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ERASMVS' PARAPHRASE OF THE
PATER NOSTER (1523)
WITH ITS ENGLISH TRANSLATION BY
MARGARET ROPER (1524)

We shall later publish some details about these texts, as well as Meg's English in modernised spelling, and a (modern) French version by Soeur Marie-Claire.

The Latin is typed from a copy of the editio princeps in the British Museum.

For the English we have used the copy at the Yale University, by whose courtesy we reproduce on p.64 the verso of d4 (third petition). By comparing this with the transcript of it (from p.37 l.29 on) the reader can get an idea of our editorial procedure. Catchwords are underlined in the text; when they present a variant spelling they are repeated in the margin, where the original pagination is also indicated through a number or a signature mark.

We have made two corrections in the latin:

-pauperitas corr. to paupertas (p.34, l. 2)
-molienet " " moliente (p.60, l. 10)

and four corrections in the English:

-whau corr. to whan (p.21, l.37)
-euerlastyug " " euerlastyng (p.23, l.23)
-synue " " synne (p.27, l.44)
-dampnacton " " dampnacion (p.63, l.18)

G.M.

Fiat uoluntas tua.



PATER altor ac moderator omnium, Die Martii.
quos tuus filius agnoscit fratres: as
agnoscit autem quicumq; sincera fi
de nomen ipsius in baptismo professi
sunt, clamant è terris filij tui ad te coe
b , los

PRCATIO DOMINICA DIGE/
sta in septem parteis, iuxta septem dies, per
D. Erasmus Roterodamum.

a4

Pater.

AVDI pater in coelis habitans uota filii/ Die Do/
orum tuorum, corpore quidem hoc mortali Mini/
adhuc in terris haerentium, caeterum co.
animis ad coelestem patriam ac domum paternam
anhelantium, ubi intelligunt sibi repositum
thesaurum aeternae felicitatis, haeredita/
tem uitae immortalis. Agnoscimus tuam subli/
mitatem, conditor, seruator, ac moderator
omnium quae in coelis sunt, & quae in
terris: agnoscimus nostram humilitatem.
Nec auderemus te patris uocabulo compellare,
indigni qui serui dicamur tui: nec honori/
ficentissimum nomen filiorum nobis uindicare,
quo nec angelos tuos dignatus es, nisi tua
gratuita bonitas nos in huius nominis ho/
nore adoptasset. Erasmus serui peccati,
infeliciter geniti ex Adam: eramus fi/
lij satanae cuius spiritu ad omne flagi/
tiorum genus agebamus. Sed tu nostri misertus
per unigenitum filium tuum Iesum exemisti
nos a seruitute peccati: emancipasti a pa/
tre diabolo: uindicasti ab aeterni ignis

Here after foloweth the seuyne petitions of the
Pater noster, translated out of Lat
tyn in to Englyshe.

b4

The fyrst petition.

PAter noster qui es in celis / sanctifi=
cetur nomen tuum. Here O father in heuyn
the petycions of thy chyldren / whiche
though they be as yet bodily in erthe / nat=
withstandynge / in mynde euer they desyre and
long to come to y^e countre celestially / & fa=
thers house / where they well knowe and vn=
derstande / that the treasure of euerlastyng
welthe and felycite / that is to saye / the
inherytaunce of lyfe immortall / is ordayned
for theym. We acknowledge thyne excellency / O
maker / sauour / and gouernour of all thyng/
conteyned in heuen & in erthe / And agayne we
acknowledge & confesse our owne vylenesse / &
in no wyse we durst be so bolde to call the
father (whiche are farre vnworthy to be thy
bondemen) ne take vpon vs the most honorable
name of thy chyldren / whiche vnneth thou
vouchsauest thyne angelles / except thy mere
goodnesse hadde: by adopyon receyued vs in
to the great honour of this name. The tyme
was / when we were seruauntes to wyckednesse
and synne / by the miserable generacion of
Adam: we were also chyldren of the fende / by
whose instinccion and spyrite we were driuen
and compelled to every kynde of myscheffe and
offence. But that thou of thyne infinite mercy/
by thyne onely begoten sonne Iesus / made vs
free from the thraldome of synne / & dely=
ueredest vs from the deuyll our father / & by

b4 v

(myte)

PRECATIO DOMINICA PER ERASMV M ROTEROD.

haereditate : ac per fidem & baptismum in fili-
 lij tui corpus insitos, adoptare dignatus es,
 & in nominis, & in haereditatis consortium.
 Ac ne quid diffideremus tuae erga nos pietati,
 ueluti pignus quoddam tuae erga nos cha-
 ritatis, coelitus immisisti in animos nostros
 spiritum filij tui, qui propulsato timore ser-
 uili, non ueretur in cordibus nostris assidue
 clamare : Abba pater. Docuit et hoc nos fili-
 lius tuus, per quem nobis largiris omnia, ut
 iam tuo spiritu renati, posteaquam in baptis-
 mo renunciauimus patri diabolo, posteaquam
 desijmus habere patrem in terris, solum pa-
 trem coelestem agnosceremus, cuius potentia
 conditi sumus, quum nihil essemus : cuius bo-
 nitate restituti sumus, quum perissemus : cuius
 sapientia gubernamur et conseruamur, ne reuo-
 luamur in exitium. Addidit ille tui compellam.
 Agnosce filij tui precationem : agnosce
 filij tui spiritum, te pro nobis per nos in-
 terpellantem. Non dedignaberis ab his appella-
 ri pater, quos filius tuus, tui simillimus,
 dignatus est appellare fratres. Non est quur
 nobis placeamus, sed est quur tuam filijque
 tui benignitatem glorificemus, quum nihil hinc^{a5}
 sibi uindicare possint nostra merita, sed to-
 tum hoc tuae gratuita sit liberalitatis. Pla-
 cuerunt tibi magis charitatis et pietatis uo-
 cabula, quam timoris : pater audire mauis,
 quam dominus. Redamari praeoptas a filiis,

violence riddest vs from thinheritance of
 eternall fyre / & at the last / y^u vouchsaf-
 fest to adopt vs by faythe and baptyme / as
 membres in the moost holy body of thy sonne :
 5 nat onely in to the felowshyppe of thy name /
 but also of thyne inheritance. And bycause
 we shulde nothyng mystrust in thy loue towarde
 vs/as a sure token therof / thou sendest from
 heuen downe in to oure hertes / the moost ho-
 10 ly spyrite of thy sonne : whiche (all ser-
 uauntlye feares shaken of) boldely cryeth out
 in our hertes without cessyng / Abba pater /
 whiche in Englysshe is as moche to saye / as
 O father father : & this thy sonne taught vs/
 15 by whome (as mynister) thou gyuest vs all
 thyng : That whan we were as it were borne
 agayne by thy spyrite / and at the font-stone
 in baptyme / renounced and forsaken our father
 ye deuyll / and had begon to haue no father
 20 in erthe / than we shulde aknowledge onely
 oure father celestyall : By whose marueylous
 power we were made somewhat of ryght nought :
 by whose goodnesse we were restored / whan we
 were loste : by whose wysedome incomparable /
 25 euermore we are gouerned & kepte / that we
 fall nat agayne in to destruction. This thy
 sonne gaue vs full truste to call vpon the /
 he assigned vs also away of prayeng to the /
 aknowlege therfore the desire & prayer of thy
 30 sonne / aknowlege the spirite of thy sonne /
 whiche prayeth to thy maiestie for vs by vs : c₁
 Do y^u nat disdayne to be called father of^{(Thou}
 those / whom thy sonne moost lykest thy ymage/
 vouchesafe to call his brethern / and yet we
 35 ought nat herupon to take lykyng in our sel-
 fes / but to gyue glorie to the and thy sonne
 for that great gentylnesse : sithe no man can
 here of hym selfe ought deserue / but that
 thyng whatsoever good it be / cometh of thy
 40 onely and free lyberalite. Thou delytest ra-
 ther in names louyng and charitable / than
 terrible and fearefull : Thou desyrest rather
 to be called a father / thanne a lorde or
 maister : Thou woldest we shulde rather loue

PRECATIO DOMINICA PER ERASMV M ROTEROD.

quã à seruis timeri. Amasti prior, & hoc ip/ sum tui muneris est, quod te redamamus. Audi pater spirituum, filios tuos spirituales, te in spiritu adorantes. Talibus enim adorato/ ribus delectari te, docuit nos filius tuus, in hoc abs te missus in mundum, ut doceret nos omnem ueritatem. Audi uota concordiae. Non enim conuenit, ut inter fratres, quos tua bo/ nitas aequauit in honore gratuito, ambitione, contentione, odio, liuore inter sese dissi/ deant. Omnes ex eodem patre pendemus, omnes eadem petimus. Nec sibi quisque peculiariter rogat aliquid, sed uelut unius corporis mem/ bra, eodem animata spiritu, quod in commune om/ nibus expediat, postulamus. Nec enim audere/ mus aliud abs te petere, quã quod iussit fi/ lius tuus: nec auderemus aliter petere, quã ille praescripsit. Sic enim petentibus promi/ sit filius tuus fore, ut quicquid peteremus in ipsius nomine, impetraremus. Quoniam autem quum dominus noster Iesus filius tuus ageret in terris, nihil ardentioribus uotis exopta/ uit, quã ut nomen sanctum tuum non solum in Iudaea, sed per uniuersas orbis nationes in/ claresceret: nos quoque huius & hortatu & exemplo flagrantibus desiderijs optamus, ut adorandi nominis tui gloria coelum ac terram impleat, ut omnis creatura tremat tuam inui/ tabilem potentiam, ueneretur aeternam tuam sa/ pientiam, amet ineffabilem bonitatem. Tua qui/ dem gloria ut immensa, ita nec initium habens, nec finem habitura, semper florens in sese: neque crescere potest, neque decreſcere: sed humani generis refert, ut illa cunctis inno/

N
O
S
T
E
R.

SANCTI/
ficetur no/
men tuum.

asv
(uitabile)

the as thy children / than feare the as thy seruantes and bondemen: Thou fyrst louedest vs / and of thy goodnesse also it cometh / and thy rewarde / that we do loue the agayne.
5 Gyue eare / O father of spyrites to thy chyl- dren spyrituall / whiche in spyrite praye to the: For thy sonne tolde vs / that in those that so prayed thy delyte was / whom therefore y^u sendest in to the worlde that he shulde
10 teache vs all veryte and trouthe. Here nowe the desyres of vnyte and concorde / for it is nat sytting ne agreable / that bretherne whom thy goodnesse hath put in equall honoure / shulde disagre or varry among themselfe / by
15 ambitious desyre of worldely promocion / by contencious debate / hatered or enuy / all we hang of one father / we all one thyng praye for and desyre / no man asketh ought for hym selfe specially or a parte / but as membres
20 of one body / quyckened and releued with one soule: we requyre and praye in commen / for that whiche indyfferently shalbe expedient and necessary for vs all. And in dede / we dare
25 sonne commaunded vs / ne otherwise aske / than as he apoynted vs / for in so asking / his goodnesse promysed we shulde optayne / what soeuer we prayed for in his name. And for as moche as whan thy sonne was here in erthe / he
30 nothyng more feruently desyred / than that thy moost holy name shulde appere and shyne / nat onely in Iudea / but also thorowe all the worlde / besyde we also / bothe by his enco- ragyng and ensample / this one thing aboute
35 all desyre / that the glorie of thy most holy name / maye replenisse and fulfyll bothe heuen & erthe / so that no creature be whiche dredeth nat thy hye power and maieste / whiche do nat worshippe and reuerende also thy wys-
40 dome eternall and marueylous goodnesse / for thy glorie as it is great / so neyther hauyng begynnyng nor endyng / but euer in it selfe florissyng / can neyther encrease nor de- crease / but it skylleth yet mankynde nat a

PRCATIO DOMINICA PER ERASMVV ROTEROD.

tescat. Nobis enim uita aeterna est, nouisse te solum uerum deum, & quem misisti, Iesum Christum. Tui nominis splendor obscuret & extinguat in nobis omnem humanam gloriam. Ne quisquam sit, qui sibi uel minimam aliquam gloriae portionem ausit usurpare. Nam gloria quae est extra te, uera est ignominia. Efficit hoc pietas naturae in filiis iuxta carnem progenitis, ut ingenti affectu desiderent honestam famam parentum suorum. Videmus quam gestiant gaudio, quam exultent, quam sibi placeant, si contingat aliquis egregius honos his unde prognati sunt: puta si triumphus, si statua in foro cum honorifica inscriptione, si principatus. Parentis enim gloriam pro sua ducunt. Rursum quam moerent, quam deiciuntur animo, si quid ignominiae contingat inuri non mini paterno. Adeo penitus insequit hoc animis hominum naturae affectus, ut parentes in filiis, & filii gloriantur in parentibus. At nos, quo uehementior est pietas diuina, quam affectus humanus, hoc ardentius sitimus tui nominis gloriam, ac discruciamur unice, si, cui soli debetur omnis gloria, ignominia afficiatur. Non, quod ullo probro possit inquiri tuae gloriae splendor, sed quod ad nos attinet, quodammodo fit iniuria tuo nomini, ^{a6} quum gentes uel ignorato uel contempto rerum omnium conditore, uenerantur & adorant contemptissimas etiam creaturas, ueluti saxaeas aut ligneas, aut coloribus fucatas imagines, boues, arietes, simias, porrum, cepe, & in his

lytell / yt euery man it knowe and magnifye / for to knowe and confesse the onely very god. And Iesus Christ whom thou sendest in to ye worlde / is as moche to vs / as lyfe eternall.
 5 Let the clere shynng of thy name / shadowe & quenche in vs all worldly glory. Suffre no man to presume to take vpon hym selfe any parte of glory / for glory out of ye is non / but very sclaudre & rebuke. The course of
 10 nature also in carnall children this thyng causeth / that they greatlye desyre the good fame and honest reputacion of their father: for we maye se howe glad they be / & howe they reioyce / howe happy also they thynke them
 15 selfe / if happen their fathers any great honoure / as goodly tryumphe / or their ymage and picture to be brought in to ye court or commen place with an honourable preface / or any other goodly royalte what soeuer it be.
 20 And agayne we se how they wayle / and howe agast & astonyed they be / if chaunce their fathers sclaudre or infamy. So depely hath this thyng naturall affection routed in mannes hert / that the fathers reioyse in their
 25 childrens glory / and their children in the glorie of their fathers. But for asmoche as ye gostly loue & affection of god / farre passeth and excedeth ye carnall affecion of man: therefore we thy spirituall children / moche
 30 more feruently thirst and desyre the glory and honour of thy most holy name / & greatly are vexed and troubled in hert / if he / to whom alone all glorye is due chaunce rebuked or sclaudred to be / nat that any sclaudre
 35 or rebuke can mynysse or defoule the clerenesse of thy glory / but that we / as moche as lyeth in vs / in a maner do wronge and iniury to thy name / whan soeuer the gentyls
 40 eyther nat knowyng / or elles dispisyng the maker and originall of all / do worshippe & homage to creatures most vyle / as made of tymbre or stone: or other peynted images / some also to oxen some to bulles / and suche other lyke: And moreouer / in all these foule

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omnibus impuros daemones. His ueluti dijs ca/
nuntur hymni, immolantur uictimae, incendun/
tur thura. Haec uidentes filij tui, discru/
ciamur duplici nomine : & quod tu fraudaris
debita gloria, & quod illi miseri pereunt sua
dementia. Quin & Iudaei non desinunt in syna/
gogis suis filium tuum unicum abominandis
probris afficere. Quicquid autem probri con/
fertur in filium tuum unicum Iesum, qui splen/
dor est tuae gloriae, in te confertur. Nobis
proabri loco impingunt gloriosum cognomen fi/
lij tui, ignominiosius ducentes, appellari
Christianum, quam furem aut homicidam : nobis
exprobrant crucem filij tui, quae nostra est
gloria. Nos hoc tuae debemus misericordiae,
quod te salutis omnis autorem agnoscimus, quod
tibi aequalem filium tuum adoramus, quod
utriusque spiritum hausimus. Misereatur & is/
torum tua clementia pater coelestis, ut gentes
relicto simulacrorum cultu, te solum ueneren/
tur : Iudaei relicta superstitione legis, spi/
ritu tuo docti, si agnoscunt deum, ex quo om/
nia : agnoscant et dei filium, per quem omnia :
agnoscant & spiritum sanctum, diuinae naturae
consortem : in tribus personis adorent eandem
maiestatem, & in simplici essentia agnoscant
triplicem personarum proprietatem : ut omnis
natio, omnis lingua, omnis sexus, omnis aetas
ubique consentiat in gloriam & laudem tui ^{a6v}

and wycked deuylls / in honour of them they
sing hymnes : to these they do sacrifice / be=
fore these they burne ensence and other swete
sauours / than we thy spirytual chylidren /
5 seyng all this / doubly are agreued / bothe ^{c2v}
yt thou hast nat that honour whiche is due to
the / & that these wretches perisse by their
owne madnesse & follye. The iewes also neuer
cesse in their sinagoges and resorte of people/
10 from dispitefull and abominable bacbytinge of
thy onely sonne / wherby in the meane tyme
they sclaudre the / sithe it can nat be cho=
sen whan thy sonne is misfamed (whiche is ye
very clerenesse of thy glorie) but that infa=
15 my also must redounde in the. They cast eke
in our tethe / as a thyng of great dishonestie/
ye most glorious name of thy chylidren / sayeng/
yt it were better to be called theues or man=
quellers / thanne christen men and folwers
20 of Christ. They ley agaynst vs also that thy
sonne was crucified / whiche is to vs great
glorie and renoume / We maye thanke thy mercy
father of all this thyng that we haue / and
aknowledge the as originall and causer of all
25 oure helthe / that we worshyppe also thy sonne
in egall authorite with the / & that we haue
receyued in to our hertes the spirite of you
bothe. But yet good father in heuen / we pray
ye to shewe thy mercy to those also / that
30 bothe the gentylys leauyng and forsakyng the
worshippyng & homage of counterfaite ymages :
maye do all honour and reuerence to thy ma=
iestie alone / and the iewes releued with thy
spyrite / renouncing their superstitious vsyng
35 of the lawe maye confesse god / from whom all
thyng so abundantly cometh / may confesse the
sonne of god / by whome we receyue all : maye
confesse the holy gost / parttaker and felowe
of the diuine nature / Let them worshippe in ^{c3}
40 thre persons / one and egall maiestie / and
aknowledge thre persons as one proper persone/
so that euery nacyon / euery tonge / euery
secte / euery age / as well olde as yong /
maye with one assent auance and praise thy

PRECATIO DOMINICA PER ERASMV M ROTEROD.

sanctissimi nominis. Utinam autem & nos, qui filij tui uocamur, apud hos qui te ignorant, non simus dehonestamento tuae gloriae. Quem admodum enim gloria patris est filius sapiens, ita filij degeneres ignominiam conciliant parentibus suis. Non est autem germanus filius, qui pro sua uirili non imitatur ingenium ac mores patris sui. Filius tuus Iesus germanissimus est filius: quia perfectissima est imago patris, quem totum refert ac representat. Nos qui adoptione, non natura filij sumus, conformantes nos ad exemplum filij tui, pro uiribus accedere conamur ad aliquam tui similitudinem: ut quemadmodum perfectissime glorificatus es in filio tuo, ita pro modulo nostrae imbecillitatis glorificeris & in nobis. Glorificaris autem, si mundus conspiciat nos iuxta filij tui doctrinam uiuentes, te super omnia diligentes, si proximum perinde ut nos ipsos diligimus: diligentes, si bene uolentes qui nobis uolunt male: bene facientes, qui nobis male faciunt. Haec enim nos docuit filius tuus, provocans ad imitationem patris coelestis, qui solem suum iubet oriri super bonos ac malos. Quantum autem de decus inuehant gloriae tuae, qui quum Christiani uocentur, furantur, moechantur, litigant, belligerantur, ambiunt, ulciscuntur, fraudant, peierant per adorandum nomen tuum, nonnunquam & blasphemij incessunt: uentrem habent pro deo: te contempto, Mammonae seruiunt.

moost holy name. And I wolde to god that we also / whiche beare the name of thy children / were nat dishonestie to thy glorie / amongst those y^t knowe the nat: for lyke as a good
 5 and wise sonne is the glorie and honour of his father / so a folisshe & vnthrifty childe / getteth his father dishonestie and shame / & he is nat a naturall and proper chyde / who= soeuer do nat labour all that he can to folowe
 10 and be like his father in wytte & condicions: But thy sonne Iesus is a very kynde and naturall childe / for he is a very full and perfite ymage & similitude of the / whom holly he is lyke & representeth. We whiche are be=
 15 come thy children by adopcion and nat by nature / confermyng our selves after his ensample / endeauer as moche as lyeth in vs / to come to some maner lykenesse of ye: that lykewise as thou waste moost parfityly exalted
 20 and glorified in thy sonne Iesus: so as farforth as our weakenesse wyll suffre / thou mayst be glorified also in vs / but the wayes howe thou mayst be glorified in vs / is / if the worlde perceyue that we lyue after ye
 25 teaching and doctrine of thy sonne that is to say / if they se that we loue the aboue all thyng / and our neighbour & brother no lesse than our owne selves / & that we euer beare good mynde and loue to our ennemy and aduer=
 30 sary / also well doing and profyting those / ^{c3v} _(doyn) whiche do vs iniury & wrong: For these thynges thy sonne badde vs we shulde do / when he pro- uoked vs to the folowyng and likenesse of our father in heuen / whiche commaundeth his sonne
 35 to shyne vpon good and yuell: And howe great a shame and dyshoneste are they to thy glorie / whiche whan they haue professed & taken vpon them thy name / natwithstandynge / do robbery and thefte: commyt aduoutrie: chyde and
 40 braule: study to reuenge: go about to disceyue: forswere theym selfe by thy moost holy name: amonge also sclaundre and backbyte: haue their belly as their god: dispyce the / and do seruice and homage to worldely richesse.

PRECATIO DOMINICA PER ERASMV M ROTEROD.

Nam hominum uulgus deum ex ipsius cultoribus ^{a7}
 aestimat. Etenim quum uident tui nominis pro/
 fessores impie uiuentes, dicunt: ualeat ille
 deus, qui tales habet cultores: ualeat ille
 dominus, qui tales habet seruos: ualeat ille
 pater, qui tales habet filios: ualeat ille
 rex, qui talem habet populum. Eoque filius
 tuus nos docuit, ut quemadmodum ipse & uiuens
 & moriens glorificauit nomen tuum, ita nos
 quoque pro nostro modulo castis & inculpatis
 moribus gloriam tui nominis illustremus. Lu/
 ceat, inquit, lux uestra coram hominibus, ut
 uideant opera uestra bona, & glorificent pa/
 trem uestrum, qui in coelis est. In nobis o
 pater coelestis nihil est lucis, nisi fuerit
 abs te profectum, qui perennis es fons omnis
 luminis: nec ex nobis quicquam proficisci
 potest bonorum operum. Itaque tua bonitas in
 nobis operetur, tua lux in nobis luceat, quem/
 admodum lucet in rebus omnibus abs te condi/
 tis, aeterna tua potentia, inscrutabilis sa/
 pientia, inaestimabilis benignitas, quam prae/
 cipue tamen erga genus humanum declarare uo/
 luisti. Itaque quocunque uertimus oculos,
 omnia canunt nominis tui gloriam. Aetherei
 spiritus die noctuque regem suum laudibus ce/
 lebrant. Iam haec tam admiranda coelorum fa/
 brica quam suspicimus, elementorum discors
 concordia, stati maris accessus ac decessus,
 fontium scatebrae, perennes amnium cursus, tot
 rerum, tot arborum, herbarum & animantium
 species, ac singulis quibusque sua quaedam uis
 insita, ut magnes ferrum attrahat, herbae mor/

And truely the comen sorte of people for the
 moost parte / esteme god after the lyueng and
 condicions of his seruantes. For if they may
 parceyue that they whiche haue professed thy
 5 name / lyue viciouslye & thanne they crye out
 and saye. What a god is he / that hath suche
 maner of worshippers: Fye on suche a mayster
 that hath so vnrewly seruantes: Out vpon
 suche a father / whose children be so leude:
 10 Banished be suche a kyng / yt hath suche ma=
 ner of people and subiectes. Thy sonne ther=
 fore consyding this / taught vs / that lyke=
 wise as he bothe lyueeng and dyeng euer glo=
 15 shulde endeuer by chast and blamelesse condi=
 cions / to auance and preyse the clerenesse
 of thy glorie / sayeng vnto vs. Let your light
 shine in the sight of men / that they maye se
 your good workes / & in those glorify your
 20 father in heuen. But in vs O good father / ^{cl}
 there is no lyght at all / excepte it wyll
 please the to sende vs any / whiche arte the
 contynuall and euerlastyng spring of all lyght:
 nor we of our selves can bring forthe no good
 25 workes. Therefore good lorde we praye the /
 lette thy goodnesse worke in vs / & thy clere
 lyght shine in vs: as in all thyng that thou
 hast created / dothe shine thy eternall and
 endlesse power / thy wysdome vnable to be ex=
 30 pressed & thy wonderfull goodnesse whiche
 moost specially/yet thou vouchsafest to shewe
 to mankynde. Nowe than whyder soeuer we loke/
 all thynges glorifye thy name: the erthely
 spirites bothe day & nyght neuer lynne prayeng
 35 their lorde and kyng: ye wonderfull also &
 heuenly ingen that we beholde: the disagreng
 concorde moreouer of the elamentes: the
 flowing and ebbing of the see: ye bublis=
 shyng of ryuers: the enduring courses of wa=
 40 ters: so many dyuers kyndes of thynges / so
 many kyndes of trees and of herbes / so many
 of creatures / and to euery thyng the proper
 apoynted and sette nature: As in ye Adamant
 stone to drawe yron / ye herbes to cure and

PRECATIO DOMINICA PER ERASMV M ROTEROD.

bis praesens remedium adferant. Haec, inquam, ^{a7^v}
omnia quid aliud nobis loquuntur, quam nominis
tui gloriam? te solum esse uerum deum, solum
aeternum, solum immortalem, solum potentem,
solum sapientem, solum bonum, solum miseri/
cordem, solum iustum, solum ueracem, solum ad/
mirabilem, solum amabilem, solum adorandum.
Iniuriam facit tuo glorioso nomini pater, qui
ex his titulis, qui tibi soli debentur, quic/
quam sibi decerpit. Nam si quid harum uirtu/
tum in nobis est, id omne abs tua proficisci/
tur munificentia. Da igitur pater, ut undi/
quaque glorificetur nomen tuum. Reluceat & in
moribus nostris, non minus quam in angelis
caeterisque rebus abs te conditis, tui
nominis gloria: ut quemadmodum qui mundum hunc
contemplantur, ex admirabili opificio colligunt
opificis magnitudinem: ita qui te non no/
runt, exemplo nostro commoti, & su/
am agnoscant turpitudinem,
& tuam admirentur be/
nignitatem: & hac ra/
tione conuer/
si, simul
nobiscum glo/
rificent sanctissimum
nomen tuum, ac filij tui Iesu,
& ab utroque proficiscentis spi/
ritus sancti, quibus ex aequo debetur
omnis gloria per omnia secula. Amen.

Adueniat regnum tuum.

PATER coelestis, autor, conditor, conser/^{Die lunx}
uator, instaurator, & gubernator omnium
quaeque in coelis sunt, quaeque in ter/
ris: a quo uno manat omnis autoritas, potestas, ^{a8}
regnum, imperium, & conditis & non conditis,
uisibilibus pariter & inuisibilibus: cui coel

heale diseases and sicknesse: All these
thynges I saye / what other thyng do they
shewe to vs than the glorie of thy name / &
that thou arte onely very god / onely immor=
5 tall / onely of all power and might / onely
wyse / onely good / onely mercyfull / onely
Iuste / onely trewe / onely marueylous / onely
to be loued & had in reuerence. Than father /
10 we may well se that he doth wrong to thy glo=
rious name / who soeuer take vpon him self to
be called by any of these names / for though ^{sel}
there be in vs any of these rehersed vertues/
yet all that cometh to vs from thy liberall
goodnesse. Graunt nowe therfore father / that
15 thy name on euery side be glorified / and that
the light and glory of thy name / maye no
lesse appere and shyne in our maners and ly=
uenge / than it shyneth in thy Angels / and
in all thynges that thou hast created and made:
20 that in lykewise as they / whiche beholde and
loke vpon this worlde of the wonderfull and
marueylous workemanshippe / do guesse the ex=
cellency of the maker therof: so they that
knowe the nat / moued and stered by our exam=
25 ple / maye bothe confesse their owne misery
and wretchednes and marueile thy liberall
goodnesse / and by these meanes turned and
conuerted / may togyder with vs glorify the
most holy name of the / of thy sonne / and of
30 the holy gost / to whom indifferently all ho=
nour and glorie is due for euer. Amen. ❀

35

¶ The seconde petition.

ADueniat regnum tuum. O father in heuen/
whiche arte the onely causer / maker /
40 sauiour / restorer / & gouernour of all/
bothe in heuen and in erthe / out of whom co=
meth & procedeth all authorite / power / kyng=
dome / and rule / aswell to thynges vncreated
as created / aswell to thinges inuisible as
visible / whose trone and seate of maiestie

PRECATIO DOMINICA PER ERASMV M ROTEROD.

lum thronus est, cui terra scabellum pedum, cui
 sceptrum aeterna atque immobilis uoluntas, cui
 nulla potentia potest resistere: olim per
 prophetas tuo spiritu afflatus pollicitus es
 tuis ad salutem humani generis regnum quoddam
 spirituale, quod in te renatos assereret in
 libertatem, exemptos a tyrannide diaboli, qui
 iam pridem regnabat in hoc mundo peccatis ob/
 noxio: & ad hoc regnum asserendum filium tuum
 unigenitum e coelis in terras mittere digna/
 tus es, qui nos morte sua redemptos, e seruis
 diaboli, redderet filios dei. Nam & Euange/
 licam doctrinam suam, dum in terris esset,
 solitus est appellare regnum coelorum: & re/
 gnum dei, quod occultum & inter nos abditum
 esse docuit: optant & illud tui filij, uotis/
 que ardentibus flagitant: ut hoc regnum quod
 dominus noster Iesus coepit tibi uindicare,
 indies magis ac magis sese proferat: & quo/
 tidie latius propagetur in terris, donec illud
 tibi plenum & integrum tradat idem filius
 tuus, subiectis omnibus quos aeterna tua uo/
 luntas huic regno destinarat: sublataque iam
 omni rebellionem spirituum ac malarum cupidi/
 tatem, quae nunc quoque militant aduersus ma/
 iestatem tuam, tuaeque reipublicae tranquil/
 litatem infestant, undique pacatum ac tran/
 quillum sit regnum tuum. Adhuc enim mundus
 hic omnibus machinis oppugnat filios tuos,
 mortali corpore onustos: adhuc humanae cu/
 piditates, ueterisque peccati reliquiae^b
 rebellionem moliuntur aduersus spiritum,

is the heuen: & the erthe as fotestole:
 whose kyngly septre & mace/ is thyne eternall
 and most established wyll / whom no power is
 able to withstande. Ones thou promisest thy^d (esta/
 5 people by ye mouthes of thy prophetes / for
 the helth of mankynde / a certayne spirituall
 realme / whiche shulde bryng into liberte /
 those that were thyne & borne anewe in the /
 and shulde delyuer them out of the tyrannous
 10 handelyng of the fende / whiche in tyme past
 raigned as prince in the worlde / sore entan=
 gled & combred with synne. And to the gettingyng
 & optaynyng of this realme/ thou vouchsauest
 to sende from heuen downe into the erthe thy
 15 onely sonne / whiche with the losse of his
 owne lyfe / redemyng vs/ where we were afore
 seruantes of the deuyll / shulde make vs the
 children of god: and verily thy sonne/ while
 he lyued here in erthe / was wont to call his
 20 gospell / the heuenly kyngdome & the realme
 of god: whose knowlege yet he sayde / to be
 hydde and kepte secrete from vs / but nat
 withstanding / thy children humbly require /
 and with feruente desyre / beseke the that
 25 this realme / whiche our lorde Iesus chalenged
 for the / myght daylye more and more be dis=
 closed and opyned here in erth / vntyll that
 tyme come / in whiche that same thy sonne
 shall restore and rendre it vp to the full
 30 and hole / whan all those haue subdued them=
 selfe / whom thy goodnesse or the begynnyng
 of ye worlde hath apoynted to dwell in this
 realme. And whan all obstinate and rebelleous
 spirites / and all malycious and yuell desyres
 35 be fully quenched & wyped away/ whiche hider=
 to and at this day / make warre and insurrec=
 tion agaynst thy maieste / whiche vexes and^{d1v}
 vnquiete thy communalte/ what tyme thy royal=
 me shalbe in sure peace and tranquillite: For
 40 verily as yet the worlde / by all the meanes
 & subtilties it can/ oppresseth thy children/
 wandryng here bodily in erth as yet: also
 corrupt & vnclene affections / and olde ori=
 ginal synne / rebell & striue ayenst the spi=

PRECATIO DOMINICA PER ERASMV ROTEROD.

adhuc noxij spiritus, quos tu è ciuitate tua
 coelesti deturbasti, è sublimi aère telis
 igneis impetunt, quos tu gratuita tua bonita/
 te ex huius mundi regno selectos, cooptasti in
 regnum tuum filij tui cohaeredes. Da pater
 omnipotens, ut quos tua pietas semel à pecca/
 ti tyrannide liberatos, tuoque regno asscrip/
 tos esse uoluit, eiusdem tuæ pietatis bene/
 ficio persistent in libertate sua: neque
 quisquam abs te filioque tuo deficiens, reuo/
 luatur in diaboli tyrannidem. Ita fiet, ut &
 nos feliciter per filium tuum regnemus in te,
 & tu ad nominis tui gloriam regnes in nobis.
 Tua enim gloria, nostra erit felicitas: & no/
 stra felicitas, tua erit benignitas. Docuit
 nos filius tuus Iesus huius mundi regnum con/
 temnere, quod opibus, quod satellitio, quod
 copijs & armis constat, quod fastu uiolentia/
 que geritur, quod crudelitate & paratur & de/
 fenditur. Nam ille spiritu coelesti uicit im/
 pium spiritum huius mundi principem, innocen/
 tia superauit peccatum, mansuetudine uicit
 ferociam, per summam ignominiam recuperauit
 aeternam gloriam, per mortem restituit uitam,
 per crucem de spiritibus impijs egit trium/
 phum. Sic mirabiliter bellasti, sic uicisti,
 sic triumphas ac regnas pater in filio tuo
 Iesu, per quem nos in huius regni consortium
 allegisti. Sic regnas ac triumphas in sanctis
 martyribus tuis, in castis uirginibus tuis, in
 incorruptis confessoribus tuis. Nec enim il/
 li suis uiribus aut praesidijs uicerunt ty/

rite: as yet noyous and wycked spirites /
 whiche thou banyssheddest / and put out of
 the heuently cite / do assaut with fyrely dar=
 tes from aboute those / whom thou of thy mere
 5 goodnesse hast deuyded from this worlde / and
 as chosen folke and parttakers of thy sonne /
 hast apoynted to thy royalm. Graunt father
 of all myght / that they / whom thy goodnesse
 ones hath delyuered from the tyranny of synne/
 10 and assygned to dwell in thy royalm / maye
 by the benefitte of the same benygne goodnesse
 contynue / and stedfastly abyde in theyr li=
 berte and fredome: and that none leauynge
 and fayling from the and thy sonne / retourne
 15 agayne in the tyrannous seruice of the deuyll:
 & so bothe we by thy sonne shall raigne in
 the to our welthe/ and thou in vs to thy glo=
 rie: for thou art glorified in our blysse /
 and our blysse is of thy goodnesse. Thy sonne
 20 Iesus taught vs we shulde dispice the realme
 of this worlde / whiche standeth all by ry=
 chesse / and is holde vp by garrisons of men/
 by hostes and armour / which also what soeuer
 it doth / dothe by pryde and violence / and
 25 is both gotten / kept / & defended by fierse
 cruelnesse: & he with the holy goost / ouer=
 came ye wycked spirite that ruled as chefe
 and heed in the worlde: afore he by innocen=
 30 cy and purenesse of lyuyng / had the victorie
 of synne / by mekenesse venquessed cruelnes=
 se / by suffraunce of many dispitfull rebu=
 kes / recouered euerlastyng glory / by his
 owne deth restored life / and by his crosse
 had triumphe vpon the wycked spirites. Thus
 35 wonderfully hast thou father warred and ouer=
 come: after this maner thou both triumphest
 & reignest in thy sonne Iesus / by whom it
 hath pleased the of thy goodnesse / to take
 vs in to the congregacion of the dwellers in
 40 thy royalm. Thus also thou tryumphest and
 reignest in thy holy martyrs / in thy chast
 virgins and pure confessours / whiche yet
 neyther by theyr owne strength nor power /
 dyde ouercome the fiersenesse and displeasure

PRECATIO DOMINICA PER ERASMV M ROTEROD.

rannorum saeuitiam, aut carnis lasciuia, aut ^{b₁v} huius mundi maliciam: sed tuus spiritus, quem illis impertire dignatus es, ad tui nominis gloriam, & ad humani generis salutem haec omnia coepit, prouexit, ac perfecit. Optamus ut in nobis quoque semper efflorescat regnum tuum, qui tametsi non aedimus miracula, quoniam tempus aut res non exigit, si non includimur, excruciamur, secamur, urimur, suffigimur in crucem, demergimur in mare, aut decollamur: tamen illustrabitur et in nobis uis ac splendor tui regni, si mundus conspexerit nos tui spiritus praesidijs inuictos aduersus omnes insultus satanae, aduersus carnem ad ea quae sunt inimica spiritui sollicitantem, aduersus mundum omni machinarum genere prouocantem, ut deficiamus a fiducia, quam semel in te fiximus. Quoties amore tui spreto huius mundi regno, sequimur promissa regni coelestis, quoties reiecto mammona, unicum illud margaritum Euangelicum amplectimur: quoties repudiatis omnibus, quae iuxta carnem ad tempus dulcia uidentur, aeternae felicitatis spe, omnia quamuis dura, fortiter perpetimur: quoties uehementissimos naturae affectus, & ea quae nobis sunt charissima, ueluti parentes, liberos, uxorem, cognatos amore tui negligimus: quoties comprimentes aestus iracundiae, pro conuicio sermonem amicum, pro maleficio be-

of tyrantes/ ne the raging or the wantonnesse of the flesshe/ ne the maliciousnesse of this worlde. But it was thy spirite father/ whiche it pleased the to gyue them to ye glorie of
 5 thy name / and the helthe of mankynde / that was bothe the begynner and ender of all this in them : And we father / hertely desire the/ that thy realme may florisse also in vs : whiche all though we do no myracles / for as=
 10 moche as neyther tyme nor mater requireth : albeit we be nat imprysoned nor turmented : though we be nat wounded nor brent / althogh we be nat crucified nor drowned : though we be nat beheaded : yet natwithstandyng / the
 15 strength and clerenesse of thy realme : may shine and be noble in vs / if the worlde perceyue / that we by the helpe of thy spirite / stande stedfast & sure agaynst all assautes of the deuyll / and agaynst the flesshe :
 20 whiche alwaye stereth and prouoketh vs to ^{d₂v} those thynges/ that be contrary to the spirite & agaynst the worlde / whiche by all the wayes it can / moueth vs to forsake and leaue the trust that we haue ones put in the / As
 25 often so euer as for thy loue we despice and sette nought by the realme of this worlde/and with full trust hange vpon the heuenly kyngdome / that thou hast promysed vs : as often also / as we forsake and leaue honourynge of
 30 erthely richesse / and onely worshyp and embrace ye precious and gostly lernyng of the gospell / as often as we refuse those thynges/ that for the season seme swete and pleasaunt to the flesshely & carnal appetite / and in
 35 hope and trust of eternall felicite we suffre patiently and valiantly all thyng / be it neuer so harde : as often also as we can be content to forsake our naturall affectiones / and that whiche we haue moost dere / as our
 40 fathers and mothers / wyues / chyldren / and kynsefolke / for the loue of the : Likewise as often as we oppresse and refrayne ye furious and fiersely braydes of angre / and gyue mylde & meke wordes/ to those yt chyde and

PRECATIO DOMINICA PER ERASMVM ROTEROD.

neficiū tui respectu rependimus : toties de/
 bellas in nobis regnum satanæ, ac tui regni
 potentiam aperis. Sic uisum est pater tuæ
 sapientiae, ut hac graui perpetuaque colluc/
 tatione uirtutem tuorum & exerceres & confir/
 mares. Auge uires filijs tuis, ut semper ē
 praelio discedant firmiores, ac paulatim im/
 minutis aduersariorum opibus, tu indies magis
 ac magis regnes in nobis. Sed nondum tuo iugo
 pater optime totus mundus ceruicem submitit.
 Multas nationes adhuc occupat tyrannus ille
 satanas. Nondum est unum ouile, & unus pastor,
 quod futurum expectamus, Iudæis etiam in re/
 gnum Euangelicum sese aggregantibus : multis
 adhuc ignotum est, quanta libertas sit, quan/
 ta dignitas sit, quanta felicitas, tuo coe/
 lesti regno subijci : & ideo uolunt esse man/
 cipia diaboli, quam filij tui, cohaeredes
 Iesu, consortes regni coelestis. Et inter hos
 quoque qui nunc intra ecclesiae tuae moenia
 uersantur, tuique regni insigne prae se fe/
 runt, heu non parum multi sunt, qui conspirant
 cum aduersario : regnique tui gloriam, quod
 in ipsis est, dedecorant, ac robur labefactant.
 Optamus igitur unice tempus illud, quod tibi
 soli notum esse uoluisti, quo iuxta filij tui
 promissum, missi angeli tui purgabunt aream
 ecclesiae tuae, ac sublatis zizanijs purum
 triticum colligent in horreum, ac de re/
 gno tuo tollent omnia scandala, quum iam

braule with vs / and do good to them / whiche
 do vs iniury and wronge : and all for thy sa=
 ke. So often father thou warrest in vs / and
 ouercomest the realme of the deuyll / &
 5 openyst ye myght and power of thy realme. Thus
 it hath pleased and lyked thy wysdome father/
 by continuall and greuous batayle / to exer=
 cise / confyrme / and make stedfaste the ver=
 tue and strengthe of thy people. Encrease
 10 suche strengthe in thy children / that they
 maye euer retourne stronger from their ba=
 tayle / and that whan by lytell and lytell / (may)
 their enemies and aduersaries myght is mi=
 nysshed and broken thou mayest euery day more
 15 and more raygne in vs : But the tyme is nat
 yet come good father / in whiche all the worlde
 haue subdued them selfe to thy yoke : For as
 yet / that tyrannous fende hath a do with ma=
 ny and diuers nacions : There is nat yet one
 20 herde / and one herde mayster / whiche we hope
 shalbe / whan the iewes also shall bryng and
 submyt them selfe to the spirituall and gos=
 tely lernyng of ye gospell : for yet many
 knowe nat howe great a liberte it is / and
 25 what a dignite / and how great a felicite / to
 be subiectes to the heuenly realme : and that
 is the cause why they had rather be the ser=
 uauntes of the deuyll / than thy children in=
 heritours with Iesu / and parttakers of ye
 30 kyngdome of heuen / and amongst those two
 father / that walke within the cloyster of
 thy churche / & seme as chefe in thy realme /
 there are nat a fewe / (alas) which holde on
 their aduersaries side : and as moche as lyeth
 35 in them / abate / shame / & dishonest the glo=
 ry of thy realme. Werfore we specially desyre
 and wisse for that tyme / whiche thou woldest
 none to knowe but thy selfe alone / in whiche/
 acordyng to the promyse of thy sonne / thy
 40 angels shall come and make clene the floore
 of thy churche / and gader to guether into
 thy barne the pure corne / deuyded and seuered
 fro the cockle / & plucke out of thy realme /
 all maner occasyon of sclaundre / What tyme

PRECATIO DOMINICA PER ERASMV M ROTEROD.

nec erit fames, nec paupertas, nec nuditas,
 nec morbus, nec mors, nec persecutor, nec
 ullum omnino malum, aut mali metus, sed totum
 corpus unigeniti tui simul agglomeratum capi/
 ti suo, regni coelestis felicissimo consortio
 perfruatur. Qui uero interim diabolo tyranno
 seruire maluerint, cum suo domino supplicijs
 aeternis addicentur. Nimirum hoc est regnum
 Israēl, quod Iesu Christo filio tuo relicto
 terras, & ad te redituro discipuli mature re/
 stitui postulabant. Reddidisti coelum ab omni
 rebellione tranquillum eiecto Lucifero cum
 sua factione. Sic olim resuscitatis in uitam
 corporibus hominum, separabis oues ab hoedis:
 & qui regnum Euangelicum hic pro sua uirili
 sunt amplexi, ad aeterni regni possessionem
 inuitabuntur, quod illis destinarat tua boni/
 tas ante conditum mundum. Hunc diem à filio
 tuo Iesu promissum, optamus pater in coelis
 habitans ac regnans, filij tui in terris, hoc
 est, in exilio habitantes, grauati hoc domi/
 cilio terreni corporis, & ingemiscentes, quod
 interim obnoxij multis incommodis distrahimur
 à tuo consortio: unde nobis tum denique per/
 fecta felicitas proficiscetur, quum aperta iam
 facie uidebimus regem ac patrem nostrum in
 decore gloriae suae. Hanc fiduciam non nobis
 praebent nostra merita, quae scimus esse nul/
 la: sed tua benignitas, quae filium totum
 nobis impendit, quae spiritum coelestem ue/
 lut arbonem huius haereditatis impartit.
 Quod si dederis, ut constanter perseuere/

b₂^v

there shall neyther be hunger nor pouerte: no
 necessite of clothing: no disease: no dethe:
 no pursuer: no hurt or yuell at all / ne any
 feare or suspicion of hurte/ but than all the
 5 body of thy dere sonne heaped togyder in theyr
 heed / shall take fruicion and pleasure of
 thy blessed company of heuen. & they whiche
 in the meane tyme had rather serue the tyran=
 nous fende / shall togyther with their mais=
 10 ter be banysshed and sente awaye to euerlas=
 tyng punisshement: And trewely this is the
 realme of Israell / whiche whan Iesus Christ
 forsoke the erthe / & retourned agayne to his
 disciples / desyred / myght shortely be res=
 15 tored. Than thou madest heuen free and rydde
 from all rebellion/what tyme Lucifere with his
 company was caste out. So ones in the day of
 dome and iugement whan the bodyes shall aryse/
 thou shalte departe the sheepe from the got=
 20 tes: & than who so euer hath here with all
 diligence embrased the spirytual and gooste=
 ly realme of the gospell / shalbe desyred and
 brought to the / to the inherytaunce of the
 euerlastyng kyngdome/ to ye whiche thy good=
 25 nesse had apoynted theym or the worlde was
 made. This fortunate and happy day whiche thy
 sonne Iesus promysed shulde come/we thy chil=
 dren good father/ greatlye desyre/ whiche
 dwelle here in erthe as outlawes in exyle /
 30 sore lodened with the hugenesse of the erthe=
 ly body / suffryng in the mean tyme / many
 greuous displeasures / and sorowyng that we
 be withdrawen from thy company / wherof than
 we shall haue perfite pleasure and fruycion /
 35 whan face to face we shall se and beholde our
 kyng and father / raignyng in his great glo=
 rie. And yet we haue nat this hope & truste
 of our owne merites and desertes / whiche we
 knowe verily as non / but onely of thy libe=
 40 rall goodnesse: Wherby it lyked the to bes=
 towe thyne owne sonne holly for vs / and to
 sende vs the holy goost as pledge and token
 of this inheritaunce: & if it wyll please
 the also to graunt / that we maye stedfastly

d₃^v

d₄

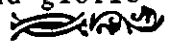
PRECATIO DOMINICA PER ERASMV M ROTEROD.

mus in filio tuo Iesu, non poteris nos à re/
gni tui consortio seiungere : cui cum eodem
filio & spiritu sancto debetur omnis honor,
decus, & gloria in aeterna secula. Amen.

Fiat uoluntas tua.

b₃

PATER altor ac moderator omnium, quos tu/
us filius agnoscit fratres : agnoscit *Die Martis*
autem quicumque syncera fide nomen ip/
sius in baptismo professi sunt, clamant è ter/
ris filij tui ad te coelos inhabitantem, & ab *b₃^v*
omni rerum conditarum mutabilitate procul se/
motum : optantes quidem uenire in consortium
regni tui coelestis, quod nullo malorum admi/
xtu uitiatum erit : sed intelligunt ad eam
tranquillitatem non recipiendos, nisi qui hic
interim pijs studijs meditantur esse, quod
illic futuri sunt. Idem enim regnum est, eadem
ciuitas coelestium ac terrestrium, nisi quod
hic interim colluctatio grauis est cum carne,
cum mundo, cum satana. Et isthic tametsi non
est quod cruciet, aut contamineat felicitatem
beatorum spirituum, est tamen quod ad consum/
mationem felicitatis desideretur : nimirum ut
omnia filij tui membra colligantur in unum,
totumque corpus purum & integrum suo iungatur
capiti. Itaque fiet, ut neque Christus ul/
lum suorum membrorum desideret : nec ani/
mae piorum desiderent sua corpora, quae
ut in terris habuerant consortia afflic-

and without any waueryng / contynue in thy
sonne Iesus : than thou canst nat departe vs
from the company of thy realme: To whome with
that same thy sonne and the holy goost / all
5 renome / honour / and glorie is due worlde
without ende. Amen. 

10

¶ Chethydepeticion.

Fiat uoluntas tua sicut in celo et in
terra. O father whiche art the noryssher
15 and ordrer of all / whom it pleaseth thy
sonne to aknowlege as his bretherne / and he
so aknowlegeth all those / y^t in pure faythe
professeth his name in baptysme: Thy children
here in erthe call and crye to ye dwellyng in
20 heuen / a place farre out of all changeable
mutabilite of thynges created / desyryng in
dede / to come to thy heuenly and celestiall
company / whiche is defouled with no maner
spotte of yuell / sauynge they knowe well that
25 non can be taken and receyued in to so great
a tranquillite & quietnesse / but onely they/
whiche with busye studye / whyle they lyue
here / labour to be such as ther must be :
Therefore it is all one realme / bothe of he=
30 uen and erthe / sauynge this difference / that
here we haue sore & greuous conflicte with
the flesshe / the worlde / and the deuyll: and
there all though there is nothyng that might
minysse or defoyle the welthe of blessed
35 soules : Yet as touchynge the full perfection
of felicitye / there is some maner mysse / whi=
che is / that all the membes and partes of
thy sonne be gathered together / and that the
hole body of thy sonne / safe and sounde be
40 ioyned to his heed / Wherby neyther Christe
shall lacke any of his partes and membes/
nor good mennes soules theyr bodyes : whiche
lykewise as they were euer here in erthe
parttakers of theyr punisshementes and afflic=

PRCATIO DOMINICA PER ERASMV M ROTEROD.

tionum, ita cupiunt in coelis à gaudiorum con/
 sortio non separari. Porro regni coelestis
 concordiam hic in terris meditantur, qui quan/
 diu uersantur in mortali corpore, uelut ger/
 mani & obedientes filij, student ea facere,
 quae tua dictat uoluntas, non ad quae solici/
 tat cupiditas : non dijudicantes quare tu hoc
 aut illud uolueris, sed satis habentes quod
 ita sit tua uoluntas, quem sibi persuasum ha/
 bent nihil uelle, nisi quod est optimum. Quae
 sit autem uoluntas tua, ex unigenito filio
 tuo didicimus. Ille uoluntati tuae fuit obe/
 diens usque ad mortem, & hanc uocem nobis de/
 prompsit : Pater, si fieri potest, transfer à ^{b4}
 me poculum hoc : ueruntamen fiat quod tu uis,
 non quod ego : ut iam pudeat quemuis hominem
 suam uoluntatem praeferre tuae. Habet caro
 uoluntatem suam, quam tenere deamat homo : ha/
 bet mundus uoluntatem suam, habet satanas uo/
 luntatem suam à tua multum diuersam. Caro enim
 concupiscit aduersus spiritum, quem nobis im/
 pertisti : & mundus sollicitat ad amorem rerum
 fluxarum : & satanas uult ea, quae pertrahunt
 homines in aeternum exitium. Nec satis est in
 baptismo nos esse professos fore dicto au/
 dientes tuis iussis, ac renunclasse imperio
 satanae, nisi per omnem uitam constanter id
 praestemus, quod sumus professi. Sed hoc praes/
 tare non possumus, nisi tu uires addideris
 conantibus : ut iam non nostra uoluntas,

tions : so their desyre is to haue them com=
 panions of their ioye in heuen. And they fi=
 nally in this worlde / go about to folowe the
 vnite and concorde of the heuenly kyngedome /
 5 whiche all the tyme they lyue bodily in erthe/
 as it becometh naturall and obedient children/
 studye with all diligence to fulfyll those
 thynges / whiche they knowe shall content thy
 mynde & pleasure / and nat what their owne
 10 sensuall appetite gyueth them / ne iugyng or
 disputyng why thou woldest this or that to be
 done / but thynkyng it sufficient / that thus
 thou woldest it / whom they knowe surely to
 15 wyll nothing / but that that is best. And what
 thy will is / we lerned sufficiently of thy
 onely begotton & moost dere sonne. He was
 obeydient to thy wyll / euyn to his owne
 dethe / and thus he sayd / for our lernyng and ^e
 20 instruction. Father / if it may conueniently ^(ruently)
 be / suffre this drynke of my passyon to
 be withdrawen from me / howe be it / yet thy
 wyll be fulfyllled and nat myne. So that
 than nedes must man be a shamed / to pre=
 25 ferre & set forth his owne wyll / if Christ
 our maister was content to cast his owne
 wyll awaye / and subdue it to thyne. ~~the~~
 The flesshe hath his propre wyll and delyte /
 whiche man naturally desyreth to kepe and fo=
 30 lowe. The worlde also hath a wyll by it sel=
 fe / and the deuyll his wyll / farre contrarye
 to thyne. For the flesshe coueteth agaynst
 the spirite whiche we haue receyed of the :
 and the worlde entyseth vs to sette our loue
 on frayle and vanysshynge thynges : and the
 35 deuyll labourereth about that / that might bring
 man to euerlasting distruction. Nor it is nat
 inough / yt in baptye we haue professed / yt
 we wyll be obedient to thy preceptes / and
 there to haue renounced the deuylls seruice /
 40 excepte we labour all our lyfe / to perfourme
 stedfastly that / whiche we haue professed :
 But that we can nat perfourme / but if thou
 gyue vs strengthe / to helpe forthe our pur=
 pose : so that our wyll haue no place in vs /

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sed tua pater in nobis operetur, quod tua sapientia iudicauit esse optimum. Qui carni uiuunt, & iam filij tui non sunt. Quin & filijs tuis, quandiu corpus hoc terrenum circumferimus, subinde negocium facessit carnis uoluntas, tuae praeire gestiens. Da ut semper tua uincat uoluntas, siue mori nos uis, siue uiuere, siue affligi, ut corrigamur: siue subleuari, ut tuae benignitati gratias agamus. Satanae uoluntatem sequuntur, qui sacrificant idolis: qui conuicijs incessunt adorandum filium tuum Iesum: qui diffidunt illius promissis: qui rebellionem parant Euangelio: qui per inuidiam exitium moliuntur proximo: qui per fas, per nefas in hoc mundo properant ditescere: qui foedis uoluptatibus inquinantur. At tua uoluntas est, & corpus & animum habere purum & castum ab omnibus inquinamentis huius seculi: tuum, filijque tui honorem antepone re caeteris omnibus: nemini irasci, lefactis rependere beneficium: denique famem, exilium, carcerem, cruciatum, mortem perpeti citius, quam a tua sancta uoluntate discedere. Hoc ut indies magis ac magis praestare ualeamus, adiuua pater coelestis, ut indies carminus reluctetur spiritui nostro, ut spiritus noster magis ac magis unanimis fiat spiritui tuo. Et quemadmodum nunc multis in locis parent uoluntati tuae, qui obediunt Euangelio filij tui, ita idem fiat per uniuersum terrarum orbem, ut omnes intelligent

but let thy wyll father worke in vs that / whiche thy wysdome iudgeth and thynketh best for vs. Who so euer lyueth after the fleshly & carnall appetite they are deed to the / and
 5 than nat as thy children. Ye / and we thy children also / as longe as we are here bodily in erthe / haue among nat a litell busynesse and a do / in venquesshyng the fleshly delite: whiche laboreth to preuent thy wyll:
 10 but graunt good father/ that thyne euer ouercome & haue ye better / whether it lyke the we lyue or dye / or to be punisshed for our correction / or be in prosperite / to the extent we shulde gyue the thankes for thy liberal goodnesse. And they folowe and obeye the
 15 wyl of the deuy / whiche do sacrifice and homage to idols/ whiche sclaundersly backebite thy most honorable sonne / and for enuy and yuell wyll / go about to brynge theyr
 20 neyghbour in to perill and distruction: and so they may shortly waxe ryche / care nat whether they do ryght or wrong / and are al fulfilled with corrupt and vnclene thoughtes/ But this is thy wyll father / that we shulde
 25 kepe both our body and mynde chaste and pure from al vnclennesse of the worlde / and that we shulde preferre and set more by thyne honour & thy sonnes / than all other thynges besyde. And that we shulde be angry with no
 30 man / ne enuye or reuenge any man / but alway be redy to do good for yuell: ye / & to be content rather with turmentes / hunger / imprisonment / banysshement / and dethe / than in any thyng to be contrarye to thy pleasure:
 35 And that we may be able every day more and more / to perfourme all this / helpe vs O father in heuen / that ye flesshe may euer more and more be subiect to the spirite / and our spirite of one assent / and one mynde with
 40 thy spirite. And likewise as nowe in dyuerse places thy children / whiche are obedient to the gospell / obey and do after thy wyll: so graunt they may do in all the worlde besyde / that every man may know and vnderstande/ that


PRECATIO DOMINICA PER ERASMV M ROTEROD.

te solum esse rerum omnium monarcham, tuisque
 diuinis legibus uolentes ac lubentes obediānt
 in terris, quemadmodum in coelis nullus est,
 qui tuae uoluntati repugnet. Nec possumus ef-
 ficaciter uelle quod tu uis, nisi tua diuina
 uoluntas nos attraxerit. Iubes ut tuae morem
 geramus uoluntati: neque enim filiorum nomen
 promerebimur, nisi paternis iussis per omnia
 fuerimus obsequentes. Sed tua pietas, quae nos
 nihil promeritos ad hoc honoris adoptare di-
 gnata est, eadem dignabitur & promptam & cons-
 tantem largiri uoluntatem, ne qua in re diui-
 nae uoluntatis tuae praescriptum praetergre-
 diamur: sed mortificata carne nostra tuo
 spiritu agamur ad omnia quae pia sunt, grata/
 que oculis tuis: ut & tu pater agnoscas fi-
 lios non degeneres, & filius tuus agnoscat ^{b5}
 fratres germanos, hoc est, uterque suum in no-
 bis agnoscat beneficium, quibus est, communis
 cum spiritu sancto gloria in aeterna se-
 cula. Amen.

Panem nostrum.

^{b5}v

PATER noster coelestis, qui tua ineffabili ^{Die}
 benignitate largiter pascis omnia, quae ^{Mercurij}
 mirabiliter condidisti, prospice & nobis
 tuis filiis in coelestem familiam selectis, &
 ex te pendentibus, spiritualem ac coelestem

thou alone art the onely heed and ruler of al
 thyng / and that in lyke wyse as there are ^{e2}
 none in heuen/whiche mutter and rebell agaynst ^(like)
 thy wyll / so let euery man here in erthe /
 5 with good mynde and gladd chere obey thy
 wyll and godly preceptes. Nor we can nat ef-
 fectually and fully mynde what yu good lorde
 wyllst / excepte it wyll please the to plucke
 & drawe vs therto. Thou commaundest vs to be
 10 obedyent to thy wyll and pleasure / and in
 dede they are nat worthy to be called chil-
 dren / but if in all poyntes they folowe and
 obey theyr fathers byddyng: but sithe it hath
 liked thy goodnesse to take vs/although farre
 15 vnworthy into so great an honour of thy name:
 let it please the also of thy gentylnesse to
 gyue vs a redy and stedfast wyll / that in
 nothyng we ouerhippe or be agaynst that/ whi-
 che thy godly and diuine wyll hath apoynted
 20 vs / but that we kyll and mortifye our flesshly
 and carnall lustes / and by thy spirite be
 ledde to ye doying of all good workes / and al
 thyng that is pleasaunt vnder thy sight. Wher-
 by yu father mayst aknowledge vs as thy chil-
 25 dren naturall / and nat out of kynde / and
 thy sonne as kynde & good bretherne : that is
 to saye / that bothe twayne maye aknowledge
 in vs his owne propre benefyte/ to whome with
 the holy goost equall and indifferent/ glorie
 30 is due for euer. Amen. 

¶ The fourth petition.

35

Danem nostrum quotidianum da nobis ho-
 die. O father in heuen / whiche of thy
 excedyng goodnesse / moost plentuously ^{e2v}
 40 fedest all thynges yt thou hast so wondersly ^(haste)
 created / prouide for vs thy children/ whiche
 are chosen to dwelle in thy celestiall and
 heuenly house / and that hang holly and onely
 of thy sonne / some spirituall and goostly

PRECATIO DOMINICA PER ERASMV M ROTEROD.

alimoniam : ut tuae uoluntati seruientes, adol-
 lescamus et grandescamus quotidianis uirtutum
 auctibus, donec iuxta naturae nostrae modulum
 perueniamus ad perfectum robur plenitudinis,
 quae est in Christo Iesu. Filij huius mundi
 quandiu non sunt abdicati, sed parentibus
 utuntur propicijs, non sunt solliciti de uictu,
 nimirum prospiciente ipsis benignitate pater/
 na. Nos autem multo minus sollicitos esse con/
 uenit, quos Iesus filius tuus docuit abijcere
 omnem sollicitudinem crastini : confirmans pa/
 trem tam opulenti, tam benignum, tam amantem,
 cui tantopere curae sumus, non commissurum,
 ut quum passerulis etiam uagis de uictu pros/
 piciat : quum lilia pratensia tanto decore
 uestiat, nobis ad filiorum honorem cooptatis
 uestis desit aut cibus corporis. Sed illa po/
 tius omnibus neglectis quaerenda, quae perti/
 nent ad regnum tuum, eiusque iusticiam. Neque
 enim tibi placet iusticia Pharisaeorum, quae
 carnalis est, quum tui regni iusticia spiri/
 tualis syncera fide constet, & charitate non
 ficta. Non magnum est tuae largitati corpus/
 culum hoc pane frumenticio pascere, quod etiam/
 si non pereat fame, tamen morbo, senio, aliõ/
 ue casu breui sit perituum : sed filij spi/
 rituales a patre spirituum spiritualem illum ^{b6}
 ac coelestem panem flagitamus, per quem uere
 uiuimus omnes, qui filij tui uere nomina/
 mur. Is est sermo tuus omnipotens ui/
 tae largitor & altor, quem nobis de coel/
 lo mittere dignatus es fame pereuntibus.

fode / that we obeyng thy wyll and preceptes/
 may dayly encrease and waxe bigger in vertue/
 vntyl after the course of nature we haue op=
 tained and gathered a full and perfyte strength
 5 in our lorde Iesu Christ. The children of this
 worlde / so longe as they are nat banysshed
 ne out of theyr frendes fauour/ all that tyme
 they take lytell care of their meate and
 drynke : sithe their fathers of their tendre
 10 loue towarde them / make sufficient prouision
 for them. Than moche lesse ought we to be
 carefull or studious / whom thy sonne Iesus
 taught shulde caste away all care of the mo=
 rowe meale / perswadyng and assuring vs/ that
 15 so riche a father / so gentyll / so louynge /
 and that had so great mynde of vs / & whiche
 sente meat to the lytell byrdes / and so no=
 bly clotheth yt lyles in the medowe / wolde
 nat suffre his children / whiche he hath en=
 20 dued with so honourable a name / to lacke
 meate and bodily apparayle : but all thyng
 sette asyde that belongeth to the body / we
 shulde specially and aboue all / seke and la=
 bour about those thynges / whiche pertayneth
 25 and belongeth to thy realme / and the iustice
 therof. For as touching the iustes of the
 pharises that sauereth all carnally / thou
 vtterly dispyssest and settest nought by : For
 the spirituall iustes of thy realme/ standeth
 30 by pure faythe and vnfayned charyte. And it
 were no great mater or shewe of thy plentye /
 to fede with breed made of corne the body /
 whiche althoughe it perished nat for hunger/
 yet it must nedes dye & perysse within short
 35 space / eyther by sycknesse / age / or other
 chaunce / but we thy spirituall and goostly
 children / desyre and craue of our spirituall
 father / that spirituall & celestiall breed /
 wherby we are verily relyued / whiche be ve=
 40 rily and truely called thy children: yt breed
 is thy worde full of all power / bothe the
 gyuer and norisser of lyfe : whiche breed yu
 vouchesauest to sende vs downe from heuen /
 what tyme we were lyke to haue perished for

PRECATIO DOMINICA PER ERASMV M ROTEROD.

Non enim explebat animum nostrum panis philosophorum aut pharisaeorum : sed panis ille tuus, quem nobis misisti, uitam reddidit mortuis : de quo quisquis ederit, non morietur in aeternum. Per hunc panem reuiximus, per hunc alimur ac saginamur, et adulescimus ad perfectum robur spiritus. Hic nobis quotidie traiciendus in animae uiscera: nec salutaris est, nisi tu pater quotidie dederis. Corpus unigeniti tui panis est, cuius participes sunt omnes, qui uersantur in magna domo tua, quae est ecclesia. Unus panis est, omnium communis, quemadmodum et nos unum corpus sumus, constans ex membris diuersis, sed eodem spiritu uegetatis. Verum hic quamquam ab omnibus sumitur, multis tamen adfert mortem. Non enim adfert uitam, nisi tu dederis quotidie, addens tuae gratiae coelestis condimentum, ut sumentibus sit salubris. Veritas est filius tuus, & ueritas Euangelica panis est, quem nobis reliquit in alimoniam spiritualem. Et hic panis multis amarus est, qui animi palatum febri malarum cupiditatum habent infectum. Quod si tu pater eum porrexeris, suavis erit, refidet afflictos, eriget collapsos, robur addet infirmis, eriget pusillos, denique & uitam conferet aeternam. Quoniam autem infirmitas humanae naturae semper in deteriorius prolabitur: quoniam animus quotidie multis impetitur arietibus: quotidie


b6^v

hungre. For verily / the breed and teachyng of the proude philosophers and pharises / coude nat suffice and content our mynde : But that breed of thyne / whiche thou sendest vs / restored deed men to lyfe / of whiche who soeuer dothe eate shall neuer dye. This breed relyued vs : by this breed we are norysshed and fatted : and by this we come vp to the perfite and full strength of y^e spirite. This breed though day by day it be eaten and distributed to euey bowell of the soule / yet but if thou father doest gyue it / it is nat holsome nor any thyng auayleth. The blessed body of thy dere sonne is the breed / wherof we be all parttakers / y^t dwell within thy large house of the church. It is one breed that indifferently belongeth to vs all / lyke wyse as we are but one body / made of sondrye and diuers membres / but yet quickened with one spirite : and though al take of this breed / yet to many it hath ben dethe and distruction / for it can nat be relefe / but to suche as thou reachest it vnto / mynglyng it with thy heuenly grace / by the reason wherof it maye be holsome to the receyuours. Thy sonne is verite and trouth / trouth also is the breed and teachyng of the gospell / whiche he lefte behynde hym for our spirituall fode / and this breed likewise to many hath ben vnsauery / which haue had y^e mouth of theyr soule out of taste / by the feuer of corrupte affectiones. But and it wyll please the good father to gyue forthe this breed / than it must of necessity be swete & pleasaunt to the eaters: than it shal confort those that be in tribulation / and plucke vp those that be slydden & fallen downe / and make stronge those that be sicke and weake / and finally bryng vs to euerlasting lyfe. And for asmoche as the imbecillite and weakenesse of mannes nature / is euer ready & apt to declyne into the worse / & the soule of man so contynually assauted & layde at with so many subtile ingyngs / it is expedient and necessary / that thou dayly make

e3^v

PRECATIO DOMINICA PER ERASMV M ROTEROD.

tuo pane filios confirmes oportet, impares alioqui futuros tot tam ualidis hostibus, tot assultibus, tot terriculamentis. Quis enim ferat esse mundi ludibrium, relegari, protrudi in carcerem, uinciri, damnari, torqueri, exui facultatibus, spoliari uxore charissima ac dulcissimis liberis: denique crudeli morte perimi, nisi fuerit tuo coelesti pane subinde confirmatus? Qui docet Euangelicum sermonem, porrigit nobis hunc panem: sed frustra porrigit, nisi tu dederis. Complures sumunt corpus filij tui: complures audiunt sermonem Euangelicum, sed nihilo uegetiores discedunt, quam uenerant: propterea quod non promerentur, ut tu pater illis porrigas inuisibiliter. Hunc igitur panem benignissime pater in parti filijs tuis quotidie, donec eo uesci continget in mensa tua coelesti, quae regni filios feliciter explebit perenni copia ueritatis aeternae, qua perfrui perfecta felicitas est, nesciens desiderium alterius rei, siue quae in coelis est, siue quae in terris. In te enim uno sunt omnia, & extra te nihil est, quod sit expetendum, qui cum filio tuo Iesu, cumque spiritu sancto uiuis & regnas in omnia secula. Amen.

stronge & hert thy children with thy breed /
 whiche elles are farre vnable to resyst so
 many and so stronge ennemyes / so many assau=
 tes / and so many fearefull & terrible dar=
 5 tes. For who father might abyde to be had in
 derision of the worlde / to be outlawed and
 banished / to be putte in prison: to be fet=
 tred and manacled: to be spoyled of all his
 goodes / and by stronge hande / be deprived
 10 of the company of his moost dere wyfe and wel=
 beloued children / but if nowe and than / he
 were hertened with thy heuenly and gostly
 breed: He that teacheth the lernyng of the
 gospell / he is he / y^t gyueth us forthe this ^{eh} (he that)
 15 breed / whiche yet he gyueth all in vayne /
 except it be also gyuen by ye. Many there
 are / whiche receyue the body of thy sonne /
 and that here the worde and doctryne of the
 gospell / But they departe fro thence no
 20 stronger than they came / bycause they haue
 nat deserued that thou good father / shuldest
 priuely and inuisibly reache it forthe vnto
 them. This breed / O most benigne father /
 gyue thy children euery day / vntyll that ty=
 25 me come / in whiche they shall eate of it / at
 thy heuenly and celestiall table: wherby the
 children of thy realme shalbe fulfilled with
 y^e plentuous abundancye of euerlastyng trou=
 the. And to take fruicion therof / it were a
 30 marueylous felicite and pleasure / whiche hath
 nede of none other thyng at all / neyther in
 heuen nor erthe: For in the O father alone
 is all thyng / out of whom is right nought
 to be desyred / whiche toguyther with thy
 35 sonne and the holy gooste / raygnest for
 euer. Amen. 

PRECATIO DOMINICA PER ERASMV M ROTEROD.

Et dimitte nobis.

b7

EST quidem illud tuae uoluntatis pater
 coelestis, autor pacis, & amator concor/
 diae, ut filij tui quos tua bonitas tot
 unanimatis uinculis copulauit, quos eodem
 animas spiritu, eodem baptismo purgas, in ea
 dem domo quae est ecclesia socias communibus
 ecclesiae sacramentis foues, ad eandem haere/
 ditatem regni coelestis ex aequo uocasti, quo
 sint firmiores: in tua familia uiuant unani/
 mes, neque quicquam dissidij sit inter eius/
 dem corporis membra, sed mutua charitate co/
 pulentur: tamen quoniam adhuc mortale corpus
 circumferunt, fieri uix potest, quin per im/
 becillitatem naturae quaedam incidant offen/
 sae, quae fraternae concordiae serenitatem,
 si non extinguant, certe obnubilent, extinctu/
 rae tandem ni tua clementia quotidie condol/
 net, quotidie peccantibus. Quoties autem fra/
 tres nostros offendimus, offendimus & te pa/
 ter, qui iussisti, ut proximum nostrum non
 secus diligamus, quam nosipsum. Sed filius
 tuus non ignorans imbecillitatem membrorum
 suorum, & huic malo conmonstrauit remedium,
 in certam spem uocans nos, fore ut tua cle/
 mentia remittat nobis peccata nostra, si nos
 vicissim ex animo condonauerimus, quod fra/
 ter peccauit in nos. Est autem ae/
 quissima impetrandae ueniae conditio, quam

Die Iouis

b7^v

¶ The fiftie petition.

ET dimitte nobis debita nostra / sicut et
 nos dimittimus debitoribus nostris. This
 is thy wyll and mynde O father in heuen/
 whiche art the maker of peace and fauourer of
 concorde / that thy chyldren / whom it hath
 pleased thy goodnes to couple and ioyned in
 the bondes of one assent: & whom thou quic=
 kenest with one spirite / & with one baptysme
 purgest and makest clene / and in one house
 of the churche accompaniest / and with the com=
 men sacramentes of the churche doest norisshē:
 & whom thou hast indifferently called to the
 inheritaunce of the kyngedome of heuen / by=
 cause they shulde be of more strength / and
 shulde lyue toguyder in thy house of one mynde:
 and that there shulde be no stryfe or conten=
 cion amongst the partes and membres of one
 body / but eche to lyue in charite with other:
 Yet in so moche as they are fayne to kepe
 styll theyr mortall body / it can nat be cho=
 sen / but by reason of the weakenesse and
 frailte of nature amonge / displeasure & of=
 fences shall chaunce / wherby though the cle=
 renesse of brotherly loue & concorde be nat
 vtterly extinct and quenched / yet it is made
 all faynt and colde / and lyke in conclusion
 to be quenched: Except y^u father of thy great
 gentylnesse & mercy / shuldest dayly forgyue
 those that euery day offended the: for as
 often as we offende our brother / so often
 also we offende and displease y^e father / whi=
 che commaundeddest we shulde loue our brother
 as our owne selfe / but thy sonne knowyng
 well inough the imbecilite and weakenesse of
 this membre / shewed vs a remedy therefore /
 gyuyng vs sure hope y^t thy goodnesse wolde
 remytte and forgyue vs all our offences / if
 we on the other side with all our hert wolde
 forgyue our brother / what so euer he trespa=
 ceth agaynste vs / and this is a very equall
 and indifferent waye to optayne pardon and

e4^v

PRECATIO DOMINICA PER ERASMV M ROTEROD.

praescipsit filius tuus Iesus. Etenim qua tandem fronte deprecatur uindictam patris, qui leuem offensam in fratre suo parat ulcisci? Quo tandem ore tibi dicit: remitte iram, quum ipse perseueret irasci proximo? Qua fiducia se iactat membrum filij tui, qui quum immunis esset ab omni delicto, te pro parricidis in cruce deprecatus est, ut ignosceres, qui ipse peccatis obnoxius non uult ignoscere fratri, in quem & ipse subinde peccat: ut hic sit potius mutua ueniae permutatio, quam ignoscen-^{b8} tia? Ingratum est oculis tuis sacrificium, quod offert irae memor, & concordiae sarcien- dae negligens. Ita nos docuit filius tuus, etiam ad altare relicto munere, properandum ad fraternae pacis reconciliationem. En pater optime, sequimur quod tuus docuit filius: imitamur quod ille praestitit, si agnoscis a filio praescriptam conditionem (nec dubium est quin agnoscas) largire quaesumus cuius ille spem certam nobis praebuit. Sic ille nos ius- sit orare, neque semel confirmauit nos exorato- ros, quicquid abs te in ipsius nomine pete- remus. Praebuit ille petendi fiduciam, tu per illum largire petentibus ueniam. Agnoscimus imbecillitatem nostram, & hinc intelligimus quod turpitudinis essemus prolapsuri, nisi tua custodia nos arceret a uitij grauioribus. Et hanc ipsam infirmitatem tua pietas reliquit in nobis aduersus insolentiae periculum, reme/

forgyuenesse / whiche thy sonne Iesus hath assigned : For howe can any man be so bolde to desyre his father to withdrawe his reuen-
 5 gyng hande from hym / if he hym selfe go^f (fyng)
 ther / or who is of so shamelesse boldnesse /
 that wolde nat be a frayde to saye to the /
 Slake thy angre / whan he contynueth in ran-
 10 coure and malyce styll towarde his brother?
 And howe can he surely boost and auauce hym
 selfe as a membre of thy sonne / whiche beyng
 free from all synne hym selfe / prayde the to
 forgyue the theues on the crosse / if he all
 15 entangled with synne / and a synner coulde nat
 fynde in his hert to forgyue his brother /
 agaynst whome nowe and than he offendeth? so
 that amongest vs it maye be called rather as
 mutuall chaunge of pardone / than very forgy-
 uenesse : that sacrifice is impleasaunt in
 20 thy sight / whiche is offred in remembraunce
 of displeasure or neglygence / of reconcylyng
 his brothers good wyll. Therefore thy sonne
 gauē vs this in commaundement / that we whulde
 25 leaue our offring euyn at ye auter / & hye vs
 a pace to our brother / and labour to be in
 peace with hym / and than returne agayne &
 offre vp our rewarde : Lawe nowe / we folowe
 yt thy sonne hath taught vs / we endeuer to
 30 performe that he hath done / if thou aknowlege
 the couenant & bargayne made of thy sonne / as
 we dout nat but thou doest / graunt vs we be-
 seke the / that thyng wherof we had full hope
 & trust by thy sonne : Thus he bad vs praye
 whan he answered nat a fewe tymes / yt we
 35 shulde optayne what soeuer we desyred of ye
 in his name he made vs bolde to pray to the /
 vauchesafe thou by him / to forgyue those that
 call vpon the : We aknowlege our owne imbeci-^{f1v}
 40 lite & feblenesse / wherby we well perceyue /
 in to howe shamfull and abhomyneable offences
 we were lyke to fall in to / except we were
 preserued by thy goodnesse from gretter syn-
 nes : and the same mekenesse thou leftest in
 vs / as a remedy against ye pride which we

PRECATIO DOMINICA PER ERASMV M ROTEROD.

dium. Quotidie labimur, ut quotidie tuam glorificemus clementiam. Da pater ut possimus ex animo condonare fratribus nostris, ut concordes inter nos te semper habeamus propitium: & si quid offendimus, sicut offendimus frequenter in multis, emendet nos tua paterna correctio: modo ne abdicēs, modo ne exhaeres, modo ne conicias in gehennam. Semel in baptismo condonasti peccata omnia, non erat isthuc satis tuae erga nos pietati, quotidianis etiam filiorum tuorum delictis ostendisti certum ac paratum remedium. Pro quo tuae benignitati gratias agimus, qui per filium tuum ac spiritum sanctum tantis beneficijs nos dignaris in gloriam sanctissimi tui nominis perrennem. Amen.

Et ne nos inducas in tentationem.

c

PATER noster coelos inhabitans, quanquam nihil est quod te propicio uehementer extimescimus, & mutua charitas nos filios tuos firmiores reddit aduersus omnem malorum incursum: tamen considerantes humanae naturae imbecillitatem, & incerti, quos tua bonitas dignos iudicet, ut ipsos in amore tui confirmet usque ad huius uitae finem, in qua quandiu uersamur, mille modis sollicitamur ad ruinam, non possumus esse securi. Tota haec uita undique diaboli laqueis est plena. Nusquam cessat tentator ille, qui non ueritus est & filii

Die Ve/
neris

shulde haue ben in ieopardy to haue fallen in dayly: we offende and fall / to the entent that euery daye we might glorify thy gentylnesse: Graunt father that we may hertely
5 forgyue our bretherne / that whan we be in peace and vnite amongst our selves / we may haue the alway mercyfull vnto vs / and if in any thyng we offende the / amende vs with thy fatherly correction / so that thou vtterly
10 forsake vs nat / nor disinherite vs / ne cast vs in to hell: ones in baptyme thou hast remytted vs all our synnes / but that was nat inoughe / for thy tendre loue towarde vs / but thou hast also shewed a sure & redy remedy /
15 for the dayly offences of thy children / for the whiche we thanke thy great gentylnesse / whiche vouche sauest by thy sonne and the holygost / to endewe vs with so great benifytes / to the euer lastyng glorie of thy moost holy
20 name. Amen.

25

¶ The sixte petition.

AT ne nos inducas in tentationem. O good father in heuen / albeit there is nothing that we greatly feare / hauyng the mercyfull vnto vs / and whyle mutuall loue and charyte eche with other / maketh vs thy children of more strength agaynst euery yuell assault / yet whan we consydre howe weake and fraile the nature of man is / and howe ignorant also we be / whome thy goodnesse wyll iudge and thynke worthy the contynuaunce in thy loue / to the ende of this lyfe / in whiche as long as we are / a thousande maner of wayes we be stered to fall and ruyne / therefore we can nat be vtterly seker and careless: all this lyfe is rounde about besette with the dyuelles snares / he neuer cesseth temptyng vs / whiche was nat a frayde with craftie subtylteis to sette vpon thy sonne

f₂

PRECATIO DOMINICA PER ERASMV M ROTEROD.

lium tuum Iesum technis suis aggredi. Reputamus quot satanae machinis impetitus sit seruus tuus Iob. Recordamur Saulem prius electum, post reiectum à conspectu tuo. Meminimus Dauid, qui dictus erat uir secundum cor tuum, ed turpitudinis pertractum, ut adulterium homicidio copularet. Videmus Solomonem, cui in principio regni dederas sapientiam ultra mortales omnes, ed dementiae perductum, ut peregrinis simulacris immolaret. Venit in mentem, quid acciderit apostolorum tuorum principum, qui fortem usque ad mortis societatem animum professus ter dominum suum abiurauit. Haec atque huiusmodi multa cum consideramus, non possumus non horrescere temptationis periculum. Atque in hoc metu nos tua paterna pietas esse perpetuo uoluit, ne dormitantes & oscitantes inciperemus nostris praesidijs fidere: sed iugiter aduersus tentatoris assultus, sobrietate, uigilantia, precatione nos muniremus, ut nec hostem prouocaremus, memores imbecillitatis uirium nostrarum, & tamen aduersus ingruentem temptationis procellam in fractis animis consistamus, tuo freti praesidio, sine quo nihil possumus. Pateris tu quidem nonnunquam incidere tentationes, uel ut explores, spectatamque reddas tuorum tolerantiam, quemadmodum tentatus est Iob & Abraham: uel ut huiusmodi flagellis castiges & emendes delicta nostra: sed quoties id pateris, rogamus, ut idem temptationis facias felicem exitum, ac uires impartias ponderi malorum iruentium pares. Ingens periculum est, quoties intentatur bonorum direptio, exilium, probra, carcer, uincula, diri cruciatus corporum, mortes horrendae. Sed non minus discriminis est à

Iesus / We call to mynde howe greuously the fende assaulted thy seruaunt Iob : We remembre howe Saull was fyrst thy electe and chosen seruaunt / & within a while after cast out of
 5 they sight : We can nat forget howe Dauyd whom y^u calleddest a man eyn after thyne owne appetyte / was drawen to that great vil- lany of synne / that he mengled aduoutre with manslaughter : We consydre howe Solomon whom
 10 in the begynnyng of his rule / thou gauest wysedome aboue all men / was brought to that madnesse and folly / that he dyde sacrifice to strange & vtter goddes : We remembre also / what befell the chefe and heed of thyne
 15 apostles / whiche after that he had so valyantly professed / that he wolde dye with his mayster / natwithstandyng thrise forsware his maister. These and suche many other / whan we consydre / we can nat but feare and aborre
 20 the ieopardy of temptacion : and thy fatherly loue wolde vs alway to be in this feare / because we shulde nat sluggishshely & slouthfully begyn to trust in our owne helpe / but de- fende
 25 and arme our selfe agaynst euery faute of temptacion with sobre temperaunce / watche / & prayer : wherby we shulde neyther prouoke our ennemy / remembring our owne feblenesse / nor be ouerthroned in ye storme of temptacion
 30 trustyng to thy ayde / without whiche we are able to do right nought / y^u suffrest among temptacion to fall / eyther to proue and make stedfast the suffraunce & pacience of thy children / as Iob and Abraham were tempted / or els by suche scourges to correcte and chas-
 35 ten our offences : but howe often soeuer thou suffrest this / we praye the thou wylt bring that same temptacion to good and lucky ende / & gyue vs strength egall to the mountenaunce & weight of the yuels y^t come vpon vs / it is
 40 no lytell ieopardy whan soeuer we be thretned with losse of our goodes / with banysshement / rebukes / imprisonment / with bandes and bodily turmentyng / & horrible and fearfull de- the. But we are in no lesse peryll atall /

PRCATIO DOMINICA PER ERASMV M ROTEROD.

prosperitate blandiente, quàm ab aduersis ter/
rorem ingerentibus. Cadunt à dextris pariter
ac sinistris innumeri. Alij metu poenarum ter/
riti sacrificant daemonijs : alij fracti ma/
lis, blasphemijs afficiunt adorandum nomen
tuum. Rursus alij uenenato poculo felicitatis
mundanae inebriati, spretis tuis dotibus, re/
luct Euangelicus ille filius, qui producta cum
scortis omni paterna substantia, ed miseriae
perductus est, ut porcis etiam suas siliquas
inuideret. Scimus aduersarium nihil in nos ^{c2}
posse, nisi tu permiseris. Proinde non recu/
samus obijci quibuscunque periculis, modo tua
clementia, & aduersarij insultum, & nostras
uires modereris. Sic enim fiet ut etiam si quan/
do fuerimus inferiores in congressu, tamen hoc
tua sapientia uertat in bonum nostrum.

Sic uicit filius tuus semper ado/
randus satanam, sic carnem,
sic mundum, ut quum
maxime uide/
retur op/
pressus, trium/
pharet maxime. Ac no/
bis ille pugnauit, nobis uicit,
nobis triumphauit. Vincamus & nos
illius exemplo, tuo praesidio per spiritum
sanctum ab utroque prodeuntem in omnia secula.
Amen.

Sed libera

whan prosperite to moche laugheth on vs/ than
whan we be ouer moche feared with trouble and
aduersyte : They are an innumerable sorte
whiche fall on euery side / some for feare of
5 punysshment do sacrifice to wicked deuyls /
some ouerthroned and astonyed with yuels and
vexacions / do blaspheme thy most holy name :
& agayne / some drowned with ouermoche worlde=
ly welthe / sette at nought and dyspice thy
10 gyftes of grace / and retourne agayne in to
their olde and former fylthynesse / as the
sonne that the scripture speketh of / whiche
after tyme he hadde spent and reuelled out ^{f3}
all his fathers substaunce / by vnthrifty and
15 vngracious rule / was brought to that misery
and wretchednesse / that he enuyed the swyne
their chaffe. We knowe well good father/ that
our aduersary hath no power ouer vs at all /
but by thy suffraunce: wherfore we be content
20 to be put to what soeuer ieopardy it pleaseth
the / so it wyll lyke thy gentylnesse to mea=
sure our ennemys assaute and our strength /
for so though we be somtyme in the fyrst me=
tyng to weake / yet thy wysedome in the con=
25 clusyon wyll tourne it to our welthe. So thy
most dere and honorable son / was euer wonte
to ouercome the deuyll: thus the flesshe: and
thus the worlde : that whan he semed moost to
be oppressed / he than moost specially trium=
30 phed / and he fought for vs / he ouercame for
vs / and triumphed for vs : Let vs also ouer=
come by his ensample with thy helpe / and by
the holy goost / procedyng from bothe for
euer. Amen

35

40

Sed libera

PRECATIO DOMINICA PER ERASMVVM ROTEROD.

Sed libera nos a malo.

e3

PATER omnipotens, tua gratuita benignitas nos semel à peccatis expiatos, ab impurissimo patre diabolo liberauit per Iesum Christum filium tuum, & in honorem nostrum ac haereditatis adoptauit: sed ita, ut quandiu uersamur in terris, perpetua lucta sit cum hoste, nihil non moliente, ut nos quibus inuidet tuum beneficium, in suum ius retrahat. Horrescimus animo, quoties recordamur quam foedum patrem habuerimus, quum essemus mancipia peccati, quam infelici haereditati fuerimus destinati, quam immiti seruiuerimus domino. Nec ignoramus illius obstinatam maliciam, non solum uiribus, sed mille etiam artibus ac dolis instructam in nostram perniciem. Nunquam dormit, nunquam cessat, sed semper obambulat, ueluti leo fame rugiens, captans, quaeritans, ac uenans quem deuoret. Nimirum tui pater est dissimillimus. Tu enim natura bonus ac beneficus, quem erraticam reportas ad ouile, morbidam sanas, extinctam ad uitam reuocas, inimicos etiam tuos blasphemos in sanctum nomen tuum, amore tuo praeuenis, & ad salutem aeternam inuitas. Ille odio insatiabili erga nos, à quibus nunquam laesus est, nihil aliud molitur, quam ut quam plurimos secum in exitium pertrahat. Insignis cuiusdam maliciae est,

Die Sab/
bati


¶ The seventh petition.

SEd libera nos a malo. O almyghty father/ it hath pleased thy mere and liberall goodnesse / ones whan we were rydde from synne/ to delyuer vs by thy sonne Iesus Christ/ out of the handes of our moost foule and vnclene father the deuyll / & to electe & take vs in to the honour bothe of thy name and thyne inherytaunce: but yet of this condycion that all the while we lyue here in erthe we shulde be in contynuall batell with our enemy/ whiche leaueth no wayes vnassayed / wherby he might drawe and plucke vs agayne in to his power and authorite / We quake & trymble in herte / as often tymes as we remembre howe shamefull a father we had/ whan we were thrall and bonde to synne / and to howe wretched and vnhappy inheritaunce we were apoynted/ & howe currysse and vngentyll a mayster we serued. & we knowe well inoughe / his obstinate and frowarde malice and yuell wyll / whiche alwaye layeth wayte and lyeth redy bent to our distruction / nat onely with violence and stronge hande / but also with traynes & subtell wyles / he neuer slepeth nor resteth / but alwaye ronnethe vp and downe hyther and thyther lyke a rauinous lyon/ lyeng in wayte/ sekyng and huntynge about / whom he maye deuoure. Verily father he is farre vnlyke the/ for thou art naturally good and gentyll/ thou caryest home agayne to the flocke/ the wandringe and strayeng shepe: thou curest and makest hole the sicke and scabbe shepe/ and releuest the deed: ye / and thyne ennemyes also / & blasphemers of thy holy name thou preuentest with thy loue / and callest moost graciously to euerlastyng helthe: But he of an vnreasonable and vnsacyable hatrede towarde vs/ whiche neuer dyde hym displeasure/ laboreth & gothe about nothyng elles / than to bringe with hym as many as he can in to distruction: It is a signe and token of an excedynge malyce / one

PRECATIO DO. PER ERAS. ROT.

gratis nulloque suo commodo uelle perdere, à ^{c3 v}
 quo quis non est iniuria lacessitus. At hic
 suo etiam malo imminet in malum eorum, quos
 tu in tutelam tuam seuocasti. Non tu illum
 talem condideras, sed eò maliciae delapsus
 est, posteaquàm sibi placens, tuae maiestati
 subiectus esse noluit. Proinde stimulatus in/
 uidia, primos nostri generis parentes, arte
 circumuentos pellexit in mortem, inuidens il/
 lis paradisi uoluptates, quum ipse sese coeli
 gaudijs spoliasset. Nunc etiam acrioribus
 inuidiae stimulis uritur, quod paradiso exclu/
 sos subuehis in coelum: quod morti destinatos
 per fiduciam in Iesum filium tuum ad beatam
 immortalitatem inuitas: quod ipsius etiam ma/
 liciam uertis in cumulum tuae gloriae, nostrae
 salutis. Proinde quanquam ille multis merito
 formidabilis est, tamen consolatur nos tua bo/
 nitas: quae plus potest ad salutem, quàm uni/
 uersa illius malicia ad perniciem. Agnoscimus
 nostram imbecillitatem, sed non expauescimus
 hostis incursum, siue uiuimus, siue morimur,
 quandiu te merebimur habere protectorem. Non
 metuimus exitium ab illo malo, quandiu contin/
 get adhaerere bono. Haec uota filiorum tuorum
 pater aeterne si pia sunt, si iuxta formam
 à filio tuo Iesu praescriptam concepta, certà
 nos habet fiducia, tuam bonitatem praestaturam
 quod petimus.

DOMINICAE PRECATIO/
 nis finis.

for nought & without any commoditye of his
 owne / to endeuer to distroy hym of whom he
 was neuer wronged/ but this euyn with his owne ^{f4}
 hurte / wayteth those hurt and damage / whome
 5 thou hast taken a syde vnder thy protection :
 thou madest hym nat suche but he fyll in to
 this great malyce / after tyme he begon to
 stande in his owne conceyt / and refused to
 be subiet and obedyent to thy maiestie: Wher=
 10 fore he beyng pricked all with enuy/by crafty
 besegying / entysed to distruction our firste
 progenytours / enuyeng them the ioyes of pa=
 radyse / for as moche as he had depriued hym
 15 selfe of ye gladnesse and myrthe of heuen /
 but nowe he is of farre greater enuy/ bicause
 thou cariest them out of paradyse in to heuen:
 and where as they were afore apoynted to dethe
 and dampnacion/ thou by reason of the fayth=
 full trust whiche they haue put in thy sonne
 20 Iesus / callest them to euerlastyng blysse :
 and also / that thou tournest his owne malyce
 in to thencrease of thy glorie and our helthe:
 Wherefore thouge nat without a cause / he is
 of many to be feared: yet thy goodnesse dothe
 25 conforte vs / whiche is able to do more to
 our helthe and saluacion/ than all his malyce
 to our distruction. We aknowledge our owne
 imbecilite and feblenesse / but yet we feare
 nat our ennemyes assaute / whyther we lyue or
 30 dye / all the whyle we deserue to haue ye our
 protectour and defender / We feare no dystru=
 ction of that yuell and wicked deuyll/ all ye
 whyle it is our chaunce to stycke to hym that
 is so good. These desyres and petycions of
 35 thy chyldren / O immortall father / if they
 be good & after ye forme and order apoynted
 of thy sonne Iesus/ than we nothyng mystrust/ ^{f4 v}
 but that thou wylte performe that whiche we
 desyre of the. Amen. 

40 Thus endeth the expofition of the Pater noster,
 Imprinted at London in fletestrete, in the
 house of Thomas Berthelet nere to the
 Cundite, at the signe of Lucretie,
 Cum privilegio aere in duto.