On the Faith.
On the \textit{Pater noster} I.

Say each word of the \textit{Pater noster} with them from beginning to end. Then add:

\textit{Early beloved,} God himself composed this prayer, and taught us to climb it like a ladder up to the joys of heaven. The sides of this ladder are the contemplative and active lives, into which the supreme Wisdom inserted seven rungs of petitions.

On the first rung you stand and cry out to heaven: \textit{Pater noster}. Take heed, brethren, of what you say. You call God your Father. God did not wish that we call him Lord but Father, that you might consider that you are all brethren in him, and so love each other as brethren, and as a reward for this love, become heirs of his kingdom. If God is your Father, then you are brethren in Jesus Christ who is the Son of God. And if, like sons, you do deeds that please your Father, you shall doubtlessly receive your inheritance from God along with Jesus.

Then you say: \textit{qui es in celis}. Although God is everywhere, nevertheless he dwells more intimately in the saints, who are called “heaven,” since his grace enlightens them more brightly. These words admonish you to pray that you yourselves might become heavens, wherein God may be pleased to dwell.

Thereafter you say: \textit{Sanctificetur nomen tuum}. God's name was always hallowed. You ask that the name “our Father” be so hallowed in yourselves that through your good works you might be worthy to be called his sons. For you are called Christians after Christ, and you beg that you might become one body in Christ, so that you might secure hallowdom with him in his kingdom.

Whence, standing on the second rung, you say: \textit{Adueniat regnum tuum}. That is, may God be pleased to reign in you through grace, and make you worthy of his kingdom.
Then you brace your foot on the third rung and say: *Fiat uoluntas tua sicut in celo et in terra.* That is, just as he is well pleased in heaven in the angels who never sinned, thus may he also be pleased on earth, and make us equal to the angels as he promised. “Heaven” is also understood to mean the just, and “earth” sinners. You therefore ask God that, just as he is well-disposed toward the just, thus may be pleased in you after turning you away from evil to justice. These three steps pertain to God; the following four pertain to the world. In these three steps you ask for heavenly things; in the four for temporal things.

Hence you climb to the fourth rung and cry out: *Panem nostrum cottidianum da nobis bodie.* Daily bread is human victual. Hence you ask God that, avoiding sin, you might daily obtain from him that temporal substance without which fragile humanity cannot survive. “Bread” also means Christ’s Body. And so you pray that you might be ever worthy of his Body, and that you might worthily receive it, if not by your own mouth, at least by the mouth of priests. “Bread” also refers to spiritual doctrine, without which the soul can no more live than a body without bodily nourishment. Therefore you ask God to dole it to you daily, lest human frailty perish by hunger for the divine word on its way to the fatherland.

Laying hold the fifth rung you say: *Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.* If you forgive those who sin against you, God shall forgive what you sin against him. If you do not pardon, neither shall God pardon you, and you curse yourselves with these words, since you ask God not to pardon you. But if you keep silent, you fail to say the Lord’s prayer, and so the Lord shall not hearken to you.

Poised on the sixth rung you exclaim: *Et ne nos inducas in temptationem.* God tempts no one, since he sees into the hearts of all. Each man is tempted by the devil, but no one is tempted save with God’s permission. And it is good for man to be tempted, if he be not overcome by consenting to sin. For when he vanquishes concupiscence, he shall receive the crown of life. And so you ask God never to permit you to be tempted by the devil such that you are overcome by sin through consent and delectation, and if you should consent, that you might soon regain your wits.
On the seventh rung you cry out: *Sed libera nos a malo*, that is from hell and all things that lead us to its devouring maw.

Best beloved, by this prayer, the world is reconciled to God, and our body is joined to our soul. For the prayer has seven petitions, divided into three and four parts. Three signifies the Father, Son, and Holy Spirit; and four the world, constituted of four elements, namely earth, water, air, and fire. Three refers to the soul, four to the body. The soul is irascible, because it is outraged by evil. It is concupiscible, because it takes delight in good things. It is rational, because it discerns good from evil. And the body is composed of the four elements just mentioned. Man, therefore, who is a “little world,” is joined to God through this prayer.

**On the Pater noster II.**

You must note, dearly beloved, that you begin this prayer from the summit of heaven, that is from God the Father, when you say *Pater noster*, and descend unto the depths of hell, when you conclude it saying *libera nos a malo*. The Son of God teaches us to begin this prayer from the Father because he descended from the highest heaven, that is from the Father, to the world for our sake. Because, forsooth, we lay engulfed in the depths of sin, we must ascend this ladder in this order up to heaven.

*Pater noster, libera nos a malo*, that is, from this place wherein we lie in the depths of hell. *Ne nos inducas in temptationem*, that is, do not allow us to commit a sin whereby we would rightly fall into hell. *Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris*, that is, disentangle us from that which leads to torment. *Panem nostrum cotididium da nobis hodie*, that is, feed us with thy doctrine whereby we might know and be able to do good and avoid evil. These four petitions pertain to the active life; the three that follow to the contemplative life. The active life is loving your neighbours and serving Christ by giving alms to the poor and the wretched. You must pass thence to the contemplative life. The contemplative life is to trample on worldly matters for the love of God, to pray sedulously, often to take part in the divine services, and to gladly hearken to all godly things. Once in the contem-
plative life, you must seek the third heaven with Paul. The first heaven means the Holy Ghost, the second the Son, and the third the Father. The three following verses refer to these things.

Fiat voluntas tua sicut in celo et in terra. That is, grant us to do thy will in the Holy Ghost, that you might make us like unto the angels in heaven. Adueniat regnum tuum. That is, make us fulfill what thy Son taught us, that we might be worthy to rejoice in thy Son's kingdom. Coming then to the summit of the highest heaven, we cry out with a loud voice: Pater noster qui es celis, sanctificetur nomen tuum. That is, thou who madest the heavens through thy Son in the Holy Ghost, make us thy sons in faith and works, that thou mayest dwell in us and we might reign in thee.

On the Seven Gifts of the Holy Ghost.

The Prophet foresaw this ladder in the form of the Holy Ghost, dearly beloved, foretelling that through it Christ would come down to earth and we go up to heaven. The Spirit of wisdom, quoth he, and of understanding, the Spirit of counsel, and of fortitude, the Spirit of knowledge, and of godliness and the Spirit of the fear of the Lord shall rest over him. Behold, the Prophet began with wisdom, since he saw that Christ would come down to us from the highest heaven. He ended with fear, for he foreknew that through fear we would go from hell up to heaven. We therefore stand on the rung of fear, when we avoid sin for fear of hell. We pause on the rung of godliness, when we grow used to doing good. We set our foot on the rung of knowledge, when we pay God and man their dues. We plant our step on the rung of fortitude, when we do not deviate from the truth either in ease or hardships. We go up to the rung of counsel, if we strive to counsel others to do the good which we ourselves do not fear to do. We lay hold of the rung of understanding, if we turn our minds to seek heavenly and spiritual things. We finally ascend to the rung of wisdom, if, spurning worldly matters,

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1 Corinthians 12.
2 Isaiah 11:2.
we savour only the heavenly which are of God. The sides of these latter are the two precepts of charity. No one can reach heaven unless he chooses to climb this ladder.

On the Creed.

You have just said your prayer, dearly beloved: now your faith too you must say after me. A fish cannot live out of the water; and likewise no one can be saved without faith.

I believe in God the Father almighty, creator of heaven and earth and every creature. And I believe in his only-begotten Son, Jesus Christ our Lord, and I believe in the Holy Ghost. I believe that these three persons—Father, Son, and Holy Ghost—are one true deity, which had no beginning and shall always be without end. I believe that the same Son of God was conceived of the Holy Ghost and born of the Blessed Mary Ever-Virgin. I believe that for our need he was seized, bound, mocked, scourged, crucified, and so died in his humanity, but not in his divinity. I believe that he was buried. I believe that his rational soul and the power of his divinity went down to hell and thence took up those who had done his will.

I believe that he rose again from the dead on the third day, and after his resurrection ate and drank with his disciples to prove he had truly risen, and then on the fortieth day he went up to heaven as his disciples watched, and sits there now at the right hand of God the Father almighty, eternal and all-powerful as him. I believe that he shall come again to judge the living and the dead, each according to his works and according to his mercy. I believe in the holy Catholic and Apostolic Church, I believe in the communion of saints, I believe in the forgiveness of all sins for which I have done penance, confessed, and did not again repeat. I believe that with this same body wherein I appear today I must die, I must rise again, I must render to God an account of everything I have ever done, whether good or evil, and I shall then receive my dues according to how I shall be found in my last, and I believe in life everlasting. Amen.

Dearly beloved, by this faith shall we be saved. You must all know it, repeat it often, and teach it to the infants whom you raised from the baptismal fonts. This is your ensign of battle.

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When you wage war on the devil and the vices, they shall be struck with fear and flee from you in terror when they hear this sign. When you reach the top of the ladder of which we have spoken before and cry out this sign in heaven, it shall be recognized and forthwith shall the entry to heaven be opened to you to join your companions the angels and the saints.

General Confession and Absolution.

Brethren, I believe that you frequently confess to your priests, as is your duty. But since there are many sins which perhaps you do not recall, you must now say your confession after me, that you might receive absolution for them. Now say thus:

I renounce the devil and all his works, and all his pomps, and I confess to God almighty, and to Blessed Mary, and Saint Michael, and all God’s angels, and Saint John the Baptist, and all God’s prophets, and Saint Peter, and all God’s apostles, and Saint Stephen, and all God’s martyrs, and Saint Martin, and all God’s confessors, and Saint Margaret, and all God’s virgins, and to (saints so-and-so) and all saints, and to you, priest, and all my fellow Christians who see and hear me today, all my sins which I have ever committed from the moment I was first able to sin until this moment, in whatever way I have done them, knowingly or unknowingly, freely or under duress, sleeping or waking, alone or with another, which I can now recall or cannot remember.

I confess to God that I never fulfilled the promise that was made for me in baptism as I rightly should and well could have. As soon as I reached the age when I could sin, I turned from God and his commandments, and denied God through evil deeds, and willingly bound myself anew to the devil’s ownership, which I had previously renounced, through all manner of filth, and hitherto I have served him with complete dedication.

I did not go to God’s holy houses as sedulously as I should, and when I did go, I did not do so with the discipline and intention as I rightly should have. Whatever I heard there from God, I either mocked or did not believe, or scorned to do. I did not set aside work or honour Sundays and other holy days as I rightly should have. I did not fast or honour holy Lent, the
Ember days, and the other fasting days, and those days enjoined upon me by the priest for my sins as I rightly should have. I did not receive the Lord’s Body as frequently as I should have, and when I did receive it, I did not do so as worthily as I rightly should have. My father, my mother, and my master I did not love, or honour, or serve I should have. I did not love all my fellow Christians, or keep my troth as I rightly should have. I was not obedient to my bishop, my priest, and other doctors of God when they taught me what is right as I rightly should have been. Holy nights, nights of fasts, and other illicit times I did not observe with my wife as I rightly should have.

Every vow I have ever made to God I have entirely neglected. I have hated everything good and those who did or spoke good. I have done and loved everything that is evil, and consented with and loved all evil-doers. I have sinned by committing and recommending murder. I have sinned much in fornications, adulteries, incests, bestiality, and I have besmirched my body and my wretched soul with every pollution and filthiness with which man can besmirch himself and with all who chose to consent with me. I have sinned in perjuries, thefts, plunders, lies, false testimonies, detractions, contentions, revels, drunkenness, sorceries, deceits, and all sins which man can sin. I have sinned more than any man in words, deeds, thoughts, and will.

I confess this to God and (to so-and-so) and all the saints, and I beg God’s clemency that he might give me time and respite for me to make amends and obtain his grace. And I beg Blessed Mary and all God’s saints that they might vouchsafe to intercede for and help me with God’s mercy, so that he might give me pardon for all my sins, and henceforth preserve me from sin, and lead me into their company after this life. And I would promise God that I shall henceforth avoid sin so far as I am able in my weakness, and as far as he may vouchsafe to strengthen me by his mercy. I would today forgive all who have sinned against me, that God himself might also forgive my countless sins.

My dearly beloved, in accordance with this confession and promise you have made, I wish to say these words, and ask God to make them effectual:

May the Father, the Son, and the Holy Ghost grant you pardon and absolution from all
your sins by the intercession of all his saints, and keep you henceforth from sin and all evil, and lead you after this life into the company of all his saints. Amen.

Brethren, this absolution is only valid for those sins you have confessed to priests or committed in ignorance. For those who have committed grave sins for which a Lenten penance is imposed, such as homicide and adultery, and not done penance after, this confession is not valid. So I urge you, if you have committed public sins, to do public penance; and if private sins, confess to your priests before receiving the Lord's Body, because anyone who receives it unworthily, shall be guilty of our Lord's death with Judas. And if we give his body to such a man, we would be like one who gives a sword to a madman that he might thrust it through his own heart.

Intercessions.

Dearly beloved, God has willed you to gather here today for the divine service; and so you must not stand here idle. Pray rather for yourselves and the entire holy Church, that almighty God deign to give her peace, unite her, govern her, and guard her from every evil, and that when Christ her Bridegroom, who has handfasted her by his blood, shall come with the whole host of heaven to lead his Bride the Church from this Babylonian captivity into his Father's city, all of you may accompany her into the heavenly Jerusalem. Amen.

For the Pope.

Then you must pour out prayers for the Apostolic Lord, who is the head of the Church and from whom must issue all the Church's judgements, that God almighty might ensure he worthily presides over the Church's doctrine, manners, and life, and that he might attain everlasting joy with her in the last. Amen.

For the Bishop and Clerics.

The *carena or carrina* (from *quadragesima*, Lent), was a public penance assigned for grave sins.
Thereafter you must beseech God for our bishop, and for all priests, and for all who are in holy orders, who must be the mirror of the Church, that God almighty might send his Spirit into them to inspire them to fulfill in works what they preach in words and might attain eternal life with them on the last day. Amen.

For the King.

After this it behoves you to pray for our king, whom God willed to hold his place on earth, that gracious God might lend him his help so to rule and defend the Church that, after this temporal kingdom, he might receive the eternal crown of the Kingdom from the King of heaven. Amen.

For Judges.

Then it is meet that you should pray for all dukes and counts and all the Church’s judges, that, since it is written that he who does not have mercy shall be judged without mercy, almighty God might dispose them to deal mercifully with their subjects, such that they might be worthy to obtain mercy from God the judge of mercy.

For Religious.

Then it is appropriate that you beg God’s clemency for all who have renounced the world, for monks, for nuns, for anchorites, for hermits, and for all who have made a vow to God, that our loving God might grant them so to fulfill their purpose that they might be worthy to obtain the reward promised them after this life. Amen.

For Travelers.

Then you must beseech God for travelers, or for those who are on their way to Jerusalem or Rome or Saint James in Compostella or other holy places, that God might receive their vows and return them safely and peacefully to their friends.
For Sailors.

Thereafter it behoves you to entreat God’s mercy for those who sail for the Church’s needs, that God might protect them from every storm and grant them a prosperous journey and return them safely to their relatives and friends.

For the Infirm.

Then you must pray for the infirm, who cannot come to church today, that God may restore their health and strength and, once they have made satisfaction for their sins in this life, welcome them into the eternal. Amen.

For Those in Tribulation.

Next I urge you to beg God for those who are on pilgrimage, for captives, those in chains, prisoners, or anyone hard pressed, that our merciful God might assist each in his need and in his mercy deliver them from evils and grant them all good things.

For All Christians.

Then you must pray fervently for the whole Christian people, that God may guard them from every evil and all the enemies of soul and body, and lead them to everlasting peace. Amen.

For the Dead.

Now, dearly beloved, it behoves you to pray for those most in need of your prayers, namely for the dead, who can do no good or evil now, for like someone on fire rejoices if water is poured on him, so they shall rejoice when you pray or give alms for them.

Let each of you pray first for his father, for his mother, for his spouse, for his sons, for his brothers, for his sisters, for his relatives, for his friends, and then for all who bequeathed their inheritance to you, or did you some good, or commended themselves to your prayers, and for
all whose bodies rest here, and for all the faithful departed, that almighty God, who willed his Son to die for them, might vouchsafe to absolve them from all punishments and pains today by your prayers and place them in the eternal delight of paradise. Amen

Brethren, Scripture sayeth: He who asks on another’s behalf saves himself. I ask you therefore to pray for my wretched person, who need your prayers more than all other men, that the Merciful might deign to receive the Church’s sacrifice from my hands today, and to make me an acceptable sacrifice for himself, and that I might make satisfaction for all my sins in this life, and after death rejoice with you in the glory above. Amen.

Concluding Exhortation.

Now, dearly beloved, lift up your hearts and hands toward God, that he may mercifully vouchsafe to answer all these prayers, so that later, in the company of the angels you may celebrate this feast forever in that land of glory that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.6

Eia! Now shout your prayers up to heaven, and sing God’s praise: Kyrie eleison!

Dear reader, of your charity pray for the translators, Gerhard Eger and Zachary Thomas.

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61 Corinthians 2:9.
Honorii Augustodunensis
Speculum Ecclesiae.

Pater noster et post hæc dic eis singula uerba usque in finem. Poștea infer:

arisimi, hanc oracionem ipse Deus composuit, et per hanc, quasi per scalam, ad celi gaudia scandere docuit. Huius scalæ latera sunt contemplatiua et aæ tua uita, in quæ vii gradus peticionis inseruit summa Sapiencia.


Deinde dicitis: qui es in celis. Quamuis Deus ubique sit, tamen in sanctis qui celi appellantur familiaris habitat, quia eos gratia sua largius illustrat. Per hæc uerba admonemini rogare, ut ipsi celi fiasis in quibus Deus uelit habitare.


Text based on a collation of the Patrologia Latina (172:817–829) and the following MSS:
A : Admont, Benediktinerstift, cod. 131, f. 107v;
S : St. Gall, Stiftsbibl. 1075, p. 170;
G : Göttweig, Benediktinerstift, Cod. 104, f. 96v;
L : Lilienfeld, Stiftsarchiv und Stiftsbibliothek, HS. 140, f. 83v.
Deinde tercio gradu gressum inprimitis et dicitis: *Fiat uoluntas tua sicut in celo et in terra.* Hoc est sicut ei complacet in celo in angelis qui nunquam peccauerunt, ita in terra ei quoque placeat, et nos equales angelis ut promisit faciat. Per celum etiam iuisti, per terram peccatores intelleguntur. Rogatis ergo Deum ut sicut eius uoluntas in iuistis est bona, ita uos a malo ad iusticiam convuertens, in uobis quoque fiat beneplacita. Hec tria pertinent ad Deum; quatuor sequentia ad mundum. In tribus petitis celestia, in quatuor temporalia.

Quartum ergo gradum scanditis et clamatis: *Panem nostrum cottidianum da nobis hoc die.* Panis cottidianus est uiictus humanus. Rogatis itaque Deum ut temporalem substantiam sine qua non potevit fragilitas humana subsistere, cottidie possitis sine peccato ab eo percipere. Panis etiam corpus *xpi* intellegitur. Et hoc oratis ut corpore eius iugiter digni sitis; et, si non uestro ore, tamen per ora sacerdotum cottidie illud digne accipiat. Per panem quoque doctrina spiritualis accipitur, sine qua non plus potevit anima uiuere quam corpus absque carnali refectione. Petitis ergo Deum ut hanc uobis cottidie impendat ne humana fragilitas ad patriam tendens, in uia fame uerbi diuini deficiat.

Quintum gradum comprehendentes dicitis: *Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostro.* Si in uobis peccantibus dimititis, dimittet uobis Deus quæ in eum peccatis. Si uos non remittitis nec Deus remittet uobis, et his uerbis uobis maledicitis, quia Deum ut non dimittat uobis rogatis. Si autem illud reticetis, oracionem dominicam non dicitis, et ideo non exaudiet uos Dominus.

Sexto gradu innixi uociferamini: *Ne nos inducas in temptationem.* Deus neminem temptat, cum ipse omnium corda inspiciat. Unusquisque a diabolo temptatur; sed tamen nullus, nisi a Deo permittatur. Et bonum est homini ut temptetur, si non per consensum peccati superetur. Cum enim concupiscentiam uincit, coronam uite accipiet. Rogatis itaque Deum ut nunquam sinat uos in tantum a diabolo temptari ut per consensum et delectationem peccati,

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7 *uiictus sine quo SG.*  
8 *Illud digne ... hanc omit. SG*
possitis superari, et si consenseritis, cito resipiscatis.

In septimo gradu clamatis: *Sed libera nos a malo.* Id est ab inferno et ab omnibus rebus quæ nos ducunt ad uoraginem interitus.


Notare, karissimi, debitis quod hanc oracionem a summo celorum, id est a Deo Patre incipitis, dum *Patrem nostrum* dicitis, et usque ad inferni nouissima descenditis, dum hanc per *libera nos a malo* clauditis. Quia Filius Dei a summo celo, id est a Patre ad ima propter nos descendit, oracionem nos a Patre inchoare docuit. Quia uero nos de profundo peccatorum dimersi iacuimus, per hanc scalam tali ordine ad celum scandere debemus.

*Pater noster, libera nos a malo,* id est de hoc in quo iacemus in inferni profundo. *Ne nos inducas in temptationem,* id est ne permittas nos tale crimen committere per quod iure debeamus incidere in infernum. *Dimitte nobis debita nostra,* sicut et nos dimittimus debitoribus nostris, id est illa nobis relaxa per quæ itur ad tormenta. *Panem nostrum cottidianum da nobis hodie,* id est tua doctrina nos pasce qua bona facere et mala sciamus et possimus deuitare. Hæc quatuor pertinent ad actiua uitam; tria quæ secuntur, ad contemplatiuam. Actiua uita est quod dilectionem ad proximos uestros habetis, et *ideo* in pauperibus uel miseris per elemosinas seruitis. De hac ad contemplatiuam transire debitis. Contemplatiuam uita est pro dilectione Dei terrena calcare, assidue orare, sepe diuino seruitio interesse, omnia quæ de Deo sunt libenter audire. In hac positio debitis cum Paulo tercium celum petere. Per primum ce-

*uerba add. A.*
lum Spiritus sanctus, per secundum Filius, per tercium Pater intellegitur. Hec in his tribus uersiculis accipiuntur.

*Fiat voluntas tua sicut in celo et in terra.* Hoc est, da nobis in Spiritu sancto tuam uoluntatem facere, quatinus nos uelis angelis in celis coequare. *Adueniat regnum tuum.* Hoc est, quæ docuit Filius tuus, fac nos implere, ut simus digni in regno Filii gaudeere. Inde ad fastigium summi celi peruenientes, magna uoce clamamus: *Pater noster qui es in celis, sanctificetur nomen tuum.* Id est qui nos per Filium tuum in Spiritu sancto fecisti celos, fac nos fide et operatione tuos filios, ut tu uelis in nobis habitare et nobis liceat in te regnare.

Hanc scalam, karissimi, Propheta in Spiritu sancto previdit, dum per hanc ad terras descendere et nos ad celum per eandem ascendere predixit. Requiescet, inquit, super eum spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et spiritus timoris Domini. Ecce Propheta a sapientia incepit, quia a summo celi ad nos descendens uidit. In timore finiuit, quia nos per timorem de inferno ad celum ascensuros presciuit. In gradu igitur timoris stamus, cum per timorem gehenne peccata declinamus. In gradu pietatis gressum sistimus, dum bona facere assuecimus. In gradu scientiae pedem ponimus, dum Deo sua et hominibus sua persoluimus. In gradu fortitudinis uestigia solidamus, cum nec per blandam nec per aspera a vero deuamus. In gradu consilii gressum dirigimus, si bonum quod ipsi facere non formidamus, aliis etiam consiliari satagimus. In gradum intellectus apprehendimus, si mente celestia et spiritualia inquirimus. Denum sapientiae gradum conscendimus, si terrena respuestas, sola celestia et quæ Dei sunt sapimus. Huius scalæ latera sunt duo caritatis precepta. Nullus potest ad celum peruenire nisi per hanc scalam uelit conscendere.

Modo, karissimi, oracionem uestram dixistis: nunc etiam fidem uestram poët me dicere debitis. Sicut enim piscis sine aqua non poët uiuere, ita nullus poterit saluari sine fide.

*Credo in Deum Patrem omnipotentem, creatorem celi et terræ et totius creaturæ.* Et credo in suum unigenitum Filium, *HIM XPH* dominum nostro, et credo in Spiritum sanctum. Credo quod istæ tres personæ, Pater et Filius, et Spiritus sanctus una uera deitas est, quæ fuit sine inicio
et semper erit sine fine. Credo quod idem Dei Filius conceptus est de Spiritu sancto et natus est de sancta MARIA perpetua uirgine. Credo quod propter nostram necessitatem captus est, ligatus est, irrisus est, flagellatus est, crucifixus est.\footnote{irrisus ... crucifixus eīl omit. SG.} in hac mortuus est in humanitate, non in deitate. Credo quod sepultus est. Credo quod eius anima racionalis cum uirtute divinitatis ad infernum iuit et inde sumpsit qui suam uoluntatem fecerant.

Credo quod tercia die resurrexit a mortuis, et post suam resurrectionem comedit et bibit cum suis discipulis ad probandam suam ueram resurrectionem, et postea in XLmo die sursum ad celos iuit, suis discipulis inspicientibus, et ibi sedet ad dexteram Dei Patris omnipotentis, ei coeternus et compotentialis. Credo quod adhuc inde uenturus est iudicare uiuos et mortuos, unumquemque secundum opera sua et secundum ipsius misericordiam. Credo sanctam Ecclesiam katholicam et apoštolicam, credo communionem sanctorum, credo remissionem peccatorum omnium de quibus penitentiam egi et confessionem feci et ultra non iteraui. Credo quod cum isto eodem corpore in quo hodie hic appareo mori debo, resurgere debo, Deo racionem reddere debo de omnibus quæ umquam feci, siue bona, siue mala, et ibi retributionem accipiam, secundum hoc quod in ultimus inuentus fuero, et credo uitam eternam. Amen.\footnote{et totius ... Amen omit. L.}

Karissimi, per hanc fidem oportet nos omnes saluari. Hanc debetis omnes scire, sepe dicere, infantes quos de baptismate leuastis docere. Hæc est uestrum bellicum signum. Cum diabolo et uiciis geritis bellum, cum hoc audierint signum, mox pauescent et perterriti a uobis fugiunt. Cum ad supremum scala ascenditis de qua prius audiístis, et istud a uobis signum clamantibus in celo cognitum fuerit, mox ingressus celi ad socios uestrorum angelos et sanctos uobis patebit.

Fratres, credo uos frequenter confessionem uestram facere sacerdotibus uestris; sicut et facere debetis. Sed quia multa sunt quæ forsitan uobis in memoriam non ueniunt, debetis
nunc posē me confessionem uēstram dicere, ut de his possitis absolutionem accipere. Modo
dicite sic :

Abrenuncio diabolo et omnibus operibus eius, et omnibus pompis eius, et consētor Deo
omnipotenti, et sanētëMarië, et sanētoMichaheli et omnibus angelis Dei, et sanētôIohanni
Baptistë, et omnibus prophetis Dei, et sanētoPetro, et omnibus apostolis Dei, et sanēto
Stephano, et omnibus martiribus Dei, et sanētoMartino, & et omnibus confessoribusDei, &
et sanētëMargaretë et omnibus urginibus Dei, et istsanētis et omnibus sanētis, et tibi sa-
cerdoti, et omnibus conXXXIIanis meis qui me hodie uident uel audiunt, omnia peccata mea
quë umquam commisi ab illa hora cum primum peccare potui usque in hanc horam, quali-
cumque modo fecerim, scierit aut nescierit, sponte uel uigilando, mecum aut cum alio alioquæ, quë nunc possum recordari aut non rememorari.

Confiteor Deo quod promissionem quë in baptismate pro me faça est, nunquam ita com-
pleui sicut iure debuī et bene potui. Statim ut ad illam etatem perueni qua peccare potui, auerti
me a Deo et a mandatis eius, et abnegaui Deum per mala opera, et sponte rursum mancipaui
me in potestatem diaboli quem prius abnegaui, per omnem spurcitiam, et haćtenus seruiui ei
toto studio.

Sanētas domos Dei non tam sedulo quesui quam debui ; quando autem quesui, non fui
ibi tali disciplina, tali intentione quali iure debui. Quicquid ibi a Deo audiui, aut irrisi, aut
non credidi, aut facere contempsi. Dominicos dies et alios festius dies non ita uacauī neque
honoraui sicut iure debui. Sanētam XLIam et IIII tempora et alios dies ieiuniorum, et illos dies
qui mihi a sacerdote pro peccatis meis inuincitori sunt non ita ieiunauī neque ita honoraui sicut
iure debui. Corpus Domini non tam frequenter accepi sicut debui ; quando autem accepi,
non tam dignae obseruaui sicut iure debui. Decimam uītē meç et harum rerum quē mihi Deus
dedit non ita persolui sicut iure debui. Patrem et matrem et dominum meum nunquam ita amaui, neque ita honoraui, nec eis ita subditus fui sicut iure debui. Omnes 

anos meos non ita dilexi, nec ita fidus extiti sicut iure debui. Episcopo meo, sacerdoti meo et aliis Dei doctóribus non fui ita obediens ubi me rectum docuerunt, sicut iure debui. Sanctís nočtíbus et nočtíbus ieiuniorum et alio illicito tempore non ita obseruaui me cum coniuge mea sicut iure debui.


Hoc confiteor Deo et istis et omnibus sanctís, et precor Dei clementiam ut prestet mihi tempus et inducias ut possim ita emendare quo eius gratiam ualeam inuenire. Et precor sanctam maríam et omnes sanctos Dei ut dignent pro me intercedere et adiuare apud Dei misericordiam, ut de omnibus peccatis meis mihi det indulgentiam, et amodo a peccatis custodiatur, et post hanc uitam in consortium illorum perducat. Et uolo Deo promittere quod uolo peccata amodo deuiter in quantum possum pre fragilitate mea, et in quantum me dignatur roborare sua misericordia. Et uolo hodie dimittere omnibus qui in me peccaverunt ut etiam ipse Deus mihi dimittat innumerabilia peccata mea.

Karissími, secundum hanc confessionem quam fecistis et secundum hanc sponsionem quam Deo spopondístis, uolo ego uerba dicere, Deum autem rogo opera facere.

³exp. A, SG, omit. L.
Indulgentiam et absolutionem de omnibus peccatis uestris per intercessionem omnium sanctorum suorum tribuat uobis Pater, et Filii, et Spiritus sanctus, et custodiat uos modo a peccatis et ab omnibus malis, et post hanc uitant perducat uos in consortium omnium sanctorum suorum. Amen.

Fratres, ista confessio tantum ualet de his peccatis quæ sacertodibus confessi estis uel quæ ignorantes gessistis. Ceterum qui grauia crimina commiserunt et penitentiam inde non egerunt, ut sunt homicidia et adulteria pro quibus instituta est carrina, nichil ualet ista confessio. Ideo moneo uos ut peccata quæ publice egiistis, publice inde penitentiam susciptis ; quæ autem occulte commissistis, occulte presbyteris uesûris confessionem inde ante faciatis antequam ad corpus Domini accedatis, quia qui indigne accipit, cum Iuda mortis Domini reus erit. Et si nos huiusmodi corpus damus, ita facimus quasi quis furenti gladium prebeat ut cor suum cum illo transfigat.

Quia Deus, karissimi, uoluit uos hodie in suo seruitio hic congregare, non debetis hic ociosi stare, sed pro uobis et pro tota sancta Dei Ecclesia orare, ut Deus omnipotens dignetur eam pacificare, adunare, regere, ab omni malo custodire, et cum sponsus eius XPC, qui eam cruore suo desponsauit, cum omni celesti exercitu aduenerit ut sponsam suam Ecclesiam de hac babylonica peregrinatione perducat in Patris sui ciuitatem, ut omnes cum ea comitemini in celestem Iherusalem. Amen.

Deinde debetis pro domno apostolico preces effundere, qui caput est Ecclesie et a quo cuncta Ecclesie iudicia debent procedere, ut Deus omnipotens eum talem faciat qui Ecclesie doctrina, et moribus, et uita digne preesse ualeat et ipse cum ea in ultimis ad perennia gaudia perueniat. Amen.

Exinde debetis Deo supplicare pro episcopo nostro, et pro omnibus presbyteris, et pro omnibus qui constituti sunt in sacris ordinibus, qui debent speculum esse Ecclesiæ, ut Deus omnipotens Spiritum suum in eos mittat, cui hæc eis inspirare placeat ut quæ populo uer-
bis predicant, ipsi operibus impleant, et cum eo in nouissimo die uitam eternam percipiant. Amen.

Pošt hēc oportet uos pro rege noštro rogare, quem Deus uoluit suum equiuocum in terris habere, ut Deus clemens ei suum auxilium impendat, quo Ecclesiam ita regat atque defendat, ut pošt ištud temporale regnum a Rege celorum perennem regni coronam percipiat. Amen.

Deinde conuenit uos poštulare pro omnibus ducibus et comitibus et omnibus iudicibus Ecclesiē, ut, quia scriptum est iudicium sine misericordia ei qui non fecit misericordiam, Deus omnipotens eis illam mentem tribuat, qui populum sibi subiećtum misericorditer tračtare conentur, quatinus a misericordiē iudice Deo misericordiam consequi mereantur. Amen.

Exinde condecet uos clementiam Dei implorare pro omnibus qui seculo renunciaverunt, pro monachis, pro monialibus, pro inclusis, pro solitariis et pro omnibus qui aliquod uotum Deo fecerunt, ut pius Deus eis conferat ita propositum suum implere quatinus pošt hanc uitam mereantur promissum premium obtinere. Amen.

Poštea debetis pro iter agentibus Deum exorare, aut qui Iherusalem aut Romam petierunt, ut Sanćtum Iacobum, aut alia sanēta loca uisitauerunt, ut Deus uota illorum suscipliat et eos incolomes amicis suis cum pace restituat. Amen.

Dehinc oportet uos Dei misericordiam flagitare pro his qui nauigant pro Ecclesiē necessitate, ut Deus eos ab omni tempeștate protegat et prosperum iter eorum faciat et saluos eos cognatis et amicis reddat. Amen.

Deinde debetis pro infirmis rogare qui non ualent hodie Dei ecclesias uisitare, ut sanitati et incolomiti reštituantur, et in hac uita emendatis delictis, pošt in eterna recipiantur. Amen.

Exinde moneo uos Deum poscere pro his qui sunt in peregrinatione, pro captuis, pro uinculatis, pro incarceratis, uel in aliqua angustia constitutis, ut misericors Deus unicuique secundum suam necessitatem subueniat et secundum suam misericordiam de malis eripiat et eis omnia quę sunt bona tribuat. Amen.

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}\textsuperscript{secundum ... subueniat} omit. A.
Deinde debetis pro omni populo παντος precibus insistere, quatinus eos Deus ab omnibus malis et ab omnibus hôstibus animę et corporis cûstodiat et ad perpetuam pacem perducat. Amen.

Nunc, karissimi, oportet uos orare pro his qui maxime uestra indigent oracione, pro his scilicet qui mortui sunt, qui nunc nec bonum uel malum facere possunt, quia sicut aqua super illum si effundetur qui in igne ueretur, ita gaudent illi cum oraciones aut elemosinas pošt eos mittitis.

Et inprimis unusquisque uêstrum pro patre, pro matre, pro coniuge sua, pro filiis, pro fratribus, pro sororibus, pro cognatis, pro amicis suis, deinde pro omnibus qui uobis hereditates suas reliquerunt, aut aliquod bonum impenderunt, aut se in oraciones uêstras commendauerunt, et pro omnibus quorum corpora hic requiescunt, et pro omnibus fidelibus defunctis, ut Deus omnipotens, qui uoluit Filium suum pro eis mori, dignetur eas hodie per uêstras oraciones ab omni pena et dolore absoluere et in eterna paradysi amenitate collocare. Amen.

Fratres, quia Scriptura dicit : Qui pro alio rogat seipsum liberat, rogo uos ut uelitis etiam orare pro me misero qui pro omnibus hominibus uêstris precibus precipue indigeo, ut clemens dignetur hodie sacrificium Ecclesię de manibus meis suscipere, et me ipsum sibi acceptabile sacrificium efficere, et omnia peccata mea in hac uita possim emendare, et pošt mortem uobiscum in superna gloria exultare. Amen.

Nunc, karissimi, corda uêstra et manus ad Deum leuate, ut pro his omnibus dignetur uos clementer exaudire, ut hanc festiuitatem quam nunc agitis pošt cum angelis sine fine in illa gloria celebretis quam nec oculus uiderit, nec auris auduirit, nec in cor hominis ascendit, quam preparavit Deus diligentibus se.

Eia! nunc preces uêstras alta uoce ferete ad celum, et cantate in laudem Dei : Kyrieleyson.²¹

²¹nominatim add. A, SG.
²⁰deinde ... reliquerunt omit. A.
²¹Eia ... Kyrieleyson omit. A, G.