

- scandalizantur in huiusmodi habitus abiectione et humilitate cum non sit ceteris similis. Ideo quilibet debet se cum aliis conformare. *Hec ille* [P 238] *de novo colore*.
- 45 *Solutio secundi*: [W 65'] Scandalizat quemquam vestis fuscior, scandalizet Iohannes quo inter natos mulierum maior nullus fuit, qui angelus dictus Dominum quoque baptizavit, qui camelorum [R 260] vestitus tegumine zona pellicea cingebatur.
- 50 [W 66] Cibi displicent viliores. Nichil vilius est locustis. Illi Cristianos oculos scandalizant potius, qui purpura et bisso [vestiuntur] et quibusdam [K 116'] fucis ora oculosque depingunt. *Ieronymus*.<sup>11</sup> *Et Ambrosius dicit*, quod qui sic ornatur, vel cuius cervix auro premitur, domus est omnium demonum infernalium. *Hec ille in libro de virginitate*.<sup>12</sup>
- Tercius impugnans*: In corde latet virtus non in vestibus, quare eque bene potest quis deo servire
- 60 in tunica preciosa dummodo corde bono et intentione recta, sicut in tunica vilissima. *Hec ille de novo colore*.
- [V 184] *Solutio tercii*: Stultum est dicere, "Que cura de exteriori vestitu cum virtus in corde
- 65 [B 302] consistat?" Nam eodem modo diceretur, "Que cura de elemosina, cum virtus in corde consistat?" Et sic de omnibus aliis actibus virtutum, quorum habitus et virtutes sunt in anima. Certe de corde venit quod preciosum pannum
- 70 emistis et vilem sprevisis, de corde venit quod sic ornate fecistis vestimenta consui, quia sine corde et sine premeditatione non fecistis. Ex cordis thezauro sine dubio procedit quidquid foris apparet viciosum. *Bernhardus*.<sup>13</sup> Non potest
- 75 fieri ut habeat mala facta, qui bonas [Q 90'] habet cogitationes. Facta enim de cogitatione procedunt nec quisquam potest facere aliquid aut ad aliquid agendum [V 184'] membra movere, nisi

clothing merely because wolves often hide themselves under it.

*The second assailant*: Some feel offended by the lowliness and humbleness of such clothing, since it is different from that of others. Therefore everyone should conform with the rest. (*Thus far the New Color*.)

*The solution of the second*: Let anyone who likes take offense at rough clothing! Let anyone who likes take offense at John, than whom there has been no one greater among them that are born of women, who has been called an angel, and who baptized the Lord! He, dressed in the hide of camels, was girded by a leather belt! Does inferior food displease? There is no food lower than locusts. They offend Christian eyes, rather, who dress in purple and fine linen, and paint their lips and eyes with red colors (*Jerome*). *And Ambrose says* that he who is decked out in this manner, and whose neck is weighed down with gold, is the dwelling-place of all the demons of hell (*On Virginity*).

*The third assailant*: Virtue lies in the heart, not in garments. Therefore someone can equally well serve God in an expensive tunic, provided only that he do so with good heart and proper intention, as in the cheapest tunic. (*Thus far the New Color*.)

*Solution of the third*: It is stupid to say, "Why worry about external garments, when virtue resides in the heart?" For in the same way it might be said: "Why worry about alms, when virtue resides in the heart?" And so with all the other acts of the virtues, of which acts the habits and virtues are in the soul. And certainly it came from the heart that you have bought expensive cloth and scorned the cheap, it came from the heart that you had garments sewn so ornately, for you did not do it without heart and without premeditation. Whatever seems vicious externally undoubtedly proceeds from the chambers of the heart (*Bernard*). It cannot happen that one who has good intentions would

impugnans dicit V // 41 habitus] deest B; habitu W // 42 sit] deest RST // 43-44 Hec ille de novo colore] deest R; Hec ille de novo Z // 45 Solutio secundi] deest RW; solutio Q // 45 Scandalizat] Scandalizet KRSTZ // 45 quemquam] sic QRSTVWZ; quamquam BKP // 46 fuscior] iustior B // 46-47 scandalizet . . . maior] deest Z // 47 maior nullus fuit] non fuit maior R; maior fuit W // 47 dictus] dignus R // 48 quoque] deest R; que B // 48 baptizavit] baptizat VZ // 49 vestitus] vestibus KSW // 49 tegumine] pilis et Q // 49 zona] deest V // 50 cibi] tunc V // 50 vilius est] deest Z // 50 est] deest W; sunt K; nisi Q // 51 Cristianos] Cristiani Z // 51 scandalizant] scandalizent BRTVZ; scandalizat K // 52 et bisso] deest et R // 52 et quibusdam] et deest V // 53 oculosque] oculos W // 54 ornatur] ornantur BQRS // 55 premitur] pretingitur W // 56 libro] libro terciio W // 58 Tercius impugnans] deest W // 58 impugnans] deest B; repugnans RT; impugnans. De novo colore S; impugnans dicit V //

59 eque bene potest quis] potest quis eque B // 59 bene] deest KQSW // 60 bono] deest W // 60 bono et] recto et bona R // 61 recta] deest R // 61 in] deest W; ut in Z // 61 Hec ille] deest RZ // 61-62 de novo colore] sic QTV; deest Ceteri // 63 Solutio tercii] deest W; Solutio QR // 63-64 Que cura de] De cura K // 64 exteriori vestitu] vestitu exteriori Q; exteriori vestimento RT; exteriori parte vestitu Z // 64-65 cum virtus in corde consistat] deest QW // 65-67 Nam eodem . . . consistat] deest Z // 65 diceretur] et diceretur Q // 66 cura de] cura est de W // 67 omnibus] sic ceteri; deest P // 67 aliis actibus] actibus aliis S // 69 Certe] Et enim KS; et Z // 69 de] deest S // 69 venit] exivit B; veniunt V // 70 emistis] emisti Q // 70 et] deest R // 70 sprevisis] sprevisi Q // 70 venit] exivit B // 71 fecistis] fecisti Q // 72 fecistis] fecisti Q // 73 cordis] corde Z // 73 procedit] processit B // 73 quidquid] quicquid RSV // 75

<sup>11</sup> *Non inventum*.

<sup>12</sup> *Non inventum*.

<sup>13</sup> "Ex cordis . . . viciosum," *Bernardi Clarev.*, *Apologia ad Guillelmum*, x, § 26, *MPL*, 182, 913; q.v.

- precesserit primo iussio [Z 334'] cogitacionis.  
 80 *Hec Augustinus*.<sup>14</sup> [S 34] Si ergo humilitas est in corde certe iubet fieri habitum humilem, econtra si superbia. Sic si castitas fuerit in corde, amat [sic] habitum castum, econtra si luxuria. Ita ut vix casti possunt dici qui habitum deferunt impudicum. Quid aliud pollicemur et aliud ostendimus? Ligwa personat castitatem et totum corpus profert impudicicam. *Ieronymus*.<sup>15</sup>  
 85 *Quartus impugnans dicit: Tamen Augustinus in libro iii, De doctrina cristiana et ponitur XLI. di., Quisquis*,<sup>16</sup> [T 131'] dicit: Quisquis rebus transeuntibus striccius utitur quam se habet consuetudo eorum, cum quibus vivit, aut intemperans, aut supersticiosus est. Ergo quilibet in habitu exteriori debet se aliis conformare et non abieccius ceteris vestiri. *Hec ille de novo colore*.  
 95 *Solutio quarti: Exemplaria habent sic: "aut temperans, aut supersticiosus est." Sic doctores, [P 238'] scilicet sanctus Thomas et alii, allegant. Ex quo patet quod in decreto XLI. di. Quisquis*,<sup>16a</sup> textus vicio scriptorum sit corruptus; vel Gracianus ibi defecit, sicut in multis aliis locis. *Quintus impugnans: Immo Cristus, cuius omnis accio nostra est instructio, preciosas et competentes vestes habuit, quia tunica eius inconsutilis erat desuper contexta per totum. Joh. xix.*<sup>17</sup> Si enim indumenta eius vilia fuissent, tunc milites ea non tam sollicitate divisissent, ut quis quid acciperet sortirentur. Igitur et nos debemus eum imitari. *Hec ille de novo colore*.<sup>18</sup>  
 100 *Solutio quinti: Superius indumentum Cristi sicut dicitur et legitur, procuravit sibi mater gloriosa eius, que utique preciosum indumentum procurare non potuit. Nam ipsamet urgente paupertate unam tunicam habuit, non ad ornamentum sed ad*

do evil deeds, because deeds follow intentions. No one can do anything, or move his limbs to do anything, unless first his mind has ordered it (*Augustine*). Therefore if humility be in the heart, it will certainly order a humble habit; and contrariwise with pride. So, if chastity be in the heart, it will love a chaste habit; and contrariwise with lust. Those, therefore, can hardly be called chaste who wear immodest attire. Why then do we promise one thing and manifest another? The tongue voices chastity and the whole body betrays immodesty. (*Jerome*.)

*The fourth assailant says: But Augustine says in the third book of On Christian Doctrine (cited in dist. XLI, c. 1): "whoever uses transitory objects less freely than is the custom of those among whom he lives is either intemperate or superstitious." Therefore, everyone should conform to others in his external attire and should not dress in a manner more lowly than that of others. (Thus far the New Color.)*

*The solution of the fourth: There are copies [of this text] where it reads "is either temperate or superstitious." The doctors, for instance Saint Thomas and others, cite it so. From this it is evident that in the Decretum XLI. dist., "Quisquis," the text has been corrupted by fault of the scribes; or Gratian made a mistake, as he did in many other places.*

*The fifth assailant: But Christ, whose every action is our instruction, had valuable and appropriate clothing, for his tunic was without seam, woven from the top throughout (Joh. xix, 23). And if his garments were cheap, the soldiers would not have been so solicitous to divide them and cast lots to see what each should receive. Therefore, it is for us to imitate him. (Thus far the New Color.)*

*Solution of the fifth: It is said and written that the outer clothing of Christ was provided for him by his*

habet] habent Q // 79 iussio] visio B // 79 cogitacionis] cogitacionis et voluntatis Q; cogitacionum Z // 80 Si] Sic Q // 80 humilitas] humilis STV // 81 iubet] ipsa iubet RT // 81 iubet fieri] ipsa membra fiunt Z // 81 fieri] deest K // 81-82 si superbia] si deest Z; si superbia est in corde iubet fieri habitum superbum Q // 82 castitas] castus RT // 82 amat] amavit B; iubet si Q // 84 casti possunt dici] casti dici possunt BQ; casti esse possunt W // 85 ostendimus] ostendamus KW // 88-101 Quartus . . . aliis locis] deest W // 88 Quartus] deest Z // 88 impugnans] repugnans R // 88 in] deest KQTVZ // 90 dicit: Quisquis] deest Z; Quisquis RT; De K; dicit: Quod quisquis V // 92 quibus] quilibet S // 92 intemperans] intemperatus B // 93 exteriori] exterius T // 94-95 et non . . . novo colore] deest S // 95 ceteris] aliis K // 95 vestiri] deest RT // 95 Hec ille de novo colore] deest RZ; Hec ille V; Hec ibi de novo colore T // 96 quarti] deest QR // 96 sic] se K // 99 quod] deest BK // 100

scriptorum] scriptoris Q // 101 ibi] ubi S // 101 sicut] et sicut V // 102 Quintus impugnans] deest W // 102 impugnans] repugnans R // 102 omnis] deest RVW // 103 nostra est] est nostra RTW // 103 instructio] informacio V // 104 inconsutilis] sic Ceteri; deest P // 106-107 tunc milites ea non tam sollicitate divisissent] sic B; milites non tam sollicitate eam divisissent KPQRSTV (eam deest RT); non tam sollicitate divisissent ea W; milites cur tam sollicitate dividissent Z // 108 Igitur] Tunc igitur T; Ergo VW // 109 de novo colore] sic QTVWZ; deest Ceteri // 110 Solutio quinti] deest W; Solutio QR // 110 Superius] deest W // 110 Superius indumentum Cristi sicut] Indumentum Cristi sicut superius Q // 111 dicitur] deest Z // 111 mater gloriosa] gloriosa mater Ceteri // 114 unam] unam R // 114-115 unam tunicam habuit . . . nuditatis] non ad ornamentum sed ad tegumentum nuditatis unam tunicam habuit K // 114 ornamentum] ornatum

<sup>14</sup> Non inventum.

<sup>15</sup> Hieronymi, *Epistola* (MPL, 22, 553).

<sup>16</sup> XLI. dist., c. 1 (Friedberg, I, 148); cf. Augustini, *De Doctrina Christiana* III, c. xii (MPL, 34, 73).

<sup>17</sup> Joh. xix, 23; cf. *infra*, n. 2a ad Tabulam octavam.

<sup>18</sup> Cf. Joh. xix, 23-24.

- 115 tegumentum nuditatis. *Chrysostomus dicit*:<sup>19</sup> Et  
qualem tunicam habere potuit carpentarii [V 185]  
pauperis [Q 91] uxor? Quomodo ergo Cristo  
[K 117] emere potuit preciosum vestimentum  
qui ad hoc [B 302'] de celo venerat ut pauper-  
tatem assumeret et sua assumptione eam nobis  
120 preciosam faceret? *Idem dicit*:<sup>20</sup> Et dividunt  
vestimenta quod in valde vilibus et abiectis et  
nichil habentibus fit. Illa ergo divisio non osten-  
dit vestimentorum Christi preciositatem, sed mili-  
tium dividencium vilitatem et paupertatem. Erant  
125 enim tortores viles et pauperes, qui etiam pau-  
perrimorum [R 260'] indumenta occissorum divi-  
dere consueverunt. Et in Palestina pauperes  
utuntur vestimentis reticulato opere factis ad mo-  
dum Ciliciorum, sic tunica Christi erat contexta,  
130 *secundum Iohannem Chrysostomum*.<sup>21</sup>

## 1 Octava Tabula

*Sextus impugnans dicit*: Sanctus Bartholomeus  
vestitur purpura, induitur palio albo quod per  
singulos angulos singulas gemmas habet pur-  
1 pureas; sicut et testatur Berith dyabolus, in  
*Passionali*.<sup>1</sup>

*Solutio Sexti*: Ille homicida erat ab inicio et in  
veritate non stetit, quia non est veritas in eo;  
quia mendax est et pater eius. *Joh. viii*.<sup>2</sup> Non  
10 enim est nobis dictum, omnis accio Bartholomei,  
sed Christi nostra est instructio.<sup>2a</sup>

*Septimus impugnans dicit, de novo colore*: Sebas-

glorious mother, who certainly could not provide valu-  
able clothing. For she herself, under the stress of  
poverty, had only one tunic, not for adornment but as a  
covering for nakedness. *Chrysostomus says*: And what  
kind of tunic could the wife of a poor carpenter have?  
When therefore could she buy valuable clothing for  
Christ, who came from heaven in order to assume pov-  
erty and by assuming it make it precious to us? *The  
same author says*: And they divide the clothing—this is  
something that would be done by lowly, mean men, who  
possessed nothing. That division, therefore, does not  
show the costliness of Christ's clothing but the meanness  
and poverty of the soldiers who divided it up. For  
the executioners were mean and poor; they used to  
divide up the clothing even of the poorest ones who  
were executed. And in Palestine the poor use knitted  
clothing, like that of the Cilicians; and the tunic of  
Christ was woven thus, according to John Chrysostom.

## The Eighth Table

*The sixth assailant says*: St. Bartholomew is clothed  
in purple, and wears a white pallium that has purple  
gems in each corner, as Berith the devil says, in the Life  
of St. Bartholomew.

*The solution of the sixth*: He was a murderer from  
the beginning and abode not in the truth, because there  
is no truth in him. For he is a liar and the father of  
the lie (*Joh. viii, 44*). Nor has it been said to us that  
every action of Bartholomew, but rather of Christ,  
is our instruction.

RTZ // 115 tegumentum] tegumen V // 115 Chrysosto-  
mus dicit] Hec Chrysostomus RT // 117 Cristo] Cristus  
Z // 120 eam nobis] nobis eam QV // 121 dividunt] di-  
viserunt Q; dividuntur R // 123 fit] fuit RT; sicut Z //  
125 dividencium] dividenciam S (*sic pro diffidenciam*) //  
126 pauperrimorum] pauperiorum KRTZ // 127 indu-  
menta] vestimenta K // 128 consueverunt] consueverant  
SVZ // 129 vestimentis] vestibus R // 129 reticulato]  
reticulatis R // 130 sic] sicut KRTZ // 130 Christi] deest  
S

## Octava Tabula

1 Octava Tabula] deest BQRSTWZ; Tabula Nona V // 2  
Sextus . . . dicit] deest W // 2 dicit] deest RTV; humilia

vestimenta seu humilem habitum dicit Q // 2 Sanctus]  
Beatus K // 2-3 Bartholomeus vestitur] Bartholomeus ut  
in Passionali legitur vestitus R; Bartholomeus in Passionali  
vestitur T // 3 induitur] indutus R // 3 quod] et Q // 3  
per] deest S // 4 angulos] annos R // 4 singulas] deest S  
// 4 habet] habebat W // 5 sicut] sicut dicit BQSTVWZ  
// 5 et testatur] testatur et dicit R // 5 dyabolus] deest  
Z // 7 Solutio] deest W // 7 Sexti] deest QRWZ //  
9 quia] sed Q // 9-10 Non enim] Etiam non Q; Et non  
enim R // 10 est nobis dictum] dictum est nobis B; nobis  
est dictum TW // 11 sed Christi] deest B; deest in loco QS  
// 11 nostra est] est nostra BRSTW // 11 instructio]  
informatio V; post hoc: Sed Christi QS // 12-45 Septimus  
. . . Mat. xxiii] deest W // 12 dicit, de novo colore] sic

<sup>19</sup> Non inventum.

<sup>20</sup> Non inventum.

<sup>21</sup> Cf. Iohannis Chrysostomi, *In Joannem Homilia* (MPG, 59, 461).

## Octava Tabula

<sup>1</sup> *Acta Sanctorum Bollandiana*, XXXIX, 34 (Acta fabulosa S. Bartholomaei, c. i, § 4): "Dixerunt autem cultores ad Berith idolum [cf. § 2: . . . daemonium . . . cui nomen erat Berith]: Dic nobis signa Bartholomaei, ut possimus invenire eum. . . Respondit daemon: Capillo nigro capitis est. . . Vestitur colobio albo clavato purpura; indutus est pallio albo, habente per singulos angulos gemmas purpureas."

<sup>2</sup> Joh. viii, 44.

<sup>2a</sup> *Versum hexametrum*, "Omnis Christi accio nostra est instructio," laudabant Hussite frequentius; reperitur autem alibi, apud scriptores illius etatis renovacionem evangelicam promoventes—cf. F. M. Bartoš, "Hus, Lollardism and Devotio moderna in the Fight for a National Bible," *Communio viatorum*, III (1960), 251 f. *Origo versus nescitur; nonnunquam ascribitur Alberto Magno*, Super canone misse, ut in tractatu M. Jacobelli, De cerimoniis, ed. J. Sedláč, Studie a texty, II, 151, 158; cf. Von der Hardt, III, 759 f. Sed invenitur etiam apud Wyclif (e.g., De civili dominio, I, 199), et forsitan ex hinc Hussite eum habebant.

tianus, vir cristianissimus, militarem clamidem ferebat. *In Passionali*.<sup>3</sup>

- 15 *Solutio Septimi*: Sed ad hoc tantum ut cristiano-  
rum animas quas in tormentis videbat confortaret.  
*Ibi*.<sup>4</sup> Nec in habitu tali Cristum sequebatur per  
martyrium, sed ipso deposito et fide Cristi ab eo  
confessa spoliatus [P 239] est habitu tali et pro  
20 Cristo trucidatus.

- Conclusio*: Si omnia que de vilitate habitus sanc-  
torum, scilicet Martini, Petri et Pauli, Jacobi et  
aliorum apostolorum et sanctorum, [Z 335] le-  
guntur scriberentur, prolixum opus fieret et adhuc  
25 prolixius si omnia eorum dicta que innumera sunt  
super hoc allegarentur. *Hec Ieronimus*.<sup>5</sup> Narra-  
verunt michi iniqui fabulaciones, sed non ut lex  
tua. *Psalmistia*.<sup>6</sup> [T 132]

- Post hoc ponitur Cristus lavans pedes discipu-  
lorum [et] dicit*: Scitis quid fecerim vobis? Vos  
30 vocatis me magister [Q 91'] et domine et bene  
dicitis, sum etenim. Si ergo ego lavi pedes ves-  
tros, magister et [S 34'] dominus, et vos debetis  
alter alterius lavare pedes. Non est servus maior  
35 domino suo; neque apostolus maior est illo qui  
misit illum. Si hec scitis, beati eritis si feceritis  
ea. Non de omnibus vobis dico; ego scio quos  
elegerim. *Joh. xiii*.<sup>7</sup> Vos autem nolite vocari  
rabi, unus enim est magister vester Cristus, omnis  
40 autem vos fratres estis. Patrem nolite vocare  
super terram, [B 303] unus est enim pater qui  
in celis est. Qui maior est [K 117'] vestrum erit  
minister vester. Quia omnis qui se exaltat humi-  
liabitur; et qui se humiliaverit exaltabitur. *Mat.*  
45 *xxiii*.<sup>8</sup>

*Tunc post hoc lavit et ponitur ibi*: Ihesus surgit  
a cena et cepit lavare pedes apostolorum.<sup>9</sup>

*The seventh assailant says (the New Color)*: Sebas-  
tian, a most Christian man, wore a soldier's cape. (*In  
the Life of St. Sebastian*.)

*The solution of the seventh*: But for this purpose  
only, that he might comfort those Christian spirits he  
saw in torment (*ibid*). Nor in such a dress did he  
follow Christ through martyrdom, but when he laid it  
aside and confessed the faith of Christ, he was despoiled  
of such clothing and slain for Christ.

*Conclusion*: If all that may be read concerning the  
lowly dress of the saints, namely of Martin, Peter, Paul,  
James, and the other apostles and saints, were written,  
an excessively lengthy work would be produced, and it  
would be still more prolix if all of their sayings, which  
on this subject are innumerable, were to be cited  
(*Jerome*). The wicked have told me fables, but not as  
your law (*Psa. cxviii, 85*).

*After this there is a picture of Christ washing the  
feet of the disciples, and saying*: Know you what I have  
done to you? You call me master and lord and you  
say well, for so I am. If I then, your lord and master,  
have washed your feet, you also ought to wash one  
another's feet. The servant is not greater than his lord;  
neither is he that is sent greater than he that sent him.  
If you know these things, happy are you, if you do them.  
I speak not of you all; I know whom I have chosen  
(*Joh. xiii, 12-18*). But be not you called Rabbi, for  
one is your master, even Christ; all you are brethren.  
Call no man your father upon the earth, for one is  
your father who is in heaven. He that is greatest  
among you shall be your servant. And whosoever shall  
exalt himself shall be abased; and he that shall humble  
himself shall be exalted (*Mat. xxiii, 8-9, 11-12*).  
*Then after this he washes [the feet], and this text is*

*B, SZ (deest dicit); humilem habitum dicit Q; deest Ceteri  
// 14 ferebat] gerebat Z // 15 Septimi] deest QR; Septimi  
est S // 15 Sed] hic S // 16 videbat] deficere videbat  
R // 18 et] in R // 19 confessa] confessor R // 19 habitu  
tali es] deest R // 19 et] deest T // 20 trucidatus] truci-  
datus. Ibidem QV; cruciatus S // 21-28 Conclusio . . .  
Psalmistia] deest V // 22 Petri et] et deest BKQST // 23  
apostolorum et] et deest K // 23 et sanctorum, leguntur]  
deest Q // 23 leguntur] legerentur et S // 24 scriberen-  
tur] deest R // 24 adhuc] ad hoc S // 25 innumera] in-  
venta B // 27 michi] deest K // 29-30 Post hoc . . . dicit]  
sic Z; deest K; Curia Cristi BPQV; Hic arguunt papam  
quod pedes sibi osculari permittit. Et Cristus lavat pedes  
discipulorum R; Cristus lavit pedes discipulorum et dixit  
S; Hic dicit papam anticristum per hoc quod in persona  
vicariatus Cristi pedes sibi osculari permittit. Et Cristus  
lavat pedes discipulorum T // 30 vobis] deest K // 30-63  
Scitis quid . . . manus rodens] Ordo alius in RT: Nota*

*. . . Curia vult marcas . . . manus rodens; servus . . .  
pedum; Ihesus . . . discipulorum; Scitis . . . Mat. vi //  
32 ego] deest B // 35 maior est] maior B; est maior SZ  
// 35 illo] deest ST; eo BRZ // 36 hec] hoc RT // 36  
beati] bene Q // 36 feceritis] hoc feceritis R; facitis S //  
37 ea] deest RT // 37 vobis] hoc Z // 39 enim est] est  
enim QRSTV // 40 estis] estis et KRT // 40 nolite  
vocare] nolite vobis vocare QRSTZ, V (vocari) // 41  
super terram] vobis B // 41 pater] pater vester BKRT //  
41-42 qui in celis est] qui est in celis RT // 42-43 Qui  
maior . . . vester] deest B // 43 omnis] deest V // 43  
exaltat humiliabitur] humiliat exaltabitur B // 44 humili-  
averit exaltabitur] exaltat humiliabitur B; humiliat exalta-  
bitur KRVZ // 46 Tunc post hoc . . . ibi] sic Z; deest  
Ceteri // 46-63 Tunc . . . manus rodens] ordo alius in  
Z: Post hoc ponitur papa . . . rodens manus; Tunc post hoc  
lavit . . . petitur // 46-47 Ihesus . . . apostolorum] deest  
V // 47 apostolorum] discipulorum BKRTWZO, Q (dis-*

<sup>3</sup> AA. SS. Boll., II, 629 (Acta S. Sebastiani, c. i, § 2):  
". . . ad hoc tantum sub chlamyde terreni imperii Christi militem  
agebat absconditum, ut Christianorum animos, quos inter tor-  
menta videbat deficere, confortaret. . . ."

<sup>4</sup> Loc. cit.

<sup>5</sup> Non inventum.

<sup>6</sup> Psa. cxviii, 85.

<sup>7</sup> Joh. xiii, 12-18.

<sup>8</sup> Mat. xxiii, 8-9, 11-12.

<sup>9</sup> Cf. Joh. xiii, 4-5; "surgit a coena, et ponit vestimenta sua, et  
cum accepisset . . . et coepit lavare pedes discipulorum . . ."

