VEnite ꝯmedite panẽ meũ.
ac̃ ut ſup̃· mirabilia opera
tua et aĩa mea cognoſcet
nimis p̃s. vel aliud ſilẽ. Tertiũ prĩ-
cipale circa ſacramentũ dñici corꝑis
notãda ſũt mirabilia diue opacõis
tanq̃ ſigna ſiue miracula diue vtu-
tis. hec mirabilia ſigna ꝯſiderãda ſũt
in t̃b9. p̃mo in dñici corꝑis ꝯſecracõe
ſcd̃o in eiuſdẽ poſſeſſione. tercĩo in ꝑ-
cepcõe p̃mo enĩ corp9 dñi ꝯſecram9.
ſcd̃o poſſidem9. tercĩo ꝑcipim9. p̃mo i
cõſecracõe dñica corꝑis ꝯſiderãda ſũt
et credẽda t̃a mirabilia ſigna diue
opacõnis. p̃mũ eſt ꝙ ibi ſub ſpecie
panis eſt verum corp9 xp̃i. ſcd̃m ꝙ
tota ſubſtantia panis mutat̃ in cor-
pus domini. tertiũ qd̃ mutat̃ in cor-
pus dñi vel xp̃i tota panis ſubã. ita
tamen ꝙ manent panis accidentia.
p̃mũ eſt mirabile. ſcd̃m mirabilius.
t̃ciũ mirabiliſſimũ. De duob9 p̃mis
ſit hic dicĩ. ⁊ de t̃cio in ſeqñti. Primũ
mirabile ſignũ in ꝯſecracõe ſacramñti
altaris ẽ ꝙ ibi ẽ ſub ſpẽ panis ẽ veꝛ
corp9 xp̃i. qd̃ de v̾gine ſũpſit. et hoc
ꝓbat̃ t̃b9 mõis. p̃mo teſtimonio fide
dignoꝝ. ſcd̃o rõne ſignoꝝ poſitiõꝝ.
tercĩo demonſtracõe miraculoꝝ. p̃mo
ꝓbat̃ p̃mũ mirabile teſtimonio fide
dignoꝝ ſcd̃m ꝙ lex dicit. deu. xix. In
ore duoꝝ ꝟ triũ ſtat oẽ v̾bũ. audi g°
aug9 dicit. accedit verbũ ad elemẽtũ
⁊ fit ſacramẽtũ. hoc ẽ dei verbũ a xp̃o
inſtitutũ ꝓfert̃ ſup panẽ et moꝛ fit
ſacꝝ ſecretũ ſcꝫ corp9 ſaluatoris ſub
ſpẽ panis. Itẽ aug9 hoc ẽ ꝙ omnib9
mõis ꝓbare ꝯtẽdim9 ſacrificiũ ecc̃ie
duob9 ꝯſtare. viſibili elemẽtoꝝ ſpẽ
et inuiſibili carne xp̃i et ſangñe. ſic
xp̃i ꝑſona ꝯſtat ex deo et hoĩe. ãbro.
panẽ iſtũ quẽ ſumim9 in miſterio
vtiqꝫ illũ intelligo q̃ manu ſpũs ſã
format9 eſt in vtero v̾ginis. et igne
paſſionis decoct9 in ara crucis. païs
enĩ angeloꝝ fact9 eſt cib9 hoĩm. g̃g̃.
magnũ atꝫ pauẽdũ eſt. miſteriũ ꝗ
aliud videt̃ et aliud intelligit̃. figu-
ra panis et vini videtur. et faciente
dño corp9 et ſanguis xp̃i intelligit̃.
Euſebi9 vere vnica ⁊ ꝑfecta eccleſie
hoſtia fide eſtimanda. nõ ſpẽ. neqꝫ
exteriori cenſenda viſu. ſed interiori
intellectu. vnde celeſtis confirmat
auctoritas. accipite et ꝯmedite hoc
eſt corpus meum. recedat ergo om̃e
infidelitatis ambiguũ. quia quidem
qui auctor eſt muneris ip̃e eſt etiã
teſtis veritatis. Scd̃o probat̃ idem
racõne ſignoꝝ poſitiuoꝝ. racõ autẽ
eoꝝ eſt rem ita eſſe ut ſignat. Eſt
aũt tale ſignũ duplex ſcꝫ hominis
et dei. hominis artificiale. dei ſacra-
mentale. Signũ poſitiuũ hominis
ſcd̃m impoſicõem hominis ſignificat
et eſt duplex. nam aliud nõ ꝯtinet
ꝙ ſignificat. ut circulus vini aliud
cõtinet q̃ ſignat. vt paſtillũ ꝙ ſig-
nificat carnes et continet eas intus
abſconditas. Similit̃ ſignũ poſitm̃
dei qd̃ eſt in ſacramentis ſcd̃m impo-
ſicõem dei ſig̃ficat et eſt duplex. nã
aliud nõ cõtinet ꝙ ſignificat. ut ſa-
cramenta legalia que nõ efficiũt ꝙ
figurant. ſicut agnus paſchalis et
ſimilia. aliud vere ꝯtinet ꝙ ſignifi-
cat ut ſacramenta euangelica ſicut
eukariſtia. ſig̃ficat enĩ ſcd̃m impoſi-
cõem dei rẽ ſacrã ſcꝫ corp9 xp̃i et vere
continet illud. vnde accepit iheſus

panē et bn̄dixit et ait·hoc eſt corpꝰ
meū·ſignū māſit foris ſcȝ ſpēs pa=
nis ⁊ intus erat corpus ſaluatoris·
eccle·36· innoua ſigna et immuta
mirabilia.q̄ſi dicēt. qꝛ vetera ſigna
nō ꝯtinebāt grām ꝙ̄ ſiḡficabāt·fac
noua q̄ ꝯtineāt ꝙ ſignāt·augꝰ ideo
dicunt̄ ſacramēta q̄ſi ſacre rei ſigna.
qꝛ in eis aliud videt̄.aliud intelligit̄
ꝙ videt̄ ſpēm habet corpalem·ꝙ in=
telligit̄ fructū habȝ ſpūalem·in ſpē
eīn panis et vini quā videmus·res
inuiſibiles·i·carnē xp̄i et ſanguinē
honoramꝰ· Tercīo ꝓbat̄ idē demōſ=
tracōe miraculoꝝ·exo·33· ſigna fa=
ciā q̄ nūq̄ ſunt viſa·opus dn̄i t̄ribi=
le·paſchaſiꝰ·nemo qui ſcōꝝ vitas
et exempla legit ignorat ꝙ ſepe cor=
poris xp̄i et ſangnis ſacramēta·aut
ꝓpt̄ dubios aut certe ꝓpt̄ ardentiꝰ
amātes viſibili ſpē in agni vel pueri
formā·aut in carnis et ſangnis co=
lorē in eo ſtatu ſint·ut ꝙ latebat in
miſteio pateſcēt in miraculo· ¶ Be=
ato enim baſilio die paſche diuina
miſteria celebranti·hebreꝰ quidā ſe
ſic xp̄ianꝰ ꝑplō immiſcuit·officij vo=
lēs explorarē miſteriū·qui vidit in=
fantē ꝑtiri in manibꝰ baſilij·⁊ ꝯmu
nicantibꝰ omibus venit ip̄e·et data
ē ei hoſtia vere caro facta·et ſeruās
reliq̄as abijt in domū ſuā·⁊ oſten=
dit vxori ſue·narrās q̄ ꝓprijs ocul̄
viderit.credēs ergo ait· vere horri=
bile ⁊ admirabile ē ſacramētū xp̄ia=
noꝝ·in craſtino venit ad baſiliū·et
baptizatus ē cū omi domo ſua. Itē
q̄dā p̄ſbit̄ erat egidiꝰ noie religio=
ſus valde·qui cū ſanctā ducēt vitā
cepit pijs p̄cibꝰ pulſare deum ut ſibi
mōſtraēt naturā corpis xp̄i ⁊ ſang=
nis venit ergo dies ut idē more ſolito
diuina celebraret. et poſt agnꝰ dei
ꝓcūbens genibꝰ· creator inq̄t et re=
dēptor oipotēs deꝰ pande m̄ exiguo
in hoc miſteio naturā corpis xp̄i. ut
m̄ liceat eū ꝓſpicere in forma pueri
quē olim ſinꝰ mr̄is virgineus tulit
vagientē·et ecce angelus dn̄i eū de
celo veniens affatur·ſurge ꝓpera ſi
xp̄m videre placet·adeſt p̄ſens corpo=
reo veſtitꝰ amictu·quē ſacra puer=
pera geſſit· At p̄ſbiter pauidus ſur=
gens vidit ſup aram pueꝝ ſedentē·
Cui angelꝰ· qꝛ xp̄m videre placuit
quē ſub ſpecie panis verbis ſacraſti
miſticis·nūc oculis inſpice et tracta
manibꝰ·tūc ſacerdos celeſti munere
fretus·qd̄ mirū dictu eſt vlnis tre=
mentibꝰ pueꝝ accepit·et pectꝰ pro=
priū xp̄i pectori iūxit· Deinde ꝓfuſū
in amplexum dat oſcula pia deo et
ſuis labijs p̄ſſit pia labia xp̄i·quibꝰ
ita peractis reſtituit puerū i altari. ⁊
rurſus homo ꝓſtratus dep̄cat̄ dn̄m
ut dignet̄ ip̄e uerti in priſtinā for=
mā·et ſurgens inuenit corpꝰ xp̄i in
formā remeaſſe p̄orē·et ſic ſub ſpecie
debita ꝯmuicauit eidē· Scd̄m mira=
bile ſignū in conſecracōne ſacramēti
altaris eſt ꝙ ſubſtantia panis mu=
tat̄ in corpus xp̄i ꝙ ſumpſit de vir=
gine·et hoc fit verbi dei poteſtate·qd̄
ꝓbat̄ t̄bꝰ modis fieri poſſe· Primo
a poteſtate ſimili· Scd̄o a minori·
Tercīo a maiori· Primo a poteſtate
ſimili·qꝛ verbū xp̄i ſubſtantiā vnā
in aliā ꝯmutauit· Scd̄o a minori qꝛ
res q̄ minꝰ poſſunt ſubſtantiā vnā
in aliam mutant· Tercīo a maiori·

ꝙ v̄bū dei multo maiora facit. Pri⸗
mo verbū dei mutat ſubām panis in
corpus xp̄i ꝙ ꝓbat̄ a ſili eo ꝙ qn̄qȝ
vnā ſubām in aliā ꝯmutauit·hinc
legit̄·Jo·ij·ꝙ dn̄s vocatꝰ ad nup⸗
tias deficiēte vino iuſſit ydrias im⸗
pleri aqua·quā ꝓtinꝰ in vinū ꝯmu⸗
tauit·et ſeq̄t̄ ibi. hoc fecit initio ſig⸗
noꝝ ih̄s ⁊ manifeſtauit gl̄am ſuā
ſic gᵒ in nupcijs potuit aquā in vi⸗
nū ꝯůtere·ſic p̄t in ſuo ſacm̄eto pa⸗
nē in ſuū corpꝰ ⁊ vinū in ſangnē cō⸗
mutare·in ſilibꝰ em̄ ſilē ē iuditiū·vn̄
ſic ibi·ita et hic·vbi ſilis p̄cipit vir⸗
tus ſilis obedit effectꝰ· Scd̄o ꝓbat̄
idē a miori·eo ꝙ res q̄ minꝰ p̄ſunt
q̄ꝫ verbū dei ſubām vnā mutant in
alterā·vnde ſciendū ꝙ ꝓuidentia dei
mutacōes reꝝ t̄bꝰ modis fieri voluit
p̄ter q̄s v̄bo ſuo facit ſcȝ arte·n̄a et
grā·ars em̄ hoīs vnā ſubām mutat
in alterā·ut pȝ in vitrifice qui vilem
cinerē in p̄claꝝ et nobile mutat vi⸗
trū·ergo multomagis virtus verbi
xp̄i mutare p̄t panē in corpus eiꝰ et
vinū in ꝯſanguinē·eccle·s·p̄mo dei
poteſtate plenꝰ ē nec dicē ei q̄ſq̄ꝫ p̄t
quare ita facis. Euſebiꝰ inuiſibilis
ſacerdos viſibiles creaturas in ſub⸗
ſtātiā corpis et ſangnis ſui v̄bo ſuo
ſecreta ptāte ꝯmutat. Itē n̄a mutat
vnā ſubām in alterā. ſic in vite aq̄
mutat̄ in vinū·et opere apū ſuccus
floꝝ pfecta n̄a mutat̄ in fauū mellis
Silr̄ in nobis ip̄is panis quē mā⸗
ducamꝰ cottidie p naturā mutat̄ in
carnē. et ḡmia ꝯmeſta a brutis ꝯū⸗
tunt̄ in carnē et ſanguinē·et ſic de
ſimilibꝰ pluribꝰ in n̄a. ergo multo
magis virtus verbi xpiſti mutare

potēſt panē in ſubſtantiā ſui corpis.
Damaſcenꝰ· ſicut panis et vinum
tranſeunt per nutrimentū in corpus
hominis et non in aliud corpꝰ. Ita
panis altaris et vinū virtute cōſe⸗
cracōnis tranſeūt in corpꝰ et ſang⸗
uinē xpiſti que p̄us non erant. Itē
gratia hominis mutat ſubſtantiā
vnā in alteram. Hinc moyſes per
gratiam ſpecialem mutauit virgā
in ſerpentem et aquam in ſanguinē
ergo multomagis virtus verbi xp̄i
mutare poteſt panem in corpus eiꝰ
et vinū in ſanguinē·ambro·virgā
tenebat moyſes et ꝓiecit in terram
et facta eſt ſerpens. et ſic videmus
ꝓphetica gratia mutatam eſſe·qd̄ ſi
tantū valuit benedicto humana ut
naturam ꝯuerteret·quid dicemꝰ de
ip̄a cōſecracōne diuina vbi ip̄a ver⸗
ba ſaluatoris operant̄· Si ergo q̄⸗
ras quomō poteſt ꝙ eſt fieri corpus
xpiſti· Reſpondeo ꝯſecracōne que fit
xpiſti ſermone. Tercō ꝓbat̄ idem
a maiori·quia verbū dei multo ma⸗
iora facit et facere poteſt·q̄ꝫ ꝙ panē
in corpus mutat xpiſti·vnde in pri⸗
cipio erat verbum·omnia per ip̄m
facta ſunt ⁊ ſine ip̄o factū eſt nichil.
Eugeꝰ· ſicut ad nutū p̄cipientis re⸗
pēte ex nichilo ꝯſiſtūt excelſa celoꝝ
ꝓfunda fluctuū. vaſta terrarū po⸗
teſtate in ſpiritualibꝰ ſacramentis·
vbi precipit virtus· ſeruit effectus
ymmo multo potius in hoc ſacram̄⸗
to omnipotēti virtuti ſeruit effectꝰ·
quia multomagis eſt de nichilo fa⸗
cere nouā creaturā·q̄ꝫ ſubām q̄ iam
ē mutare in alterā·ambro· De totꝰ
mundi opibꝰ legitur·ꝙ ip̄e dixit et

facta ſūt· s̄mo ergo q̄ potuit ex ni=
chilo facē q̄ nō erat· nō p̄t ea q̄ ſunt
in id mutarē q̄ nō erāt· nō em̄ min⁹
ē dare nouas q̄ mutare rez natu=
ras et ſic q̄ erat panis an̄ ꝯſecracōez·
iam corp⁹ xp̄i eſt poſt ꝯſecracōem· q̄
ſermo xp̄i mutat creaturā· cū itaq3
irracōnabil' creatura et inaiata ſc3
panis mutat' in meli⁹ ſc3 in corpus
xp̄i virtute verbi dei· mirū ē q̄ pccōr
hō nec multis verbis· nec bn̄ficijs·
nec ꝯmutacōe· nec p̄miſſione ꝯuerti
p̄t de mala vita in bonā· s3 q̄ nichil
apud deū impoſſibile ē ſupplicat' ro=
gandū ē ut nos ꝯmunit' reuertat ad
ſilitudinē ymagis bonitatis ſue· In
p̄ntī p grāz ⁊ in futūo p glām· Amē

~~De duob⁹ mirabilib⁹ in cōſecrācōe et~~
~~ſup̄ vel aliud ſile s̄mo·xv·~~
De 3° mirabili [illegible]

Venite cōmedite panē meū·
⁊c· ut ſup̄· mirabilia opera
tua dn̄e ⁊ aīa mea cogno=
ſcet nimis· Tertiū mirabile ymmo
mirabiliſſimū ſignū in cōſecracōe ſa=
cramēti altaris eſt q̄ mutat' in corp⁹
xp̄i tota panis ſubā· ſic tn̄ q̄ manēt
panis accn̄tia· i· color· odor· ⁊ ſapor
et hmōi· xp̄i corp⁹ circūſtātia ⁊ nr̄is
ſenſib⁹ obiecta· qd̄ em̄ in cōſecracōe
mutat' panis in corp⁹ xp̄i iā ſup̄ p=
batū eſt· ⁊ q̄ manēt accn̄tia hūanis
ſenſib⁹ p̄3· tal' mutacō ē ſupn̄al' et
dr̄ p̄prie ꝯūſio ſū trāſbeacō· q̄ ſilis
ei p oīa nō inuenit' in nr̄a· qd̄ cū di=
uina v̄tute in hoc ſacramēto poſſit
fieri· ēplica ſilitudine p̄t oſtendi· p̄ma
ſumit' de grā ꝑphali· ſcd̄a de ꝯūſiōe
ſpūali· t̄cia de mutacōe nr̄ali· Prima

ſilitudo q̄ſi ſubā panis in corp⁹ xp̄i
poſſit trāſmutari· ita q̄ accn̄tia ma=
neāt· ſumit' de grā ꝑphali· hīnc ē q̄
iiij· re· ij· helyſe⁹ miſit ſal in aquas
amaras· ⁊ ꝯūſe ſūt in dulces· in qua
ꝯūſione· iiij· ꝯſiderāda ſūt ſc3 ꝯtinēs
⁊ ꝯtentū· opans et opatū· cōtinēs ē
ſpēs illa ſū claritas aquaꝝ exterior·
cōtentū amaritudo interior· operās ē
grā ꝑphalis· opatū ſubſequēs dul=
cedo aquaꝝ· p̄mū ſc3 cōtinēs· i· ſpēs
ſū claritas exterior aqꝝ manet· ſcd̄o
ſc3 ꝯtentū· i· amaritudo interior trāſit
atq3 mutat' in q̄rtū ſc3 opatū· i· in
dulcedinē· et hoc p t̄ciū ſc3 p operās·
i· p grām ꝑphalem· ſic ē q̄dāmō in
mutacōe panis in corp⁹ xp̄i· p̄mū em̄
ſc3 cōtinēs id ē ſpēs panis exterior
manet· Scd̄m ſc3 contentū· i· ſubā
panis interior mutat' in q̄rtū id ē in
corp⁹ xpiſti· et hoc p t̄ciū ſc3 p ope=
rans· i· p verbū dei· Scd̄a ſilitudo
eiuſdē ſumit' de ꝯūſacōne ſpūali· de
p̄mo· re· x· dicit ſamuel ad ſaul qui
ſignificat pccōrem· inſiliet inte ſpūs
dn̄i et mutaberis in qua mutacōne
ſiue cōuerſione q̄tuor iā ſup̄dcā cō=
ſideranda ſūt ſc3 cōtinens contentū
operans et operatū in ſtatu em̄ pcc̄i
videt' homo exterior pulcher ⁊ ſau⁹
ſed hō interior amaritudine et pcc̄i
veneno plen⁹ eſt et egrot⁹ hic dum
per ſpm̄ dei cōuertit' ſpetie corporis
manente exterior amaritudo ⁊ lāg=
uor peccati interior in dulcedinē et
ſanitatē grē cōmutat' · p̄mū ergo ſc3
ſpēs corporis exterior manet· ſcd̄m
ſc3 amaritudo peccati interior tran=
ſit in quartū ſc3 in dulcedinē grē et
hoc per tertiū ſc3 per ſpiritum dei· et