

## Chapter 21 Appendix

### Luther's 1519 "Enflamed Dialogue," based on the Lord's Prayer, with Tyndale's 1526 translation and revision as the "Prayer of the Sinner"

Luther's "Enflamed Dialogue" was apparently translated into French the same year of its appearance in Germany, and then put into poetry by the sister of the King of France, Marguerite de Valois.<sup>1173</sup> The following is Tyndale's Introduction to this unique prayer, as it appeared in his 1526 commentary on Romans (as did apparently the "enflamed dialogue" of Luther):

"Here follows a treatise (to fill up the leaf with all) of the Lord's Prayer, very necessary and profitable, wherein (if you mark [it]) you shall perceive what prayer is and all that belongs to prayer. The sinner prays the petitions of the Lord's Prayer, and God answers by the Law, as though he would put him from his desire. The sinner acknowledges that he is worthy to be put back, nevertheless faith holds fast to God's promises, and compels him, for truth's sake, to hear his petition. Mark this well and take it for a sure conclusion, when God commands us in the Law to do anything, he commands not therefore, that we are able to do it, but to bring us unto a knowledge of ourselves, that we might see what we are and in what miserable state we are in, and know our lack. That thereby we should turn to God and to acknowledge our wretchedness unto him, and to desire him that of his mercy he would make us that [which] he bids us to be, and give us the strength and power to do that which the Law requires of us. Note this also, that prayer is nothing else save a mourning of the spirit, as the sick [person] mourns and sorrows in his longing after health.

"And unto prayer is required the Law and the gospel, that is to say the promises of God. The office of the Law is only to utter sin and declare what miserable damnation and captivity we are in. Is it not a miserable, yea a fearful and horrible damnation and captivity we are in? Is it not a miserable, yea a fearful and horrible damnation we are in, when our very hearts are so fast bound and locked under the power of the devil, that we cannot once as much consent unto the will of almighty God, our Father, Creator, and Maker: yea and yet see not this so great, so sharp, so cruel, and terrible vengeance of God upon us, until the Law come.

"The Law brings a man unto the knowledge of himself, and compels him to mourn, to complain, to sorrow, to confess, and to acknowledge his sin and misery, and to seek help. The Gospel entices, draws, and shows from whence to fetch help, and binds us to God through faith. Faith is the anchor of all health and holds us fast to the promises of God which are the sure Law—neither works neither yet any other things can quiet a man's conscience, save only faith and trust in the promises of God. Faith suffers no wind, no storm, no tempest of adversity or temptation, no threatenings of the Law, no crafty subtlety of the devil to separate us from the love of God in Christ Jesus. That is to say, to make us believe that God loves us not in Christ and for Christ's sake. Prayer is the effect and work of faith, and the spirit through faith prays continually with mournings passing all utterance of speech, confessing and acknowledging here grievous bondage, here lack and weakness, and desiring help and succor. Now do you see that there is not so great a distance between heaven and earth, as between prayer and mumbling a pair of Matins or mumbling 'Our Father's' and honoring God with the lips.

"I pass over with silence, how without all fruit, yea how with terrible ignorance the lay and unlearned people say the 'Our Father' and also the [Apostles] Creed' in the Latin tongue. Moreover, they never pray which feel not the working of the Law in their hearts, nor have their consciences shaken and bruised, and as it were beaten to powder with the thunderbolt thereof. Consider and behold yourself therefore diligently as in a mirror and then come and confess your sin, your lack and poverty unto God without all manner of feigning and hypocrisy, mourning and complaining over your horrible damnation, bondage, and captivity, and with strong faith pray God to have mercy on you for Christ's sake, to fulfill his promises, to give his Spirit, to release you, to strengthen you, to fulfill all his godly will in you, to pour the riches and treasure of his spiritual gifts on you, and to make you such a one as his heart has pleasure and delight in. And above all things desire him to increase your faith, and pray after the manner and example of this treatise here following."<sup>1174</sup>

<sup>1173</sup>"L'Oraison Dominicale: Dialogue entre Dieu et l'âme résumant l'explication du Pater de 1529," in Henri Strohl, *La Substance de l'Évangile de Luther: Témoignages choisis, traduits et annotés* (Carrières-sous-Poissy, France: "La Cause," 1934), 313-322. Strohl explained: "This 'enflamed dialogue' was put into verse by the sister of Francis 1<sup>st</sup> at the time that she was still the duchess of Angoulême. She, without doubt, worked from a version of French prose accomplished in Strasbourg. The translation [her rendition] is sometimes a superb commentary of the text of Luther, of which Marguerite grasped the full depth of meaning. Will Grayburn Moore, *La Réforme allemande et la littérature française, recherches sur la notoriété de Luther en France* (Strasbourg: La faculté des lettres à l'université, 1930), see p 186ff., for the complete text, p 431ff.

<sup>1174</sup>My modernization of the following: "**Here foloweth a treates (to fill upp** the leefe with all) of the pater noster / very necessary and profitable / wherein (yff thou marke) thou shalt perceave what prayer is and all that belongeth to prayar. The sinner prayeth the petitions off the pater noster / and God answereth by the lawe / as though he wolde putt hym from hys desyre. The sinner knowlegeth that he is worthy to be put backe / nevertheless fayth clevech fast to gods promises / and compelleth hym / for his truethes sake / to heare her petición. Marke this well and take it for a sure conclusion / when god commaundeth us in the lawe to doo any thinge / he commaundeth not therefore / that we are able to do yt / but to bryng us un to the knowlege of ouseselves / that we might se what we are and in what miserable state we are in / and knowe our lack / that thereby we shuld torne to god and to knowlege oure wretchednes un to hym / and to desyre him that of his mercy he wold make us that he biddeth us be / and to geve us strength and power to doo that which the lawe requireth of us. Noote this also / that prayar is nothinge else save a morninge of the sprite / a desyre / and a longyng for that which she lacketh / as the sick morneth and soroweth in his hert longynge after health. And un to prayar ys requered the lawe and also the gossell / that is to saye the promyses of God. The office off the lawe is only to utter sinne and declare what miserable damnación and captivité we are in. Is it not a miserable ye a fearefull and an horrible damnación and captivité we are in. Is it not a miserable / ye a fearefull and an horrible damnación and captivité that we are in / when oure very hertes are so fast bound and locked under the po-

« <i>Oraison Dominicale</i> » de Luther en 1519	Luther's 1519 Lord's Prayer (Johnston's translation)	Tyndale's 1526 Prayer of the Sinner <sup>1175</sup>	Tyndale's 1526 Prayer (Johnston's modernization)	Scriptural Allusions
<p><b>L'âme.</b> O notre Père qui es aux cieus, nous somme tes enfants, sur terre, séparés de toi, dans la misère. Quelle grande distance y a-t-il entre toi et nous ; comment pourrons-nous retourner à toi et dans notre patrie ?</p>	<p><b>The Soul.</b> Oh our Father, who is in heaven, we are your children, on earth, separated from you, in great misery. What a great distance there is between you and us; how can we return to you and to our motherland?</p>	<p><b>THE SYNNER</b> Oure father which arte in heven / what a greate space ys between the and us: How therefore shall we thy children here on erth / banished and exiled from the in this vale of misery and wretchednes / come home to the in to oure naturall countre?</p>	<p><b>The Sinner</b> Our Father which are in heaven, what a great space is between you and us. How therefore shall we, your children, here on earth, banished and exiled in this vale of misery and wretchedness, come home to you in our natural country?</p>	<p>Isa 55:10-11 Luke 15:26</p>
<p><b>Dieu, Malachie 1. —</b> « Un enfant honore son père et un serviteur son maitre. » Si je suis votre père, où est l'honneur que vous me devez ? Si je suis votre Seigneur, me craignez-vous et me respectez-vous ? Car mon saint nom est blasphémé et déshonoré chez vous et par vous (<i>Esaië</i>, LII).</p>	<p><b>God, Malachi 1. —</b> “A child honors his father and a servant his master.” If I am your father, where is the honor that you owe me? If I am your Lord, do you fear me and do you respect me? For my holy name is blasphemed and dishonored among you and by you (Isaiah 52).</p>	<p><b>GOD</b> The child honoureth hys hys father / and the servaunt hys master. Yf I be youre father wher ys myne honoure. Yf I be youre lorde where y s my feare. Malachias.i. For my name thorowe you and by youre meanes ys blasphemmen rayld apon and evyll spoken of Esaias.lii.</p>	<p><b>God</b> The child honors his own father, and the servant his master. If I be your father, where is my honor? If I be your Lord, where is my fear? (Malachi 1). For my name through you and by your means is blasphemed, railed upon, and evil spoken (Isaiah 52).</p>	<p>Mal 1:6 Isa 52:5</p>
<p><b>La première demande. L'âme. —</b> O Père, ce n'est que trop vrai. Nous reconnaissons notre péché. Sois un père miséricordieux et ne nous tiens pas compte de nos offenses, mais donne-nous ta grâce afin que nous vivions ainsi que ton saint nom soit sanctifié en nous.  Empêche-nous de penser, de dire, de faire, d'avoir ou de nous proposer ce qui ne pourrait pas contribuer à ta louange et à ta gloire, afin que nous recherchions avant toutes</p>	<p><b>The First Request. The Soul. —</b> Oh Father, that is only all too true. We recognize our sin. Be a gracious father and do not take into account our sins, but give us your grace in order that we may live in such a way that your name would be sanctified in us.  Hinder us from thinking, saying, doing, having or from proposing to ourselves that which would not contribute to your praise and to your glory, in order that we may diligently</p>	<p><b>THE SINNER</b> Alas O father that ys trueth / we knowledge oure synne and treaspance / neverthelesse yet be thou a mercifull father / and deale not wyth us according to oure deservynges / nether judge us by the rigorousnes off thi lawe / but geve us grace thatwe maye so lyve / that thy holy name maye be halowed and sanctified in us.  And kepe oure hertes / that we nether do ner speake / no / that we not once thynke or purpose any thinge / but that which is to thyne honoure and prayse / and above all thinges make thy</p>	<p><b>The Sinner</b> Alas, our Father that is truth. We acknowledge our sin and trespass. Nevertheless, please be a merciful Father, and do not deal with us according to what we deserve, neither judge us by the rigors of your Law, but give us grace that we may so live, that your name may be hallowed and sanctified in us. And keep our hearts that we neither do nor speak. No, that we not once think or purpose anything, but that which is to your honor and praise. And above all things, make your name and honor be sought of</p>	<p>Psa 32:5          1 Cor 10:31          Psa 115:1</p>

(*ciir* / *ciiv*) wer of the devill / that we can not once as moch as consent un to the will of allmyghty God / oure father / creator / and maker: ye and yet se not this so greate / so sharpe / so cruel / and terrible vengeance of God apon us / untill the lawe come. The law then bringeth aman un to the knowlege of him selfe / and compelleth him to morne / to complayne / to sorowe / to confesse and knowledge hys synne and miserie / and to seke help. The gospell entyseth draweth and sheweth from whence to fetche helpe / and coupleth us to God thorowe fayth. Fayth ys the ancre of all health and kepeth us fast un to the promyses of God which are the sure lawe nether workes nether yet any other thyng can quiette a mans conscience save only fayth and trust in the promyses of God. Fayth soffreth no wynde no storme no tempest of adversité or temptacion / no threat enynges of the lawe / no crafty sotylte off the devyll to seperatt us from the love of God in Christe Jesu / that ys to saye / to make us beleve that god loveth us not in Christe and for Christes sake. Prayar ys the effecte and worke off fayth / and the sprite thorowe fayth prayeth continually wyth mornynges passyng all utterance of speache / confessing: and knowleging hir grevous bondage / hir lacke and wekenes / and desyringe helpe and succre. Nowe seiste thou that there is not so greate distaunce betwene heven and erth / as betwene prayar and momblyngne a payre of matenses or numbryng pater nosters and honouryngge God wyth the lyppes / I passe over wyth sylence / howe wyth oute all frute / ye with howe tereble ignoraunce the laye and unlearned people sa- (*ciir* / *ciiv*) ye the pater noster and also the crede in the latyne tonge. Moreover they never praye which fele not the workyngge of the lawe in their hertes / and have their consciences shaken and broysed and as it were beaten to powder wyth the thunderbolteheir of. Consyder and beholde thi sylfe theirfore in the lawe diligently as in a glass / and then come and confesse thi synne / thi lack and poverté un to god wyth out all maner faynyngge and ypocrisy / morninge and complaynyngge over thine horrible damnación / bondage and captivité and wyth a stronge fayth praye god to have mercy on the for Christes sake / to fulfill hys promyses / to geve the hys sprite / to loose the / to strengthe the / to fulfill all hys Godely wyll in the / to poure the ryches and treasure off hys spirituali gyftes in to the / and to make the soche a wone as hys herte hath pleasure and delectación in. And above all thynges desyre hym to encrease thy fayth / and praye after the maner and ensample of this treates here folowyngge. (*ciir* / *ciiv*)” (Malcolm Yarnell, “The First Evangelical Sinner’s Prayer Published in English”; *Southwestern Journal of Theology*, 47:1 [Fall, 2004], 39-40.)

<sup>1175</sup>Yarnell, “The First Evangelical Sinner’s Prayer,” 40-43.

choses la gloire de ton nom et non pas notre vaine gloire. Fais que nous t'aimions comme des enfants aiment, craignent et vénèrent leur père.	seek before all else the glory of your name and not at all our vain glory. Make us love you as children love, fear, and respect their father.	name and honoure to be soughte of us and not our own name and vayne glory. And off thi myghty power bringe to passein us / that we maye love and feare the as a sonne hys father.	us and not our name and vain glory. And by your mighty power bring to pass in us—that we may love and fear you as a son his Father.	
<b>Dieu,</b> <b>Esaië II, Genèse VIII. —</b> Comment mon honneur et mon nom pourraient-ils être sanctifiés chez vous, quand vos pensées et votre cœur tout entier sont enclins au mal et dans les liens du péché ? Et pourtant personne ne peut chanter ma louange en pays étranger. (Psaume CXXXVII).	<b>God,</b> <b>Isaiah 2, Genesis 8. —</b> How can my honor and my name be sanctified among you, when your thoughts and hearts are so entirely inclined to evil and in the bonds of sin? And moreover no one can sing my praise in a strange land (Psalm 137).	<b>GOD</b> How can myne honoure and name be halowed amonge you / when youre hertes and thoughtes are all wayes enclined to evyll / and ye in ( <i>ciir/ciir</i> ) bondage and captivité under synne / moare over seinge that noman can syng my laude and prayse in a straunge cowntre psal.cxxxvi.	<b>God</b> How can my honor and name be hallowed among you, when your hearts and thoughts are always inclined to evil? And you are in bondage and captivity under sin? Moreover, seeing that no man can sing my laud and praise in a strange country (Psa 136[137])	Gen 6:5  Psa 137:4
<b>La deuxième demande.</b> <b>L'âme. —</b> O Père, c'est vrai, nous reconnaissons que tous nos membres sont enclins au mal et que le monde, la chair et le diable veulent régner en nous et chasser ton honneur et ton nom. C'est pourquoi nous te supplions, délivre-nous de cette misère, établis ton règne, afin que le péché soit expulsé et que nous soyons rendus pieux, afin que toi seul régnes en nous et que nous devenions ton royaume en mettant à ton service toutes les forces de notre âme et de notre corps.	<b>The Second Request.</b> <b>The Soul. —</b> Oh Father, it is true, we recognize that all our members are inclined to evil and that the world, the flesh, and the devil want to reign in us and chase away your honor and your name. That is why we beseech you, deliver us from that misery, establish your reign, in order that sin would be expelled and that we may be rendered holy, in order that you alone reign in us and that we become your kingdom by placing at your service all the strength of our souls and bodies.	<b>THE SINNER</b> O father that ys trueth / we fele our membres ye and also the very hertes of us prone and ready to sine and that the world / the flesshe / and the devyll rule in us / and expell the due honoure of thyne holy name. Wherefore we beseche the moost mercyfull father / for the love that thou hast un to this sonne christe / helpe us out of this miserable bondage / and latt thi kingdome come / to dryve oute the synne / to loose the bondes off satan / to tame the flesshe / to make us ryghteous and perfecte / and to cleve un to the / that thou only mayst raigne in us / and that we may be thi kingdome and possession / and the obey with all our power and strengthe / both with in and with oute.	<b>The Sinner</b> O Father, that is truth. We feel our members, yea and also our very hearts prone and ready to sin, and that the world, the flesh, and the devil rule in us, and expel the due honor of your holy name.  Wherefore we beseech you most merciful Father, for the love that you have unto your Son, help us out of this miserable bondage, and thy kingdom come, to drive out the sin, to loose the bonds of Satan, to tame the flesh, to make us righteous and perfect, and to cleave unto you. That you alone may reign in us, and that we may be your kingdom and possession, and that we obey you with all our power and strength, both within and without.	Repentance Confession  Faith  Justification by faith; imputed righteousness
<b>Dieu,</b> <b>Deuté. XXXII. —</b> Je détruis celui auquel je veux aider et je tue, je rends pauvre et réduis à rien celui que je veux amener à la vie, au salut et que je veux rendre riche et pieux. Mais vous ne voulez accepter que je pense et que j'agisse ainsi (Psaume LXXVII). Comment dois-je donc vous aider ? Que puis-je faire de plus ? (Esaië, V).	<b>God,</b> <b>Deuter. 32. —</b> I destroy he whom I want to help and I kill them, I render poor bring to naught him who I want to being to life, salvation, and whom I want to render rich and holy. But you do not accept that I think and act in this way (Psalm 77). How then can I help you? What more can I do for you? (Isaiah 5).	<b>GOD</b> Whom I helpe them I destroye. And whom I make lyvinge / safe / riche and good / them I fill condemne and cast them awaye / make them bedgers and bring them to noughte. But so to be cured off me ye wil not sofre psalme.lxxvii. Howe then shall I heale you / ye and what can I do moare? lesaias.v.	<b>God</b> Whom I help, them I destroy. And whom I make living, safe, rich, and good, them I will condemn and cast them away, make them beggars and bring them to naught. But so to be cured by me will you not suffer? (Psa 77) How then shall I heal you, yea, and what shall I do more? (Isa 5)	Psa 78  Isa 5:4
<b>La troisième demande.</b> <b>L'âme. —</b> Nous regrettons de n'avoir ni compris, ni accepté ce que ta	<b>The Third Request.</b> <b>The Soul. —</b> We regret that we have not understood nor accepted that	<b>THE SINNER</b> That ys to us greate sorowe and greffe / that we can nether understonde nor sofre thi	<b>The Sinner</b> That is to us great sorrow and grief, that we can neither understand nor suffer your	Tyndale adds the concept of blindness and

<p>main salutaire voulait faire pour nous. O Père, donne-nous ta grâce et ton aide afin que nous laissions agir ta volonté divine en nous.</p> <p>Et si cela nous fait mal, continue, corrige, tranche, frappe, brûle. Fait toujours ce que tu veux, afin que seule ta volonté se fasse et non pas la nôtre.</p> <p>Ne souffre pas, cher Père, que nous entreprenions et accomplissions quelque chose selon notre idée, notre volonté. Car notre volonté et la tienne sont contraires ; la tienne seule est bonne, bien qu'elle ne nous semble pas toujours telle, la nôtre est mauvaise, bien qu'elle ait parfois belle apparence.</p>	<p>which your salvific hand wanted to do for us. O Father, give us your grace and your help that we may allow you to work your divine will in us.</p> <p>And if it hurts us, continue, correct, cut out, strike, burn. Always do what you want, in order that only your will be done and not ours.</p> <p>Do not suffer, dear Father, that we undertake or accomplish anything according to our ideas, our will. For our will and your will are contrary; yours is only good, even though it does not always seem to be so, and ours is bad, even though it sometimes has a beautiful appearance.</p>	<p>wholsome hande / Wherefore helpe deare father / open oure eyes / and worke pacience in us / that we maye understonde thi wholsome honde / and also paciently sofre thi Godly will to be fulfilled in us.</p> <p>Furthermore though thi moost wholsome cure (<i>ciiir/ciiiv</i>) be never so paynfull unto us / yet goo forwarde therewyth / punesh / bete / cutt / burn / destroye / brynge to noughte / damne / caste doune unto hell / and do whatsoever thou wylte / that thi wyll only maye be fulfilled and not oures.</p> <p>Forbydde deare father and in no wyse sofre us to folowe oure awne good thoughtes and ymaginacions / nether to prosecute our awne wyll / meanyng and purpose. For thi wyll and oures are clene contrary one to the other / thynne only good / though it other wyse appere un to our blynde reason / and oures evyll / though oure blindnes se it not</p>	<p>wholesome hand. Wherefore, help dear Father, open our eyes, and work patience in us, that we may understand your wholesome hand. And also patiently suffer your godly will to be fulfilled in us.</p> <p>Furthermore, though this most wholesome cure be ever so painful to us; yet go forward with it—punish, beat, cut, burn, destroy, bring to naught, damn, cast into hell, and do whatever you will—that your will may be fulfilled and not ours.</p> <p>Forbid, dear Father, and in no wise suffer us to follow our own thoughts and imaginations, neither to execute our own will, meaning, and purpose. For your will and ours are clean contrary to one another. Yours is only good, though it appears otherwise to our blind reason; and ours evil, though [in] our blindness [we] see it not.</p>	<p>healing to this section: Psa 119:18; Isa 35:5; 42:7; Luke 24:31; Acts 9:8, 17-18</p> <p>Notice also how Tyndale seems to add to Luther's list of verbs, expanding on Luther's ideas.</p>
<p><b>Dieu,</b> <b>Psaume LXXVII. —</b></p> <p>Il est arrivé souvent que l'on m'aimait des lèvres et que le cœur était loin de moi. Et quand j'ai entrepris de les corriger, ils se sont enfuis et se sont soustraits à mon action, comme tu le lis au Psaume LXXVII : « Ils se sont convertis au jour de la bataille. »</p> <p>Ils avaient bien commencé et m'avaient décidé à m'occuper d'eux, mais ils s'en sont retournés et sont retombés dans leur péché à mon déshonneur.</p>	<p><b>God,</b> <b>Psalm 77. —</b></p> <p>It has happened quite often that they love me with their lips and that their heart is far from me. And when I make an effort to correct them, they flee and elude my action, as you read in Psalm 77, "They were converted in the day of battle."</p> <p>They started well so that I decided to take care of them, but then they turned back and relapsed into their sin to my dishonor.</p>	<p><b>GOD</b></p> <p>I am well served and dalte wyth all / that men love me wy th their lyppes and their hertes are farre from me / and when I take them in hande so make them better and to amende them / then runne they backward / and in the mydds of there curyng / whyle their heal th ys a workinge / they wythdrawe themselves from me / as thoug readeste psalme.lxxvii.conversi sunt in die belli. They are toumed backe in the daye of batayle that ys to saye / they whych began well and committed them selves un to me / that I shulde take them in hande and cure them are gonne backe from me in tyme of temptacion and kyllyng of the flesshe / and are returned to sinne and un to dishonouring of me agayne.</p>	<p><b>God</b></p> <p>I am well served and dealt with all, that men love me with their lips and their hearts are far from me. And when I take them in hand, so to make them better, and to help them, then they run backward, and in the midst of their curing, while their health is working, they withdraw from me, as you read in Psalm 77 (Lat. <i>conversi sunt in die belli</i>).</p> <p>They are turned back in the day of battle, that is to say.</p> <p>They which began well and committed themselves unto me, that I should take them in hand and cure them are gone back from me in time of temptation and killing of the flesh, and are returned to sin and unto [the] dishonoring of me again.</p>	<p>Psa 78:36 Isa 29:13; Matt 15:8-9; etc.</p> <p>Psa 78:9; trans. "turned back in the day of battle"</p>
<p><b>La quatrième demande.</b> <b>L'âme. —</b></p> <p>Hélas, Père, c'est vrai. Nul homme n'est fort par lui-même (I Rois II). Qui pourra subsister devant toi, si tu ne nous fortifies</p>	<p><b>The Fourth Request.</b> <b>The Soul. —</b></p> <p>Alas, Father, that is true. No man is strong in-and-of himself (1 Kings 2). Who could subsist before you, if you do not</p>	<p><b>THE SYNNER</b></p> <p>O father it is true / no man can be stronge in his awne stengthe / in the seconde chapter of the fyrst of the kinges. Ye and who is able to sofre and abyde</p>	<p><b>The Sinner</b></p> <p>O Father it is true. No man can be strong in his own strength. In the second chapter of the First of the Kings. Yea and who are able to suffer</p>	<p>1 Sam 2:4, 7-10 (?)</p>

<p>et ne nous réconfortes toi-même ? C'est pourquoi, cher Père, attaque-toi à nous, accomplis ta volonté afin que nous devenions ton royaume, à ta louange et à ta gloire.</p> <p>Mais, cher Père, donne-nous ta force en cette affaire par ta parole sainte, donne nous notre pain quotidien. Imprime en nos cœurs l'image de ton cher fils Jésus-Christ qui est le vrai pain céleste, afin que, fortifiés par lui, nous acceptions et supportions joyeusement que notre volonté soit contrecarrée et détruite et que ta volonté s'accomplisse.</p> <p>Accorde aussi ta grâce à toute chrétienté, envoie-nous des prêtres et des prédicateurs instruits qui ne nous enseignent pas de vaines fables, mais ton saint Evangile et Jésus-Christ.</p>	<p>strengthen us and you yourself do not console us? That is why, dear Father, spur us on, accomplish your will in order that we may become your kingdom, to your honor and your glory.</p> <p>But, dear Father, give us your strength in this matter by your holy word, give us our daily bread. Print on our hearts the image of you dear son Jesus Christ who is the true bread from heaven, in order that, strengthened by him, we may accept and joyfully support that our will be thwarted and destroyed and that your will may be accomplished.</p> <p>Grant also your grace to all Christianity, send us instructed priests and preachers who will not teach vain fables, but your holy Gospel and Jesus Christ.</p>	<p>before thyne hande / yff thou the silfe strengthe and comfote us not. Wherefore moost mercifull father thake us un to thi cure / fulfill (<i>ciiii<sup>v</sup>/cv</i>) thi wyll in us / that we may be thi kyngdome and inheritauce / un to thi laude and praysyng.</p> <p>Also deare father strengthe and comfote us in soche busines with thi holy worde / geve us oure dayly breed / grave and printe thi deare sonne Jesus in oure hertes / that we strengthed thorowe hym maye cherefully and gladly sofre and endure the destroyinge and killynge of oure will / and the fulfillinge off thi will.</p> <p>Ye and sheed oute thi grace apon all christente and send learned prestes and preachers / to teache us thie sonne Jesus purely / and to feade us with the worde off thi holy Gospell / and not with the dreeggs and chaffe of fabelles and mens doctrine.</p>	<p>and abide before your hand, if you yourself do not strength and comfort us?</p> <p>Wherefore, most merciful Father, take us unto your cure, fulfill your will in us that we may be your kingdom and your inheritance, unto you laud and praise.</p> <p>Also, dear Father, strengthen and comfort us in such business with your Holy Word. Give us our daily bread. Engrave and print your Son Jesus in our hearts, that we, strengthened through him may cheerfully and gladly suffer and endure the destroying and killing of our will, and the fulfilling of your will.</p> <p>Yea, and shed out your grace upon all Christianity and send priests and preachers, to teach us your Son purely. And feed us with the word of your Holy Gospel, and not with the dregs and chaff of fables and men's doctrine.</p>	<p>Like the Good Samaritan [Hubmaier's "Summary," Part 2]</p> <p>Deut 6:7</p> <p>Calling for Reformation</p> <p>Psa 1:4 2 Tim 4:4</p>
<p><b>Dieu,</b> <b>Jérémie V et ailleurs. —</b> Il n'est pas bon de donner aux chiens les choses saintes et le pain des enfants.</p> <p>Vous péchez journellement, et quand je veux vous faire prêcher jour et nuit, vous n'écoutez pas et ma parole est méprisée.</p>	<p><b>God,</b> <b>Jeremiah 5 and elsewhere. —</b> It is not good to give to dogs holy things and the bread of children.</p> <p>You sin daily, and while I want you to preach day and night, you do not listen and my word is despised.</p>	<p><b>GOD</b> Yit is not good to caste pearles before syne / nether to geve holy things and the childrens bred unto the dogges and houndes.</p> <p>Ye synne continually with out ceasyng / and though I lett my word be preached a monge you never so moche / yet ye folowe not / nether obeye / but despice it.</p>	<p><b>God</b> It is not good to cast pearls before swine, neither to give holy things and the children's bread to the dogs and hounds.</p> <p>You sin continuously without ceasing, and though I let my word be preached among you ever so much, yet you follow it not, neither obey, but despise it.</p>	<p>Matt 7:6</p> <p>Matt 15:26</p> <p>Gen 6:5 Psa 78:10</p> <p>Isa 5:34</p>
<p><b>La cinquième demande.</b> <b>L'âme. —</b> O Père, aie pitié et ne nous refuse pas le pain quotidien. Nous regrettons de n'avoir pas apprécié ta sainte parole et nous te prions d'avoir patience avec tes pauvres enfants. Remets-nous ce péché. Ne nous juge pas, car nul ne pourrait être considéré comme juste par toi.</p> <p>Ne tiens compte que de ta promesse, afin que nous pardonnions à ceux qui nous</p>	<p><b>The Fifth Request.</b> <b>The Soul. —</b> Oh Father, have mercy and do not refuse us daily bread. We regret that we have not appreciated your holy word and we ask you to have patience with your poor children. Forgive us this sin. Do not judge us, for no one can be considered righteous by you.</p> <p>Take into account only your promise, in order that we may forgive those who have</p>	<p><b>THE SYNNER</b> O father have mercy on us / and denye us not that breed of love / it greveth us sore / even at the very herte rotes of us / that we can not satisfye thi word and folowe it / we desyre the therefore to have pacience with us thie poure and wretched cheldren / and to forgeve us oure treaspance and gylt / and iudge us not after thi lawe / for no man is rightewes in thy presence.</p> <p>Loke on thi promyses / we forgeve our treaspassers and that wyth all oure hertes / and</p>	<p><b>The Sinner</b> O Father, have mercy on us, and deny us not that bread of love. It grieves us much, even at the very root of our hearts, that we cannot satisfy your word and follow it. We desire you therefore to have patience with us, your poor and wretched children. And forgive us our trespass and guilt. And judge us not according to your Law. For no man is righteous in your presence.</p> <p>Look on your promises, we forgive our trespassers, and that with all of our hearts, and</p>	<p>Matt 18:26, 29 Luke 11:4</p> <p>Eccl 7:20; Luke 17:10</p>

ont offensé, parce que tu nous as promis ton pardon. Non pas que nous ayons mérité ton pardon par notre pardon. Mais tu es véridique et tu as promis dans ta grâce de pardonner à tous ceux qui pardonnent à leur prochain. Nous mettons notre confiance en ta promesse.	trespassed against us, because you have promised your forgiveness. Not that we merit your forgiveness because of our forgiveness. But you are true and you have promised in your grace to forgive all those who forgive their neighbors. We place our confidence in your promise.	un to soche haste thou promysed forgevenes / not that we thorowe soch forgevenes are worthy of thy forgevenes / but th- (cv/cv') at thou arte true / and of thi grace mercy haste promysed forgevenes un to all them that forgeve their neighbours / in this thi promyse therfore is all our hope and truste.	unto such hasten your promised forgiveness. Not that we through such forgiveness are worthy of forgiveness, but that you are true, and of your gracious mercy hasten promised forgiveness unto all them that forgive their neighbors. In this promise is all our hope and trust.	Exod 34:6-7  Matt 6:12; Luke 11:4
<b>Dieu,</b> <b>Psaume LXXVII. —</b> Bien souvent je pardonne et je délivre, et vous ne persévérez pas. Vous êtes gens de peu de foi. Vous ne savez pas vieillir et persévérer avec moi, vous retomber bien vite dans la tentation (Matthieu XXVI).	<b>God,</b> <b>Psalm 77. —</b> Very often I forgive and I deliver, and you do not persevere. You are people of little faith. You do not know how to watch and persevere with me, you very quickly relapse into temptation (Matthew 26).	<b>GOD</b> I forgeve you often and loose you ofte / and ye never abyde stedfaste. Children of lytle fayth are ye. Ye can not wathe and endure with me a lityll while / but attonce faulle agayne in to temptacion / Matthew xxvi.	<b>God</b> I forgive you often, and you never abide steadfast. Children of little faith are you! You cannot watch and endure with me a little while. But once again fall into temptation, Matt 26	James 1:8 Matt 26:40-41; Mark 14:40
<b>La sixième demande.</b> <b>L'âme. —</b> Nous sommes faibles et malades, ô Père, et les assauts de la chair et du monde sont puissants et variés. O cher Père, soutiens-nous et ne nous laisse pas tomber en tentation et retomber dans le péché, mais donne-nous ta grâce afin que nous puissions persévérer et combattre vaillamment jusqu'à notre fin. Car sans ta grâce et ton aide nous ne pouvons rien.	<b>The Sixth Request.</b> <b>The Soul. —</b> We are weak and sickly, oh Father, and the assaults of the flesh and of the world are strong and varied. Oh dear Father, uphold us and do not allow us to fall into temptation and relapse into sin, but give us the grace in order that we may persevere and fight valiantly up until our end. For without your grace and your help we can do nothing.	<b>THE SYNNER</b> Weake are we o father and feble / and the temptacion greate and manyfold / in the flesshe and in the world.  Kepe us father with thi myghty power / and lett us not faule in to temptacion and synne agayne / butt geve us grace thatt we maye abyde stonyng / and fighte manfully un to the ende / for with oute thi grace we can do nothyng.	<b>The Sinner</b> Weak are we, O Father, and feeble. And the temptation [is] great and manifold, in the flesh and in the world.  Keep us, Father, with your mighty power, and let us not fall into temptation and sin again. But give us grace that we may abide standing, and fight manfully unto the end, for without your grace we can do nothing.	John 16:33  1 John 2:15-17  Eph 6:10-11, 13; 2 Tim 4:7  1 Cor 16:13  John 15:5
<b>Dieu,</b> <b>Psaume II. —</b> Je suis juste, et droit est mon jugement. C'est pourquoi le péché ne peut rester impuni. Et il faut que vous enduriez l'adversité.  Que vous en souffriez est une conséquence de votre péché qui m'oblige à le punir et à l'entraver.	<b>God,</b> <b>Psalm 2. —</b> I am righteous, and upright is my judgment. That is why sin cannot remain unpunished. And it is necessary that you endure affliction.  That you may suffer by it is a consequence of your sin that requires me to punish it and shackle it.	<b>GOD</b> I am ryghteous and ryghte ys my iudgment and therfore sinne maye not be unpunessed / ye and ye muste sofre evyll and affliction / and as twytchinge that ye have temptacion theirby / that is your sinnes faulte only / which compelleth me their un to / to kyll it and to heale you / For sinne can with no nother medicine be drawn out of you / but thorowe adversité and soferynge off evyll.	<b>God</b> I am righteous and my judgment is right. And therefore sin may not go unpunished. Yea, and you must suffer evil and affliction, and as doubtful that you have temptation thereby, that is only your sins fault, which compels me thereunto, to kill it and to heal you.  For sin can with no other medicine be drawn out of you, but through adversity and suffering of evil.	Deut 32:4 2 Thess 1:4-6 Psa 66:10-11
<b>La septième demande.</b> <b>L'âme. —</b> Parce que le malheur est pour nous une tentation et menace de nous faire tomber dans le péché, délivre-nous-en, cher Père, afin que, libérés de tous péchés et de tous malheurs par ta volonté divine, nous devenions ton royaume et nous	<b>The Seventh Request.</b> <b>The Soul. —</b> Because hardship is for us a temptation and threatens to cause us to fall into sin, deliver us from it, dear Father, in order that, liberated from all sins and from all hardships by your divine will, we may become your kingdom and we may	<b>THE SYNNER</b> For as moche then as adversité tribulacion affliction and evyll which fyghte agaynste synne geve us temptacion / delyver us out of them / (cv/cv') finishe thi cure and make us thorowe whole / that we loosed from synne and evyll maye be un to the a kyngdome / to laude	<b>The Sinner</b> For as much then as adversity, tribulation, affliction, and evil, which fight against sin give us temptation, deliver us out of them. Finish your cure and make us thoroughly whole. That we loosed from sin and evil may be unto you a kingdom, to laud,	2 Thess 1:4-6  2 Thess 1:10-11

<p>te louions, te glorifions et te sanctifions éternellement. <i>Amen.</i> Comme tu nous as enseigné et ordonné et que tu as promis de nous exaucer, nous espérons et sommes assurés, Père très cher, que pour faire honneur à ta parole véridique, tu nous donneras tout cela dans ta grâce et ta miséricorde.</p>	<p>praise you, may glorify you, and may sanctify you eternally. <i>Amen.</i> As you taught and commanded us and you have promised to answer us, we hope and we are assured, very dear Father, that in order to do honor to your truthful word, you will give us all this by your grace and by your mercy.</p>	<p>/ to prays / and to sanctify the / amen. And seeing thou haste taughte us thus to praye / and has promysed also to heare us / we hope and are sure that thou wylte graciously and mercifully graunte us oure petitions / for thi veritees sake / and to the honouring off thy trueth / Amen.</p>	<p>to praise, and to sanctify you. Amen. And seeing that you have taught us to pray in this way, and have also promised to hear us, we hope and are sure that you will graciously and mercifully grant us our petitions, for your truth's sake, and to the honoring of your truth. Amen.</p>	
<p>Si quelqu'un demandait, enfin : « Que faire si je ne pouvais croire que je serai exaucé ? » Réponse : Fais comme le père de l'enfant possédé (Mark IX). Quand Christ lui dit : « Peux-tu croire ? Toutes choses sont possible pour celui qui a la foi », ce père s'écrie en larmes : Seigneur, je crois, viens au secours de ma foi si elle est trop faible. A Dieu soit honneur et gloire.</p>	<p>If someone would ask, lastly: "What can I do if I cannot believe that I will be answered?" Answer: Do as the father of the possessed (Mark 9). When Christ told him: "Are you able to believe? All things are possible for him who has faith," this father cried out with tears: Lord, I believe, come to the aid of my faith if it is too weak. To God be honor and glory.</p>	<p>Finally some man wyll say happily / what and yff I can not beleve that my prayer ys heard. I answeere. Then do as the father of the possessed dyd in the .ix. of marke / when Christ sayd unto hym/ yff thou couldeste beleve / all thynges are possible un to hym that beleveeth. The father answered I believe lorde / helpe myne unbeliefe / that is to saye / heale myne unbeliefe and geve me perfect belefe and strengthe the weaknes off my fayth and encrease it. (<i>cvir</i>)</p>	<p>Finally, some man will possibly say: "What if I cannot believe in my heart that my prayer is heard?" I answer: "Then do as the father of the possessed did in the 9<sup>th</sup> of Mark, when Christ said unto him, 'If you could believe, all things are possible unto him that believes.'" The father answered, "I believe, help mine unbelief." That is to say, heal mine unbelief and give me perfect belief and strengthen the weakness of my faith and increase it.</p>	<p>Mark 9:23 Mark 9:24 Rom 4:20</p>