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um mēte dōna  
 ionis xpi; propt̄ quod  
 icc; ascēdit om̄nal  
 i acceptus dicit  
 optiuitatē dēitō  
 onie hominib; quod  
 ū ascēdit quid est  
 si quicē dēcer ito  
 imū inferiorer  
 cer ter ter ce qui  
 ercēdit ipse est  
 quicē cēdit sup  
 nner acēlor ut in  
 er & om̄ne dē ipse  
 dte quos dē m̄ qui  
 m̄ epistolos quos  
 em icū p̄n̄ dē c̄  
 os uero dē uangelis  
 eric̄los uero p̄ c̄to

ter signū estis sp̄i  
 p̄rensionis sc̄o  
 quis pignus heredi  
 tate in p̄cē un̄ redē  
 tionē uel quistū m̄  
 in laudem gloriē ip̄  
 si; Dropt̄ eū dēgo  
 audie r̄ fidem ut dē  
 quicē ē in p̄o d̄u  
 Et in l̄ctione m̄  
 heritōr̄ p̄ c̄to s̄o ḡre  
 uel c̄gē p̄ uob̄  
 r̄ om̄ne ūn̄ f̄cc̄  
 er̄ non r̄tionib; m̄  
 d̄ d̄i d̄m̄ n̄ r̄ h̄ xpi  
 t̄ gloriē d̄ d̄  
 b̄ sp̄m̄ s̄ p̄ iē n̄ d̄  
 c̄ p̄ uel l̄ctionis in d̄  
 r̄tionē eū s̄o l̄

minuto focalor  
 cer d̄ ū r̄ ū sc̄a  
 taliquē sit sp̄e r̄o  
 actionis eius &  
 quicē d̄ ū r̄ ū  
 gloriē heredi  
 tate eū in sc̄o  
 Et quicē sit sup̄ em  
 nē in c̄gē m̄ d̄  
 ū r̄ t̄ d̄ eū in  
 nos quicē d̄ d̄  
 d̄ r̄ s̄c̄ d̄ ū ope  
 r̄tionem p̄ d̄  
 t̄ d̄ ū r̄ t̄ d̄ eū  
 quicē op̄ r̄ t̄ d̄ eū  
 ū r̄ d̄ s̄ p̄ r̄ d̄  
 d̄ ū m̄ r̄ ū n̄  
 c̄n̄ s̄ r̄ t̄ d̄ eū  
 t̄ d̄ r̄ ū c̄ c̄ l̄ d̄

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