ſm matheū dom⁹ quā ingredient apl'i eligenda
decernit: vt mutādi hoſpitij neceſſitudiniſqꝫ vio
Matt. 10. lande cā nō ſuppetat. Sic eñ ſcptū ē: In quācū/
qꝫ ciuitatē aut caſtellū intraueritis: iterrogate q̇s
in ea dignus ſit: ⁊ ibi manete donec exeatis. Sup
1. Thi. 3. ordinatiōe epī ⁊ diaconi apl's loquit: Oportet au
tē teſtimoniū eos habere bonū ab his q̄ foris ſūt.
Apl'i nouā introeūtes vrbē: ſcire nō poterāt q̇s q̄
lis eſſet. Ergo hoſpes fama ē eligendus populi: ⁊
iudicio vicinoꝝ: ne p̄dicatiōis dignitas ſuſcipien
tis infamia deturpet. Cum vniuerſis debeant p̄/
dicare hoſpes vnus eligetur: nō tribuens bñfici/
um ei qui apud ſe māſurus eſt: ſed accipiēs. Hoc
eñ dr̄ q̇s in ea dign⁹ ſit: vt magis ſe nouerit accipe
Tex. gratiā qꝫ dare. ¶ Et q̇cūqꝫ nō recepit vos: exeūtes
de ciuitate illa: etiā puluerē pedū veſtroꝝ excuti/
te ⁊c̄. Puluis excutit de pedibꝫ: in teſtimonium
laboris ſui ꝙ ingreſſi ſunt ī ciuitatē: ⁊ predicatio
apl'ica ad illos vſqꝫ ꝑuenerit. Siue excutitur pul
uis de pedibꝫ: vt nihil ab eis accipiāt: nec ad victū
quidē neceſſariū: qui euangeliū ſpreuerint. Alle/
gorice aūt qui v̄bo hūiliter intendūt: ſi quibus vt
homines terrene leuitatis neuis obſcurant: per
ea mox que recipiūt euāgelice p̄dicatiōis veſtigia
purgant. Qui v̄o ꝑfidia vel negligētia vel etiā ſtu
dio ꝯtemnūt: hoꝝ vitāda cōmunio: fugiēda ſyna
goga cēſet. Excutiēd⁹ ē pedū puluis: ne geſtꝫ ina/
nibꝫ ⁊ pulueri cōparādis: mētis caſte veſtigium
polluat. Aliter: Pedes diſcipuloꝝ ipm opus: in/
ceſſūqꝫ p̄dicatiōis ſignificāt. Puluis v̄o q̄ aſꝑgū
tur terrene leuitas ē cogitatiōis: a qua etiā ipi ſū
mi doctores imunes eſſe nequeūt: cū ꝓ auditori/
bus ſolliciti ſalubribꝫ curis inceſſanter intēdūt: et
q̄ſi ꝑ itinera mūdi vno vix calcaneo terre puluerē
legūt. Qui ḡ receperint verbū: ipi afflictiones cu/
raſqꝫ doctoꝝ quas ꝓ ſe tolerabāt: in argumentū
ſibi vertūt hūilitatis. Qui v̄o ſpreuerit doctrinā
docentiū: ſibi labores ⁊ ꝑicula: tediūqꝫ ſollicitudi
nū ad teſtimoniū dānatiōis inflectūt. Et ipe eſt
puluis: qui in euāgelij cōtemptores alibi extergi
mandat. Et a quo ꝑ bonos auditores euāgeliſta/
rum iubent pedes ablui: immo ꝑ ipm ſaluatorē
Tex. narrant abluti. ¶ Egreſſi aūt circūibāt ꝑ caſtella
euāgelizātes ⁊ curātes vbiqꝫ. Quid euāgelizarēt
Mar. 6. vel quō curarēt apl'i: marc⁹ exponit pleni⁹. Predi
cabant inq̇t vt penitētiam agerēt: ⁊ vngebāt oleo
Jaco. 5. multos infirmos: ⁊ ſanabant. Dicit ⁊ iacobꝫ: In
firmat q̇s in vobis: inducat p̄ſbyteros eccleſie vt
orent ſuꝑ eū: vngentes eū oleo in noīe dñi: ⁊ alle
uabit eū dñs: ⁊ ſi in pc̄tis ſit dimittent ei. Unde
patet ab ipis apl'is hūc ſācte eccl'ie morē eſſe cōtra
ditū: vt pōtificali bñdictiōe conſecrato oleo ꝑun/
gant egroti. Predicabāt aūt vt penitētiā agerēt.
Et ſupra: miſit illos inquit euangelizare regnum
dei: qꝛ vicꝫ vtrūqꝫ (iuxta iohānis baptiſte vel ipi
us dñi ſaluatoris exēplū) p̄dicabāt: Penitentiā
agite: appropinq̄bit eñ regnū celoꝝ. Regni celo/
rum ianuis appropinq̄re: eſt de his queq̄ q̇bꝫ ab
eo didicerat penitere.

Feria ſexta Luce. V.

In illo tempore Fa
ctū eſt vna dierū ⁊ ieſus ſedebat docens. Et
erant phariſei ſedentes ⁊ legis doctores qui
venerant ex omni caſtello galilee: ⁊ iudee: et
hieruſalem. Et virtus erat domini ad ſanā/
dū eos. Et reliqua. Omelia de eadē lectiōe.

Saluator oīm dñs ſalutari omīa luſtrat
inceſſu: ⁊ nūc in deſertis: nūc in ciuita/
te nūc ad mare doctrine celeſtis ⁊ virtu
tuꝫ dona turbis miniſtrat. Nūc ī mon
te ſolus orat: nūc laborātes in mari ne ꝑire debe/
ant adiuuat. Ubiqꝫ munera ſalutꝫ impꝛtit: vt oēs
gradus ac ꝯditiōes ad ſuā grām ꝑtinere demon/
ſtret. Cōueniebāt inq̇t euāgeliſta turbe multe vt
audirēt ieſum: ⁊ curarent ab infirmitatibꝫ ſuis:
ipe aūt ſedebat in deſertū ⁊ orabat. Juxta myſti
cum intellectū: poſt factū in ciuitate miraculū ꝑ/
fecta vtiqꝫ leproſi curatiōe: quē ſuꝑ deſcribit euā/
gelic⁹ ſermo dño tangēte mūdatū: ſecedit in deſer
tū: ibiqꝫ ꝯuenientes ad ſe turbas benigna pietate
ſuſcipit: vt oſtēdat ſe magꝫ quietā ⁊ a ſeculi curis
remotā diligere vitā: atqꝫ ob hui⁹ appetitū ſanā/
dis curā adhibere corꝑibꝫ. Et q̇dē more hūano q̄/
ſi frequētiā ſe querentiū declināſ: nolebat mani/
feſte ciuitatē introire. Sed allegorice docebat: qꝛ
tumultuoſis carnaliū mētibꝫ aptā ſui manifeſta/
tionē v̄itas nō exhibet: ſed q̄ſcunqꝫ ad illecebris
reꝝ tꝑaliū viderit eſſe diſcretos: his ſuoꝝ lucem
donoꝝ largi⁹ infūdit. Uerꝝ: qꝛ nec carnales ſuꝑ/
na pietas deſerit: q̄n etiā his gratiā ſue viſitatōis
ꝑ quā ipi ſpūales effici valeāt idulget: poſt deſer/
tū (vt marc⁹ ſcribit) dñs redit ī ciuitatē: multiſqꝫ
ibidē cōueniētibꝫ loquit v̄bū: ac ſanato ꝑalytico
pluribꝫ occaſionē interne ſanatiōis que eſt in fide
tribuit. Aliter: Q̄ in vrbe dñs miracula facit: in
deſerto v̄o vel vt legit ī mōte orādo ꝑnoctat vtrī
uſqꝫ vite nob: ⁊ actiue vicꝫ ⁊ ꝯtēplatiue documē/
ta p̄monſtrat. Ut nec ꝯtemplationis ſtudio quis
ꝓximoꝝ curā negligat: nec cura ꝓximoꝝ imode
ratius obligat⁹: ꝯtēplatiōis ſtudia derelinquat:
quaten⁹ nec amorē dei p̄pediat amor ꝓximi: nec
amorē ꝓximi abijciat amor dei. In mōte quippe
orare: eſt relictis infimaꝝ cogitationū curis: tota
mēte quelibet ad eterna ſuꝑne ꝯtēplationis gau/
dia feſtinare. In deſertū ſecedere ⁊ orare: eſt exur/
gētē intrinſec⁹ ſtrepitū terrenoꝝ deſiderioꝝ p̄me/
re: ⁊ q̇ddā ſibi cū dño intra ſe ſecretū querere: vbi
cū illo ceſſante exteriore tumultu: ꝑ interna deſi/
deria ſilēter loquat. Qđ v̄o legit ſm marcū: quia Mar.
docēte dño in domo: tā multi ꝯuenerūt vt nō ca/
ꝑerēt neqꝫ ad ianuā: nr̄am ꝓprie ſaluationē q̄ đ gē
tibꝫ ad fidē venim⁹ deſignat. Quia p̄dicāte eñ iu/
dea dño: necdū intrare ad audiendū valuim⁹: ad
q̄s tñ ⁊ ſi foris poſitos: v̄ba ſue doctrine fecit ꝑue
nire: qꝛ nos ipe ꝑ ſctōꝝ ora p̄dicatoꝝ colligit. Et
q̄uis extra ſynagogā in q̄ ipe p̄dicabat inuētos
euāgelij ſui fecit eſſe ꝑticipes. Cōſideratis que ab
euāgeliſta cōpendio ſunt p̄miſſa qđ ſequit đ euā/
gelio ⁊ hodie lectū eſt ꝯſequēter ⁊ nos videam⁹: ⁊
qđ dñs donauerit hinc dicam⁹. ¶ Et factum eſt in Tex.
vna dieꝝ: ⁊ ieſus ſedebat docēs. Et erāt phariſei
ſedētes ⁊ legiſ doctores: q̇ venerāt ex oī caſtello ga
lilee: ⁊ iudee: ⁊ hierl'ꝫ. Et virtus erat dñi ad ſanā/
dū eos. Ubi dñs ſedēs docuerit: q̄n ſcribis ⁊ pha
riſeis ꝯſedētibꝫ ꝑalyticū curauit Lucas breuian
di cauſa p̄terit: ſed mathe⁹ ⁊ marcus qui narrant
queſtionē facere vident: quoniā quidem matheo
in ciuitate ſua: marcus in capharnaū hoc cū feciſ/

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