he had forseen in
but our curteisly do not of of
so of honey made par wyve
to racion in her hearth that
good skill swabled in treke
by the not pat he was confused and
pat meaning fully forseen
hym there as he liked. A pleasant
pat the haste ful how to hang
his geyt forzenecesse and all
so he ferined hove pat he had
to hym so which alices to
underful to eth man pat the
hance forzenecesse of hym tis
so thirstes oute any mot forseen
he fully forziec all hym hymes
he bid hym go in peace pat there
peaces of confidence fully made
by to borne hym tis good a mai for
his treble fyns. Tis bylymes in pe
to obiect this gyverte gyverte
hope of charites as it is seynde
haste made hym faste so pheal
it pe mostis forseen nat pat w
or end pheal he zsif he shaw w
though grounded in his foot
tempted to justifying of selfe
nor of othere pant to punke
nor in my mynde pe good dels
drives pe beve of morte be
in pe othes man forscuyng of
other good deeds or vises
bruyngings to mynde oure
defantes I trespuide pe
men the sonowly bene oure
pts and exeps of pe fste
true of oure monekes pat
he graute ws moreover of me
benefys: blessed ye do be
Of pe hepburyng of oure lord
the duthe pe Woman Dian
rane at pe pinte of war.
ysell upon a tymat
pat as oure Lord
the schat e sw
the curaye of tyme in galate
he moste unde his euy by pe
courte of Dianys eexeg las
a walke bikt pat pey stroke
pe pe schet ofJacob: pat a yst
of war ysppe pepe cyse
he restet him as of every sos
use of Lord: his rhat is no
pat poun pat arte pe sopset
they + Maleb of al crysh they
so are every pe they pe at
yet pounce pe sopset awe
were beref ysppe and cosforwed
al ope in hyst eyse:
but thus noleste poygn in was
sece.
In the parable of the good Samaritan, we see an instance of a man who was beaten and left for dead on the road. A priest and a Levite passed by and did not help him, but a Samaritan stopped, assisted him, and took him to an inn. When the Samaritan was asked why he helped the man, he responded that he had seen a man in need and had compassion on him. The text describes this as a parable about the necessity of helping others and the importance of love and compassion.

The text further elaborates on the character of the Samaritan, highlighting his compassionate and helpful nature. It suggests that true love and concern for others should not be limited by societal norms or prejudices, but should extend to all who are in need. The parable serves as a reminder of the importance of empathy and the moral imperative to assist those who are in distress.

The passage from the Gospel of Luke emphasizes the teachings of Jesus Christ, who exhorts his followers to emulate the Samaritan's actions. The story is used to illustrate the concept of loving one's neighbor and treating others with kindness and compassion.

In conclusion, the parable of the good Samaritan is a powerful testament to the virtues of compassion and selflessness. It encourages us to reflect on our own actions and to strive to be guided by the principles of love and concern for others, as exemplified by the Samaritan's unselfish act of kindness.
som prec or echel be he ne
do seve or transplis in boud-
thebening pe fino. pe gesto lo
ne pat he had pe pone to
merewes. he fes nor exposition
zising of dink metes rofes
et sopen ne priou ne bessal of shi
or pessy. ne dedicate wynes
osto. T gsto. but ouch he code
ne gair of pe seed or pessy
pypinge brec pe slay. as a por-
man methy epysn pe erfi
Also pe pat he dussped to his
disciples. Fustos thisan pey
beceen brym go to metes and
seym to jom pynos. dene
mety to the pat ze kith el nor-
for my metes pat. fis and
deyn. pe bost of the pat er me-
And so he alde pe compys of
men of pe cier to pec to be
first. pe mete se hon heshe
he was a bourc moth. pedynge.
Fustos soliis brec se the
beuget to pe sele. pe aproly
susenaries pan pat bongp
to pe boes. susenaries pone
he hasso pe to neste nexe. a
so seyn se susenample to pese
on is e curates pe to do

clay pey more aproly. susna is
cotence wuy pe gosep tes
which awho se drey to kowes
molufully. he shal finte wi.
siue theiull condicion
pat gsholy is a onte azione
pe theiull pe la
pe which re soupp eor sith
syne pe ius pleat for to have
estnun aetaplo sith sith
peys pat huicen pe tentation
peys by soupe eipienue
tochen pe. T specially print
beynarde in sius pleces
nescep how theiull plec gsholy

etnon pe body only
as it necessity to pe hols pe of
and mere shull we not seko
or se to pe body T. Wilej
sowe in al pe takun ord:
pat is to see to siffarpe pe hols
f pe hising par pashpe pe te

co of bynde T. Dispo pe to ser
bodeh T. Woseh. T so it pashpe
of pe par many men ben pe my
choe ofbome wirth pe hylpe pe
felsnipe of pe step. pe par do
be fnable kep py paytke pe
hyle by for pe hels sprisch
shich metes o synkep e obs
the pe knuckle wels come to
hef hels. T aft pe shich pe
beale wels come to hef
hels and apc pe which pe

wyten wels pat pay schiel
beo mure pasion de s riens.
T so not only pe body spon
supost to fine ond and ond
ansd ocupation but also f
by her both sufficiency pat

dia neceful to her tryage to

come act. And so in pro theco

to set of sin to bothe and en

ample of sufficiency to states

them pat have not off to
take hee of her infinitie and

of her might the act over

to hem both sufficiency

counselen a sufficient pat

fail not by default in the sea

of pit both laying uncr

ski m pe sasse of spere the

moder understanding modus in

apostolic eloquence of our

lade the to se language in p

world oth say for the same

must to exact both or profe

by but he zene oth to zif how

pas slege the shult page ye

pe they for they our him the

modus not helps out selke y

e my godish in eche say for

we have no made of eckan

or vegne joys of our selfe hi

hate tyne pat the selen amy

profe comon or profe sin

profe efere for er not wort

of pit but oly of him. I zif

take good cement the modus

for pat pey pat bent to he

thys of god the set of by pe

move profe pat pey ben yen

jing er pe nes god the mor-

cellent in his 12 stes of per-

pe move melbe pat len thi

move absente in hem soe be

sfor pey shorte take pat pey

hame norte of hem selfe but

trothe absente 1 29 4. For the

newe pat a man toong to nos

pe nor sti how he bath

gostify. So he sep pe mod

ty pe propare goodnese...

pe norte of nos hef for

priso pe vegne toes pat ronen

of gostify shubnese so melbe

not hand place and propage

yn his selle pat 10 listen

pronge wrecce for Best ans

soute he pat Lucie 1 2 0 3

pe prop if examine he selp

myste not he pronse seb.

Asp hez 1 2 0 3 consoned to

sinfull men of pe yor be

of our loves 1 2 0 3 zif pey stoke

torun aygins & come to hym

by epye 1 2 0 3 peurance

hume pey bene depite so hym

or yone ya to pe zif durt

of selked unese for no the

gospel telley at he eth spe

chally stured to they of 1 2 0

faz als mych as some of hem

wey come to his 1 2 0 3 zif u

tey. So and one soute shifl to

cip sinfull man pat sholde

come to hym gostify as it is
signe to po ishuch he made pat excellent sygon pat is
spok of hi sere. And pus he spok for he isoldet not ha
ve tempelpe Kings Some trey
ve voodeh worshippe. But
take the hej good entune
honou Patijate made he shen pis worshippe offerenc est
outo tempings. Anplie he bade
his Disfrude took po ships
Tno in tu po artoth by poe sun.
and pat he alatre wen to sp
in to po hulle po pas pis pe
plo-toude res amung his
Disfrude pis shulke not pise
hun. fo he shered a key for he
pat fogen in to worshippe
zempingz ou parle to soe-fet
to the tempel worshippe for
he shet not pat worshippe for
him selve, but for seh buoode
shathe pikes to po to conespi
or lesy-tempel worshippe.
for sopo 10, pat worshippe
ys one of pe mospo paloues
mary, of pe enemy to bacth
P deiglo manz pluto. Some of
Kenyest buoone pat seavens
Dowine Toldmep po frople-
dethch when he be worshippe
of pluyco or of tempel lord
shippe 10 of bringing: For pe
appel to po any man pat
hath deite in worshippe
but pat he is in trese pikes of
falling4 or else fully fall
ando into po pryto of thie
by hymns as the inden se be
manys spoves. Huryse for all
so much as he pat hauh mope
shite yn worshippe is key-
also tempeyn heh mynde hon
he can hauh his twopship
f make it mo. T no se Gemy-
grey ven. Anplie myche
as a man hath forse pis hibeg
in prynge pat bowe to po worlds
or po sloop be by nertse
But the may not the feye p
halsed hym the wortworth
and worshipful. After whos
in man he
go so hungry. Fyn ase if wort
shippows pat he may not be full
but any day journey neke wort
shippe Fy ges. Fye may pat
he go yepe pe mo he coughe r
F desyne. For he fald all tral
him selfe more wortworth. F more
worshipful pat he caste by
pore bo yu his owne fiste and
yu opo mene frs. So he ful
leshe in to dese concerte pat is po
dest. But he rous of many
opic tyme. Of puc former
stale in wortshippe. Of the
pilole of the esterlinated fisc
by nere specer, in yu maked.
Alse the ben noble a cyppe of dtru
ze and anyere made wite.
suber pere bynde the strength
higene, but By to By, the
tovel sotow in pat woole
fore his fote in pe hole of heve
shippe. This is myze. Do like to
woy in worshippe pat fuc By
rtey pat puc yu fys. By prode
de Bille in to the hole of byry
esd. Suse a tertnone. dumel,
birt. Fody forshel. But cuch he so
made a sokele fende of helpe.
Also takes he for a more or his pat souls sense as his pat conceiting by his wrackes enmendid they sloke to rape man downd Prov his blisses: he strive not to see hym for to sey his pat last off lordschips: I cry to my 3rd: pat hym seltes so seducibly sel some fro: but as a falle thyshon: he sheathed his an of his hie to pat 10 to paye the high of thre byning: Eschey led hym falsely: to sey ap to pis high by pomme Ass of worshipshipp: that he felde to ft in pis maner: so that he as goddes yrongs giottoSUM Sumings hop every pillo.

And so also mych as mal zapt his affret to his highness oue pay for his felt soling as he sykke: so he moste see pat consrfs of thre lordschips pup: hizo myzzie: punne the stang of angels thys: as 

shy off myver byning: disposd man of pis 999 of cunkes lip,

e off moste mostyng: thys me the same: Trippol belles 

esisy off boinsworship: befor stinge jus pilus: off ypeus 

worship zif the hie: sy fall: of pis ames. the moste see ye fill: for hop: of

hilles of his lordships and 
grote byninges: I no ypeis win 
yoll lordis shin in to pis hille of 

constrplanus: thomond by 

melancty for byningse the hew. 

be: I pe Bille to korkshipp of 

the counte people as he bidded: 

but in the byninges and pople 

and bynges of him alin in to if 

hille as it is race by for in the 

prest of pis gospel halls he held 

to our education hon he list to 

his exemplas: make him azeng 

hys ellent to take pis ships and 

god hand out of him: for pay wel 

not hop poulet hans hen he is 
parded fro he: I nus pat he 

hills: node for to haill the ell of 

hys lover: tento it he ord 

pius of boins byninges what 

was be theec: fo ym 

pay nece by: This where he had 

e lypen obeydant to by: Lyon 

it fo hop: pat it bywist fro 

usage I hards to hem: jus it 

raceth county: hop yofity by 

wys by speacy falsing of pis 

stang of shin: of his adret 

in his souls: per volde not if 

cel he sults go so he as by 

speacy falsy falsing in any 

tyme but he hop of bynges for 

he rope: and ypper as it is his 

serles: fo his: hop: but: hop: 


testament ab and et 


testament aheb.
Thus it is specially noted
Of the prayer of our Lord
that in his hour he came to his disciples going.
So the disciples of our Lord then went up to
the ship, and

Whereas he had set it as it was
poured by fire. He went up to
the ship, and he was occupied in prayer in the
fourth part of the night. So
the four parts of the night
they passed, and he yielded himself
to prayer, and thus he

often spake to the people to:
and he taught them

his good entrance in what

than the same. And he taught
how to pray:

With his feet, he prayed
as he taught of his

By his prayer for his

But for the other, advocate and mediator by intercession
in the ship, we also the

and the people to understand to

ship, he often spoke prayer.
of prayer. For by the first of prayer, special mention is made to contemplation and the seeking of heavenly things. Holy mass is the sacrifice of God through his holy priest. This is a most solemn prayer and to devotion. For all the prayers of the saints are made by the faithful. It is written: "And incontinent I began to comprehend the words of your mouth."

And so, for our sins, we take good heed by showing compassion in these mighty sufferings and tribulations we receive at this time. For the great wave, we must undergo so many difficulties. We have the word, which is somewhat more spiritual. But principal, we must have religious those most united. Hymns are very much more spiritual and noble. Of this we have this saying: "Oh! only the Lord, God to we, in the name of Jesus, the Lord, let it be done according to our will, for his sake."
Sic fons.

[Latin text of early 15th century manuscript, likely a religious text, with handwritten annotations in red ink. The text is in Latin script, and the page contains multiple columns of text with some pages showing signs of wear and tear, typical of historical manuscripts.]
bepeen hem pe benz perpinor
pet is mope of all pe prive pe
truly open & abiden pe colde
ynge mece in pe lisses of bene
whylefor the schit nor be sus
confused by hem or impatien
ta hem bort yef onyone hem
lone foun. But for also un
the so poyte of produlicous
pons or poyte for the T
of myost Durd & myyst mecs
wonte. And many meken peben
hen ful harte: Eynch ben
hen as interable by caus
pat poe fuxion nor pe fane
not pe Deus of hem. Favi
be many hoxt Pords redon
& rechon as myost poyte
of hem in many places to
forec be gylchi for to take
hem ane partwith to bon
hen s specially amough
ine Socrabadd. yu bulke
pons or whos fo shine the
no bony poyte of myost
she passed his disputer &
which he done so specially
to be tyblis by tempestes
as et oc sul $ sul $ trul
latices for he knote fes-
veste wythe ful. & for ofte
he des pat hes shropus was
yn poyte by tempestes. Con
traryly suhce. But it was
new brokyn or futhy po
nysed. & no more shul
be. & furs tribulation pe oc
come to pe yf. pe fys & pa
riently. Truus ful in the
shirpe of our lokes. The pe
yf held not pe dyke. & at our
nede a rh. & A
shirde the pharses. Eop
brken on a towne of a shirde
of the world e pds. of
pe schirde. Thys hane no douny
pons sone sonen
raken underen of fusture
of our powses & deses bo
pe yf need so good & trul for
so et by fes of our lokes in
offe. Eart must not he
et in words or ete. Et fes
fors by fes on a towne par
pharses as he been. Thys
pat hes fustulas feshed nor
hep houbes thian pey sere
go to moore. & in et pey
hepe not her cusompe ete
pe teuthes of her alcyr. But
our lokes semyng pe yf of
sargis in the waffings
with ourstory & bexch. Thum
et pe ane drues of pe poul to
tumstory's motaely clamens
sawed brend a zyntu pe
yng hem pey brokyn s.
The priest was in the city of Jerusalem
in the house of his father, in the famous
standing
was clothed with a costly purple
robe in the which was
the path. He was
offered to the sacrifice. In the
which was also a piece of
upon of some clothes and a piece
of the holy cross. The priest
by itself by the way of unbroken
path. Once in the priest was
godly instructed and meeked
of the angel of God, and you
what the man was
in to the priest. He had
welcomed by his
hospitable by that was
holding. The path by the angel
among God. Yet, the path was
begging at his table on the
day and the holy day. He had
his peace and he as a
people of God to make war
more plentiful in the which
peace we walked not specially
three things to our salvation
of this world, those things
she asked the Lubian whether
he would be made holy. We must
in the house of God, not to
be made the grace of God
be in the house and be
sit there. For you just to
me and not to affect to make God of
for God be in the life.
She salutation in another...
and the cross in the
cross was not in the
the very month the
The second notable is that it
by reason of it, and after we were
to the end. If the
of the name of God, it was not
worthily azured to. As per the
who by the end was
worthily be punished in
our name of our love. The
which he rose to part
the man, part he had for the
God and that you sin no more:
left words by talk to me.
So often pipes it fallen that
for God in the infinite part it
to say some words foolishly
prymary. So prouns schreying
and assaying of sins of the
tyning, he body is helped of to
the schreying. The third
things noble to, part needed
man seriously supposed veniale
men. Armum et muliebris.

me qui posset pretio

fuerint fujores in pace

in primis, non fuit

necesse, ut praebes

Quoniam in mortem

et arma, atque eorum

Profecto quod mihi

Non autem, si quas

Exspectat et expectavit

signum, et quod

et iuxta

et armis, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

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et arma, et arma,

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et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,

et arma, et arma,
honour them and praise him and for all time to pay him devoutly present to
you. He shall eschew the proud and seek to do that which is right and
offends him for pride and leave our separate ordination of the God and keep a bitter
conjuring all men our good, the people of his nation in the Temple and in his
first solomnity they had no posts of to bring them his sin alone
and if they were to for yea his sin of the souls his mercy
with time, for so that God may orshipping of his face
especially in that where they may not be worship
checked him so greatful on
his face with our for the
pat poy they wonderfully a
grass, and Sisungrated and
hadd no power to shipode
him, pus proteite apt pe
postle of saint Gregory
and other doctors to ful
greatful to all Kristian men
but namely to present and
curates and on men of his
shoon especially the religious
pat bene feste in the Temple for to shipode him con
tronicall in the poorly and open ghostly exercise of
the priests to concyfice and
vanities and niches as on
meet with Workes or pimpers and shounges as
they side, the noble knig
by deed by justification of
and reproved him abut at
the time when the people in
the multitude gathered in
the Temple and in his first
solemnity they had no posts
of to bring the sins alone
and if they were to for yea his sin of the souls his mercy
with time, for so that God may orshipping of his face
especially in that where they may not be worship
checked him so greatful on
his face with our for the
pat poy they wonderfully a
grass, and Sisungrated and
hadd no power to shipode
him, pus proteite apt pe
postle of saint Gregory
and other doctors to ful
greatful to all Kristian men
but namely to present and
curates and on men of his
shoon especially the religious
pat bene feste in the Temple for to shipode him con
tronicall in the poorly and open ghostly exercise of
the priests to concyfice and
vanities and niches as on
meet with Workes or pimpers and shounges as
they side, the noble knig
by deed by justification of
null
Siro as he had taken no restorde
therein and prayed him pat he
shold bere her fille a yse &
shold be happy to fee and payt
waste a pees lefft he shold
shame bone taken for pat selfe
is restes and moostly lykinge in
pey that sume and many a pey
pey but honours bone his
field althoinge whato ever
ved to sholde say. And payn on
lade authentique for his
ye to martha pat poune the
they they and troublous a lodi,
to many sithem whereby alls one
thinges was necessarie and
had to sholde pray that
many of these pe to roche hold
noyce he take to shyp. And
payn was grestly comforted
and same more he ben in
hep fro. And martha ysh
bute eyre feelde by payed
and comus forth with go
de yskelle. In pis pro
cerce of pe sourest by pors
sendes as shortly touched and
pe dawd the mowe nove and
vnderstande many payt in
ge goostly to anye conception
And forb se the
goodnesse of our lorde Yhe
in his holl comynge to pat
peor hond of pe theigne in
pises martha in marre takyn
non of the presse stouf prov
shold and being the simple
repose and douch payne
as pay shawde. For as it
myth thot by that rumping
of martha pat he shufly
saw he shufe allions pe that
no multitudes of shamar
and so it foweth pat pe
thas no grete away in dines
mummes or many delicates me-
tes and spakus And zit
comes on take after
construmond sholde to
pat place mod payn he sid
me to anye other to take his
joye by foe. And payn prayde as
y tawde for ye to lobe and
aspocon pat he shat to ma
yve as pat shyp oration as
his but the that pat she loued
him contynously all after;
as it is said by fose and so
it is to bylour pat oue hond
the full lobe sleetyly and
oft wonte by pat pat
geostly with that same pat
by the wapente and re-
mane for fuch pat smote
proncouthy kepest by
yn pe lose of shynun
balle gladd and cote full
thep pe thyge styne.
it is to understande pat pe profit of pe foresawe, paimantes, of pise toke manere of hym/ of his life and contemplazate, he loyst, specially to fynv, 
truel persone / so he flouris, 
seeds and religion, and so he 
fait at pe beginninge, that 
artif life pat he understande 
by meurth, hard, teywd, partie, 
and pe firste partie, 
pat manere byng by pe stich 
aman is bynnes principal 
in pat eyveres peco done, 
to his obéisance, pseyto, 
ici to say un amendung of 
by felke, as eth Salvinge 
pro lucis, and etpergung in 
Vnris [PLACE IN] Proces as to pe 
poynte of hym set and aps 
ards as to his neighbour 
by the way of Rightbusnesse 
pes and soyde of strene and 
cherte as it shal be stede 
and also more prudence. 

The second parte of 
artif life, is, ethian man is 
occupation and beinge sta 
nt in pat anseis, pat longtr, 
to represt of of men siner, 
pamily, poynt in he alsi they 
with to his owne mede, the 
mot poynt by as it is un 
monuyng of of men. 

The third parte of 
artif life, is, ethian man is 
occupation and beinge sta 
nt in pat anseis, pat longtr, 
to represt of of men siner, 
pamily, poynt in he alsi they 
with to his owne mede, the 
mot poynt by as it is un 
monuyng of of men.
of woe and strengthened by
considerations in his part,
it is taught and taught in
contemplation of life. And
please may he freely go onto
to guide and perfect,
so it is said upon this
verse that of the Lord's
word to his touchings. He
alleged it as many authorities
of St. Bernard. For to the
praise of this artist, as second
contemplation and praise
of this life, so he teaches
the passage once fifth
proverbs of contemplation and
many authorities of St. Gregory's
Order. If he is the mort's
van de cup in state of contem-
plation of his touchings, so few
points in few sides, either
in state of spirit, his tou-
chings, so in points, pat come
to his state by his touchings,
pat is declared by few. And
pat is the case, pat is in some
more than the bones of men
and the mind in pat state of
contemplation, his as special
by dice of the Jews and by
help of pat piece ability as
effects.
The image contains a page from a medieval manuscript. The text is written in Latin and appears to be a religious or theological work. The handwriting is ornate, typical of manuscripts from this period. The page contains numerous lines of text, each carefully written in a flowing script. The paper is aged and has the characteristics of parchment, common in historical manuscripts.
Stultus est ut maius fit atque pey done for pey mo
the nor knowle pe provej Some of our knowle shi pat
accepted more plessingiro and perved the prency con
templation of many that sat
at his pote in splendor at he
had been sel by for alt pe
yves to be sermo of marta
and that was for pe forenot
love that she had taken
plation of him and sit was
pe sit no and pe lessines of
marta ful plessingiro at Jha
and mated ful to sit as acte
she is good but contempla
tis et pe lent And so forth
more it is to now that not
withstoning the more to
mandation of our they ho
thongh pares to prest
surgery of his patro
marta unites nor of his pat
nor but continued for the
of man and brynging surgery
constumable to this and his
Distress as folowtivos
first after his popest in
token pat he pat is called to
God and ounded in pe pate
of ascena holbrosh hym pate
and grucenoth not pone con
templation he communed
by for his estate for bode
enjoy et found of pae sul
aestas and sege of his
enjoye pae alosh at on
his shal by and othor so
in pe bliss of segrerno of pae
pense in thes estate and
this myself be sere as ten
theyng the part of agan
tha and of acte his tobe
ying by Fih
nor shoun shoung
two touchyng contemplatins
lyse he pat is in pat estate
hath otsanmplo in multo
of pre things pat not dep
sonerchynsh to pat estate
by nekkoryn paseynce and
filne Fih st meltdown
haston in pe idde pate
of marvo at pe pote of our
loved shi And but pe pre
ysho be worker frod yep
sho of hym pat is in the
seg of contemplation
that is to say pat he pre
finesh not of his own
holynesh that he dependeth
hym pese tens ysho of
no shyso as it is seyed by
soke yep shord shates shi
ho longity to molhyn
sochely thes alt his feel
sung of contemplation
be it now so high it shall
With certain departing to his house, thus by power and force, partly by the change here, partly by the power of the invisible. Of which he in the same very fellowship, the Lord has given

Of the repentance of Lazar and other the dead bodies.

Service of all the miracles of our Lord. The strength of the past power of repentance of Lazar principally is unceasing and forever and is to be continued not only by the forebears of the miracle but also for the many notable causes put by the nature of the miracle in any mystery or which required answerably greatly therefore. By which means the visible as self-gospel of the blessed ministry and shall touch in this and more on as power of the Lord given by the words, which concerning to the praise and in so much as gospel makes miracle of the life by the way; the most of his God's house of the Lord, which is not spoken of specially upon the score of some forces and the force of the command to this.

pose comissariato to touch of them noble in his place as it foresees sent and house. And thus we shall see that as our duty of our Lord as his manifestation ben en sample to be for to follow it as we can because of poverty patience and of stone and his miracles done by the way of his goodness and gifts to follow the stone as he did afterward. Husbands worship hym as always the God in your part and most constant for to wisely founds' earthly mysteries of him who so the miracles done pan body and in bodies; now and those of others godly unincums single due so as for continuing fore by this we bow to subject of Lord's Lord's wife for death to his body. Without the head of families the which provide his special grace he proffers the day to all captives his holy office as he gospel makes many into the hopes of the third story of the mountains of a temple that fair are in his house by whom is understood
sune only in assent/asp assent fulfilling they of stede/steed. He visited also the thirde son of this borde on the ceste old a piece of pe write/breviary as understand by yertisfive stede by eis pat on the lord of the tresped on the house not was po tenis/tenis of po prince of Spain/gas or po maistir of pe temple as it is send by fore. By thisbour/p's and yertisfive pat he come to our lord of the praying he pat he holdes come to his house and hold his son/p things that says seke/paid. And as onsy lovd po pat of his gone price and endesse of his wille was on ped to helpus and hold at po pat askes his toblind his house/they come to to frose for house or of his son's was seke. And they for seke leevd by pat he holdes not make po maistir pat is the pleasure in your. Your po power which if he was of might to hold pe fole but not to seke the so. For whereas our lord she lettered not for he's my sklene us for the/forwroth to do his gear but lose the fadry pat he sellede not selle, but only sklene.
And then became to be born
that faith of faith, which by the grace of God,
from the foundation of the world is righted.
This is a reflexion of
the first Church and her lawful
successors. By the grace of God, we are
made fit to live, and to the glory of God and
his Church, to be the instrument of his grace
in this world for the salvation of souls. For
this reason, as far as it is possible,
I am committed to set forth the
truths of faith, that they may be
profitable to all who read them.
And thus they may...

and...
laptop of the church was set
raised Physically to the seat of grace
parsons over the bed by the
purchased in sedes and yet
so he sat this time he open
ly knew into our enamel
piece of open and chamfered
pan to make open of open seat
since as the church the lady
ordained at that parson, lord
the seats on simple in that
open vestries of he forfeit
sees body par was openly
bowed on his seat since
outs forth in sight of pe
zepko. But note, etc.
to our principal prior
to speak of pe vestries
of pe presebb body that
is to say, savor fours
saves, sedes, sfor as myself
as your process be on
mentioned many say and othe
notable thirteenth they said
the seat here not specially.
rapid, in our current &
make for by imagination
as poesy the seat present
boethy,едакtion not only,
but our lords find as this
epitaphs, but also with
pat blessed body. Remains
maging that it to say main
that manner and lad
ley specially by bound opo
lores, grant to ye so half own
nesser &. And first the
shall understand and have
many to ye press of the
next chapter by poet &.
books opposed at time be his
our lords he walked in

temple par is to say now
place par was closed for
famous porch in the feet of
po dedication of pe temple
revels about a boat in
as vanishing the post, etc.
these suggest why yost &

founding of old hymn
seizing in this manner etc.

in suspension & in the
in our sight what thou
arte if you be worlds elsewhere.

we open. And par fayde
by fals and malicious ent.
cure to pat curd that if he
had openly knoweth this pat
he tells curst pat ye to say
amused things than for to
have taken he and armed
hym as a warrant to to for
the Emporium of Rome but
they set our house for
obeying the, fals, liegen, etc.,
nation temporal ads, physi, etc.

and at, sediment
kinds among so quons
The page is filled with dense text written in a medieval script. The handwriting is quite compact, and the text is written in Latin. Due to the style of writing, it is challenging to transcribe the exact content without specialized knowledge of medieval manuscripts. The page appears to be part of a historical or religious text, given the formal nature of the script.
null
Disciple as ye day seyy-sons of ye day reprehendest-her-ny-stylus and by-vine-scaleable: Sord of his ser-tho-
pat was w in his lust-and
pat ye vox in nite and
should to him as men so good dis-
shaped to pe mves the ser-
nans to to ye-lye. And
pey seynd a seynd to him f
and. Goderns lego glad and
for in man blaiming hem
and the stele to hem put
is mael stantent. (Ter
not-sox homes in the day:
who pat will both in ye day
he offendeth not or ecues of
not; ordres yo me if pe
rust not off. And will ye
not vane consels to me.
then it is need to you to ma-
do consels of me. And pe
sawt he it so is pat yan ye
Savy and pe the homes of
be hude repin ye homes.
polled ye sty and not p
Day ye hune/sold the me
And pat is ye all not off-
ende nor eure. And as-
this one lord he knowy-
time in spirit that had-
wassede seude to hom-
keap-our fected slopyn,
but I will no say to allake
him and vese hym fro her
And pay ye displesse</s>
not to my spirito than slude thin to his yar hey by he shoake arys in five sece to lyse so yu genetly shoues pat myyst be taken zyn to maids for to preacen hey by bene of pe final resurraucion nor specerizing whey he shoake arys it at part time ov non and ther for martha takeing pat parts pat she was feker of afetr be lend seke zit the effter whey he specerizing whey he shoakes arys it pe specerizing stye pe laste day ov some and several more rippnyn ove our force wheoed she by seker that he seke zy ov him selfe pat he was resurraucion and bys of culstynge of all hem pat troked ov by serens sothfastes in by the answerd finall thing of selene pat you eat crief grosky some pat arey yu to now yu to pe world for man salvation and pan at pe hiddynge of the heyre boonos and clerid marie hey first in plen to pat is to sayy in flote specynge spynge to his our mayster is comen and clerid pe to hym aud a non the voke up and wants to hym and do he expressly hey als is tok ney godly what longers to pe contemplations pat is to feze first in pece and refel silence and soft pe songe and not took cov he may ov yere now as the worlds fifth and forper move erath tymes pat our lordes seped by olde susnew to cur and noteable of op as in pe office of preciatico pat pat by exameple of manne by a plunge of his skulu to godly whilst lone he ned pe myche rest or hance he ned pe myche byking othere contemplation pat is to pen our stonde whate tymo pat he is clered so doubtful is he our stonde er shado tymo wet by obedience a feruour the mote pe by the press of ye gospee the special howe and home honest pat ov the lord olde fleshe had saleynge to manew yu that he abode stille thay as martha natte first visthe him and toke not to as to pe zypynge ov lazard in to
pe tymes pat Mary was comen and than than she was comen and fallinge to vs at þis past and after the fores þeþinge were had so cende as hey styp side by side pat if he had he thote her shep had not ben see.

A Can lordes st pynge sry hepe that he bode so specially And also the ﬁrst ceping that they sae at þat tymne and eyfe comen to consente nyne he stypes also and for these suyfed.

First for þat love that he bode to move specially and to þey sustry and to he gazte also to theses po myno nyﬂe of þyme in custume And of þe mynþþeth þeyr the though þat is to bende in la yap lay sonny steyen steyen steyen And the kudder for þe myself bon of þem that they þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þey þe
Ecce homo. And so he shewed the affionation pat he shahs to the sinful as he sheth to the gospel. Come not to elect pe the right but, but theoute to penitent. But nothe go we to the benediction or graine of Lazar's soul syn. Go out, doubtless with all pat many pat is to pase. At first, righteous man shall triumph. And pe apostles and pe holy monye pat are they, that time to conforte the siytues. And as our lordes, boke for to seen, to the wherel of that solempnis and worthy. Miracles and so the miracles by demonstacion showe onyly the god by fore, by thing ye leyed ou feres, talkinge homely. Wip hem, they with him. Sheddings, shedding to try pe the sitution ou mowles pat pery shade, of pe deep. Sheth and especially as my, as peur, nor pery. Hem come to helpe hem. They, keepem, from sith to sith. So, pe made of pe Jesus that they knewes pery sopin. Vid in to his, seith and his. They, seith, dericte pa.
of his bleste festen amant neuerpoles there with yet had grete streke of hym be cause of yet febryus I pan foldo our lord be neuerly conforde by alymer and had hem nor stre te of hym for al thefde be for pe lestte and at pe safter whilt And so talkeing to gedy they come to pe ystow or pe byrrek that was beled with the appere stone a boenun pa baie ouf lorde he pat pey shulde take a way the stone and pey abasshed for pe sive tenst long pat pey pat to stynnge of pe ystow bor ouf biwte and pe stynke of pat lapaye pat it sheldo awint out of hym lorde ofonde noble he stenke for he pe some seyvo setheheig thesby pat pey heles no hope of his dbiny aspynd. But pey lorde ofnewtance to seting her sylvnes and ma king the stone taken away and aftance lysings opp his ypen to boenun fede sa be pe stynke the for pey hard se bo and sfyly pe stote there pat pey hard se en but I sawe pey for the peyle pat hez shunt pat pey be
Die fons.

[Text in Latin, partially legible due to wear and tear]
All ye souls sent unto justice in sentence ye pe bisch, the more God opend a sufficient authority against him, that reproued of sijic ordained by holy church. Falso, persuading, by cura, the false, false, false, false, falsely, false, false, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, 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falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, falsely, false
pought he rose not out in forth esse he as eschoure forth to pat he not bryned a
outside with pe heavy stone of crooked custume. A
after servyn was panceyn yspok to hym pe which is onplad
with pat hase stone of his
wricked marle and wolvde
with pe honeyscal of custume
and so he is as sonly. Sapnes
dedd and ympetir yet suffre
to hens for pough he be
dope dedd and buried with
the high of might and sti.
ske al wyt khupe cry.
ng pough in his snow space
and made by to his first by
by poytke the unfrokes
and al takynge hym to be
surplice for to encoside by
and sumly restric hym to
gostly hyse. So pat shal
lone no stonyste of hympe
yn his soule strotty no mor
pan bys byn lazar resed
loseth that he strotte to all
pat hain nee the cust and.

 Robe pe salte toke boy
complete to the atn. Robe pe salte obsteke posseved a
raft shon te p defly
after the vesynge
of lazar by fote

sede than pe tymes nepfled
yn the which our lord se
sposed to burch our fals
nacion though pe sherdyn
of his peirous blede the suel
pe fader of enyste armes,
his kynghir and infyter
and londed he of ayzet,
upso our lord se spacially
yn to hys Deth . And speccal
by occaside of hys soul P
Thowse bykynge / but po
emyn for pe vesynge of la
zave enyste hundled in he
hefst gave. Dunon pe my
sest pat pe may myght no byn
pe sa enustir that kowt
exercyste the of ayzet
yn. When peke ofryf
and iyzes gasted a to
fall a jynt sth in the which
cost fe by byshop of pe
pat yow pough he mered the
behty apphected forsky pat he
shel. Spe in saluacion of na
bynde and se shane the boy
upso enustir yar wicked
men and sepcreiz of pe.
shane some tymes the yfste of
the vesynge / by sonom
assett pe salte priscipen
pharsed in on jute ordey
ned litterly to the pat hain
out bombe shyn / and to pat
Sic Iovius.

... the matter that was done by beheading he set. He slew him for the queen and burnt him to a court. He set a piece of the cincture of the queen that was called Efpia. When he smelled with his nostrils it was a piece. While that is to say a bounteous night, for as soon as the sun rose he called Lazar. The Friday before the passion Sunday the queen of the church and in Saturday queen night after she was given a piece in to absolve to the queen as she lived. How one blood the avenge to absolve to Saturday by four palms Sunday and of the priests made to by them and of the things said they at 112, 122, 412.

Fortiæ nobilitas

Tempæstas

Justitia

Pax vulnus.

... that he also fell thus by virtue of the queen of the pieces of the queen that was maliciously set is to say when he spoke and the place after. And so now he used the cincture of the queen of the sun in the turning of a day to his enemies when the queen was given in such which he willed by his free wills off to his passion and strength and mightily by suffering the matter of his pursuers in to his priests' care that was the hard as the queen. And thus also a holy time he uses tempæstas. Whate time he slays of the things worlds worshipped. Whate Queen he took those hands made him his king. And a year after he used right bishop when he willed be worshipped as a king as it followed his after. Whate Queen he took those hands made him his king. Justiciæ.

... the king's lord and man. Kneel of all things not only by noble fashion but also by Гувмас пенима. Young right in the process by four feet to our expedition he took so to dance of presence in stumps for his enemies. And they by fight...
Die Jons.

for poe men grutched and
they jehu stred against
their and for so more less
of pat prious soyment
But the keppinge salience
and our hys cyslyf for
him as he did the tymes
by fire nobles sepehandyng
hem and sepehandyng
pat
him and to be hadde
in mynde as an anguished
by for of the boode yn to be
byngynge pat sepped asf
A lord shi hon hon
full and destoryngyn
was and pro Mode that he
openly declared pe Seth
and to have speccialt-eth
of pat pretendes pat
of all op trewe frends of
yes fet-bet funeshyno
of the blislys vnder-set as
the may fethsh by the pat
words per se hoy sepyt
more sharply pat em
pleased and so pat clych
at the mirth of pat feec-
turned into sorrows and
ameury for as mych a
boy knowe pat pe falle
sax contwyty observed in
to his seeth Berr nowys
seceu pat falle tynto hoy
as etynymed in his enu-
os judygnation and shep
of her take occasion to by
traie him and sells him
as he but the Wednesday
next felebryng for yx-
pens others of the shir
sheds her after or her
mote we speckly note for
promote to speed pat
are of jubal patric pat
reprehenden alious seys
off prynges and op Senec
one of pe papyk bowo to
holy church holdingin off
chzistes of Senec as
nought But fully gyn
ings pat it be not nec
ful to be venen to
wed men and jubas
pat pretendes thist th
month the revelynge of
pore men They as so-
hy yn cunt or off the bow
pat is sproundd ymunh
against men of holy church
is a preynye not to the of
pore men But pat they
obshey falle contwys in
contyynion of yx Engin
pat helps no Senecod
or
ought the lost vne of yx
obshey good for expiency
openly tecky pat common
by all such judas feltho
bene as concyntnse or mor
and any other and that the shall suffice upon in debt who has so and with him in every man. Or in every one taken in the gospel of our Lord when in this place and especially noted hereafter, against his passion if he reprehended sharply the symbols and no pharisees often phrased names of concern to be. But his finds not, if but pat evil he had no part to with theable any miss or offerings or of the sons of devotion done to him. But amen and woe him alway done he? donors as ye suffer and come to his two devotion els they was open the stench in the gospel of Mark and lords which were Lord by holies but the men put them days and offerings to do the temple in to the ark pat was closed the door of a exquisite hanging an hook alone or took the patent bond note who was in church so which also was closed. Casiphilum and among him he soothed a part by the two offering. The number's the fourth part of a cycle and part was ye subscription of her honour and ye our lordb resteth.
for all he worshiped her
solemnly, as though it was
but specially, and
that I woes ned departe pro
by, than among the the
three friends and oth-fires
for he had pat she shuld not he
to much a lassied nor sirion
heed with par gënneth dede
to come and toldo hem pat
he toldo on ye movell go
depart in to Jerusalem and pan
wes pat ey all passyng a fer
be and preceded him hetho and
to his neder namely
that he toldo not put hym
selfe so ourselves in to his
enemies bound and for
by yerpinyin to the the
par was assayed with once
fayle against him of the
enemies. Anoynly forso ye
conforting hem againest and
had hem not to dycce and
ferde 13 ye fasse is lust
pat ye take this journy y
shalt kepe do and so or
beorne for be at this tyme
pat ye shuld see me among
all myns encymes in
the
mystere to worship pat er
d y poeny and pat shuld have
no poety no bokc a veniste
me but as pat I shane so
al I shall to move at end
the shol come hider aguns
fauk Tostand And pan
poorty this swordes pey
they all wel comfor for
But he kepeth all ways
sorrowing shoo sherte to
Jerusalem up on the prince
Sunday Cap tede by.
eloppe upon hym our loue
michly sette hym softe a lit
cel Albania on ye aste
and on ye folke wyngyn
pat simple stede to be his
clove Fynge in to ymbin. O
forde Jon & Anne sette this
ps: to ye Fynge of hymou:
Fynge of all the worlde pite in
such array: namely: un to that:
colomnye Tates of Jesuyn: But
speche ps: ye stede on
all ps: ye stede to ony: in
formation: and custumere
for the worlde: un and goodsonde
pat un: ps: man of worlde
worship taking: ye desyre:
Sippe fully: all the reme of
vynno worlde worship: ha
ynge in stede ofgiven: un
vynno saunde & displace:
cyple: dothes & hempen
habbe: And when pe peples
chepe of his company: by casun:
fo of ye meate: wyche: pat
was publisshed before ye
vynno of blynde: nyke: wep
a hymen hym: and prosperly
hym: un Fynge truth: ysprynge
Fynge: and more joy styr
Fynge: the hym eloppe &
yynge of trene. But
with poy: ou: bode: syte
returne: all pe publishings
for.\saw: ps: ye cume: ye:
Tates: sette hym: Fynge:
before the distracti
and p: of pat came aste: and
for: the honest: and:
renewale: ps: ye Fynge:
strando: pat in blynde:
maketh: munde: on: doke: ye:
pro notably: this: ymme: on
nymme: un: the Stych of blynde:
for the: honest: of makynge
whether: be ye: yd: to ye:
for: ye first ps: ye:
Anot: the: & sette: for the: ymme:
by: blynde: & displace:
o man: as: no: ps: tymme:
of: stee: stede: in that:
distripye: Blynde:
not: kevve the: ymme: un
for: the: distripye: &: the:
pro:
the: to come: to pat: trece
they: the: distripye: &: pe:
po: tymme: &: sette: pe mete the:
ps: ade: and makte: of man:
and that: blynde: tymme: of his:
pབ: strando: and no treffe:
that: the: falsye: pat: his:
public was: sufficient: for:
sarved: of: all: men: blynde: pat:
it toke: no: effets: of: ps: ade:
in: all: ps: for: no: sarved:
and: blynde: &: stede: and:
to: the: public: pat: cock: not:
of her Synne. To be pe the
ynge yere apospole poule.
whoop be kep pe the synne
of his pasioun hanginge
at aynge tre pe wepyng
tese hest or pe saky forsoe
pensitye. To be pyng the
ynge tre wepyng hod heppe.
Also hold churh makeynge
pat be kep pe tre tymone
that be to aby the seen
de mylfirce of his QUIRER
or oupy holde doe noke
able thi pe wepyng pat not
fervysly but effecctly and
lusty to a powerpul forto
specialy for her.
Sampctoris deth ointment endeth
with estracted tremples of hem of her
Circos. And as the molde
pye past de holde hic de sten, de
put pat her company
sope synne. Tho so: mysto
not containyn hem no wepyng
at pat tymone and no me to
fynynde the then the fen desto
of poules. 
Circos. And also pe peppe de
ynge syn yere booshippe
as it is pyng by pat of the
booshippe all pe Circos
that mylly stredyn and se-
hute he firste in to pe tem-
ple. Pepe oman of burrowes
and sylleol agyns goodes
lawes as it is pepe by pe
pe teryny. Chap. and they
that be standynge oppiny-
yn pe temples pyngynge and
aspyngynge to pe princes
and phanseles et pe dayz to
be telle to dealde curteid: Tho
so he and his wondynge al pe
pe day teryny as the gotto
worship as for ther that was
one pat ther: once hode hi
syrch. Whay for at ever
he thante with his byplas
to his hauke hospide abisham.
Syrch. And as the
ynge synn pyng the
Circos pat her company
pat come on pe mordes
tho gotto worship. And see molde
the countere pat is to lyveth to
charge a tre velc of Circos
worship pat is so some sope a pe
high passt or a marge. But that
how trepo the pat the aquer pe
materlync ope tere the prode
hadden ryzen pye: pyrde him
so to wepyng or pe peppe.
but ye sall ye trayvom. Judas was glad ye of penyeinge a
none destroyeation off Sathan as ye traitor was cursed in to the
shoote hon he might by occa
on of his deelie falsede his
false conceiption and hee up on
he spake not. But anon as ye
more he pat was ye strakes by
coy pe forde in Christes hous
this by shop for to consolde hon
with myser by seers to take th
fist hym but not in ye first
day for spee the of ye people. Inde
assayings and knoweinge pen
false deceiption to hon. Hee proceed
wloke hym to hon ut by writ.
Patt ye joye made hym and
bone hymself and glads joye.
Wea of pus of graine and
ordynes to pay hym good
good powe of ye which only
pounce that Murph ten done
powe and ye falsede and
concetse made) Then he pat
they accorded in to ye secthe
of innocens and pat had
this false trayse. His conceiption
was desty of ye prince of y
forbyd omenmen; pat he
he susneted powe ut lover.
pat it to fyny honde pat
and for pat time he sente
opportune hon he might
be tray. In that tunge ye
presence of ye people
and for ye penyeinge of ye
lodge up on ye friday day
is ye pat day ye sall be deli
and moste of penname to
yung and abstinence and the
week after ye friday day ye pat
was ye grasse of ye circus pro in
Sale ye jeked on pat ye
next day. A litauen pat
of ye literate side our lord
this blessed company that ye
he pat not ye not ye
and express in the gospel
for that it is that ye sall not
in to yehim he approv
not opnly to ye sunday pat day
the penyeinge ye sowth to be
thousand pat he was pen for
moste ye occupied day
for the provynce of ye
empyon of man ynde of
he come faw. To ye one
for his frendes pat toke
in hym to bles hym but
also for his crueke enemies
fulfyllyng the attempt
of charme pat he had tayne
by for to his discipled in ye
sy for ye penyeinge and
bom pat sall his punion
hein to ye deth knowyngs
and bynges in hystyng the for

null
...ceto done to hom and alt-
man kind to for to full-
the pur' of p' olde little P
bygginne po trech of po
newe late p'preyme po
...the pure pat step to come
...off the chrius se passion
T
...This fayr was prestful
worthi, D wunderfull and
wunderfull thinges
...begynen done n'att e.
...wax, he kep take good en
tente воп jubilibus benedicto.
...fine too. To po pinges if
...our feod the sidde pop atte
...puttynse lordes the not
...fis so fayrlynges pop
...two, but he shall fende vs
...of the yvres at the truyt he se
...hopes with much yf the sili
...forte po
...The shall
...vorden fonde pat four p'/
...nees specially by fayr-
...of p' which jubilares
...meditacon shall be respon-
...spur only doo to our lord
...sin and kryeles yse wors-
...fy of our benedictio
...The first is pat beschis
...fayr po maide of po
...fulfillymge of po land
...The second is the washing
...of po fait of po disfrius
...bys our boste of sin
...}
proceed is the most strength
and sourestly frysted of all pe
meditations set ben of the
blessed life of our lords. Th
principal is for the passing
tokens of the things about
of the done of our kins.
Which love we shult a boi
as we shal on opys pla
but another, though it is go
t to. A kau by
holde ouf kau tli after
he was comyn to the forset
place hols he stauned a soe
part, by sepe tekst of
his fyshes of this and a
byngynge that it was ma
be goyn for how byns for
he hols a softe. And
than all prynces regent
edy Jopita John, pehel the
most holy and shape of
with our lorde shin in par
shely, Sent to the to fyn
all that werd they shyned
and some came to him and
saw: Thi se molde we to cup
when 30 sole. For all pryns
ben edy. And than a none o
lord the shelt Jessy: Apostles
them tye, but John and tye
next him, by his saw with
ones set panting. For they
were none pat so tryst and
shape, Dyke to hym and
folyd him as he spake: For
when he was take he folyd hi
to the of stede, he was sect
in his cunhinge and at his
zeth: and as he lefte hi not
till all was done and he was
depes: And so at this sope he
fate next hym: poynge he was
yongete pat of. Tohate li
more than ouf lode the with
the ky apostles came up to f
lode, theo up od pe shule
the start set fondeynge po almo
pey seymouths preven gyes and
after he halden lodes: pey fere
some all a houn pat lode
but John nextest hi and pat
up od pe shule as the man
was of olde men he fere-and
sey: whe shal understand ad
pat that lode was spayd as
men supposen made of alde
lodes joyed to geyp: and as
men seyed pat ban seen tr
att lome in pe church of late
nepit to cympe and euy yde
of pe fow speke of speaks
off then strenue length: and
soulshate more: so pat pery
ste of pe speake: lode in dis
able set, as men suppos
yonze in dery: preven: and
our lode shal in some annal
Die jous

honsie t huts e t septer
i zaffe to pe distrippid bid
suing hen eten fesh and
confortungo hen thir thic
b they; but poures it so was
pat pey eten as he bade ne
hynne to poy nynges
none han; for sals mytre
as poy speee allely beis
they tholde fall ouer azens
hen leves un pa noochow; 
so as poy eten to tolde hem
the profulc butto motes
opunly; les 
shae des
rek se to ete thir folk pe
passe lemb by feneis;
the set; not hestel one of wu
shall be exi

sith. This
prest beweto to her heyn as
a slampo sibeto; wens frer
pey leesten of sanya; and
laken on of pypen
to hym; lero, lero, le be

Here if the tafe note
hede the obery to hane inar
be compassio; bote of our
loved hen and also of hem.
For it is no世人 pey they
in full neste ser owe; but
pe spete fulda lisse not
of cunny for ple lewes
of betajungs shol fone suale
as prooving to hym; pan
john at pe instande of pen
asked of any love and rede
lord, who is he that shall be
truly the father of all men?
so as to his
to? And John y' of
Dover turned him to sin and
freely, but because he had been
up on his kingly breast and
as feint austine septe our
lords' whole not to the per-
whoso was po trey, for
and he had been he who,
all he now him ther ap
totho and do po soone seinte
Anstine sorpe by pex ben
fistred. And this was pex
pat ben nu arte se and by
John pex pat ben contump
for the han. And
Dorino Tugine pax he was
contemplates mowde. The
were his love to the Lord
delie of all the people of the
such as God. But so any truth
in orth in his shone of
our hymn onely to god by
sone of praise and the
more such thing him
and Eustace hym to god.
comitteth the wing to his
His foot and ordination
Thence to be yet he
pat is contempate and some
this goeth out by sets of
God Tugine of Alamode son
so as when he is chesed
the to. Also to pat pat
John Tugine not to tell pat
pat he
haddes hym as he po the
our. He nowe contumst
out, pat pe contemplates
shall not none of purposed
of his lord, so as to the son
of Saint Flammon. That
the prince pleases he tended
not with once forth but the
ate tympo pat ne se make him
for held of ilude sonede so
or pe seyng of god by me
ladoyn menes hym pes to
13. For they in our press the
held the pe ympo seignors
two of our loves of his. That
so honestly suffeth his devot
Tugine John and
were his blessed brewe but
be held tende. The they
loveden to god
This was a presses to
John and apostable to all
Eustace sonede in pe which
pro pe sorcius popo. Ealsp
alt his eisiplis a newe w
hym brestynges the he
wolde do ferpino ne ech
he wolde do. And in newe
the hyn sebincus yx to pe
newe house wicin pe forspak.
lofio as pe pyed pat have
psych in that place. And pe he
haist all pe eisiplis into
a soline and maude that he
brustes to hyn. I pan he cast
of his outbipes pat was pat
amuse cumfesz and leesg
in pe pe pouzto do dynde
hyn. Wyh ne hiry tope and
pur hyn felfe that yx to pe
haryd pat was of stow as
men flyn pe bajt it and stote
ist by pore paty fect. I bue
as some fow to cssf hein
but paty fecte ad cssf
cest a cestrwke of pat
beke as no Wonder yx
fursto pyeske to hanc ce
nyce of his hode as in
venement to hyn. But after
he beke his pyre that elles
he shulde hans no pye cloud
hym in blyse turned his
blyk in to blyk. And melke
by fresed hym to done his
blyk. The rolle 30 blye
zene he goz entent to
blessed soules, and saue vs to morrow, more sheed to odostable pat hym selke. for theruten epy hebhe he pat, the festeguen ye pat, meanes of ye anster se ho pat, felke godse, some of ye pat, ho semp and blood. T was be, ene of ye blaise many, and pat Jesse hek on jo crofs for ys and yos ped preste diu to lif and aft, rep in to heym en and strey on pe fady, zist sye and pat thel ston at the day of sem and hem alt manshende in tho se, bope, hepe and eth, pat marke, bope, hen en and hels, d that, onchey may stey se or bamp, we bope, ene, therst once ecle. And so he pat felke yod and man 16 concey ne ye pat he tell cost par yon pe fest forme of brede. T is day is offed up to the falty of heym in, our' goosts hede in lassyn saluation. This is the yeble byble pat, holy church hap talkeit vs os pit blessed sacrament. pat ait more os lede vs stede se肤, gungat os pit byble lordis hede the, and take ys feb, in, sauerly, to our gostely
his passion broke sin to prises
so to bygges we out of our.
so toości the passtome and to
chast us & make to chews of
alt sins:
And for also much
as he also says part in mynde of
part times hyzoe beew few shuld
beck in we callashtyngh:
he
zane to alt things cysstion pe
ple his body into mere and
his blode sin to swynke vonde
pe likenesses of these thynge
my name as was said before
the firsto making of pis
blessed sacrament. But now
he
byholde we pulivare.
I take the new what is bind
ynges ir that to je apostile
pas to ste or brode of the se
rep man as pey they bynging
with hem bothe:
T he
holynges in his honesto pat
selfe body in pat pat feneed
as to her bothe sist nost
else but bythese.
Aftermynges
pug fo thy: this is my pat that
be zone to zolos:
And alfo
of pat pat in the thatke
feneed one he voray stynce:
pug is my blode pat shal be fised
for ymission of you
shunes
And so panselfe body pat
pey byceed with her bothe
ce the for her man was forsh.
Sic: Jonæ.

Unde pat formæ opsi hæc aet:
and pat: sélæs blæd pat et hæc
all hoiq un his body was ye
in pat schæle in pe formæ of Christe. 

Bunt: pat: was not
pat hæc et it seme: 
as it was by for: pe schæle of
tefæton in pe hæc et it
seme in sélæs mando but un
hæc: un: sélæs op pe formæ of be
Cæsæs: tæ mes: sceunæ: sceunæ: sceunæ: sceunæ:
pe: scheunæ: scheunæ: scheunæ: scheunæ:

...Sic: Jonæ.

Tæ mes: sceunæ: sceunæ: sceunæ: sceunæ:
pe: scheunæ: scheunæ: scheunæ: scheunæ:

...Sic: Jonæ.

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pe: scheunæ: scheunæ: scheunæ: scheunæ:

...Sic: Jonæ.

Tæ mes: sceunæ: sceunæ: sceunæ: sceunæ:
pe: scheunæ: scheunæ: scheunæ: scheunæ:
Ille est unus usque ad mortem de dilectissimo et immutato.

[The text is not clearly legible in the image provided.]
hath souldred m to pe shewed a hec of his pat blessed he ells t souldred for his gifts of
harte Alien
he ploughto touchynge of fery artices take these you certen wolde pat have my harte thow
shin the of pe fis of bone: hon
pat somepree sols ylmps firshe that
trifte made to his disciples a noble frum pulf of goot his
sebottis and breuyng colur of bone an charite for icks he
had seun pat blessed fard mean to his disciples famous
of his hys charite to his
cuny pat shoped judas he
fell to hym e as fast p y p
his tode: facet e be to audere
als who serpe e went other a
boatse puitece: and pe for
shende this by trys undery
 touchynge his ce traying but they were none of his grupples pat sterte to where enke
pat the ferte poe sworde: t
amonge prensed therapist
beute fyghe to pe prynce of
preste to isome he hat folt
hym the wednesday by ics pat
to se fend and asked of
hen company to tak hym
And ri pe mere tyne ond
force fhe made this for fers

lengue E worpy sionyn to his
siplies: if pe which aprytrye sionyn sente shustoe to his
meaning pe to his dispode the wolde by rndt
fonde al pe efects comprehened
shorte the pat he cumpunys
him special he to tanz to war with pe mans by principal
f thes pat is to p by north hope
that stante shustoe he by tanz to
hym that he ofte spere pyns
waste khy than he ferd

Suidat rowte to roble: e
of zene zon a newe martynmet
Phy: syligetis mutation: and
pat is ze love to gely? in his
cugnserent: ondes and als p
pe one prynge sikeynsh al
men shalt: krobo: ynoh me
syligetis etess pater ze kong
my disciples: s de turer hyst
aduicen: zif f ze hame love
overish to other f and als
and als ahsboe pop shunte trasty
kepe pe charite by derschyn
pu pe longe of hym: fhe fente
to him pain: syligetis
me mendaris mea serueto
zif pe love pe kepe myp
beside: And alsy dyspep
syligetis me s monen mek pe
nabl: e ho so bene pe: he
shall kepe my boote o pe: pat
...
And firstmore preuynges not oun for hem but oun for all hem pat shuld be treue on hym aft pronye his wordes and in to pat ends at pe lape pat aft myzt be onsowe to gesp in toke lyue E charite de pe fadre on to pe oun a pe done up the fadre se pe oun se pe fadre done and Boleynest.

A lordi shi how that diffultly proucedun pe se fadre wordes pe hert of pe diuiples: for fith for lope pe kywedun pe se sequent pat pe myzt not have borne hem ne had ben the speical preuynges of pe mmarepe and so the to ha the ryes undar syke to be preude and subgrate to diuipleis al po access of si blessid and thoroyn simon skilfullly he shalt to send on to pe preuynges done of pe kyngelc gespe in the freynesse of his clesne Sotan ne that doth she whos to taketh heed to his diuiples but they stonden forst at ful the hanginge solwe herynde, and wepynges for hys frendes.
Of the passion of our Lord him and of his prayer as at the beginning of the passion of our Lord him very god and man, the God of God and man, so as his soul was to suffer no hardship, both the soul and body of the soul as for so dispensing of the soul, so by the soul, so be suspended in all his passion as for his soul as for the soul of man. Therefore, for you shall imagine and truly by the whole body as for his soul, so one man of his soul as for the soul of the soul. Very God as for his soul, so one man of his soul as for the soul of man.

The passion of our Lord him and of his prayer as at the beginning of the passion of our Lord him very god and man, the God of God and man, so as his soul was to suffer no hardship, both the soul and body of the soul as for so dispensing of the soul, so by the soul, so be suspended in all his passion as for his soul as for the soul of man. Therefore, for you shall imagine and truly by the whole body as for his soul, so one man of his soul as for the soul of the soul. Very God as for his soul, so one man of his soul as for the soul of man.
pe densest complexion or all the man or may he, else for he was most tender in the body, and so soloweth that pe paynes in that body. They may not love and bley and pay paid to suffer. Than peyn he took no fowrd of the goodbede, but onfe suyyed. After pe bynde off pe maude, pe laiste payne in he was most perynful to hym, pay er mist be to ony of man. When for heayning this ye, minute first to payer of pe more compassion. And more after po prentes of po nauncety. This is describith as po Apostol psalms to be painful in the eyres. The topes of sure liude this car, his and his bliss passeth. He moste with bely mestracon abide prime. Then the more mystyes and all pe presse of if pay they mistedly considereth with all pe privarde ynes and by holding of mannes soul as of lythly twere pay. Shulde bringe pat by holde, yen to a nekke state of swone. Sire to hym pay welde such po passion of ony lover with all his sorte and all his judwice afferent..pay shulde come many suonyed felowes and strynge pat he ney supposes for. This of po which he shulde fels a neswe compassion and a neswe lone and have noke goostly confortes pouwe. po which he shulde proye hym folke turnes as it they up to a neswe state of soul. In pe which atstate po for soke goostly soltyn shulde, send to hym as a nevrest and pat is of po bliss. po goys to count. And for to gode ye a state of po soul. Sire to the as his pat ye subboning and blakonyng pat er by honesht to sette ye to all ye fylges nesse of mynede with walshyn gyne of hopes pruyyng a luyne and lenyning all opure and bestrese for the tymes and walshyn hym selue as yeun in all pat by felt a bours po passion and constwicnd effectuons by bestly anthy and psonery. wethe. And nghter passyng bath or bith to shoude harm nesse but with all po sorte and goostly gladness.
Signs for the poor.

arked, we shall hear the sound of a voice, and we shall see the appearance of a man, who will instruct us in the mysteries of the faith. And if we follow his counsel, we shall be led to the path of righteousness and salvation. May the Lord bless and keep us all.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.
De peccat. 

Also take heed of his most grate obedience. For this sake shall the sorer be your pleased, for he shall be your espousals, and put to that honest sect of pe sith he shall eye that which he shall be his own. 

The sith that is to say first, pe sith of pe sith and pe sith and pe sith. And in pe sith and pe sith and pe sith. And in pe sith and pe sith. And in pe sith and pe sith. And in pe sith and pe sith. And in pe sith and pe sith. And in pe sith and pe sith.
of the done. O Of pe pray-
er of our lord the saviour
thothe. I his thothe he
enlonge time-
shing up on the ground
he stofhop to pe faste and say
yn these man words

\textit{yny} by fande almsiget and
ful of pyte and increye

I be seche the pat you he-
my prayer and assis to my
bode beholde to me. They are
not amak for to in my
ery of the pe shendige
to myne enmyes pairene
and charitee and you won-
ass ih to me and so my spirte
is pu august witt in me
and my hertow gan mynso
voue-bekle, they pore bothe
myne cre to me I take heed
to pe pyde of my bode.

It bekes the fande to sende me
to pe world to for to make a
space for the through pat
was done of man to goth and a to
at pe pyth will and by
I was not and fande do so
And to my thote sascones
and my hele y hawe sectoes.
I fande and en ponte I
pe dispe transtes to my
youtho dyng thy thistle and
all pat you hast been me. I
am nowe redy to fullis to against
pe thymes pat bene zit to be
done and full ende. I
seche fande no male of my
enemies hauen derwe a pe
me and bode y hane en done
the peptes pat bene pleasant
to pe and done good and
bisperes to han pat hiten
me. And pay azeynthat se
hante vechtene me cue for
good and hate for my sode.

And so pay bode adentro
my dispace and made hym
behove to biste-yne me
and hanen sole me and
fette my pype on my tty pe
rice. I Good fande I se
feth pe pat pon to a lye ho
me the cuppe of frothe t
off byttie passion that is or
zeumed to me to Dune t
ellis he pythill fulfliched.

But my sot freden-
tis up into my hole and hast
the to socund us at my nee-
for be it so fande pat pe
bonds me mentees pe fop of the
me. [Ran]eckes spen. Y
hane hanne amoundes hae
anithuse and suserful-
and alse bode to han me
my good bode pay shulse.
the sizer and al pe court of
epen. And than at pe pr
1050 ynn he rote by sin his by
nyt by holding with visrate
compassion how he depithe
his body to ellis parentery
Waspe hym prynctyi in pe
yn vi and so grethly piynted in
his body. And yet is jententh
to be had in soweld compassion.
For with other wrote in
termynke of soweld pe must
not be falle to him. And
newelke sowellus writs so
dey his socye that ony lorde
the prewde un jent martial
the sizer not only for dyde of
passione but also for his ric
price. Thiche that he hadde
of his fryste fynke the sellers
sowebyng pat pay shulde be
kote by occasion of his for
pay shulde not ware sayn hym
nachly feth he was of
her bynde and was also con
tened Eptton un her hate
as comte to come and they di
scheked sam so many grete
benefet A they fayre he pr
es pe sizer to pe authore f
un saydar if it may be write
the helo and the sanation of
sellers that pe multitude of o
sellers he turmed to by sene
forsake the passione and o d
but if ye nede ful that pe sellers
benede in her name to pat
of sellers wrouthe han fift in to
cath helene wast my nulle
but ymn pe dowe and fultil
that is to fynge aste pe fyrste
maid of pe in hym as it is
fode by fro. After pe
he came to his disciples and
sowde to sam woth filipo and
teshaft. For pay had sleepne alke
by fyrne the fayre he as a trou
ende was ful chaste and
besh op on pe kepyng of that
archy stoke the benefite
of the tabynge of 
Dowse lorde. st" tute
trousd longe fayleth
he longs in to pe
trust that in go oke
anythyng and so bitty ang
was so brefe to peye
hede and her typhe
D fan fawne us loved a kei-
his asperes ounging with
chis and armes and it he
moore not Elake and wyp so
his disciples tel they com
who hout and pain he fayre
to sam warrer noke pe pat
pe thave schepe y notho-
de he pat ful to trape mo
After benevolence and stouping for penury and trainable, if they made him for to have, and when he was bought by few the price of sixpence, ten shillings and calabmen paid they, pan masyde also upon his coming, and they pay than examining him. He opposing some in enmity questions Exequimius falsly. Witness eaynig him and approving on his holy face, and brynges his own, pay bufferode him strowning. I sayning, speaking now? I seek or who sith the last, and so many nuns that received him and turned to him. And he in all flesh in seed, no patience. He for they the 10th to have miracle of passion of all that his suffer'd for we. At the last the wold may fly, that is wayning him t to a maid of prison, they yedev a lusty, and they pay bounden him to a stone pity, as men found at mine pens it. And also they pay lefts with him so strait men to bide him for more seekynsse the 10th at f.
my day? own shall be set for he by the sight never yield, but if the refuse they if we with the redemption of mankind by such good if it may be full let by such mad and put my soul be now set up it be your first for all things is possible to gods. He helped us by cause of our observed once and evidence but hard and made him self for solace and in my trust amongst the enemies. He, for woe and woe help ze hym and selly, it's hym so hey, hundred and seven him in the same. By such mad worked prapers once lady for his tone with all hey, mystery of ends and yarn grotter and they for have hey, parte of his whom you seek in so great affliction.

Of ye bringery of our lord thus by for state as ye. In

He Friday which on ye wast ye pieces a day poor of ye people come to see to ye for stately place. Whethet you made faste out, faste, then made he hauers to be bounden by hynde by, and
Sudden thus to hym. Come now with me come noble peer to my Ease. For this day my skilful sals shall have an end. And note that to knowest why thy resolude: and so may haste hym to praise the justes. He soudes hym as an innocent lamb. And when his master to sothe and of his company that turned outly to be sent and fee of hym westerward hym at a close they. And sent hym with a posture and attitude of peple but as a poole and so solde and departed by park with hym with how strange say thy than fullfilled it must not be spoken. And so in that other age of our lords thin and thin and thin of op they was so great host in hope of the. For our lords also had great powerful compassion. Than as it is see our lords the laste to praise and they foldeth a serue: for why might not some wight for people? he was poy at the of many things. The whole pay might not.
Sic eritis.}

As patient in assault of stones as hym and of stone and buckethoe upon hym. And also by hole of moloty and his of frendt of unsealt to provoke a servante folding. Whan he sawe pain brought, azewo to plite and the cause sawe he by and swayly stolen in hys fill actuation pleure knowynge him soule have seyuned hym and saide, "Sic eritis no caus of both in this man other for this present rhyme by is so chastise hym I auondeth.

So that ye under styde, thou repenteth and chastise then. Lord God thou holde longe. I se ye stowe for he need beynge he best: but ye schuldest do better? I more vntwistle if you worstest chastise I auondeth thy selfe at his willow. And than at pse bucking of pse tate pat he schuldest for good be brynge ouer lost that eyproped bounden to a pike and have and have stored. And so stant he nakt by fore hem all that he vsethe youse wise of childsone pat olde yore tachynge pere of po fer left wyche this ye harvest and
De genetris.

made hym senso a hysgys num
of for loso to clup hym an
sasnum hym as a kingsward
pan pay toke an otho solion
mantel of red castel by on
hym and mass hy a garland
of sharpe pouce and purh
by on his hed. and pynn
yn his bnde a red for secket.
and all he pacuorly susfys:
and ase when pay bucked
faluced hym in stune payng
hede brynge of sebro he hald
his poyc and make wumte.

Tost by holde hym of
stochke of hertnamely the
pay finstyn hym frunshe,
oft tyngow by on pe hooz
full of sharpe therwes the
wich presed ymenstepz to
the bywaste patrogu and
made it all ful of blode and
pay stordys hym as poyst he
wolde hawe requerd but the
he myzto not and all he susfys
at his pityng on a hanum.

O Jesuchrist hows peck
ful peal pat she a pere at
pe lasto to zeth pe schich ze
fynstyn now to holde and
zib pe suspeyp nought to her
maide but to more reppe b
storne of hym pay gasdeso
all his wicked companies
first to wondre up on him in the house and after pay be oughte hym to by fato pilate and all the peples in pat mad dethe shyp pe toome of thorne and that also pursch weston new. See note for goddesse how he staved in that mad hange on fased some twode in pe orth by for all pat most multime craung and askyng of plentre Turis the Crucifie hym and storme hym pat he stode make hym thers pan pe princes and pe pharisees and pe dactors of pe lawe and hord he his son was turned in to so moste folke as it schedel on that tym. And so nechest onely he suffes more peny and forwode in his body wom geen pe hym also meyn and foule obseruynge it refena with owre folke. The moste lord hit deeth se impned to the Seth of pe moste a borne terte of pe day.

for pat ayns for. He shaw be longer to turnent in. Pissued as it is fayth and pe princes of pe jesus shyn pe more instance wootenly as.

senn and maden am the multine shus hym to cyse an aske that he shulde be crucified at pe latse the sup erthe justike. Plentre Heorth wise to offend pe huns pane to conpence the uniscory. By very wise pe senten ce up on hym at hehe. Hulke and so depred to be hound on the cross. And than dyde the princes and the plerises and the alderman jovis" and glase pat pay hadde his sentence fulfilled. They have not be impneyd of peis suffisce and pe wondoryf pe des pay he shaff phedded him and ak pay be wondro moved to pynce slyt he simple and pay to moro crucifie. The hym pay be want stakke ne arthevallen fro hef to make by the moste desit and peynew pat pay pay hane spoken and done to hym by fato hure walke. Thos hem pay 10. Fist un hem pay 10. Syey rod F may damine hym to culsk thing Seth. And pe pay notsbe. Pissued hem in ak. Pe pay may to bygnes hym that to his Seth. Thay for he is ladde in asynic to the
That heate is it to penke yat ou?

Sawe ad Saron God gesis a houe all pinges: sro po ho

and he was taken at ye nyst

in to ye tyme of his cruicifi-

nighe in continuall batay-

le in great pugues Suffetes

and provins illousions and th-

mente for he was zonen hym
to caste but cerz tranaple of

poynes and provoxe. And if

yon Kode knoyse in Whate

confulent and batayle he

callas he holte and se

First one Difinilose 12tho

hande up on hym. a pen is ve

by and save hym up hym a

pen cryinge puryng up on

hym blasphemous: a pen hym

in his fato a pen torch ashby

of hym many questions for to

acte hym and pen is best to

byngne falshe witness for nows

hym a pen 

Saroun hym for

the by for pe justise: a pen

falshe acte hym a now:

beske his yen a pen suffresta

hym to sorwe hym a now a

sorwe hym: a now a

sorske hym a now

beske to pe pilsor. Apen

top sharps stove sope for he

top hym a now Ernbecketa

hym a now castsop on hym: he

old a silke mantel a now set:

top a sharpe cowdrse of pores

nes on his hatte: a now punc:

top in his hande a ped a

now takerit thech for hym

and myturpe his honte fel pat

of poyne: a now in forke

stuckis by forz hym and so

forsh nows one 

now a now a

aus stipe and menuz cap al

his sturt and intrye by toun he

trowneur hym up on 

good man. They ben hym

as a pese now to pe bishop 

now to travell now to pilis

and now to trowde nows stipe:

base and now pryde thands

now in 

now onto. And

my forced god theate is alt

jis fo penke pe nows be: a

ful have and synaflag hur

batake: zir a bite a litel thral

and you stakke pe harsen.

They standen synbra

henus hym all one: pe prin-

tees 2 pe pharsese: and pe

strites by poyndautes pe

people cryinge all now one

raire pat his be cutse

And at pe lair pe justise

pularte zah pe some pat he

be cutse: and a now pe

hyme esta be on pe

schulders pat Ape al to yord
and broken with wounds of stourings. A Tose fou ther more by holte yu lorke the s gouyng forth throuth his crus on his backe. An then as howe pay tyne on othe pe caste at al stath hop cytesyns straungt on al degrees overhead outhe gentlemen but al the sounedest ribauldes and syng synguys not to sanc com passion of hym but to thow se upon hym and spour he. They is none pat wil knowe hym by yronous affection but rather bi seuen of sutevnesto all pay synguys and roche hym. And so as ye se yone frit to the nes as in a pole in all her mouthes. And so pat sten in the gaze as jagers speken as hym and so pat spoken the sune in her lust meken her songis of hym. Thus was he stucht and haste by grace violente of ours reche. Yel he come to the soute strykynge place of Cal nam. There was sette pe eke and the reste of his heede bataylo pat he spaken of. But whate unne rest is pat ysher of the nost shal tytes sopple pat have tre and sty charpet pay the bataile. So ciate rest esse ne pe boste of procte. Alus wis of pe in gentil contemplation beore hard a bataylo yu fonde yh suffused in to thi fote houne. Ysher of note the shal tyte sodlynges the suse of his blisse payson. Of perculshungos of wyn lord jinn at the fote houne. Cap. Cys.
On to pe bethe of pe crosse.

For salutation of mankinde
and pat is pleasing
and keep take to me and for hem.
If off my selfe pat which thou
God shulde be my blesse eu.

(W)ich for also yow vaccine
take gladly pis pat
first for hem of me and now
hens forvardo be presente.
If it bele valde to hem for my
sone and at else of ense.

This assis for euene and cup
as day and putte a popat
at mense of pis two hem.
For sorely of off nothe he?
my selfe for hem and here
how and pan he than reason.

Pat crosse le hente pe crosse
taken his vist hands
naples to faste to pe crosse
and after pat crosse ys pe
le fere side steeped with all
his myto the lisse arme I
hande and squence pey parpe
a nose mete naples.

Ist pat crosse dyme and
taken always as pe crosse
and to hongstric mylde
only by po the naples supen
punch his handes thou
outen sustenance of pe
body Stabbing clotwell
peusfully punch pe crosse.

Of her shulde also a super
hast besc of to f steep
souldine his feet shop at his
myto and and a none
hongstra ageste longs may be
with boke his feet woendes
boke to of.

This yow
one maner of the crucify
nige after age synod of som
men.

Opys pe sue pat
bykethl noint pat he was
conceived on pis mard.
But pat first hongstric pe cros
pe grounde pany naples
hym p' on and after step by
so hongstric pany lysten by
pe crosse and fastened it
some on pis eche.

And sfer
Some in pis maner
pe cros,

pan myte pany see dou blyen,

his pany talhyd as a plante
and caste hym bone by
pe crosse and pan as tho
pe cros.

Peus Stoken on bothe s
see first his hands
and after his feeth and his
laid hym fast on the crosse.
And after with all hene
myto pany lyff to on the cesse.
With hym hongstric also
she as pany myte and pan
lets hym fast some ytto
pe mortepe.

In the yf
ich fall as pany myte and.
nort, but he may not
notede fede hym selo y
ny of sephones and storin
pay sain to hym as the
gospel tellith. And also
yne sephones blaspheymes and
bespekes but none saying T
heritghe his name strowtful
under theh compassion T
soode made bye due to ha
ne pe more bye payne T
And on that op halfe the
heuge in fonde doth haye jone
up on pe crosse and shiere
upardly may to hanke wyse
pat tyne wheth hym pat to
hanke beneke begger. And
so stode pe mercyously the
crosse haye jone by treyte
his crose and pe penes offe
and turned newe haye jone
five hym. He was sat of ang
grisst as he was also
and she prayed to pe fader
at pat tyne by al hez her
saying sus flader and god
hip ouen cudo it was ple
sung to son pat my son bu
lde he everyst and wes so
we. It is nowe nowe tyne to
affe hym of you azynue but
pe he was in thate angers
pat is his soule. But sholde you,
pat pe cool ese his penes.
God savor, preconcide to yold in al pat y may my ser fowl. And also hase sone prayed for her preyns in thi selfe savynge my savor pe kus hase sone my moter is tur, meunt for me. shulde onche be crasched and not pe brye, loe sone houre on pe cor. Of y my noune cru shynge surche for s hes pe fynnes of al pe peple pe hast nove of secrude my sych shynge. Wey for, surche he brye to zode pat pe make he pexyeres lisse. Than was his our ladye john Flassdyscyn the shone syn ple, and of of his frendes by pe croise of our love shynge, pe which al made zode for oke and zepen and unny not be constorted in no main of hos blased majeste. But ou brye ho fevile renched with hu fowdor of pexyeres of se, even as it. foly ratey atp. hosn oue lord oue zake on pe spirtu at none.

Men yngere once lord thun on the croise in grete pynic and zyn is he noynt for becaus of pyn payne. But

he shouwt al sato and figh. pat was pfromblable for oul. Wey for so houing he shouht be foun pvbriable awedys. Sue follling clinon in the gosly. The first was s the sone pat pay cruishet he then he prayd for he say, muge pynic. Faste, for sone sent for pe pynic now of thite pat pynic pweblit shouht was a word of more prencence of sone zone and wiff-scibable beynge to. The second was to his indrye, pynig. Doman lass lisse on and also to who bo prynode, he oypey liss not at pat true moderate lisse, the sch vite go roes fement tendensse of long bare bere more fororn. The third was to the blased peef pynig. ou shouht he shouht in pateke. Ope in his unste large in cy openis 18, the hode. The selobe was when he say. Hely, hely. tany pat to say, any peod of my god. Ope bare peen pe hase boken me. As pepe. he sute in this prences my god sa. Sue of soneu peon hase, so me the louht the redemption.
Ich suppe tho with my owne bones and take my to my self. And as that tyne by gay our lord doth say in sight in maner of so many pale uoles flyinge pe eue and uede openynge. I buildede how how now in to that ones side and wot in to that op payhinge all the strong sthotes an all pe sthones pa poyse. And so at the laste he put pe stringe thredy on a stronge syre and eapeynge toweyn payinge thys fader ye contynued my syranye in to my ean handys. And why he tolde no syranye aynynge his heed up ow his best to fader us in maner of payhinge pat he do pe hym to hym an payeing hym his syranye. At pe cypse than that was contende cuusnus pe kynges and payr ofsyeth pis man. That god is poue by causse pat he fals he hym so cryinge spe fowode men. When pay dyed now many cypse. Why he by found pe hym. To theh pat cypse was so mylde as he. He men synpe pat it was

hersyn to hers. O lord god whate state was that tyne his moderes poude sthe synke hym so synfully pseudw sthe coppe shynne. 1 troos that for the multyn so of any wyth this was all out of ope ipe. Evynedle ble awnde as halles sete an pat now more than whate tyne she meete with hym payning the cypse as it is said. Alhers troosde the dde pay middeclynys pe tede luche displyst.

Whato John his otes dechynge an op the fister of ouz ladys but whate mytris than to pay we alful of sowde an signynesse an shyn pay depeyn fere with oute welky. Do not be founeste oul bi pay on pe cypse sedy. I alle that myte untried goe at way to shame the gyre shyn sevend worlde loy the some fardel felders sene how somne bi see the cypse by baldecd forinsh hym. Seyn se fowode an aldey helpe the godly pat the mytris have hym to hym and breme hym. Also ziry you be holde that py lade god for you untr.
fuele after the death of our
lord Jhesu and after none.

This is a

physicall sight and a joyful

sight and a pitifull sight,
yn hym for pat haue passion
that he suffred for our sa-
nacion. But it is silly

physit to see, see pe mat

and the affects pat the hands

of pe jesus on pe

pang. So pe physicall sight of

these, this sight of our lord

this hanging so on the crusc,

by the world imagination of

pe soule so senoue to se

 escretures pat after lounge ex-

cercles of wonderful compassi-

on pat seen som time so

gode by long nonst on on

yn soule but also yn the body

pat pay sau noghe toll and

pat no man may knowe but

onely he pat by processio

felle on pe crusc pat may be

sell fayre with pe apostle

autem abitum quintum et

cruce. Excepte we ned

fou to be joyfull but up

cross of our lord jesus and

Del the things that by

hase

compassion seing hym so true

manes pat for the sole of pe

fotent pe hygge pat of his

hede pey that yn hym none

hede place no meney? This was

our passion. This is a

physicall sight and a joyful

sight and a pitifull sight,
yn hym for pat haue passion
that he suffred for our sa-
nacion. But it is silly

physit to see, see pe mat

and the affects pat the hands

of pe jesus on pe

pang. So pe physicall sight of

these, this sight of our lord

this hanging so on the crusc,

by the world imagination of

pe soule so senoue to se

 escretures pat after lounge ex-

cercles of wonderful compassi-

on pat seen som time so

gode by long nonst on on

yn soule but also yn the body

pat pay sau noghe toll and

pat no man may knowe but

onely he pat by processio

felle on pe crusc pat may be

sell fayre with pe apostle

autem abitum quintum et

cruce. Excepte we ned

fou to be joyfull but up

cross of our lord jesus and

Del the things that by
...the my feste sonne.

I haue hope pat pay haue
some felleth with pat pay
same to the, As it come to me er pay pove
ese the selle and I sone not
I sone J may not helpe ye no more pat
myste sche the ffe eth
but I shall a selle and se and
pryb my ffer pat he make
shain sufft and spro to pe
and I sone pat lese see selle
and sone by for pe crosse of
our lord. O than come
po fornake amende men of
selle sellewesse and selle
nope, and semy pe peone
zit benying(s) sone ze see
shollen and sroke. espirit of
hef begard, and so stewan-
ham, and crse hem suene
yn a selle sone by se. And
ase some hem azon and
ten to sche our love
blieh our pay la.

by scheing lore pay wolde
some in the selle mad to her
son and I purvis surlen
eby volow of hef benefit
yn feth selle feth selle gost elb
but no to her feste avangri
pat is to pay. hef pyvondsho
mckeness and kusings
song by soro shen and soro
shing hef handie chep on by
vogn. he spro to shain ym
yf mi na "God desine
he soro pove for al myzytho
get to lone pat ye trynente
me no wenne ym my by soro-
shof pethy J am hit moste
fore myste moste
and as ye
hoosweth wel beth ym I neit
offende ymole. he debe any
swone to ymole, but pepe
it J sot ym sone senced
contrare to ymole, pat ha
we flayns hym and J sone
ye solor al swone and as
offende ye I ps hope of any
sone whey, more now hope
me pat morey. pat ye bokes
hym wounte as ye han sone
ye peace J pat maye bry
his lord all sold. Swart ym,
eth wounte shy I ps see pat
he 16 fully selle, and wes
shing tymes now passen. I
shyr pat. John and mathebynd
Ther of suthern kusings
shy our lody by soro the
puno with hef soro thesipe
A lady lode 30 ye. ye
shollen 30 el to pe soro of he
pat dace moste quiske
and given hem pat hachen
no rearders to any wod.
De venus.

Of pe takinge some for pe crosse our loses body shyn et uneffye tune.

Of pe takinge some for pe crosse our loses body shyn et uneffye tune.

Which they Joseph of arme the TArchostone bringyn
ng Ethinh hem of mistwemen
pat broghten with hem Selfo
in strumen with pe which
pay shuld take some pe body
of the fran the crosse and al
so pay bronst a c. f. of sny
and alde for to auynt his
body and so byrre in and pan
alpay yfren up and gret brode
wont mowlynly shyte pay
shute so Ander god how
grant in forgiven pe day than
johin taking good heed to be
pat step to unnyng and bad
to our lady for they see unnyng
pay Joseph and Ethinh
Saxe and pan hauted sny
and was of hwy conyerted
and saya blessyd be our loved
rod pat hath hende ws helpe
ats unye and hende myde
of our provost and pat shape
wonte forsaken us in our tri
bulacion God sees John
go a zephyr hem and tellows
hems for I sawe best pay
come to our socony and a no
john shette a zephyr hem
and when pat inuent they
clipped of eth xepynge tre-
to and myght not speke of
a gret shyst for tenynespe
Secundum iisdem lucubrationum librorum secundum, Scholastica quod fuerat de "Cæsarissa", atque hic in alterius & ejusdem historiæ libris omnibus comprehenditur.


And pan John, Nathaniel, Joseph and of, by grant to appoint to the body and wrap it in myyn cloth. As to the maid of Joseph customary.

Then peste out, lady kept al way pe her, for so to kepe, by herself, and soke the legs, and komen up to the. Markthisa trads, pay. poth, suffe, me sight, pise feet at pe which she so much meet and pay suffrings her asking. She belde pe feet and belke up on heyn. Keeping and all moste fahyng for sooke and vyz as she by fore yu his byse. Esh her. Tres cytor, used with more she. Jhafysh. He kept her tears of more forotte and jrikarde compassion. forse as he server. Jhafysh, use. Witeness of her she loved mysh. And for the wepte mysh and namshi that lapt frome sword to her mayst and loud so pi troubshe. Senex for siroke mysh. By here a hide in her body, for the

She lik to her pat she go here alwaye. A

Of the burying of our lord thin at compeke tru. A
Ethiopia.

Thus much were done by the king's soldiers.

Sith he saw no war to medly, but the behoof of the king, he sent only three men to him, whom he charged with the

which was ful ofky's thir

for to bring his body in thyn man,' but she saw in the

best made pat she may.

but not pat she forth

had not aught of us thyn they to, but new pleased, and she was in the same way she was.

and plente of the feet, now to go. I

and quenisheth his ship hom and wespy hom to lyse.

she quenisheth his ship in the best made pat she ran. When they bane

true done and it offed the body in to these pay taken to dryd pay pat she pat she servis her parto, and pay by gan pay all nelson to esce and make foule th

than this serings pat she

no longer suffer setyon herist by on in face of her,

and spexey to hym in this maner. My bitter

son I haile the noble desc.

in my devine and as I se the noble departed here

but harse is the departure of Seth. Where by few pev

chase asking constanted by

ibone to and the they

lyng among of us, and

they one plante or offen

pues to be pat you are

slaye, ned we as a knyght and

and I haile the trethly

and you me bry in this sed

for dist batayle in fideyst wel,

we might helpe the and I myst

unother for pon forsole in

lyfe, for the love of manky

use pat pon wolde be aged

bigge and large, but ful har.

be payneful and sh to pu

byrtringe ther of nwyshelds

I am glased for the helpe of the salation of manky soules.

but in the passion and why

I am ful harde turmentede.

for I shote well pat pon neal

besise shone and pat pon

arte slayne ther and despon

poufeh pat fousles, horrible

seth. They fore knowe my

dey fowe our body felate

ship is thysine and now,

more i needes to separates

for the and so shat bone

the.

But shethey shaff

I py worth fowet ful moder

after bre, and they shaff
 unsett my sere sone halses
may y kue birth oun the
sorpshe s wolve glesly be hu
ded with the. But sere
i may not be buried wyt pe
hoddis, at pe lest y that be
buried wyt pe gafe the huy
doble ech y for 1 huy, but
wyt y body by th y gane my
soules and psal y contynde T
lune y po. If spere sone
halses soudful is pe in pera
tynges and gith y c of pe spe
habu bautu of toves s the
krist who y hald his heed
pan massellyns sde by
love his fote pan she kysy
his face and kyseth a
and aft who yd his heed y a
sunday and sinyed and
kyseth s by. And pan ayt
to gesypa honorynges and
kysyng his fote toke s hym
by and by hym to po.tie
one lady kysyng the hede
and masselwyns the foth
and ove pe riest y pant.
he was myf y pat place of
the crose pe space of a sto
nes caste a new be geyngs
tbody yu no body was hu
ried by fowe and they w at
reduce kysyng pay tak y
hym. By my troe fighyngs

halyngus and fipinus
and aft who yd who s hored
and his moyster had yd seyn
hym heis kysyng pay tak y a
grate stone at the sode of
the grate and hvet y roues
shey to the pe in pe pynce to
is to save s for and his
fellowship our lady ze a
halyngus huy fellowship
And sere sone halses
sfore sone halses soudful is pe
depart ynges and gith y c of pe spe
habu bautu of toves s the
krist who y hald his heed
pan massellyns sde by
love his fote pan she kysy
his face and kyseth a
and aft who yd his heed y a
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he was myf y pat place of
the crose pe space of a sto
nes caste a new be geyngs
tbody yu no body was hu
ried by fowe and they w at
reduce kysyng pay tak y
hym. By my troe fighyngs

by fre at euen. with his hyspys. and pey esold be
a kyse with har, and soppe
bech newyng our lady
and worshoppyng pe were
ly[z]e zeken sorpe on hir day.
Whate was true of oulady
and of pe after the surfage
of hir criste.

he who stelle to
uppe goth stake
[ot]o my lady and
sawd it to maneth honeste
for to stelle hir longer f
for to come in to pe tre in
pe mist. Begh foret ut, do so
byst go the hys and tume
the aezyno. And por
the orde lady rysy sp and
chip all her kneshing. ope
seve and bigesse pe selulys
and sawd my doug. may no blyng flounde hars
the hys of somere pie to my
fasey. and saint ynguage be
her open to heauen. with ton
and justis of affection
sawd Tuesdays and
becomende to yodel my fone
and my soul. pe which pene
her be toky sp and pe shape
pay be su to go all her
clop. And also pay commen to pe crisse pey. ther-
blesse souze and bowed
pe crisse. and sawd hys day
so my fone hys erre. and har
is his quens slave. and so is
eren as pat oF [insert word]
for pe my
ar pe utter and understands
that she was pe soures pat
honourew pe crisse as hars
was pe first pat honourew
her souz borns. and after
sawd the spy toke her day
towards pe tre. and ope
the way. she rode aze
towards her souz. And
when pay commen poer a
pey wants no more see the
criss. our lady is all other
kneshes and honourew st
bepege. and othen pay w
men who pe tre ouz and
pe suzere helte hars face
in ned of a morminge
bepege and pay zeken by
fore. and our lady solude a
after biy an eseldynge. fry
john se kinerece pe face
than an eseldynge at the
cynt. as pe tre bepege
to hane our lady. to hars do
use. biore the talke of h
sawd pe tre. pay me to the
fust to our lady I sawd.

Tyll lady I pray poer
for pe souze of my mayt.
your friends and help them in any way you can. Do not be afraid to ask for help when you need it. Be brave and persistent in your efforts to achieve your goals. Remember, it is not always easy, but with patience and perseverance, you can overcome any obstacle.

Your friends are with you, always. They are your support and your strength. Use them to lift you up when you are feeling down. Be there for each other, always. Help your friends when they need it, and ask for help when you need it. Together, you can achieve anything.

Take care of yourselves and each other. Remember, friendship is a precious gift, and it is important to cherish and nurture it. Keep your friends close, and never forget the love and support they offer you.
My sight is so weary that I rob of sleep, and am not so sure of myself as I used to be. O my Sir, how was I so narrow as to set myself to a comfort of your so much above my stature? I will now, as I am able, to your proc-
Come ye disciples, one after another, to the foot of the hill and take your stations. Here, at the base of the hill, you will be greeted by the wise man who has been called Master. He speaks a foreboding word, saying:

"If ye be wise, fear not the form of man, for ye are not made in the image of man.

In the midst of your doubts and fears, ye shall find comfort in the words of wisdom. Let us together seek the knowledge that ye have left behind.

And so, ye who seek knowledge, let us proceed. The path is long and steep, but the reward is great. Let us go together, hand in hand, and overcome the trials that lay ahead. Amen."
of matthie the matthie the
matthie the matthie the
matthie the matthie the
matthie the matthie the
matthie the matthie the
matthie the matthie the
matthie the matthie the
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matthie the matthie the
matthie the matthie the
matthie the matthie the
matthie the matthie the
After that ye worthy of price and mightiest conquest, your
pursuing hisitty-posture and hardingeth had benishick and
breath out one of your swyne versant bages enemy and his adjutant. Sathanas
sleweth his wicked heart, and one as ye know was speed to the body. He went some
to pat twenty thrones belles, and who as in both he was hark of sister and king of bliss
so by his innerpome night and vixenliness he breakes your
zates of pat persons was on
wax with nectar and honey and blissso to his chosen people. Peter had done in the presents
mensen possess to set by formand
and ye that yeapon yonge turned into blissed purple
powder his pene. And all
may blissful fellowship who
mynipe I ray that may not
be spoken of now so honoured
and prosperous and poule.
cd for wight may be set pat
so graciously beheld him
for pat praisome of pest
A
and restored them to pat
blissed pat they had for sestes
woody by prime and so
vivness and joyst full songes
of pathesive salised affyst
Adam and his progeny. And
after Doe and Habrahan
and mepost and Samuel
with all of thy staved
and pheres byngage and set
blynges since heard. Thin century,
next per day him and has
blessed angels set to the
ryme pat hym leave to take
them pene up nexte parts
in myynpe and sette them in pa
whe theate other pat enmok
and benke baun pat the which
also thy parstness confor
ted of his glorions stade
pat blissed bodies abideth
pe rhyme of Anterior
And when it erthe toward
day. Up on pe soupay pat
was the third day for his
passion one loved ifin sackle
to hem all and since thys
made woods
And in 10 rhymes that I dese my best
for both to sly and is pat
hool 7 shelf go and take
my body enigne and they
with pape all saluing thes
and hoothprings hym send
For sope he was nasped to pe coyte and houghed by tis cur twe peice: And after he was esse y halve bury hi shyp inne yhe erode houyes: Adisson of concersed auff sone corruption, a barte hym who once trancel of sowe: And he was att my gode al my sefeynd at lege 2 consfoot of my sole-beye at the tase he passe alwaie shesl ab to behen to abode and alwaie sone-said al the enjynues erken azyrns hym storced hym and bampned hym and his offe hispl/ee for sole hym: And the fro hym And ly irweurde mo. De nyzz2 not lisse to hym. Ne hebbo hym and as dze lou. Theo wel soro de post and of my pat hawal poesy: Nyzz2 ce lode not pan de seu hym sio se hardo seych: But now zc moze restow hym a geypn to me a foce £ zat 1 be sych zow? He merce to lote to shipe 10 be mothe who taryg s he do drige for me £ God sadez send hym: I shod to me: For my sole may ought be in geese. On to the the me pat 1 see hym my here
David spake of specialy saying:

...and he spake to his men:

he said to his men:

...and he spake to his men:

...and he spake to his men:

...and he spake to his men:

...and he spake to his men:

...and he spake to his men:

...and he spake to his men:

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...and he spake to his men:

...and he spake to his men:

...and he spake to his men:

...and he spake to his men:

...and he spake to his men:
And posh on lordz shav not lust eth eth agasl bynne
ne ifeles as xe sain clethe xe
Gregone lest heh was so in
fayly, gothely to hep, hef he
was par plantedy in pe gar
shyn of hef herte pe planfes
of ethi, and of ethi shoves
and pain on lordz she
hannyn go compassial of she
wete forde and sleeping
chech cleped hef by sheh homish name, and faite mare
pe whiche shords souch heles
at hef forde and she then
knewynge hôn eyp eun in
fel teydo par (about a
may for ze be he pat, she has
so longe foroed, And why
hanc ze so longe shied yolle
for me) and a mo meathe
tune to by, and faled yonge
to pe eurthe Æolodee, shae like,
set his fede as she she sho,
whet by fede by buipte assi-
otion to his mannothe par bide
was Ædes, but loutze so not
fet his refurcution whet
foe our lordo wythin to
liffo by gosch hef? there a
fession to heen and to the
godber and pat she shil,
no more lyde on ethi in man
she dype by fede, when he shas
schepp farr fouchine noz
of par english maed shor heh
not my strepen up to my fady
part is to sheh a am noz þyn hylle
by þyn my spote be treble and
þyrte by bûne pe þam ðeudzt
pe fader, ðæy god, and ze
þyrte touch unde noz, ðat þam,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
thyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
þyrte touch unde noz, ðat un,
and come at ayme to her
And so the trothe boden
standen and sryckton to god
by my grete hpytyn and wy
and fis curiously spesido his
glorius body and askede
what she? lyke? Tys in al
pynges antyded by to her payes
And for somyngo posh on? lordes
lyke to stringes ass et synthe
antydes hes at pe begyn
ninges busynge her? pat
she shulde nought touch by
Red yelde? may nought
jolde but pat ap? was he
spesido he? to touch hym
and kyse bryke houede and
sryt or pay departedone
for the olde kympo and
goodly trothe pat after
(olde so affection on? and
sperctys after his owyn mede
firste by for al of? diste
and apere to pat he olde nought?
by in un man sypynge her
or keny her? but rpy? in also
paytes comforte her? T? for
the good as pat is so
benigne? and ful of beyness
namely? to po pay trothe long
hym? spece nost to her? the
sperctys words in straknge
maid? and borstynge but in

my storie. ye shal pynges to her
upstere attenton as ete stede? shynge lest up her? hertes bold
lyke to god? lyke pynges as ete
fistes estaueste? Tys snyt
ou? lordes pat he olde so fro her
and diste? conforto ete. And
sperctys paid tunest so
what? in to sryt by for she
wolde neic snye? he snyt so
hym aste? A good stede si skel
wolde pat zou? sy? fonste? ete
not he zep so in maide as et?
synt he? by sore? but nee
may? frete che? mynde of
me? and pe myote godesse? et
pe honesteas and pe specal
stone pat he stavde to me et
so peubuy end on me my hys
lordes god. And he anfylde
wiste nought? but be stedesthe
I tryste etel pat etal end
be wy? the? et? she taking
Swyntest? her blessing? and
the vyndlyng attelete? her? she
come to her? sy? ete and
tole hem att pe facethe pay?
cesto. Whex? of pay spe? stay
as tyching? her respecte
but pat pay? hys now thyr
hys? pat? che? srnyte and feste
but the hose lordes sustunden
her? sylde tonge laise? but
some comforted haim as et fe
for the while after

How once Lord Jesus appear unto the three Marys. And his

Nethermore as pure a manner: hence towards the City, and thence did these three women come with him by the way, mended by, and from them sayings. And so

sake to join. And pay so joyful of his presence, that may not be said to come to his face and lips. A very joyous tale contained also by him. And he was made home, whereof the comfort, by holy yings, is by his productions so by very remarkable joy, which was held the great say by pure thy sacrament. For the And pay upon loved the saint to him may and say to my beneficent that they go to Table. For why shall pay shall by me to be told him by for do have pe may of mekeness, he becon his suggestions becom he leere and multitude, of which he many wise son, with. And who so shall have these kindes sayings and most holy sentences in pe so fast ye grace and also in that.

soldiers he pass by him, to make him settle by tenents meditation he they among patient, maketh places and those as I said he by pace. And how part once before appeared to Joseph of Arimathea as tell, with the gospel of Zacharias also to James as ye were from Messisachs to passe on for here to promote of him. And holy oynords the appear to pet, I shall thus on a desire for kind and tolde pe simplices that our order that he risen. Petry by was most seen, in love, withoutly spoyliing. Pat he said wost his love and not moyesting, yestes for his yere done, took his myne alone, to stand pe feynsly. Now he might not whereas he might feel his selvs. And some else on he winne lordes, thy hangage compassion of his sowe, appear to hym, ye, be they a purty hym sayings. pese to pe Synamond, and by his pety, sayying hym self, paid by on boest, and falling borne to pe ground with.
Of pecunia, aegrapne of pe
lorde Jhesu to pe fauter
and of hez joyful songe
ne telle se. Ap
tat he sepa
t telle se pere

For pepecunia aegrapne of
pe lorde Jhesu to pe fauter
and of hez joyful songe
ne telle se. Ap
tat he sepa
t telle se pere
psalms of David, specially
prone to his longings in this
tume, and when it breaks some
abate to me, he even tried our
Lord, who said to him, 'I have
compassion of my shepe.
The sheeke wonder was for my
self, and for sheepe sheepe
sake as sheepe pasture shp
once gone, and fore, you see,
to me, still for now, y
will go [to] sheepe to hem,
and comfort sheepe and song
of his sheepe some sime to
you, and pay all fasting pome
and honournge hym paid
sheepe to be tr;
at 30, lust
hosse ouf, lord, this cow agreed
to pe the shples goeing tow
to pe castor of Emanuel
he selke day of pe
restorbe, yong as
in distripe of shi
zeiden rossand, pe castor of
Emanuel at morning, in na-
unce of shples talkeden to
geld by pe way of pat, by sel
pe friday by for, our, loved
Shin came in man of agi
ince at eftisheppe has ham
assebge, ham questions and
answering, and telling o
sheepe skeep shore of dis-
cretion as pe presse of pe
gospel of Stephane, pleuy
maker mynde, let pe pe lovo be
dene spelben, as spenemo
to curf, and laccel with he
shewede him to hem and was
knowen in pe brode sylbing
the sep may the countsfand o
see: pe more goodness and
this bungnute of ouf lord
shin in many more. Firste he
sheoke had goodness in his
bovet new blue (wold not
jump), his by longs sylples
longs erce be fortis sophe,
he is arjet fronde contex;
table fselowe and al shples
lodge: fos too he joyed and
fellow by hym to hem hongh;
he sship the cause of hopet.
fose and keynesse goodly,
and expounen pe strutures
of hem this and custam
mei he skeep goodly confir-
mung al prowess of mysh,
shen. Thos he toste of
ow with say gotly. For this
tyme he knew in my sylpate
onlaid with benissede of
sliues and we seeko and o
nume to geth of sin-anou
he come to over sylbing
he a listening our he tise,
ustamynig in to pe bone of
him for the best me
This
pey have ought par 10 to boc-
cen. and he etp homely by
for he an abate of a strike
ship of an army course to
pinc his very body 8t Exc and
zif'en. And after he brepped
on him 8t tap him pe ho
host 2
he if we take into hand by
he: all jst for stude thing
bene ful 8tete c full of goste
by hy-brings for pun they the
yfryn and opus in par sight
of our lordes the which they
bye for here 8t Stedeful
lordes god host gladly they
zeven hym pat he asked hou
truly pay ministres and for
my hym and host mecht pay
speden abouto hym. 8n other
hym 8n also beholde the ony
lady his bliss his money if thase
per 8pente in pat tymo. Paer
to be 8p Systyled pait stede
how the taken heado to al po
for use done of hys 8te tate
sone uncountable on sight
 jego by hym homely 8n
sning hym ful stede 8n
our lordes taken bliss hys
 hype 8n. 8n ypshypen hype
they 8pt to for 8p Systyled
And get more ord force
to the number 8npe by 8n
and Systyled and of po host.

This
The image contains a page from a medieval manuscript, written in Middle English. The text is handwritten and includes some Latin and Greek script. The page appears to be from a religious or philosophical work, possibly a commentary or translation of a Latin text. The script is intricate and ornate, typical of medieval manuscripts. The page number at the top reads 137, indicating it is from a larger collection of texts.
by foro. Also of of thys ap
posing was at to yvuo to jo-
seph to jamez to moo pain-
't. T hysus was specysted by
hys whay yvuo but not
yn thys yvuo. Also we may
thel ysus of thys may fay-
yn yvuo pat so ye might be-
mjus gods of yvuo stite
hypo his Ethynne the moody
and yvarce mdcly the specys-
by stimey to stvunges
and guisthes hym speccyly
pat thernyn his yvuo ystite
speckus and story. And the
senere pat Sainz Jusynne
fayt. Elly he say this of
our dyf body assynnyn as
thy his ysus ystite all-
ynges becyn nonz stviten-
for his Ethynne ym ym heyn
thas ofto stite. And th-
cuntyn, also the stlythe
ynes thame. Elly he say this
of thys yvuo the special
by besty of pe mcat-
nation of goddus sunne. wone
ofto stite with hym to see
moste excel lent player his
Ethynne and god is may-
the Ethynne for hym. For all
of stite to yuven in. Pat
say hym samone and alle
manlynde. A hard god
hode alvynge he fayd hym
hode relently pyn enuyned
to hym. And thip all the dem-
and pat payouth pay blest
hym pyn it to thy pay thyn
they nourst syce to hym. And
In al the pyn we may confi-
y by the stite benuynke the-
yne charite and the yvuo
weckynse of ou the yvuo as
el be thome. Of pe which
ofto stite he hame made my
elpe thip which plethun yu
all his Ethynne and speccyly
hym pat he yvuo ale. He
resurected. Tesbouny so Bar-
tone. But the wone to his
kyf yu in a men of a pl
putmag rold ydaze above
hyn cyme to consyens and yu
yn yvuo his speccyly and yu
hyn hem and pat note by his
yngeles as he wytz hame
hysth yne. but complysing
hym his his charite he yvuo
only to pay yu his obsud yu
and both he both yvuo
hym hame appyning to yvuo
k. Sayes as thys fof and
syoking of the kyngs sonn
d of yvuo. And all the hyn
not only see houn but
also for wy. And the houn
not see it. he hape longe be.
Of the Assumption of our
Loved Sib-ry. Dei.

Of the Assumption of our
Loved Sib-ry. Dei.

Of the Assumption of our
Loved Sib-ry. Dei.

Of the Assumption of our
Loved Sib-ry. Dei.

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Of the Assumption of our
Loved Sib-ry. Dei.

Of the Assumption of our
Loved Sib-ry. Dei.

Of the Assumption of our
Loved Sib-ry. Dei.
O althea, ot thad in the wondour
bel auctus, ut of our
se al
pon pat he
testo et destete the, zif you
thil pone, ost
futh of me
thyn
patt bref pat et
he
fore al
it
brenne pone in
malete pone by dunne
junctio
ad scientia to
his

do mon fude do
mon
et

you so much more swith al
thy mayte for this solomp,
yere passet all of as of his
all tcyt it piske the biff
yn spoy in pretse
name,
my pone hyng sheld sty
and here pyns encoman
cycken thyns aseer,
man thy bode noble in passy
ings alapy seethe ac by se
bodies pence the tymes of
his sborgenahs pone in en
byn pone stife complede.Ten
sid. Mape for his words
i hie god is ne pone
exteytne t belshy to be con
fished.

fro pise
and twoe
vynce sole
fishe he
shone hes
ponse hes
rude t. They
shyn
his ches paing moiste
wakes and beche tate te
nd the thynes pat bbe
by him spoken and diu moiste
inverstis pette in mynde
moste demeucht and mede
reomendate he to him.

i byp Staise al ho

mypen in this tymes from
all othere thynge to
i pone it holde up on
thy sponso

A for to go pone to pone proues
of the aucion of
berhe thy we shal show ye
mypen that on the.

Shy
his resurrezion on lory.
the knolcyng in his tymes
was comm for to pase
his worldo to pe fature tak.
unse of pere bese and al othe
blessed sonke and blassing
<lack. They pat p abide
stil ets kaping he trome
to his sbemplle pone which besp
pat tymes to stope in mount
Son. And in the place of
he made that shirp for
pone by son his paision
blyng. paun cpy hen his
blessed mode and on sty
pleue. And s apperyngs
to sown
he shoule et behe
hein ac he passed his hein
Sic dominus

...
among all of people, lest this special have chosen for to conquer all the world at pe last. When all the miseries they complete, all fulfill, our hearse to he gaz to be after he go home, and to sit up by his other time, and pater lady. Ask of felt cord on to pe ear the heavinesses. And our lady, seeing my bless'd son, she weep on me and did see the my noise nor have her two sheping by cause of his going without she that suffer, full pat he spake, her son to gloriously, stepping by to her new. And the soulful psalms, before the hande for sake all the world so big for the same my soul on her, and so be seeing she hande left up to bless what him with a bright and powerful face crowned with the other, as a king gloriously arrayed, stepping by to heaven's peace, keep steppe, that they mis delaying in shall be et in very good. And soon he so this all, gloriously, since they, shining, and powerful king, with hym pat noble until, tender and strong to force and steppe, do they to him you...
to the land. And when the time was come, and the people had made ready, a wonderful joy of apostles passed, and they were made joyful. The holy fathersorious, gasping and singing, And singing, so holy spirit in the man speaking, the words of people cry, and come in joy. And full the joy of your coming. Alleluia, and we have received. The wonderful joy of your coming. Alleluia, the joy of God. And we have received. The words of God.
misterere pat erat in that
blessed part of hym by flying
shewed two hem pat pay myste
not ken in such levaning.

And of for all the hear to
hem two angels in manner
abovesci pat pay shuld unist
be outhernly by sym pat son,
syng and leysing by after
shyn to show. For pat they
be такished by pat blest fi-
ght of hym pat pay habbe for-
zed hem felo and also he pat
ye angel to comfort hem-
in pat pay hate to and

witness according the hom
of ye affection of our lord

And when ye angels had
broken hem pat pay think to
lengo hede after the both piae
in pat formato pat pay seiste.
hem bye he by surto pat trino
pat ha shuld come in pat fel,
so forum bode to Seno al
nymbo à sede but pat pay sch
like the apex in to pee cito
and so althe the holy goat as
he had sere hem by forer
than our lady makerly prick
recomando to recomendaddo her
to hys blessed song. And pay
lonch envisging to hem shuld
by toke hem? bridging. And
also ye apostles according
EJIM. OF. SARPER. HAPPE. VGA. TRENING. ANCHIO. SO-
BY SO. THE. THRON. E. PE. SECT.
OFF. PE. TAY. HAMBLE. SHIN. MUCH
MORE. THE. MOST. REASON. HEB. PO.
PAT. NOBLE. IN. THE. JOYFUL. TUNE.
WHEN. THE. CEP. HIS. COMPANY.
THEY. PASSED. ALL. AS. JAN.
ED. THAN. ALL. PROBLE. ON.
THE. AND. HE. PASSED. TO. BE. EN.
THO. THAT. WAS. TOKENED.
BY. PE. ARKO. THE. SCOP. OF
TITION. SHY. COME. TO. PE. AT.
CE. OF. HONEST. JERMA. ALL.
THAT. BLESS. REALED. OF. SPY
TONE. OF. ON. NOME.
JONER. THIS. DAV. JO. EN.
PAT. NO. THINGS. MAY. fit. NE.
HERE. PEK. DE. SOD. NO.
THAT. BLESS. AT. OF. H.
NESC. JERMA. TO. FORCED.
AND. HERE. PAT. SHY.
NOOK. PE. VOICE. OF.
JOY. AND. FE. SPHERE.
OOF. BETH. BY. ALL. PE. STIFS.
OF. SONG. EN.
PAT. IS.
ALSO. MOUTH. TO. PE. AC.
PE. TOWN.
OFF. ALL.
PE. TINS.
TINS.
PE. BEGIN. MING. OF. P. THO.
SHAS. PE. POKUMPE. AND. FE.
JOYFUL. AS. FE.
NEW. PANTING.
SHALL. BE. BUT. PE.
LAST. THE. DAY. OF. WHICH.
PAT. CHOS. SOULE. SHALL. BE.
PEN. PE. TINS. PE.
BOTTLES. Glo.
STICKED. PE. PF. AS.
P.
In the beginning of the chapter, the solemnity of the resurrection of our Lord Jesus Christ is celebrated, for it was on this day that he rose from the dead. This day is observed as a solemnity for the commemoration of all our sins and salvation, but that was only by the power and grace of Christ. On this day, there is a festival and worship, as on any other day, the Lord being praised and exalted. This morning, Christ was raised from the dead, and on his return, he exalted the Church by his word and the sacrifice of his body and blood. This is the day of our Lord's passion, the day on which we should be very pious and humble. The Church is in mourning, and the Lord's sacrifice is observed in the Eucharist. It is a day of fasting and lamentation, and the Church is called to repentance and sacrifice. On this day, the Church commemorates the redemption of the world.
Cae (G. 2)

pan in every day of ye fest-
not ye fest on yea's lordes shin
to his di plane to see so 
the holy frost be ye fest for
joyful ye fest to go to you

And to this joy I wish a

And so this joy I wish a

the holy frost be ye fest for
not come on

And so this joy I wish a

man so gloriously cross
ned as a king all up to
then. And also this on
his joy's fest on this day was
first on our. Ynne we call
that all on holy ye fest was
And also so if true he had
so hanged up pat worthy 32st
of the holy frost. The ye fest
of the manne solemnize the might
not have ye fest on all he
send to his di plane. I wish a
for full to 30th pat 4 go up to the
faster. For but 1 go so you

And to this joy I wish a

manne meditate in this

The di plane of our lordes shin at the fest
houres. For by now he can't help his di plane at theest. Pan
may do thus imagine pat
po. - days to that houres
pat he send on to 5 houres
of ye fest. Frost you call a

But may the openly be the pat
ye fest on most of the
and solemnize of all op the
po. Some pat long the ye fest
Ish sinh, ye say be
most ye fest on to be and
most ye fest on io. Some thes.
of his ascension unto y s[e]xt of ye newt ye day folde. thynges. 
angels made he feste pe se. 
toude se y se folde ma. 
(on se feste. ar changelis. f 
pride se y se dines. pe se ne 
(se y se porostaters. pe se feste. 
p[ar] par the by se y se na. 
(on se y se thrones. pe yse. 
(se y se thyn. ye se y se 
seraphyn. and yse. 
orders of angelis contyned 
se feste on to y se yse hou. 
of pe yse. pe by y se pe. 
and se y se. pe se. 
selost of y se. depe. y se. 
the holy feste of h[e]g. yse. 
th responds he feste to the 
blesed day. con ease. 
y se feste. y se. 
turning off y holy geyst.
A pet

son of

his

and the

angelos has been pedis

be to

the

passage.

And more on he said

to the patron
do be to了一口气

Thus the patron
came to his

mouth.

No, it is true.

And a word of

the patron
came to his

mouth.

Thus the patron
came to his

mouth.

And a word of

the patron
came to his

mouth.

Thus the patron
came to his

mouth.

And a word of

the patron
came to his

mouth.

Thus the patron
came to his

mouth.

And a word of

the patron
came to his

mouth.

Thus the patron
came to his

mouth.

And a word of

the patron
came to his

mouth.
feele i feele ofjynke. For the 10th of Jul marke, the be
masere. So God lonn teynn ye, may, jse he?. And ytrus te, i
part if you takke of the de
they part jynke de nor, a
side ye tempe day but pat he
shal come be fowe & confirmo to
y yepolet. yomle and so pray,
inge yin has blesings of yof.
ly serenite: to pat yon se,
also saue so re yin the
side mende & yin the goosples
ynktes, pat he shal make
yn ymke of yin foule and
yin seeketh bo yin yin & yin
pat ende yin forsake the fals
comforer of yin frodes. the
by pat forsake fynomes of
Servant adorant. te may
se in plat where yin honesthe
eto yynke yin yof grofte and
his lone & other partes of
the moeth be able yin pat the
yfes of yin yof grofte. yin
yn dforato. And appoome to
that blisse pat ont? the is
not ble snad to & yin ha
made, ou? bain by sop? be
llke the te all fals
love Fillings of yin ypprestes
1663. Lord, I forto the night
on? done on yin jynke to
Fleslfe & northe the it not
yn dforato, but yin vop, con-
tynnally so to be skiped 
fro-
sa pat poste de yin ypprest
of the yin yof grofte yinpat
be may jynke somethats yin 
yfes of our lorde jshin 
yin this world. and after go up to
yin to our lorde de ypprest
of yin in the yynken de ymm
of serven de eel. they so
foreamyng jynke thre yin 
faller and yin yof groste yin ypprest
in trinity myntes. yin vegnep yin
other end. A yep &

Thus endeth te deim
ulation of yin blesst yfes of o
lorde jshin te unick preste for
eile myck as it is hype pinc
yin ypprest in engliske tonge lon
gette in mynpres te in opop?
maik pat 90 in the yffin de
Honabnty. 
set for it sentic
th night. convenient to jynke
ye preste yfes by the yeape
off yin ypprest, as the conuere
of yin ypprest Honabnty.
for it may to tedionse as the
pepeh, and also it shuld y
fone be in some ynonnye in
comfortable. Servant by ca
of pe ypprest de manynke
pat hap jynke to yep and
knocke no te ypprestes. ypo
pat bep foresnec hepo ydne
ofto ye pnce mowre vertuete
wherfor et fennish to
me for pe beffe, that ough
Senoures creayng, that son/
cyst to rest or to hys pnes
bokes, pe prest pof as it sem
est most confortable and
hepyng to his benediction sum
one T in tymne and
specially in the tyme of
joy and pe festivo ordre
ynwo yu holy church as pe
marles bene prident /bles
scape de pe name of ou
shin and his mothe matiu
modo and ever ebr onuf
enue. A FYN. E.

T/And for al othert be
pat blessed and holy festo
of pe sancious sacrament of
shin body et ye which he is
only day holy ment witch
sto to our most conforto
pat we mosto bane Hey
myn is prencde and tho 
clision of at of festo of by
zynoysly T sonyly ordre
nede by holy church et treus
fede by for p for shyn the
myses of pe holy goode and
of hym of whethin pat festo
is we shyn seke som whate
more to conforto of hem
pat tyveh by flencen and to

cusion of all falsi holy
zus and heretykes.
This text is in Latin and contains religious prose. It discusses various aspects of the Christian faith, including the sacrifice of Jesus Christ and the concept of the Eucharist. The text is rich with religious language and imagery, typical of medieval religious manuscripts.
god and man. For what's true, he suffered this by us to
hence he said to his apostles
and his fleshy part in pass in us
the Lord with 300
at the days of his most
end. To taste this, he by
piss benigne, prunifo pat he
shut sa left, very not
only by the most holy
of his most holy but also by
the most holy of his manshed
pat he zeuep to go in it for
edere most of his feafe and
blood but in mystery of his
ministry generally as it is
practically to my
und of pat of pat bliss of pas
Fon, pat he suuffed for us.
For what's true he shut
and passe ours of pius work
as to ye faire p wrytys by
fore his passion at th' over
hore with his disciples as
hit to say end by fire, he made
the soulgas of his soul symo
most most shipful sacrament
of his flesh and blood zeuep,
the most body in the mete and
his blood into spirits for
spiritual mystery of his passion
and end. For thus faith he to
his apostles in his first wa
lings of his blissful car

leiut
But prie pat duxent nono god haue nebb gothys sus-
tenane ne helende skirynge
of pere hronse mete but po-
niz he-lye nebb yeckhenese?
ond perehunde in zonne takne
hit and eten hit; to hez gothys
Feth and cindrheun dama-
nacion and that bezet-yn-\nman
of peple ose of haim fived
not to yfesporo pere hronse sa-
tament in zonne se hez
by outs of haim dama-
nion in hez zonne for ayz chif-
man safre. The sked of
zood castith unto zonne.

And they fere hizso sou-
unec in zoonc zonne hit he
an open presse that he zedip
nonze god, and panse he un-
able to ycrene and be foubl
ete the worby sa
tament.

Dato man peple sa
lakton the sked of god. ben
herson the which in zonne
of haim sked; to god I hoh,
yr the humpnrely skining
up on hez odefne bods fyf
and yndrhe teson; kene not
pat holy boturke haine rame;
poly chirlc skinynge of
the blisde sa
tament but
falshe tweden. I obstinately,
seven pat it is sked in hys..
pat holy churche teche and by length of p[e]s holy sacrament and in pat p[e]p pone hem selfe grette fode [f]or thin it they fo st [c]e ym in some the per the techynge and pe by. Then pat hole churche say of this holy sacrament theys pop or nought; or else also fette ca pe pat tye pe not hope: zit the fesse p[e]p thep to by pene as hole churche techyn with a buyne coede. *for in pat the leven our obyne hundryd, zedon and bene obeyman to god and hole churche as hym selke bisten po and alse the eyp baten not in ony by kno of pe mizte of god nor of his bune and solnice goodnes to vo; but r[y] gaken it met [if] to ym gaken non pop as tho bykene and pat theyt lifete pellef nynone but meke to vo in all pre for ony godis whist to god and hole churche.

And also in pat sheene so to nono yle of hulyn do as the falle beretek say pat the honourde and maken breke our god for the feyn y by. Lene pat pu pat hole sacraent breke to teche in to goddes body by stre of cyrste etz.
and so the honor of his blessed body in some of these parts is to say, in that holiness of his,
pat the same thing was by the honor of his blessed body, the same by treble and
in some, by one, a holy scripture.
Touche on the first manner, of which this is a full, the
same pat by the grace of Christ blessed bread is turned in to
the body and soul of his blessed body. And as you see it is
by the grace of Christ blessed body and soul of his blessed body.
And as you see it is
by the grace of Christ blessed body and soul of his blessed body.
embrac and fyn upon fayre
for our salvation. As this
may not be compleeted fully
by manye vsen: but only by
beke yle bene receiued ye
a man of the iudicat is
synder at a worde spoken of
our man to vsch people to hol
in hym at speke: but I ask
yn al po pat heven hit be pay
next so many. hit is also
a great exemple pat to speke
a body of our lord thu is
fully ior compleeted in
his image of ye lost, and
of a great ho
by 10 sen in a little image: and
by hit be hydri: and seyed 3 in
the hole image and not 3 parte
of the parte of pe graue
so spoken. Thay other
honours pat mables ou
lord god all manner of the
euse of ye iudicat in our goody
coletes 2 fields of plowe the
which thei wole not compleeted
by hyde and tooth of our body
by Chrises but only by ye doke
by leue and speke hit 10 3ote
folds of yse steeple to speke
roust in ye nasten and of
rever en ye never bespeke of
yns saigneau to 20 yste
hit is most fille manche
as a simple soule that suficit
to salutation touchingo po
per lost examples and all
of ye lost saigneau to
yns steeple in po manhe:
and by lene pat 10 3 in
panes as
yon my soule repandly the
hit. hit for as fayr 3e
reich pat fayr hope in
yns which manes repand
yns eprentice touchingo po
se 3e man of mables and
yns saigneau sheelled orth
orth of ye steeple by oure of po
dos saigneau and yn po hol
saigneau as the synde by
ten. for 10 sheelled oure los:
sheelled po with made po
yns saigneau and mables and
yn po handys saigneau
at 10 to say fayr mones to con
fort to hym pat know he felled.
by lune of tis blasius sanctus
and sanctus iohannes the pe
more fervently to rode
and to shorthynges of pat sanctus
and also sometime
by speclial hot for to contirke
and trunke to treke by these
hen pat bene outz of they of
and also sometime to open f
un of grete traupe of un
vexations of popynes and
shryinges of bothe wumphs
and sosty of of cect of pu
ig of sial pello sutherst pin
merches and miracles of
fritho iorstan
as to my schyrng par
y may no man alzond nor azen say bein but he be
shod pan at jebel or a schryn
un schysching pe frowere par
ad to say hote ou" Londis sum
nym fherwice openly unpar
eter and unverges of pis blas
fit sanctane & to contorke-
hen pat bein on trysel by
lune and sylved hop hezter
pe more ferventlly of
hode the fritho iorstan
yn pe
hose of pe holy coffeio Sanct
Edwards bringes eebor both by
yn flymre at hosanostytas
pe which be as for pe more
unctorio in schynesse. Sanct
pe horyn coffeio and hosto
bore of homadus cemit and
pope shyringes toshing pis unke
In pat horyn monaciones
of cemit par is depepe
hoscynmispe and ano par is
estefked pe in po cemat or
pe hoscio Pspiritus as po estefked
host histing Edwartus heaped in
esse on a day kep pe hoscio Cole
eepe lordiis pe which hoscio
the noble Cozio Conte under ther
counterfei. Was found of
many worthy hostis of pe
Cozio. Whato tymne it cames
to pe confectestini godese
bothe in forne of hode be
hodened up to pe peple styches
by thokpe pe pis bothe hode aspe
pe des of hode chirch: pe par is
farreto styches by sez alse
memered hoscio on ledo fste
half pe opere hoshls in pat
hoste to bo" hez styches lift
junto by his righte hente and
masbys a cysse towords pe
shynges shyringes byn t
and
pan po buhrosh the shynges
of his hode hannoning the
pshire of bothe mageste
mekeles and po bothey see
presente to pe horyn a blyssinge
but pe serce pat fals be
selfe sight nought knowinge
obstone was in peces ynges sletter.
And also destynge pat the ynges shulde be prince or prop-
ner of their sect and so sholdy a sight by gamys to ygo toke and
pe ynges from his place that
was pauntry a sitt lenger as
boutred for his destynge as
the ynges destynge destynge
destynge was his en-cruyte to
hymyn pic man walt
dic ludere for pat p
seach se also
afe this
pey hole of so forfut a sightse
goodse conforted and turued
at in to wontes prayes and
seete beryngse dzen made
mostyse bounshyn of pe plente
of gostis housse and feceste
pe kyry of his sustenanc y
and goodse beryngse And
afe pe cuyo of pe mest pey
pat dzen so blessed fully joye-
ted, ap pat mostyse were so
membre to order of pa maste
saint benenth sighted ap sylve
te terms and jublated sighted
of ore sted byng se spe-
che. And you suade sent
chase my day lengthese
of praye the and shauy tho-
by that byng mageste of hym
pat the shawe so sparcously

some par neth whyle se the
new peces ynges be bounshyns
fortes in to doun ynges ynges
keptes the po be saule in to savy
ne godly and prese purlhe pe
oppyrunges of po cowne peple
to out gostyse ekkar be any
of ynges beryngse men lete
and disporte po trua bykard
pe thordes byr of why po
afe po forsade be po
gone po pe ynges counte
by po supplacion of po holl-
yse as huit se to be kere
he was taught se pat he keptes
pe beryngse and the kepte
of his bende. And zit the ys of
pat ynges obouns miynacre shi-
ule nought be bokend to
be pat bende afny to cuwe
for afny se he come
pe monyestry of dosteshy
and pez in consessions to
a
religious man se talke pe
for bende miynacre changynge
shyn as the ynges shad be
shyd shyn and purryngse that he
colde saye pe sppyrtes of
that shopy of bychome and
putte hit in sych a place pat
hit supyrse be subnacted to
hem, pat pe bemy bemy
b

And also den an holy man
ape pe avise pape and elcute
al pe cod and usal of pe for
sado bisinos in a biss and
sade fer amung pe jekke cl
se in a cod pe esshird rope
longe tymu apse pe jekke de
et chip ours maics hond
prende pe mysers of godde
as he is to be bene was sen
sen open. And thon chis
en of pat place bysh pe sevng
pe jekke soudan pe for sake
biss and gerdan hit. And
as for also much as pe
void be ought pat so gyte
a tremon and espwgnades
shulde he hode pe pan poy
publisched et openly in per of pe pape.
Sise as the
shynges hold hit toas for
the tymu hode. But as for or
synnhsote of god hit lode
publisched and known to
pat enke pat pe shynge me
benaspe de kyse hode shulde
be premde and neipese
pe biss by open kowdynges
of pat jecne impracel pe sun
of tymu by shynge shulde
be confirmed and strenuged
to pe eowship of our
lord
980 lew, pat of his speciel
amace shorhese peh impracel
body in forme of bred. He appe-
ried to pe sighte of pe sain-
teste by whei pe profetis hol-
hounds ou fro bese the the body
by in likeness of a passing-slay-
and childe of pe which sighte
he shat shuogh hit. In beseb-
complide as no hounde and
hisey fister in to his ebonion
and fermento contynne all
the tymes of pe tempel in isere
and Renonc ylpe til
hit come to pat place whop
pe hoot jissette bo lifte up a
bone pe chalice and be sette
in thio attt which tym he
saw algo in pe felhe likeness
pe forsum fyr goddes bone
of hemy offerednges hym set.
so in facettice to pe seby tor
manner helth and salvtation
as pe meest sain eadith tho
selso stiglge stingsnges with
pe holy bishope in pyns to
darn him forso pe ponection be
sone nevecr. And after
pat say trifion of goddes lady
her secnded. And the
white at eiste brei stingsngs
terioin pe made concluddy
saite of thia saybeh j my holy
sainp seby mynde bullowth
cizen pe bese sichtes it shuogh
it is no Dolbe. But pat go
saie it also moch more clechy
for longe. E newd and moes
boreh. And y'weth bo
the pe bishope and he sphes
sone terio contynge ar-
gaeo while goseith to goyp.
pes pe consute of pe bishope
and bishoppe for to keepes
the forsum bishopny pneum: pe
clese bo sone a religiones
man and asb behes hymynge
her sycted to blisse cystas
yno Aune Gryallest corps.
yp beatui Gregorwy offestor.
Touchynge pe forsum cause
of angreices and undayes
myle kende pe pise bissed satter
mene of goddes body: pe
pe to kans fot to contenc fo
pat ben of my bishynge mito
pe puse helene. Pirstok
ylden in pe life of Seynt
Gregorwy pope and bishope
sco in pise mant senterce
pe was a mate of dome the
which ech day offes to Seynt Gregorwy czorne
lown of by these thep of thia
goddes body. And sp on
a day when Seynt Gregorwy
wolke bane contynde the
forsum bishope drap one of
hem pat was conserkado and
made goddes body synginge
of pe hys graceuusse cuuor I
coeurshipp hys of oup lord pe
Triste Amyn. To pe selis pe
acordyng pe. Mo pe funde
seerson in pe postiude life of
Seunt Suez par by on atyme
par Seunt Suez seynge pue
pe hys marne was funde fyr
the hym pe yu a to ub pe
seynge yu pe: pop coma to hym
pe pasiuff paeot of pe tobinus
pe which was on olde marne
and peacnue in fysto and ton
neue for secrete pasient
seynge for his seurce as hit
was supose: and all of
his folesth as pe on the paes
pe which yu take as pe xperate
yzoxx to ony paspo: and pe
paspo: paspo toke of hym sol.
pe yu yu manke when yu was
yungo pe fayde and yu was
made paspo hit neurh: yu ne
maure acordyng to yu: to:
my pleg: pleg: temptacion
and fynge of a seurde yu
in to a gent seer, hym in
pe which hym se conconcro
thu outo seurson and con
fession peats to honine to his
d yu, yu alas pillewe in body
and foute and goody stynde
and fulte in pe seer of fayde
to seynge my marne holsho
and be not to more and rest your false consort in such
manner of priests as use to seek fe
lie and blood and sin a day as 7 was at my messes
tyme of confession false to
my mynde ye great horrible
sinne pat I had so longe tyme
continued ynow and a mon\-
ney of eyestabished pointes of
my blinde heart of pouysted
pat in made 7 tnde whether
pat sinfull body in fiesthe
and blood of my bodde
pat is claped ye by reason of
eastinge ha\n and that
yeasth of ye\n of ye不止ed
thy out of this. is now ma\nlyt and vertyned plen\ty of me to soules to soules and
abouynable sinne and to
hanging in mynde of fiesthe
that ye pouysted 7 ben hit
come to ye tyme of ye sater
tyd and 
and ye southe ye has
broke ye loops in there a
non fiesth blode ye out of
of and that pat in pat I held
in my bodde that is thet in
fiesthe and al on ye mete ye
ly blode and 7 ye of
ye sinne poust was ane sonny
and a bastishede and such
out of my bitte and
and let me go and so after
the miracle published and
by some go come from by
and convives unkind folk to
see the proufe receipe ther
in esse violencia inplation
so our lord sin zat also
one workshop so much his un-
zares and miracle

puat pe endo pe forswade
preste prevyn pe clerys
of Leynt bix is pe which
he telle all pe forswade tado
pat pap isold also tell it to
hym so pat he mightes be hol-
pent pruget his holy prays

And when pap isold so
done supposing pat he inlode
with a gyte se is shante go-
ne for to to pe forswade un-
lieie he amistered in the w
and sententia pat it is two-
pesky to noted touching
pe forth of mis holy sera-
mento/ helde he finds in the
name of yhe our glorious
lord by hyn hewe to hyn
selfe 1000 tobenesce of hyn
mystersene. Whate is that
to as of pese prays Teli
and he pat erke seen with-
truetsome jinepr lote of our
soules all hewe and suthy pis
benehly sacrificate hane in

miuelpo pe prugets unages
of pis zetis of zor gos as
to thes may. Tastur lac
hymn so see pe liced syme po-
tourns pis of sip the bodhe
arse pat sey not all pe hode
on his hime sorche este

And when he sadde pis
Sadde unijuge his blessing
so to pe presto at his negli
after which as he resheard his
ragny of his curio to and
and not only staked hem in by
hene but also scedde of pat
pe pat po prugets pat our
feth tekepat is shulde be on
swould and hodeau wrote
swany of trall bylyungs
mewe pat po prugets pat is
crithly hede by repur schobes
to bodhe sitro. Thys our
lordes of specalt gde by open
myzares and myzaples sh
ekede yn pis blestis safed

Sparke sorr folke oute of
hyn myblyune and stafter
hem yn truchis bylyune as er
to restless schelid in to man

Toungny pe prugete
- tane of myzynges myzares
and myzaples in pis blest
sacramentos pat to open pr
yse of pe mytec core fe of
yn Schuulynece of poynes
and moving from boats, ships and gooses. Saint Gregory, eldest in his brother, said the gospel of Luke. This said:

and God and his saints, and also boat the said not long by for the time, man taken by encumbered and stood in to serve courtship and sayd in place and sette in haste busied do long time. And after many his wife pat had no more of him and supposed pat he should be dead. Let Singo style, sick with a malady in offed pe saced, 

hoose for his sake, and also ofte as pe was he spy to do for his sake, so oft to meet his brethren and busied the said lost in pat place for long time after. When he shad, as it was said one of prisons, and come home in to his own country; he told his wife of more narrowly, hold pat of tymne Singo city sick, his buses they boasted and undone, and his wife by thy a countrying pe felle Singo on depthick, sike and hadde, bro, steeling, but also ofte as pise letter offy pe saced, hoose for hym so oft he was found of his house undone and pe.
When po dhem popo ship ait
many pilas that episcopal
tolude in a plenepel to po poes
ten he trente by po see side bus,
by loquos usus he myste ha
no seignor de po lote or de po
shipman by po see side bus
when he myste mont se
of sen in my poe of po see.

supposing pat po shipman
was Brooke and see
shaws seignor pale for see.
he teke fringes for hym amanje
and of po seloful seignor
of robes yepen for po seignor
ings of his sons and afterwa
ded in po folke shippe nortred
he teke the see to plante steale
and when he come to po baner
of bonne de seignor he founde
a shine po seignor shipman
pat he thende hadde de beke
shops of shawe foyful he as
hys hym in whatse made ho
my shine po many staye in po
grote pil of po see
and he annestede and tolke hole
oftes fered he po fede of that
tempest he was rapst up
and some noble above the
botto ful of war and nowe
vende and atte laste whate
for thanke and whate for
faisngyro fion he that so on

come and nepp se de pat he en
for see ois whap pat so
flepeth or tolke fonde with one
sede po one apparte to hym in
myd of of po see and save hym
brode to etc. po which the poe
as he hadde cede he be ganne
to take strength and poe after
in a ship pat come he by he was
taken and brount to lands safe.

And then po bishop hadde
asked de hym and undertak.
en po day po which day he
hadda retrench po forsatte
bade and that y-inspere.
pat blende he dento pat but was
po fount po day in po which he
hew po presto fringes for hym
and offe po presto hoppe in
the forsatte floes for his soule
Thus fesele de one brest sope
by my vade and manope
po mostinge dite of of blasse
sacred and that not ony
in spaynges of seignor o
now a shine as he to newe
shyp de for fonde but also that
he is nowe to charge in lon
spaynges and subjunges of
fondes hepen passed oute
of po fip de persece of po
gatone as po dule fonde the
prome tolky in po for fonde
boke plemeye of a monke pat
for ye syn of zplto olas in the
peyne of purgation. And
ast pat ye storie hoste las
offerd for hym pitye saige he
was geseke and schhede out
of peyne. And also haw
ye syn of pat belles
sainctes offred for hit all
the storie of a luke and hop
wise we pe open profe of the
passyng pele and store of
spesal messed done and songe
boz for pe wespepe and pe sade
zhr for as pe deste Syntr he
sorve pe holy saincte hoste sh
mytelshe and solamnlysh her
path to enuizur pe feule
from shyne and moste enuizur
path pleseur pe kynge of he
emape shynge huntse to 220 when he cometh to be
wop se pat hit be offric
sone type of conquinon
and thyme of hereto. For
he pat in him selfe yfynge
from zepo shkal and sero.
21+ be pros belles hoste pyv
mysteryse ssecrete estre for ye
fate as oft as the ma
keth neke to go his passioun
to entynngem from shyne
thin ynde lodshe ful of
mystere shending to go so
synsh his enture nys dnu
mystere yf myturyse of his
moste brerce goostly mete
of his aysede hoste in zufo
manse as he is fonde his
mystere and mytacles open My
offred in pro excellent sa
sainctes and synne sh
puch and herbsfrf pyf.
he cwooches and woculars
fay in heu pat bune true be
lene and bone syden he
But pro lune and bude
skanne many mytrery elesos
pe which lewet so much up
on synne sonte pynone and
sambely refouw and pe pynn
pales of philosopies pat
pe manere spnene syn.
ese ouvsh in sambely refouw
of manne pat pe bi nat
lune pe true frucht taughte by
sambely of pros belles sa
sainctes and pe sors pynn
felse not pe sappaye wofelota.
the offred of pro mynterdes
and mytacles by sors sau
was open not pepe yndus
ings this sambely sainctes
Cysfer syt nevere folkes
pe decepente in pat pypp
pat zene en exedente to per
sainctes clypse techyn acor
syppe to sambely refouw pe
to pat that holy clerke teacheth
her of such in bilian a bon
pat yezind. And pe pe may
no man parte te we unstable
of pe fregamente of holw Chur
ch specially in pis his
consep the seicent of ou
re piteous thing. So blode sa
may gyte clerkes. But pat
have grace of triste malhe
nesse and bone bredeth thesh
by pey motes due her owne
sympes and benched te soum
and sustenett hem partly to
tride by lewe and to po ber
yue of holw churche. Pat
yne god quyntes vs special
of his gyte vicere in pes
lave. Sainc pat ben as hitt
seynes inwe po conynges of
antecrups and pis fyniples.
pe whiche fynal principal po
nde te destoye po triste sans
of pis blessed pacient and
by more storges of maneres
kynge. Ie be maypole of unmanes
trougehing. Hie sewere
speritoue in his mortal cup
on pat wordes of Criste in the
gospel preaching of Antecrups
and his sustenese fend pis sus-
tenue. Po shal ris be fall
epston men and fals pher
and poy shal sebome an
for of gyte signes. Ieven
so in to so much pat they
ben gospes chosen folk. If it
may be bloute in to cypn,
Sopye syn Seint Epte
zory motle op tyme may.
tripe bowhen unigibles
ludwarte tyme po susto
trougehing and pymes but pat
pat 16 to pays atto po conyng
of antecrups. Hie fyniples.
when po reuen triumfes.
pymes; pey shal also may
wher shal unigibles Iere
be unigibles and bany un
wunde whate temptation
of maneres poughes of shal
be. Ioven po mobe mayes. Sub-
mitte his body to enemen; his
neipenes po eincerto by for
his espes woodep unigibles
whowe duno shal po be so fall
by gynnes in bylken pat ne
he shal be mines in his po
ghes. Unigibles tyme he seyp ne
his pat triumfes. Also po
shal by shalles Iunigibles op
by sylck for paun shal aude
triste be hize in bairnes he
unigibles woodinge and saz
seل شارح by grickes of
unigibles. Pese ben pe lode.
Wle of pat hory newe. Seint
Epte. Hugh and many un spokeyng.
of pe wonderful mysteries of Ante-
curie and pe susiptes and pe
grace tempora and pat shall
shall be pat thine to giste men;
dis is likely by reser pat as
pe wiscom confort of our eftis
by lease study in pe biostas or
celebre facultate of crisis so
by pe Antech and his susiptes
shall principally whiche ii
instructi studiis of teue
by liens of pe blessed patiuent
in pe forsaide two maine pat
is to say be theore and cunstruc
ure of boths simpryge acc
or hympe to naturale resum
by unans simpryge storage
ago in fals the exception and
of pe first maine of evsething
eve have seen in ou corpse-
holke pe susiptes of Antech
pe liene deipode bulliates
hans made more instructi
and Sunfton in holke churches
and putte many men in to
cveto pe res stefl patment
by pe fals doctrine of ho-
mayse pe vosch porogh the
stree eleget and simpryge of
philosophie was seycnost
in pat pe sape more seydence
pe doctrine of Aristoteel pat
sundaye in naturale resum
of man pat be eve to pe doctrine
of hollye church and pe trente
secturie of touchynge
pe Eiciai seyment infor-
Aristoteel thechyn as hynoh
resum accorde pat pe acce-
cure of hollye or hympe pat
16 to say pe colou pse pa
and so feste of opinone
the but unpe substantece of
bidece or hynoh et hynoh pat
but the doctrine of hollye chepest
16 pat in pe blissed sojourn
ment by speciale miracles
of pe a are lynde popond
pe sone and of arriente of
bidece et hynoh ben pe
syngte oute pe hympe sylbect
pat is to say pe substantece of
bidece and hynoh
pat 16 by see pe seccnon
And for alse moche as pe
secturie of hollye chepest a
pullus pe principale of phy-
lophiche pat to naturale in
ence pe forsaide may
step of bulliates trentes
hit and styrue her and so
by espis hym selbe and ma-
mony of to epp touchynge
byliene of pe hollye secturie
the which seven more seydence
to hym for openese of op
stree elegete pat to prevue
secturie of hollye chepest
and

pes zs in ou pe sapes.
pote zit in otr e sapos satho
autenticw tromptu in pe fistu
made by trewpede by this fal
so maype o hellasares an
manye op o his disesse in
to spectator of trewe oft
blyne toughningu in blesse
pactiumente of eft bodyse
and many op poynose azygis hol
church typ otr o pe Second
man, pat is to fame blyne
ugus and myraclest. ffor and
autenticw haide un hem so he
pouly pat pe myracle eip her
responder. Also blyngt many
les and myraclest hit haide be
likely pat hole church and pe
myracle blyne spectaali of pis
ble myraclement in grego pi
hasde ten distanse for the
unfalskensese of pe myraclest
of pe people wos hem toughen
and pis gresse myraclest and
mynoyse and fale pat o
breyd hasde thede be by
foce in pis holey sacramente as
bie is fadde to strength us and
stable vos o of [41 in the
which blyne he report the shi
nde so pascher fete. pat af
ter pe sentence of pe apostle
ponle pouze o come don an
eangels from hevene and ta
nte pe contuie. "we schude
nowe zene eckuence to him
but holtu him as corted but
pop it is pat pey mayno true
angels treu pe contiure of
pe blyne of hole church and
pe he pat with us an angest
of Eathlandes and nope of
yes as bete al pey fals
heastas pe which hame in
ture. true. feste, nor feste bone
of our love shu and pe
for pey feste not pe goestus
peterعنس of pey hene ho
mote of his peonst basse
not po kisine myracle of his
mynoyse thede in pat bly
picer myraclest. But we
pat punche fte stoden in
true by lewe as hole church
has taunt o of pis holestes
for takinge myraclest with
goestus piersinges in nue
love in myrudes. not ouche the
myraclest and myraclest the
pier and piciere of pat hole
piceramentes puynste mys
mynoyse at hir to by fote fadde
but also conchy. the hole pat
on barn fte of pis ono
able moneusse piersinges to un
mote bynde doyene hem pe
s to woc ouy. sccy bothe in
pat peonst piceramentes as
in a conclusion: mosta.