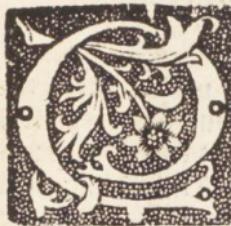


Confessio debet esse pura



Gloria fūdamentū et ianua virtutū
oīs ergō ac spūalis p̄solatōis pri-
cipiūscie puritas ac cordis mūdi-
cia ad q̄z p̄cipalit̄ et p̄cipuep purā
verā ac itegrā et pfectā pfectiō ipco-
rū accedit. Hos q̄ vocati sum⁹ ad
statū grē et ad acqrēdas virtutes acvitā clavitia de suf-
ficiēti pfectiōe ac mō cōfitēdi vt decet viros ad statū
pfectiōis electos est sūma diligentia et sollicitudine
cōtinua pctōꝝ videamus et principalit̄ de mortalib⁹
p̄ ceteris ē videndū. Lōfessio d̄z eē pura. La.i.

Es isti p̄io vidēdū q̄ pfectio d̄z eē pura q̄ pct̄
debēt simpliciter dici absq̄ duplicitate et excusa-
tiōe sicut hō credit ea manifesta ess̄ corā deo nec de-
bet verba dici pallātia aut cooperātia vel minuentia
pct̄ sicut faciūt multi magnas phillaterias et hysto-
rias lōgas dicētes ante q̄ pct̄ explicēt vt sic p̄ illas
ostendāt se min⁹ culpabiles de pctō: qdqdē pct̄ in fi-
ne illoꝝ ꝑboꝝ supfluoꝝ includūt. Utanda sūt igitur
superflua et excusatoria ꝑba: sed pure dic pct̄ tua et
simpliciter te accusa Similis nō d̄z dici q̄ cadat i infa-
mā alicuius aut q̄ possit prebere confessori occasio-
nem turbationis cōtra aliquē aut materiā cōtenēdi.
Vnde si expediret noiare pct̄ alterius cōfitendo p̄/
prima tūc talis explicent̄ q̄ nullo mōfessor possit in-
telligere personam cū qua peccasti: nec possit v̄enire
in noticiam p̄plicis in pctō sicut si dedisti petro occa-
sionem peccandi cum peccauit non debes noiare sed
sufficit dicē fui cā p̄mittendi tale pct̄ cui dā persone