

- Lege; et XXVII. q. ii, Sunt qui dicunt.*¹⁹ [Y 186']
Decimus: *Idem monachus magnus praevious nominatus*: Propter religionem multa contra rationem sunt statuta. *Digestum de religiosis, Sunt persone.*²⁰ [T 128']
- 60 Undecimus: *Papa, de novo colore*: Non sufficit cuiquam nude asserere, quod ipse sit missus a Deo, cum hoc quilibet hereticus assereret: sed oportet, [P 234'] quod astruat illam invisibilem missionem per operationem miraculi, vel scripture testimonium speciale. *Extra de hereticis, Cum ex iniuncto.*²¹
- 65 Duodecimus: *De antiquo colore*: Adventus filii perdicionis, id est anticristi, est secundum operationem sathane in omni virtute, signis, et prodigiis mendacibus, et in omni seductione [V 181'] iniquitatis. *II. Thes. ii.*²²
- 70 Tredecimus: *De veteri*: Generacio mala et adultera signum querit. *Mat. xvi.*²³ A fructibus eorum cognoscetis eos. *Mat. vii.*²⁴ Nolite prohibere: qui enim non est adversum nos, pro nobis est. *Mat. ix.*²⁵ Quis tribuat, ut omnis populus prophetet. *Num. xi.*²⁶
- 80 Decimus Quartus: *De antiquo colore*: [Y 187] Ve vobis, legisperitis, qui tulistis clavem sapientie, ipsi non introistis, et eos qui introibant, prohibuistis. *Luc. xi.*²⁷
- 85 Decimus Quintus: *Et sunt tres Iudei, unus in iacca, secundus in toga, tercius in pileo accuto*: Hec dicens nobis, contumeliam facis, [B 298'] et ceperunt legisperiti et pharisei graviter insistere,

10. *The same big monk*: Because of religion many things contrary to reason have been decreed (*Digest, de religione, Sunt personae*).

11. *The Pope (the new color)*: It is not enough for someone to assert simply that he is sent by God, since any heretic might assert this, but it is necessary that he demonstrate that invisible mission by the working of a miracle or by some special testimony of scripture (*Decretals, V, vii, 12*).

12. (*The old color*): The coming of the son of perdition, that is, Antichrist, is according to the working of Satan with all power and signs and lying wonders and with all the seduction of unrighteousness (*II Thes. ii, 9-10*).

13. (*The old color*): A wicked and adulterous generation seeks a sign (*Mat. xvi, 4*). You shall know them by their fruits (*Mat. vii, 16*). Do not forbid him, for he who is not against you is for you (*Mar. ix, 39*). Would that he would grant that every people were prophets (*Num. xi, 29*).

14. (*The old color*): Woe unto you, lawyers, who have taken away the key of knowledge: Yourselves, you have not entered, and you have forbidden those who were entering (*Luk. xi, 52*).

15. *Here there are three Jews, one in a jacket, the second in a toga, the third in a pointed skull-cap*: Saying these things, you reproach us. And the scribes and Pharisees began to urge him vehemently and to provoke him to speak of many things, trapping him (*Luk. xi, 45, 53-54*).

et sequentibus Q // 57 Idem . . . Nominatus] sic Z; de novo V; Iurista Y; deest Ceteri // 58 Propter] Per Z // 59 religiosis] religiosus et super ipsum Z // 60 Post decimum paragraphum: Hic dicit quod predicare debent non missi nec prohiberi, licet non faciant miracula aut signa T; Predicare debent non missi licet non faciant miracula aut signa R // 61 Undecimus] deest BR // 61 Papa, de novo colore] sic Z; de novo V; deest Ceteri // 62 nude] deest R; nude tamen V // 63 assereret] asseverit K; asseverat R; asseveret QWYO; asseveret T // 63 sed] et B // 64 quod] ut W; nec Z // 64 astruat] construat B // 65 per] et B // 66 speciale] deest RT // 68 Duodecimus] Secundus R; Paulus, Duodecimus T // 68 De antiquo colore] sic Z; de veteri V; Theologus propheta Y; deest Ceteri // 70 virtute] virtute et B // 71 in] deest B // 73 Tredecimus] deest Q; Tercius R // 73 de veteri] sic V;

Theologus Y; deest Ceteri // 73 mala] prava QVW // 75 Nolite] Noli Z // 75 prohibere] eum prohibere BT; prohibere eum RV // 76 enim] deest W // 76 adversum] deest V // 76-77 nobis est] est deest W // 77 tribuat] tribuerit V // 77 omnis] deest RT // 78 prophetet] prophetiset et deus det ei spiritum R; prophetet et deus det eis spiritum suum TZ // 79-82 Decimus Quartus . . . Luc. xi] deest R // 79 Decimus Quartus] Tredecimus Q // 79 De antiquo colore] sic Z; de veteri V; Theologus Y; deest Ceteri // 80 sapientie] sciencie WO // 81 ipsi] et ipsi BKTUVZ // 81 introibant] intrabant KQ // 83 Decimus Quintus] Quintusdecimus BKST; Quartusdecimus Q; Quintus R // 83-84 Et . . . accuto] sic Z; De veteri V; Advocati Y (Iurista et Legati et cardinales pape deleta sunt in loco); deest Ceteri // 85 Hec dicens] deest RT // 86 et pharisei] deest QW // 86 insistere] resistere K //

¹⁹ XXVII. q. ii, c. 19 (Friedberg, I, 1067); X. dist., c. 4 (Friedberg, I, 19).

²⁰ Cf. *Digestum*, XI, vii, 43 (Edicio Lipsiensis, 273), *citatio tamen prevaricata*: "Sunt personae, quae quanquam religiosum locum facere non possunt, interdicto tamen de mortuo inferendo utiliter agunt: ut puta dominus proprietatis, si in fundum, cuius fructus alienus est, mortuum inferat, aut inferre velit: nam, si intulerit, non faciet justum sepulchrum: sed, si prohibeatur, utiliter interdicto, qui de jure domini queritur, aget. Eademque sunt in Socio, qui in fundum communem invito socio mortuum inferre vult: nam propter publicam utilitatem, ne insepulta cadavera jacerent, strictam rationem insuper habemus: quae non

nunquam in ambiguis religionum quacstionibus omitti solet: nam summam esse rationem, quae pro religione facit."

²¹ *Decretales*, V, vii, 12 (Friedberg, II, 784).

²² *II Thes.* ii, 9-10.

²³ *Mat.* xvi, 4.

²⁴ *Mat.* vii, 16.

²⁵ *Mar.* ix, 39-40 (q.v.).

²⁶ *Num.* xi, 29; "Ac ille (*Moses*): Quid, inquit, aemularis pro me? Quis tribuat ut omnis populus prophetet, et det eis Dominus spiritum suum?"

²⁷ *Luc.* xi, 52.

- et os eius opprimere de multis, insidiantes ei.
*Luc. xi.*²⁸
 Sedecimus: [Z 332] *De antiquo colore*: Dura
 90 cervice, et incircumcisis cordibus, vos semper spi-
 ritui sancto restitistis; sicut patres vestri: qui
 occidebant eos qui annunciabant de adventu Christi,
 cuius vos nunc proditores et homicide fuistis.
*Act. vii.*²⁹
 95 Decimus Septimus: *De antiquo colore*: Audientes
 [Q 86'] hec dissecabantur cordibus suis, et stri-
 debant dentibus in eum. *Act. vii.*³⁰

1 Quinta Tabula

- In medio ponitur equus niger et unus habens sta-
 teram in manu et ibi ponitur ista scriptura. [Y
 187']* Ecce equus niger et qui sedebat super eum
 5 habebat stateram in manu sua. *Apok. vi.*¹ *Glosa*:
 Statera est scriptura quia sicut per stateram cog-
 noscitur quanti ponderis sit corpus, sic per sacram
 scripturam cognoscitur quanti ponderis sit spiritus.
 Sancti enim doctores habent scienciam a scriptura,
 10 quia humiliter se subiciunt scripture, sensum suum
 illi coaptantes. Sed heretici habent scienciam in
 manu sua, quia quasi doctores illam suo sensui
 coaptant. Quicumque igitur aliter scripturam
 [R 258] intelligit quam sensus spiritus sancti
 15 flagitat, a quo scripta est, hereticus appellari potest.
 Et in hanc insipientiam cadunt qui cum ad cog-
 noscendum veritatem [S 32] aliquo impediuntur
 obscuro, non ad propheticas voces, non ad aposto-
 licas litteras, nec ad evangelicas auctoritates, sed
 20 ad semetipsum recurrunt, et ideo magistri erroris
 existunt, quia veritatis discipuli non fuerunt.^{1a}
Jeronimus: Veteres scrutans hystorias [P 235]
 invenire non possum [K 114] scidisse ecclesiam,

16. (*The old color*:) You stiffnecked and uncircum-
 cised in heart, you have always resisted the Holy Spirit,
 just as your fathers, who slew those who told of the
 coming of Christ, of whom you have been now the
 betrayers and the murderers (*Act. vii, 51*).

17. (*The old color*:) When they heard these things
 they were cut to the heart and they gnashed their teeth
 at him (*Act. vii, 54*).

The Fifth Table

*In the middle there is a picture of a black horse and
 a man with a balance in his hand, and this text is writ-
 ten there*: Lo a black horse, and he that sat on him had
 a balance in his hand (*Apok. vi, 5*). *Gloss*: The bal-
 ance is the scripture, because just as the weight of a
 body is known by a balance so by the holy scripture is
 known the weight of a spirit. For the holy doctors have
 their knowledge from the scriptures because they hum-
 bly subject themselves to scripture, adapting their un-
 derstanding to it. But heretics have knowledge from
 their own hands, for, pretending to be doctors, they
 adapt it to their understanding. Whoever, then, inter-
 prets the scripture other than as the sense of the Holy
 Spirit, by whom it is written, demands, can be called a
 heretic. And they fall into this folly who, when hin-
 dered by some difficulty in learning the truth, turn not
 to the words of the prophets, not to the letters of the
 apostles, not to the authority of the gospels, but to
 themselves. Therefore they are masters of error, be-
 cause they have not been disciples of truth. *Jerome*:
 Scrutinizing ancient histories, I cannot find anyone to
 have divided the church and to have seduced the people

87 eius] *deest SY // 87 ei] deest S // 89 Sedecimus]*
Decimus quintus Q; Sextus R // 89 De antiquo colore]
sic Z; de veteri V; Theologus Y; deest Ceteri // 90 incir-
cumcisis] incircumcisi BRT // 90 cordibus] corde B //
90 semper] deest R // 91 restitistis] resistitis QRS // 91
qui] ita et eos qui Q // 91-92 qui occidebant . . . Cristi]
ita et vos etc. W // 92 occidebant] occiderunt Q // 92
eos] vos Q // 92 annunciabant] pronuntiabant Q // 92
de] deest Q // 92 Cristi] Anticristi B // 93 proditores]
proditores estis V // 95 Decimus Septimus] Decimus Sex-
tus Q; Septimus R // 95 de antiquo colore] sic Z; de
veteri V; Advocati curie pape Y; deest Ceteri // 96 cordi-
bus] incordibus BVW; dentibus T

Quinta Tabula

*Tabula Quinta deest in W, uno paragrapho dempto, qui in
 fine tractatus invenitur; cf. infra // Ante incium Tabule
 Quinte: Hic confundit doctores et sacerdotes ecclesie. Lex*

*divina antiquus color, lex humana novus color. RT; figura
 equi et equitantis stateram tenentis delineatur in superiori
 margine Y, sed caput equitantis detonsum est. In statera
 duo libri, lex divina et lex humana, ponderantur, ille gravior
 hoc. // 1 Quinta Tabula] deest BRY; Sequitur Quinta
 Tabula S; Tabula quinta alteram partem continens libri
 precedentis V // 2-3 In medio . . . scriptura] sic Z; deest
 Ceteri // 4 Ecce] Primus in Quinta Tabula: Ecce B;
 Primus: Ecce Q // 6 scriptura] scriptura sacra QY // 6
 quia sicut] deest Y // 6 stateram] scripturam B // 7 sit]
 est B // 9 scienciam a scriptura] sacram scripturam B //
 9 scriptura] scriptura sacra Q // 10 suum] deest R //
 11 coaptantes] coaptant Q // 14 sensus] deest RST // 14
 sancti] sanctus RST // 15 scripta] scriptura BSVZ //
 15 est] deest R // 15 potest] non potest Q // 16 insipientiam]
 scienciam Q // 16 cadunt] cadunt illi S // 18 non]
 nec S // 19 sed] et Z // 22 scrutans] scrutantes K // 23
 possum] possunt K; possumus S // 23 scidisse] cecidisse*

²⁸ Luc. xi, 45: "hec dicens nobis, contumeliam facis"; Luc. xi,
 53-54: "et . . . ei."

²⁹ Act. vii, 51.

³⁰ Act. vii, 54.

Quinta Tabula

¹ Apok. vi, 5.

^{1a} Non inventum.

et de domo domini populos seduxisse, preter eos, qui sacerdotes a deo [Y 188] positi fuerant et prophete. Isti ergo vertuntur in laqueum tortuosum, in omnibus locis ponentes scandalum. *Idem*: Transferunt principes Iude terminos, quos posuerunt patres eorum, quando inmutant mendaciam veritatem, et aliud predicant quam ab apostolicis acceperunt. *Hec XXIII. q. iii, Transferunt; et c. Quid autem; et c. Heresis.*² *Gregorius VII*: Pervenit ad nos fama sinistra, [T 129] quod quidam episcoporum non sacerdotibus proprie dyocesis cristianorum oblaciones conferrant, [B 299] sed potius laicalibus, personis militum sive servitorum, vel, quod gravius est, consanguineis. Unde si quis amodo episcopus inventus fuerit huius divini precepti transgressor, inter maximos hereticos et anticristos non minimus habeatur, et qui dat episcopus, et qui recipiunt ad eo laici, sive precio, sive beneficio, eterni incendii ignibus deputentur. *I. q. iii, Pervenit.*³ Sed quis aliquando vidit clericum cito penitentiam agentem; etsi deprehensus humiliaverit se, non ideo dolet quia peccavit, sed confunditur quia perdidit gloriam [Q 87] suam. *Hec Crisostomus, de penitencia, I. di., Quis aliquando.*⁴ Sed symoniacos, velut primos et precipuos hereticos, patet ab omnibus fidelibus respuendos esse, omnia [V 182] enim crimina ad comparacionem symoniace heresis quasi pro nichilo computantur. *I. q. ultima, Patet.*⁵ Tolerabilior est enim Macedonii et eorum, qui circa ipsum sunt, sancti spiritus impugnantorum, impia heresis. Illi enim creaturam et servum dei patris et filii sanctum spiritum delirando fatentur, isti vero eundem spiritum sanctum [Z 332] efficiunt suum servum. *I. q. i, Eos.*⁶ Et cum primo contra sanctam ecclesiam symoniaca heresis sit exorta, cur non perpenditur, cur non cavetur. *I. q. i, Quibusdam.*⁷ Ideo non est aliquid requirendum sive exigendum pro sepulturis et exequiis mortuorum, et benedictionibus nubencium, seu aliis sacramentis conferendis sive

from the house of the Lord except those who had been instituted as priests or prophets by God. They are thus turned into tortuous snares and everywhere give scandal. *The same*: The princes of Juda move the boundaries that their fathers established, when they change truth to falsehood and preach other than they have received from the apostles (XXIV. q. iii, c. 33, 30, 27). *Gregory VII*: A nasty rumor has reached us, that certain bishops are conferring the gifts of the Christian people not on priests of their own diocese, but rather upon laymen—knights, servitors, or, what is worse, relatives. Because of this, if any bishop, henceforth, shall be found a transgressor of this divine precept, let him be held not least among the greatest heretics and antichrists, and the bishop who gives, and laymen who receive from him, either as a payment or as a benefice, are to be consigned to the flames of eternal fire (*I. q. iii, c. 13*). But who ever sees a cleric readily performing penance? Even if when caught he humbles himself, he does not grieve because he has sinned, but he is confounded because he has lost his reputation (XXXIII. q. iii (*de Penitencia*) *I. dist., c. 87*). But it is clear that symoniacs, as the first and foremost heretics, are to be rejected by all the faithful. For all crimes are reckoned as nought in comparison with the symoniac heresy (*I. q. vii, c. 27*). More tolerable indeed is the impious heresy of Macedonius and those who follow him, assailants of the Holy Spirit. These profess, in their madness that the Holy Spirit is the creature and slave of God the Father and of the Son; the symoniacs, however, enslave the Holy Spirit to themselves (*I. q. i, c. 21, par. 1*). And why was the symoniac heresy not studied and avoided when it first appeared (*I. q. i, c. 117, par. 1*)? Therefore, nothing is to be required or exacted for burials and rites for the dead, blessings for those being married, or other sacraments conferred or to be conferred, nor for ordinations of clerics, for investiture, or for reception into a monastery. And likewise with other cases: *Decretals, V, iii, 9; V, iii, 39, and others, like V, iii, 7*, where it is said that neither minister nor notary, in his ordination, ought to sell voice or pen. Thus no

RTVZO // 25 fuerant] erant R // 27 locis] deest V // 27 ponentes] ponent Z // 27 scandalum] scandala V // 27 Idem] Ibidem RTZ // 28 principes] deest V // 29 inmutant] inmutat K // 30 predicant] sic Ceteri et O; deest P // 32 Gregorius VII] deest Y; VII deest Z // 36 militum] militibus Y // 37 vel] sed V // 37 est] deest B // 38 amodo] omnino B // 38 fuerit] fuit Q // 40 et qui] et deest R // 41 recipiunt] sic Ceteri et O; deest P // 43 Sed] Si W // 46 sed] sed quia B // 48 Hic titulus: Hic condempnat ecclesiam quia (ex eo quod T) symoniaci sunt in ea. Nota: Quod id (illud T)

quod sequitur pertinet ad illos quos Cristus eiecit de templo. RT // 48 I. di.] Hic desinit Y. // 48 Quis] Si quis RT // 49 ab] in R // 52 nichilo] nullo V // 53 est enim] enim est KQSTV // 53 est] deest Z // 54 qui] que S // 55-56 et servum] et deest V // 56 sanctum spiritum] spiritum sanctum BKQRSVO; et spiritum sanctum T; et spiritum sancti Z // 56 spiritum sanctum] sanctum deest RT // 58 efficiunt] appellant V // 58 suum servum] servum suum BTV // 60 sit] est QR // 62 aliquid] deest R; aliud V // 62 requirendum] relinquendum Q // 63 exequiis] obsequiis R // 64-65 seu . . . pro investitura] nec pro

² XXIV. q. iii, c. 33 (Friedberg, I, 999).

Ibidem. c. 30 (Friedberg, I, 998).

Ibidem. c. 27 (Friedberg, I, 997).

³ I. q. iii, c. 13 (Friedberg, I, 417).

⁴ XXXIII. q. iii (de Penitencia), I. dist., c. 87 (Friedberg, I, 1184).

⁵ Cf. I. q. vii, c. 27 (Friedberg, I, 437-38).

⁶ I. q. i, c. 21, par. 1 (Friedberg, I, 365).

⁷ I. q. i, c. 117, par. 1 (Friedberg, I, 403-04).