

- In opposito osculantur pedes pape et ponitur ibi:*  
 Servus servorum dei ad oscula pedum beatorum.  
 50 *Respondet papa:* Fiat ut petitur.  
*Post hoc ponitur papa, et ponitur modus curie:*  
 Curia vult marcas, bursas exhaurit et archas.  
 [V 185']  
 Si burse parcas, fuge papas et patriarchas.  
 55 Si dederis marcas, et eis impleveris archas,  
 Culpa solveris quacumque ligatus eris.  
*Item, Modus curie:*  
 Intus quis! Tu quis? Ego sum. Quid queris?  
 Ut intrem. Fers aliquid? Non. Sta foris!  
 60 Fero. Quid? Satis. Intra!  
*Johannes Monachi dicit:* Quod Roma fundata a  
 predonibus adhuc de primordiis retinet, dicta  
 "Roma" quasi manus rodens. *Versus:* Roma  
 manus rodit, quem rodere non valet odit; dantes  
 65 exaudit non dantibus hostia claudit. Curia cura-  
 rum genitrix nutrixque malorum. Ignotos notis  
 inhonestos equat honestis.  
 Concordant: Johannes Andree, in *Novella, De*  
*statu regularium, c. unico, Libro sexto.*<sup>10</sup> Et de  
 70 malicia romanorum, Johannes Monachi, in *c. Fun-*  
*damenta, De eleccione, Libro sexto, in Novella*<sup>11</sup>  
 remittit ad primum capitulum Romanorum, ubi  
 Paulus scribit specialiter de vicio contra natu-  
 ram.<sup>12</sup> Et concordat Bernhardus, in *epistola ubi*  
 75 *scribit ad Eugenium Papam.*<sup>13</sup>

written there: Jesus rose from the table and began to wash the feet of the apostles (*Joh. xiii, 4-5*).

*Opposite this the Pope's feet are being kissed and this title is written there:* The Servant of the Servants of God, receiving kisses of his blessed feet. *The Pope responds:* Let it be done as it is asked. *After this there is a picture of the Pope and the system of his Curia is placed there, so:*

Money is what the Curia likes best,  
 It empties many a purse and chest.  
 If you are stingy with your marks,  
 Stay away from popes and patriarchs.  
 But give them marks, and once their chests are filled  
 You will be absolved from the bondage of all your guilt.

*Again the system of the Curia:*

Someone wishes to enter. Who are you? Me.  
 What do you want? To enter. Do you bring any-  
 thing? No. Stay out! I do bring something. What?  
 Enough. Enter!

John the Monk says that Rome, founded by robbers, still preserves the traces of her origin, for she is called "Roma," as though to say "gnawing hands" (*manus rodens*). Truly, Rome gnaws hands, and whom she cannot gnaw she hates. She listens to those who give and closes her gates to those who do not give. The Curia is the mother of cares and the nurse of evils. She equates the ignoble to the noble, the base to the worthy.

For concordant authorities see: John Andree in the *Novella, on Liber Sextus, III, xvi*. And concerning the maliciousness of the Romans: John the Monk in his gloss on *Liber Sextus, I, vi, 17, in the Novella* refers to *Rom. i, 26-27*, where Paul writes especially on unnatural vice. And also Bernard, in a letter written to Pope Eugene.

cupulorum suorum); apostolorum. Sequitur alia tabula S // 48 In opposito . . . ibi] sic Z; Papa Q; deest Ceteri // 49-50 Servus . . . petitur] deest in loco V (inclusum est ad finem Tabule Octave cum adumbratione intititata: Sedes) // 49 dei] deest RT // 49 beatorum] deest RT // 50 Respondet papa] deest V; papa Q; Et ipse respondet Z // 50 Respondet . . . petitur] deest RT // 50-75 Respondet papa . . . Eugenium Papam] deest W // 51 Post hoc . . . modus curie] sic Z; Modus curie B; Modus Curie (hec in margine): Roma manus rodit, quos non potest rodere odit K; Modus Curie Seu Curia Pape P; Curia pape. Modus curie, versus Q; Nota (T: Nota bene), modus curie Romane RT; Modus Curie S; Modus Curie Romane V // 38 sqq. Curia vult . . .] *Iuxta hec in margine:* Item: Lis est romanis de causis quotidianis. Si sonat ante fores, bona vita, sciencia, mores, non exauditur si nummus non repperitur. Audito nummo quasi viso principe summo. Exhibunt valve non auditur nisi salve. Nummus procedit loquitur pater audit

obedit. Singula concedit sine testibus omnia credit. Q // 52 bursas] deest S // fuge] fugias B // 56 eris] (fueris) B // 57 Item, Modus Curie] sic Z; deest Ceteri // 58 tu quis] deest RT // 59 foris] satis R // 60 satis] stas RT // 61 quod] deest K // 61 Roma] Roma quasi K // 61-62 fundata a predonibus] fundata est a predonibus et RT // 62 retinet] retinet nomine V // 63 manus rodens] rodens manus RZ // 63-75 Versus: Roma . . . Eugenium Papam] deest RSTZ // 63 Versus] deest BQZ; unde V // 63 Roma] Romana Z // 67 inhonestos] inhonestis BQV // 67 honestis] sic K; honestos Ceteri // 68-73 Concordant . . . naturam] Et de malicia romanorum Johannes Andree in omelia de statu regularium, c. unico, Libro sexto. Q // 70 Johannes] Johannes in omelia B // 70 Monachi] deest B; Monachus V // 73 scribit specialiter] specialiter scribit KV // 74-75 Et concordat . . . Papam] deest V // 74-75 ubi scribit] deest B

<sup>10</sup> *Novella non ad manum; Liber Sextus, III, xvi* (Friedberg, II, 1053-54.).

<sup>11</sup> *Novella non ad manum; Liber Sextus, I, vi, 17* (Friedberg, II, 957-59).

<sup>12</sup> *Rom. i, 26-27.*

<sup>13</sup> *De consideratione, Passim.*

*Post hoc ponitur Anticristus cum meretricibus.*

(The Ninth Table)

- 1 [Tabula Nona] [W 66']  
Primus: O pastor et ydolum derelinquens gregem.  
*Zac. xi.*<sup>1</sup>  
Secundus: Nichil est ydolum in mundo. *I Cor. viii.*<sup>2</sup>  
5 *Quod autem nichil est, nullam [Q 92] inmundiciam [P 239'] aut consecracionem facere potest. Lira ibidem.*<sup>2a</sup>  
Tercius: Et faciet iuxta voluntatem suam rex, terram dividet gratuite. *Dan. xi.*<sup>3</sup>  
10 Quartus: Et erit in concupiscenciis feminarum. *Ibidem.*<sup>3a</sup> Tu ergo ille es de quo locutus sum in diebus antiquis. *Eze. xxxviii.*<sup>4</sup>  
Quintus: Regnum anticristi pertinet quodammodo ad regnum romanum, de quo orietur. *Lira, Dan. viii.*<sup>5</sup> [R 261]  
15 Sextus: Non est potestas super terram que compararetur ei, nec quis dicere potest, cur ita facis? Quis arguet coram eo viam eius? *Iob, ix, xii, xli; Gregorius de anticristo.*<sup>6</sup>  
20 Septimus: Erit tunc tribulacio magna qualis non fuit ab inicio mundi usque modo, neque fiet. *Mat. xxiii.*<sup>7</sup>  
Octavus: Et ruent in gladio et flamma et in captivitate [et in] rapina dierum. *Dan. xi.*<sup>8</sup>  
25 [B 303']  
Nonus: Et datum est illi facere bellum cum sanctis et vincere [T 132'] illos. Et faciet ut quicumque ymaginem bestie, id est anticristum, hominem bestialem, non adoraverit, id est ei obedierit, occidetur. Et ne quis possit emere, id est [K 118]

(After this there is a picture of the Antichrist, with whores. What is said of the Antichrist applies to the Pope.)

1. Oh idol shepherd that leaveth the flock! (*Zech. xi, 17*).

2. An idol is nothing in the world (*I Cor. viii, 4*). And what is nothing cannot confer either impurity or consecration (*Lira*).

3. And the king shall do according to his will and shall divide the land for gain (*Dan. xi, 36, 39*).

4. And he shall be greedy for the enjoyment of women (*Dan. xi, 37*). You then are he of whom I have spoken in old time (*Eze. xxxviii, 17*).

5. The Kingdom of Antichrist refers in a certain sense to the Roman kingdom, from which he will arise (*Lira, on Dan. viii*).

6. There is no power on earth that is his like, nor anyone who can say to him, Why do you thus? Who shall expose his way to his face? (*Job xli, 24; ix, 12; xxi, 31. And cf. Gregory, on the Antichrist: Moralia, XXXII*).

7. Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (*Mat. xxiv, 21*).

8. They shall fall by the sword and by flame, by captivity and by spoil, many days (*Dan. xi, 33*).

9. And it was given unto him to make war with the saints, and to overcome them. And he shall cause whoever does not adore—that is, obey—the image of the beast—that is, Antichrist, the Beast-Man—to be killed. And he shall not allow any man to buy—that is, bring

Tabula Nona

Post . . . meretricibus] sic Z; deest Ceteri // 1 [Tabula Nona] deest in codicibus; tituli varii habentur: Videamus ergo utrum (?) dicta sanctorum loquentes (sic!) de anticristo conveniunt romano pontifici Q; Hic multa dicta de anticristo exponit de papa R; Sequitur tabula ultima (in margine: Tabula Decima, de anticristo) S; Hic multa que de anticristo dicta sunt exponit mendaciter de papa T // 2 ydolum] ydolo Z // 4 est] deest R // 5 inmundiciam] mundiciam RW, S (forsan) // 6 consecracionem] consecracionem S // 6 facere] dare QVW // 6-7 facere potest] potest dare RSTZO // 7 Lira ibidem] sic Ceteri; deest P // 8 Et] deest W // 8 faciet] fecit RT // 8 iuxta] secundum Z // 9 dividet] dirigit V // 9 gratuite] gratuito STZO // 10 erit] deest Z // 12 Eze. xxxviii] Eze. xxxviii. Et elevabitur et magnificabitur adversum vestrum deum et adversum deum deorum, et cetera W // 13 anticristi] autem Cristi B // 14 ad regnum] ad regem

Z // 14 romanum] sic BKQSTZO; romani P; romanorum RVW // 16 que] deest Q // 16 compararetur] comparetur KRSTWO; comparetur in compararetur correctum Q // 18 arguet] arguit Q // 19 de anticristo] loquens de anticristo ibidem super Iob Q; de anticristo, xliii Moraliu Z // 20 Erit tunc] Et tunc erit W // 20-21 qualis . . . fiet] deest W // 21 usque . . . fiet] deest V // 21 fiet] fuit Z // 23-24 Octavus . . . Dan. xi] deest W // 23 Et ruent] ante hoc in Z habetur iterum paragrafus sextus: Non est . . . Iob ix. // 23 et flamma] et in flamma BVO; flamma R // 24 [et in] sic O; in B; deest Ceteri // 24 rapina] ruina R // 26 illi] ei W // 27-28 faciet . . . bestie] faciet ymaginem bestie, ut quicumque ymaginem bestie W // 27 ut] sic Ceteri; deest KP // 28 bestie] deest B // 28 id est] et Z // 28-29 anticristum, hominem bestialem] hominem bestialem, anticristum RT // 28 hominem] deest W // 29 id est] et Z // 29 obedierit] non obedierit R; obediet W // 30 possit] posset W // 30 id est] deest W

Nona Tabula

<sup>1</sup> Zac. xi, 17.

<sup>2</sup> I Cor. viii, 4.

<sup>2a</sup> Est in loco, plenius; Quod autem nihil est, nullam inmundiciam aut consecracionem potest dare rei immolate.

<sup>3</sup> Dan. xi, 36, 39; citacio composita.

<sup>3a</sup> Dan. xi, 37.

<sup>4</sup> Eze. xxxviii, 17.

<sup>5</sup> Lyra super Dan. viii, 25, in verba, "et sine manu conteretur."

<sup>6</sup> Job xli, 24; ix, 12; xxi, 31; citacio composita. Hic nichil, ut videtur e Gregorio sumptum est; cf. eius Moralia in Job, lib. XXXIV (super Job xli, 13-25), MPL, 76, 717 sqq., ubi lacius tractatur de anticristo.

<sup>7</sup> Mat. xxiv, 21.

<sup>8</sup> Dan. xi, 33.

- bonam vitam reportare vel servos dei acquirere vel veritatem studere, aut vendere, id est docere vel predicare, nisi qui habeat caracterem, id est vite et doctrine conformitatem, scilicet anticristi.
- 35 *Apo. xiii, et super hoc Gorram.*<sup>9</sup>  
Decimus: Illa temptatio non per partes sed totum mundum examinabit.<sup>10</sup> Fideles vero illo tempore non predicabunt, [V 186] quia tamquam excommunicati habebuntur tunc boni. *Thomas in Compendio, et Haymo super Apokalypsim.*<sup>10a</sup>
- 40 Undecimus: Et pedes eius sicut pedes ursi. [Z 335'] *Apo. xiii.*<sup>11</sup> Pedes anticristi sunt predicatorum per mundum ipsum ferentes; et sicut ursus est animal immundum, conculcans pedibus et devorans, amans mel et dulcia, sic illi erunt immundi, per luxuriam, conculcabunt qui nolunt eis acquiescere, et dulcia, scilicet temporalia, amant. *Hec glosa.*<sup>11a</sup>
- 45 Duodecimus: Anticristus [Q 92'] nascetur in Babilone. Babilon est Roma. *Lira, I Pet. ultimo; et Mic. iiii, super verbo, "in Babilone."*<sup>12</sup>
- 50 Tredecimus: Impie agent impii, neque intelligent omnes impii; porro docti intelligent, id est devoti, exercentes se in scripturis. *Dan. xii.*<sup>13</sup>
- 55 Decimus Quartus: Sic patet quod intellectus huius propheticie non est interclusus bonis et devotis, sed tantum malivolis et impiis. [S 35] *Lira ibidem.*<sup>14</sup>
- in a good life, or win servants for God, or seek after truth—or sell—that is, teach or preach—except him who has the mark of Antichrist—that is, who conforms to him in life and doctrine (*Apo. xiii, 7, 15, 17; and glosses*).
10. That trial will not be confined to certain regions but will examine the whole world (*Cf. Thomas Aquinas, Compendium Theologiae, I, ccxliii, sq.*). But in that time the faithful will not preach, for the good will be regarded as the excommunicate (*Cf. Haymo of Halberstadt, Enarratio in Apocalypsin, Bk. iv (on Apo. xiii, 17)*).
11. And his feet were as the feet of a bear (*Apo. xiii, 2*). The feet of the Antichrist are the preachers who carry him through the world; and just as the bear is a foul animal, who tramples with his feet and devours, who loves honey and sweet things, so they are foul, in their carnal lust, and they will trample those who refuse to consent to them, and they love sweet things—that is, temporal goods (*Gloss*).
12. The Antichrist will be born in Babylon. Babylon is Rome (*Lira, on I Pet. v, 13, and Mic. iv, 10, on the words, "in Babylon"*).
13. The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand—that is, the devout, who are diligent in the study of Scripture (*Dan. xii, 10, and gloss*).
- [RT add: But if our gospel be hid, it is hid to them

// 31 bonam vitam] sic Ceteri; vitam bonam P // 32 vel veritatem] et veritatem K // 32-33 docere vel] docere et RW // 33 habeat] habet QVW // 34 scilicet] deest R; id est T // 35 et super hoc Gorram] sic W; deest Ceteri // 36 Decimus] Decimus est R // 36 temptatio] temptationes R // 36 totum] per totum BQSW // 37 examinabit] examinabit (?) B; inquit examinabit S // 38 quia] sed V // 42 predicatorum] eius predicatorum W // 44 et devorans] et deest R // 45 amans] animas W // 45 erunt] erant Z // 45 immundi] in mundo W // 46 conculcabunt] sic SV; conculcabuntur BKPZ; et conculcabunt eos Q; et conculcabunt R; conculcabuntur et T; conculcabunt eos W // 46 nolunt] noluerint BK // 46 nolunt eis acquiescere] eis acquiescere nolunt Q; eis nolunt acquiescere V // 47 scilicet] id est BR // 47 temporalia] temporalia et carnalia QZ // 47

amant] ament K; amant et carnalia V // 48 Hec glosa] sic RT; deest Ceteri // 49 nascetur] nasceretur B // 51 et Mic. . . "in Babilone"] deest RT // 51 "in Babilone"] "erit in Babilone" W // 53 porro] pueri Z // 54 exercentes] exercitantes RT // 54 scripturis] scripturis sacris Q // 54 Dan. xii] post hoc habetur in RT: Et II Cor. iv (R: xiiii): Quod si etiam apertum (recte: opertum) est ewangelium nostrum (R: nostrum deest) in hiis que per tunc (recte: pereunt); est apertum (recte: opertum), ut non fulgeat illuminatio ewangelii glorie Christi qui est ymago invisibilis dei (citacio confecta et corrupta; cf. II Cor. iv, 3-4) // 55-57 Decimus Quartus . . . ibidem] deest W // 55 sic] sicut K // 55 quod] deest Z // 56 propheticie] tabule B // 56 non est] deest Q // 57 tantum]

<sup>9</sup> *Apo. xiii, 7, 15, 17; citacio composita; glose non sunt invente, forsan sunt de Gorran sumpte, ut habetur in W—non sunt, utique, de Lyra, cuius glose hic sunt litterales seu historice. Nota autem quod textus Vulgate apud Lyrum citatus conformet aliquantum cum nostro: "faciet" et "adoraverit" loco "faciat" et "adoraverint," ut habetur in Vulgata modernis temporibus edita; nostrum "occidetur" tamen est "occidatur" in textu Lyrano, "occidantur" in moderno.*

<sup>10</sup> Non inveni hec verba in *Compendio Thome, nec potest etiam dici quod concordant in sensu, quia Thomas de iudicio ultimo, non de temptatione ab anticristo perficienda, loquitur; cf. Sancti Thome Aquinatis, Compendium theologie ad fratrem Reginaldum, I, ccxliii sq., Opera omni, XVI (Parmae, 1865).*

<sup>10a</sup> Cf. *Haymonis Halberstatensis, Enarrationem in Apocalypsin, lib. iv, super xiii, 17 (MPL. 117, 1102):* Tempore . . . Antichristi nemo . . . bonorum praedicatorum . . . poterit praedicare libere Christum, quia carceribus recludentur, et

insuper interficientur. . . Hoc Nicolaus noster suo modo interpretatus est.

<sup>11</sup> *Apo. xiii, 2.*

<sup>11a</sup> *Glosa non inventa; non est de Lyra.*

<sup>12</sup> *Lyra super I Pet. v, 13:* ". . . ecclesia, quae est in Babylone . . ." Id est in Roma, quam figuratiter Babylonem vocavit, secundum quod dicit Hieronymus in libro illustrium virorum, quia sicut Babylon fuit civitas maxima idolatrie dedita, sicut patet in Daniele, sic Roma fuit postea ex simili opere, unde dicit Leo Papa, in sermone de sanctis Apostolis Petro et Paulo, de civitate romana, quod magnam credebant fecisse religionem si nullius respuerit falsitatem, id est idolatriam." *Mic. iv, 11:* "et nunc congregatae sunt super": Lyra: "que est in Babylone collecta, id est Roma."

<sup>13</sup> *Dan. xii, 10; Lyra, glosa super "porro docti intelligent."*

<sup>14</sup> *Glosa eadem.*

- Quindecimus: [P 240] Beatus qui vigilat et custodit vestimenta sua, ne nudus ambulet et videant turpitudinem eius. *Apo. xvi.*<sup>15</sup>
- 60 Sedecimus: Sedet in insidiis cum divitibus, in occultis ut interficiat innocentem. Insidiatur quasi leo in spelunca sua, rapere pauperem dum attrahit eum. *Ps. ix.*<sup>16</sup>
- 65 Decimus Septimus: Ita ut in templo dei sedeat, ostendens se tamquam sit deus. Cuius adventus in omni seductione iniquitatis in hiis qui pereunt; eo quod caritatem veritatis non ceperunt. *II Thes. ii.*<sup>17</sup> Reges humiliabit et putabit quod possit mutare leges et tempora. [B 304] *Dan. vii.*<sup>18</sup>
- 70 Decimus Octavus: Et tunc revelabitur ille iniquus quem dominus Ihesus interficiet spiritu oris sui. *II Thes. ii.*<sup>19</sup> Aggrediamur adversarium non fuste, non saxo, sed mansuetudine et bonis operibus. Hec sunt arma fidei nostre. Precepta Cristi arma sunt cristiani. *Ambrosius, in libro de officiis.*<sup>20</sup>
- 75

Finis est novi et antiqui coloris.

that are lost, that the light of the glorious gospel of Christ, who is the image of the invisible God, not shine unto them (*II Cor. iv, 3-4*).]

14. Thus it is clear that the understanding of this prophecy is not hidden from the good and the devout, but only from the evil and impious (*Lira, on Dan. xii, 10*).

15. Blessed is he that watches and keeps his garments, lest he walk naked and they see his shame (*Apo. xvi, 15*).

16. He sits in ambush with the rich, in the hidden places, that he may murder the innocent. He lies in wait as a lion in his den, luring the poor man and seizing him (*Ps. x, 8*).

17. So that he sits in the temple of God, showing himself as God. Whose coming is with all the seduction of unrighteousness in them that perish; because they have not received the love of truth (*II Thes. ii, 4, 9-10*). He shall humble kings and think that he can change laws and times (*Dan. vii, 24-25*).

18. And then shall that wicked one be revealed whom the Lord Jesus shall consume with the spirit of his mouth (*II Thes. ii, 8*). Let us attack the enemy not with club, not with rocks, but with mildness and good works. These are the arms of our faith; the precepts of Christ are the arms of the Christian (*Ambrose, De officiis* [?]).

[*RT add*: For the mountains shall be thrown down—that is, many of the priests, prelates, and princes—and the fences shall fall—that is, the regulars and the doctors shall fall away from the faith of Christ, in the time of the Antichrist (*Lira, on Eze. xxxviii, 20, with Gloss*). Therefore the Antichrist shall not be revealed by such doctors, but by those who walk in sackcloth (*cf. Apo. xi, 3*).]

bene *RT* // 58 Beatus] Talis *R* // 58 custodit] custodiat *Q* // 59 et] ne *W* // 59 videant] videat *KZ*; videatur *RT* // 60 turpitudinem] turpitudino *RT* // 62 innocentem] innocentes *K* // 64 *Ps. ix.*] *post hoc*: Confitebor tibi Domine *W* // 65-69 Decimus Septimus . . . *II Thes. ii*] *deest W* // 66 se] *deest S* // 66 sit] ipse sit *K* // 67 in hiis] in *deest Ceteri, O* // 69 Reges] *ante hoc*: Decimus Octavus *Q* // 70 leges et tempora] tempora et leges *BWO* // 72 Decimus Octavus] *deest in loco Q* // 72-74 Decimus Octavus . . . *II Thes. ii*] *deest W* // 72 iniquus] impius *Z* // 73 Ihesus] deus *V* // 74 adversarium] adversarium

nostrum *Q*; ad sacrum nostrum *W* // 77 cristiani] cristiana *Z* // 77 Ambrosius] Hec Ieronimus et Ambrosius *R, T* (et *deest*) // 77-78 Ambrosius . . . officiis] *deest B* // 78 in *RT* *paragrafus decimus octavus sic productus est*: Quia subvertentur montes, id est multi de sacerdotibus, prelatibus et principibus, et cadent sepes, id est religiosi, doctores, a fide Cristi, id est (id est *deest T*) tempore anticristi. *Hec Lira, Eze. xxxviii, cum glosa*. Ergo per tales doctores non revelatur anticristus sed per ambulantes in saccis. *Apo. xi* (*R*: ultimo) // 79 Finis . . . coloris] *deest QW*; Finitus est novus color et antiquus. Anno

<sup>15</sup> *Apo. xvi, 15. Ad quid pertinet nescio, nisi ad paragrafum sequentem, et hoc moraliter; cf. glosas Lyre: "Beatus qui vigilat," attendendo divinam iusticiam. "Et custodit vestimenta sua," scil. virtutum," ne nudus ambulet," nam ipsis spoliatur per mortale peccatum. "Et videant turpitudinem eius," scil. deus et angeli eius.*

<sup>16</sup> *Psa. (x), 8.*

<sup>17</sup> *II Thes. ii, 4, 9-10.*

<sup>18</sup> *Dan. vii, 24-25.*

<sup>19</sup> *II Thes. ii, 8.*

<sup>20</sup> *Non inveni in opere Ambrosii de officiis, sed aliquae verba similia habentur in Homilia XCII. S. Maximi Taurinensis (fl. prim. dimid. sec. V.), que homilia nonnullis in codicibus ascribitur Ambrosio (MPL, 57, 465): Praecepta enim Christi arma sunt Christianis. . . . Arma autem haec nostra sunt quibus nos Salvator instruxit . . . adversarii meritis magis quam virtute vincuntur. . . . Cf. autem dicta Ambrosii in Decreto, XXIII. q. viii, cc. 3, 21.*