



Millstatt Plaint of Sin | Millstätter Sündenklage

Text Information

Author | Anonymous

Language | Middle High German

Period | 12th Century

Genre | Religious poem

Source | Klagenfurt, Kärntner Landesarchiv, cod. GV 6/19

Collection | Prayer, Spirituality, and Life after Death: Global Medieval Perspectives

URL | http://sourcebook.stanford.edu/text/millstatt_plaint_sin/

Transcription, translation and introduction by Sarah Bowden.

Introduction to the Text

The *Millstatt Plaint of Sin*, written in middle of the twelfth century perhaps in the South West of Germany, is a substantial poem addressed to God in the voice of a sinner. The poem is conventionally counted as part of a small sub-genre of Early Middle High German religious poetry known as the "Sündenklage", or "plaint of sin". These poems – there is also the *Vorau Plaint of Sin* and the more simplistic *Uppsala Plaint of Sin* – all have at their heart a confession of sinfulness and a prayer to God for mercy, and are thought to have taken their inspiration from the more pragmatic text-type of the German confession ("Beichte"). These confessions, generalized first-person confessions in prose, are transmitted widely from the ninth century and had a variety of liturgical and devotional functions.

The manuscript of the *Millstatt Plaint of Sin* is heavily damaged, but it is nonetheless possible to get a good sense of the poem and its themes. It is not simply a confession of sins, but rather offers a conceptualization of the world, as well as the place of man and his sins within it. By framing the confessional act with sections praising God and his creation and structuring sins around the inappropriate use of individual body parts, the *Millstatt Plaint of Sin* explains that God is in everything and that all created things are a way of seeing God; hence sinning is perceived as an almost illogical malfunctioning of creation. Although ostensibly quite straightforward, the poem tackles – in a rewarding and indeed quite challenging way – a number of contemporary issues that will be of interest to readers: the relationship between body and soul; bodily fragmentation; and the nature and construction of selfhood.

Introduction to the Source

The *Millstatt Plaint of Sin* is transmitted in full in Klagenfurt Landesarchiv Cod. GV 6/19, a major anthology of "Early Middle High German" verse texts. It was made around 1200, or slightly later, in Bavaria or Austria, and contains the *Old German Genesis*, *Exodus*, and *Physiologus*, accompanied by illustrations, followed by five short religious poems, of which the *Millstatt Plaint of Sin* is the third. We do not know for whom it was made – perhaps for nobility or for a female religious community. The part of the manuscript containing our poem is heavily damaged and so the poem itself is often difficult to reconstruct. Some insight into the missing sections is, however, offered by two other manuscript witnesses that contain fragmented versions of the same poem: 1) Munich BSB Cgm 5249/60a, four parchment fragments of Honorius' *Elucidarium* from the late twelfth century, with a German text written below in a smaller hand (although perhaps the same hand) that correlates – albeit with considerable deviation – to around 100 lines of the *Millstatt Plaint of Sin*; 2) Zurich Zentralbibliothek Cod. Rh. 77, a ninth- or tenth-century Latin manuscript with various twelfth-century additions, including a fragment of a German poem often known as the *Rheinau Paul*. This poem correlates fairly closely to parts of the end of the *Millstatt Plaint of Sin*, although it is by no means identical.

About this Edition

Previous editors of the *Millstatt Plaint of Sin* have made attempts to reconstruct the damaged poem using a mix of the so-called *Rheinau Paul* and educated guesswork. I have largely avoided the latter, although not because I think earlier attempts were not plausible: both Roediger and Maurer make thoughtful, intelligent suggestions. Roediger often underestimates the size of the gaps, however, and Maurer's edition, although largely more plausible, is marred by his insistence on a long-line strophic form, for which there is little evidence. I have only completed half-finished words when their full form is entirely obvious, and these instances are indicated by italicization. I have, however, completed some lines using the Munich and (particularly) the Zurich manuscripts above – these instances are italicized and marked with



square brackets (Munich) and curly brackets (Zurich). I have avoided any linguistic normalization, though; my aim in 'completing' these lines is to give the reader a (plausible) sense of the content, not to recreate a damaged poem. In any case, the verses in the Munich and Zurich manuscripts do show considerable differentiation to those in the Klagenfurt manuscript, so my additions should not be thought of as anything other than possibilities. I use | to mark the end of a folio in the Klagenfurt manuscript.

Further Reading

Bynum, Caroline Walker, *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion* (New York: Zone Books, 1992)

- A key work on medieval approaches to the body, the relationship between body and soul and bodily fragmentation.

Haug, Walter, 'Literature, allegory and salvation: theoretical positions in Early Middle High German', in Haug, *Vernacular Literary Theory in the Middle Ages*, trans. by Joanna M. Catling, Cambridge Studies in Medieval Literature, 29 (Cambridge: CUP, 1997), pp. 46–74.

- A introduction to the content and style of German religious poetry of the twelfth century, focusing on salvation and praise.

Schneider, Karin, 'Ein weiterer Textzeuge der 'Millstätter Sündenklage'', *ZfdA* 124 (1995), 298–302

- A transcription and description of the fragmented Munich manuscript.

Schröder, Werner, *Vom 'Rheinauer Paulus' zur 'Millstätter Sündenklage': Aspekte der Poetisierung volkssprachlicher kirchlicher Gebrauchstexte im frühen 12. Jahrhundert* (Mainz: Akademie der Wissenschaften und der Literatur/Stuttgart: Steiner Verlag Wiesbaden, 1986). Repr. in Schröder. *Frühe Schriften zur Ältesten deutschen Literatur*, Schriften der wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität Frankfurt am Main, Geisteswissenschaftliche Reihe, 13 (Stuttgart: Steiner, 1999), pp. 255–322

- The only detailed study of the Millstatt Plaint of Sin.



Millstatt Plaint of Sin | Millstätter Sündenklage

Wol du heiligir christ
du ein warer got bist
paradisi porta
meister des hellewarten
den gebant din hant
do in din *gotheit ubirwant*
in der helle bistu zornich
in himelriche genædich
du bist rex regum
in [...]
paradises herre
der erde [...]
in den himelen bistu got
der *sunne leistet* din gebot
ioch div mæninne
louh[...][...] [...]inne
div nimet abe so du wil
so [...] so ist ir uil
Von den zwein [...]
[...] du geschuoffe uon nihte
ist div [...]
[...] unz an die helle
div nemag es [...] [...]nen
da ist immir uinstir inne
[...] brinne
Herre dine chnehte
[...] dich mit rehte
ein got *mirabilis*
so du geschriben bist
du bist herre [...]
dir enist niht gelich
du bist | mennisc
uil starch ist din gebot
uns bist doch der ewige got
Dv bist der heilige geist
unde bist doch bein unde uleisch

Blessed are you, holy Christ,
you, who are a true God,
the gate of paradise,
master of the guardian of hell.
5 Your hand bound him,
when your Godhead overcame him.
In hell you are angry,
in heaven full of mercy.
You are King of Kings,
10 in [...],
lord of paradise,
[...] of the earth.
You are God of the heavens:
the sun follows your command
15 and the moon, too,
shines [...].
They retreat as you will,
[...] this is sufficient for them.
By these two [...]
20 [...] *which* you created from nothing,
the [...] is [...]
[...] up to hell.
It cannot [...],
there, it is always dark
25 [...] burn.
Lord, your servant
[...] you, as he should,
a God *mirabilis* –
this is how you are described!
30 Lord, you are [...],
nothing is like you.
You are of mankind –
your command is very strong –
and you are yet also eternal God!
35 You are the holy spirit,
and are yet bone and flesh.



Dv bist uater unde chint
du bist regen unde wint
Dv bist lewe du bist lamp
du bist churz du bist lanch
dv bist rich du bist arm
du bist chalt du bist warm
du bist lip du bist tot
du bist genade ane not
du bist suozze du bist scharf
du bist weich du bist starch
di bist uinster du bist lieht
du bist leit du bist liep
du bist blode du bist balt
du bist iunch du *bist* alt
daz ist alliz an dir
zwiv uerhanchtest *du* mir
daz ich cherte uon dir
nu bitte *ich* iuch *namen* dri
doch ichs unwert si
daz ich [...] [...]ne
ich wil ivch doch erchennen
[...] ivr genade
daz ir mich enphahet
[...] uon den himelen
unde din heiliger *sun*
unde din heiligir geist
wan du selbe w[...] [...]ne
daz mich nu zestunde
riwent *mine unde*
Nv uernim mine stimme
durch diner muotir minne
und ouch *daz* din [...]ne
Tobiam unde saram
und *durch* [...] dir abraham gap
do in din s[...] [...]nes bat
Nv uernim mich sund[...] [...]ne
wand ich gandert han
einen sun [...] | uater bat

You are father and child,
you are rain and wind.
You are lion, you are lamb,
40 you are short, you are long.
You are rich, you are poor,
you are cold, you are warm.
You are life, you are death,
you are mercy without torment.
45 You are sweet, you are sharp,
you are soft, you are strong.
You are darkness, you are light,
you are sorrow, you are love.
You are weak, you are brave,
50 you are young, you are old.
Everything is in you!
How did you put up with me
when I turned away from you?
Now I beg you in your threefold name,
55 although I am unworthy of it,
that I [...].
For I wish to acknowledge you.
[...] your mercy,
that it [mercy] might receive me,
60 [...] of heaven,
and your holy son,
and your heavenly spirit.
For you yourself [...]ne
that now, at this moment,
65 I regret my sins.
So hear my voice,
in the name of the love of your mother,
and also that your [...]ne
Tobias and Sarah,
70 and in [...]ne that you gave to Abraham,
when your [...]ne asked him [...].
So hear me, *sinful* [...],
for I have followed the example of
a son, [...]ne asked his father,



daz er im sinen teil gap
alles sinen guotes
daz er mit ubir muote
unde mit huore
alliz zefuorte
unde mit sunden so gar uerswante
daz er niht enhabete
do begunde er halten div swin
daz was div lipnar sin
Die wrzzen die daz swin group
die douhten in uil guot
daz er sich da mit nerte
wan er andirs niht enhabete
Do gedahtet im der arme
waz ob ich minen uater erbarme
daz ich im hate div swin
ia habent dei mietloute sin
brot unde win genuoch
waz ob er [...] tuot
er [...] mich mit triwen
unde [...] riwe
waz ob ich bin so *sælich*
[...] wirt genædich
Do begunde [...] [...]nen
do enphiench in mit minnen
der sin uater guote
wande er im erbarmote
ich uil armer sundære
ia furhte [...] so sere
ich Sorge also harte
ze den *dinen* [...]en Worten
dei snident so div *stra/e*
[.] ich herre sware
si uarent [...] [...]stein
iane mach sich unsir *sundære* [...]
nimmir da uor bewarn
den [...] wellent taren
Dir sint [...] [...]unde

75 to give him his portion
of all his property,
which, with pride
and with whorery,
he used up completely,
80 and, in sin, wasted so entirely
that he had nothing left.
Then he began to keep pigs –
this was his living.
The roots that the pigs dug up
85 seemed good enough to him
to sustain himself with –
for he had nothing else.
Then the poor man thought to himself:
what if I might cause my father to feel pity
90 by keeping his pigs for him?
Indeed, his tenants
have plenty of bread and wine.
What if he [...] did
he [...] me, with loyalty,
95 and [...] regret.
What if I am so blessed
[...] he might be merciful?
Then he began [...].
Then, with love,
100 his good father welcomed him,
because he felt compassion for him.
I, a pitiful sinner,
I fear [...] so much!
I am extremely worried
105 about your [...] words,
which cut like arrows.
[...] I, lord, with difficulty,
they travel [...] stone.
In truth, we sinners are not able to [...]
110 ever protect ourselves from them,
which [...] aim to harm.
To you [...]



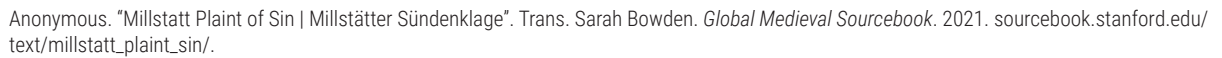
alle meres grunde
dei [...] ioch die sewe
die buhele ioch | die lewer
ulivhe ich an daz meres ort
da uindet mich daz din wort
oder in daz apgrunde
wie schiere ez mich da uindet
Der walt deheinen boum hat
dune wizzent wol wa er stat
Ioch daz uinstir tan
dane mach sich dehein man
nindir inne uerbergen
div holir in der erde
ioch die uelt steine
die weist du trohtin eine
ulivhe ich indir [...]in
da uindet mich daz wort din
[...] herre inchunde
die berge h[...] [...]
Daz hast du also geschaffen
[...] [...]chen
daz ez ouf niht enstat
[...] hast
ouf diner hende
unz an [...]
[...] urteil sol ergan
ubir wip und *ubir man*
[...] allez sol uerbrinnen
da bist du [...]
den guoten mit mit minnen
den *ubilen* [...] grimme
so bist du rehtir rihtær [...]
Obe ich daz rehte uernim
so ez [...] *habent* geschriben
so wirt da ein [...]
ein urteil mit chreften
daz [...] [...]sen sol
ubir dise werlt al

all the bottom of the sea,
the [...] and the lakes,
115 the hills and the valleys.
If I were to flee to the bottom of the sea
your word would find me,
or to the abyss,
how quickly it would find me there!
120 The wood has not a single tree
whose location is unknown to you.
And also the dark pine forest –
no man would ever be able to
conceal himself there.
125 The holes in the earth
and the stones –
you alone, Lord, know these.
If I were to flee into *one*,
your word would find me.
130 [...] Lord, you know
the mountains [...]
You created it thus,
[...]
so that it was lacking in nothing.
135 [...] you have
in your hands
until [...]
[...] judgement will be cast
over woman and man:
140 [...] everything will burn.
At that time you are [...]
the good with love
the bad *with* anger.
In this way you are a just judge [...]
145 If I understood correctly
what the [...] have written,
then there will be a [...]
a powerful judgement,
that will [...]
150 over all the world.



D[...] [...] div miete
silbir noch golt da[...] [...]
[...] miete div mære
noch phen[...] [...]
noch lantreht noch phaht
da [...] mit siner chraft
Dane hilf[...] [...] zunge
noch der herre sinem manne
noch der man sinem herren
swie breit im sin div lehen
Der uoget dane hilfet
swie gare er bestrouffet
den sinen armen uogetman
erne getar da lout werden
da rihtet got mit rehte
dem herren ioch dem chnehte
der urouwen ioch der diwe
swie harte uns unsir sunde riwe
so [...]
wir schulden ez é behuoten
[...] da gescheiden
die liben uon den [...]
[...] sælegen zeder zeswen
die sint dir [...]
[...] ewigen genaden
mit den sin wir [...]
[...]ent ouch da geschichet
die lei[...] [...]
[...] widir got worhten
ir schephær [...] [...]
uil uerre zeder winstere
in [...]stere
in die helle uram
nehei[...] [...]es ist si wane
Da ist wuoft unde we
[...] nimmer zergen
weinen und suof
[...] [...]ewizze not

[...] wealth,
silver nor gold [...]
 [...] great wealth,
nor pennies [...]
155 nor claim to land, nor taxes:
at that time [...] in his power.
Then [...] tongues are of no help,
nor the lord to his servant,
nor the servant to his lord,
160 however much he owes to him.
The advocate is of no help –
he brings his poor defendant
into a very difficult situation:
for he dare not speak up there.
165 There, God judges rightly
the lord and the servant,
the lady and the maid.
However greatly we regret our sins,
 [...] [...]
170 we should protect ourselves sooner
 [...] are separated
the beloved from the [...] [...]
 [...] blessed to the right,
they are to you [...] [...]
175 [...] eternal grace.
With them we are [...] [...]
 [...] are then also sent away
the *pitiful*,
who acted against God,
180 their creator [...] [...]
far away to the left
into [...] *darkness*
directly into hell,
which is empty of no [...] [...].
185 There, there is weeping and wailing,
 [...] never end,
crying and sighing
 [...] pain



Da ist zane gris[...]
[...] brinnet uivres flamme
mit [...] [...]re
lonet in der tivuel
daz [...] [...]negem man
trieffen an sine zun[...] [...]]
[...] [...]t andir lon
wan mit uivrin [...]]
[...] [...]innet er si binden
in fuozzen [...] [...]den
so entuot in niweht so not
[...] [...]uils getat
der is also ureissam |
anzesehent dem man
daz im daz sam we tuot
sam daz uivr ioch div gluot
so grinet si an der satanat
da ist deheines leides undirlaz
Belzebup der ubele
der [...] andirs niht ze gebene
wan urost unde hungir
daz gibet er da zehelle
andirhalp die hitzze
da muozzen si inne sitzzen
da zuo git er in ouch
den [...]ch [...]nunden rouch
ze nasen ioch ze [...]]
[...] mach nieman niht gehoren
ni[...] [...] [...]en
des tieuels hiwen
So we i[...] [...]geborn
so get des unseren sc[...] [...]]
[...] die uiant sin
so muozzen si [...]]
sol div werlt elliv zergen
[...] schulen gesten
unde sin riche
[...] [...]chen

There is teeth [...]
190 flaming fires burn
with [...].
The devil rewards them,
that [...] man,
drop onto their tongues
195 [...] other rewards,
for with fiery [...]
he *begins* to bind
their feet and *hands*:
they could have no greater torment
200 [...] the *devil's* deeds.
He is so terrifying
for man to look at
that it causes him as much pain
as fire or glowing coals.
205 This is how devilry howls at them:
no form of suffering is ignored.
The evil Beelzebub
has nothing to give
but frost and hunger:
210 this is what he offers there in hell.
Elsewhere there is heat.
They must sit there in the heat,
which affects them
[...] smoke
215 in their noses and in [...].
[...] no-one can hear anything
[...]
the howling of the devil.
O woe *that he was* born!
220 In this way our *creator* [...]
[...] his enemy,
therefore they must [...].
If the world ever comes to an end,
[...] should remain
225 and his kingdom,
[...]



daz nemach nimmer ze[...]
[...] got inne
immir unde dar uber [...]
[...] uil schone
der himil chunich ur[...]
den wiben ioch den mannen
mit den m[...] [...]
die dar mennischlich zunge
nimmir [...] uol bringen
So heizzet er si [...]
[...] schone paradise
da ist liep un[...] [...]
[...] ist dehein ungenade niht
Da [...] nit
[...] uroude ane strit
da ist lip [...]
[...] genade ane not
dane ist urost n[...] [...]
dane brennet si div sunne
dane [...] |
wan si schulen immir iugent han
Da ist dehein angst
der engele sanges
urouwent sich die menege
da ist aller genaden stæte
ir ougen sich nimmir gesatten
des gotes antluzzes
da si uor im sizzent
uil liep er in ze sehen ist
so sprichet der heilige christ
Wol ir miniu liebiu chint
ir mit mir hie bint
[...]
nu get in daz himelriche
[...]
ich wil iu selbe eruillen
[...] ze liebe habet getan
daz schult [...]

It will never [...]
[...] God within,
for ever and above that [...]
230 [...] very beautifully
the King of Heaven [...]
both women and men
with then [...]
that the tongue of man
235 never *could* express completely.
In this way he calls them [...]
[...] beautiful paradise,
where there is delight and [...]
[...] there is no unhappiness.
240 There [...] envy
[...] joy without complaint,
there is life [...],
[...] mercy without suffering,
there is neither frost *nor* [...]
245 the sun does not burn them,
[...] does not [...],
for they have eternal youth.
There is no fear:
in the song of the angels
250 the crowd rejoices!
There, there is a permanent state of complete grace.
Their eyes are never sated
by the sight of God
when they sit before him –
255 he is a joy for them to behold.
Holy Christ speaks as follows:
'You are blessed, my dear children,
to be here with me,
[...]
260 now go to into the Kingdom of Heaven
[...]
I myself will fill you
[...] *you* have done through love,
this *you* should [...]



So wirt da michil uroude
[...] menege
die urivnt ioch die [...]
[...] /lieb alle dare
uil wol erchennent [...]
si sehent got tægelich
er sach in [...]
der daz sol garnen
daz er [...]
die michelen mandunge
da schulen wir denchen umbe
daz wir si gewinnen
Nu chum ich uater unde sun
zuo [...] [...]ron
und ze dem heiligen ateme
[...] [...]te
wie ich die selben genade [...]
wande ich mennisch arme
[...] han uersoumet
wie sere mich [...]
Ich armir meintæte
mir en[...] [...]
so bin ich gescheidin uon iv [...]
wand ich der aller armist bin
aller | slahte guote
daz furhte ich herre noten
Ich wolde é sunten mit gewalte
din gebot niweht behalten
ich bin din intrunner schalch
uon div uurhte ich dinen slach
wand ich uon dineme dienste
uloch swa ichz weste
Da man dir dienote
dar ich niht enwolte
widir dich [...] ich
[...] ruoge ich mich
unde chume [...] in dine gewalt
ich bin idoch din [...]

265 Thus there is great joy there
[...] the crowd,
friends as well as [...],
[...] love all there.
They recognise very well [...]
270 They see God daily.
He looked [...]
whoever should deserve it,
that he [...]
the manifold joys.
275 Now we should think about
how we might obtain this.
So I approach, Father and Son,
to [...]
and to the holy spirit
280 [...]
how I might [...] the same grace,
for I, poor man,
[...] have been lacking.
How much I [...]!
285 I, a poor criminal,
[...]
then I am separated from you [...]
because I am the man most devoid
of all kinds of goodness.
290 I fear terrible things, Lord.
I was accustomed to sin with violence,
to uphold no laws.
I am your servant who has run away.
Because of this I feared your blows,
295 for I fled from your service
whenever I was able.
To places where people served you
I did not want to go.
I [...] against you
300 [...] I chastise myself
and come [...] into your hands.
I am however your [...]



[...] [...]fot mich wilē
mit dinem [...]
mit tode den grimmen
[...] dir gewinnen
durch dine [...]
Das was herre michil reht
[...] din chneht
daz er enphiench [...]
nu sihe ich wol daz ich enm[...]
[...] entrinnen
nu wil ich widir si[...]
[...] hulde wil ich gewinnen
[...] christ
du dir min rehtir vatir [...]
[...] sun herre bin ich
uon div ruo[...] [...]
wan ich han gesundet
nu so[...] [...]
in den himelen uor dir
daz [...] [...]geben mir
Der minen sun[...] [...]
der ich dir nu chlagen wil
[...] ubir genuoge
nu wil ich mich [...]
e mich min widirwinne
ruog[...] [...]
Der leidige hellewarte
der hat gebruofet harte
mine manege missetat
Lucifer si gescriben hat
unde wil die brieue bringen
ze dinem tagedinge
[...] wil da ruogen den rate
die er mir getan hat
die mine sunte manichvalt
die sint chomen in sine gewalt
ich *furhte* ob ich si [...]are
ze dem iungisten tage

[...] me, willing
with your [...]
305 with grim death
[...] win for you
through your [...]
Lord, that was a great thing,
[...] your servant,
310 that he might receive [...].
Now I can see full well that I cannot [...]
[...] escape.
I wish [...]
[...] I will regain *your* love
315 [...] Christ
you who are my true father
[...] Lord, I am *your* son.
From this [...]
for I have sinned
320 [...] in heaven before you,
that [...] / *am forgiven*
Of my *sins*
which I now wish to bewail to you
325 [...] more than enough.
Now I will [...] before my enemy
[...] The terrible guardian of hell
330 has full knowledge of
my many misdeeds.
Lucifer has written them down
and will bring the written records
to your Last Judgement,
335 *and* there will make known all the advice
that he has given to me.
My manifold sins
have brought me into his power.
I fear, that if I *put* this off
340 until the Last Judgement,



[...] ichs ch[...] [...] michil not
wande niht en[...] [...]
der nahet aller tagelich
uon [...] dich
Nv hilf mir got der [...]
[...] *willen* diner muoter
daz ichz é [...] [...]
[...] aller herist
nu wil ich *ruogen* [...]
[...] *mine* arme fuozze
den waren [...]
[...] [...]e sundirstige
zeden ubilen wi[...] [...]
[...] *tieuil* hat gestellet
da er manege [...]
daz sint siniv nezze
da er si in hat ge[...] [...]
[...] dicke tage ioch naht
daz ich ez er[...] [...] mach
ze huore waren si gereht
[...] [...]en si gebrech
ze roube was is so lipe
[...] [...]tes weges niht
da waren si zuo ri[...] [...]
[...] swære
ze mettin unde ze misse
[...] dienst wesse
da uerrieten si mich
[...] bringe ich schuldige fur dich
daz [...] si rihtest
swie du trohtin wellest
[...]icher harmschare
daz min sele nine | uare
in die helle porte
gesundet han ich harte
des bitte ich durch dei [...]nte
diner hende
die du den juden gæbe

then I would *enter into* great torment.
For nothing [...]
it grows closer every day.
From [...] you.
345 Now help me, God [...],
in the name of your mother,
so that I [...] [...]
[...] the finest.
I want to speak about [...]
350 [...] my poor feet,
which were [...] [...]
[...] most sinfully
towards wicked *women*,
who the devil had positioned
355 so that he might *make* many men *fall*.
They are his nets,
for he has [...] them,
very frequently, both day and night,
such that I can [...] them.
360 My feet were upright when it came to whores,
[...] they were weak,
they loved robbery so much,
they did not follow the way of God.
They were too [...] [...]
365 [...] difficult.
At matins and at mass,
when I was engaged in service to *you*,
my feet betrayed me.
I bring *my feet* to you as guilty
370 so that you might judge them
however you wish, O Lord,
with any kind of punishment,
so that my soul will never enter
through the gates of hell.
375 I have sinned greatly!
I pray for this through the *binding ties*
of your hands,
which you gave over to the Jews



[...] *dich* geuiengen

Herre nu [...]

wande ich dinge an dich

[...] miniv chniv

uil selten [...] ze diu

[...] si uielen fur dich

an[...] [...]

[...] ist ouch herro dem ung[...]

in daz hor und in den [...]

[...] lust

unde durch uppigen [...]

[...] herre got

du rihte [...]

[...] [...]gip ez miner sele

g[...] [...]

[...] die uillate

die dir die [...]

[...] dich marteroten

Nu [...]

[...] arme

die hende [...] die [...]

[...] ich betrahten

si [...]

[...] manichualten unde

die si w[...] [...] hulde

taten aller tagelich

die [...] schuldich fur dich

si griffen [...]

[...] sluogen mit den fousten

si rouben [...] [...]ten

sumelich si blanten

si [...] bestiezzten

durch dich si daz en[...]

witwen unde weisen

unde n[...] [...] [...]tes housen

daz si ze rehte s[...] [...]

[...] wil ich dir herr chlagen

[...]

when they captured you.

380 Lord, now [...],

for I have hope in you.

[...] my knees.

Very seldom [...] to you

[...] they fell before you

385 [...]

Lord, this is also [...]

before whores and in the [...]

[...] desire

and through reckless [...]

390 [...] Lord God,

so that you might judge [...]

[...] *forgive* it from my soul

[...]

[...] the flagellation

395 which the *Jews* gave to you

when they martyred you.

Now [...]

[...] arms,

my hands [...] which [...]

400 [...] I examine

they [...]

[...] manifold sins,

which they, *contrary* to your love,

committed every day.

405 I *bring* them to you as guilty.

They reached for [...],

they hit with fists,

they robbed [...],

they blinded people entirely,

410 they [...] drove away,

that which, because of you [...]

widows and orphans

and [...] the house of *God*,

that they, as a right, [...]

415 I bewail this to you, Lord.

[...]



[...] | sich burgen
vor den menschlichen armen
der newolden [...] nine erbarmen
daz si si inladeten
[...] [...]de habeten
noch gab in gewæte
noch [...] [...]nden
durch den dinen willen
[...]n si nie gedahten
ir ophir [...]
[...] altare
die solt du uil/en [...]
[...] du rihten
die sint schul[...] [...]
[...] uergip ez miner sele
durch [...]
[...]o du ze dem chruzze gienge
[...] [...]iengen
unde dich dar an [...]
[...] herre
nu wil ich ruogen [...]
[...] enzundet
mit wrzzen [...]
[...] solt ein fundamentum sin
[...]
daz gebet daz der man tuot
[...]
[...] von herzzen nine sti[...]
[...] [...]re bezzer [...]swiget
min herzze [...] [...]gen
des bin ich beswichen
ubir[...] [...]iben
unde hat dar uz uertriben
[...] [...]ichen minne
unde pouwit [...]
Vbirmuot div ist sogetan
div [...] [...]gen man
div ualte von himele

[...] hid themselves
from poor people –
they never wanted to show *them* compassion
420 by inviting them inside,
welcoming them [...].
They neither gave them clothes
nor [...]
for your sake.
425 They never thought about [...]
[...] offerings to you
[...] altar.
You should punish them [...],
you should judge *them*,
430 they are guilty [...]
[...] forgive it from my soul,
in the name of [...],
when you went to the cross,
[...]
435 and *hung* you upon it.
[...] Lord,
now I want to speak [...]
[...] aflame
with the roots [...]
440 *It* should be a fundament
[...]
The prayers that men perform
[...]
if they do not *come* from the heart:
445 *it would be* better to remain silent.
My heart [...],
I have been deceived by it.
pride [...]
and drove out from it
450 the love of *God*
and lives *within it*.
Pride is such that
it fells many men.
From heaven, it felled



[...][...]nege
div hat ouch mich eruel/et
[...] an mir gestellet
hvor unde [...]
[...] andir manich achust
[...]
unde luge uil breit
und | haz unde nit
zorn unde strit
pispræche
und lanchræche
huoch und [...]
danne erlose mich got
daz mich [...]
[...]an nine uinde
daz ich [...]
[...] minne
unde den g[...]
[...] ze dem paradise
D[...][...]
[...] sun
durch dines uatir [...]
[...] des heiligen chruzzis e[...]
[...] mit eren
nu erlose m[...]
[...][...]tin ewarte
nu wil ich [...]
[...] wirsiste uleisch
daz ich [...]
[...][...]gen mit dem munde
[...]
widir dir worhten
d[...][...]ten
si sprach div un[...][...]
[...] riet huor unde m[...]
[...][...]slaht
swa so si ma[...]
[...] anderem man

455 *Lucifer with his throng.*
It also brought me down
and made a place in me
for whores and [...],
and other bad things,
460 [...],
and terrible lies
and hate and envy,
anger and fighting,
defamation,
465 and irreconcilable revenge,
mockery and [...].
Set me free from these, God,
so that [...] *in* me
[...] might find none of these things,
470 so that I [...]
[...] love
and the [...]
[...] to paradise.
[...]
475 [...] son
in the name of the [...] of your father,
and *in the name of the* [...] of the holy cross,
[...] with honour:
redeem my *soul*!
480 *Priestly lord,*
I now wish to [...]
[...] the worst flesh
that I [...]
my tongue and my mouth,
485 [...]
committed against you
[...]
they spoke [...],
they advised adultery and [...]
490 [...] *manslaughter*,
whenever they *could*.
[...] to other people,



daz si selbe niht v[...]
[...] redete mit dem munde
lukiz [...]
Durch miete ioch durch ruom
[...][...]gelichen wistuom
Ir lantloute [...]
[...] als in der gluote
umbe eigen [...]
[...] hiwen
die lie si nindir bel[...]
[...][...]be unrehte gewinne
dar [...][...]nen
sine welle si gel[...]
[...] immir enkelten
sw[...][...]
[...] | golten
[...][...]ennet die sele
so der lip lît in der [...]
wan si uerswur sich aller teg[...]
[...] si sich
des si widir [...]
[*si habet unre*]hte sete
in tranche [...]
[...][...]ein mazze
unde [...]
[...] meinen ebenchristen
[...]
bediv ze spotte ioch ze [...]
[...] zunge
der sunten brun[...]
[...] ir uloz
daz mir die sele [...]
[...][...]h si ze selten
ez ist nu [...][...]te
mit munde mit [...]
[...] der helle
unde dem hel[...][...]
[...] dinen worten

which they themselves had not [...]
[...] spoke with the mouth
495 untruthful [...].
For gain and for fame
[...] wisdom.
Its fellow countrymen
[...] as in the flames,
500 for [...]
[...] maids,
who it never left [...].
[...] unjust profit
[...].
505 If it did not want to [...]
[...] always punish
[...]
[...]
[...] *make* the soul *burn*,
510 as the body suffers in the [...].
For it perjured itself *everyday*,
[...]
those things it did against *you*.
It has unjust habits,
515 in drinking [...]
[...] *no* moderation
and [...]
[...] my fellow Christians
[...]
520 to both mockery and [...]
[...] tongue
A *fountain* of sin
poured forth from it [...],
with the result that my soul [...]
525 [...] too seldom.
It is now [...]
with mouth and with [...]
[...] hell
and the *guardian of hell*.
530 [...] your words,



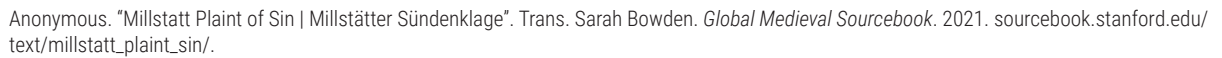
daz si [...]
[...] alle uermiden
Ich [...]
nu nim mich in [...]
[...] ich dich durch die [...]
[...] dir wurden geslagene
durch [...] durch fuzze
daz sich mine [...]n muozze
in dem paradise uro[...]
[...] dem zehenten chore
mit samt dir [...]
Dv cheisir aller chunege
du [...] [a/l]er himele
du geruoche mich [...]
[...] wil [...] ruogen miniv oren
[*daz hus miner sund*]en
swaz ich in allen [...]
[...] in huore widir dir |
miniv oren brahten ez mir
mit deheinem ubelen wibe
daz [...]
Swa si mir die [...]
[...] ich daz neliezze
ich [...]
[...] was herro der oren [...]
[*sva man mir den*] roup riet
da was den oren *so lieb*
[...][...]slahte
tages oder nahtes
[...] herre
sint schuldich [...]
[...][...]wem rounen
die mich [*so sere riuwe*]
[...] cherte ich div oren
si [*newolten nieht*] horen
So mich ar[...][...]
[...] willen baten
trach[...][...]

that they [...]
[...] avoided all [...].
I [...].
Now take me in [...].
535 I beg this of you *in the name of the nails*
which were hammered
through *your hands* and through your feet,
so that my [...] might [...]
in the *glories* of paradise,
540 [...] in the tenth choir
together with you [...].
You, Lord of all Kings,
you, [...] of all heaven,
grant it to me that [...].
545 Now I want to speak of my ears,
the home of my sins.
Whatever I, in all [...] *did*
contrary to you by way of whores,
my ears brought this to me.
550 With no wicked woman
[...].
Wherever they [...] me,
[...] I did not avoid that,
I [...]
555 Lord, the ears were *guilty of this*.
Whenever anyone suggested theft to me,
this was music to my ears.
[...] *manslaughter*,
by day or night,
560 [...] lord,
they are guilty [...]
[...] rumours,
which causes me such regret.
I turned my ears *towards* them,
565 they did not want to listen.
Whenever poor people
begged me, *in your name* [?]
for drink [...],



[...]nam ich lazze
si horten [...]
[...] danne mit zorne
So [*ich scolde beten*]
da uerrieten si mich [...]
[*in munstere oder in*] chirchen
uor dir [...]
[*unt ich den*]ne uernam
wedir wip oder *man*
[*reden oder*] singen
so was min gebet ergangen
[...] mir sa inmuote
miniv oren ez [...]
[*uber*] die solt duz rihten
mine schulde [...]
durch die rede die du tæte
w[...][...] muotir
do du an dem chruzze [*erst*] [...]
[...] si beuullhe
dem guoten sancte [...]
[*dem vil heil*]ligem manne
ein ma[*get*] [...]
[...] ruoge ich christ
gotes [*kind*]
[...] [*der allerscu*]/[*digist*][...]
[...][...]v ougen herte
dei waren leu[...][...]
[...]
[...] tages unde nahtes
[...]
[...] widir dir getaten
[...]
dar wisten mich div [...]
[*swar mir die fuoze gi*]engen
da si die sunde [...]
[...]*hir* slahte so si was
dei [...][...]e stat
swa mir div [...]

I let them *listen*.
570 They listened [...]
and went away from there with anger.
When I was supposed to pray,
they betrayed me [...],
in the cathedral or in church
575 [...] before you,
And there I listened
to neither woman nor man
speak or sing –
thus my prayer went away.
580 [...] in my mind,
my ears [...] it.
You should judge them for this,
[...] my sins [...],
in the name of the words you spoke
585 to *your* [...] mother
when you *died* on the cross,
and *you* commended her
to the good St *John*,
the most holy man,
590 a maiden [...].
[...] I speak, Christ,
child of God,
[...] the most guilty person
[...] *my* terrible eyes.
595 They were [...]
[...]
both day and night
[...]
[...] acted against you
600 [...] the eyes showed me the way.
Wherever my feet went,
where they [...] sin [...],
whatever kind it might be,
605 they *showed me the* way.
Whenever my [...]



[...] I might possess sin,
or whenever [...]
my eyes showed me the way.

610 [...] acted against you,
over [...]
my eyes *showed* me the way.
[...]
my eyes carried it out.

615 [...] with the mouth
towards wicked [...],
when this had been spoken,
[...].
Whatever I, sinful *man*,

620 [...],
through which my body *might* commit *sin*,
my eyes *helped* me to do it.
They encouraged me very strongly
that [...].

625 They are guilty, Lord,
and *also* my body,
and all my *limbs*,
I *bring them*, guilty,
into your power,

630 *for* I am your servant.
You should pass judgement on them [...] [...] according to your grace
and [...] [...] for it let these things happen *ungladly*.

635 *Hear* my plaint
in the name of [...] [...] *that* you suffered for my sake:
I have deserved this from you.
Set me free

640 with your *hands*
[...] torment
in the name of your holy [...],
[...] Sabaoth.
King of the angels,



{*nu sholtu mich irhorin*}
durch die waren triwe
{*also du uernami dine diwe*}
[...][...]test Mariam
unde M{*artam*} [...]
{*die umbe dich irdigi*}ten
daz du lazarus so[...][...] grap
der drie tage be{*grabin was*}
{*in den*} selben namen bitte ich {*tich*}
{*daz tu gelibhaf*}tigest mich
gip mir {*urstendide*}
{*aller minir*} sunden
durch dine {*heiligin toth*}
{*den du dur*} unsir not
herre a{*n dem cruce irsturbe*}
[...] helle uuore
Da{*z du die dine alle*}
{*lostos uon*} der helle
durch die {*selbun losunge*}
{*bittit*} dich min zunge
daz d{*u irloctest mine sele*}
[...] minem ende herre
u[...][...]
[...] uon den wizzen allen
{*dur tine gotilichun*} chraft
durch din heiliger g{*rab*}
{*da din lich*}nam inne lach
Herre got [...]
[...] genade dinge ich
unde an [...]
ziur drier genaden ich chum
[...] *heiligir* geist
mich solt [...]
[...] allen minen sunten
solt du [...] m[...][...]
durch dine genædichen [...]
[...][...]meit
sit mich div m[...][...] |

645 you should listen to me
in the name of true loyalty,
as you listened to your maidservant,
listened to Mary
and Martha [...],
650 who had hope in you
that you might rouse Lazarus *from his* grave,
who had been buried for three days:
for this same sake I beg you
to set me free.
655 Let me rise again
from all my sins,
in the name of the holy death,
which, because of our suffering,
Lord, you died on the cross.
660 [...] *you* went to hell.
So that you might set all of your people
free from hell:
in the name of this very redemption
my tongue begs you
665 to save my soul
at my death, O Lord,
from [...]
and from all punishments
through your godly power,
670 in the name of the holy grave
in which your body lay.
Lord God [...],
I have hope *in your* mercy
and in [...]
675 I bring myself to your threefold mercy.
[...] Holy Spirit,
should [...] me [...]
from all my sins,
you should [...]
680 through your merciful [...]
[...]
since the [...] me [...]



[...]
mit werchen und mit willen
[...] gedingen
swie michil [...]
[...] gnade da bi
michil me[...][...]
[...] dich
herre christ dv [...]
[...][...]ot durch mich
næme [...]
[...][...]er divmuote
daz w[...][...]
daz du allez manchunne
[...][...]ane
unde den tieuil [...]
[...] gewaltigen hende
do tæte [...]
[...]
[...] spartest du daz heilige [...]
[...][...]eit uor
wande erz [...]
[...] uns dunchen uil guot
[...] man
durch dinen [...]
daz riwet mich sere
[...]
[...] daz dine hantgetat
[...]
[...][...]ne uerlische
die sele [...]
[...] beuilhet der min lip
ze [...] trohtin
swaz ich durch achust
[...] deheiner sunden glust
widir [...] getan
daz lazze ubir minen [...]
[...] ieglicher harmschare
daz ichz [...] sele iht gespere

[...]
in deeds and in desires
685 [...] hope,
however great [...]
[...] *your* grace is there,
many [...]
[...] you.
690 Lord Christ, you [...]
[...] through me,
took [...]
[...] humility.
That *was* [...],
695 that you all mankind
[...]
and [...] the devil
with your powerful hands.
Then did [...]
700 [...] you protected the holy [...]
[...]
for he [...].
We *should* think *this* a very good thing.
705 [...] man,
through your [...].
This causes me great regret.
[...]
lest your creation
710 [...] deceive
the soul [...]
[...] my body might fall
to [...] Lord.
715 Whatever I, through wickedness,
and through my desire for any kind of sin,
have committed against *you*,
let my *body* take on responsibility
with any kind of punishment,
720 so that *my* soul be saved.



swaz du g[...][...] *mich*
herre christ daz lobe ich
[...][...]eile
nine werde geschei[...]
[...] *mit* gewalte
da solt du | mich behalten
durch *dine* [...]
[...] ubirmuote
da uon [...]
[...] genaden ich dich *bitte*
[...] sanctam Mariam
[...]
[...] si mit himilischer c[...]
[...] immir wegehaft
d[...][...]
[...] si uon dem lichnamen [...]
[...] ewich
nu wis mir ge[...]
[...] sunte
durch *dine* *urstende*
[...] wech so here
den [...]
[...] mane dich diner w[...]
[...] mortem
peccatoris
[...]
[...] wil zware
daz er si[...][...]
[...] sundigir man
widir [...]
daz riwet mich nu [...]
[...] bechere
Nv uergip [...]
[...] gip mir *dine* hulde
[...]
[...] du dich selben hiezze
pastor[...][...]
[...] *guoten* hirte uronen

Whatever you [...] me,
Lord Christ, I praise it,
[...]
I am never *torn away*
725 [...] violently.
You should protect me,
through your [...] *pride*.
Therefore [...],
730 I pray to you *for your* grace,
[...] Saint Mary,
[...]
that she, with heavenly *power*,
is always a help [...]
735 [...] *when it leaves* the body.
Lord God eternal,
show me *mercy*,
[...] sins
740 in the name of your resurrection
and in the name of the path so blessed,
which [...].
I urge you with your own *words*:
you said: nolo mortem
745 *peccatoris*
[...]
Indeed, I wish
that he [...].
[...] sinful man,
750 against [...],
now fills me with *great* regret,
[...] convert.
Now forgive [...] *and* give me your love.
755 [...] *that you called* yourself
pastorem bonum,
the blessed good shepherd.



Ich [...]uil nach	I [...].
ich bin daz din [...]	760 I am that, your [...],
[...] dir was engangen	<i>which</i> strayed from you.
nu wil [...]	Now <i>I</i> wish to [...].
[...] heiliger christ	[...] Holy Christ,
du dir min [...]	you who <i>are</i> my [...].
woldest du des ruochen	765 If you wished it,
daz [...] suochen	that <i>you wanted</i> to seek <i>me</i> ,
nu mohtest du [...]	then you would <i>find</i> <i>me</i> .
nu riwent mich m[...] [...]	I repent of <i>my sins</i> .
[...]	[...]
[...] din heiligiz bilede	770 [...] your holy image,
die [...]	the [...]
[...][...]m zuo den dinen	[...] to your people.
[...]	[...]
daz si uerlorn nine [...]	so that they are not lost.
[...] eine	775 [...] one,
durch die lebentigen <i>steine</i>	in the name of the living stones,
{ <i>daz ich niut b</i> }esizze	that I do not inhabit
die uereislichin { <i>izze</i> }	the terrible heat,
{ <i>di die hellechnechte</i> } habent	which is the home of the servants of hell.
des bitte ich { <i>dur die drie</i> } chnaben	780 I pray for this in the name of the three youths,
die du domine { <i>beschirdos in deme glugindin hou</i> }	whom you, Lord, protected in the fiery furnace.
ene	
daz eine was ananias	One was Ananias,
[...] { <i>asar</i> }inas	the <i>second</i> Asarias,
ia sagent uns div { <i>buch daz misahel daz</i> } dritte was	indeed the book tells us that the third was Misahel.
des uiu[...] [...]	785 Of the <i>fire</i> [...]
<i>tet in niender</i> we	it gave them no pain,
ez moht si { <i>niuth gebrennin</i> }	it was unable to burn them.
[...] engil was mit in darinne	<i>Your</i> angel was there with them.
{ <i>do beshirndos tu</i> } dine degene	Thus you protected your servants
mit dinem [...]	790 with your [...]
[...] <i>daz</i> uivr nine muoete	<i>so that</i> the fire was unable <i>to touch</i> <i>them</i> ,
[...][...]te	[...].
nu bitte ich ivch { <i>chnabin drie</i> }	Now I beg you in the name of the three youths
{ <i>daz si</i> } mir helfunde sit	to help me
unde { <i>daz du mich irlose</i> }st dinen schalch	795 and to free me, your servant,



mit diner {gi ualch}
{mit} din selbes troste
unde du si erlostest
{so lose ouch m}ine sele
daz si nine brinne sere
{Himil chuninch herre}
{io f hulfi du dan}ielem
behuotest durch min[...]
[...] grimmen
in der lewen {grube}
{daz} si {in niuwet ge}torsten geruoren
der {drin was} gegeben
daz in ze{rbrachin die lewin}
{do} bewartest du dinen {shalch}
{mit tiner gew}alt
daz die lewen | uon im uluhen
{in einin winchil sich} smugen
daz ma{choth al din gotehait}
{sin tatin} im dehein leit
{unzi du mit abacuchis brote}
{in} uon danne erlostest
{nu bitich den herrin}
den guoten Danielen
{daz er mir sie weginde}
daz ouch du mir sist {uergebinde}
{die minis libes} unde
die ich in a[...][...]
[...][...]met mit minem libe
{also du tate dem wibe}
div durch ruoge
fur dich {warth geuurith}
umbe daz di si hiezzest {steinin}
{si seigin si hu}res eines
unde sprachen [...]
{siu des todes} wert wære
als iz div {alte euwe gebot}
{do lastos tu si uzir} michil not
do schribe d{u an der erde}

with your power,
with the same mercy
with which you saved them.
So free my soul too,
800 so that it may never burn so greatly!
Lord, King of Heaven,
just as you helped Daniel,
protected *him* in *your love*
from fierce beasts
805 in the lion's den,
so that they dared not touch him:
he was put in there with them,
so that the lions might tear him to pieces.
Then you protected your servant
810 with your power,
making the lions flee from him
and cower in a corner.
Your godhead made this happen:
they caused him no suffering
815 until you, with the bread of Abacuchis,
set him free from that place.
Now I beg you, Lord,
that Daniel, the good man,
might show me the way,
820 and that you forgive me too
the sins of my body,
that I, at *all times*,
committed with my body,
just as you behaved towards the woman,
825 who, for justice,
was brought before you
so that they might order her to be stoned.
They accused her of adultery
and said [...],
830 that she was worthy of death,
as the old laws ordered.
Then you relieved her of great torment.
Then you wrote in the earth,



{den iudin} unwerde
{swer ane unde ware}
{daz er} niht uerbære
erne {wurfi an si einen stein}
{do} newas ir aller dehein
{der sich des uermasze}
eine si si liezzzen
si cherten {alle dannin}
{eine} nach dem anderen
Vn{us post unum}
{do} begunden alle rounen
Do {ruwin si ir sun}de
do uergæbe du ir an {zerstunde}
{dur} die dine guote
daz si ie {gesundote}
{do hisze} du ir herre
daz si sin nine {intate mere}
{daz} si ir sunden liezze sin
{do warth siv din trutinne}
Vaste geloubete si an dich
{des anthlazes gerin} ovch ich
des du ir an {tate}
{dur dine gute} |
{uro du si lize}
{nu la mi}ch ir geniezzzen
und {danielis dinis wisagin} heres
unde diner {shlach allir}
{di du irlostos}t uon der helle
[...] Michahele
daz er [...]
daz er si bringe
so {siu geshadi hinnin}
in den barn Abrahames
durh {dine trie namin}
{amin}

before the unworthy Jews,
835 that whoever was without sin
should not refrain
from casting a stone at her.
There was no one there
who dared to do this.
840 Each one left her alone,
they all went away,
one after another.
Unus post unum,
they all began to mutter.
845 Then she repented her sins
and you forgave her immediately,
in your goodness,
that she had ever sinned.
Then you ordered her, Lord,
850 that she should never do it again,
that she should set sin aside.
Thus she became your devotee.
She had great faith in you.
I also desire the absolution
855 that you gave her
through your goodness.
You left her rejoicing.
Now let me rejoice in her,
and in Daniel, and in the host of your prophets,
860 and all your servants
who you freed from hell.
[...] Michael,
that he [...],
that he bring it,
865 when it leaves this place,
to the children of Abraham,
in your threefold name,
Amen.



Critical Notes

Transcription

Line 593 At the top of f. 161v in a later hand: "dew vil lieben frawen mein. der dien wil ich imm sein" [My most beloved lady. I desire always to be your servant].

Translation

Line 28 "miraculous". I preserve the Latin adjective in the original text.

Line 360 There is a suggestion here, as elsewhere, that individual body parts have a kind of moral agency independent from the whole.

Line 643 Sabaoth is a common epithet for God; God is the Lord of Sabaoth, i.e. the Lord of the Heavenly Hosts.

Line 745 "I do not want the death of sinners" (Latin).

Line 757 "The good shepherd" (Latin).