

monii unde possit congrue sustentari [f. 241'] non debet ad ordines promoveri: *Extra de prebendis, Episcopus*.²⁷ Ymmo expedit ecclesie plures habere divites clericos, ut eam possint melius defensare: *in Authentica, Ut iudices sine quoquo suffragio, I. Coll. ii*.²⁸

14. Aurum et argentum non est michi. *Act. iii*.²⁹ Ecce nos reliquimus omnia, et secuti sumus te; quid ergo erit nobis? ³⁰

15. Ego sum lux mundi. Qui sequitur me non ambulat in tenebris, sed habebit lumen vite. *Joh. viii*.³¹ Eritis michi testes in Ierosolymam et in omni Iudea et Samaria, usque ad ultimum terre. *Act. i*.³² Quecumque audivi a patre meo nota feci vobis. Et vos testimonium perhibebitis quia ab inicio mecum estis. *Joh. xv*.³³ Data est michi omnis potestas in celo et in terra. Euntes ergo docete omnes gentes baptizantes eos in nomine patris et filii et spiritus sancti, docentes eos servare omnia quecumque mandavi vobis. *Mat. ult*.³⁴ Euntes in mundum universum, predicate ewangelium omni creature. *Mar. ult*.³⁵ Si mundus vos odit, scitote quia me priorem vobis odio habuit. Si de mundo fuissetis, mundus quod suum erat diligeret; quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus. Si me persecuti sunt, et vos persequentur; si sermonem meum servaverint [*sic*], et vestrum servabunt. Sed hec omnia facient vobis propter nomen meum quia nesciunt eum qui misit me. *Joh. xv*.³⁶

16. Quicumque tecum non colligit, spargit, hoc est, qui Christus non est anticristus [est]: *Jeronimus, XXIII. q. i., Quoniam, in fine*.³⁷ Piscatori Petro, fabri filio, successorem querimus, non Augusto. Nobilitas fastum, fastus litem parit; armat lis odium; capiunt hec tria mortis iter.³⁸ Unde dominus Ihesus mittens ad ewangelizandum discipulos misit eos sine auro, sine argento, sine pecunia, sine virga, ut incentiva litis et instrumenta eriperet ulcionis.³⁹ *Hec XXIII. q. i, in glosa; et Ambrosius, XI. q. iii., Ira*.

17. *Bernhardus, in persona Cristi loquens, dicit*: In vita mea poteris cognoscere vitam tuam, ut sicut ego paupertatis, humilitatis, caritatis, obediencie, et paciencie, indeclinabiles semitas tenui, et tu eisdem vestigiis incedas, non declines ad dextram neque ad sinistram.⁴⁰

We do not think witnesses should be allowed to testify who have not been allowed to accuse (*see Decretum, IV. q. iii., c. 1*).

Thus in general it seems to be the rule that those who are not priests, and those who cannot become priests, cannot make an accusation or offer testimony against priests (*see Decretum, II. q. vii., Par. Penitents (after c. 9)*). But he who has no title to a church benefice or a patrimony sufficient for his proper support should not be promoted to holy orders (*Decretals, III, v, 4*). Indeed it is to the advantage of the church to have many rich clerics, who can defend her better (*Authentica, I. Coll. ii (see note 28)*).

14. Gold and silver have I none (*Acts iii, 6*). Behold, we have forsaken all, and followed thee; what shall we have therefore? (*Mat. xix, 27*).

15. I am the light of the world. He that followeth me does not walk in darkness, but shall have the light of life (*Joh. viii, 12*). You shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth (*Acts i, 8*). All things that I have heard of my Father I have made known unto you (*Joh. xv, 15*). And you also shall bear witness, because you have been with me from the beginning (*Joh. xv, 27*). All power is given unto me in heaven and in earth. Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you (*Mat. xxviii, 18-20*). Go you into all the world, and preach the gospel to every creature (*Mar. xvi, 15*). If the world hate you, know that it hated me before it hated you. If you were of the world, the world would love his own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. If they have persecuted me they will also persecute you; if they shall have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me (*Joh. xv, 18-21*).

16. Whoever is not working with you to gather is working to scatter: that is, whoever is not a Christ is an Antichrist (*Jerome in Decretum, XXIV. q. i., c. 25*). We seek a successor to Peter the fisher and to the son of a carpenter, not to Augustus. Nobility breeds arrogance, arrogance controversy, and contro-

²⁷ *Decretales*, III, v, 4 (Friedberg, II, 465).

²⁸ *Non inventum*.

²⁹ *Act. iii, 6*.

³⁰ *Mat. xix, 27*.

³¹ *Joh. viii, 12*.

³² *Act. i, 8*.

³³ *Joh. xv, 15, 27*.

³⁴ *Mat. xxviii, 18-20*.

³⁵ *Mar. xvi, 15*.

³⁶ *Joh. xv, 18-21*.

³⁷ XXIV. q. i., 25 (Friedberg, I, 975-976); *ubi legitur*, ". . . qui Christi non est antichristi est."

³⁸ *Glosa ordinaria in verbum "invidia," XXIV. q. i., c. 25* (Friedberg, I, 975-976; *Edit. Lugdun., col. 1396*): "Id est, extollentia: unde invidia saepe nascitur: unde cum duo certarent de electione, et unus allegaret ignobilitatem alterius, alius ex adverso respondit: Piscatori Petro fabri filio successorem querimus, non Augusto. Nobilitas fastum; fastus litem parit; armat lis odium; capiunt hac tria mortis iter."

³⁹ XI. q. iii., c. 68 (Friedberg, I, 662).

⁴⁰ *Non inventum*.

18. Mundus [f. 242] clamat, ego deficio; caro, ego inficio; dyabolus, ego interficio; Cristus, ego reficio. Quem ergo sequeris, miser homo? Ego me convertam ad Ihesum nudum pendentem in cruce. Putas michi requies erit. Utique non negabit michi auxilium qui latroni obtulit paradisum. *Hec S. Bernhardus.*⁴¹

19. Quia Cristus paupertatem laudavit, divitibus maledixit, contumelias honoribus pretulit, gaudio et quieti tristitiam preposuit et laborem, ideo Romani carnales avari et superbi dicebant cultores paucos habebit, quia omnino stultus esset qui in se vel in proximo paupertatem aut contumelias vel tristitiam diligeret aut laborem; dicebant etiam Ihesum immundum, eo quod honorem divinitatis cum diis nollet habere comunem. *Hec in Cronicis, Flores temporum.*⁴²

20. Ecclesias singulas singulis presbiteris dedimus, parrochias et cymiteria eis divisimus, et unicuique ius proprium habere statuimus; ita videlicet ut nullus alterius parrochie terminos aut ius invadat, sed unusquisque terminis suis sit contentus: *ut XIII. q. i., Ecclesias.*⁴³

21. *Ieronimus:* Olim idem presbiter, qui et episcopus, et antequam dyaboli instinctu studia in religione fierent, et diceretur in populis: ego Pauli, ego Appollo, ego autem Cephe, comuni presbiterorum concilio ecclesie gubernabantur. Postquam autem unusquisque eos, quos baptizaverat, suos esse putabat, non Cristi, in toto orbe decretum est, ut unus de presbiteris superponeretur et scismatum semina tollerentur. Sicut ergo presbiteri sciunt se, ecclesie consuetudine, ei qui sibi prepositus fuerit esse subiectos, ita episcopi noverint se, magis consuetudine quam dispensacionis dominice veritate, presbiteris esse maiores, et in comuni debere ecclesia[m] regi. *XCV. di., Olim.*⁴⁴

22. Dicunt quidam quod tunc omnes apostoli erant simplices sacerdotes et tamen [MS: tunc] consecrare poterant; nam Moises simplex sacerdos erat, et tamen consecravit Aaron, nec tunc differentia erat inter episcopum et sacerdotem. *Hec invenies LXVI. di., Archiepiscopus, in glosa.*⁴⁵

23. Non amplius quam duos ordines inter discipulos domini esse cognovimus, id est, xii apostolorum et lxxii discipulorum. Unde iste tercius, scilicet corepiscopi, processerit [f. 242'] ignoramus. Et quod ratione caret extirpandum est: *Ut LXVIII. di., Cur episcopi.*⁴⁶

24. Inter hos quedam discrecio servata est, ut alii appellentur simpliciter sacerdotes, alii archipresbiteri,

versy nourishes hate: these three include the path of death. (*Decretum XXIV. q. i., c. 25, glosa ordinaria on "invidia."*) Whence Lord Jesus, sending his disciples out to preach the gospel, sent them without gold, without silver, without money, without staffs, in order to remove the incentives to controversy and the instruments of vengeance (*Decretum, XI. q. iii., c. 68*).

17. *Bernard, speaking in the person of Christ, says:* In my life you can come to know your own: just as I have held to the undeviating path of poverty, humility, love, obedience, and suffering, so may you follow in those very traces, and turn neither to left nor to right.

18. The world cries, "I pass away." The flesh, "I corrupt." The Devil, "I kill." Christ, "I restore." Whom then will you follow, wretched man? For my part, I shall turn to the naked Jesus hanging on the cross. You think I shall be at peace? At least he who offered paradise to a thief will not refuse help to me. (*St. Bernard.*)

19. Because Christ praised poverty, cursed the rich, and preferred scorn to honor, because he set sorrow and toil before joy and repose—therefore, the carnal, greedy, proud Romans said, he had few worshipers. For a man would be an utter fool who loved poverty, scorn, sorrow, or toil, for himself or for his neighbor. And they said that Jesus was base because he would not share divine honor with the gods. (*In the chronicle, "Flores temporum."*)

20. We have given particular churches to particular priests, and have distributed parishes and churchyards to them, and have decreed that each should have his own right; and we have done so in order that none should infringe on the boundaries or rights of another's parish, but that each should be content with his own boundaries (*Decretum, XIII. q. i., c. 1*).

21. *Jerome:* Once priest and bishop were one, and before rivalries incited by the Devil had arisen in religion and before it had used to be said among the people, "I am Paul's," "I am Apollo's," "But I am Cephas's"—before this, the churches were governed by the common council of the priests. But after each had come to regard those whom he had baptized as his own, not as Christ's, it was decreed everywhere that one of the priests should be set over the others, that the seeds of schism be removed. Therefore, just as the priests know they are subject, by custom of the church, to him placed over them, so the bishops may know it is more by custom than by the truth of the Lord's dispensation that they are greater than the priests and that the church is to be governed in matters of common concern. (*Decretum, XCV. dist., c. 5*)

⁴¹ *Non inventum.*

⁴² *Non ad manum.*

⁴³ XIII. q. i., c. 1 (Friedberg, I, 717-718).

⁴⁴ XCV. dist., c. 5 (Friedberg, I, 332-333); ultima particula legitur: ". . . et in commune debere ecclesiam regere."

⁴⁵ (*Recte:* LXVI. di., Porro.) *Glosa ordinaria in verbum "Ordinatus,"* LXVI. dist., c. 2 (Friedberg, I, 253; *Edit. Lugdun., col. 341*).

⁴⁶ LXVIII. dist., c. 5 (Friedberg, I, 255); *recte:* "Corepiscopi."

alii corepiscopi, alii episcopi, alii archiepiscopi seu metropolitae, alii primates, alii patriarche, alii summi pontifices. Horum discrecio a gentilibus maxime introducta est, qui suos [MS: servos] flammines alios simpliciter flamines, alios archiflammines, alios protho-flammines appellabant: Simpliciter vero maiorum et minorum sacerdotum in novo testamento discrecio ab ipso Cristo sumpsit exordium. XXI. di., *Decretis*.⁴⁷

25. Crisostomus super Mattheum, de imperfecto: In novissimo populi cristiani quasi tempore Roboam, habundante iniquitate et refrigescente caritate, plenius conscissus est populus cristianus, ita ut maxima pars cristianorum divideretur in hereses et faceret sibi populus [recte: proprios] episcopos quasi proprios [reges] et vix paucissimi cristiani remanerent in ecclesia Christi sub Christo. Et sicut tunc Roboam, abiciens consilia seniorum, et coetaneorum suorum sequens, occasionem prebuit dissidionis, sic et circa finem episcopi relinquentes consilia seniorum apostolorum et prophetarum, secundum quod consiliati fuerant, episcopos conversari debere vel episcopatum suum tractare, et secuti consilia coetaneorum suorum iuvenum, consiliancium episcopum oportere divitem fieri et hospitalitatem [recte: inhospitalitatem] et timorem abicere, et talia quedam alloqui que moveant plausum, dederunt occasionem dyabolo faciendarum precisionum. Et vide quia quomodo tunc in regno Iude quidam reges extiterunt peccatores, quidam autem mediocriter peccatores, in regno autem Israhel nemo regum inventus est iustus: sic et in ecclesia Christi inveniuntur quidam episcopi [boni] et peccatores, in heresibus autem nemo invenitur rectus omnino, sed omnes perversi.⁴⁸ Quoniam et symea omnia membra hominis habet, et per omnia hominem imitatur; numquid propter ea dicenda est homo? Sic et hereses omnia signa ecclesie habent et imitantur, sed non sunt ecclesie.⁴⁹ Isti sunt quasi fundati cristiani et ecclesias suas habentes. Et quid dicam? Ecclesias eciam palam regentes cum libertate subvertunt,⁵⁰ qui putant se sicut in hoc seculo homines deceperunt, sic et ibi deum fallere posse dicentes, [f. 243] Domine, domine, in nomine tuo hoc et hoc fecimus, mencies eciam post mortem.⁵¹ Qui ergo secundum deum vocem humilitatis et confessionis emittit, ovis est; qui autem adversus veritatem turpiter blasphemis ululat contra deum, lupus est.⁵² Quem videris de prato scripturarum herbas floridas iusticie colligentem, ovis est; quem videris autem in sanguine persecucionis gaudentem, lupus est,⁵³

22. Some say that in that time all the apostles were simple priests, yet they could consecrate [i.e., ordain]; for Moses was a simple priest and yet he consecrated Aaron, nor was there any difference then between a bishop and a priest. (*This you will find in the gloss to Decretum, LXVI. dist., c. 2.*)

23. We know that there were no more than two orders among the disciples of our Lord, namely, the orders of twelve apostles and seventy-two disciples. Whence the third group originated, that of the assistant-bishops, we do not know. And what is void of reason should be rooted out. (*According to the Decretum, LXVIII. dist., c. 5.*)

24. A certain distinction has been maintained among these, that some be called simply priests; some, arch-priests; some, assistant-bishops; some, bishops; some, archbishops or metropolitans; some, primates; some, patriarchs; some, supreme pontiffs. This distinction has been taken over mainly from the heathen, who used to call some of their flamens simply flamens; others, archflamens; and still others, protoflamens. But the simple distinction between major and minor priests in the New Testament took its origin from Christ himself. (*Decretum, XXI. dist., I pars.*)

25. [Pseudo-] Chrysostom, in the *Opus imperfectum on Matthew*: In this age of the Christian people, as in the time of Rehoboam, iniquity overflows and charity grows cold, and the Christian people have been fragmented even more. Most of them are divided among several heresies and each group sets up its own bishops, almost as kings, so that hardly any Christians remain in Christ's church under Christ. And just as Rehoboam then rejected the advice of the elders and followed the counsels of men his own age, thereby provoking dissension, so now, towards the end, the bishops have given the Devil his opportunity for making schisms; for they have abandoned the counsels of the seniors—the apostles and the prophets—which had told them what kind of a life bishops should lead and how they should handle their episcopal office, and have followed the counsels of young men their own age, who told them that a bishop should grow rich, not be hospitable, put aside fear, and by his discourse court applause. Similarly, then in the Kingdom of Judah some kings were sinners, others not quite so bad, while in the Kingdom of Israel there was no king who was just: so also in the church of Christ some bishops are good, some are sinners, but among the heretics no one is righteous at all, all are perverted.

An ape has all the limbs of a man and imitates men in everything: should he then be called a man? So

⁴⁷ XXI. dist., I. pars (Friedberg, I, 66-67).

⁴⁸ PseudoChrysostomi, *Opus imperfectum in Matthaem*, Homilia I. (MPG, 56, col. 622); citacio leviter corrupta et compressa.

⁴⁹ *Non inventum.*

⁵⁰ MPG, 56, col. 738.

⁵¹ *Ibid.*, col. 743.

⁵² *Ibid.*, col. 739.

⁵³ *Loc. cit.*

quia qui vult esse verus cristianus non solum non occidit sed nec irascitur sine causa; non solum non periuret, sed nec iuret, et sic de aliis mandatis Christi.⁵⁴ *Mat. v.*

26. Pater noster monet ut nobilis et dives non superbire[nt] contra minores; non enim vere possunt dicere "pater noster" nisi fratres sint: *ut dicit glosa ordinaria, Mat. vi.*⁵⁵ Omnes enim vos fratres estis. *Mat. xxiii.*⁵⁶

27. Caveant tamen clerici ne cum scribunt episcopo vocent eum fratrem, prout dicit dominus imperator, quod iudices superioribus debent honorem facere in salutacione. *Codex, De officio [diversorum] iudicum, l. ii., et in glosa, c. Esto, XCV. di.*⁵⁷ Concordat *Extra de crimine falsi, Quam gravi:*⁵⁸ ubi vult papa solum episcopos et supra sibi esse fratres.

28. Consecrare presbiter altare non presumat. Benediccionem super plebem fundere aut penitentem in ecclesia benedicere presbitero non liceat. *XXVI. q. vi., Ministrare.*⁵⁹

heresies bear all the signs of the church and imitate her, but they are not churches. They seem to be solid Christians, who even have their own churches; indeed I may say that they openly and freely rule their churches, subverting them—those heretics who think that as they have deceived men in this world, so they can deceive God, when they say, "Lord, Lord, in thy name we have done" this or that, lying even after death! He then who speaks with the voice of humility and confession, according to God, is of the sheep; but he who opposes the truth and howls in foul blasphemies against God, he is a wolf. Of the sheep is he whom you see gathering the flowering plants of justice in the meadow of Scripture; a wolf is he whom you see rejoicing in the blood of persecution. For the man who would be a true Christian not only does not kill but does not even anger; not only may he not perjure himself without cause, but may not swear at all; and so it is with Christ's other mandates.

26. Our Father admonishes the rich and noble not to be arrogant to those below them; for they cannot truly say "Our Father" unless they be brothers (*the Glossa Ordinaria on Mat. vi.*). For all of you are brethren (*Mat. xxiii, 8.*)

27. Let clerics take care not to call a bishop "brother" when writing to him; for as the Lord Emperor says, judges should do honor to their superiors in their salutations (*Codex, cited in gloss on Decretum, XCV. dist., c. 7.*). In the same sense is the passage in *Decretals, V, xx, 6*, where the pope would have only bishops and above as his brothers.

28. A priest may not presume to consecrate an altar. Nor may it be permitted to a priest to pronounce benedictions over the people or to bless a penitent in church. (*Decretum, XXVI. q. vi, c. 3.*)

[II]

1. Nullum, absque formata, peregrinorum clericorum suscipi oportet.⁶⁰ Hortamur cristianitatem vestram, iuxta sanctorum canonum instituta, [ut] in ecclesiis a vobis fundatis aliunde veniens presbiter non suscipiatur nisi [*MS: nec*] aut fuerit a vestre ecclesie episcopo consecratus, aut ab eo per commendaticias literas suscipiatur.⁶¹ *LXXI. di, Extraneo [recte: Hortamur], et c. sequente.*

2. Numquid egemus, sicut quidam, commendaticiiis epistolis ad vos, aut ex vobis? Epistola nostra vos estis, scripta in cordibus nostris, que scitur et legitur ab omnibus hominibus; manifestati quoniam epistola

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1. No wandering cleric should be received without credentials. We exhort your Christianity that, according to the regulations of the holy canons, a priest coming from elsewhere not be received in churches that you have founded, unless he has been consecrated by the bishop of your church or unless he be received by him on the basis of letters of commendation. (*Decretum, LXXI. dist., c. 9, c. 8.*)

2. Do we need, as some do, epistles of commendation to you or from you? You are our epistle, written in our hearts, known and read by all men. For you are manifested to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the

⁵⁴ *Non inventum; cf. Mat. v, 21-22, 33-34.*

⁵⁵ *Non ad manum.*

⁵⁶ *Mat. xxiii, 8.*

⁵⁷ *Glosa in verba, "quasi clericos," XCV. dist., c. 7 (Friedberg, I, 334; Edit. Lugdun., col. 460); allegacio Codicis habetur in hac glosa.*

⁵⁸ *Decretales, V, xx, 6 (Friedberg, II, 819-820).*

⁵⁹ *XXVI. q. vi., c. 3 (Friedberg, I, 1036).*

⁶⁰ *LXXI. dist., c. 9 (Friedberg, I, 259).*

⁶¹ *LXXI. dist., c. 8 (Friedberg, I, 259).*