

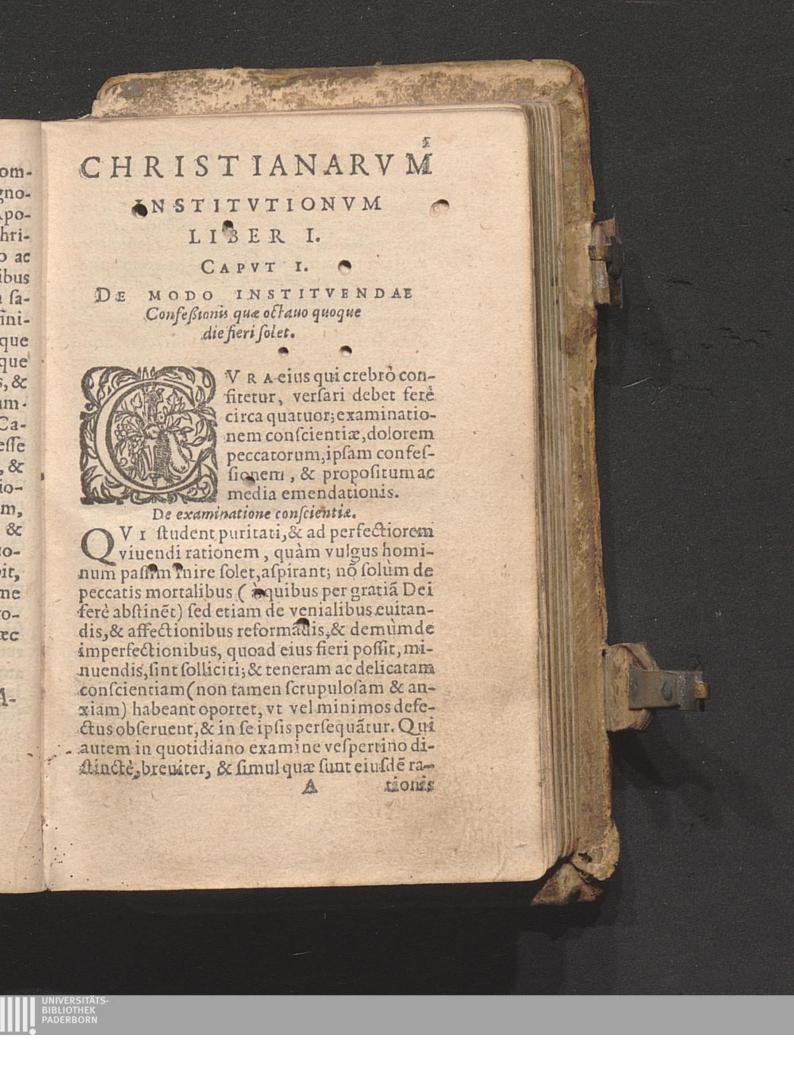
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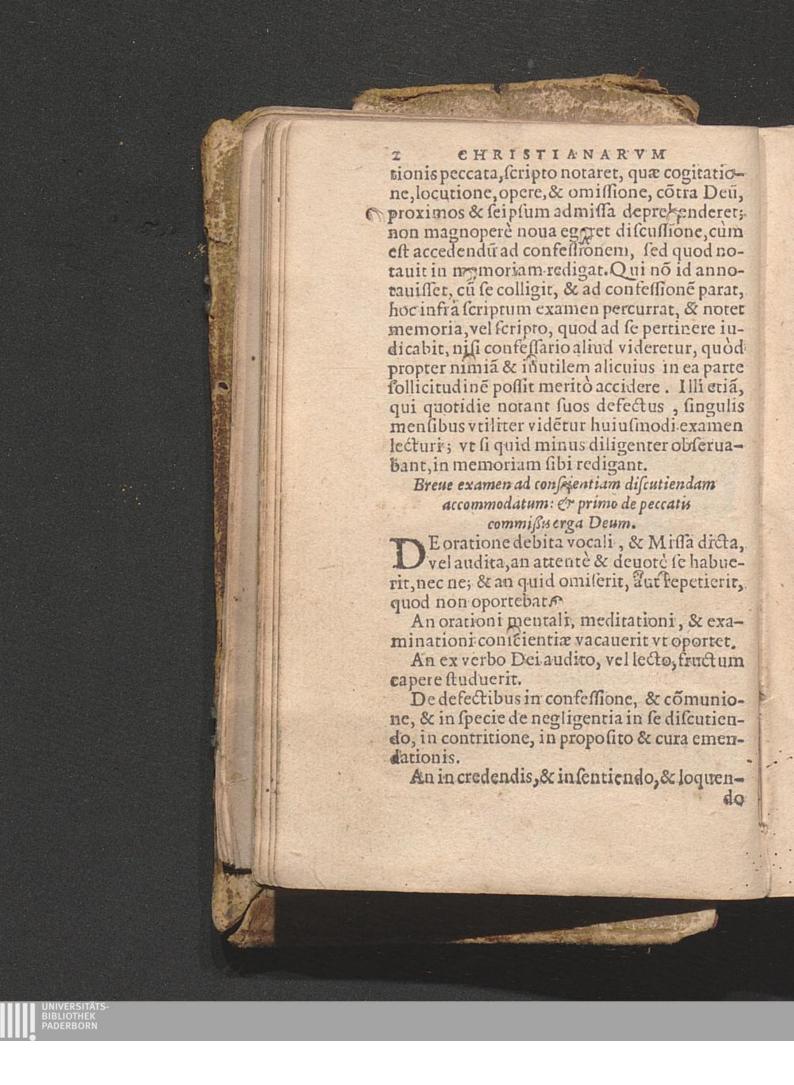
Libellus Sodalitatis: Hoc Est: Christianarum Institutionum Libri quinque

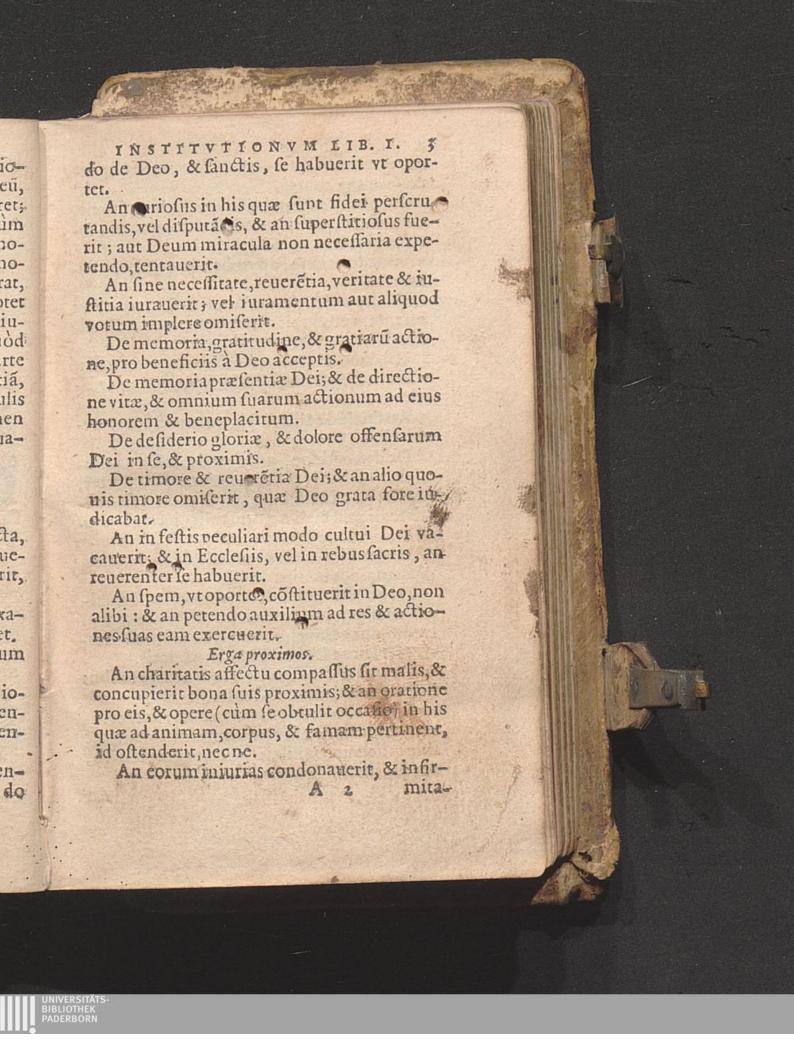
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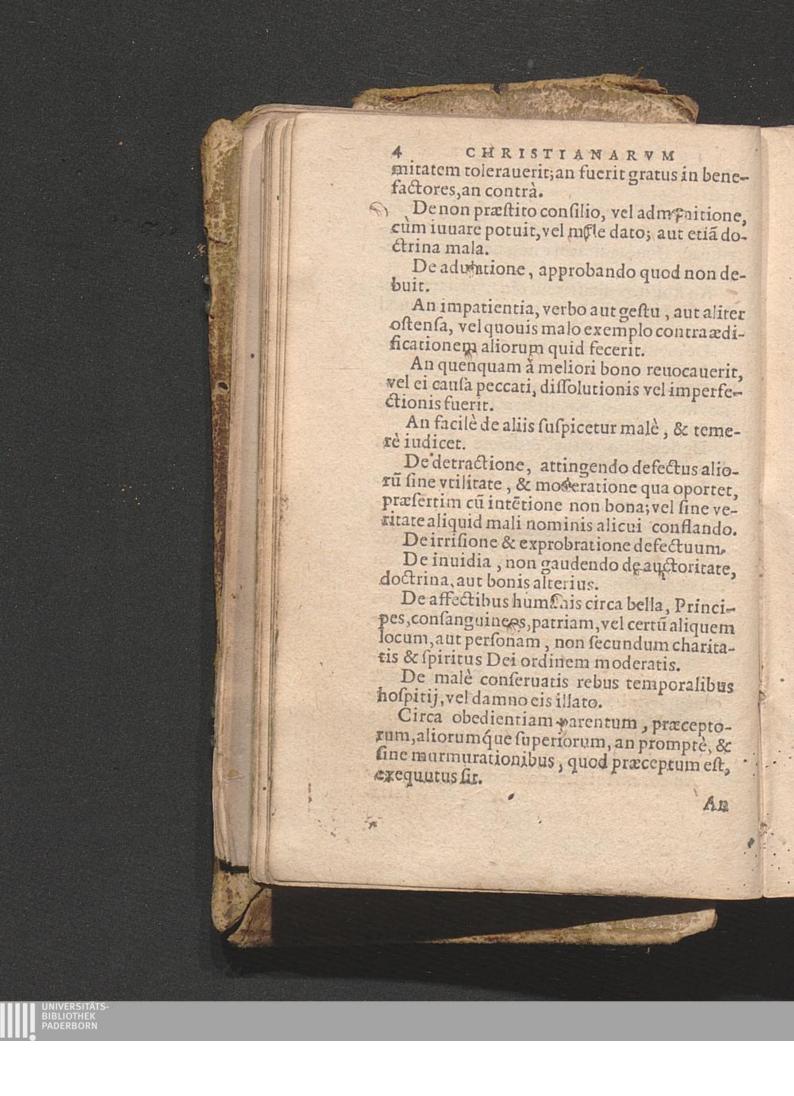
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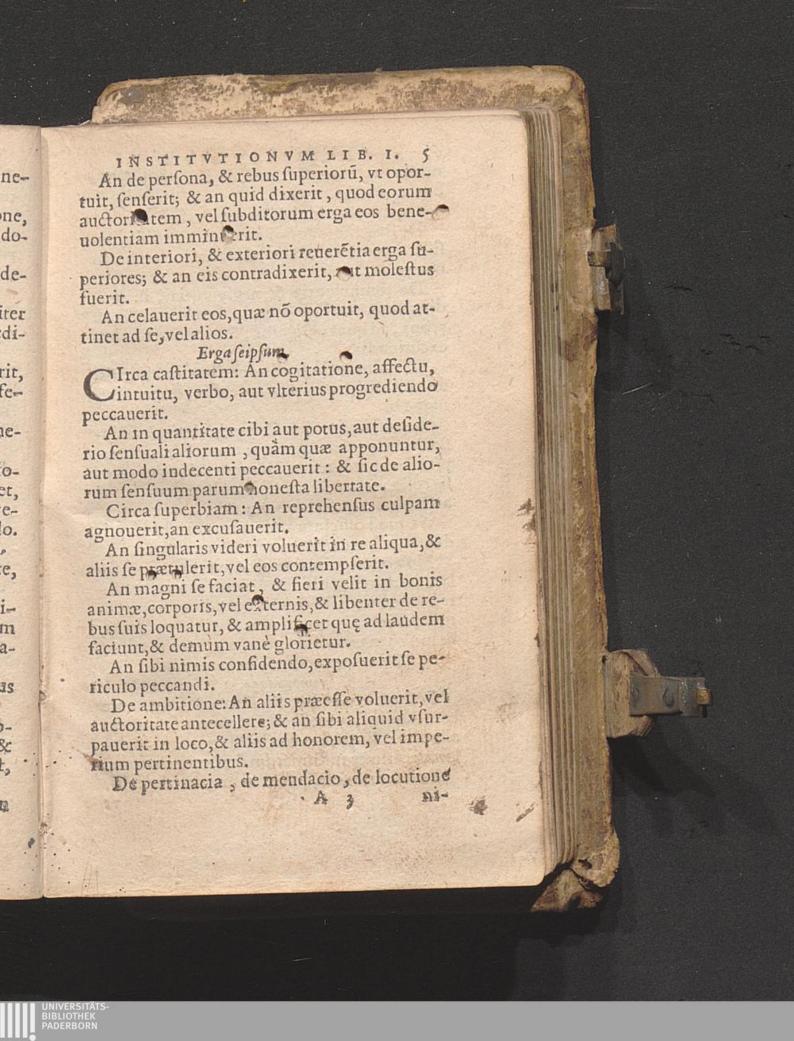
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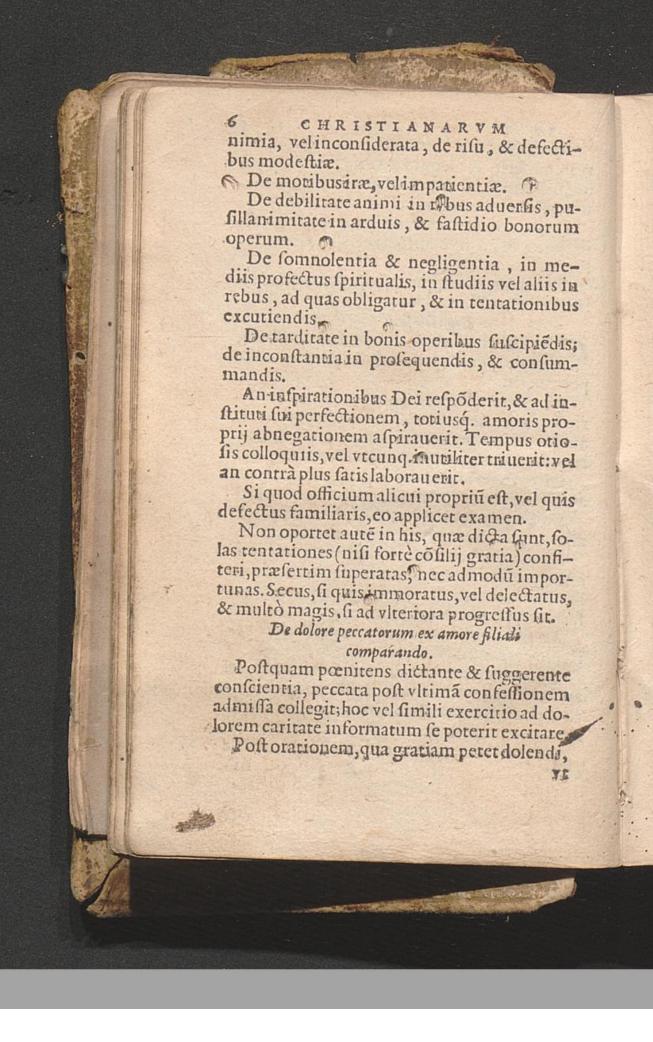


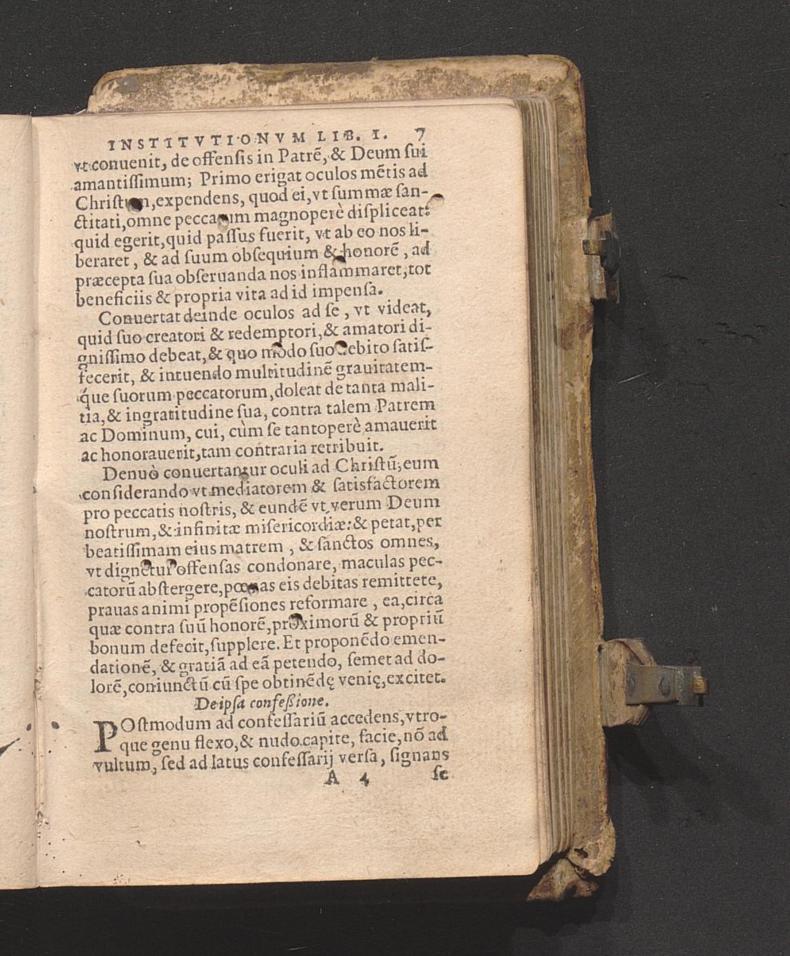


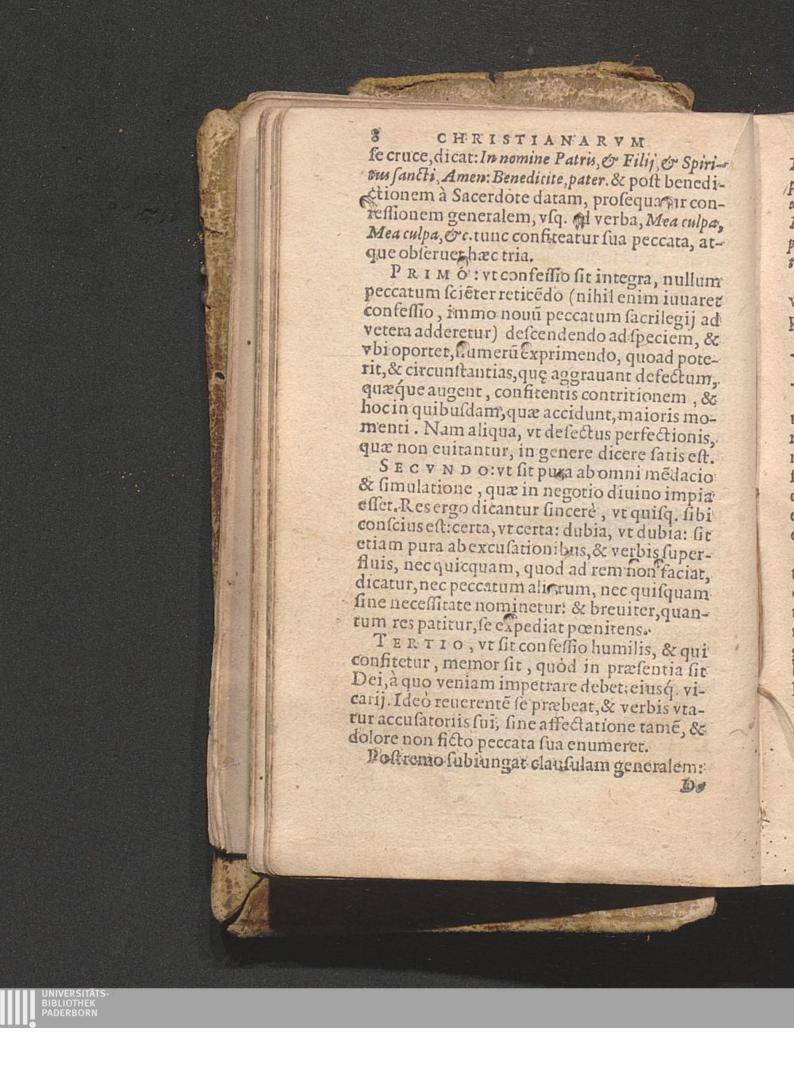


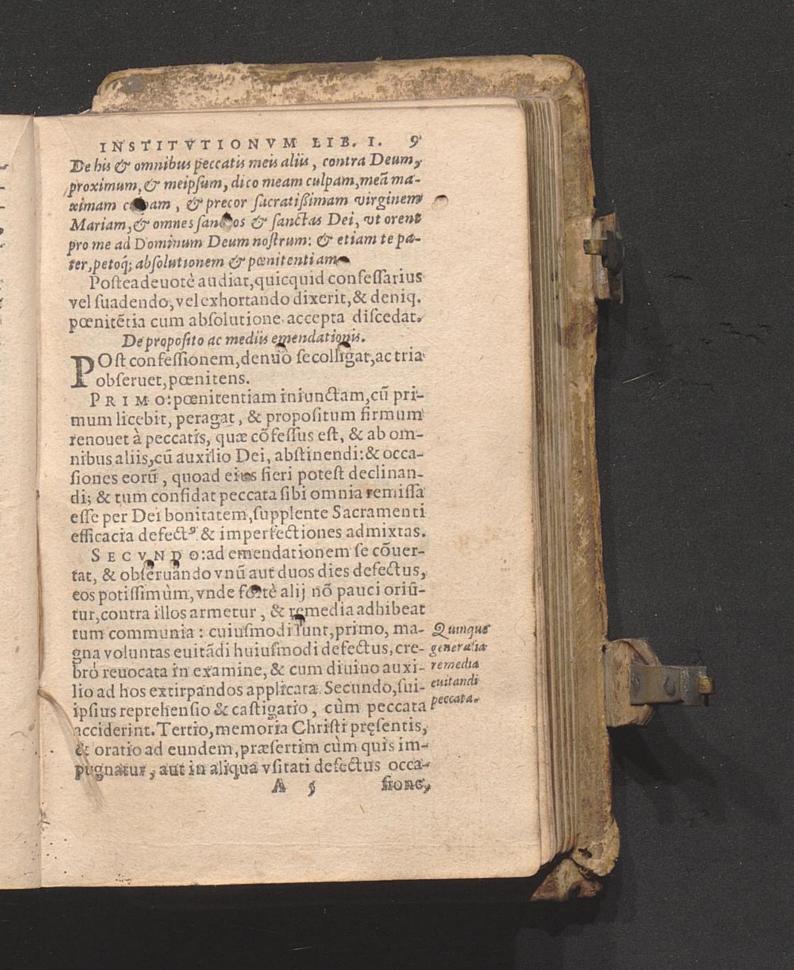


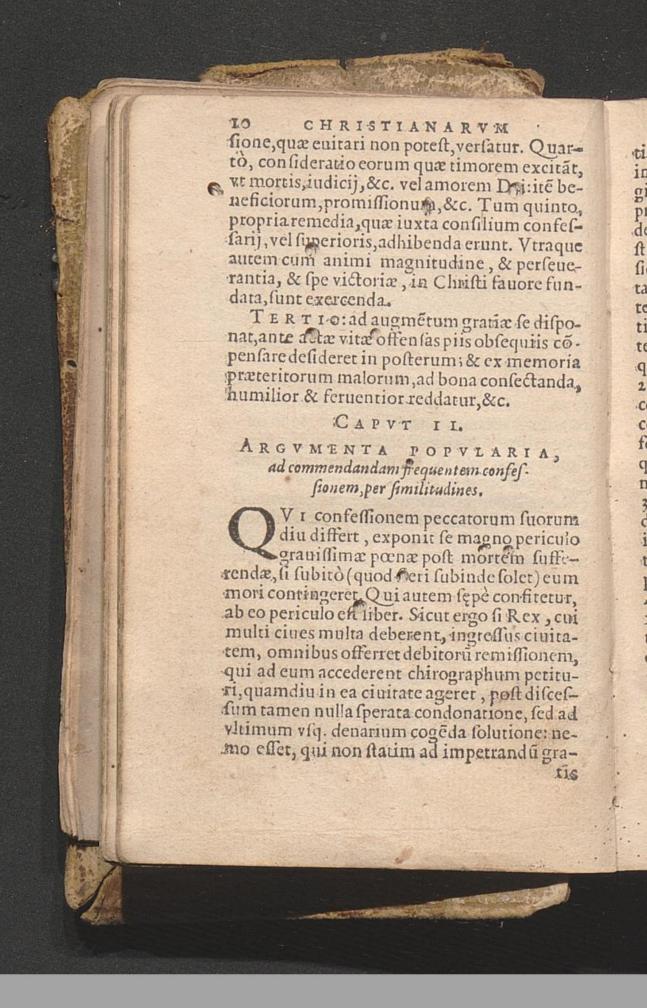


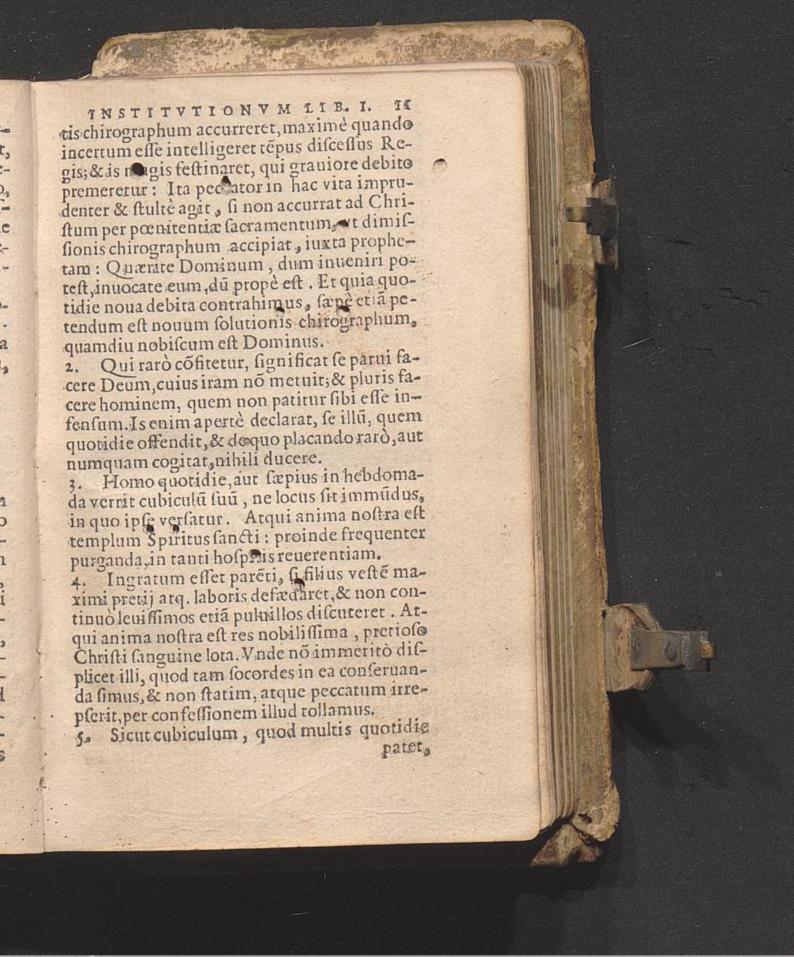


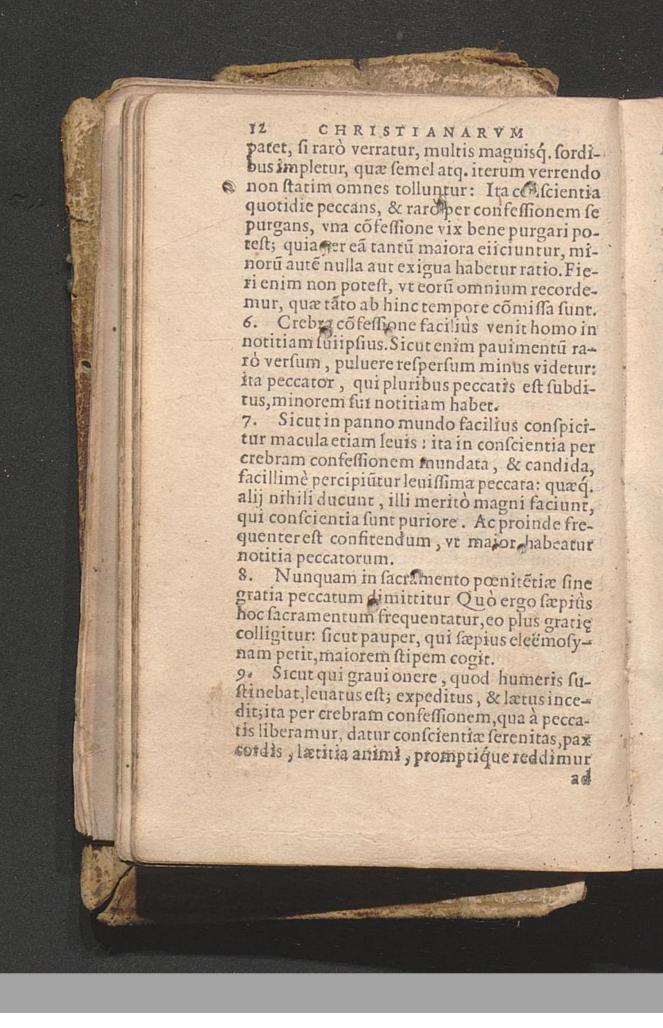


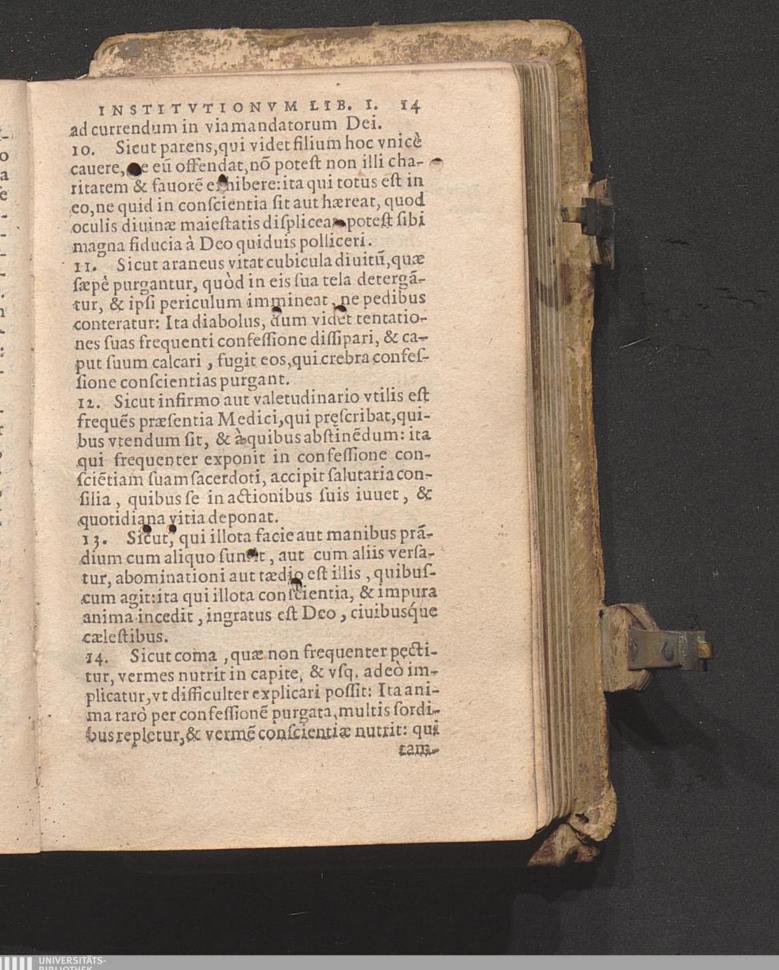


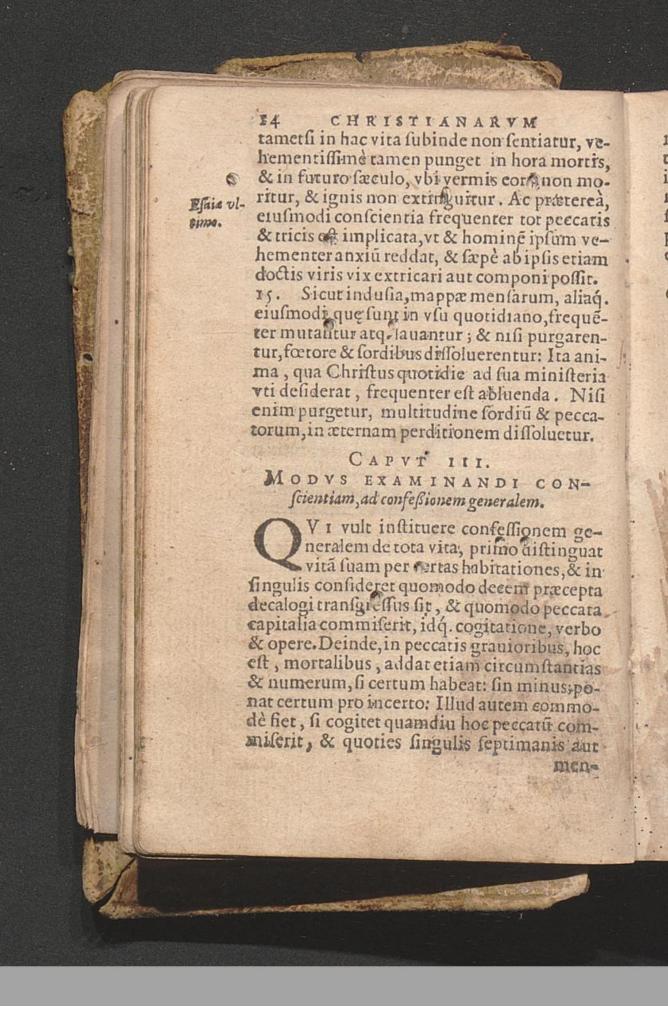


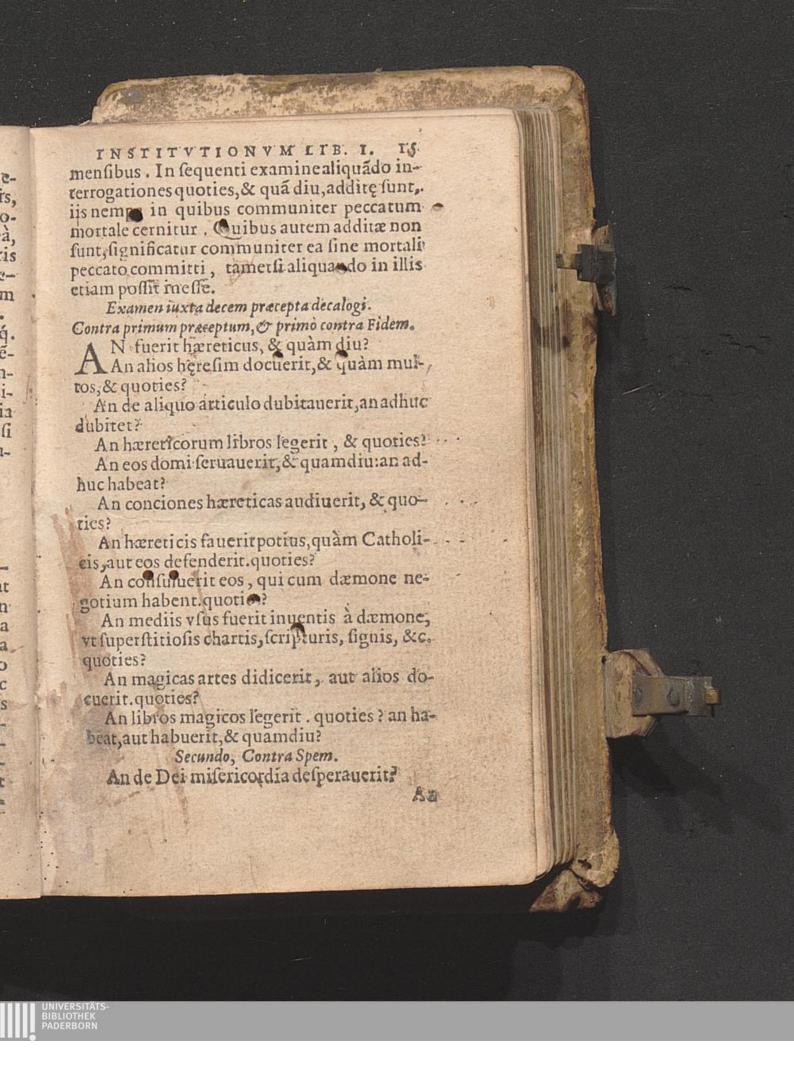


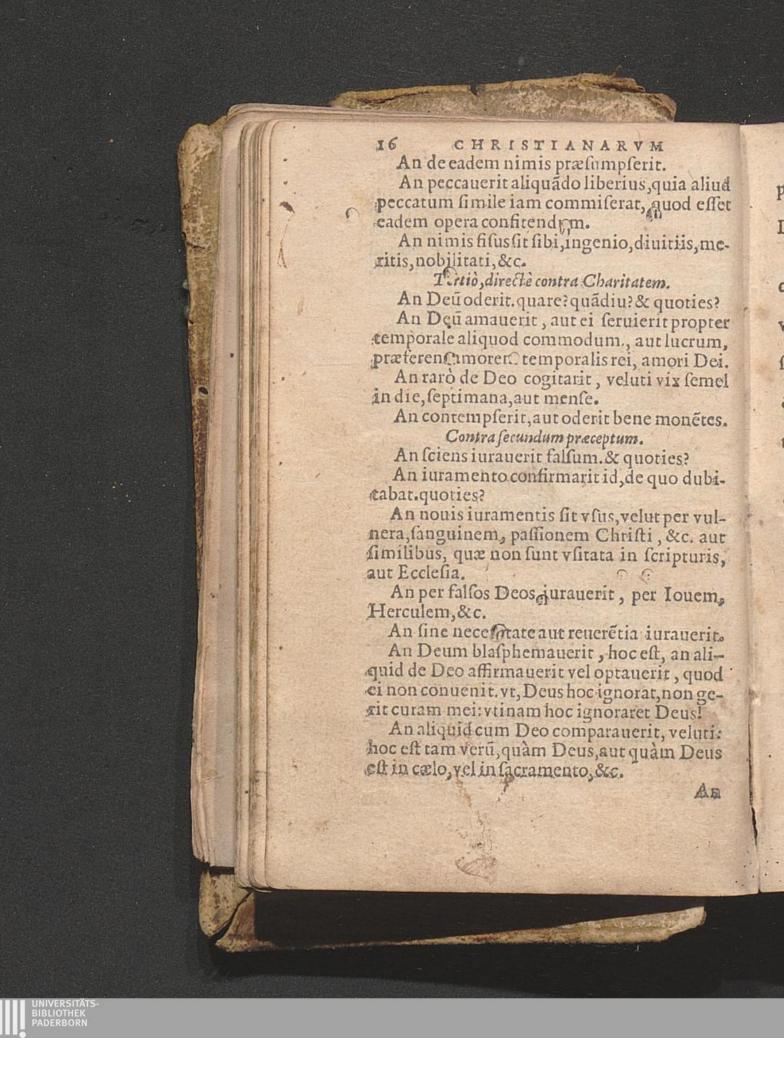


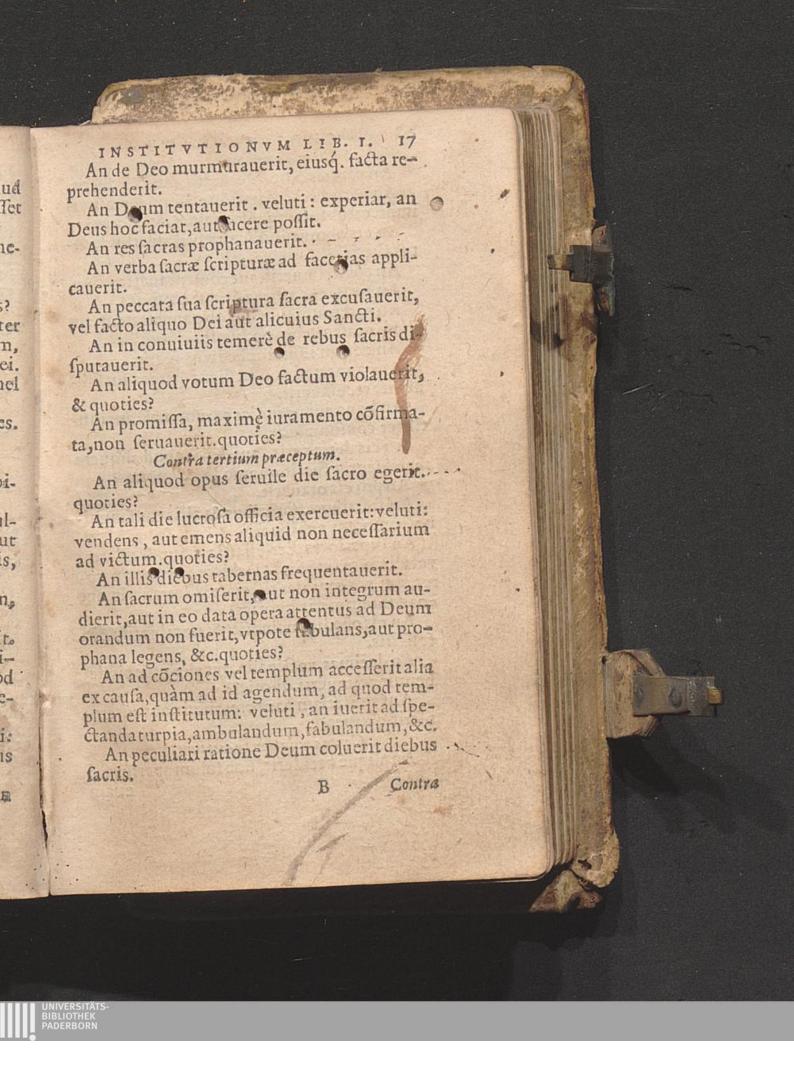


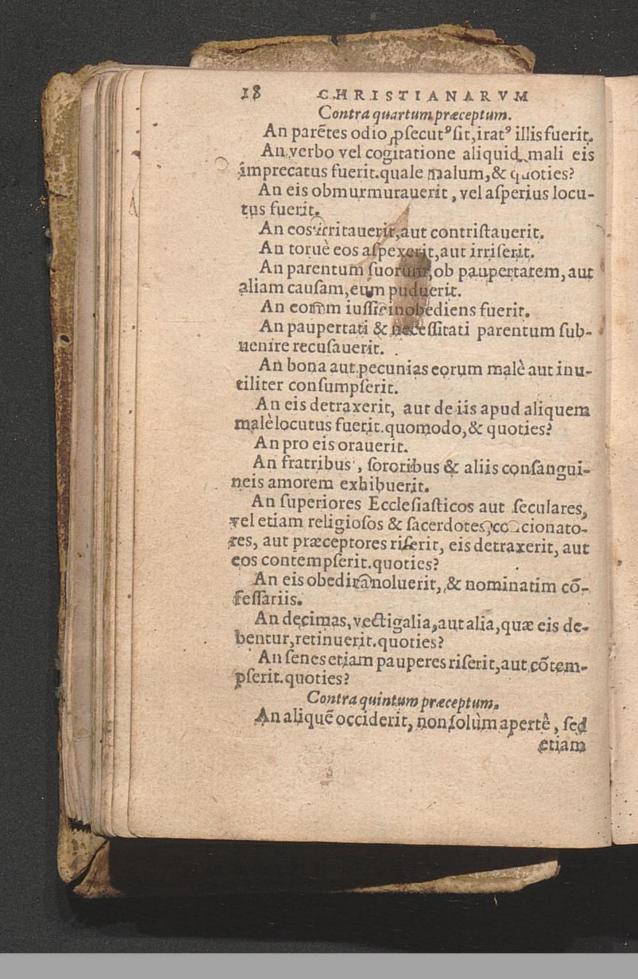


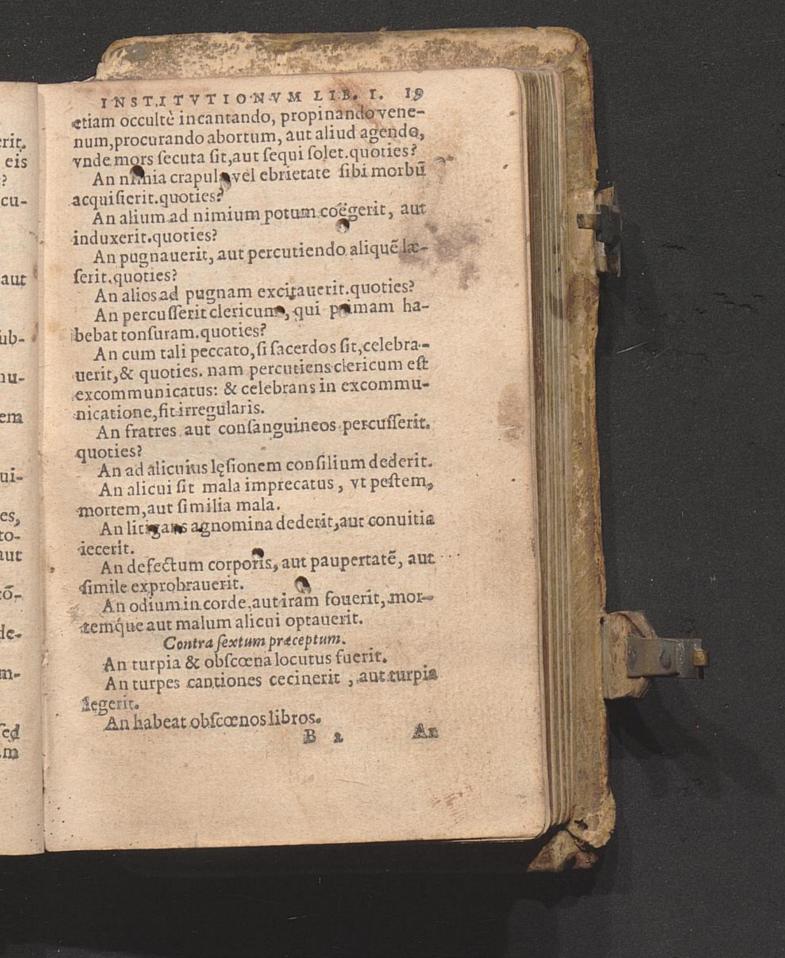


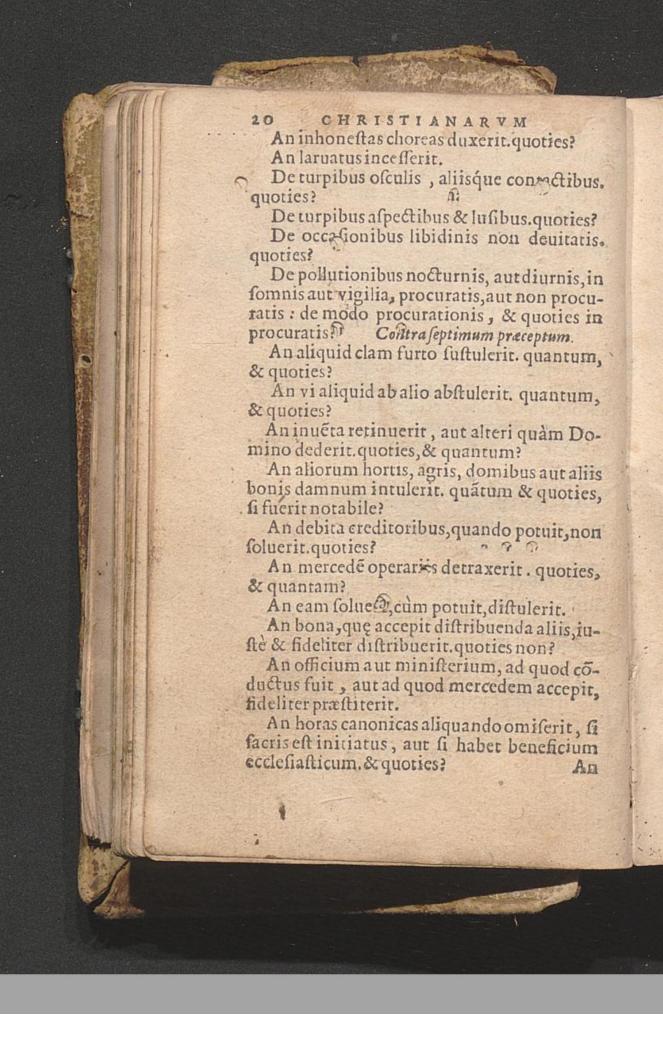


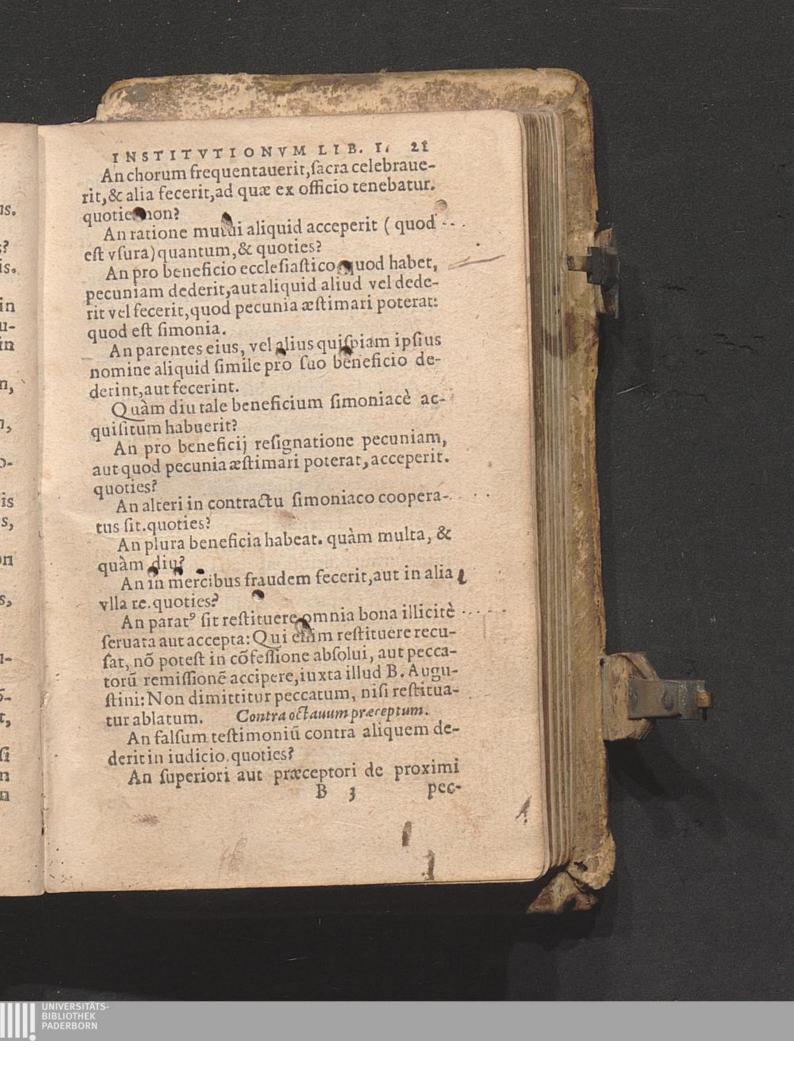


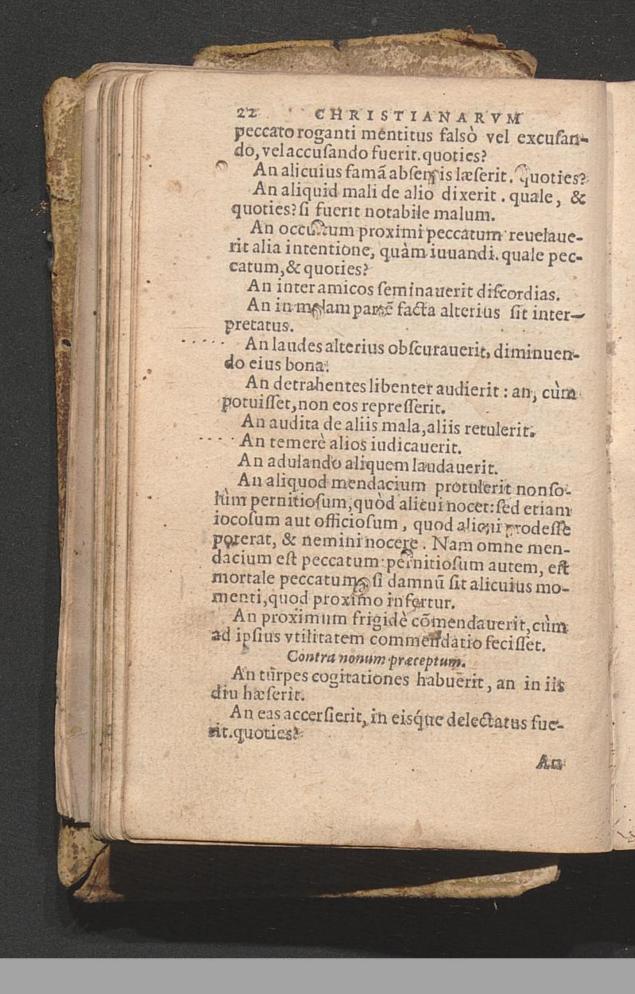


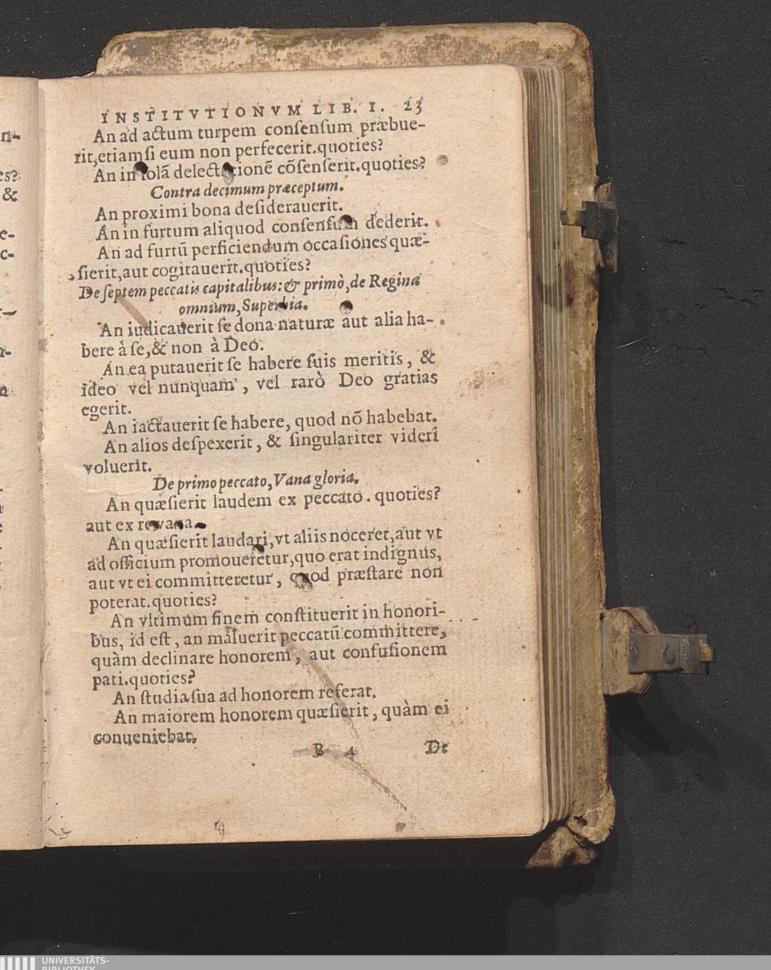


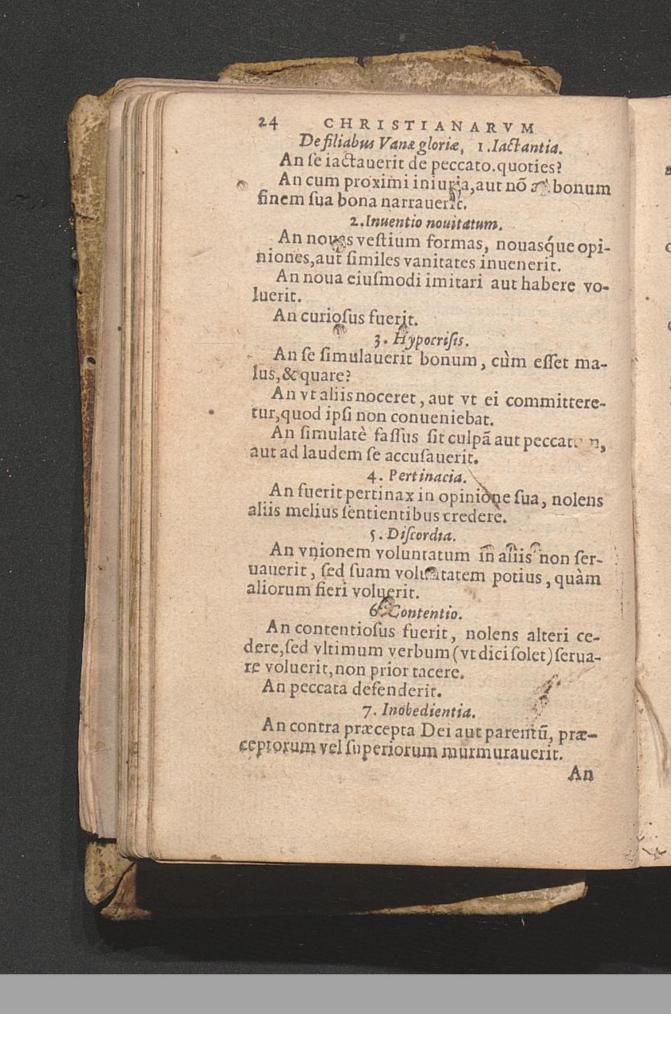


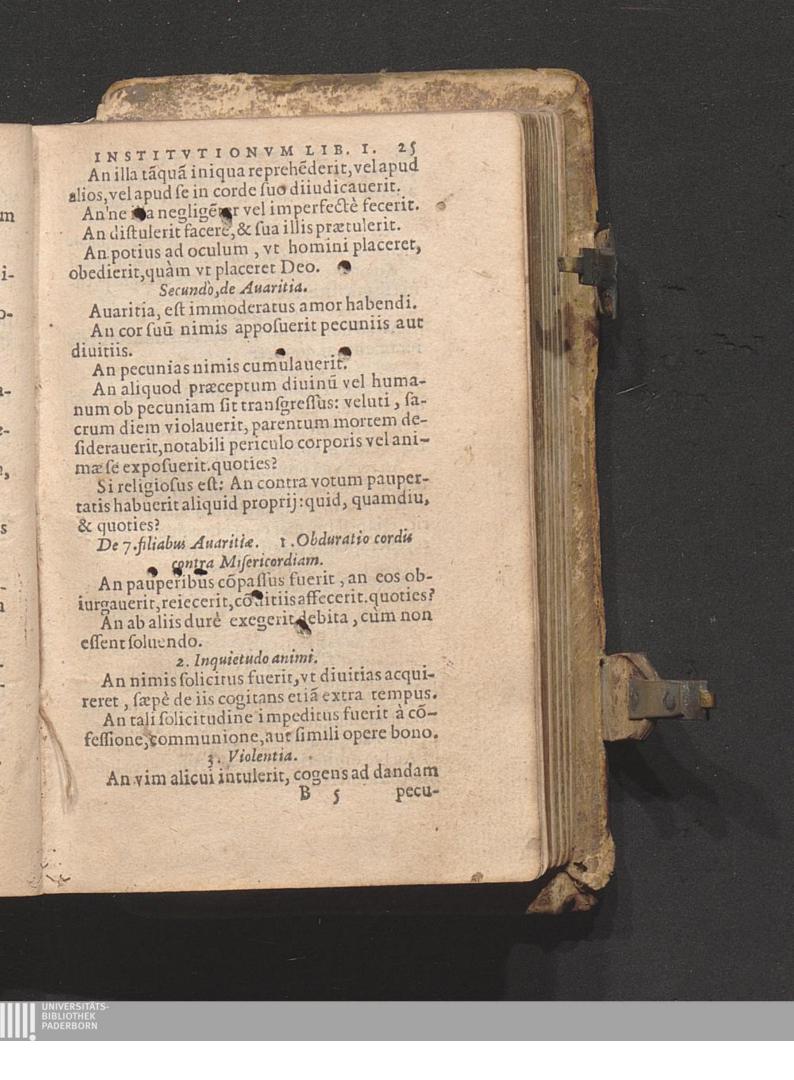


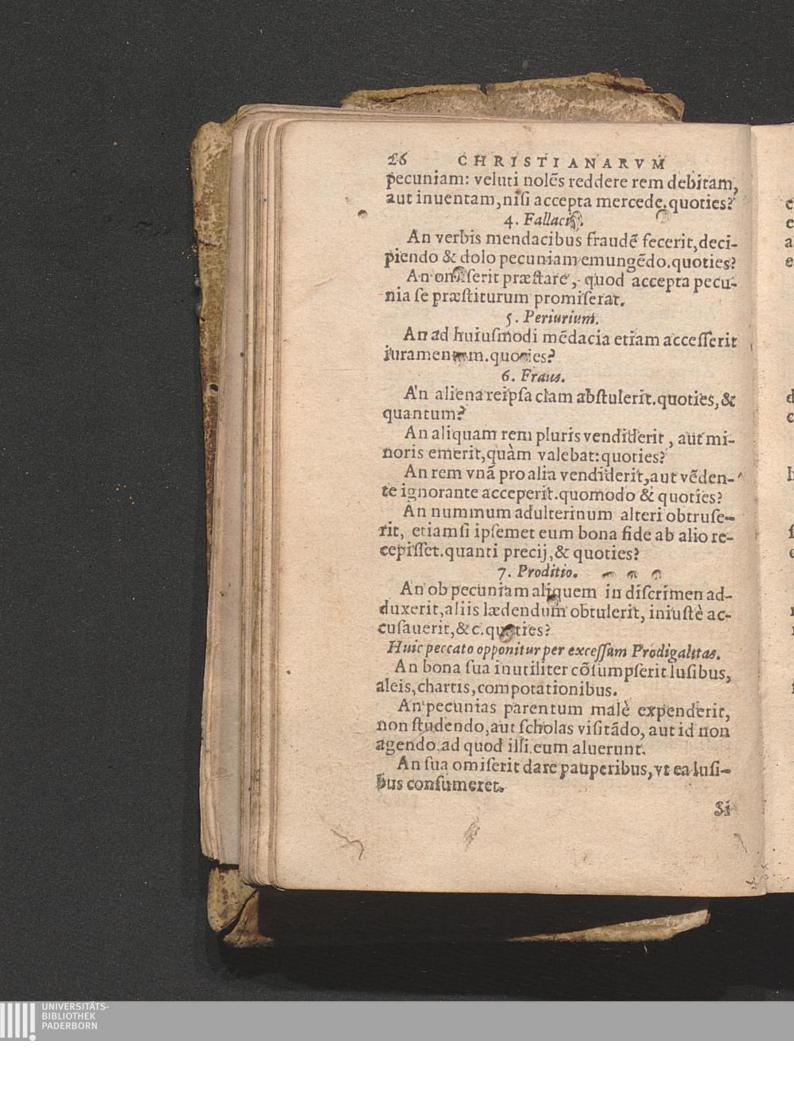


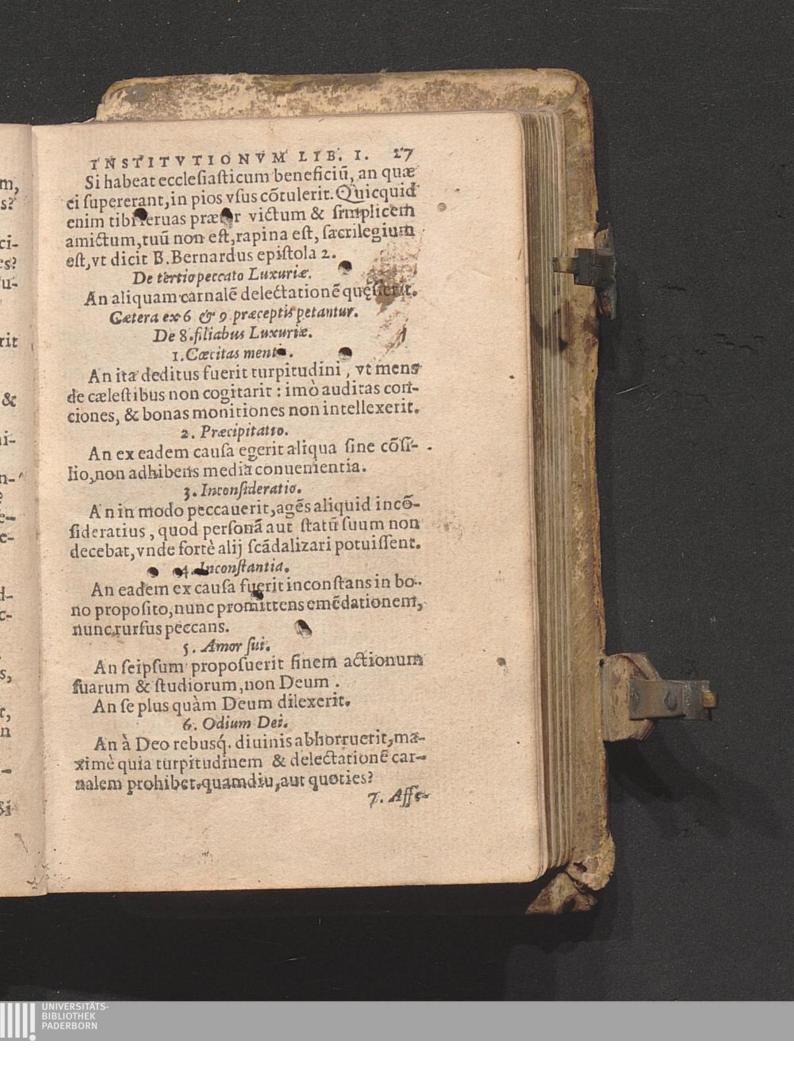


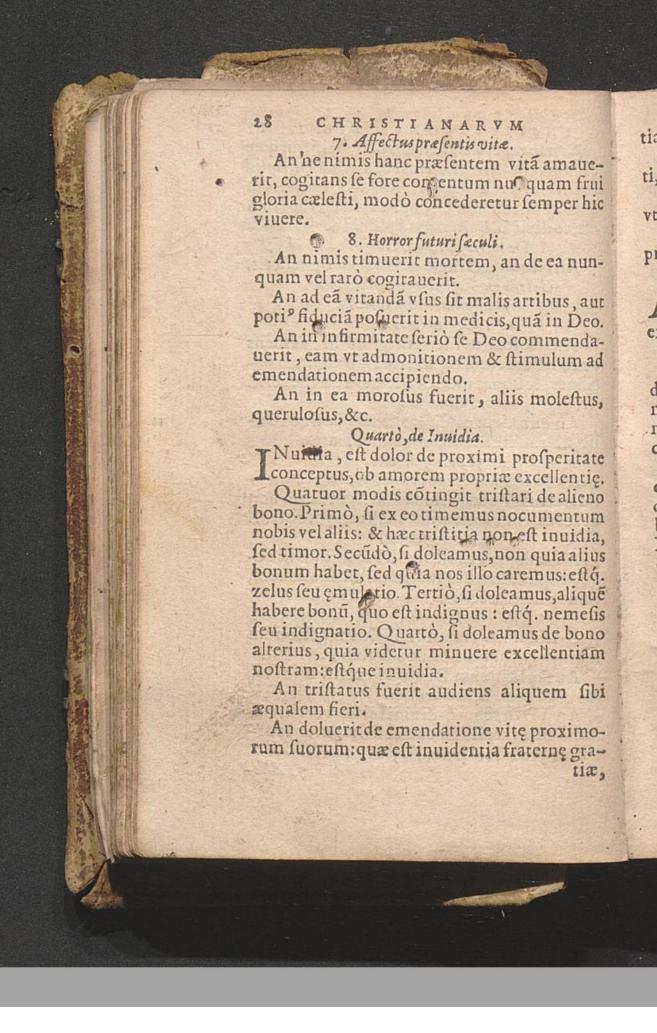


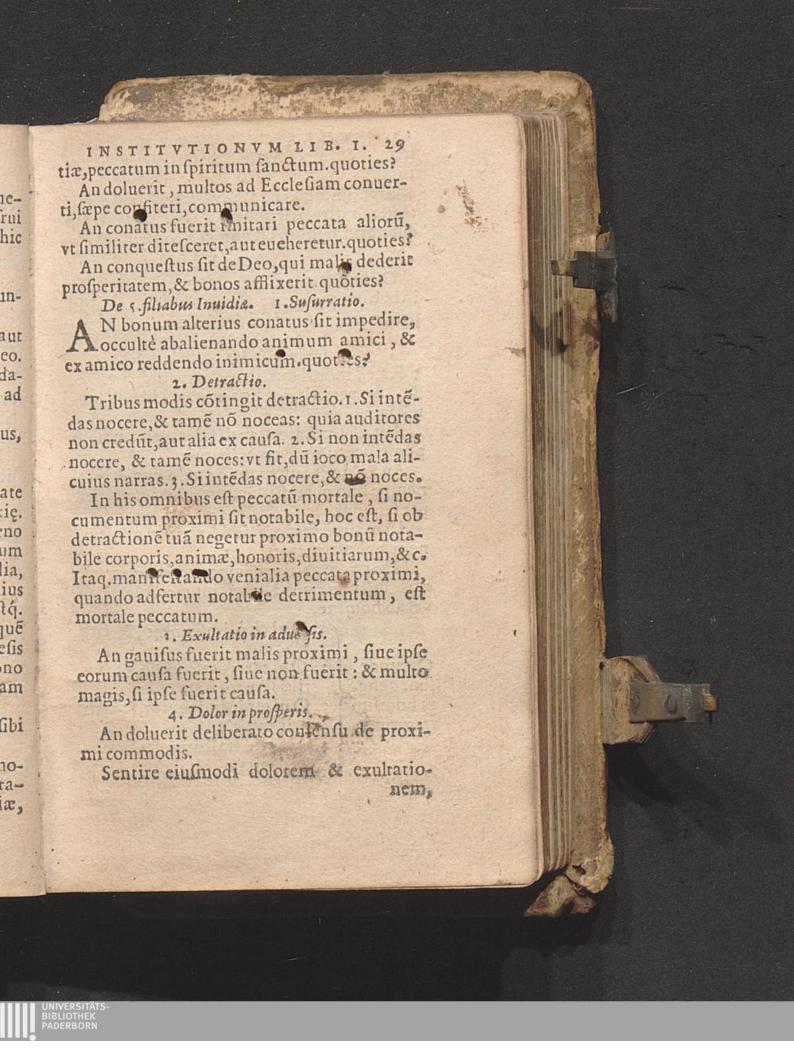


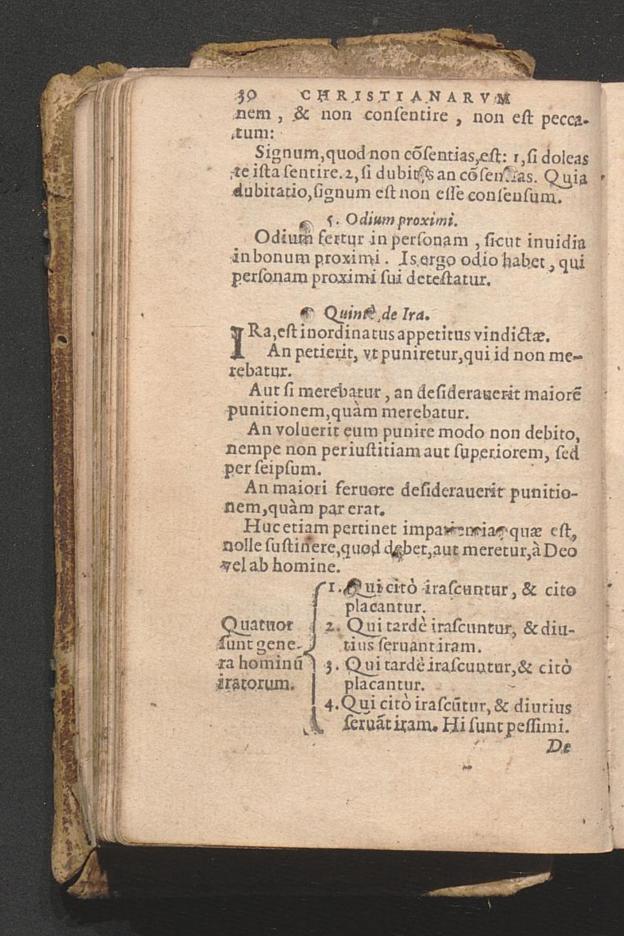


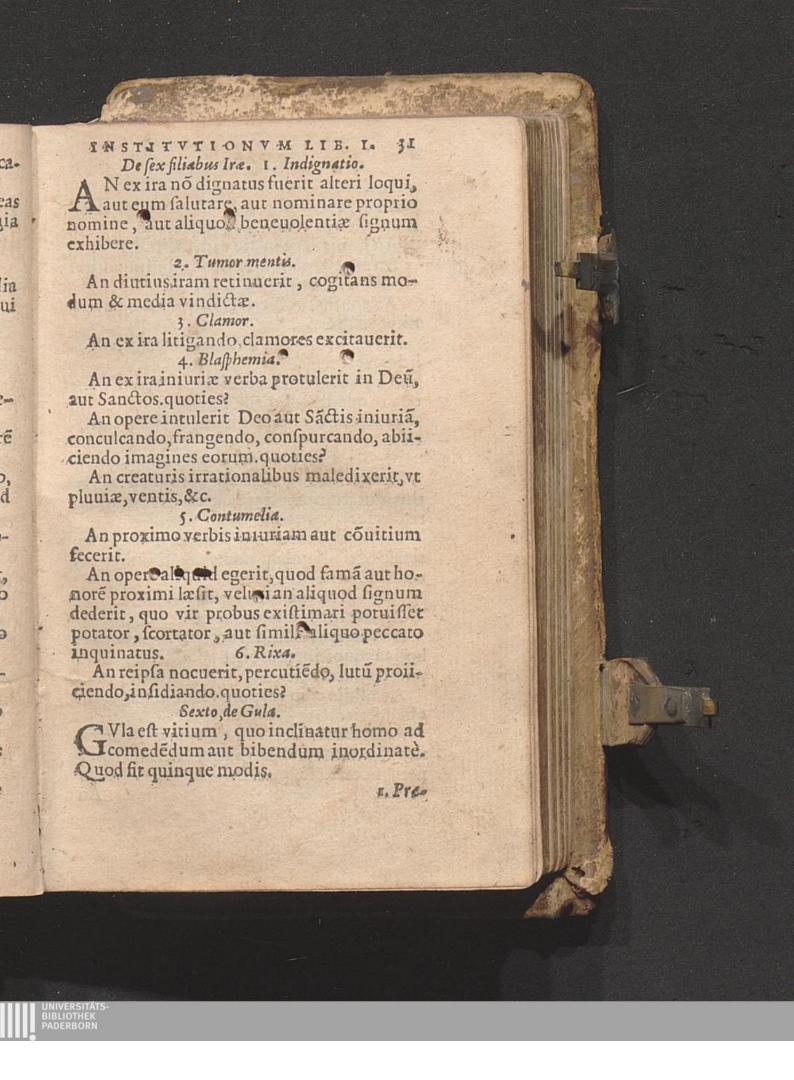


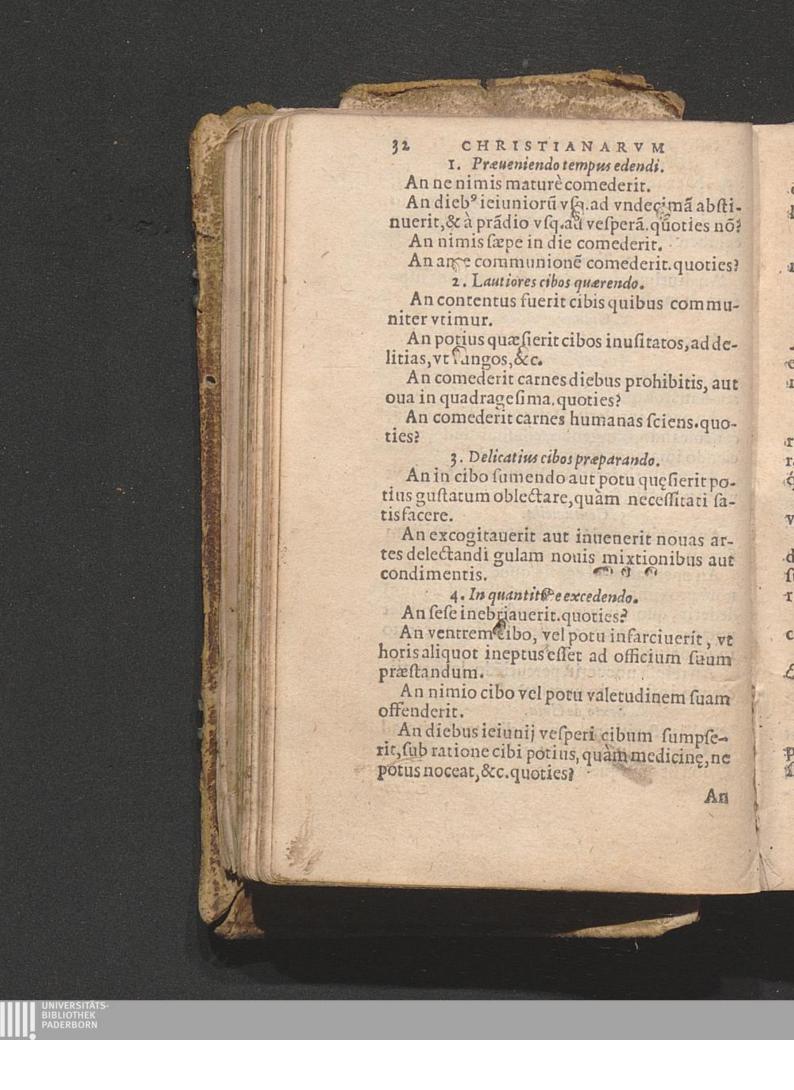


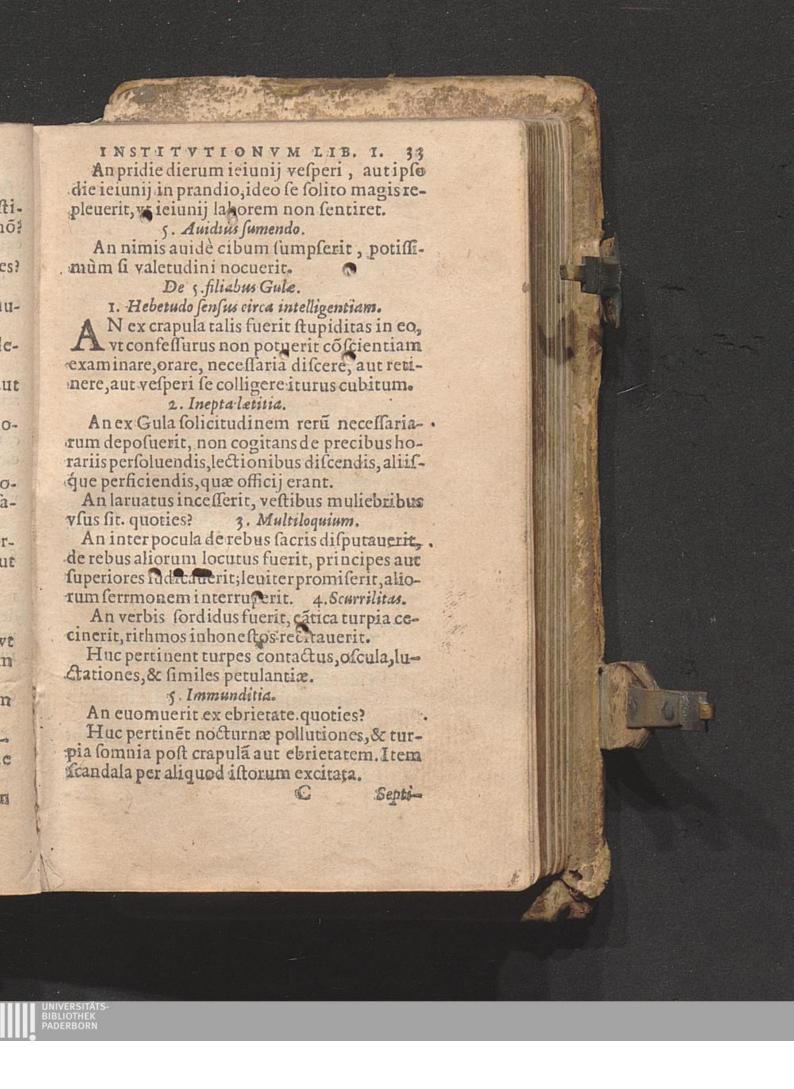


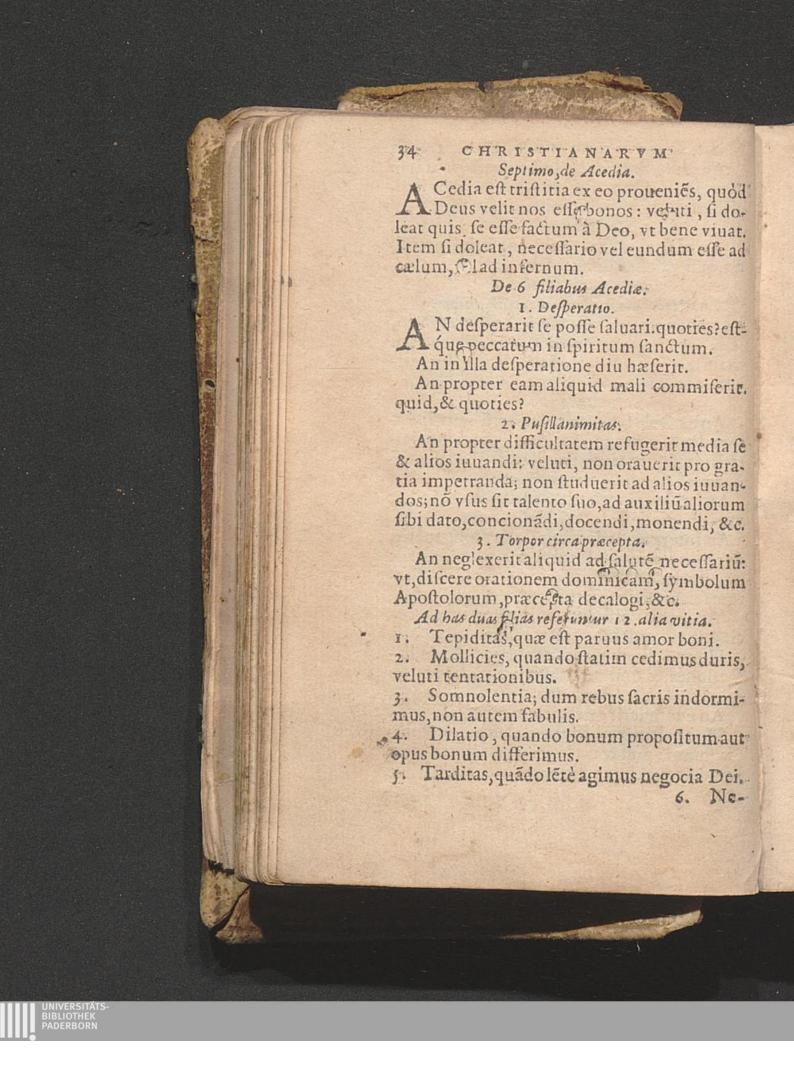


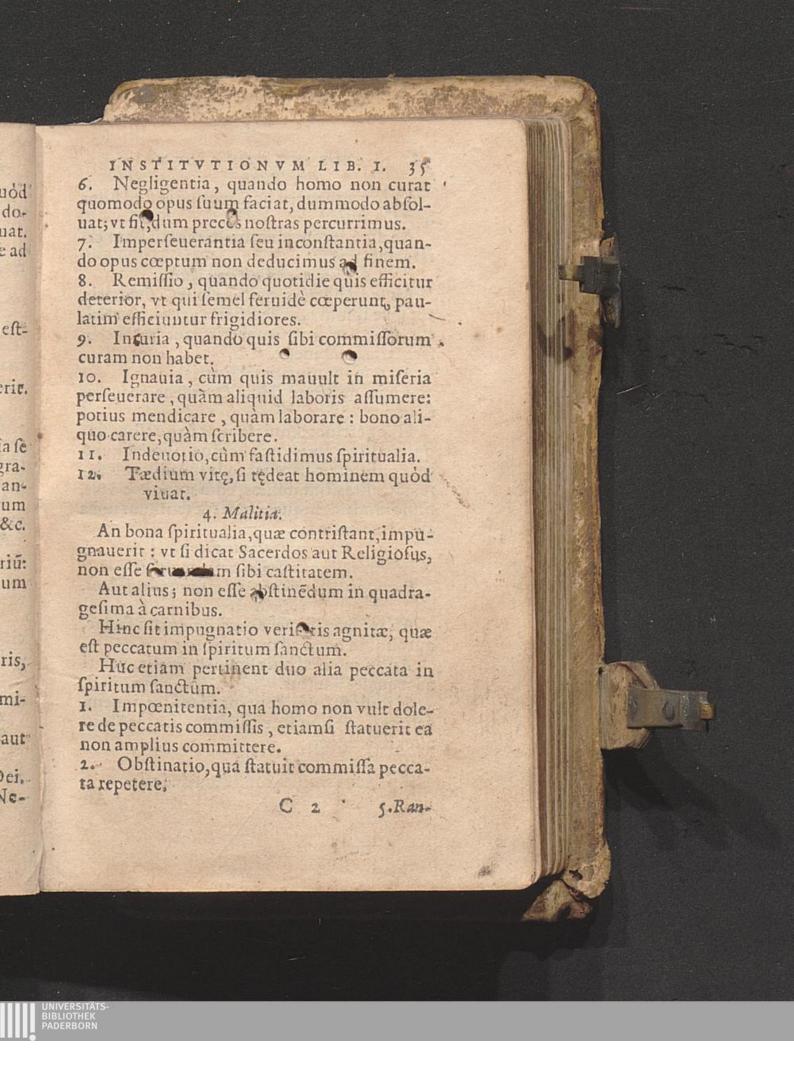


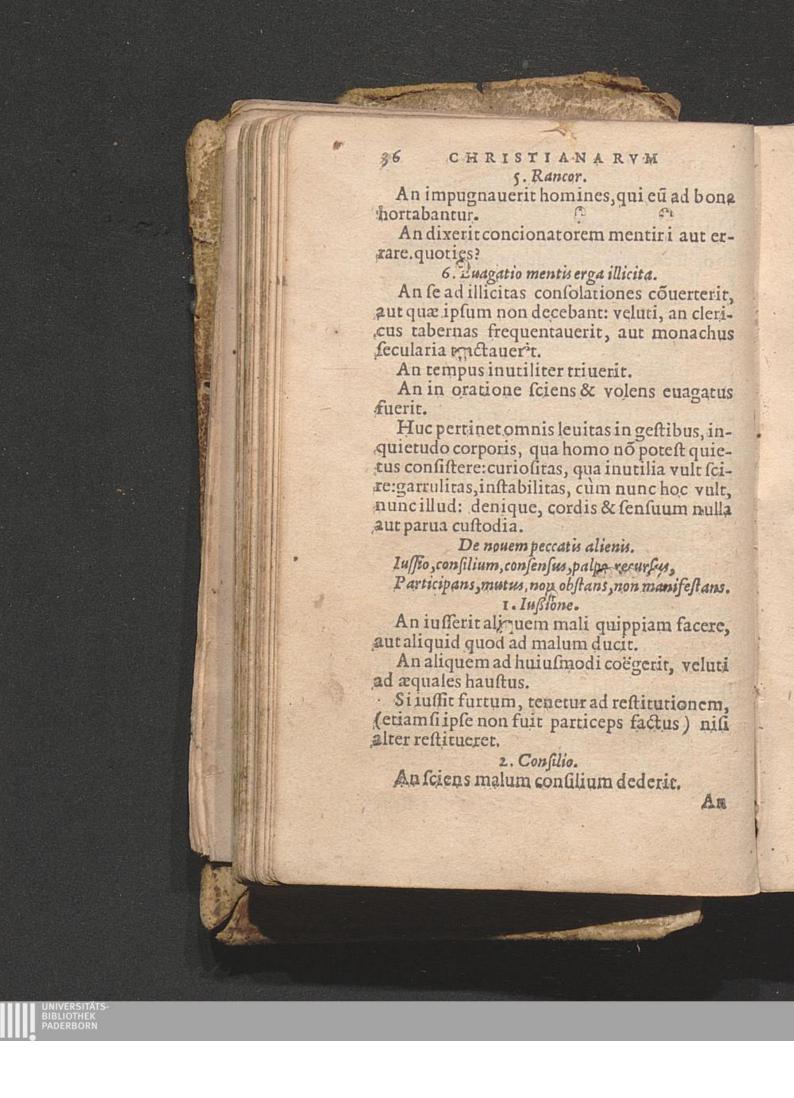


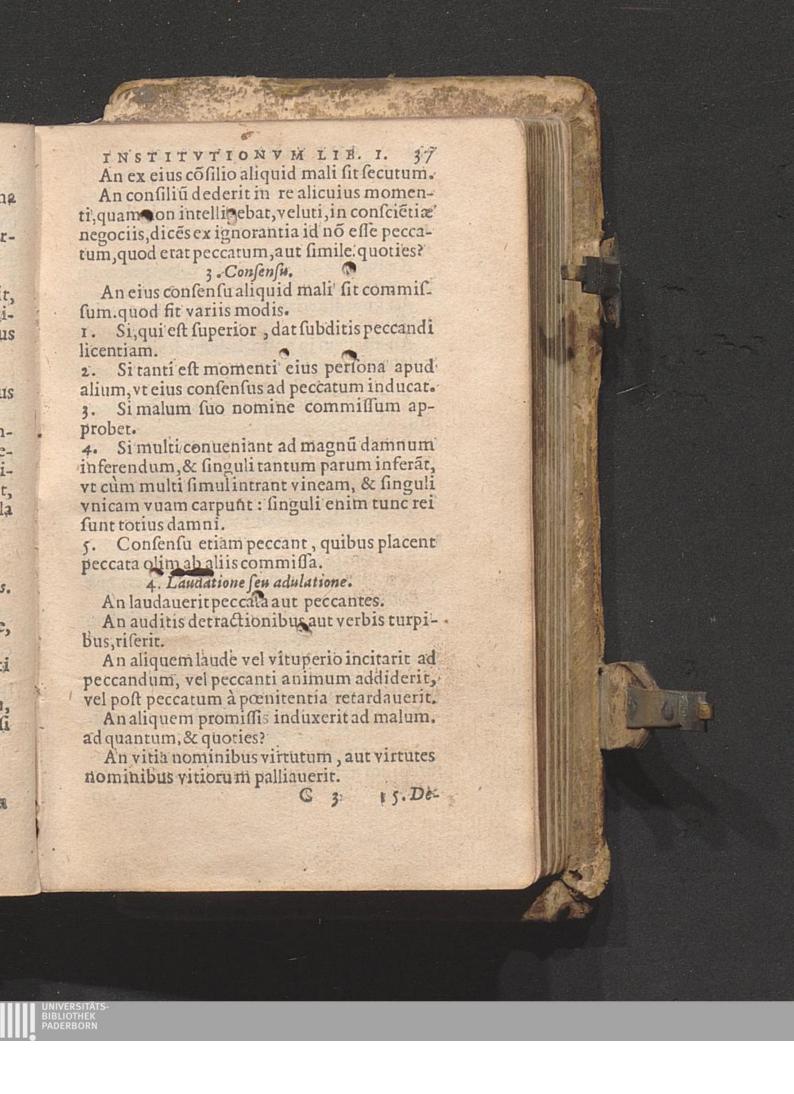


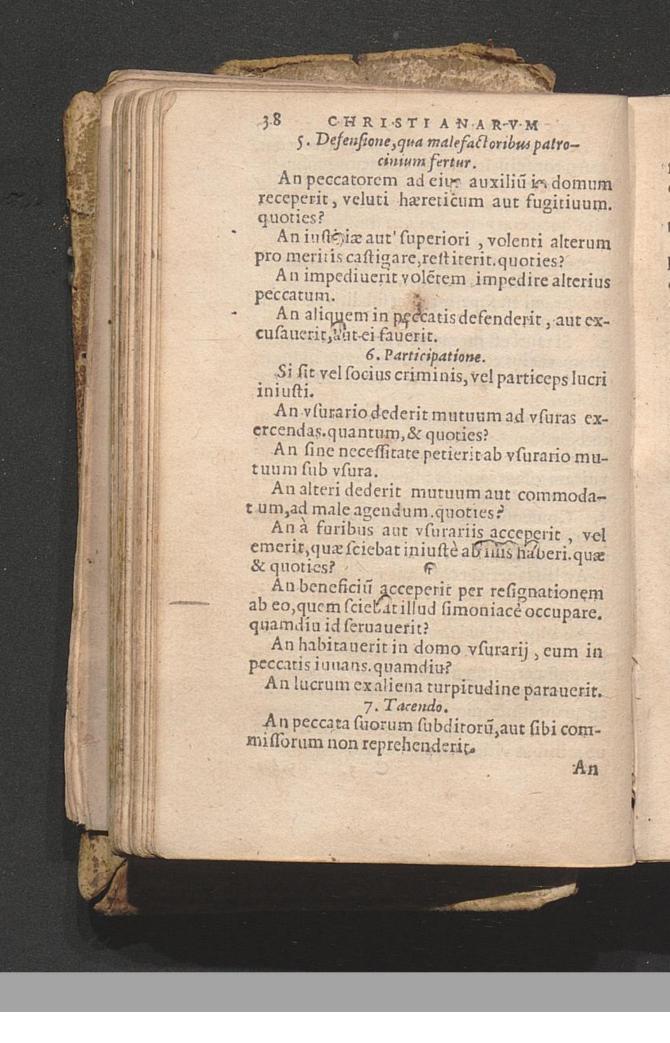


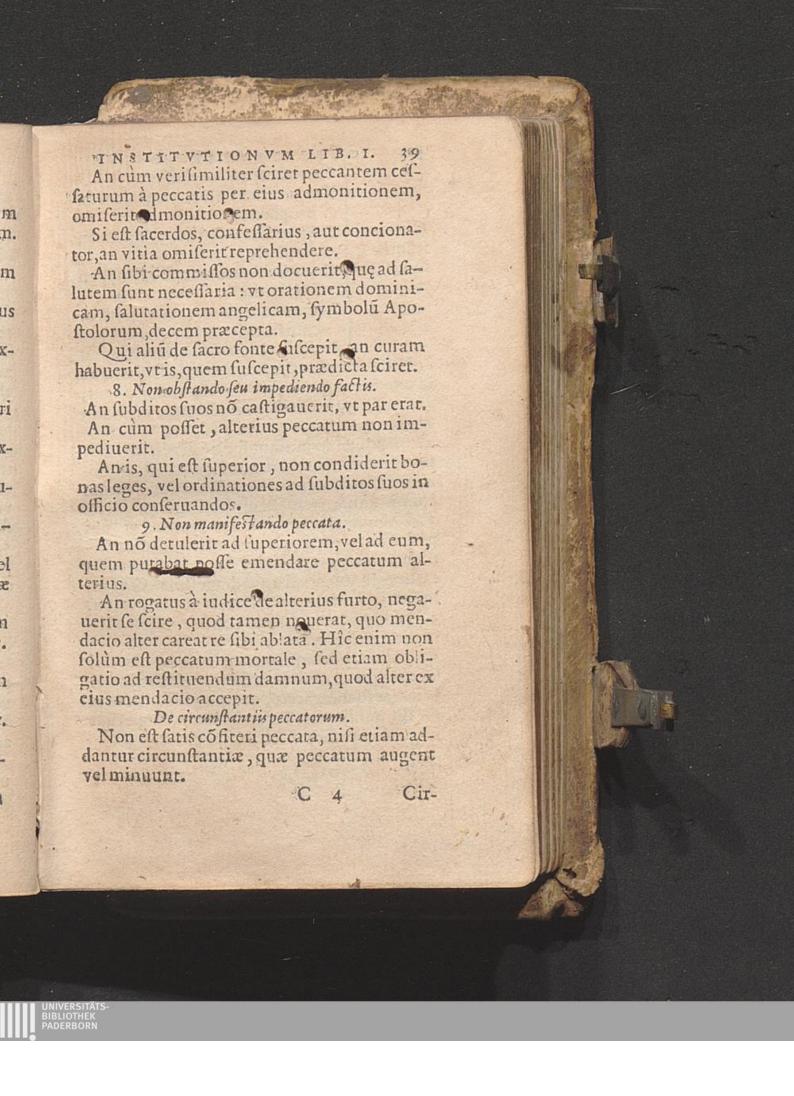


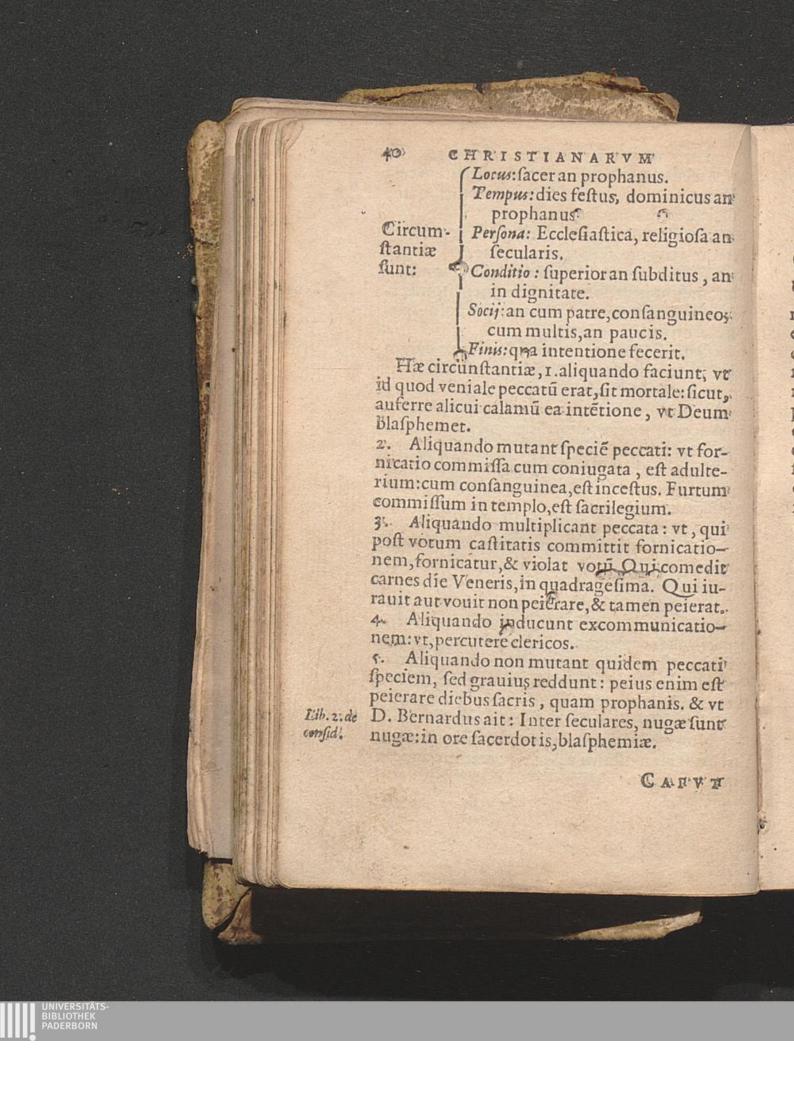


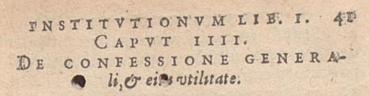












VN T nonnulli, qui dubitant, an vrile sit, aliquando generalem de tota vaa confessionem instituere, eaque omnia peccata repetere, quæ alias confessi fuerant. Quibus est dicendum, quandoque id esse improbandum, quandoque autem rehementer commendandum. Improbandum enim est, si non rectè ad huiusmodi generalem peccatoru repetitioné homo moueatur. Quod posset accidere vel ex errore, quo sibi persuaderet peccata, semel legitime confessa, non esse remissa, sed sæperepeti debere, vt remittantur : vel ex nimiis conscientiæ scrupulis, quibus fit, ve nunquam sibi quacunq. cofessione homo satis fecisse videatur. Talibus quippe generalis confessio permittenda non est, sed prohibenda. Commendanda est autem generalis confessio iis, qui bonis causis ad eam mouentur. Caufæ autem eiusmod funt variæ. Prima, si metuatur in aliquam ex antecedentibus confessionibus defectum tale irrepsisse, qui peccatorum remissione impediuerit. Hoc namq. si aliquando factum fuisset, (vt fit frequeter) necessario est repetenda confessio. Euenit aurem hoc variis modis.

r. Si cofessio sit facta sacerdoti, potestatemi ad eum absoluendum non habeti; aut fortasse exignoratia vel ebrietate no recte absoluenti.

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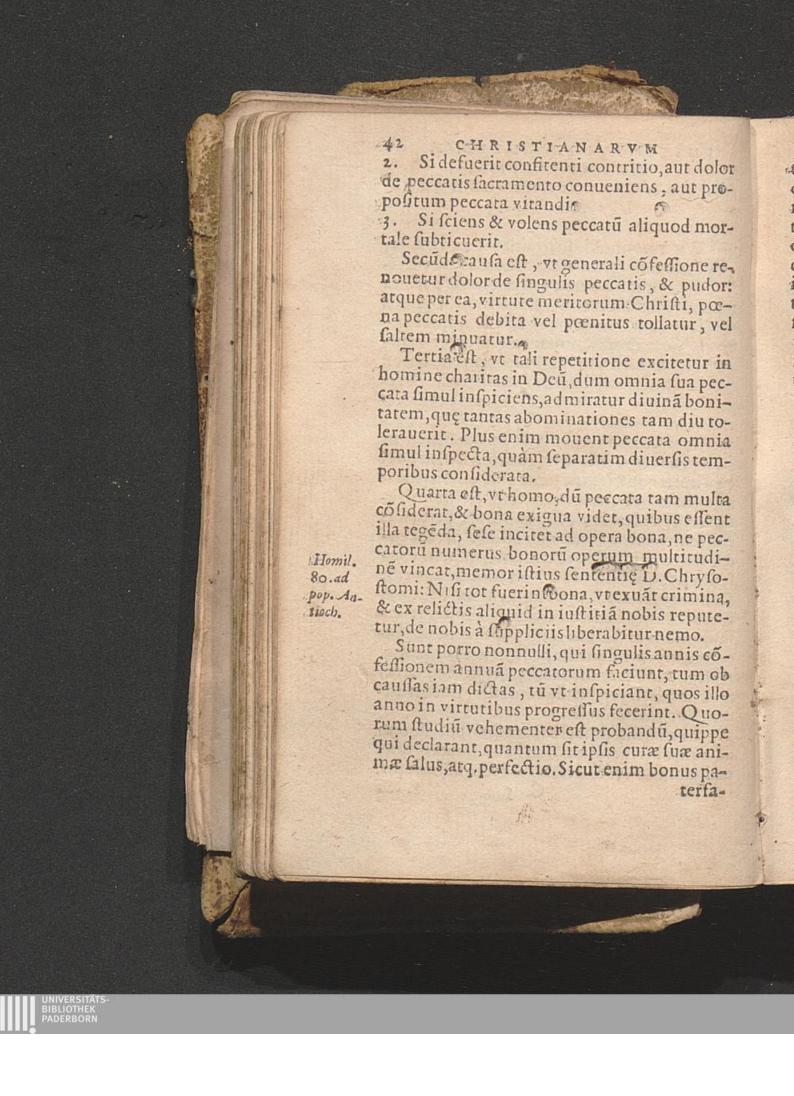
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terfamilias, quotannis semel rationes omnes datorum & acceptorú colligit, vt statum norit rerum su um: Ita Christianus, qui in mercatu virtutum est constitutus, non malè agit, si quolibet anno videat, quanta ad virtutes accessionem secerit, quæ vitia deposarit, quas impersectiones reliquerit, & quantu sieri potest, hunc annum cum præcedenti conferens, si aliquid spiritualis lucri observat, Deogratias agat: si verò detrimentum negligetia sua sit passus, ex animo doleat, stimulos q. sibi ad fortius currendum addat.

## CAPVT V.

DE MODO SE PRAEPARANdi ad sanctissimum Eucharistie Sacramentum sumendum.

The X hoc omnium bonorum Spiritualium fonte, tantum se quisq. hausturum credat, ad quantum capiendum ipse se præparauerit. Potest auté ista præparatiosieri bisariá. Quida enim satis habet, peccatú in comunione euitare, ac se ad coservatione & augmentum gratiæ aliquo modo disponere: A sijetiá ad gustandum in hoc Sacramento, quam sua sit Díns, & ad gratiá abundantiore accipienda, & vehementer augenda se coparát.

De priori preparatione minus perfecta,

PRima præparatio, quæ in omnibe effe de- Impedibet, exigit, vt quæ impediunt dignum ac- metorum cessum ad comunionem, vitentur: cuiusmodi remotio.

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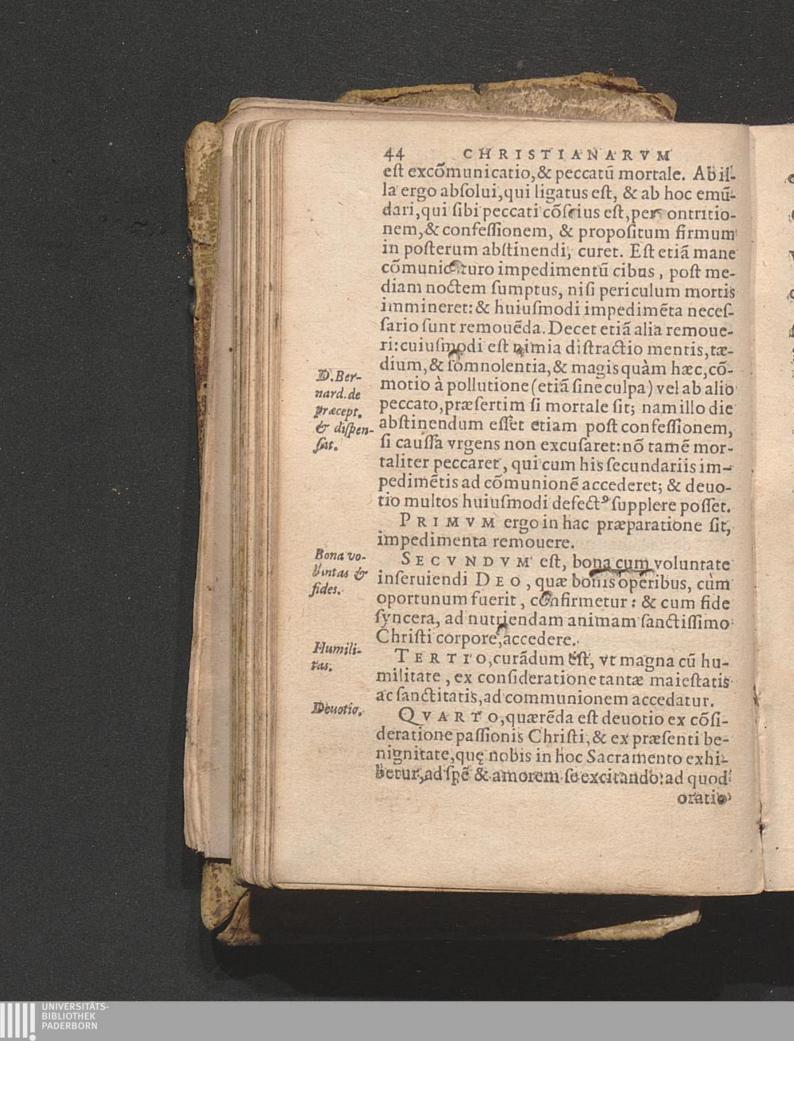
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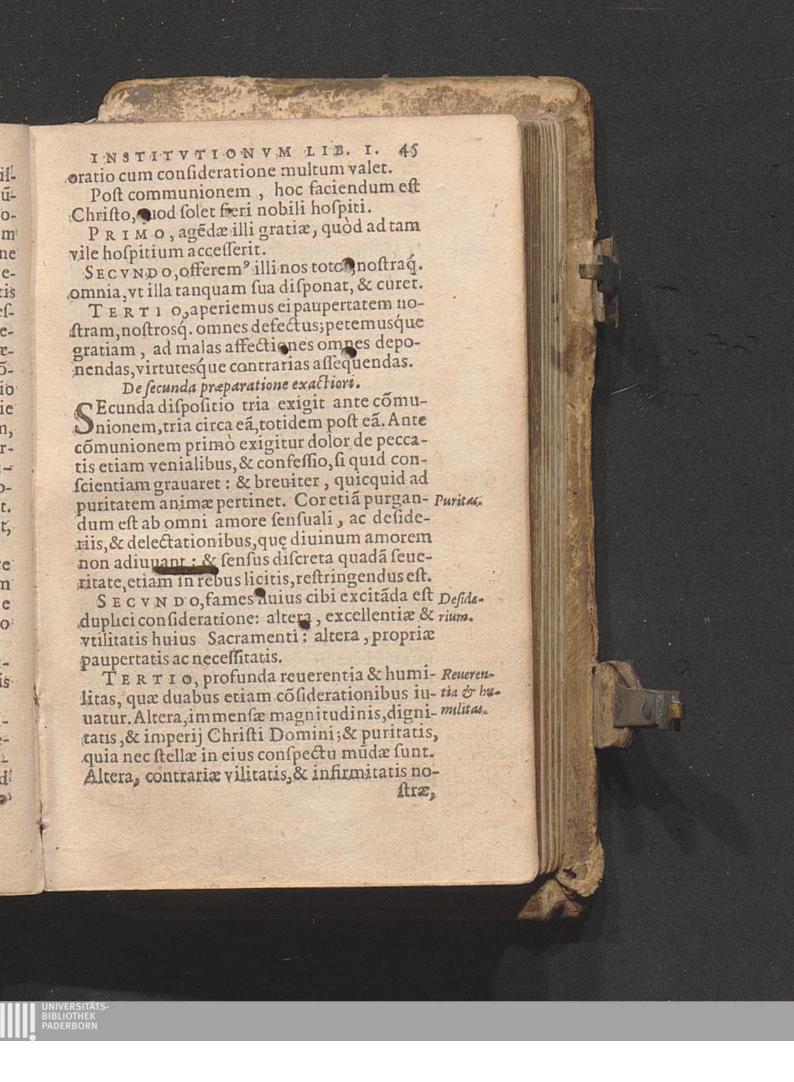
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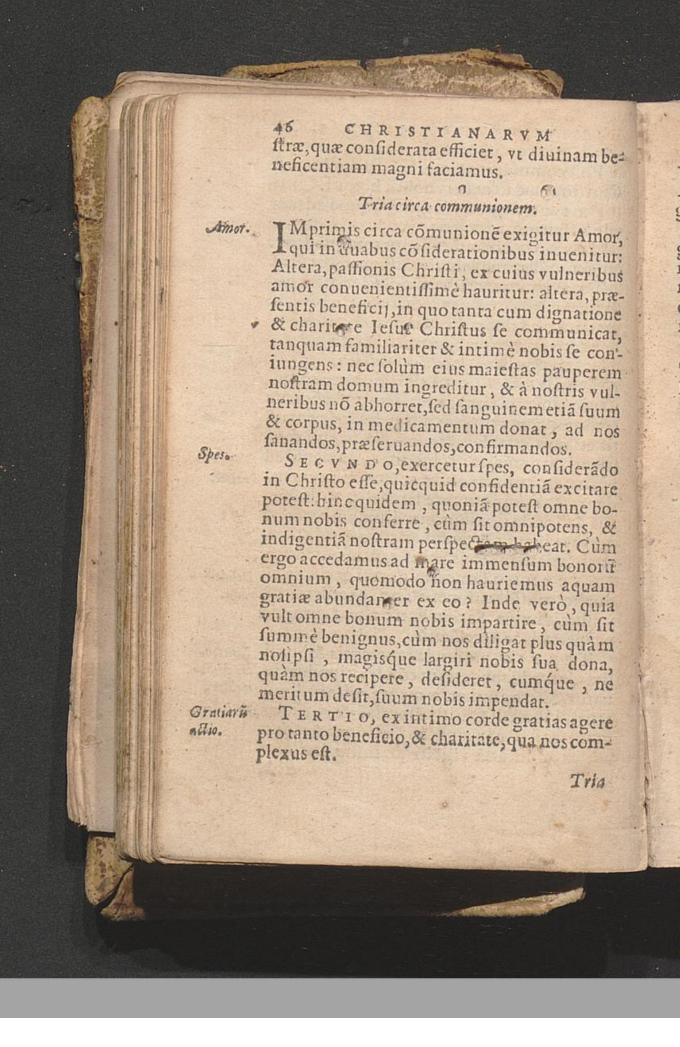
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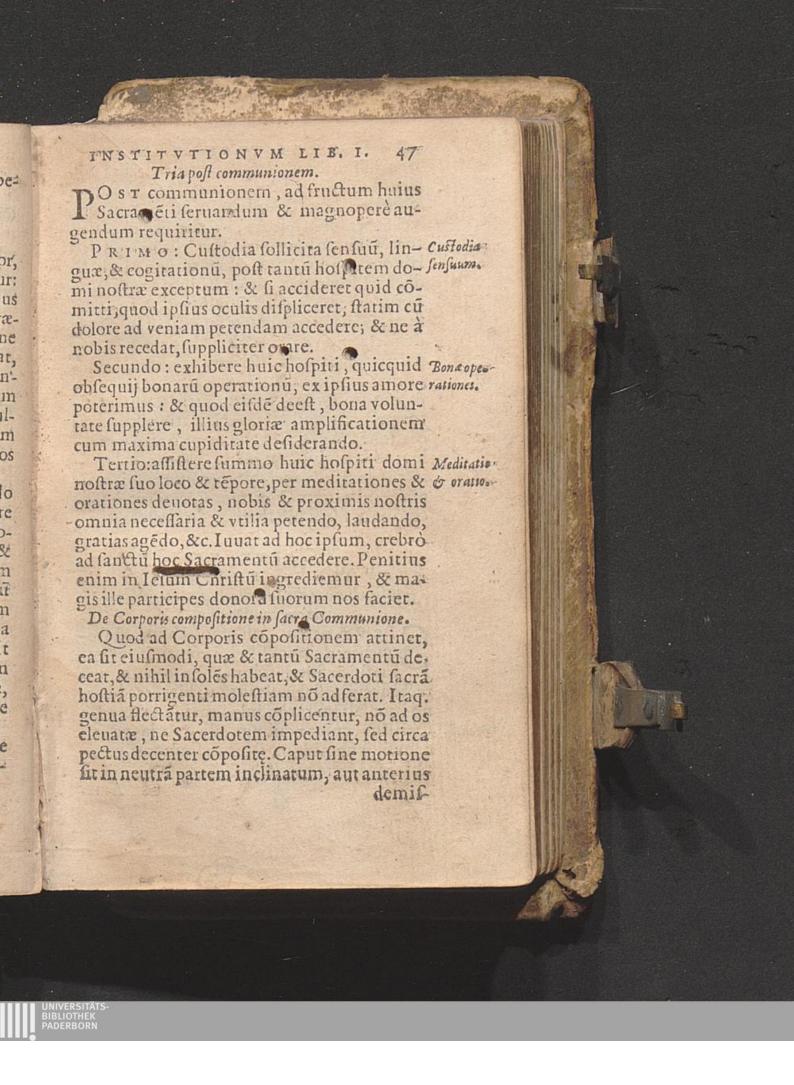
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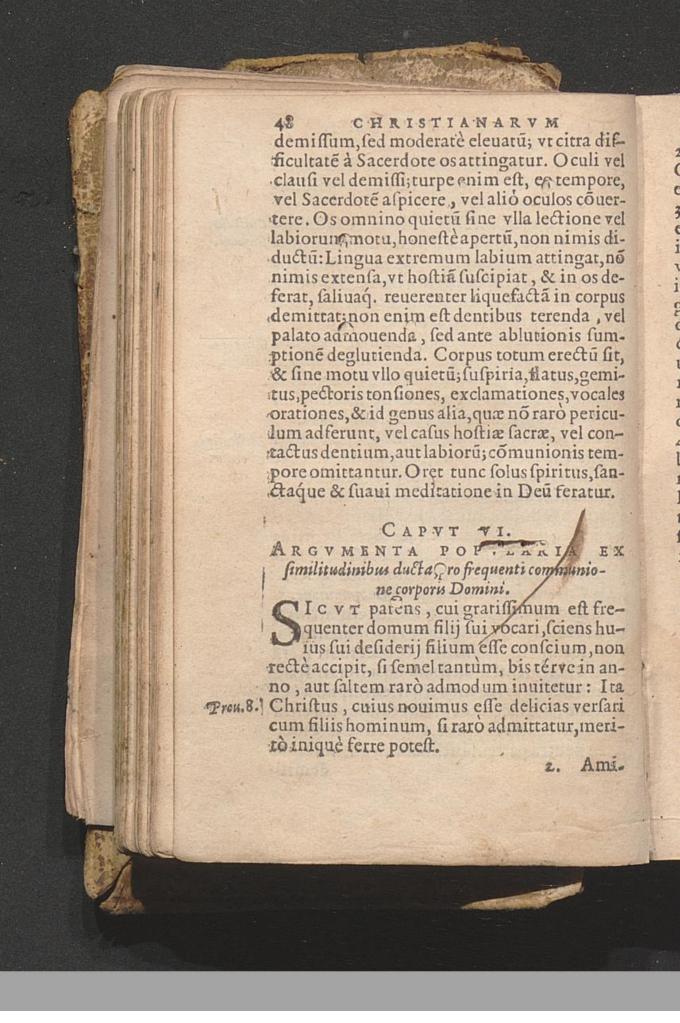
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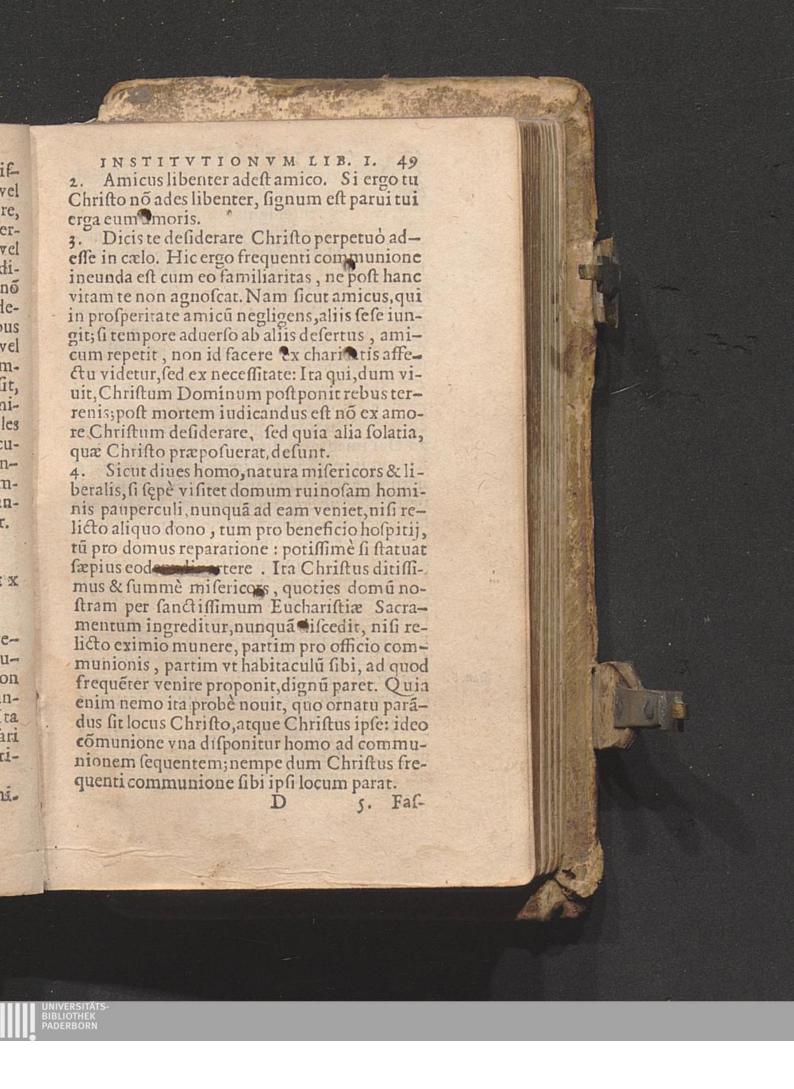


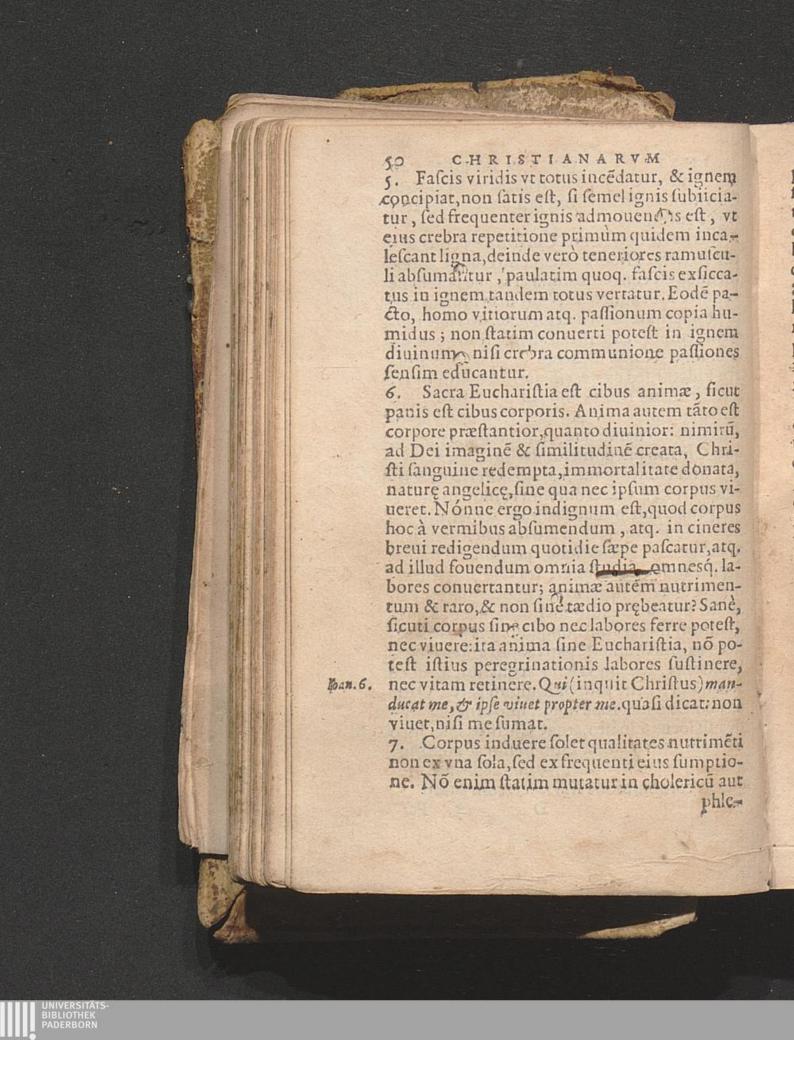


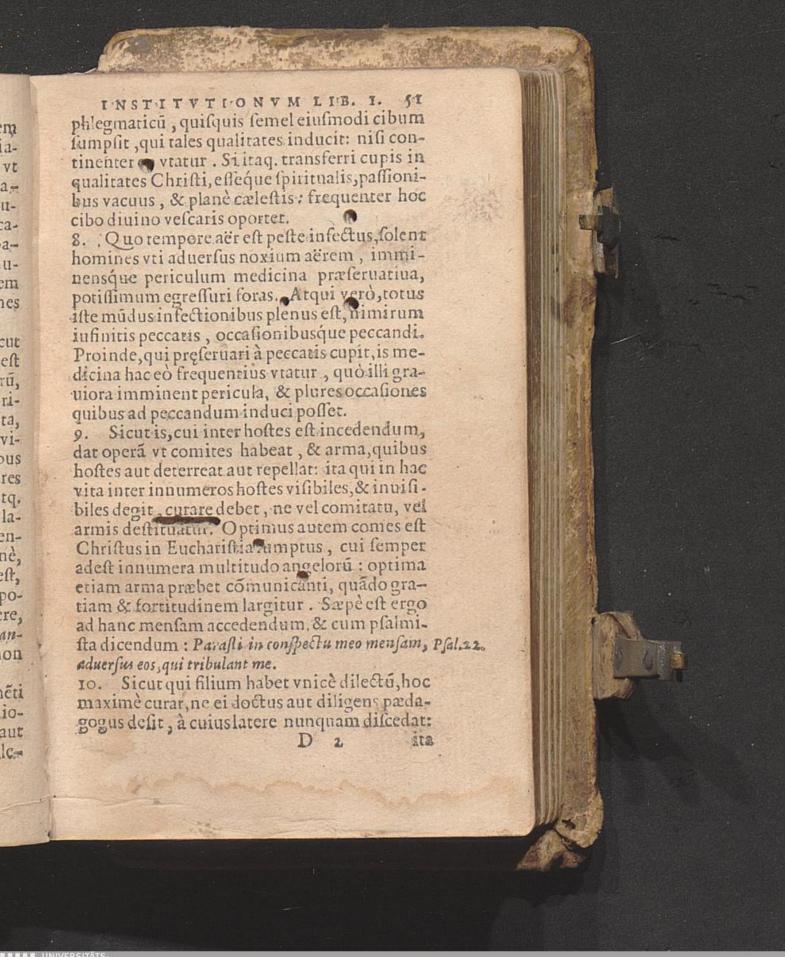


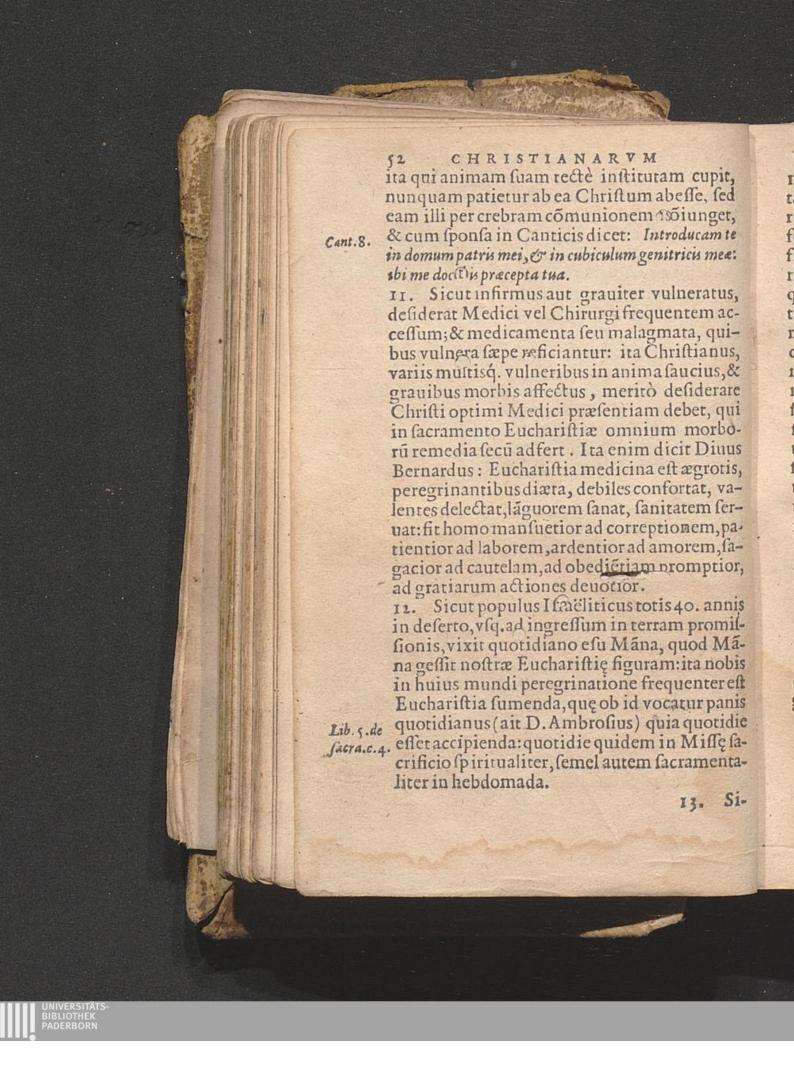


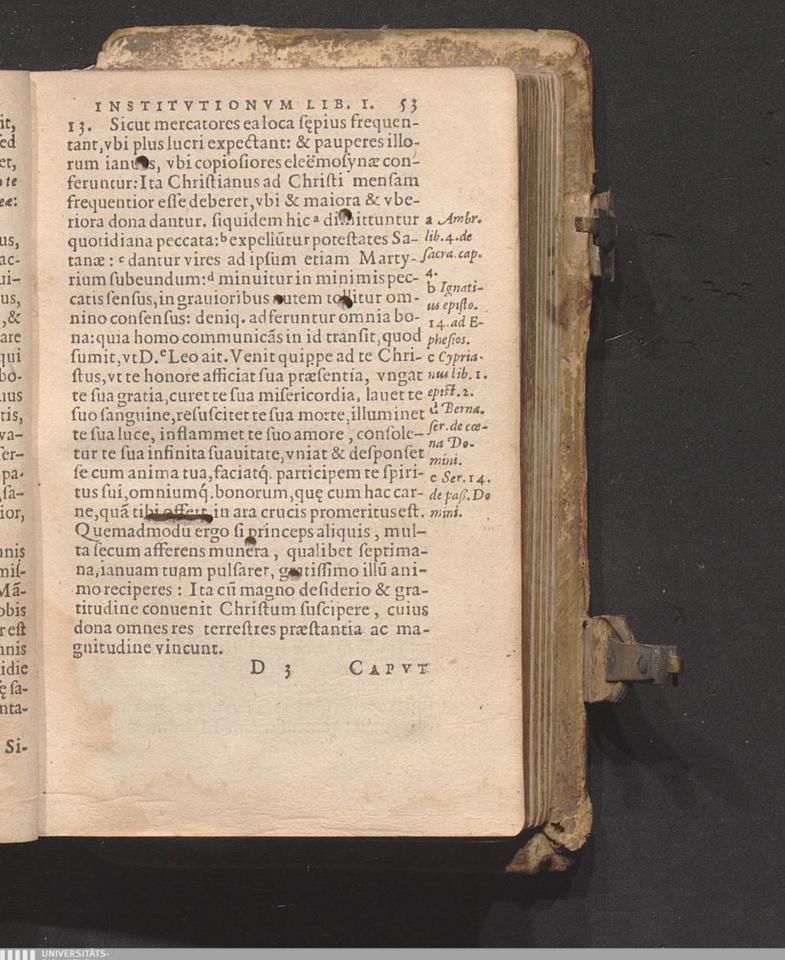




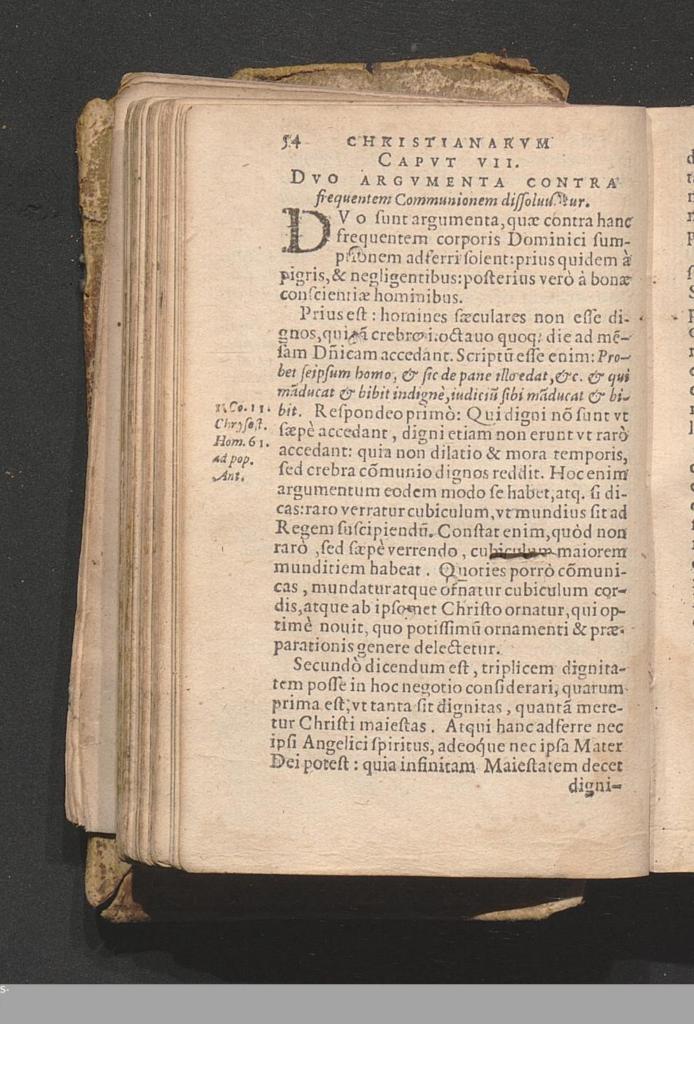


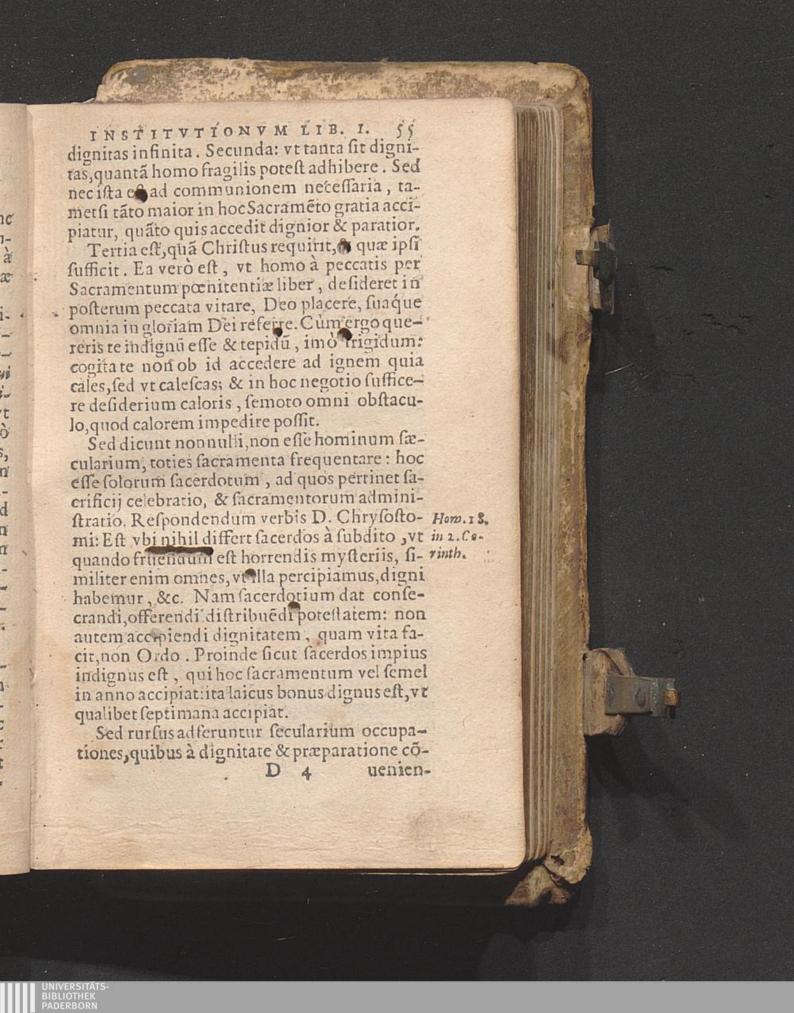


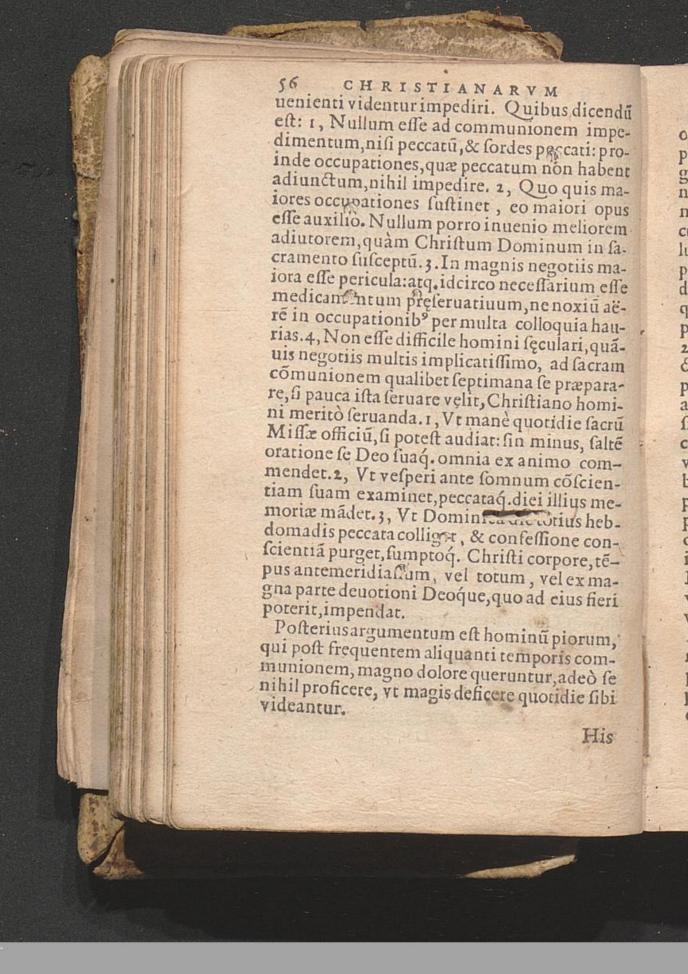


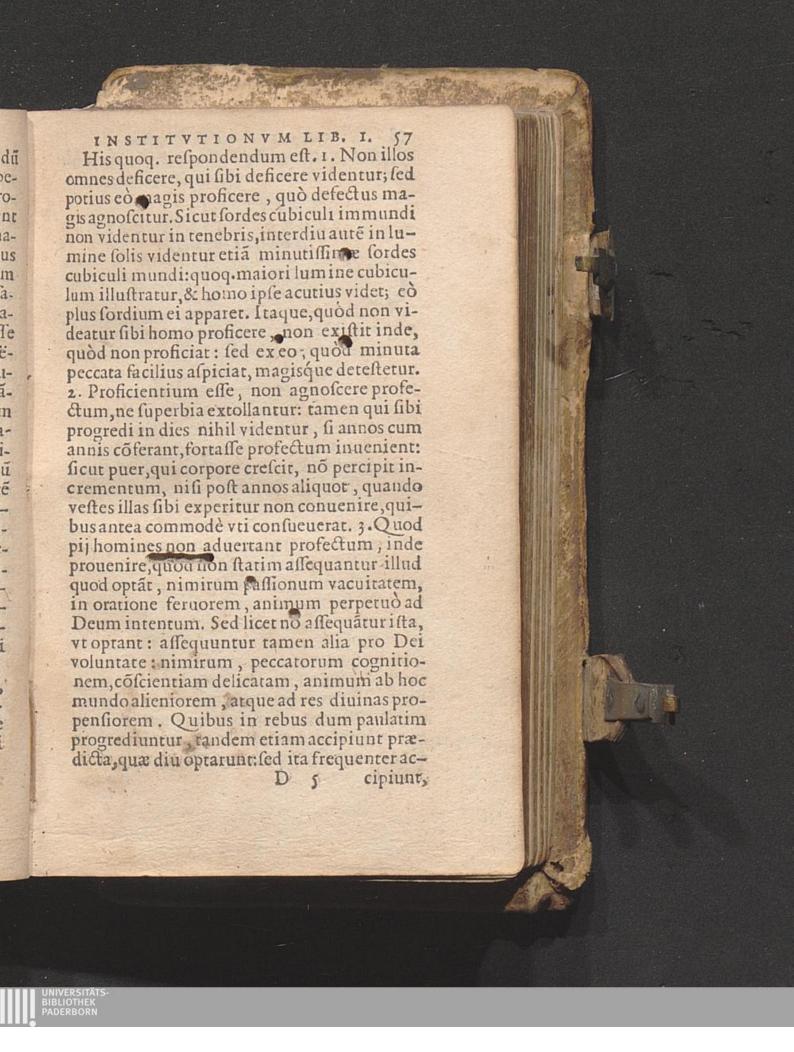


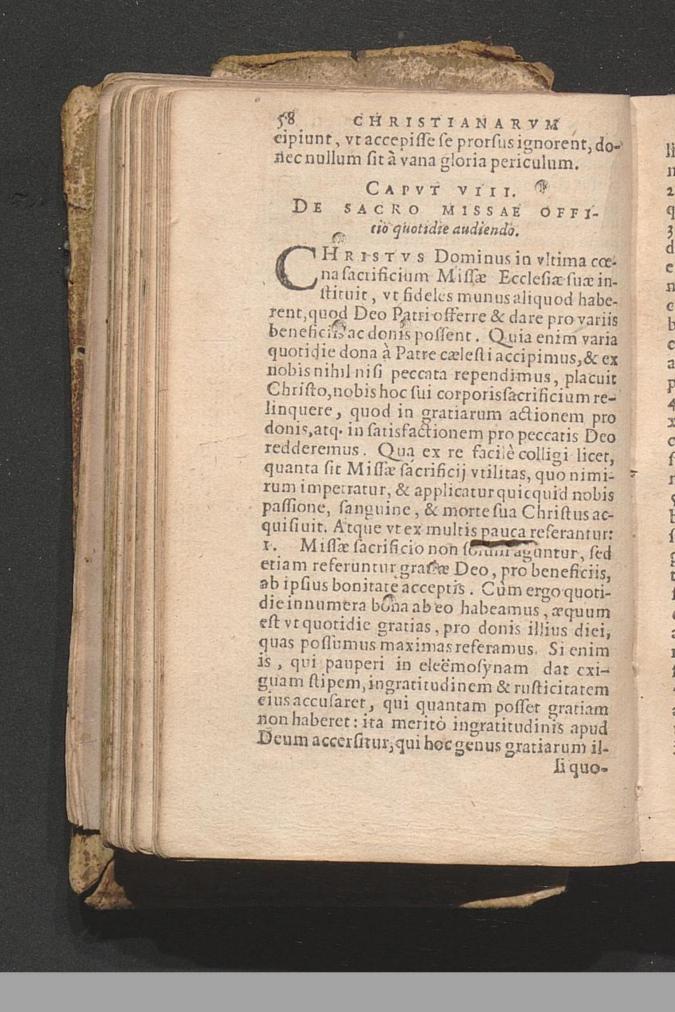
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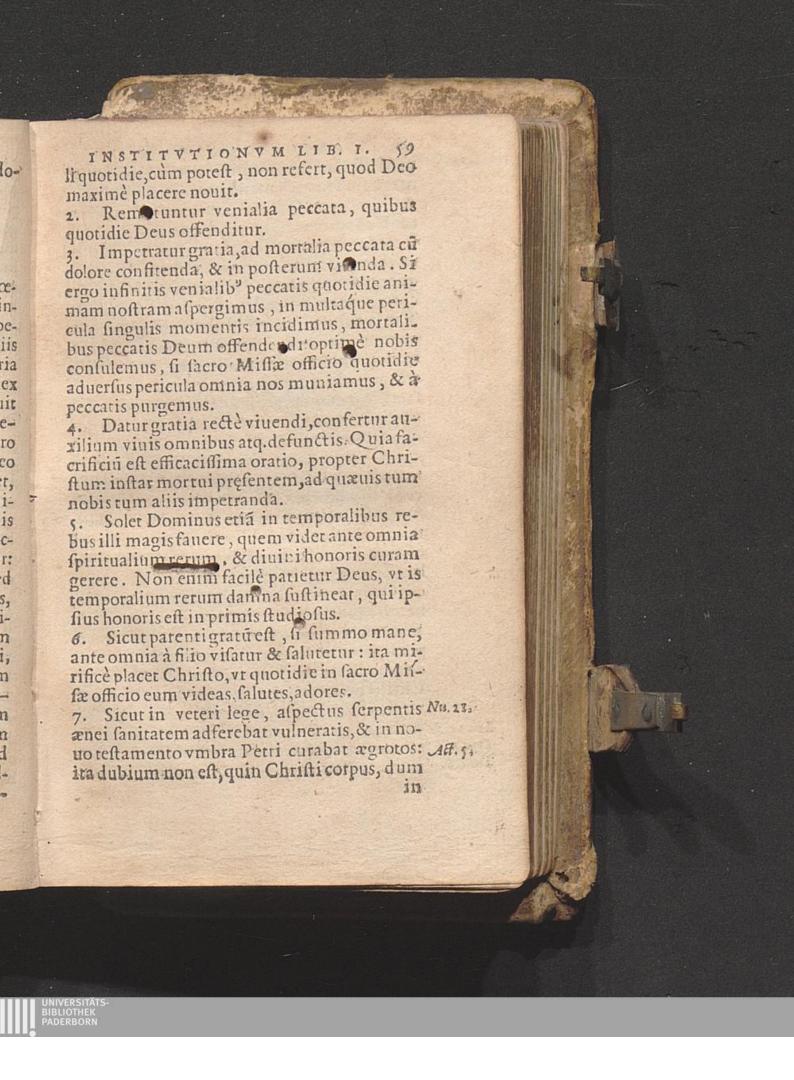


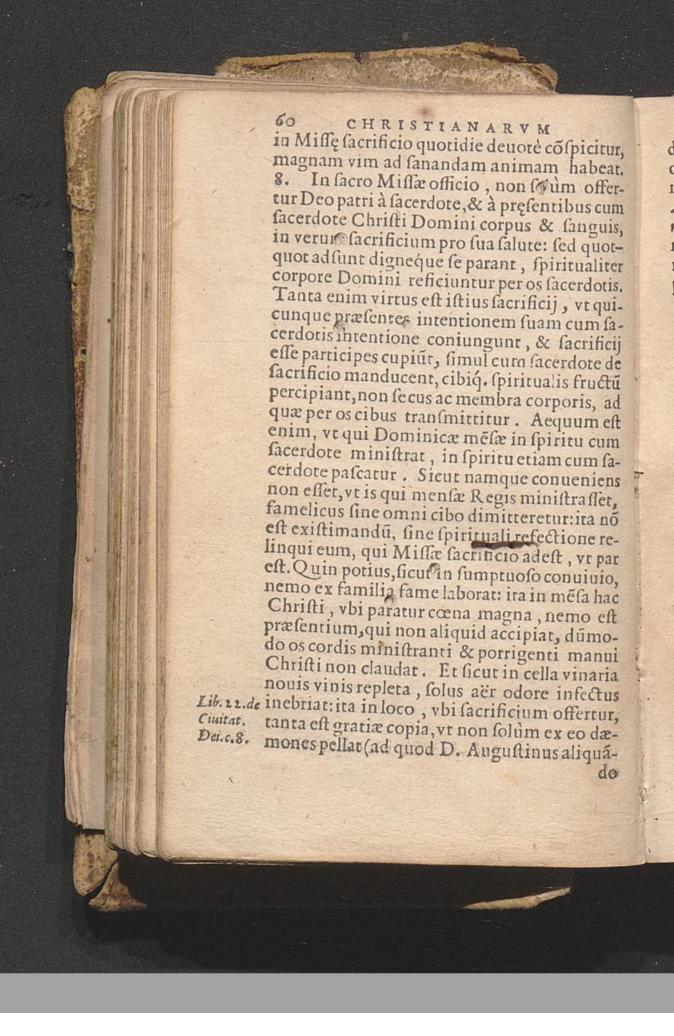


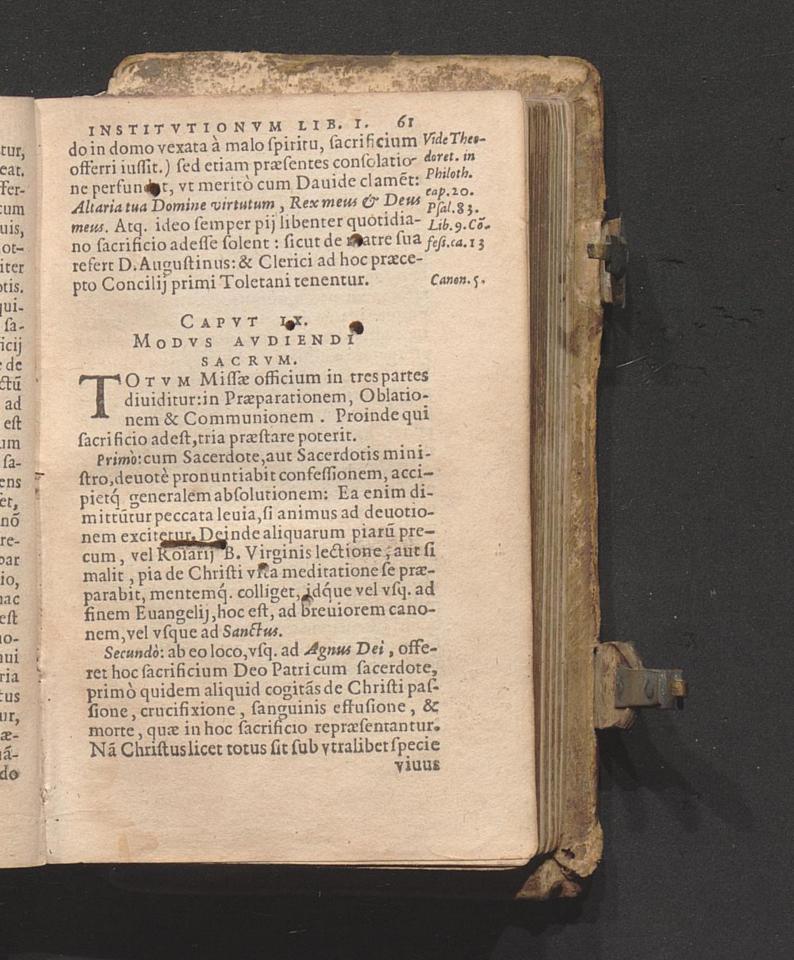


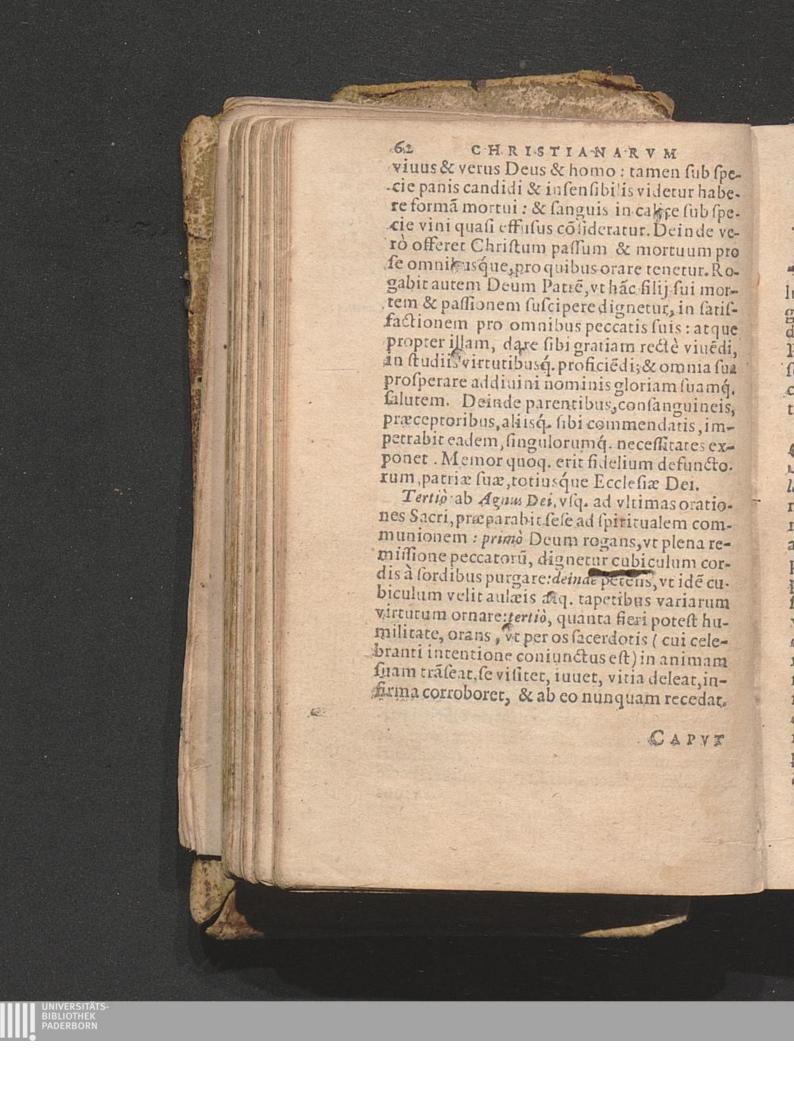


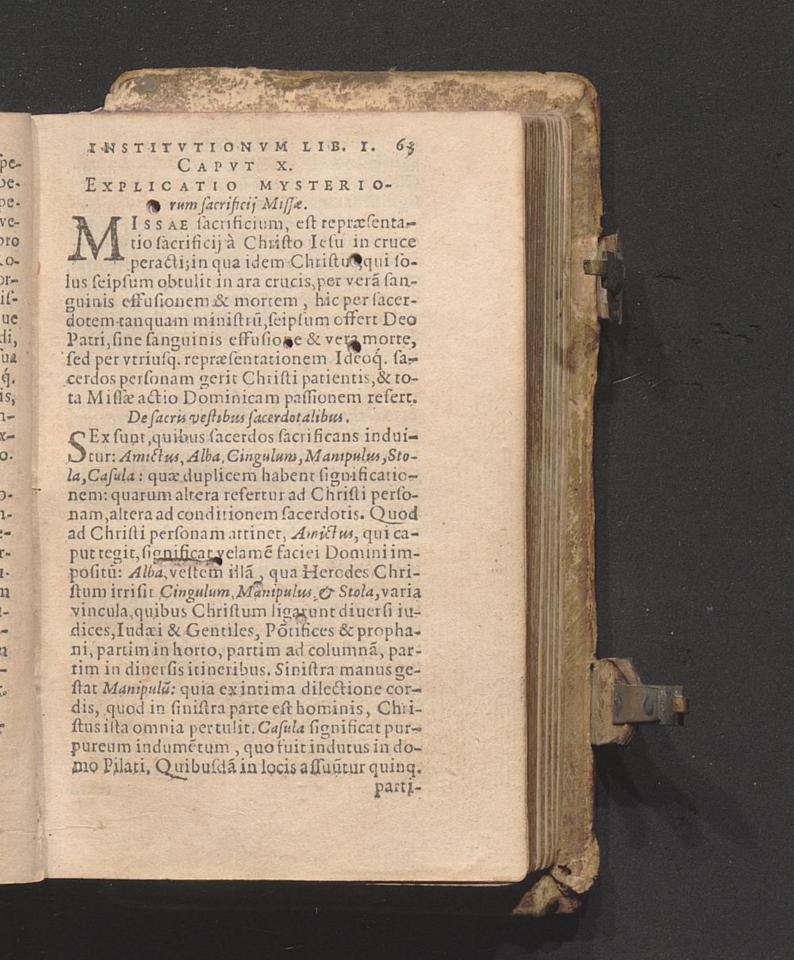


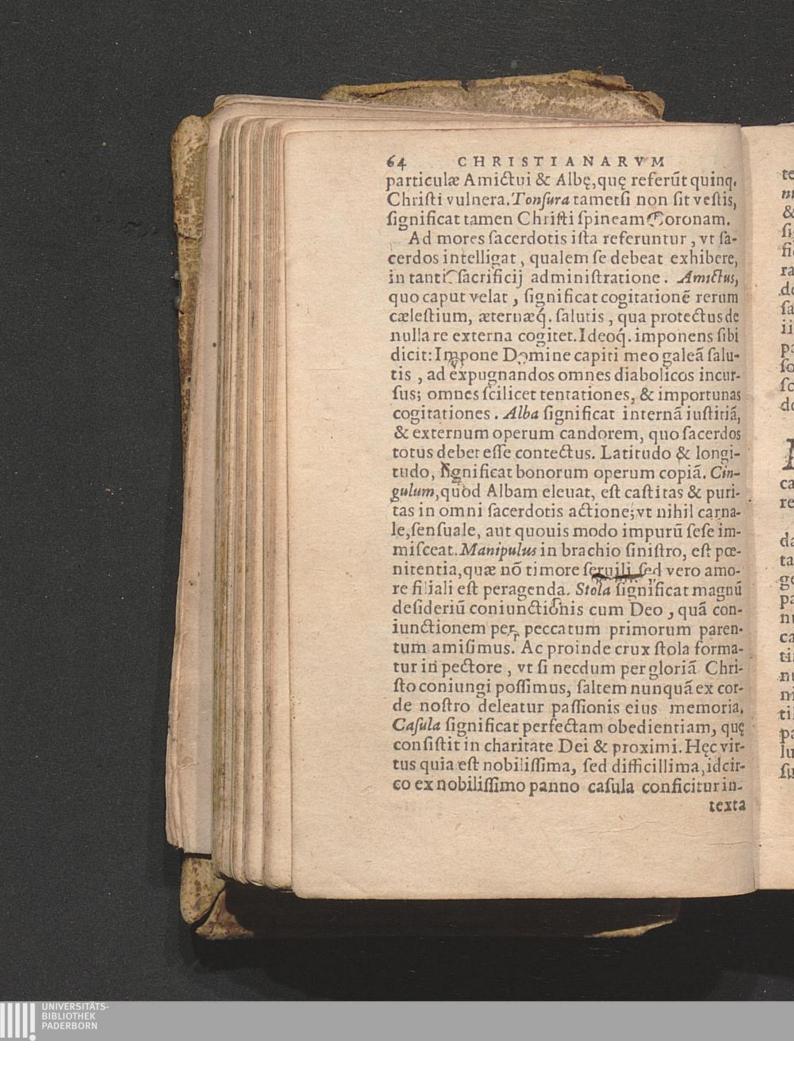


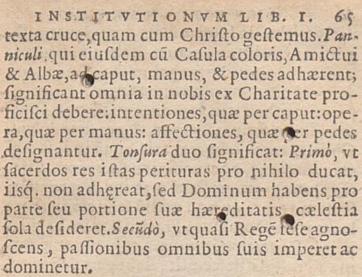












De ipsa Missa actione.

Misse ceremoniæ multa significant: nos tamen contenti erimus hac breui explicatione, vt omnesad Dominicam passionem referamus.

Sacerdos itaq. ante pedes Altaris profunda inclinatione peccata sua contens, representat Christu in horto, assumptis totius humani generis peccatis, vi pro iis satisfaceret, Deum patrem orantem. Qua ad dextru Altaris cornu aguntur, vbi prophetiæ legi solent; signisicant ea, qua in domibus Iudaoru, nepe Pontiscum Anna & Caipha perpessus est Dominus. Locus Euangelij ad Aquilonem, vnde venit omne malu, refert Pratorium Pilati Gentilis, aliorum en Ethnicorum conatus, à quibus passus est Christus. Nam Lucifer seu diabolus, qui volebat ad Aquilone transferre sedem sua, & este similis altissimo, pracipue ab Ethnicis.

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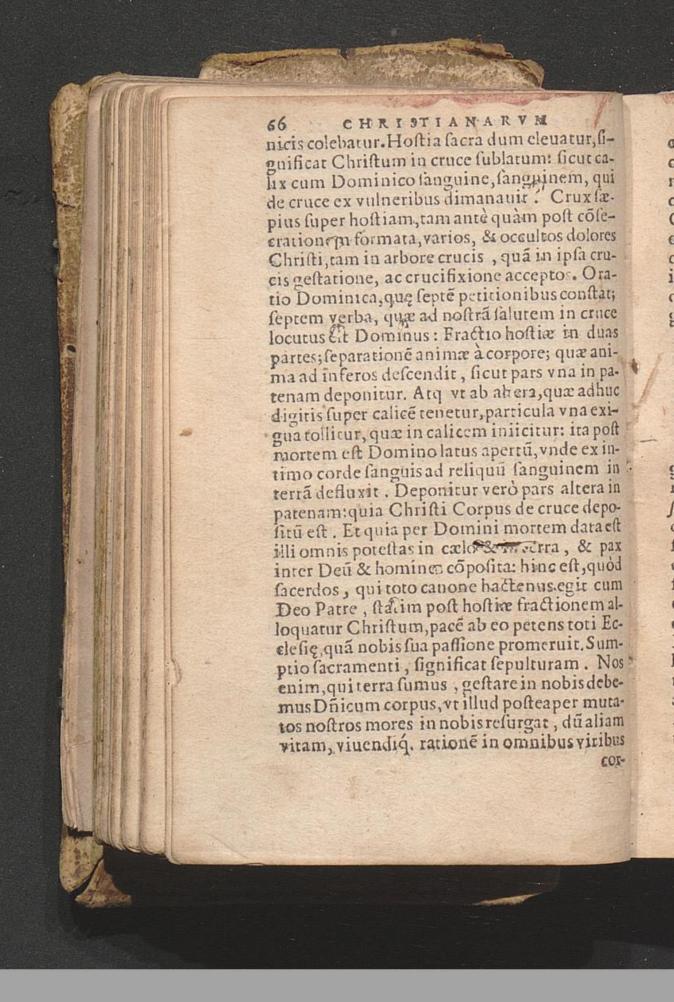
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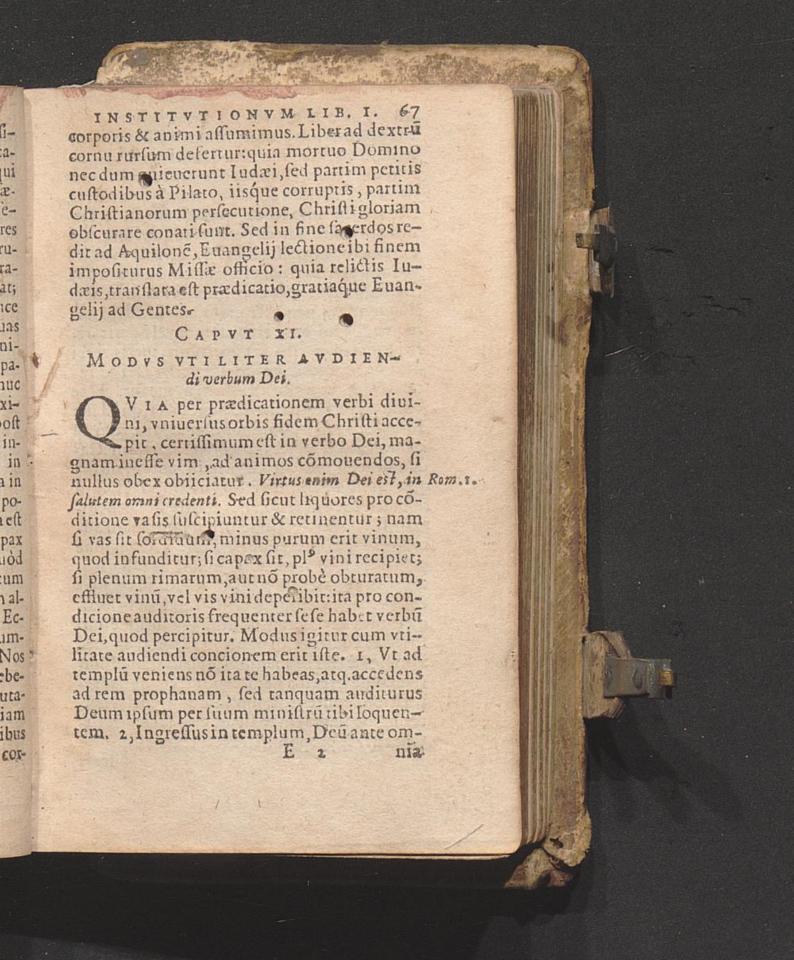
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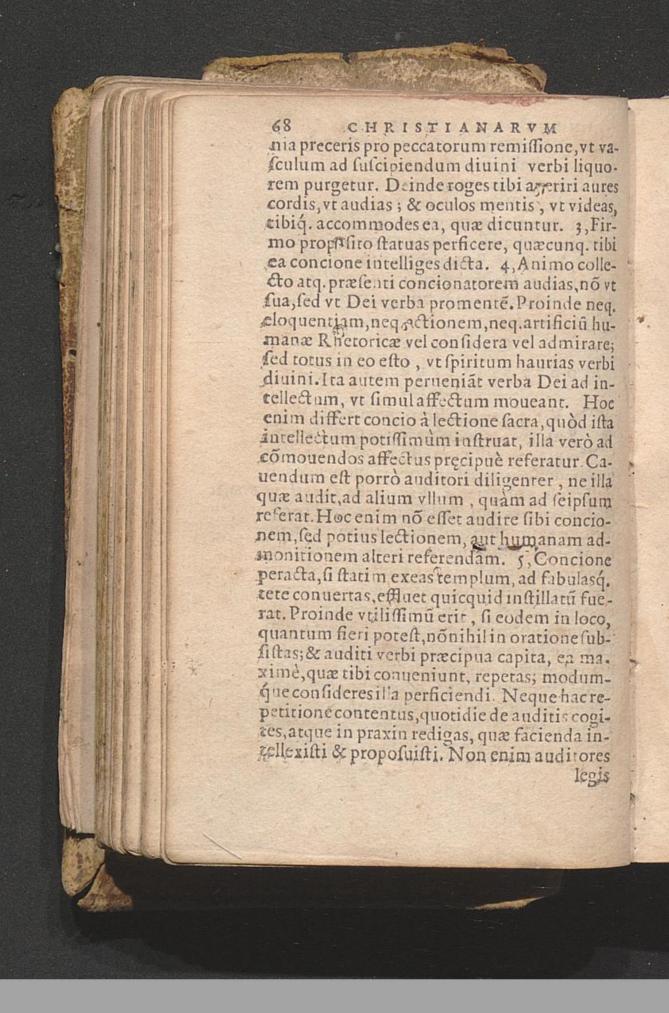
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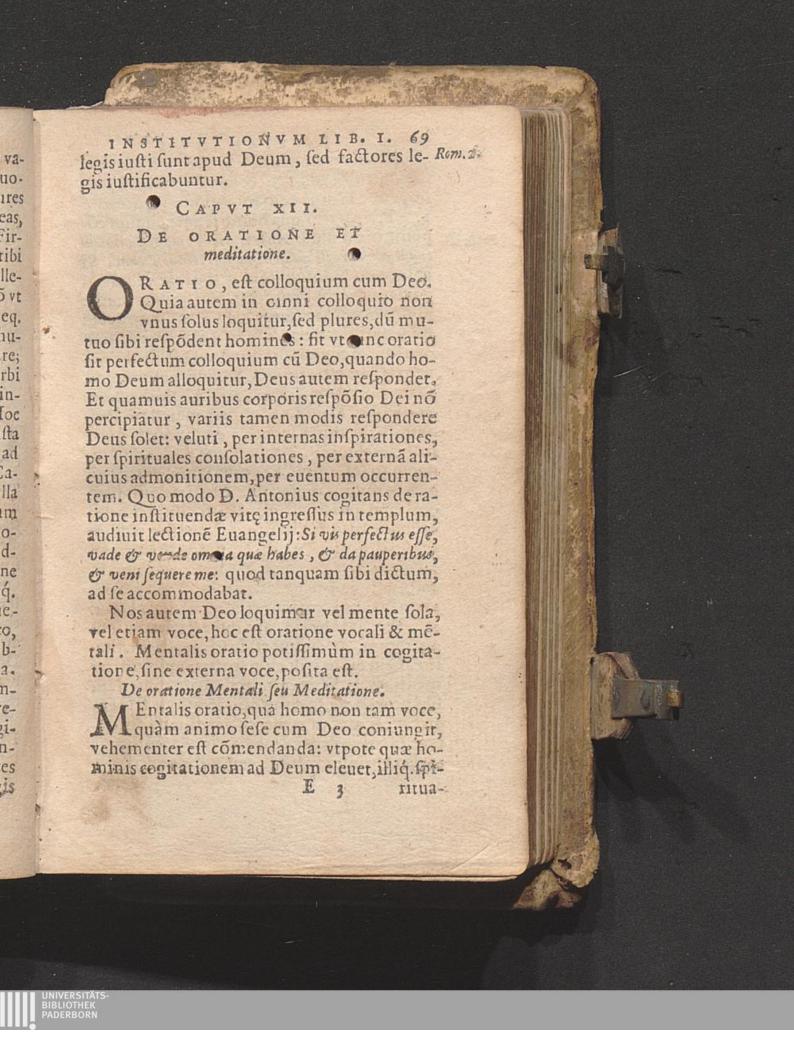
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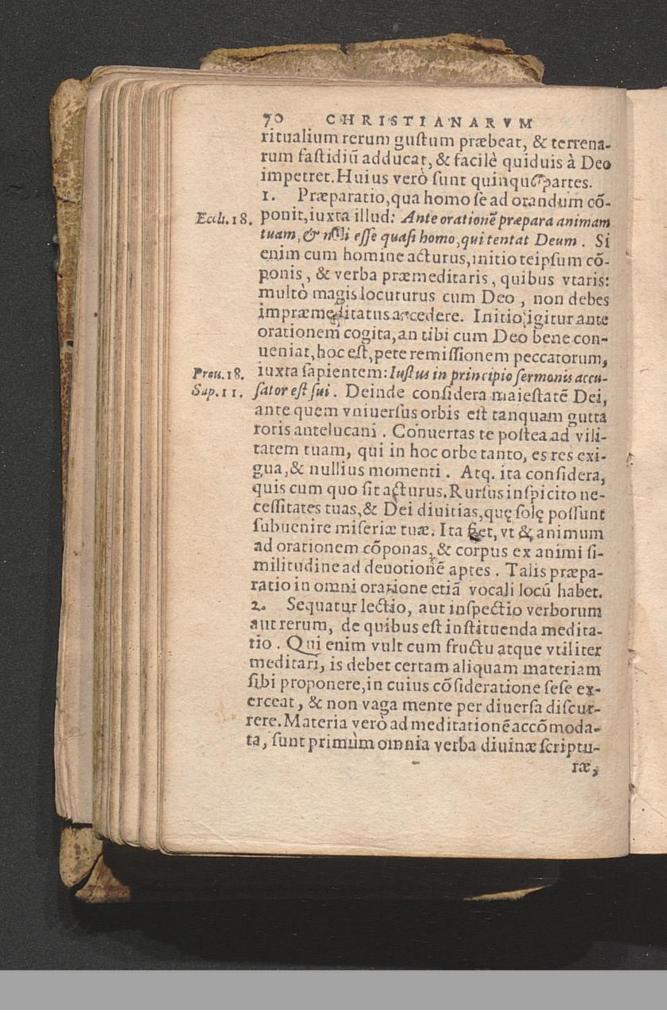
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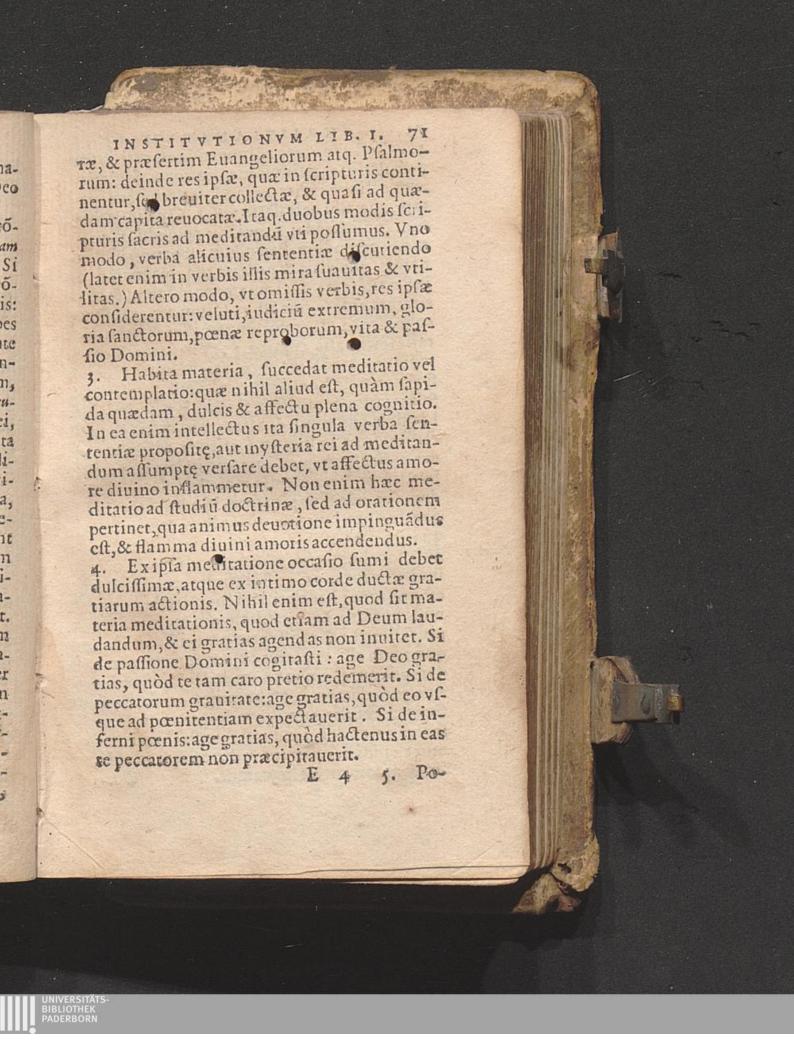




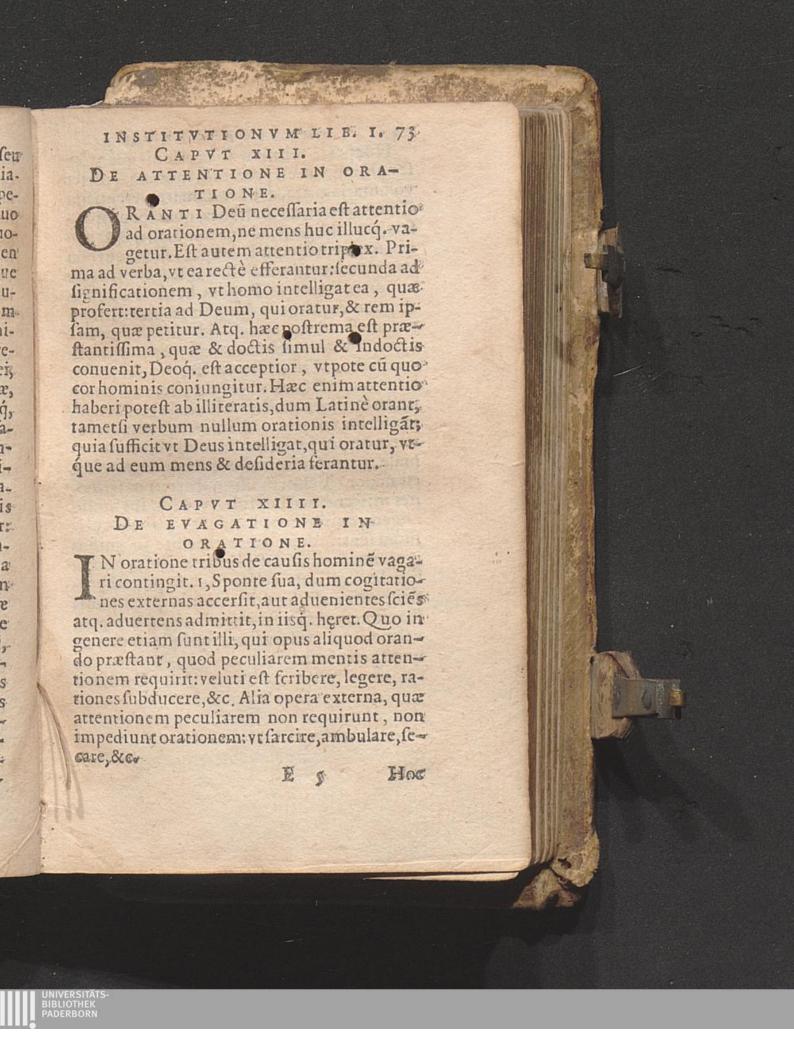


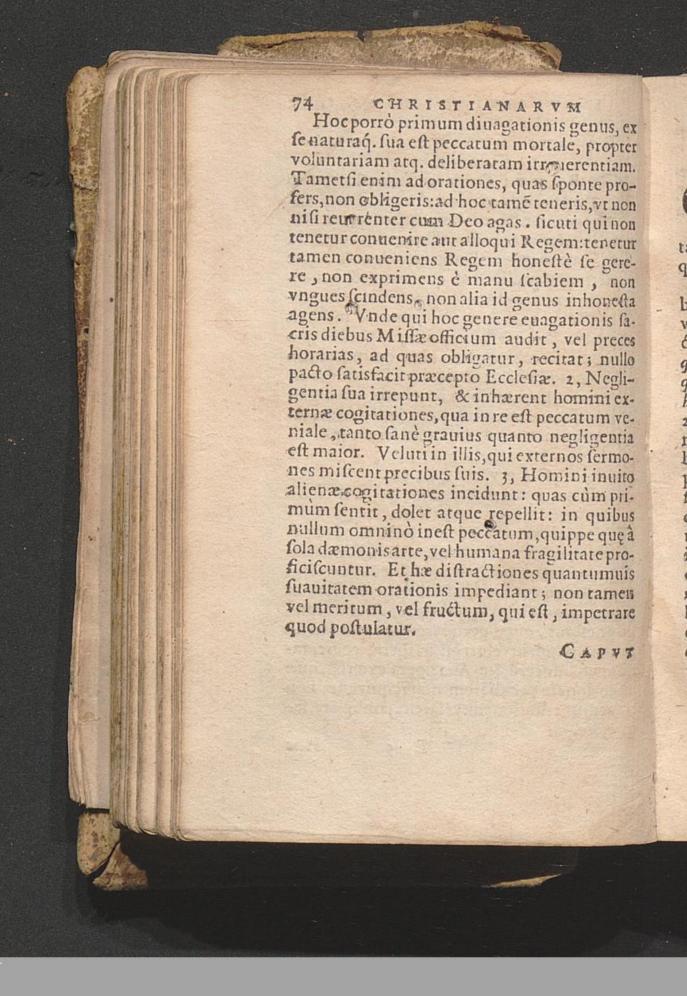


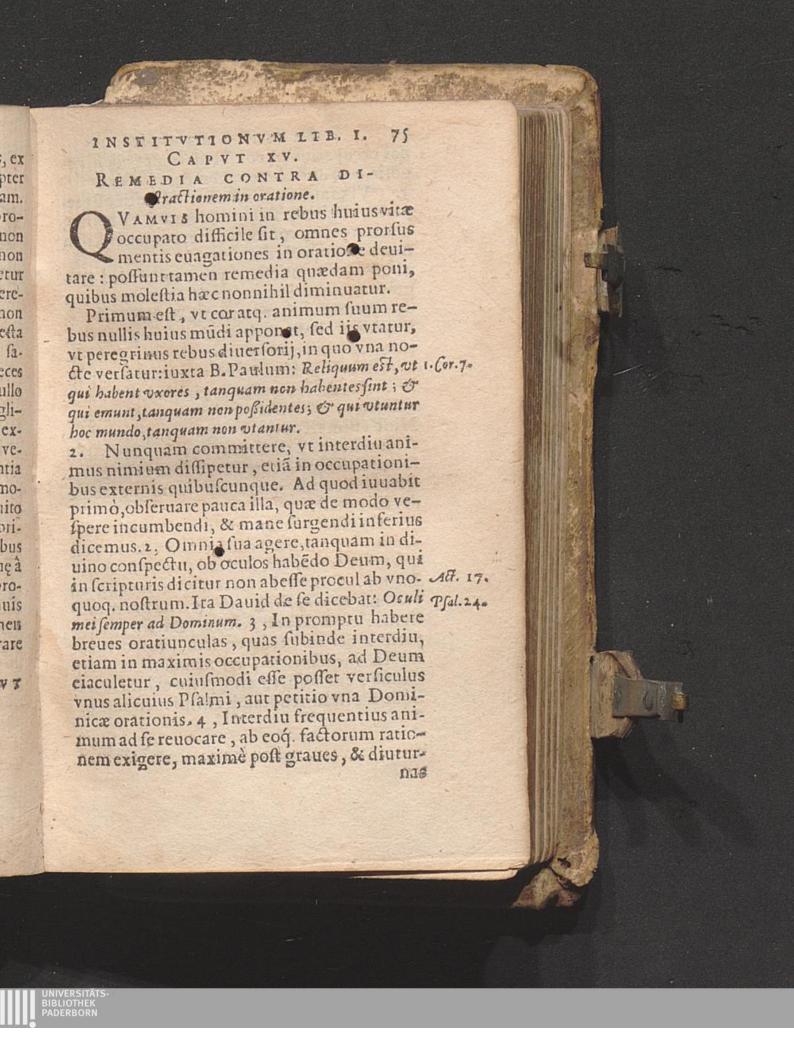


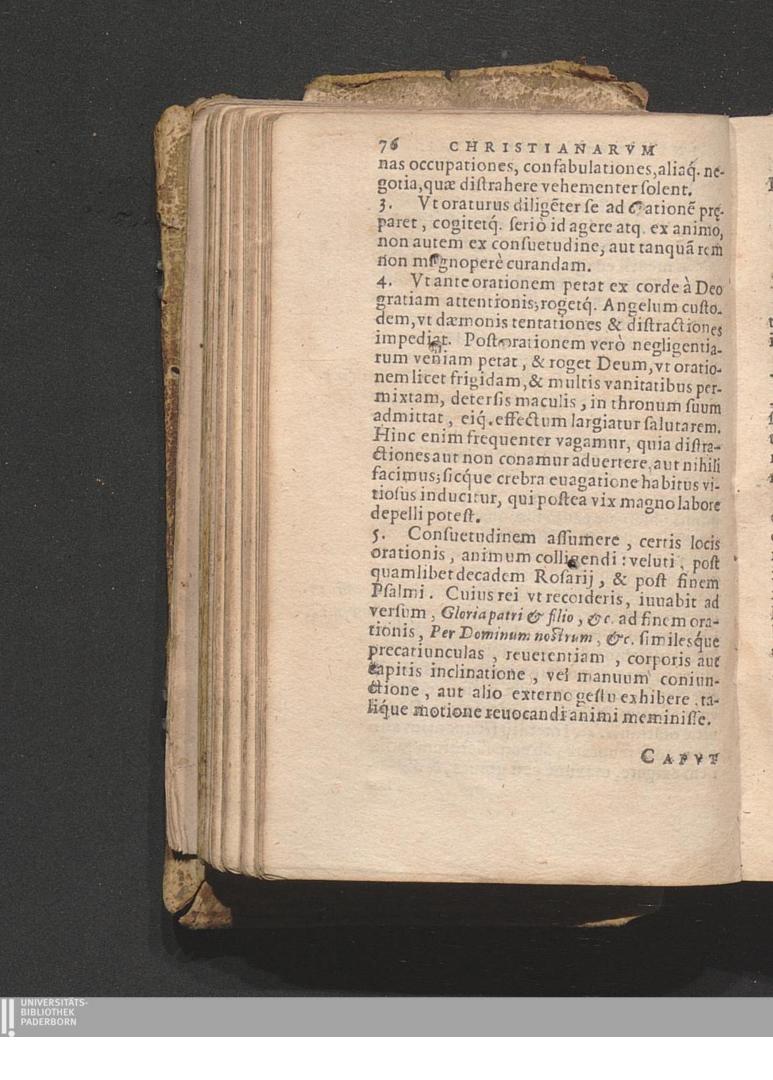


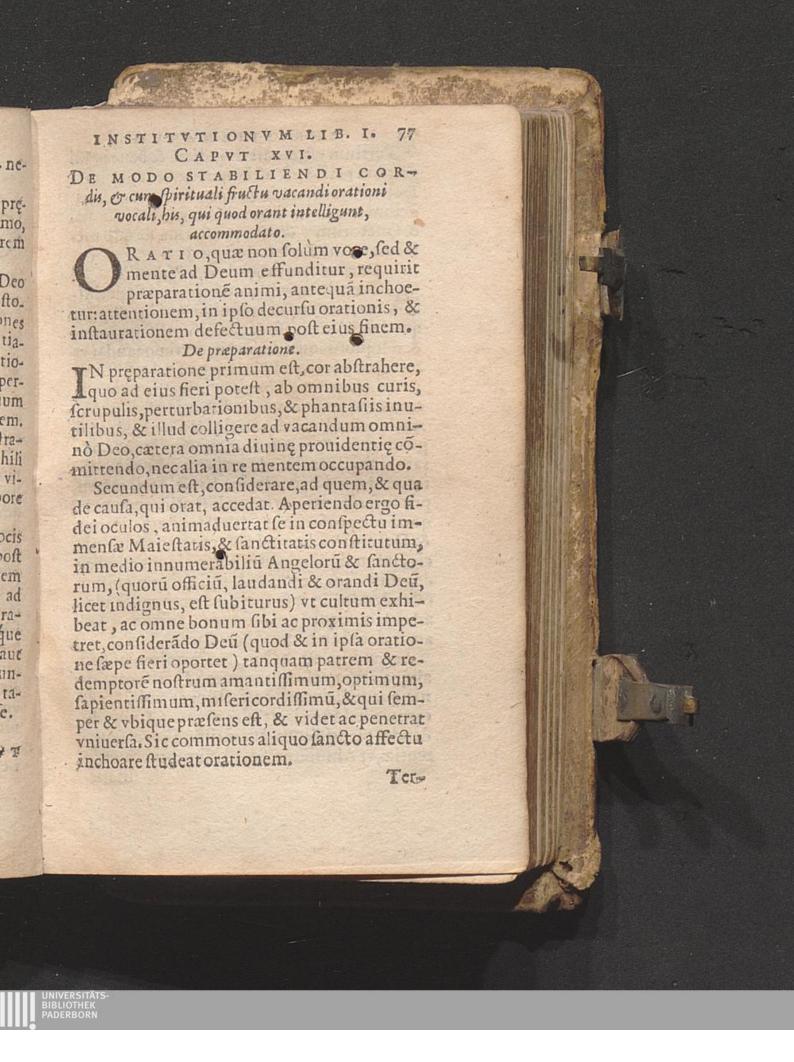
72 CHRISTIANARVM Postremo loco adiungenda est petitio sen postulatio, vt animus meditatione, & gratiarum actione excitatus, audeat ferueter ea petere, quæ sibi necessaria videt. Qua in re duo funt considerada: 1, quid sit petendu. 2, quomodo perendum. Perendum est primo lumen cordis, quo vitia & peccata tua, magnamque infirmitatem, Dei autem maiestatem & puritatem videas; hoc est, vt Deum atq. te ipsum cognoscas.2, Peccatorum remissio, & infirmitatis spirimalis culatio. 3, Virtutum incrementum, & coferuatio, præcipuè autem fidei, fpei, caritatis, humilitatis, castitatis, patientiæ, sobrietatis; compositio interioris exteriorisq, hominis; discretio & attentio in dictis & faetis; reformatio lingua: fortitudo ad superandas difficultates; pura intentio in bonis operibus; timor & reuerentia maiestatis Dei.4, Eadem petenda sunt proximis. Modus petedihis quatuor orationis conditionibus continetur: quaru prima est Fides seu fiducia. Postulet (inquit Iacobus) in fide nihil heffans. Que fiducia innititur merito Christiinfinito, quod totum est nostrum: bonitati Dei inexplicabili, quæ nulla peccatorum grauitate aut multitudine vinci potest: & constantiæ promissionű Dei, quæ tanta est, vt potius cælum & terra concidere possint, quam vt vnum de Domini verbis non compleatur. 2, est humilitas: quia Deus superbis resistit, humilibus dat gratia. 3, Perseueratia, ne deficiamus, si non statim videamur exaudiri. 4, Feruor & deuotio, vt exaffe= ctu & ardore cordis loquamur.

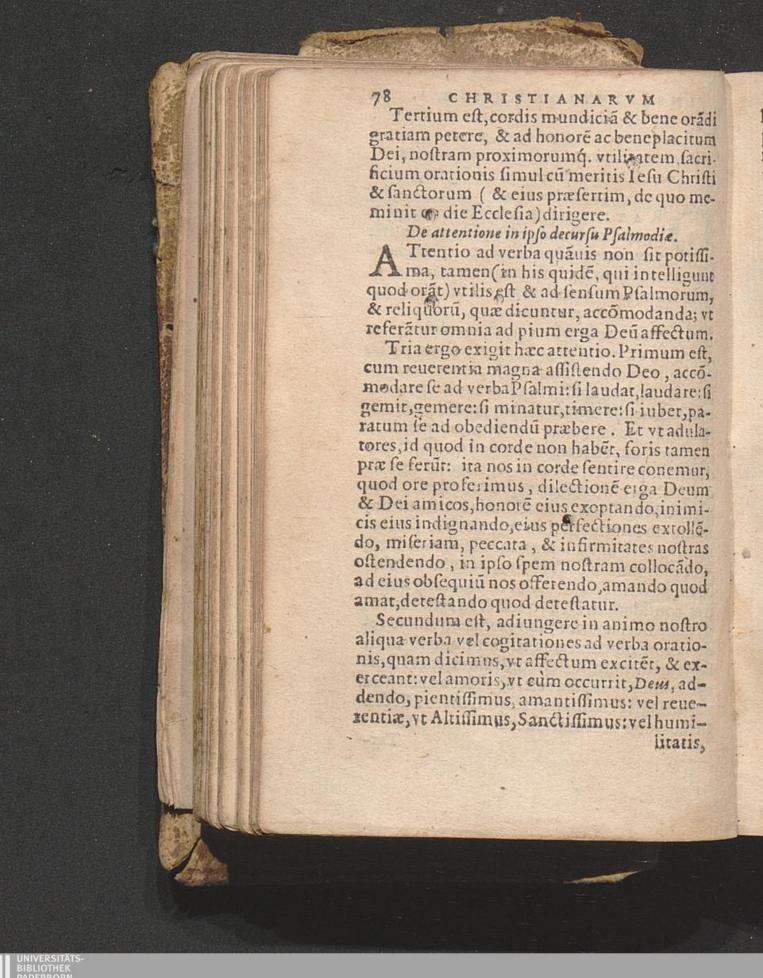


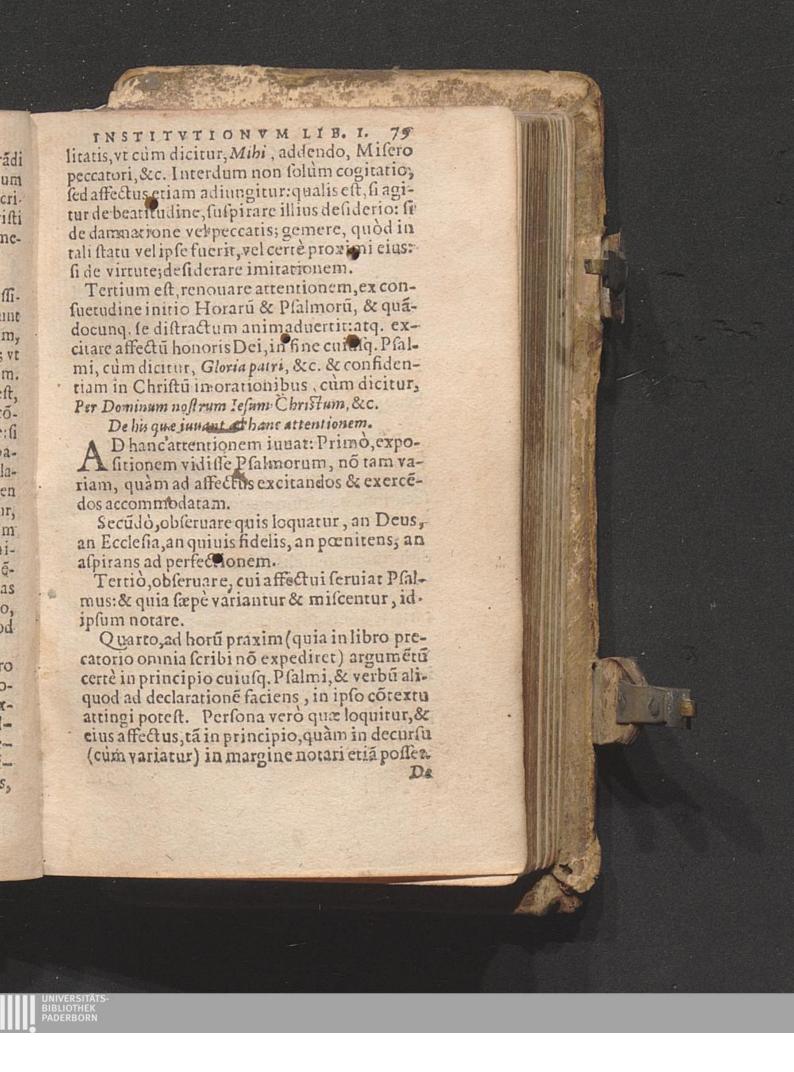


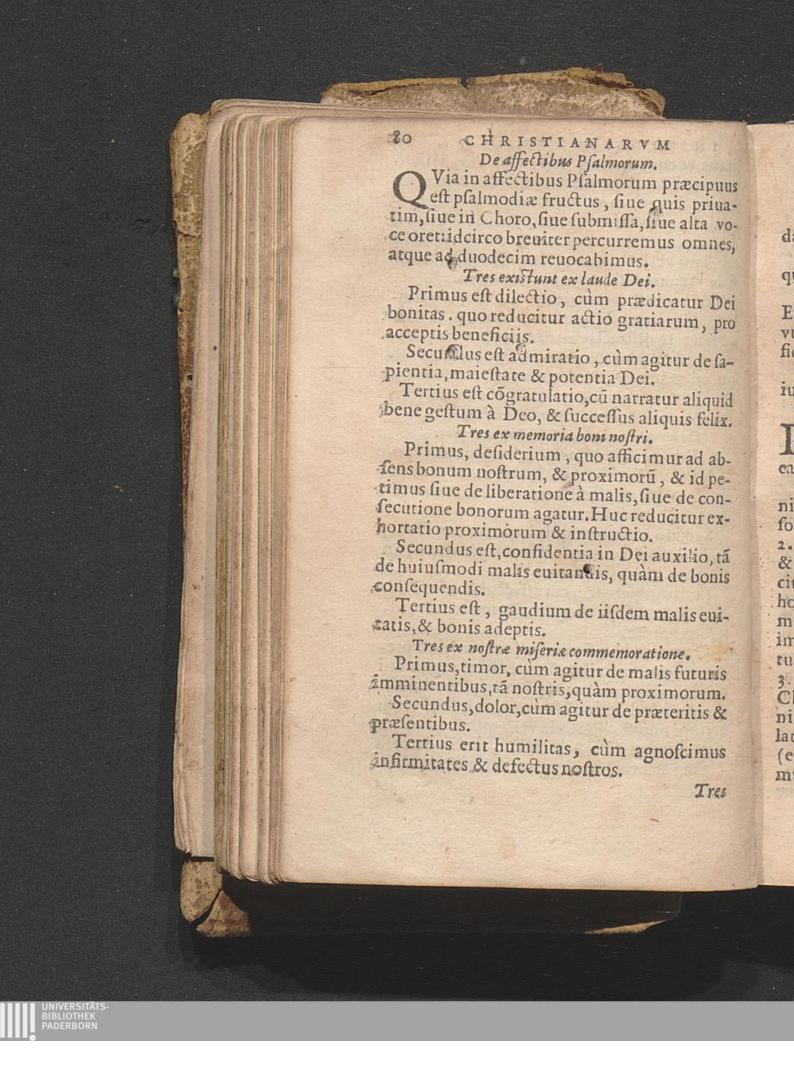


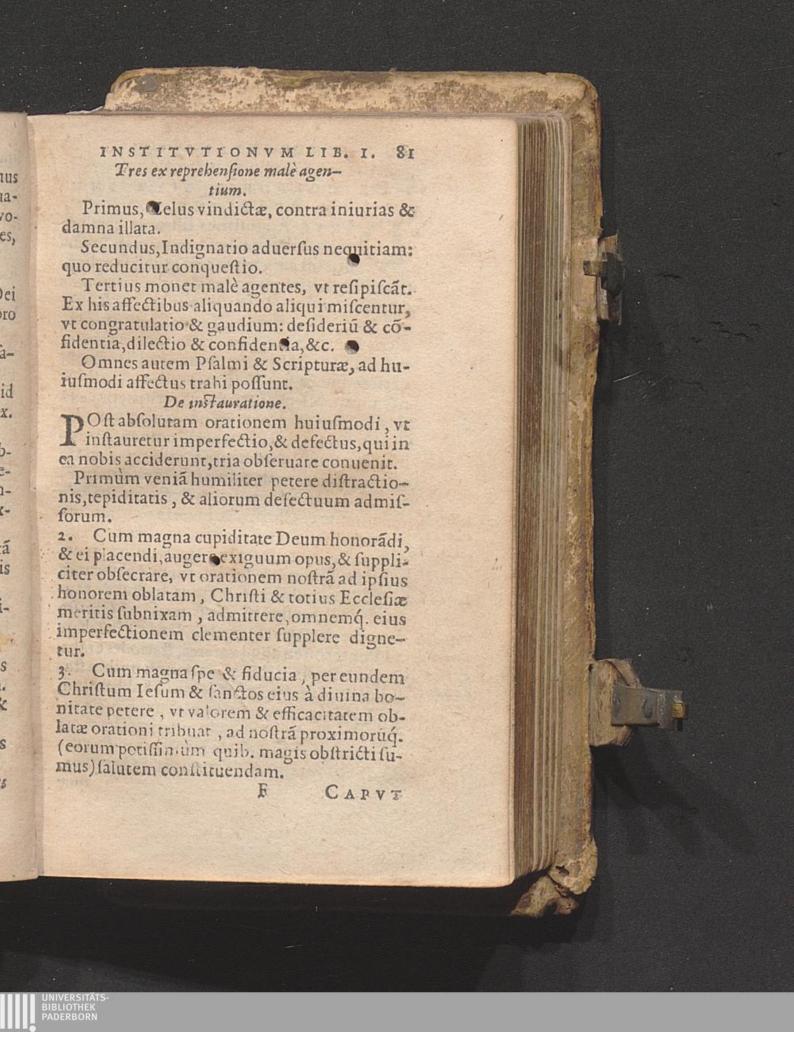


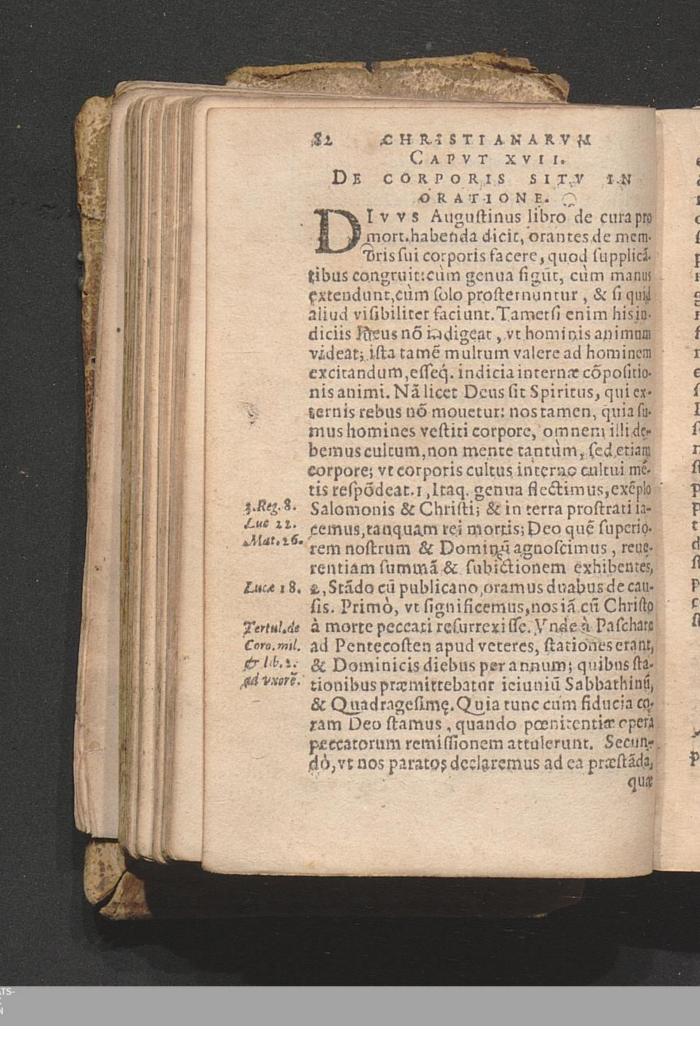


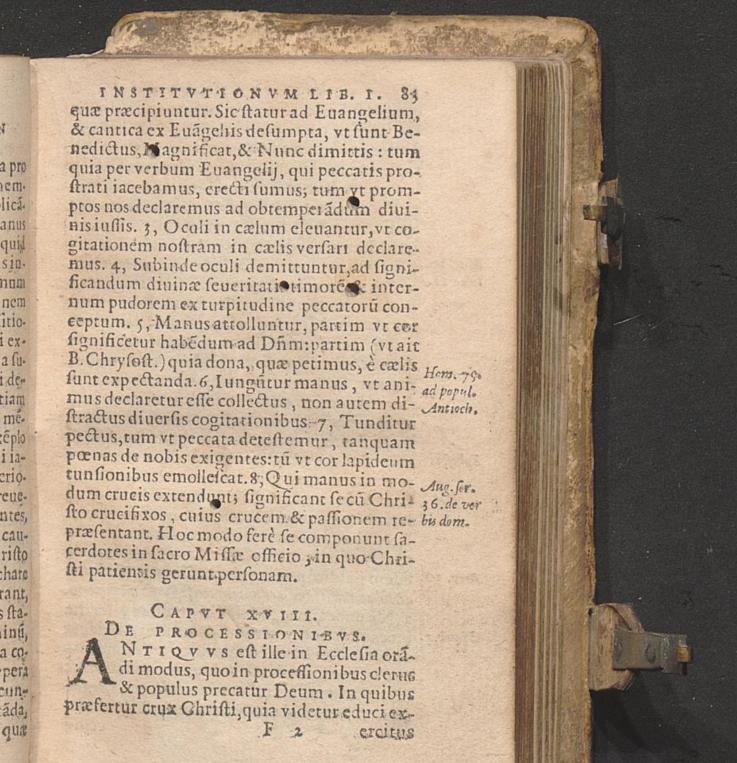




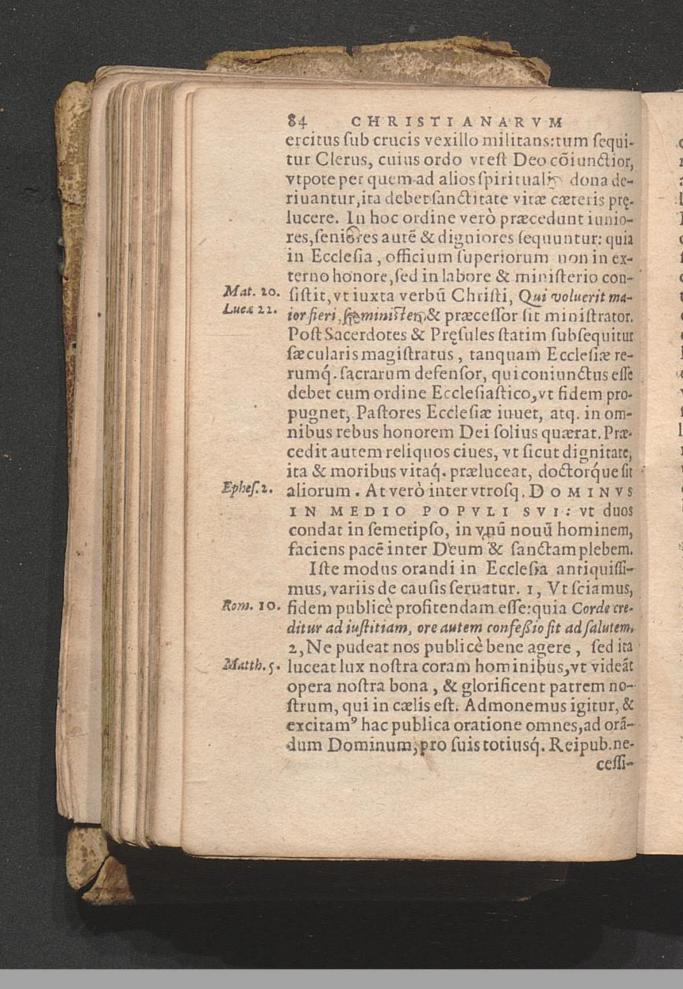


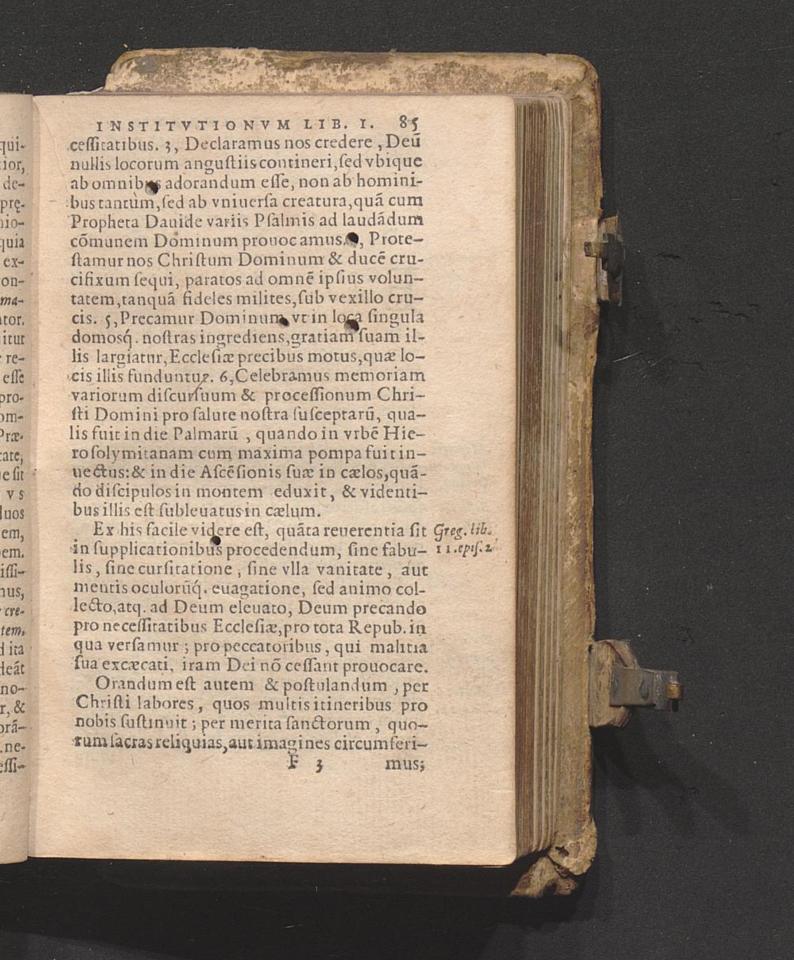


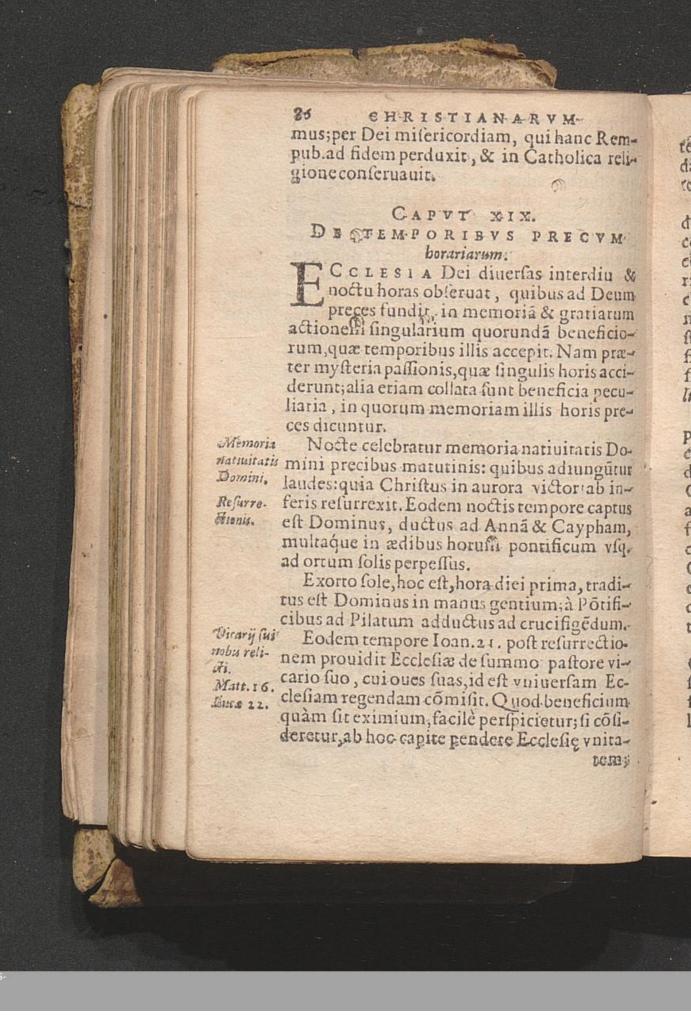


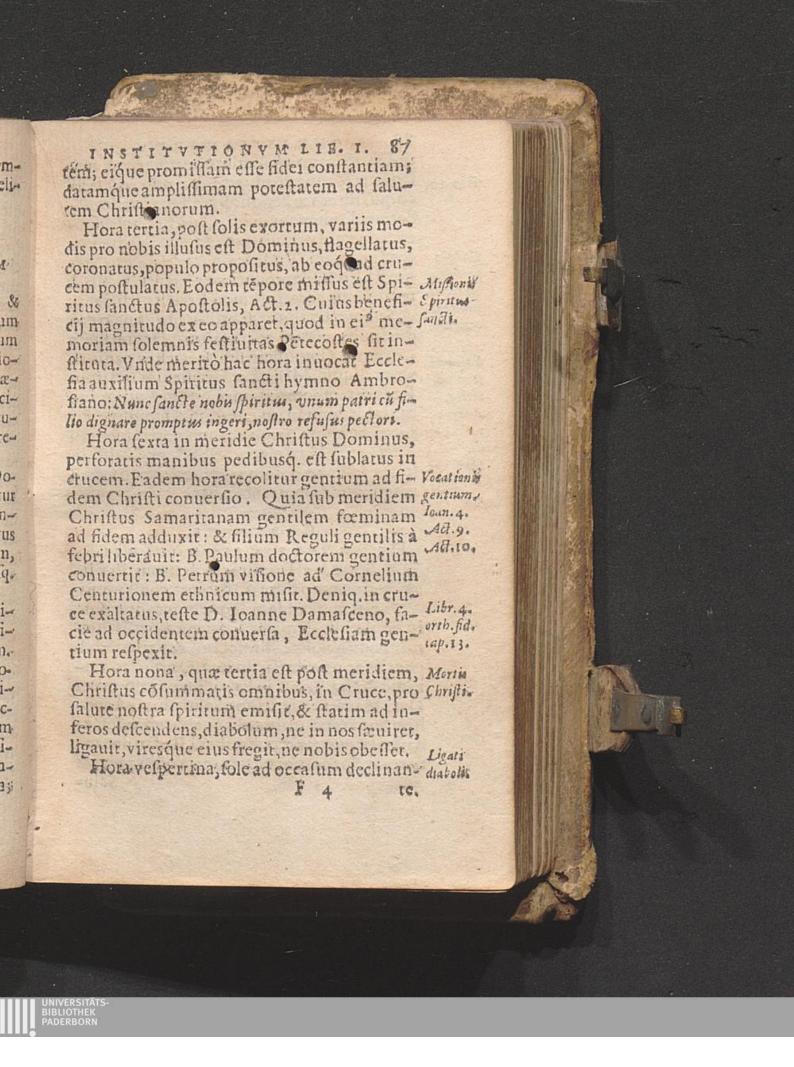


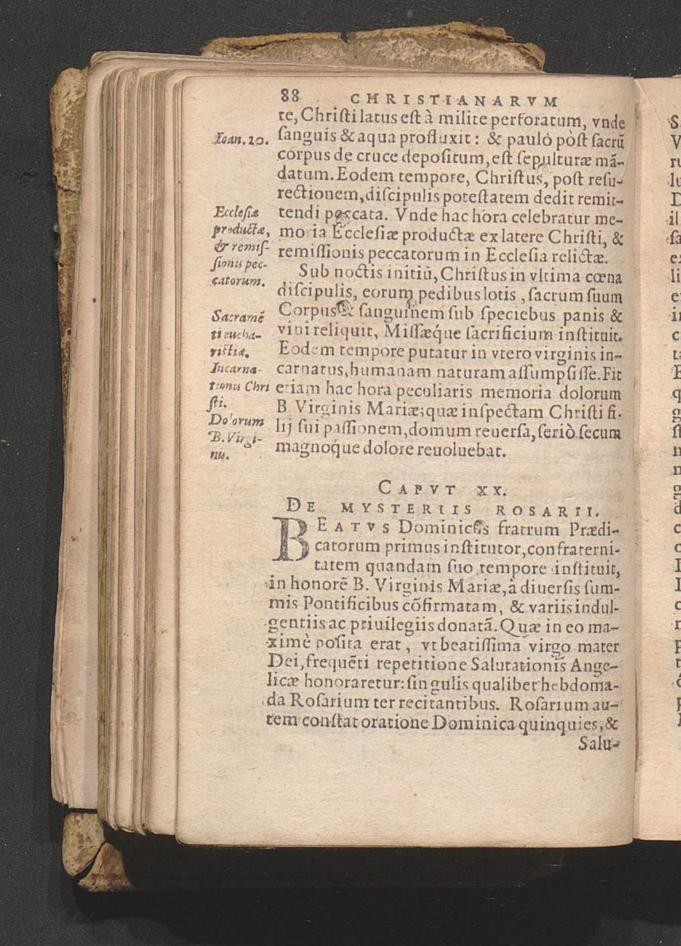
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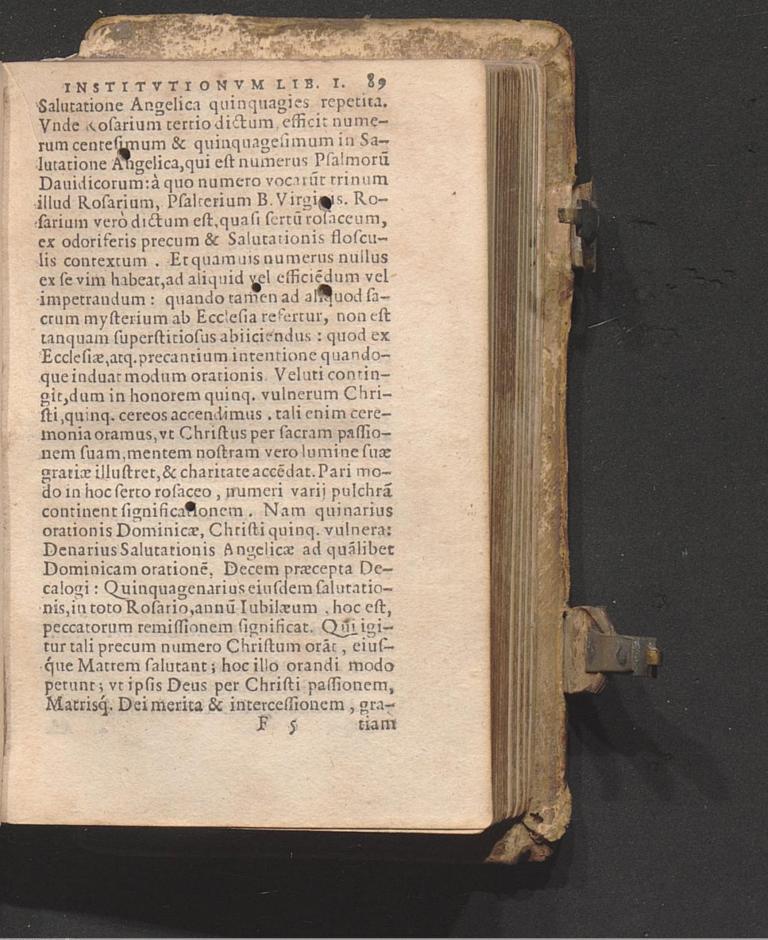












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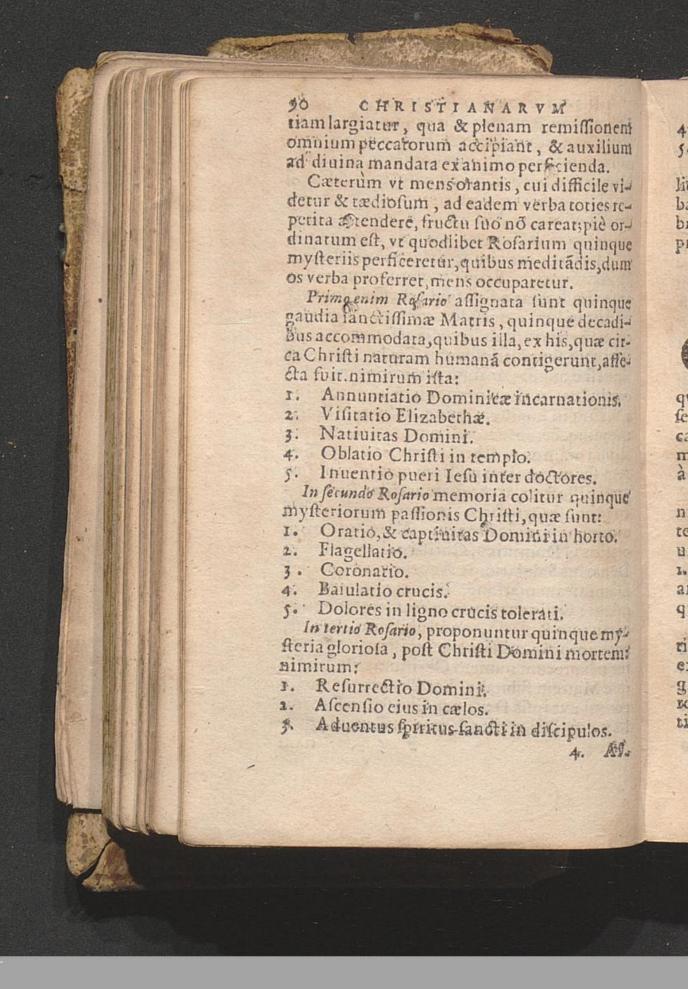
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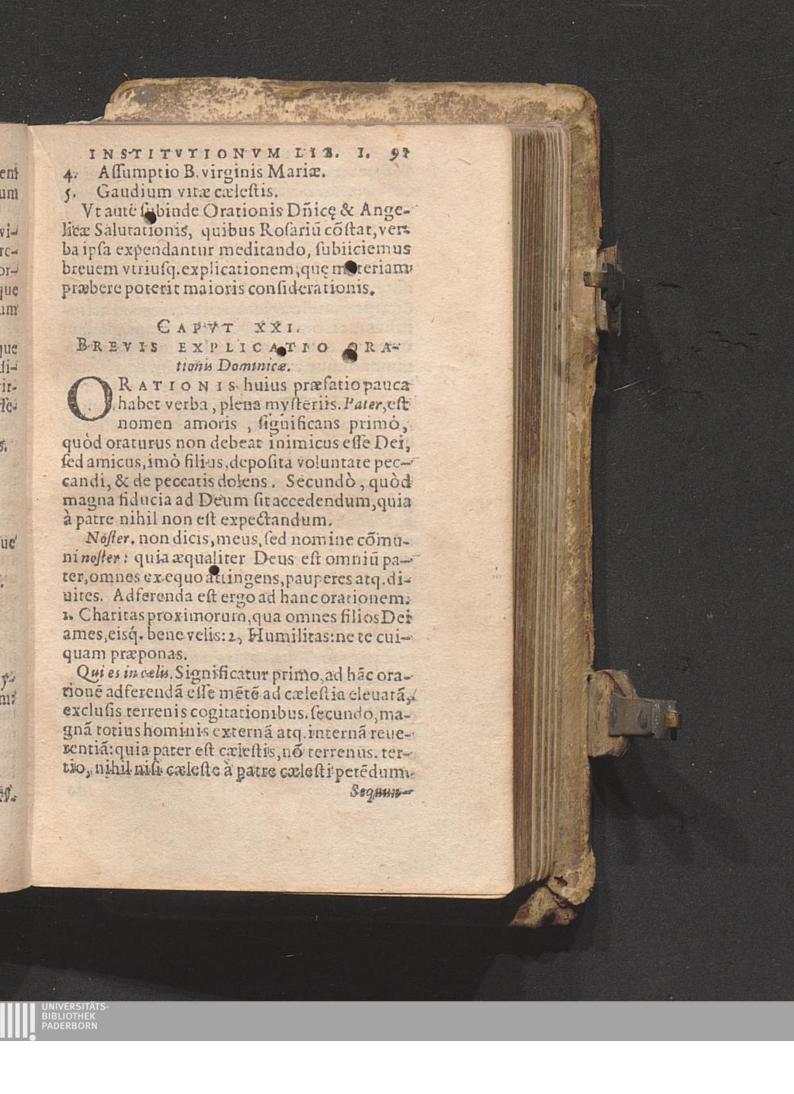
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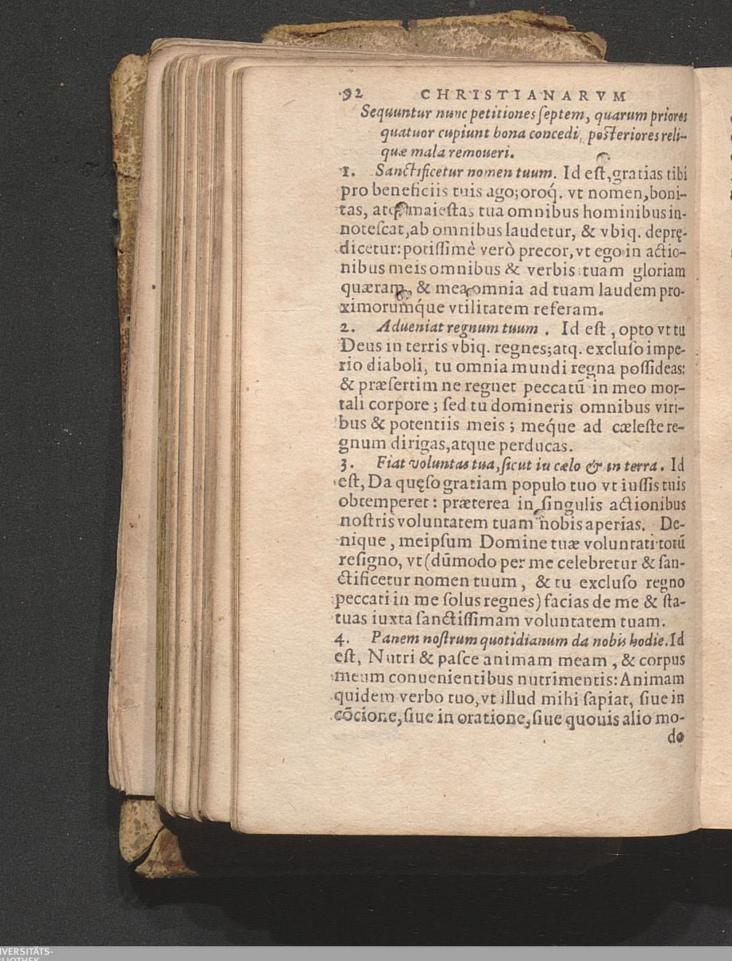
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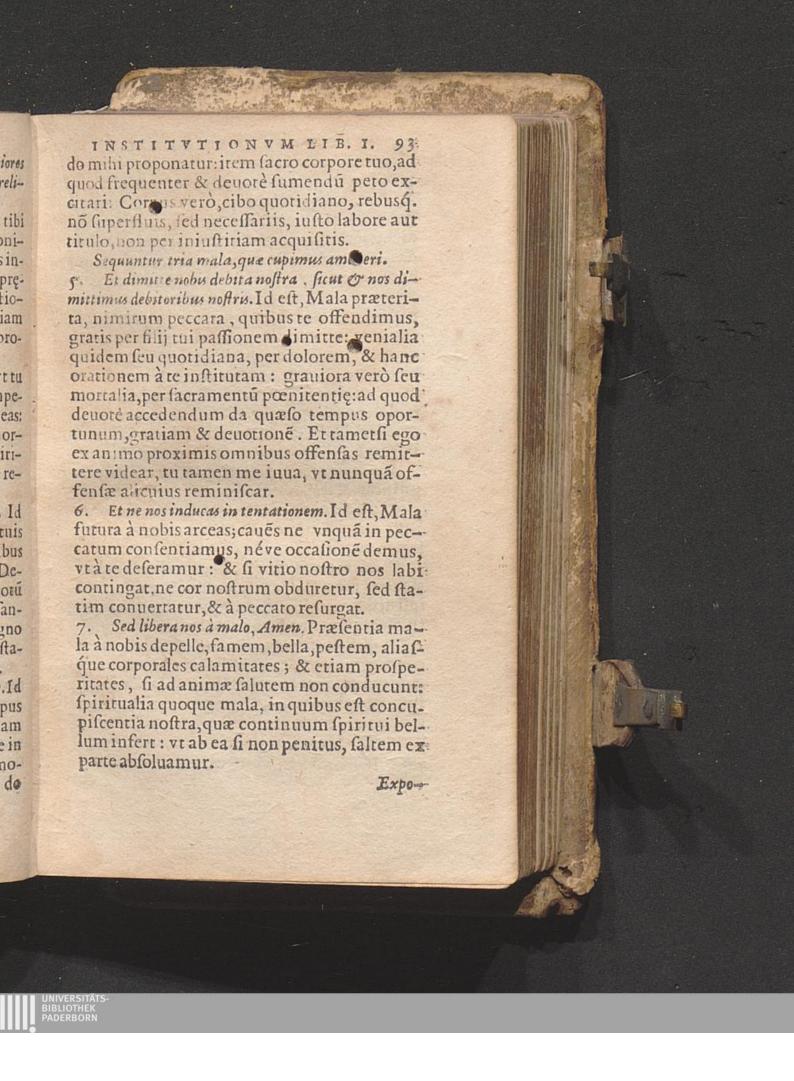
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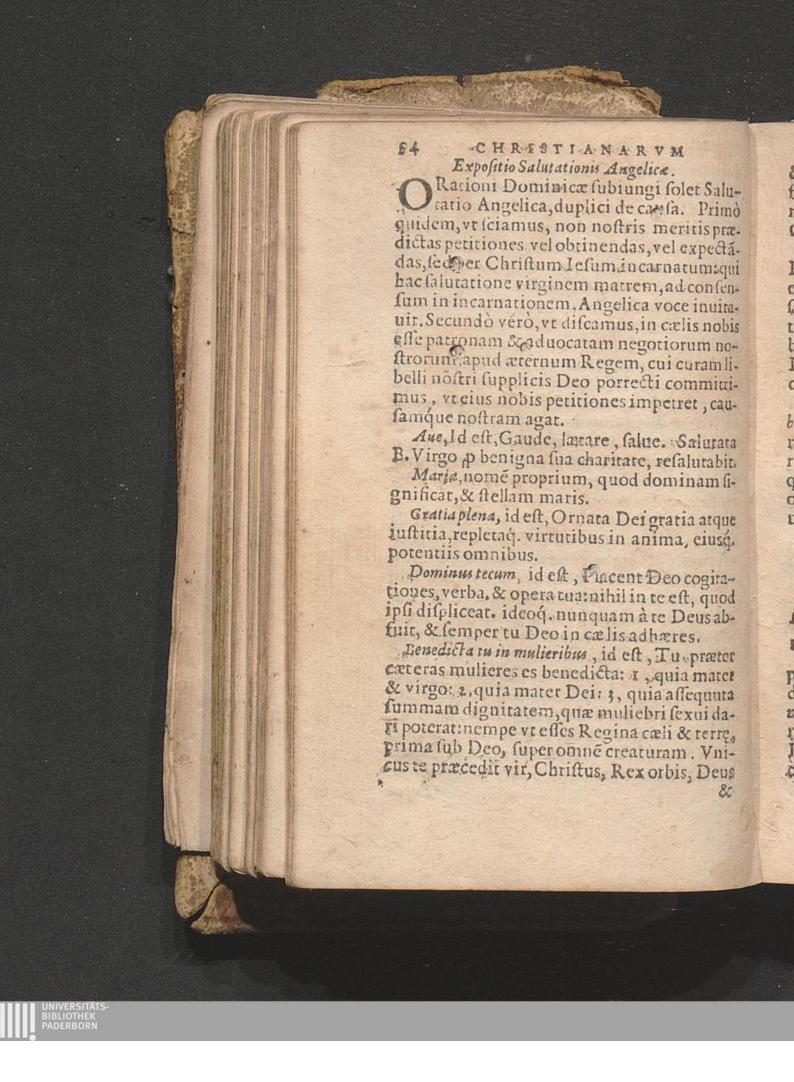
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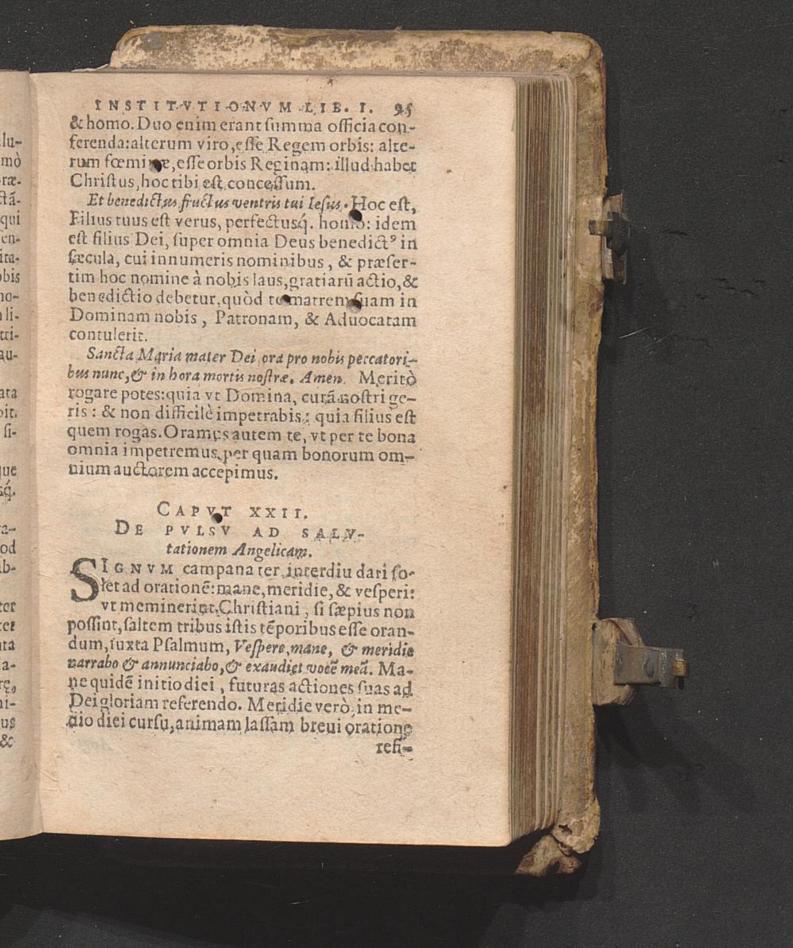


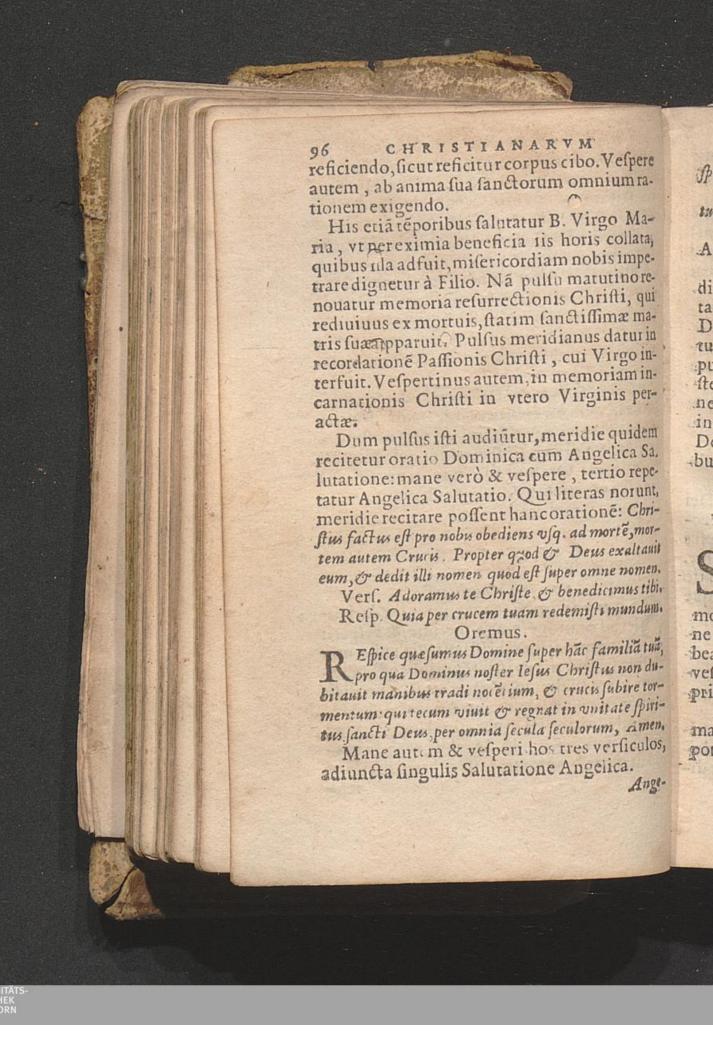


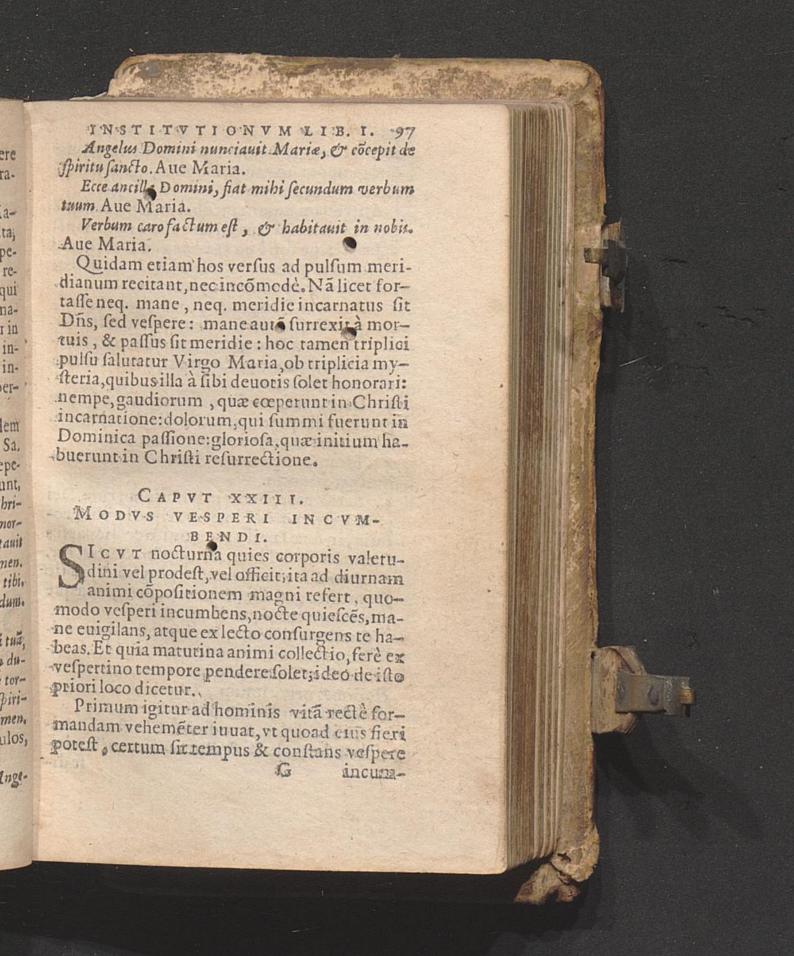


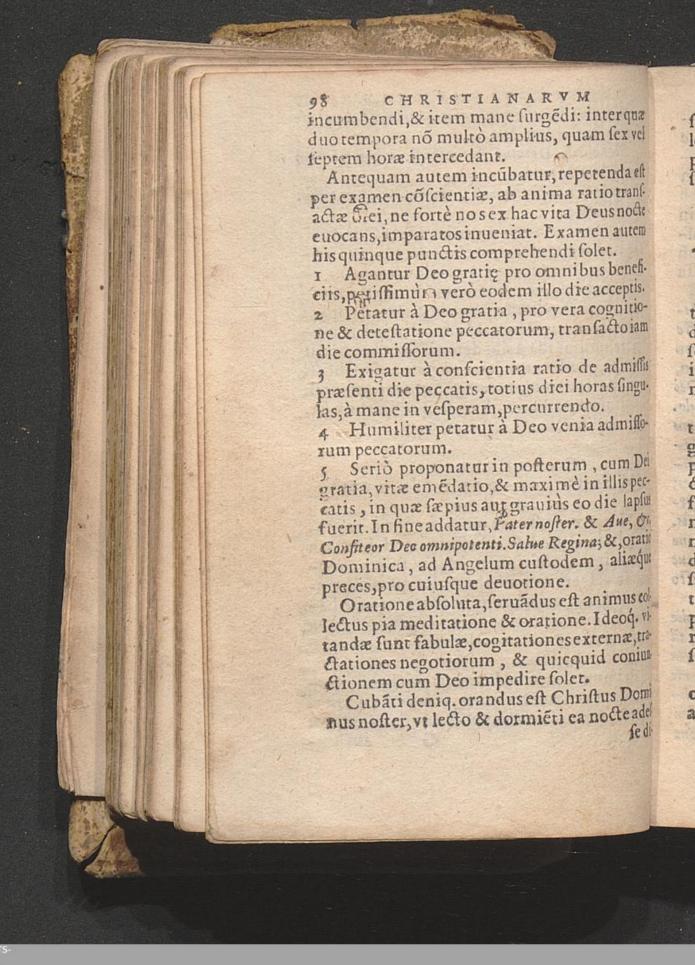




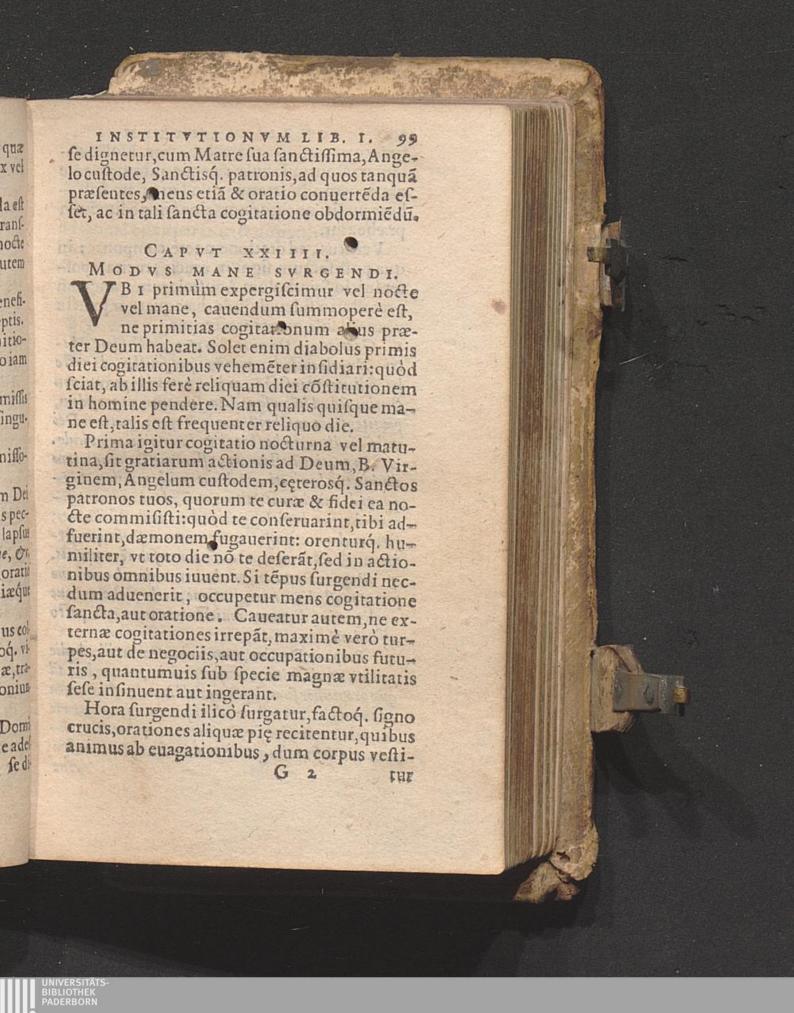


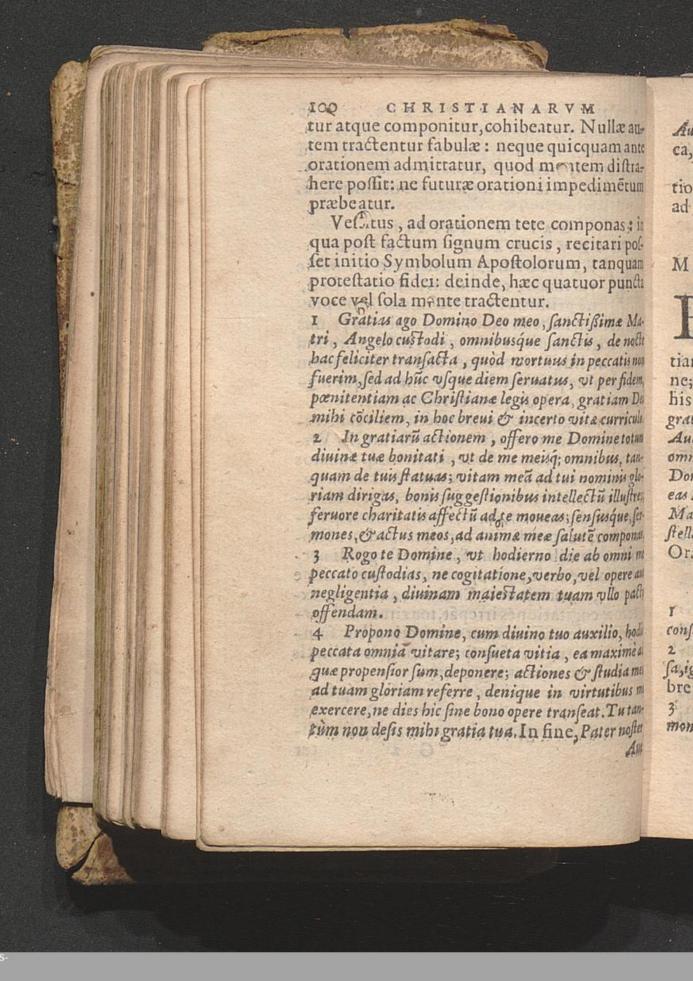


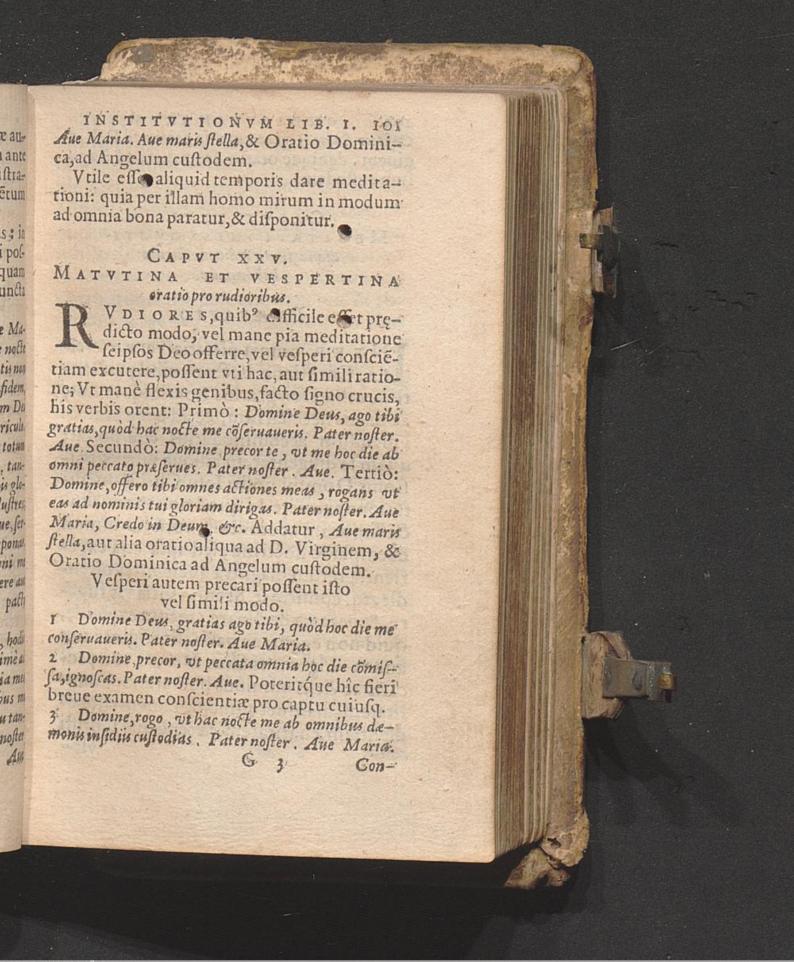




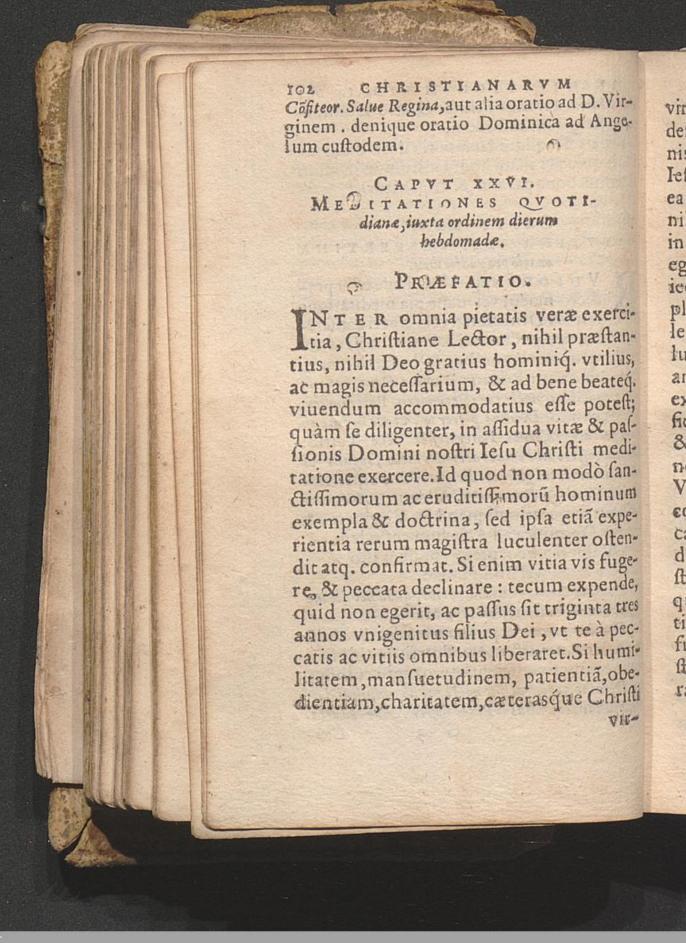
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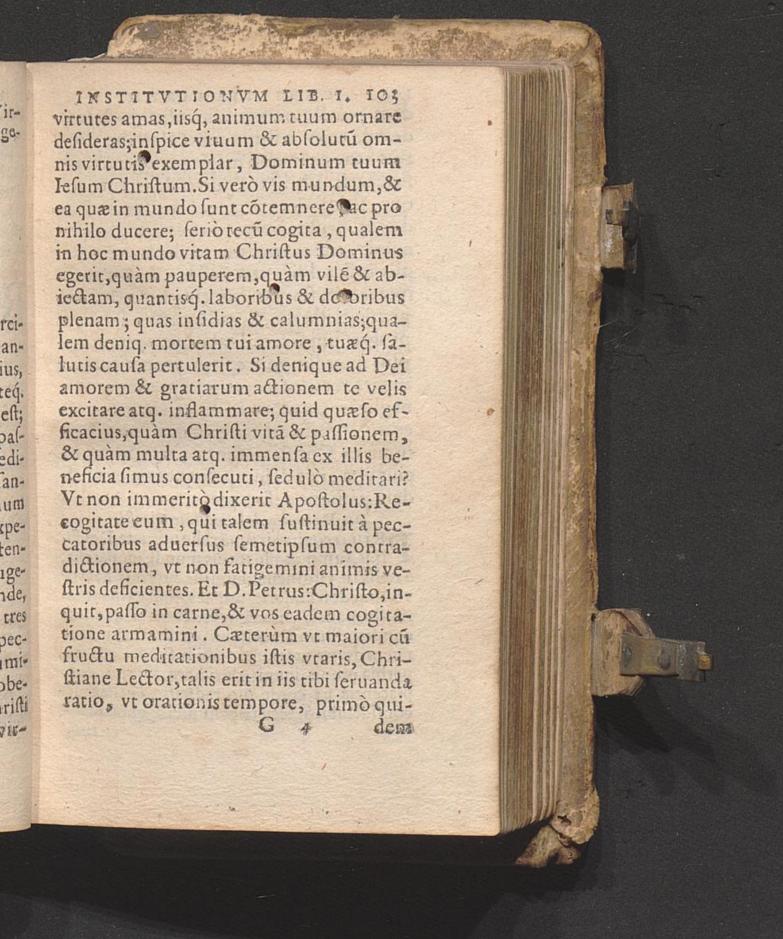




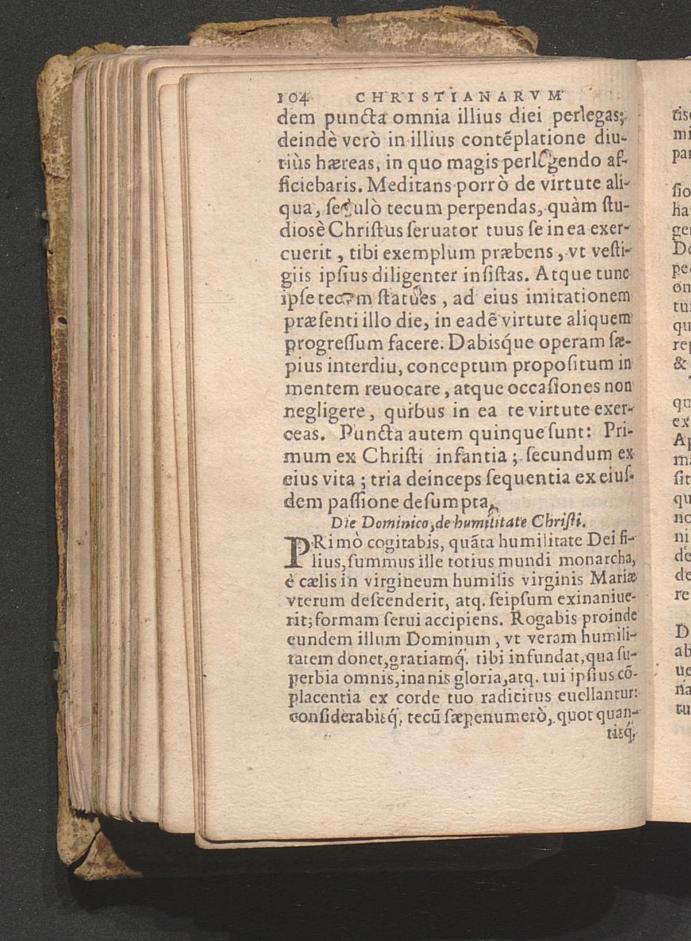


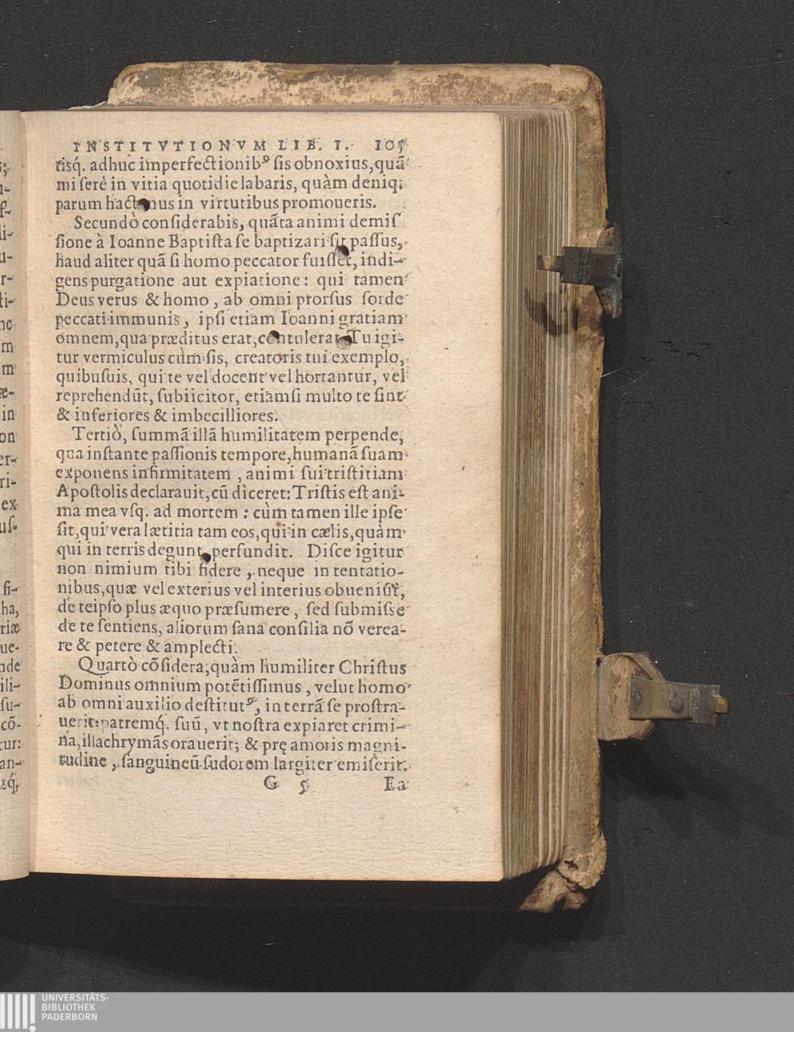
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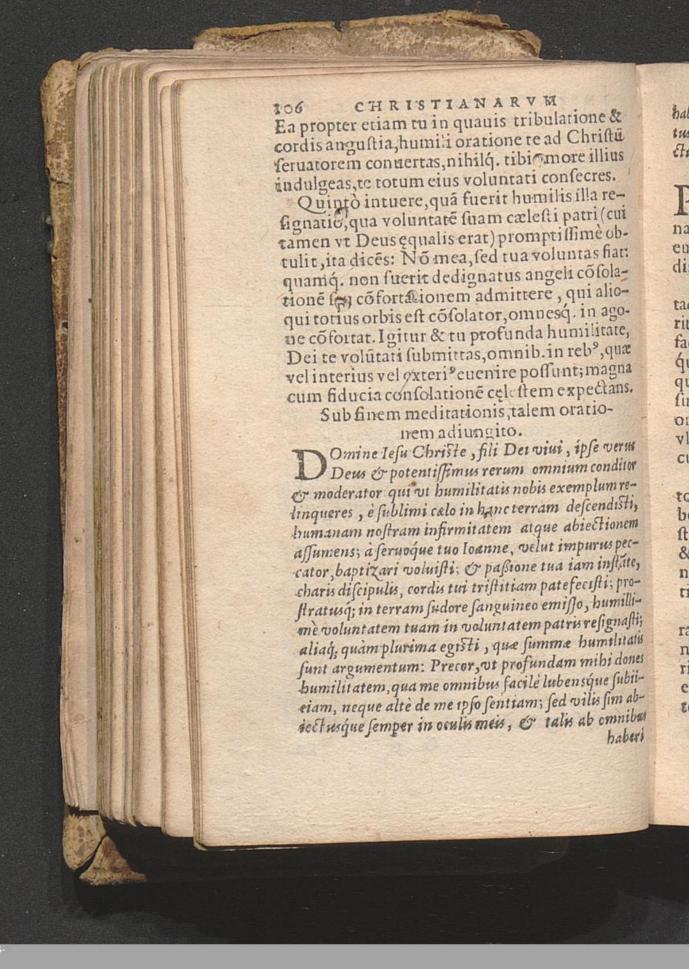


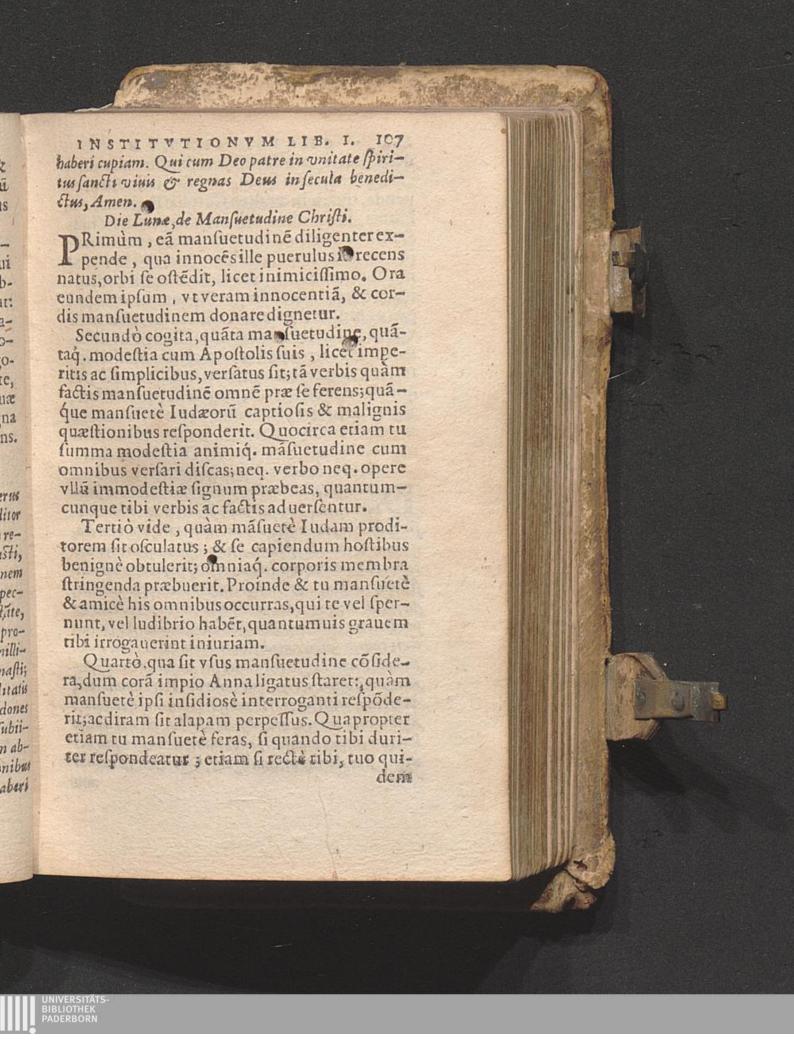


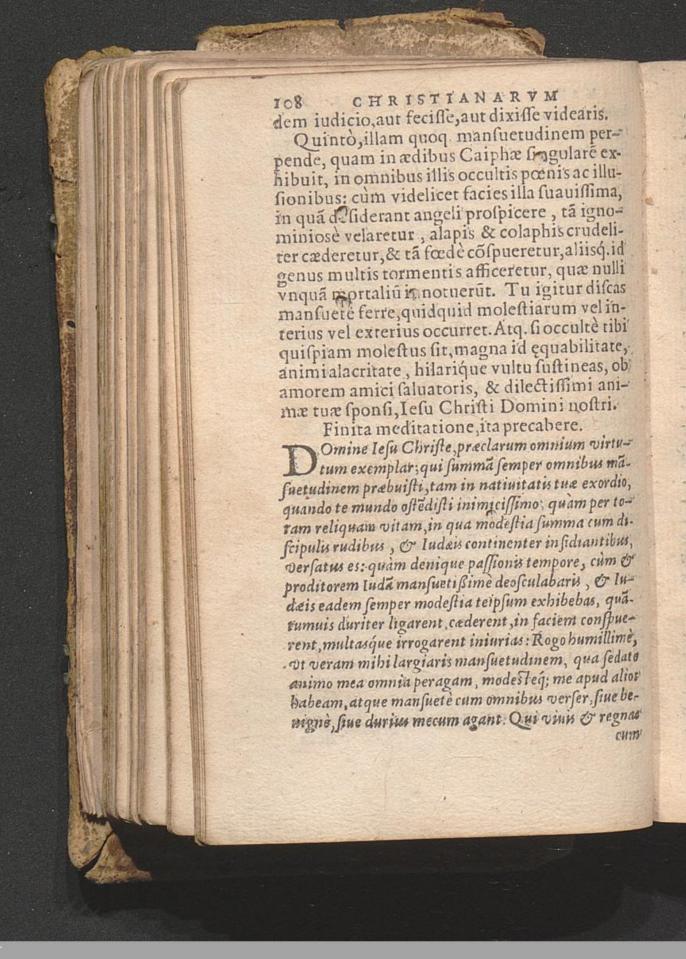
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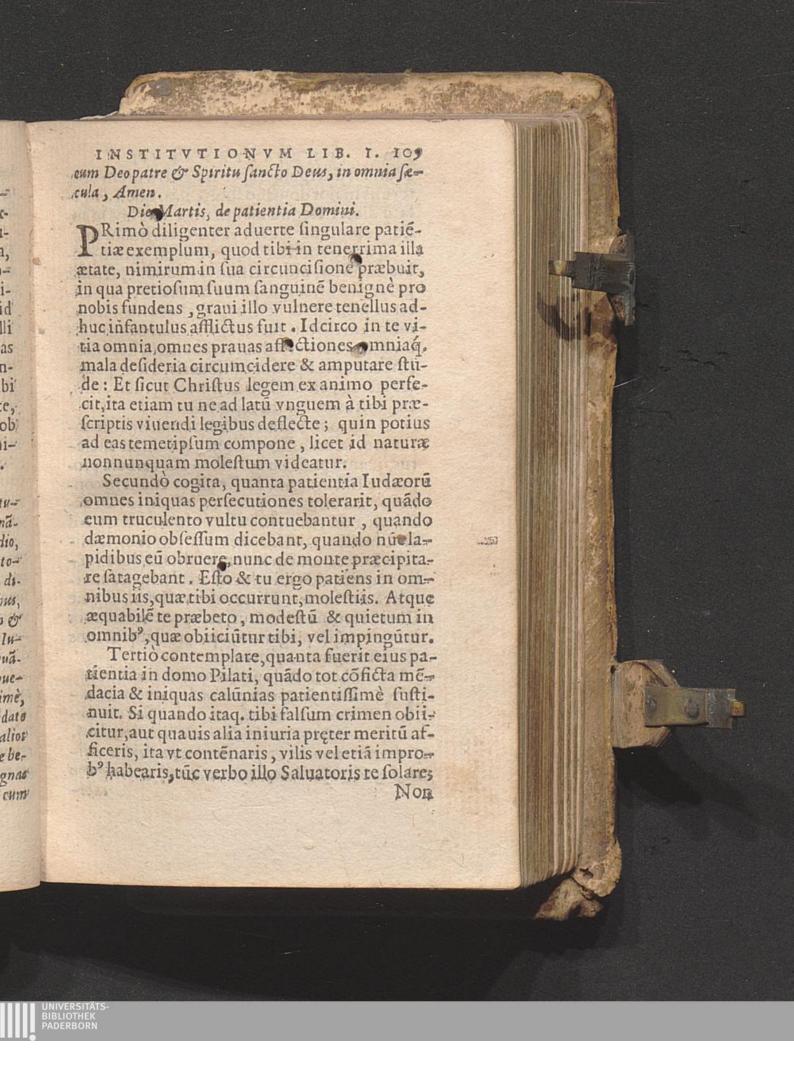


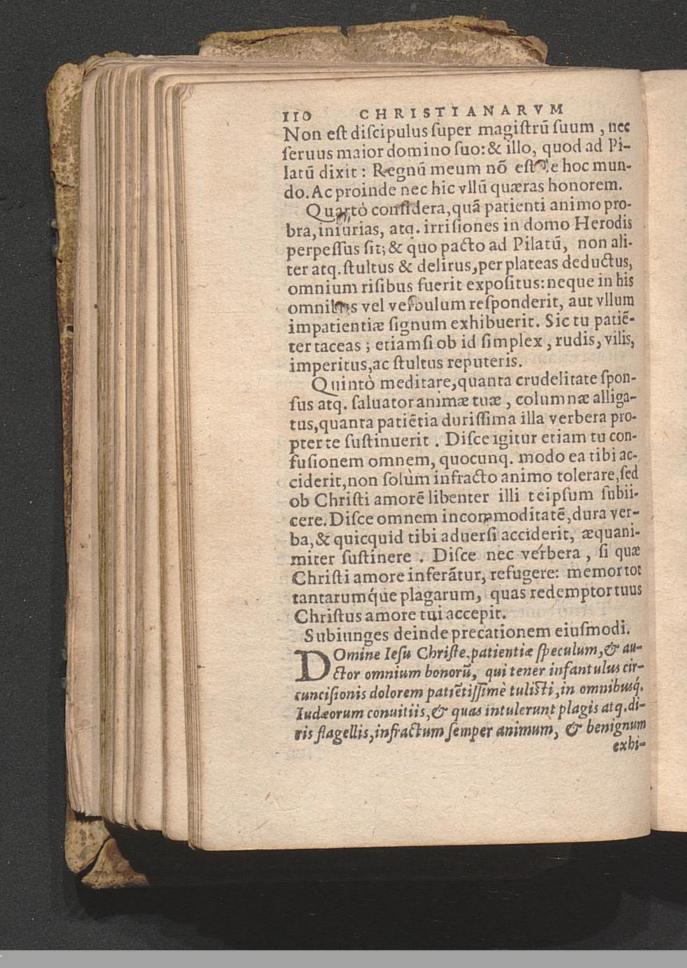


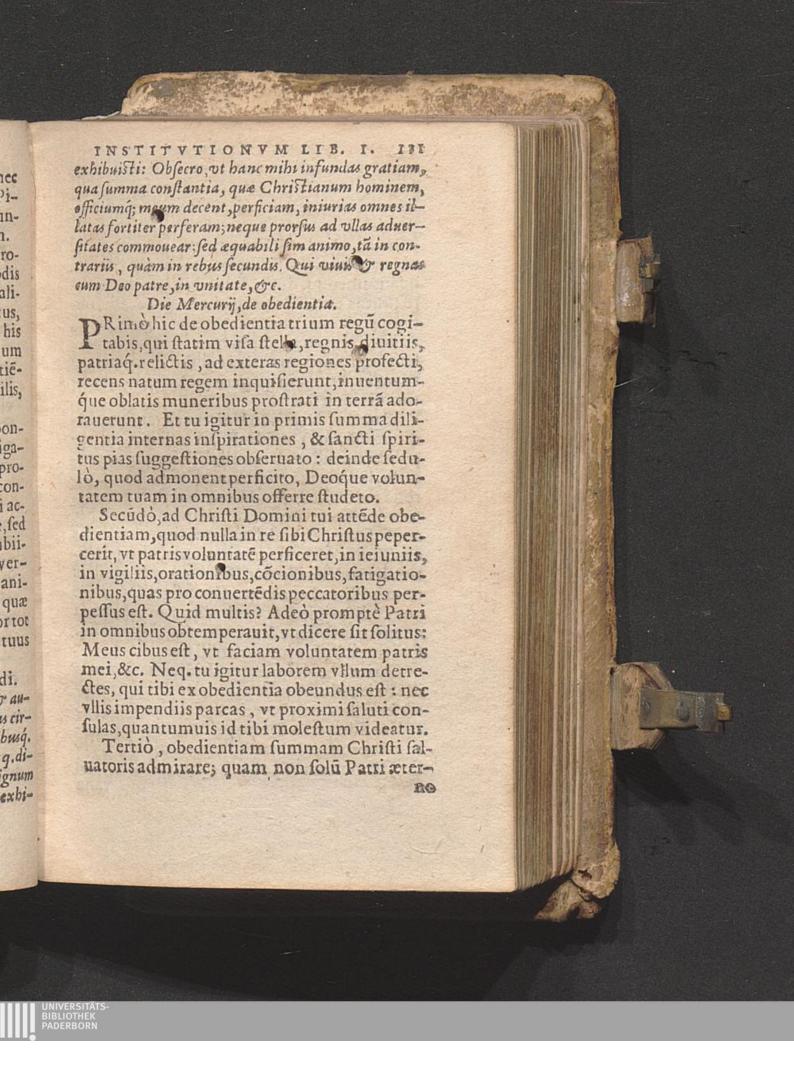


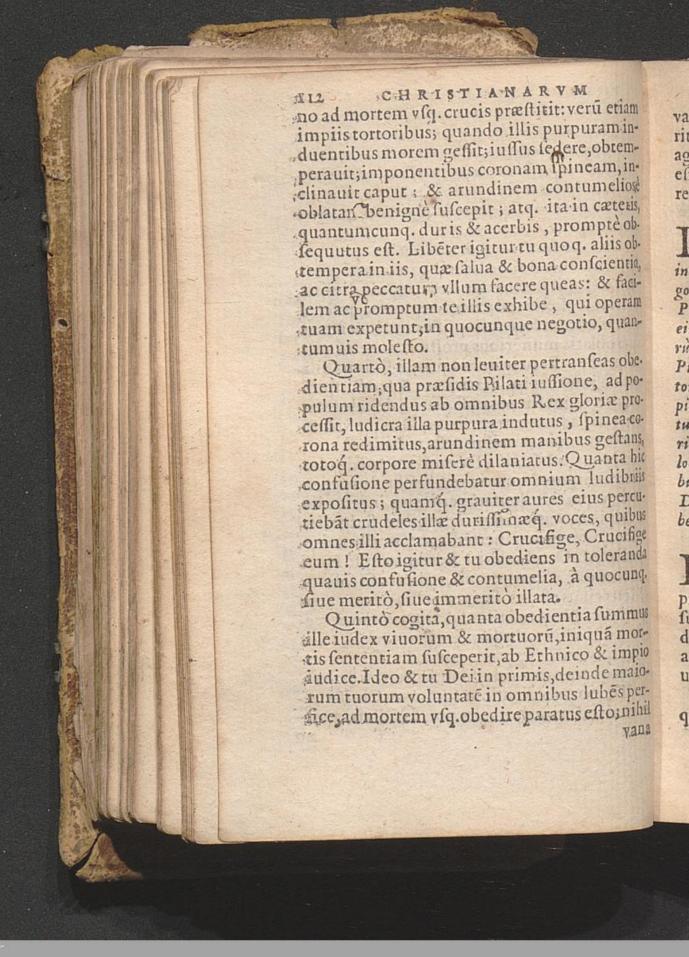


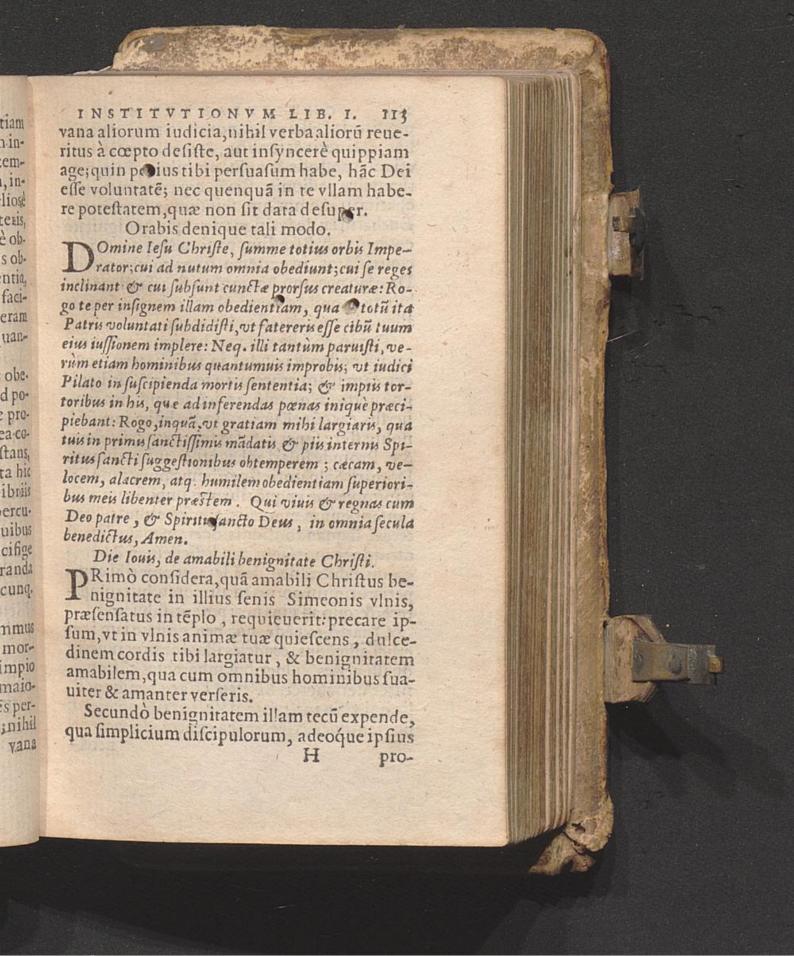


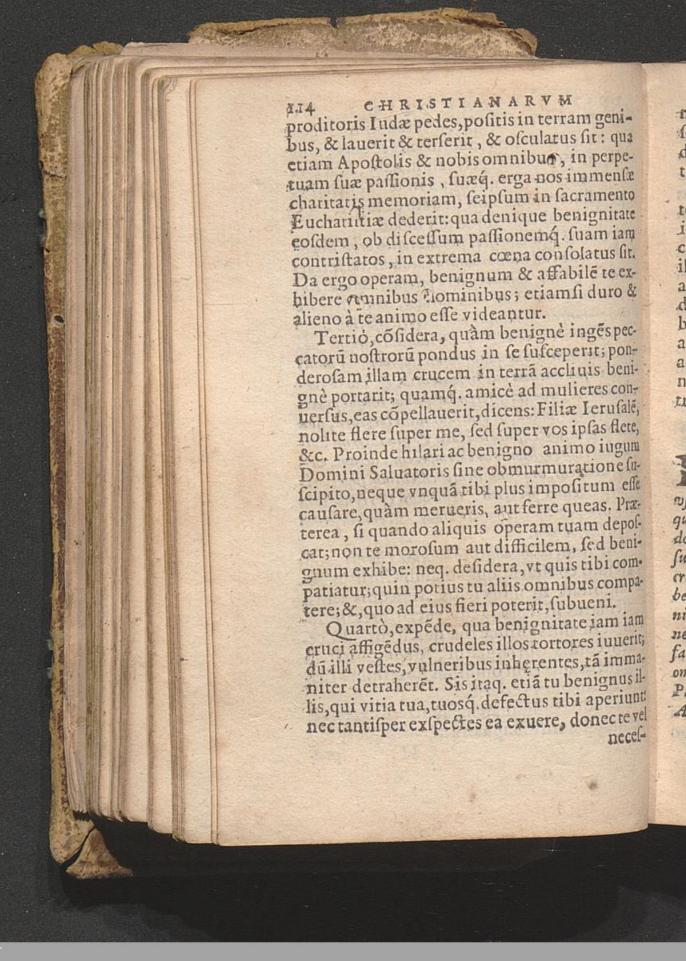












necessitas copellat, vel quispiá acrirer vrgeat; sed illicò ve aduertis, quid alius in te reprehedere velit pete excusa; verum agnita culpa tua, id omni conatu emendare contende.

Quinto, cossidera, quam benigne & amanter saluator tuus, an cruce tam horrende proiectus, extenderit brachia sua, diris clauis cruci assigeda; quam que benigne eos aspexerit, qui
illú tam crudeli ac ignominiosa crucis morte
assiciebant. Quocirca tu que penigra, blandum que, atq. amabile vultú ils omnibus præbeto, qui tibi vel maxime aduersantur: lætoq.
animo de manu Domini suscipito, quicquid
aduersitatis occurrit; & vires deniq. tuas omnes alacriter libenter q in Dei seruitium, fratrumq. tuorum vulitatem exponito.

## Postea autem sic orabis.

Omine lesu Christe, benignissime Deus; qui summa semper amabilis, benignistate erga tuos os sus suisti; quando infantulus in olnis Simeonis requiescebus; quando Apostolorum lauabas pedes; quando crucem ponderosam baiulans, ad mulieres conuersus, eas consolabaris, vestibus spoliabaris, & manus crudeliter perforandas porrigebus. Precor te, ot etiam benignitatem amabilem mihiconferas, qua cum omnibus, prout conuenit, verser; animi summa dulcedine cum illis aga; nec aduersantibus sim asperior quam sauentibus; verum amabilem dulcems; benignitatem omnibus exhibeam. Qui viuis & regnas cum Dco Patre & Spiritusanto Deus, in secula benediclus, Amen.

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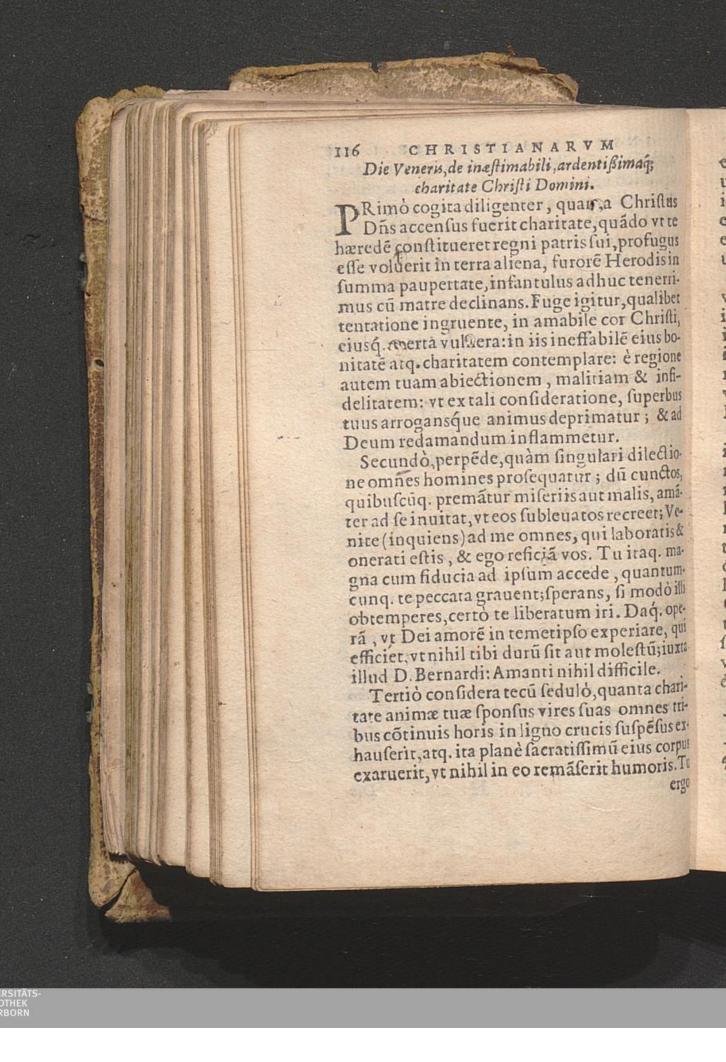
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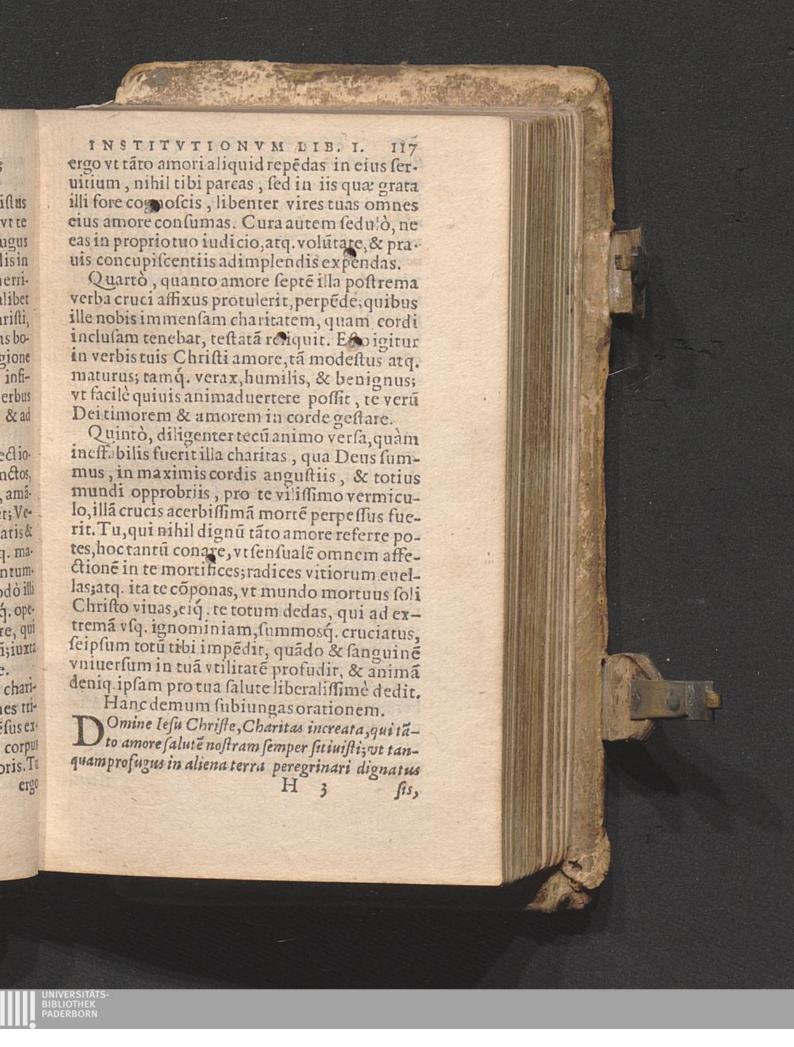
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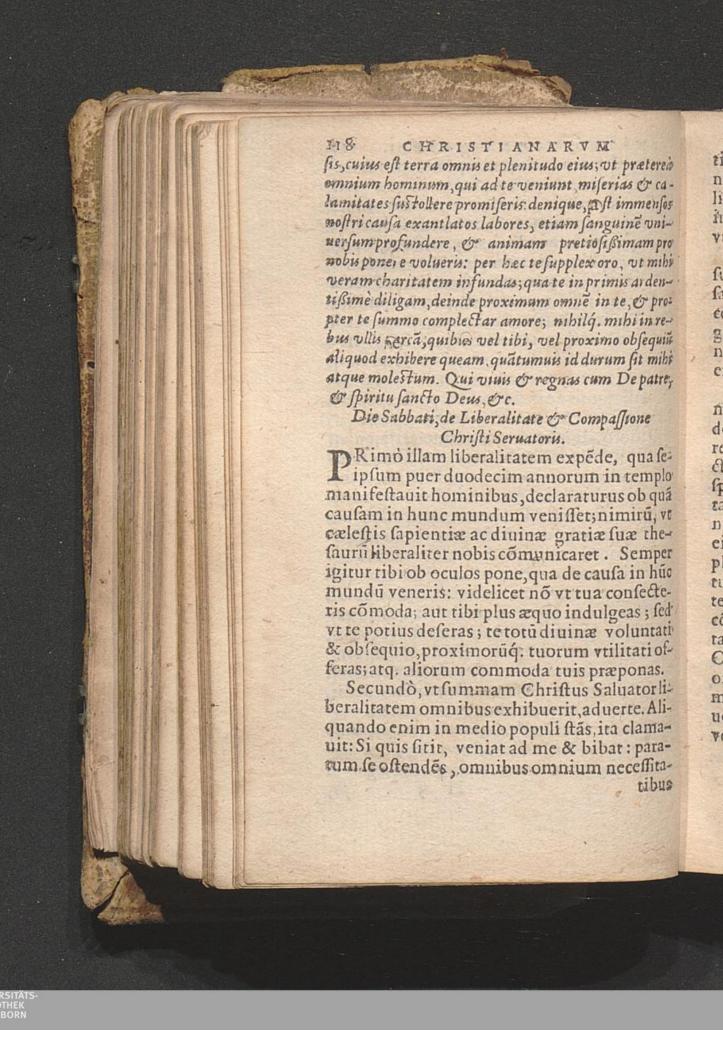
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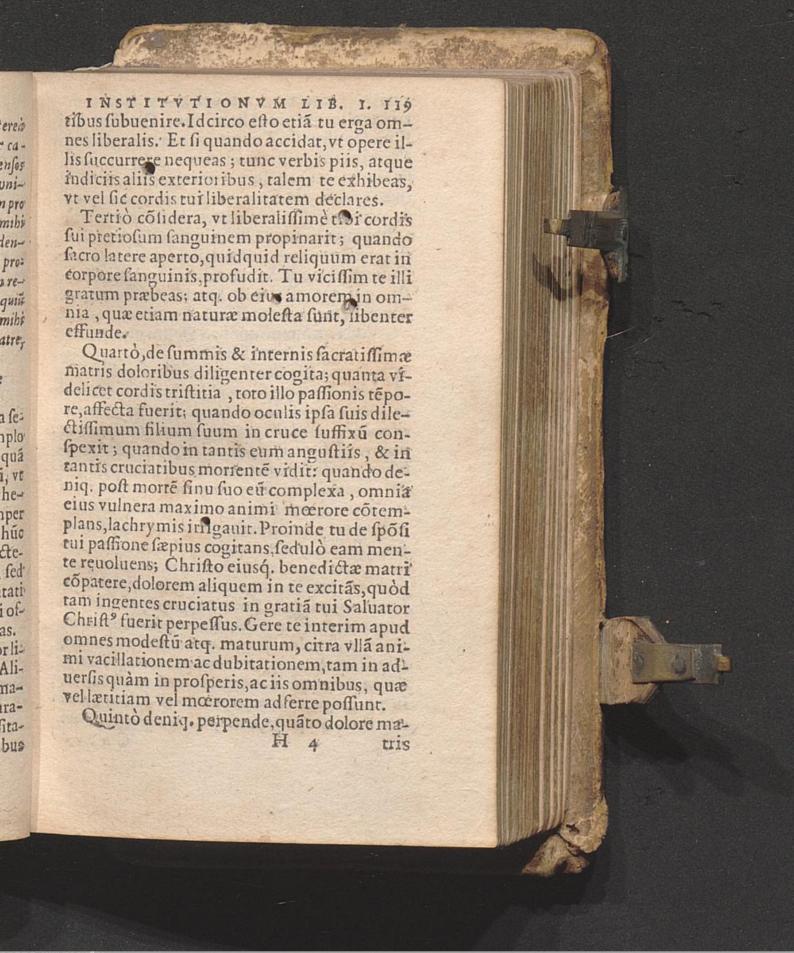
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