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# Folium

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nec aliquis tibi similis interim q̄ non remouetis cōcubias  
vestras quas plus diligitis q̄ deum vestrum et eternum gau-  
dium. Nunc ergo quilibet vestrum in trorsum recdicens alta-  
consideracōe ex omnibus predictis consideret et perpendat  
quid credat et quis et qualis et unde sit aut quo tendat: Et  
quomodo hec leticia mundana est et quasi momentanea et  
eternae damnacōis lucis eam occupabit. Quam quidem  
considerationem aut cognicōem nobis veraciter tribuat ie-  
sus christus marie filius qui est in secula benedictus

**C**on de magna dignitate sacerdotum qua pp̄ter merito de-  
bent esse sancti. *Capitulum Quintum*

## Agnus enim puritate

et sanctitate pollere debent omes celebrantes et  
comunicantes qui suscipiunt sanctus sanctorum.  
Nam christi sepulcrum valde est gloriosum in quo corpus  
christi iacuit mortuum per iriduum modo multū digniora de-  
bent esse sacerdotum corda in quibus a more resuscitatus  
quotidie digneatur inhabitare et glorificatus. Sed beatus ē  
venerabilis qui nouent mensibus ipsum mortalem portavit. bea-  
ta debent esse corpora sacerdotum in quibus filius dei frequē-  
ter sibi hospicium assumit. Si beata sunt vbera que parui-  
lus surxit sanctū debet esse os eius qui christi corpus summit  
et eius sanguinem bibit. Ne igitur macules os tuū per stul-  
tioquium quo dei corpus accipis mundissimum. Et manus  
ue non polluantur peccatis quibus illud sanctissimum cor-  
pus tangis. Venerabilis hosties recipietur. Attendite ergo quanta puritate  
et timore ad illud nobilissimum sacrificium debeatis accede-  
re quod est christus dei filius. Quia in re omnipotens deus di-  
gnificatur hic et in celesti patria si sacerdotaliter vixerint.  
Nam primo dignificauit eos super omes reges et principes:  
Jeremie primo. Ecce constitui te super gentes et regna: et  
hoc in isto pater. quia dignitas sacerdotalis habet cōsecre-  
re reges: sed omnes reges et principes non possunt facere  
enim sacerdorem. Et non est princeps tam magnus quin

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