ſi pōt de laborib; alijs intelligi
ut ſi q̄s nō intencōe oſ͠perādi
alias ut forte deābulādo trāſir;
ī die feſto p vineā ſuā aut agrū
ↄ trāſeūdo purget modicū qđ
p incur ā manſeat purgādū·ā
reparet modicū de ſepe q̄ in ali
qua parte rupta aut inclinata
fuit·aut iuxta vites eigat vnū
palum vel duos incliatos.aut
aliud p̄uum faciat qđ ſic trāſe
undo occurrat faciendum·hec
willh· ¶ Tercio quereret quis
vtrū xpianus toto die feſtiuo
obligatus ſit habere aīm recol
lectū ↄ ſe exercere in ſup̄ nōtis
nouē exerciciis·Re·ꝙ licet illud
eſſ; bonū nō tñ ē hō ad hoc ob
ligatus virtute illius precepti
ymo in multis caſib; pōt ſe oc
cupare exercitio/operū exterio
rū cū a talibus diſtrahencium ut
cū ncc̄itas vrgz·aut pietas ſua
ſuadet·ymo dicunt aliq̄ docto
res ut cācellari⁹ modern⁹ ꝙ in
die feſto pōt hō aſſumere ſibi
aliquā recreacōe; ſpatiū vel ſo
laciū dūmō hoc ſit ſibi hōeſtū
ↄ talit̄ fiat ut non cōmittantur
illa pccā p que offenditur deus
ↄ potiſſime mōrlia ut ſūt ebrie
tates·piuria·rixe·deſideria car
nalia.verba·opera aut carmīa
luxurie ↄ cetēa ſimilia que in di
ebus feſtis ſūt duplicia peccata
Idem de choreis·ille vero auto
ritates ſāctorum que ſonāt ꝙ

in diebus feſtis nihil niſi oracō
ni aut deo aut huiuſmōi vacan
dum ſit ut dicit alexan·de hal·
in ſuo·iij·intelligēde ſunt ꝙ ni
hil cōtrarium vacationi dīnorū
ā quod huiuſmoi vacacōe; im
pediat agēdū ē ut ſūt opa ſerui
lia phibita vbi non ncc̄itas vr
get nec ſuad; vtilitas.vñ thō·
di·m·iiij·di·xxii·ꝙ lic; non te
neatur hō toto die feſto orāe ↄ
oīb; hōis tenetur tñ ſe toto die
oſeruare ydoneū ad orandū·Et
addit ibidē ꝙ act⁹ mrīmonia
lis lic; careat culpa tñ qr racōe;
depⁱmit ꝓpt̄ carnalē delcācoe; a
hoie; ad ſpūālia tēdere non ſi
nit·ideo in dieb; feſtis ↄ alijs i
q̄b⁹ ē pc̄ipue ſpūalibus vacā
dum non lic; petere ↄiugale de
bitū·Exēplū vide paulo ſupra
greḡ·dyalogorum pñti p̄cepto
·c·i·f·

¶ Capitulū Tercīū

Tercio ad hoc manda
tū memēto ut diē ſab
bati ſanctifices reduci
tur reuerencia et ſanctificacio
ſeptem ſacramētorum noui te
ſtamenti. Sicūt enim ſanctifican
tur tempus ↄ locus·ita ſancti
ficari debent ſeptem ſacramen
ta de quibus in ſequentibus di
cetur latius q̄tum ad ea q̄ ſunt
neceſſaria ¶ Vbi pⁱmo nōnd a
ꝙ ſcd; hugo·de ſācto victore

a m gr̄m di·i·iiij. Sacramēta
ſūt inſtituta ꝓpter vulneă pec
catoꝝ ſanāda Eſt enim eccīa
velut apotheca vel dom⁹ pru
dētiſſimi medici ɔtra oēs infir
mitates antidota ſuffitiētia ɔti
nēs· vbi infirm⁹ eſt pcōꝝ. me
dicus eſt xp̄s· miniſter medi
ci eſt ſacerdos· antidotū ē vir
tus ſacramētoꝝ· ſcḋ vaſa anti
doti ſūt ſēſibiles forme. vij · ſa
b cramētoꝝ ¶ Secūdo nōndū
qꝛ tm̄ ſeptem ſūt ſacm̄ēta no
ue legis· qꝛ ſcḋꝫ thō· ſeptē ſūt
vulnera quib⁹ ꝯuit hic infir
mamur· tria ſunt pcc̄ā . q̄tuor
ſunt penoſe occaſiōes pccōꝝ
a ſeq̄le Primū malū eſt pc̄tm̄
originale ɔtra qḋ ē baptiſm⁹
Secūdū eſt veniale peccatū
ɔtra qḋ ē approp̄ate inſtitutū
oleū extreme vnctiōis Tertiū
eſt mortale pcc̄m ɔtra qḋ ē pe
nitētia Quartū eſt infirmitas
ad bonū contra qḋ eſt ɔfir̄tio
Quītum eſt ignorantia verorū
cōtra quod eſt ordo· qꝛ ordia
tus debet eſſe doctus ut poſſit
docere Sextū ē concupiſcētia
effrenis· cōtra qḋ eſt mr̄imoi
um· Septimū eſt affectio ad
terrena et caduca cū tepore vl̄
corpore inordinato cōtꝰ quod
ē eucariſtia. vbi viſibiliter deū
videndo ad inuiſibilia rapi ꝛ ac
c cēdi inuitamur ¶ Tercio nōn
dum qꝛ ſeptē ſacramēta corꝝ

efficatiā ꝛ virtutē habēt a di
uīs diuſimode. Prio a dō pn̄
cipaliter qꝛ de⁹ ſolus gr̄tiam
creat ꝛ pcc̄m dimittit Secūdo
a paſſiōe xp̄i tanq̄ a cauſa me
ritoria nā xp̄s in p̄mo inſtan
ti ſue ɔcepcōnis ſe p̄ri obtulit
ꝓ redēpcōe generis humani q̄
oblacō ɔſūmata fuit i cruce· q̄
oblacō qꝛ ex ſūma caritate ꝓ
ceſſit et a ſūmo nobiliſſimo fi
lio dei. idō acceptiſſima patri
fuit Et ad illud loquitur btūs
aug⁹· xxij· de ci. dei· circa pn̄ci
piū vbi dīc· de xp̄i latere fluxiſ
ſe ſeptem ſacramēta hui⁹ aūt
paſſionis meritū hodie ē in ac
cepcōe p̄ris ꝛ cōmūicatur vo
lēti ſacramētū aliquod recipe
re· lex eni dīuitatis eſt ſcḋꝫ an
ſel̄. Cur de⁹ hō qꝛ ꝓ nullo pcc̄ō
cū ſit infinitū malū de⁹ placari
vult niſi ſibi offeᷓtur mai⁹ bo
num q̄ pcc̄m malū ē· et hoc fit
qn̄ p̄ri xp̄s paſſ⁹ offert̄. illud
vidꝫ velle apl̄us rō· v· vbi ha
būdauit delictū ſup habūda
uit et gr̄a. vn̄ ec̄. i paſſiōe xp̄i
oīa ſacramēta p̄ſentata fuerūt
Baptiſm⁹ in aqua lateris Eu
cariſtia in ſāguine lateris Cōfir
macō in aggreſſu terribilis ſiē
mortis Penitētia in lacrimis xp̄i Or
do qꝛ fuit hoſtia ꝛ ſacdos Ma
trimoniū in generacōe filioꝝ
eccīe p aperacōeꝫ lateris Vnctō
extrema in effuſiōe ſāguinis

multiplicis Tercō habēt effica
tiā a fide ecc̄ie ſine cui⁹ fide colla
ta non valerēt· Quarto a caita
te ſuſcipientis quedā habēt ma
ioꝛē efficatiā ⁊ hoc vltimū ſcdꝫ
q̄ mai⁹ eſt ſcdm hoc etiā plus
haurit de medicīa vaſoꝝ grē·
iuuat aūt miro mō receptō ſac
mētoꝝ hōies q̄ ut cōmuīter di
cūt doctores vim habēt ex ope
opato id ē ex v̄tute ipōꝝ ſigno
rū ex pacto xpi ⁊ fide ecc̄ie· Et i
ſac̄mentis datur gr̄a ⁊ nō exi
gitur q̄ hō ſe ſp diſponat ſꝫ exi
gitur q̄ hō gracie ſe non oppo
nat· ¶ Quo ad ſacramenta in
ſpāli primo de baptiſmo ſunt
tria ſciēda· Prio quē fructū de⁹
p hoc ſac̄mentum nobis dede
rit· Secūdo q̄ fieri debēt a oferē
tibꝫ hoc ſacramētū· Tercō qui ſ
teneatur ſciē talia· de primo po
nūtur qn̄qꝫ fruct⁹· Prim⁹ ē re
miſſio pcc̄i oꝛigīalis q̄ ſic oēs
in adam moꝛiūtur ita ōnes in
xpō viuificantur ſcꝫ per baptiſ
mū ·i· corīn· xv· Secūdo dātur
oēs virtutes vicꝫ· caritas· ſpes·
fides· iuſticia· tpācia· prudētia·
foꝛtitu· ut dētmīatū ē i cle· de
ſūma trīn· ⁊ fide catholica· Ter
cō caracter ſpālis imprimitur ai
me q̄ cedit in gloꝛiā ppetuā be
ati· ⁊ in ofuſiōeꝫ etnam dānati
de quo caractē dētmīnatur ab i
nocencō extr̄· de bap· ⁊ eius ef
fectu· c· maioꝛes· Q̄rto ōnis pe

na pccōꝝ relaxatur q̄ p baptiſ
mū hō cōſepelitur xpō paſſo ⁊
regeneratur ſm apoſtolū· Coſe
pulti ei ſumus xpō p baptiſmū
in moꝛtē· Q̄nto ianua celi bapti
ſato aperitur in cuius ſignū ce
li apti ſunt ſup xp̄m baptiſatū
luc· iij· Que aūt fieri debeāt a ſe
cularibꝫ qn̄ baptiſaē eos optꝫ
Sciendō q̄ tāto cauci⁹ ſꝫ debēt
procedere qn̄to maioꝛ vicꝫ infi
niti boni ppetuo fruēdi defectus
pōt omitti p vnū verbū additū
vel ſubtractū· Prio ibi videant
ut mateia ſit apta vicꝫ ut ſit aq̄
elemētais puā ⁊ naturalis· Ex q̊
ptꝫ q̄ apta materia ſunt aqua
pluuialis. maris· flumis· ſtag
ni· putei vel fontis ⁊ aq̄ reſolu
ta ex roꝛe· pruina· niue· grandi
ne glacie. Et fieri non pōt in ali
q̊ alio liquoꝛē· ut vino· ceruiſia
vrina· medone. oleo. lacte· bro
dio expſſo de piſcibꝫ vel carnibꝫ
roſacea ſublimata ſeu alchimi
ca· ſudoꝛē· ſaliua nec de burreta
extracta de ſba piſoꝝ · nec i ni
ue glacie grādine ⁊ pruina niſi
ſint reſoluta· dubiū aūt eſt an
baptiſetur q̄s in lixiuio · tipſa
na extracta de ſubſtācia ordei
balneo ſulphureo ⁊ lutoſa aq̄
¶ Secundo videatur ut foꝛ
ma ſit debita quo ad ea q̄ ſūt
de neceſſitate ſacramēti ⁊ eciā
de neceſſitate vitādi peccatum
Foꝛē aūt baptiſmi quam tenet

romana eccĩa ē iſta Ego bap
tiſo te in noīe pr̄is ⁊ filij ⁊ ſpi
ritusſancti. Et habetur extra
de baptiſmo ⁊ ei⁹ effectu : Si
q̄s Et p̄termittit̃ ꝓpriũ nomē
vic; ioħ. vel kateria de ritu ro
mane eccĩe Sȝ p̄cedētia ōīa
nō ſūt de nccītate ſacramenti.
amē vero nō ē de nccītate bap
tiſmi nec de eſſentia ſacramēti
nec de nccītate p̄cepti niſi vbi
ꝯſuetudo p̄ticulais hoc habet.
q: vl'is ꝯſuetudo hoc nō habȝ.
nec ē de for̃ xp̄i. lic; li. ego ſit
de nccītate nō ſacramēti. ſȝ p̄
cepti eccĩe vl'is. in li baptiſo ei
p̄ma pſona intelligitur. ⁊ eſt
ſemp regula iuris q: mutacio
quocūq; modo fiat i for̃ eccĩa
ſtica ſacramētoꝝ obligat ad
pctm̄ niſi ex impotentia vel ex
nccītate fiat Et ꝯſuetudo eccĩe
ligat ut ſtatutum Sicut ⁊ cō
ſuetudo ꝑpli ligat ut lex Quiſ
aūt ſcire teneatur hāc formā
dicit px. pa. i. iiij. di. v. Formā
baptiſmi forte nō oēs ſcire te
ne tur niſi quibus incūbit ex
offitio ut curātus vel obſtetrix
cui ſepe incūbit Et nō ſolū poſ
ſunt ſeculares in caſu nccītatiſ
baptiſare ſȝ debēt q: ſi non oc
currēs morti corpis cū poſſes
eſſes re⁹ mortis. ſic multo ma
gis ſi non ſuccurras morti aīe
vnde ſi hoīes appetunt diuicī
as corporales ut dent elemoſi
nas. cur nō appeterēt plus di
uitias ſpūales vic; ſcīa; ut dēt
ſpūi elemoſinas que maioreſ
ſūt. Aduertendum tn̄ q: ſi non
ſit periculū de tardacōe bapti
ſādi debȝ quis expectare ꝓpꝛio
neū miniſtꝝ q: ſolus ſacerdos
hȝ ex offitio baptiſare nec al
teri lic; n̄ i nccītate. tn̄ q̄ncūq;
ſua ꝯſciētia dictabit ei q: puer
eſt in periculo moriēdi anteq̄
veniat potēs ⁊ volēs ⁊ debēs
baptiſare ipē non ſolū pōt. ſȝ
eciā debet eū baptiſare ſi ſciat
formam baptiſmi ⁊ ſimplices
debēt querere a ſratis an bene
baptiſauerit vel an debitā for
mā ſciant. i piculo eciā ſi ſolū
man⁹ vel aliud mēbrū naſcit̃
baptiſādum eſt ſcd̄m thō. ⁊
plures alios. ⁊ ſcd̄m ſco. i cimi
terio ſepeliēdū hec ille. ¶ Ter f
cio baptiſās debet attendere
ut ſimul ſit ablucio in aqua ⁊
forme placō. vnde dic̃. aug⁹.
ſuper ioħ. omel. viij. Accedat
verbū ad elemētum ⁊ ſit ſac̃
mētum nō aūt accedit rite ſal
tē niſi fiat ſimultas talis qd̄
declarat ſco. dicēs Noluit xp̄s
nos obligare ad tā ſubtilem
ſimultatē quā vix hō poſſȝ pci
pere vel ſeruare. ſiue eni ſacer
dos pri⁹ immergat vna imer
ſione vbi moris eſt ter merge
re. ⁊ poſtea incipiat verba cū
ſecūda immerſione. ſiue pri⁹

icipiat verba ⁊ dicat· ego bap
tizo te immergat aut aſpgat in
caſu cū verƀ ſequētibꝫ ſufficiēs
eſt ſimultas dūmodo tn̄ prola
cō nō finiatur ante incepcōem
ablucōis· nec ablucō an̄ incep
cōem prolacōis· Quarto quiſ
qꝫ baptiſatus in ſe ⁊ in ſuis cō̄ti
nue meditari debet quid ꝓmi
ſerīt patrini ꝓ eo ac ſi met bap
tiſatus promiſiſſꝫ vicꝫ reſiſtere
dyabolo ⁊ pōpis eius· Et licet
illud non ſit ꝓprie votū qꝛ ē de
neceſſarijs· Certū tn̄ eſt bapti
ſatū grauiꝰ peccaē q̃ non bap
g tiſatum ceteris paribꝫ· ¶ Quī
to vidēdum eſt ut leuās nō ſit
mōchus· Item ut nō ſit cōſan
guineꝰ vel affinis· ut dicetur de
confirmacione· itē ut ſit vnus niſi
cōſuetudo obſtet· Ex p̄miſſis oī
bꝰ ptꝫ qꝛ baptiſmꝰ conſtituit
xp̄ianū ut familie xp̄i aſſcriba
tur ut dei filiꝰ adoptiuꝰ ſit· ſꝫ p
cōfirmacionē militibꝫ xp̄i aſſcribi
tur·:·

¶ Capitulū iiij·
precepti· iij·:·

SEcūdum ſacramtum ē
cōfirmacōis· cuius fructꝰ
ſūt tres pn̄cipales· Pri
mꝰ qꝛ caracter ſp̄alis aīe ibi im
a p̄mitur· ¶ Racō eſt qꝛ cōfirmacio
ē ſacrmētum quo hō deputatur
ad aliqđ ſacrū puta ad cōfeſſio
nē fidei cōſtātē eiꝰ defenſiōem

vn̄a in frōte recipitur hoc ſac
mentū p impreſſiōeꝫ ſigni crucꝭ
epō dicēte· cōſigno te ſigno cru
cis ne erubeſcas xp̄m crucifixū
cōfiteri verbo ⁊ ope· vnde thoꝭ
dic· qꝛ xp̄ianoꝝ duplex ē pugꝰ
ſp̄ualis· vna q̃ q̃s pugnat con̄
impedientes ſalutem ſuā pꝑ ſius
⁊ hec oībus īdicitur· ſꝫ ad hoc
non datur ſacmentum cōfirma
cōnis· ſꝫ ad ſiſtendum fortiť in
pugna· qua q̃s nomen xp̄i im
pugnat ⁊ ut invictus xp̄i cōfeſ
ſor pmaneat· Et huic pugne
non omnes exponuntur· nam
q̄uis cuiuſlibet baptiſati ⁊ cre
dētis ſit cōfiteri fidē quādo cōfeſ
ſio ab eo expetitur non tn̄ eſt
cuiuſlibꝫ ſe libē exponere ſꝫ tm̄
confirmati· Et hoc patꝫ in apo
ſtolis in quibus hoc ſacramen
tum iniciū ſūpſit qꝛ an̄ aduen
tum ſp̄uſſancti cōfirmātis eos
erant fores clauſe cenaculi ꝓpť
metum iudeoꝝ poſtea vero re
pleti ſp̄uſancto ceperūt cum fi
ducia loqui et publice verbum
dei predicare Eciam criſtus eꝭ
prius ait· Sedete ī ciuitate do
nec induamini virtute ex alto
Luce· vltimo· Sic eciam vide
mus qꝛ qui ad mūdi miliciā eli
guntur eis imprimitur aliqđ
ſignū permanens ut aureū bal
theū vel ſimile· Et olim cauterio
brachium talium ſignabatur
ad dram alioꝝ· Et eciā in bello